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 palm-leaves that the question of memorising 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 Dravidianisms, 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 Dāthāvaṇḍa, the Saddhammopāyana, and the Mahābodhiyaṅga, make use of Pali words derived from Sanskrit <-> that is, they turned into Pali form certain Sanskrit words they found either in the Amara-koṣa, 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 Māgadhī of the Prakrit grammarians, for the latter wrote some centuries afterwards. Could they have meant the dialect spoken in Magadh at the date when they used the phrase, say, the sixth century A. D.? 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.

Page VII

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. List of the Chiefs Books consulted for Vocabulary

(with Abbreviations).

1. PALI BOOKS.

1a Canonical.

Buddha--Vaṅsa P T S. 1882 (Bu).
Cariyā--Piṭaka P T S. 1882 (Cp.).
Dhammapada P T S. 1914 (Dh).
Dhamma--Sangāṇi P T S. 1885 (Dhs).
Iti--vuttaka P T S. 1890 (It.).
Kathā--Vatthu 2 vols. P T S. 1894, 95 (Kvu).
Khuddaka--Pāṭha P T S. 1915 (Kh).
Niddesa II Culla° P T S. 1918 (Nd2).
Paṭisambhidāmagga 2 vols. P T S. 1905, 1907 (Ps).
Peta--Vatthu P T S. 1889 (Pv).
Puggala--Paññatti P T S. 1883 (Pug).
Sutta--Nīpāta P T S. 1913 (Sn).
Thera--therīgāthā P T S. 1883 (Th 1) & (Th 2).
Udāna P T S. 1885 (Ud).
Vibhanga P T S. 1904 (Vbh).
Vimāna--Vatthu P T S. 1886 (Vv).
Dukapatṭhāna, P.T.S. 1906 (Dukp).
Tikapatṭhāna, 3 vols. P.T.S. 1921--23 (Tikp).

1b Post--Canonical.
Atthasālinī, P T S. 1897 (DhsA).
Buddhadatta's Manuals, P T S. 1915 (Bdh).
Dāṭhāvaṃsa, J P T S. 1884 (Dāv).
Dhammapada Commentary, 4 vols. P T S. 1906--14 (DhA).
Dīpaṇaṣa, London 1879 (Dpvs).
Jātaka, 6 vols. London 1877--96 (J).
Khuddaka--Pāṭha Commentary, P T S. 1915 (KhA).
Khuddhasikkhā, J.T.P.S. 1883 (Khus).
Mahāvaṃsa, P T S. 1908 (Mhvs).
Mahā--Bodhi--Vaṃsa, P T S. 1891 (Mhbv).
Milindapañha, London 1880 (Miln).
Mūlasikkhā, J.P.T.S. 1883 (Mūls).
Netti--Pakaraṇa, P T S. 1902 (Nett).
Pañca--gati--dīpana, J P T S. 1884 (Pgdp).
Peta--Vatthu Commentary, P T S. 1894 (PvA).
Puggala--Paññatti Commentary, J P T S. 1914 (Pug A).
Saddhammopāyana, J P T S. 1887 (Sdhp).
Manoratha--pūraṇi P.T.S. 1924 (AA); Samanta--pāsādikā P.T.S. 1924 (Sam. Pās. or Vin A).
Sammoha--Vinodani, P.T.S. 1923 (VbhA).

Page X

Therīgāthā Commentary, P T S. 1891 (ThA).
Vimāṇa--Vatthu Commentary, P T S. 1901 (VvA).

Note. The system adopted in quotations of passages from Pali 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".

2. BUDDHIST SANSKRIT.
Lalita--vistara, ed. S. Lefmann, I. Halle 1902. (Lal. V.).
Śīkṣā--samuccaya. Ed. C. Bendall, St. Petersburg, 1902 (Śīkṣ).
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.

3. TRANSLATIONS.
Compendium of Philosophy (trsl. of the Abhidhamm'attha--sangaha) by S. Z. Aung and Mrs. Rhys Davids, P T S. Trsl. 1910. (Cpd.).
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.).
Kindred Sayings (Samyutta Nikāya I), by Mrs. Rhys Davids, P T S. Trsl. 1917. (K.S.).
Mahāvaṣṭha trsl. by W. Geiger, P T S. Trsl. 1912.
Neumann, K. E., Lieder der Mönche und Nonnen, Berlin 1899.
Psalms of the Brethren (trsl. Mrs. Rhys Davids), P T S. Trsl. 1913.
Psalms of the Sisters (trsl. Mrs. Rhys Davids), P T S. Trsl. 1909.
Neumann, Die Reden Gotamo Buddha's (Mittlere Sammlung), Vols. I to III2 1921.
Human Types, P.T.S. trsl. 1924 (Pug trsl.) and insert accordingly on p. xi under B 1.
Path of Purity, P.T.S. trsl. 1923, 1st pt. (Viṣm. Trsl.).

4. GRAMMATICAL & OTHER LITERATURE; PERIODICALS, ETC.
Abhidhānappadīpikā, ed. W. Subhūti, Colombo1 1883. (Abhp.).
Andersen, D., A Pāli Reader, 2 pts; Copenhagen 1901, 1907.
Aufrecht, Th., Halāyudha's Abhidhāna--ratna--mālā, London 1861.
Brāhmaṇa (Br.).
Dhātupāṭha & Dhātumaṇḍūkā, ed. Andersen & Smith, Copenhagen 1921 (Dhtp, Dhtm).

Page XI

Geiger, W., Pāli Literatur und Sprache, Strassburg 1916. (Geiger, P. Gr.).
Grassmann, W., Wörterbuch zum Rig Veda, Leipzig 1873.
Journal Asiatique, Paris (J. As.).
Journal of the Pāli Text Society (J P T S.).
Kaccāyanī--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.

B. LIST OF ABBREVIATIONS.

1. Titles of Books (the no. refers to section of A).
A  Anguttara . . . . . . 1a
Abhp  Abhidhānappadīpikā . . 4
Ap  Apadāna. . . . . . 1a
Av. Ś.  Avadāna--śataka . . . 2
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<td>Buddhadatta</td>
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<td>Brethren</td>
<td>Psalms</td>
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<td>Bu</td>
<td>Buddha-vaśsa</td>
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<tr>
<td>Cp</td>
<td>Cariyā-piṭaka</td>
<td>1a</td>
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<tr>
<td>Cpd</td>
<td>Compendium</td>
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<td>D</td>
<td>Dīgha</td>
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<tr>
<td>Dāvs</td>
<td>Dāthā-vaśsa</td>
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<td>Dh</td>
<td>Dhammapada</td>
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<td>Dhammasaṅgaṇi</td>
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<td>Dhs trsl.</td>
<td>Atthasālinī</td>
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<td>Dial.</td>
<td>Dialogues</td>
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<td>Divy</td>
<td>Divyāvadāna</td>
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<td>Dpvs</td>
<td>Dipavaṇsa</td>
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<td>Halāyudha</td>
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<td>J</td>
<td>Jātaka</td>
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<tr>
<td>J A O S.</td>
<td>Journal Amer. Or. Soc.</td>
<td>4</td>
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<td>J As.</td>
<td>Journal Asiaticque</td>
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<td>J P T S.</td>
<td>Journal Pāli Text Soc.</td>
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<tr>
<td>J R A S.</td>
<td>Journal Royal Asiatic Soc.</td>
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<td>Jtm</td>
<td>Jātakamālā</td>
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<td>Kacc</td>
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<td>Khuddakapāṭha</td>
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<td>Kuśa</td>
<td>Kathāvatthu</td>
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<td>K Z</td>
<td>Kuhn's Zeitschrift</td>
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<td>Lal. V.</td>
<td>Lalita Vistara</td>
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<td>M</td>
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<td>Mahābodhi-vaśsa</td>
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<td>Mhvs</td>
<td>Mahāvaṇsa</td>
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<td>Milinda-panha</td>
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<td>M Vastu</td>
<td>Mahā-vastu</td>
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<td>Mahāvyutpatti</td>
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<td>Mahāniddesa</td>
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<td>Nd2</td>
<td>Cullaniddesa</td>
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<td>Nett</td>
<td>Netti-pakarāṇa</td>
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<td>Pgdp</td>
<td>Pañcagati-dipana</td>
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<td>Ps</td>
<td>Paṭīsambhidā-magga</td>
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<td>Pug</td>
<td>Puggala-panñatti</td>
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<td>Pv</td>
<td>Petavatthu</td>
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<td>S</td>
<td>Sanjīvita</td>
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<td>S B E</td>
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<td>Sdhpa</td>
<td>Saddhammapāyaṇa</td>
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<td>Śikṣṣa</td>
<td>Śikṣāsamuccaya</td>
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<td>Sisters:</td>
<td>see Psalms</td>
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<td>Sn</td>
<td>Sutta-nipāta</td>
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<td>Theragāthā</td>
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<td>Th 2</td>
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<td>Toev.</td>
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2. General & grammatical terms.

A in combn with a Titleletter (e.g. DhA)=Commentary (on Dh).

abl. ablative
abs. absolute(ly)
abstr. abstract
acc. accusative
act. active
add. addition
adj. adjective
adv. adverb
Ags. Anglo--Saxon
aor. aorist
appl. applied
art. article
attr. attribute
Av. Avesta
BB Burmese MSS
bef. before
BSk. Buddhist Sanskrit
C (& Cy) Commentary (when cited in expln of a Text passage).
caus. causative
cert. certain
coll. collective
combd, combn combined, combination
comp. comparative, comparison, composition
cond. conditional
cons. consonant
corr. correct(ed)
correl. correlation, correlative
cp. compare
cpd. compound
dat. dative
den.    denominative
der.    derived, derivation
des.    desiderative
dial.    dialect(ical)
diff.    different
dist.    distinct, distinguished
E.    English
e. g.    for instance
encl.    enclitic
ep.    epithet
esp.    especially
etym.    etymology
exc.    except
excl.    exclamation, exclusive
expl.    explanation, explained
f.    feminine
fig.    figurative(ly)
foll.    following
form.    formation
fr.    from
freq.    frequently, frequentative
fut.    future
Gall.    Gallic
gen.    genitive
ger.    gerund
Ger.    German
Goth.    Gothic
Gr.    Greek
gram.    grammar,"atical
grd.    gerundive
ibid.    at the same passage
id.    the same
id. p.    identical passage
i. e.    that is
i. g.    in general
imper.    imperative
impers.    impersonal
impf.    imperfect
Ind.    Index
ind.    indicative
indecl.    indeclinable
indef.    indefinite
inf.    infinitive
instr.    instrumental
interr.    interrogative
intrs.    intransitive
iter.    iterative
Lat.    Latin
l. c.    loco citato
lit.    literal(ly), literary
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<td>Lit.</td>
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<td>loc.</td>
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<td>m.</td>
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<td>n.</td>
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<td>nom.</td>
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<tr>
<td>Np.</td>
<td>Name of person</td>
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<td>Npl.</td>
<td>Name of place</td>
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<td>nt.</td>
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<td>num.</td>
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<td>Obulg.</td>
<td>Old--bulgarian</td>
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<td>Ohg.</td>
<td>Old--high--german</td>
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<tr>
<td>Oicel.</td>
<td>Old--icelandic</td>
</tr>
<tr>
<td>Oir.</td>
<td>Old--irish</td>
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<tr>
<td>onom.</td>
<td>onomatopoetic</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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<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>separate(ly)</td>
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3. Typographical.

*(s)quel 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.

á: the cap over a vowel indicates that the å is the result of a syncope a + a (e. g. khuddānukhudda), whereas å represents the proper å, either pure or contracted with a preceding å (kiṁāsava = kiṁa + 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.

A

A--1

A--1 the prep. å shortened before double cons., as akkosati (ā + kruś), akkhāti (ā + khyā), abbahati (ā + bhṛ). -- 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; amājapa (for ā--majjapa = majjapa) J VI.328; amāpaya (for amāpaya = māpaya) J VI.518; apassato (= passantassa) J VI.552.

A--2 (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. appāṭchāvān). 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 å4.

A--3
A--3 [Vedic a--; Idg. *e (loc. of pron. stem, cp. aya-; 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 ordinary 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

A--4 the sound a (a--kāra) J VI.328, 552; VvA 279, 307, 311.

Aṣa1

Aṣa1 [Vedic aṣa; cp. Gr. w)mos, Lat. umerus, Goth ams, Arm. us] (a) the shoulder A v. 110; Sn 609. aṣe karoti to put on the shoulder, to shoulder J I.9. (b) a part (lit. side) (cp. aṣa in koṭṭhāsa and expln of aṣa as koṭṭhāsa at DA I.312, also v. l. mettāsa for mettaṣa at It 22). -- atīt'aṣe in former times, formerly D II.224; Th 2, 314. mettaṣa sharing friendship (with) A IV.151 = It 22 = J IV.71 (in which connection Miln 402 reads ahiṣa). -- Disjunctive ekena aṣena . . . ekena on the one hand (side) . . . on the other, partly . . . partly A I.61. From this: ekaṣa (adj.) on the one hand (only), i. e. incomplete (opp. ubhayaṣa) or (as not admitting of a counterpart) definite, certain, without doubt (opp. dvidhā): see ekaṣa. -- paccāṣaena according to each one's share A III.38. puṭṣaena with a knapsack for provisions D I.117; A II 183; cp. DA I.288, with v. l. puṭosa 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. bandhaka, vaṭṭaka) Vin I.204 (T. bandhana, C. v. l. vaṭṭaka); DhA III.452.

Aṣa2

Aṣa2 [see next] point, corner, edge; freg. in combn with numerals, e. g. caturṣ four--cornered, chaṭṭa, atṭhā, solasā etc. (q. v.) all at Dhs 617 (cp. DhsA 317). In connection with a Vimāna: ayatā with wide or protruding capitals (of its pillars) Vv 8415; as part of a carriagepole Vv 642 (= kubarra--phale patiṭṭhāme--aṣa VvA 265).

Aṣī (f.) [cp. Vedic aṣī, aśrā, aṣāṇi; Gr. a)/kros pointed, a)/kris, also o)cu/s sharp: Lat. ācer sharp. Further connections in Walde Lat. under ācer] a corner, edge (= aṣaṇ2) Vv 782 (= aṣa--bhāga VvA 303).


Akaṭa (adj.) [a + kaṭa] not made, not artificial, natural; āyūsa 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 (akaluṇ candanaṇ ca, v. l. BB aggaluṇ; C. expls as kālākaluṇ ca rattacandanaṇ ca, thus implying a blacking or dark ointment); VI.144 (candana--villita; v. l. BB aggaluṇ); Miln 338 (tagara--tāḷīsaka--lohița--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 + kāsi]a] "not from the Kāsi--country" (?) official name of certain tax--gatherers in the king's service J VI.212 (akāsiya--sankhātā rāja--purisā C.).
Akcacakāra (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.

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

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

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

Akutobhaya (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.

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


--nāla a kind of dress material Vin I.306 (vv. ll. agga° & akkha°). --vāta a kind of gate to a plantation, a movable fence made of the akka plant Vin II.154 (cp. akkha--vāta).

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

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

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

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.).

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

Akkosa [ā + kruṣ = kruṇī, see kuṇa & koṇca2; 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. --vathu 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 (adj.) [from last] one who abuses, scolds or reviles, + paribhāsaka A II.58; III.252; IV.156; V.317; PvA 251.

Akkosatī [to kruṣ see akkosatī] 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. akkuttā (q. v.).

Akkha1
Akkha1 [Vedic akṣa; Av. aṣa; Gr. a]cwn a/(maca oharion with one axle); Lat. axis; Ohg. etc. ahsa, 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 phalaka yathã; C.: suvaññaphalaka viya, i. e. shiny, like the polished surface of an axle); Miln 27 (+ īṣā + cakka), 277 (atibhårena sakaṭassa akkho bhijjati: the axle of the cart breaks when the load is too heavy); PvA 277. --akkhaṇ abhaññati to lubricate the axle S IV.177; Miln 367.

--chīna one whose axle is broken; with broken axle S I.57; Miln 67. --bhagga with a broken axle J V.433. --bhañjana the breaking of the axle DhA I.375; PvA 277.

Akkha2

Akkha2 [Vedic akṣa, prob. to akṣi & 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: guḷakīḷa); S I.149 = A V.171 = Sn 659 (appamatto ayaṅ kali yo akkhesu dhanaparājyo); J I.379 (kūṭa a false player, sharper, cheat) anakkha one who is not a gambler J V.116 (C.: ajūtakara). Cp. also accha3.

--dassa (cp. Sk. akṣādārsaka) 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

Akkha3 (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 [akkha1 + ka] the collar--bone Vin IV.213 (adhakkahan); Y.216.

Akkhāna [a + khaṇa, BSk. aḵaṇa 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 (akkhāna = vijju). In var. combns.; 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<11>--vedhī" or "akkhaṇa vuccati vijju": one who takes and shoots his arrows as fast as lightning), III.322; IV.494 (C. explns aviraddha--vedhin vijju--ālokena vijjhana<11>--samatha p. 497). In other combn at J I.58 (akkhānavedhin + vālavedhin); V.129 (the 4 kinds of archers: a., vālavedhin, saddavedhin & saravedhin).

In BSk. we find aḵaṇṇavedha (a Sanskritised Pāli form, cp. Mathurā kṣaṇa = Sk. kṣaṇa) at Divī 58, 100, 442 (always with dārevedha), where MSS. however read ak<->ṣuṇa<+>; also at Lal. Vist. 178. See Divī 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.


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

Akhkha (adj.) [Vedic aḵṣara] 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. akkharāṇi 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 I.267. Akkharāṇi 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: akkharāṇa a syllable or sound PvA 280 (called sadda in next line); akkharāṇi an inscription J II.90; IV.7 (likhitāṇi written), 489; Vl.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 sakkarappabheda phonology & etymology D I.88 (akkharappbheda 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 (= akkharāṇaṃ sannipāto Dh 352).

Akkharikā (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.

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

Akkhētar one who relates, a speaker, preacher, story--teller S I.11, 191; III.66; Sn 167.

Akkhēti [ā + khyā, Idg. *sequ; cp. Sk. ākhyāti, Lat. inquam, Gr. εἰναι, Goth. sailvan, 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. akkhisati Pv IV.163; cond. akkhissa Sn 997; J VI.523. -- Pass. akkhiyati to be proclaimed, in phrase agga a. to be deemed chief or superior, to be first, to excel Miln 118, 182 (also in BSk. agram akkhāhiyate M Vastu III.390); ger. akkheyya to be pronounced S I.11; It 53. -- pp. akkhēta (q. v.). -- Intensive or Frequentative is ācikkhati.

Akkhāna (nt.) [Sk. ākhyāna] telling stories, recitation; tale, legend D I.6 (= DA I.84: Bhārata--Rāmāyanādī); III.183; M I.503; III.167; Sdhp. 237. -- preaching, teaching Nd1 91 (dharmam). The 5th Veda J IV.450. (vedam akkhanapañcamaṇḍa; C: itihāsapāñcamaṇḍa vedaçatukkaṇa). -- The spelling ākhyāna also occurs (q. v.).

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

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

Akkhi (nt.) [to *oks, an enlarged form of *oqu, cp. Sk. īkṣate, kṣaṇa, pratīka, anīka; Gr. o)/sse, w)/y (*ku/khw), o)/qalmo/s, pro/swpon; Lat. oculus, Ags. ēōwan (= E eye & wind--ow); Goth. augo) (assu?) an eye full of tears J VI.191. --gūthāni me dhūmāyanti DhA I.475; DhA II.26; III.196 (śīimpiliūvā opening the eyes); Sdhp 103, 380. -- In combn with sa-- as sacchi & sakkhi (q. v.). As adj. (--) akkha3 (q.v.).

--āṅjana eye ointment, collyrium DhA III.354. --kūpa the socket of the eye J IV.407. --gāṇḍa eye--protuberance, i. e. eye--brow (?) J V1.504 (for pamukha T.). --gūthā secretion from the eye Pv 198. --gūthaka id. Sn 197, 608; J I.223, 279; V.77; VI.336; Pv II.926 (akkhini paggharanti: shed tears, cp. PvA 123); VvA 65 (śīī bhamanti, my eyes swim) cp. akkhini me dhūmāyanti DhA I.475; DhA II.26; III.196 (śīī immiliūvā opening the eyes); Sdhp 103, 380. -- In combn with sa-- as sacchi & sakkhi (q. v.). As adj. (--) akkha3 (q.v.).

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Akhhi1

Akhhi1 (--) (adj.) having eyes, with eyes Th 1,960 (āṅjanī with eyes anointed); DhA IV.98 (addhā with half an eye, i. e. stealthily); Sdhp 286 (tambhā red--eyed). --āṅjanī having no eyes DhA I.11.
Akkhika2

Akkhika2 (nt.) [cp. Sk. akṣa] the mesh of a net J I.208. --hāraka one who takes up a mesh (?) M I.383 (corresp. with anḍahāraka).

Akhkitta1

Akhkitta1 see khitta.

Akhkitta2


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

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

Akhkobhana (adj) = akkhobbha J V.322 (= khobhetun na sakkā C.).

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

Akhaṇḍaphulla see khaṇḍa.

Akhāta (adj.) not dug: see khāta.

Akhetta barren--soil: see khetta. -- In cpd. °ññu the neg. belongs to the whole: not knowing a good field (for alms) J IV.371.

Agati 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 [Vedic agada; a + gada] medicine, drug, counterpoison J I.80 (°harīṭaka); Miln 121, 302, 319, 334; DA I.67; DhA I.215; PvA 198 (= osadhaŋ).  

Agaru (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 [cp. Sk. aguru, which is believed to appear in Hebr. ahālim (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. Š I.24, and akalu.

Agāra (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.) kesamassuṇ ohāretvā kāsāyāni vatthāni acchādetvā agarasmā anagāriyān 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 (agarasmā anagāriyān nikkhanta); M II.55 (agarāṇ ajjhavasatā); Sn 274, 805 (°j āvasati), and with pabbajita D I.89, 115, 202, 230; Pv II.1317. -- (b.) of a "rājā cakkavattin" compared with a "sambuddha": sace agarāṇ āvasati vijeyya paṭhavij imaṇ ādandaṇa asatthena . . . sace ca so pabbajati agārā anagāriyān vivaṭacchado sambuddho arahā bhavissati "he will become the greatest king when he
stays at 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. agāga (adj.) houseless, homeless; a mendicant (opp. gahaṭṭha) Sn 628 = Dh 404; Sn 639, 640 (+ paribajbe); Pv II.25 (= anāvāsa PvA 80). -- (nt.) the homeless state (= anagāriya) 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 form has been considered therefore as a proper doublet of agāra. 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: -- agantukə reception hall for strangers or guests S IV.219; V.21. -- ithubə lady's bower S I.58, 89. -- kūṭa 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. -- koṭṭhə storehouse, granary D I.134 (cp. DA I.295); S I.89. -- tinə a house covered with grass S IV.185; A I.101. -- bhūsa threshing shed, barn A I.241. -- sānthə a council hall D I.91; II.147; S IV.182; V.453; A II.207; IV.179 sq. -- suñña 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.

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

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

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

a layman M I.504 (*bhūta). -- Usually in neg. anagāriya (f.) the homeless state (= anagāraṇ) as opp. to agāra (q. v.) in formula agārasmā anagāriyaṇ 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.

Agga1

Agga1 (adj. n.) [Vedic agra; cp. Av. agrō first; Lith. agrs early] 1. (adj;) (a.) of time: the first, foremost Dpvs IV.13 (sangahaṇ 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 (agga--m--agga) most excellent, D II.4: S I.29 (a. sattassa Sambuddha); A I.117 = Pv IV.347 (lokassa Buddho aggo [A: agga] pavuccati); It 88, 89; Sn 875 (suddhi); PvA 5. Often combd. with setṭha (best), e. g. D II.15; S III.83, 264. -- 2. (nt.) top, point. (a.) lit.: the top or tip (nearly always --*); as ārə point of an awl Sn 625, 631; Dh 401; kusə tip of a blade of grass Dh 70; Sdhp 349; tinə id PvA 241; dumə top of a tree J II.155; dhāja of a banner S I.219; pabbaṭə of a mountain Sdhp 352; sākhə 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 II.29 (aggena aggassa patti hoti: only the best attain to the highest); Mhvs 7, 26. Usually as --; e. g. dumə the best of trees, an excellent tree Vv 3541 (cp. VvA 161); dhanə plenty D III.164; madhurə S I.41, 161, 237; bhava the best existence S III.83; rūpa extraordinary beauty J I.291; lābhaə highest gain J III.127; sambodhi--y--agga highest wisdom Sn 693 (= saṃbāṇītā--nāgān SnA 489; the best part or quality of anything, in enumn of the five " excellencies" of first--fruits (panca aggāni, after which the N. Pañcaaggadāyaka), viz. khettaggan rə koṭṭhə kumbbiə bhojanə SnA 270. sukhaə perfect bliss Sdhp 243. Thus freq. in phrase agga 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.); Nd2 517 D (apppamādo); Miłn 183. -- 3. Cases as adv.: aggena (instr.) in the beginning, beginning from, from (as prep.), by (id.) Vin II.167. (aggena ganhāti 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 (bhikkhi from alms); Vbh 423 (vassə by the number of years). aggato (abl.) in the beginning Sn 217 (+ majjhato, sesato). aggato kata taken by its worth, valued, esteemed Th 2, 386, 394, agge (loc) 1. at the top A II.201 (opp. mule at the root); J IV.156 (id.). Sn 233 (phusitə with flowers at the top: supupphitaggasākhā KhA 192); J II.153 (ukkhə); III.126 (kupə). -- 2 (as prep.) from. After, since, usually in phrases yatə ( foll. by tadə) 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: bhattagg after a meal Vin II.212.
Agga2

Agga2 (nt.) (only --) [a contracted form of agārā] a (small) house, housing, accommodation; shelter, hut; hall. dānā 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. salā a wood or jungle fire J I.212; nāda a splendid gift Vin III.39. --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. --nikkhitta highly praised or famed Miln 343. --nikkhittaka an attained perfection D III.48 sq. --paśa 92, 558. --purohita chief or prime minister J VI.391. --phala the highest or supreme fruit (i.e. Arahantship) J I.148; Pv II.204. --piṭṭha the original depository of the Faith Dpvs IV.5. --pakatimant of the highest character J V.351 (= aggasabhāva). --pattā having attained perfection D III.48 sq. --pasāda the highest grace A II.34; lt 87. --piṇḍa the best oblation or alms I.141; M I. 28; II.204. --piṇḍikā receiving the best oblations J VI.140. --dvāra the best of men (of the Buddha) Sn 684; DhA II.39; Sdhp. 92, 558. --purohita chief or prime minister J VI.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. --magga (adj.) having reached the top of the path, i.e. Arahantship ThA 20. --mahesi the king's chief wife, queen-consort J I.262; Agga2

Aggalu see agalu.

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

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

Aggatā (f.) [abstr. of agga] pre-eminence, prominence, superiority Kvu 556 ('gata); Dpvs IV.1 (guṇaggaṇṭa gatā). -- (adj.) mahaggaṇṭa of great value or superiority D I.80; III.224.

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

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

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

Aggali see agalu.

Agga2 & Aggala (f. also occasionally with l.) [cp. Sk. argala & argalā to *areg to protect, ward off, secure etc., as in Ags. reced house; *aleg in Sk. rakṣati to protect, Gr. a)le/cw id., Ags. ealh temple. Cp. also *areg in Gr. a)rke/w = Lat. arceo, Orcus, Ong rigil bolt.] a contrivance to fasten anything for security or obstruction: 1. a bolt or cross-bar Vin I.290; D I.89 (ṛṇakoteti to knock upon the cross-bar; a. = kavāta DA I.252); A IV.359 (id.); S. IV.290; A I.101 = 137 = IV.231. (phusīta with fastened bolts, securely shut Th 1,385 (id.); Vin IV.47; J. V.293 (ṛṇa uppiṇeti 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 (ṛṇa datvā); Vin IV.121. --dvāna putting in a gusset J I.8. --phala the post or board, in which the cross-bar is fixed (cp. Ṛvaṭṭa) M III.95. --vaṭṭa = Ṛphaṭṭa Vin II.120, 148. --suci bolting pin M I.126.

Aggi [Vedic agni = Lat. ignis. Besides the contracted form aggi we find the diaeretic forms gini (q. v.) and aggini (see below) fire. -- 1. fire, flames, sparks; conflagration, Vin II.120 (fire in bathroom); M I.487 (anāhāro nibbuto f. gone out for lack of fuel); S IV.185, 399 (sa-ūpādāno jatīti provided with fuel blazes); Sn 62; Dh 70 (= asaniaggī Da III.71); J I.216 (sparks), 294 (pyre); II.102; III.55; IV.139; VvA 20 (aggimhi ṭapanan + udake temanāṇa). -- The var. phases of lighting and extinguishing the fire are given at A IV.45: aggī ujjāleti (kindle, make burn), ajjupekkhanti (look after, keep up), nibbāpei (extinguish, put out), nikkhipati (put down, lay). Other phasess are e. g. aggī jāleti (kindle) J II.44; gaṇhāti (make or take) J I.494 (cp. below b); deti (set light to) J I.294; nibbāpei (put out) It 93; Sdhp 552. aggī nibbāyati the f. goes out S II.85; M I.487; J I.212 (udake through water); Miln 304. aggī nibbuto the f. is extinguished (cp. nibbāna) J I.61; Miln 304. aggīna dahati to burn by means of fire, to set fire to A I.136, 199; PvA 20. udāre the fire supposed to regulate digestion PVA 33; cp. Dial. II.208, note 2; kappuṭṭhān the universal conflagration J III.185; dāvā a wood or jungle fire J I.212; naḷa 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. °paricāryā) to serve the sacred fire Vin I.31 (jaṭāli āggi paricaritukāmā); A V.263, 266; Th 2, 143 (= aggihatta paricē) ThA 136); Dh 107; J I.494; DhA II.232. aggi° juhati (cp. °homa, °huṭṭa) to sacrifice (in)to the fire A II.207; often combd. with aggihatta paricarati, e. g. S I.166; Sn p. 79. aggi° namati & santappeti to worship the fire A II.207; aggissa (gen.) paricārikā; aggissa ādhānā 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 āhuṇeyy°, gahapat°, dakkhineyy°, kaṭṭhi°. 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; vippiṭaśar° 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. aggini--samañ jaliṭan 668 (= samantata jali ṭa aggni Sn A 480); aggini--samañ 670 (= aggisamāsū Sn A 481). The form aggini in phrase niccagginä can either be referred to gini (q. v.) or has to be taken as nom. of aggini (in adj. function with i metri causa; otherwise as adj. aggini), meaning looking constantly after the fire, i. e. careful, observant, alert. --agāra (agīyāgāra) a heated room or hut with a fire Vin I.24; IV.109; D I.101, 102 (as v. l. 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; Pās. I.125; Dpsv VI.37; Miln 304. --gata having become (like) fire Miln 302. --ja fire--born J V.404 (C; text aggiyāta). --ṭṭha fire--place J V.155. --ṭṭhama fire--place JV.120 (jantuṛhare, in bathroom). --daṭṭha consumed by fire Dh 136; Py 174. --dāha (mahā°) a holocaust A I.78. --nikāsin 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°). --paricarana (°ṭṭhama) the place where the (sacrificial) fire is attended to Dha A I.199. --paricaryā fire--worship Dha II.232; Sn A 291 (pārī°) 456. --paricārika one who worship the fire a v.263 (brāhmaṇa). --sālā a heated hall or refectory Vin I.25, 49 = II.210; I.139; II.154. --sikhā the crest of the fire, the flame, in simile ṭūpama, like a flaming fire Sn 703; Dh 308 = It 43, 90 (ayoguṇa). --hutta (nt.) the sacrificial fire (see above 2), Vin I.33, 36 = J I.83; Vin I.246 = Sn 568 ("mukha--yaṇṇa"); S I.166; Dh 392; Sn 249, p. 79; J IV.211; VI.525; ThA 136 (= aggi); DhaA IV.151 ("ṇ brāhmaṇo namati). --huttaka (nt.) fire--offering J VI.522 (= aggi--jūhana C). --hotta = "hutta SnA 456 (v. I. BB°huṭṭa). --homa fire--oblation (or perhaps sacrificing to Agni) D I.9 (= aggi--jūhana DA I.93).

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

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; Pās. II.118. See also mahāraha. appaggha (adj.) of little value J. IV.139; V.414. -- anaggha (nt.) pricelessness, J V.484; cattari anagghaṇā the four priceless things, viz. setacchatta, nisidhanapallanka, āḍhāraka, pādapiṭhikā Dha III.120, 186. (adj.) priceless, invaluable J V.414; Mhvs 26, 25; DhaA 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 ("lakṣhaṇaṇaṃ nāma mantaṇa").

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

Agghati (intr.) [Sk. arghati, argh = arh (see arhat), cp. Gr. a)lφ/ reward, a)lfa/nw to deserve] to be worth, to have the value of (acc.), to deserve J I.112 (satasahasassañ, āḍhamāsakānañ); VI.174, 367 (padarajañ); DhaA III.35 (maṇin nāgghaṃ); Mhvs 32, 28. Freq. in stock phrase kalaṇ nāgghati (nāgghanti) solasiṇ 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 & agghāpiṇya.

Agghanaka (adj.) (--°) [fr. °agghana, abstr. to agghati] having the value of, equal to, worth Vin IV.226; J I.61
Agghaniya (adj.) [in function & form grd. of agghati] priceless, invaluable, beyond the reach of money Miln 192.

Agghāpanaka [fr. agghāpana to agghāpeti, Caus. of agghati] a valuator, appraiser J I.124, 125; V.276 (ˈika).

Agghāpaniya (adj.) [grd. of agghāpeti, see agghati] that which is to be valued, in ˈkamma the business of a valuator J IV.137.

Agghika (nt.) (–n.) [= agghiya] an oblation, decoration or salutation in the form of garlands, flowers etc., therefore meaning 'string, garland' (cp. Sinhalese āgā "festoon work") Mhvs 19, 38 (pupphā) 34, 73 (ratanā) 34, 76 (dhajā); Dāvs I.39 (pupphamaya); V.51 (kūsuma).

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

Agha1

Agha1 (nt.) [cp. Sk. agha, of uncertain etym.] evil, grief, pain, suffering, misfortune S I 22; M I.500 (roga gaṇḍa salla 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 & salla).

Agha2

Agha2 (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. khaḥa). Neither does the pop. etym. of Bdhgh. offer any clue (= a + gha from ghan that which does not strike or ahaṭṭaniya is not strikeable DhsA 326, cp. Dhs. trsl. 194 & J IV.154 aghaţitā = appatiţhe ākāse ūthita the air which does not offer any resistance). On the other hand the primary meaning is darkness, as seen from the phrase lokantarikā aghā assaysutā andhakārā D II.12; S V.45, and BSkt. aghasaţrta 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. = vēhasaţ 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. --gāmin moving through the atmosphere or space i. e. a planet S I.67 = Miln 242 (ādīccho sēṭṭho aghagāminan).

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

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

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

Anka1

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

Anka2

Anka2 [Vedic anka hook, bent etc., anc. cp. ankura & ankusa. Gr. a)gw/n elbow, a)/gkura = anchor; Lat. uncus nail; Ohg. 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 pari haratī to hold on one's lap or carry on one's hips), 20 (nisūdāpeti seat on one's lap); M II.97 (ankena vahītva); Th 1, 299; J I.262 (anke nisinnā); II.127, 236; VI.513; Dh A I.170 (ankena vahītva) Pv A 17 (nisūdāpeti).

Ankita [pp. of anketi] marked, branded J I.231 (cakkānikātī Satthu padā); II.185 (kaṇṇaka with perforated ears).

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

Ankusa [Vedic ankusā; to anc, see anka] 1. a hook, a pole with a hook, used (1) for plucking fruit off trees, a crook J I.9 ("pačchi hook & basket"); V.89 = V.520 (pačchikhanitti"), 529 (= phalānaś ganhanatthān ankusaṇā). <--> (2) to drive an elephant, a goad (cp patoda & tutta) Vin II.196 (+ kas).<-- (J VI.489; Th A 173 (ovyādaṇ ankusāṇaṅ katvā, fig. guide); Sdh 147 (daṇḍa)). -- (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; -- accē beyond the reach of the goad D II.266 (nāga). See also ankusakā.

--gayha (the art) how to grasp and handle an eleph. -- driver's hook M II.94 (sippa). --gaha an eleph.--driver Dh 326.

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 [Denom. fr. anka1] to mark out, brand J I.451 lakkha

Ankolaka = ankola J IV.440; V.420.

Anga (nt.) [Vedic anga, anc cp. Lat. angulus = angle, corner etc., ungulus finger--ring = Sk. angula]

Angaṇī limb by limb, with all limbs (see also below anga + paccanga) Vin III.119; Vv 382 ("echi naccamāna"); Pv II.1210, 13, 18 (sukho ke khādati). -- (2) (fig.) a constituent part of a whole or system or collection, e. g. uposathīla, samādhi, paccāgata of pure birth, ajjhātika a student of the Vedas, abhirūpa handsome, sīla of good conduct, pāṇḍita 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 = Kh A 88; cp. M I.446 (dasāha angaṇī samannāgato rañño assājānīyo). -- (4) (modally) part, share, interest, concern; ajjhattiṅka angaṅ many own part or interest (opp. bāhiraṅ the interest in the outside world). A I.16 sq. = S V.101 sq.; It 9. rañño angaṅ an asset or profit for the king M I.446. Thus adv. taddaṅga (see also taā' I.a) as a matter of fact, in this respect, for sure, certainly and taddangena by these means, through this, therefore M I.492; A IV.411; Sdh 455, 456; iminā pāṅga for that reason M II.168. -- In compn. with verbs angīṅ (angīṃ): angigata having limbs
or ports, divided DA I.313; cp. samangi (−bhūta).

—or ports, divided DA I.313; cp. samangi (−bhūta).

--jāta "the distinguishing member", i. e. sign of male or female (see above 3); membrum virile and muliebre Vin I.191 (of cows); III.20, 37, 205; J II.359; Miln 124.--paccange one limb or the other, limbs great and small M I.81; J VI−20, used (a) collectively: the condition of perfect limbs, or adj. with perfect limbs, having all limbs Pv II.1212 (= paripūṇa−sabbanga−paccagnavați PVA 158); SnA 383; DhA I.390; ThA 288; Sdp 83 fig. ratthassa angapaccangan M I.395; sabbanga−paccangāni all limbs Miln 148. -- (b) distributively (cp. similar redupl. formations like chidda̞va, seṭṭ̣ha−seṭṭ̣hi, khaṇḍākhaṇḍa, cuṇṇaCuṇṇa) limb after limb, one limb after the other (like angamangāni above 1), piecemeal M I.133 (−e daseyya), 366; J I.20; IV.324 (chinditvā).--paccangatā the condition or state of perfect limbs, i. e. a perfect body VvA 134 (suvisuddhā).--paccangin having all limbs (perfect) D I.34 (sabbanga−peccangāni); PvA 189. --rāga painting or rouging the body Vin II.107 (+ mukha).--laṭṭ̣hi sprout, offshoot ThA 226. --vāta gout Vin I.205. --vijjā the art of prognosticating from marks on the body, chiromantics, palmistry etc. (cp. above 3) D I.9 (see expl. at DA I.93); J I.290 (−āya cheka clever in fortune−telling); ćānubhāva the power of knowing the art of signs on the body J II.200; V.284; ćāṭha one who in versed in palmistry etc. J II.21, 250; V.458. --vekalla bodily deformity DhA II.26. --sattha the science of prognosticating from certain bodily marks DA I.92. --sambhāra the combination of parts Miln 28 = S I.135; Miln 41.--hetuka a species of wild birds, living in forests J VI.538.

Angaṇa1

Angaṇa1 (nt.) [cp. Sk. angaṇa & "na; toanga?" an open space, a clearing, Vin II.218; J I.109 (= manussānan saṅcaraṇa−ṭhāne anāvāte bhūmibhāge C.); II.243, 290, 357; Dāvs I.27. -- cetiyā an open space before a Chaitya Miln 366, DA I.191, 197; VvA 254. rājə the empty space before the king's palace, the royal square J I.124, 152; II.2; DhA II.45.--ṭhāna a clearing (in a wood or park) J I.249, 421. --pariyanta the end or border of a clearing J II.200.

Angaṇa2

Angaṇa2 [prob. to anj, thus a variant of anjāna, 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. saṅgana Sn 279); D I.76; M I.24 sq.; 100 (+ raja); A II.211; Sn 517 (+ vigata<-> raja = angaṇānan abhāvā malānaṁ ca vigamā . . . SnA 427), 622 = Dh 125 (= nikkilesa DhA III.34); Dh 236, 351; Pug 60; Nett 87.

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

Angadin (adj.) [to angada] wearing a bracelet J V.9.

Angārā (m. nt.) [Vedic angārā] charcoal, burning coal, embers A III.97, 380, 407; J I.73; III.54, 55; V.488; Sn 668; Sdp 32. kulō the charcoal of the family, a squanderer S IV.324 (see under kula).

--katāha 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 I.442; Sdp 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 (āropana); Sdp 208. --maṇḍa roast meat Mhvs 10, 16. --masi ashes DhA III.309. --rāsi a heap of burning coal J III.55.


Angārika a charcoal−burner J VI.206 (= angāra−kammakara p. 209).

Angārin (adj.) [to angāra] (burning) like coal, of brightred colour, crimson Th 1, 527 = J I.87 (dumā trees in full bloom).
Angika (adj.) [fr. anga] consisting of parts, -- fold; only in compn. with num. like aṭṭh, duvī (see dve), caturī, pañcī etc., q. v.

Angin (adj.) limbed, having limbs or parts, -- fold, see caturī & paccī (under anga--paccangin). -- f. anginī having sprouts or shoots (of a tree) Th 2, 297 (= ThA 226).

Angūṭha [cp. Sk. anguṣṭha, see etym. under anga] 1. the thumb Vin III.34; Miln 123; PvA 198. -- 2. the great toe J II.92; Mhv 35, 43.

Angūṭhaka = angūṭha J IV.378; V.281; pādī the great toe S V.270.

Angula [Vedic angula, lit. 'limblet' see anga for etym.] 1. a finger or toe M I.395 (vankā angulān karoti to bend the fingers, v. l. anguṇa); A III.6 (id.); J V 70 (gōṇī adj. with ox toes, expld. by C. as with toes like an ox's tail; vv. ll. ānguṭha and āngulī). -- 2. a finger as measure, i. e. a finger--breadth, an inch Vin II.294, 306 (dvangula 2 inches wide); Mhv 19, 11 (āṭṭhī); DhA III.127 (ekī).

--aṭṭhi (? cp. anga--laṭṭhi) 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 (nt.) [= angulī a finger J III.13 (pañcī)]; V.204 (vaṭṭī = pavāḷī ankurasadīs vaṭṭangulī p. 207). See also pañcangulika.

Anguli & Anguli (thus always in cpds.) (f.) [Vedic anguli & ī; see anga] a finger A IV.127; Sn 610; J III.416; IV.474; V.215 (vaṭṭī 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. --sanghaṭṭanaī = poṭha DA I.256.

Anguleyyaka (nt.) [cp. Sk. angulīyaka 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 (avj.) [a + cankama] not fit for walking, not level or even Th 1, 1174 (magga).

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

Acira see cira & cp. nacira.

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

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

Accatari see atitarati.

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

Accanta (adj. -- & adv. °--) [ati + anta, lit. "up to the end"] 1. uninterrupted, continuous, perpetual J I.223; Miln 413; VvA 71; PāvA 73, 125, 266; Sdhp 288. <-> 2. final, absolute, complete; adv. thoroughly S I.130 ("ṇ hataputtāṃ mhi"); III.13 = A I.291 sq.; V.326 sq. ("niththa, "yogakkhemin); Kvu 586 ("nīyāmatā final assurance; cp. Kvu trsl. 340). -- 3. ("--) exceedingly, extremely, very much A I.145 ("sukhumāla, extremely delicate), Miln 26 (id.); Sn 794 ("suddhi = param ttha--accantasuddhi SnA 528); Th 1, 692 ("ruci); Dh 162 ("dussīya = ekanta" DhA III.153).

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 (mamo when I shall be dead); M I.438 (temās after 3 months); S I.69; Snp. 110 (rattiyā); J I.253 (ekāha--dvīh); I.291 (katipāh after a few days); PāvA 47 (katipāh); 82 (dasamās), 145 (vassatāpan). -- (2) (modal) passing or getting over, overcoming, conquering, only in phrase dur--accaya difficult to overcome, of kāmapanka Sn 945 (= dur--atikkamāni SnA 568), of sanga Dh 336; sota It 95. -- (3) (fig.) going beyond (the norm), transgression, offence Vin I.133 ("grave offence), 167 (id.); II.110, 170; esp. in foll. phrases: accayo maṣ accagamā a fault has overcome me, i.e. has been committed by me (in confession formula) D I.85 (= abhibhavitā pavatto has overwhelmed me DA I.236); A I.54; M I.438 (id.); accayā accayato passati to recognise a breach of the regulation as such Vin I.315; A I.103; II.146 sq.; "ṇ deseti to confess the transgression S I.239; "ṇ accayato paṭiggahāti to accept (the confession of) the fault, i.e. to pardon the transgression, in confession formula at D I.85 = (Vin I.192; M I.438 etc.). In the same sense accaya--paṭiggahāna pardon, absolution J V.380; accayena desanaṭ paṭiggahaṇī J I.379; accayā khamati to forgive Miln 420.

Accasara (adj.) [a form. fr. aor. accasari (ati + sṛ), 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. I. 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. I. SS for BB reading ajjhapara). Cp. accasārīn.


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

Accasaṅin (adj.) = accasara 1., aspiring too high Sn 8 sq. (yo naccasāri, opp. to na paccasāri; expld. at Sn A 21 by yo nātiddhāvi, opp. na ohiyī).

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

Accābhikkhaṇa (°--) [ati + abhikkhaṇa] too often J V.233 ("saṅsagga; C. expls. ativiya abhīnha).

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

Accāyata (adj.) [ati + āyata] too long A III.375.
Accāyika (adj.) [fr. accaya] out of time, viz. 1. irregular, extraordinary J VI.549, 553. -- 2. urgent, pressing M I.149 (kāraṇīyān business) II.112; J I.338; V.17 °η (nt.) hurry DhA I.18. See also acceka.

Accāvadati [ati + āvatadi; or is it = ajjhāvadati = adhi + āvatadi?] to speak more or better, to surpass in talk or speech; to talk somebody down, to persuade, entice Vin IV.224, 263; S II.204 sq.; J V.433 (v. l. BB ajjhārati), 434 (v. l. BB aghācarati for ajjhācarati = ajjhāvadati?).

Accāsanna (adj.) [ati + asanna] very near, too near Pva 42 (na a. nātīdūra neither too near nor too far, at an easy distance).

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

Accī & (in verse) accī (f.) [Vedic arcī m. & arcīs nt. & f. to re, 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; ThA 154 (dīpo); Sdhp 250.

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


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

Acci–bandha (adj.) [= accibaddha?] at Vin I.287 is expld. by Bdhgh as caturassa–kedāra–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 [ati + uggacchati] to rise out (of), ger. accuggamma D II.38; A V.152 (in simile of lotus).

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

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

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

Accupati at J IV.250 read accuppati, aor. 3rd sg. of accuppatat 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 (adj.) [ati + ussanna] too full, too thick Vin II.151.

Acceka = accāyika, special; ¢ivara a special robe Vin III.261; cp. Vin Texts I.293.

Acceti [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 (dukkha). -- Caus. acceti to make go on (loc.), to put on J VI.17 (sūlasmi; C. āvuñetvi), but at this passage prob. to be read appeti (q. v.).
Accōgāḷha (adj.) [ati + ogāḷha] too abundant, too plentiful (of riches), lit. plunged into A IV.282, 287, 323 sq.

Accodaka (nt.) [ati + udaka] too much water (opp. anodaka no water) DhA I.52.


Acchā1

Acchā1 (adj.) [cp. Sk. accha, dial., to ṛc (see accati), thus "shining"; cp. Sk. ṛkṣa bald, bare and Vedic ṛkvan 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. °dikā Vv 412 = 602.

Acchā2

Acchā2 [Vedic ṛkṣa = Gr. arktos, 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 acchā4 (acchā nāma ahammadigā C.). Note. Another peculiar form of accha is P. ikka (q. v.).

Acchā3

Acchā3 = akkha2 (a die) see acci--bandha.

Acchā4


Acchaka = acchā2, a bear J V.71.

Acchati [Vedic āṣyati & āste, ās; 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 (= nisādati VvA 298); PvA 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; Pv III.31 (= nisādati vasati PvA 188); Miln 88; DhA I.424. In this sense often pleonastic for finite verb, thus aggiñ karitvā a. (= aggiñ karoti) D I.102; aggiñ paricaranto a. (= aggiñ paricarati) DA I.270; tantaṅ pasārento a. (= tantaṅ pasāreti) DhA I.424. -- Pot. acche It 110; aor. acchi Vin IV.308; DhA I.424.

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

Acchambhin (adj.) [a + chambhin] not frightened, undismayed, fearless Sn 42 (reading achambhin; Nd2 13 expls. abhiru anutrāsi etc.); J VI.322 (= nikkampa C.). See chambhin.

Acchārā1

Acchārā1 (f.) [etym. uncertain, but certainly dialectical; Trenecker connects it with ācchurita (Notes 76); Childers compares Sk. akṣara (see akkhara); there may be a connection with akkhaṇa in akkhana--vedhin (cp. BSk. acchatā 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.) acchārā 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
(Sanskrit: gahaṇamattā); cp. ekacchara–matta DhA II.274. -- 2. (fig.) a finger's snap, i. e. a short moment, in ekacchara–khaṇe in one moment Miln 102, and in def. of acchariya (q. v.) at DA I.43; VvA 329.

--sanghāṭa the snapping of the fingers as signifying a short duration of time, a moment, a momentary, only for one moment (cp. BSk. acchatāsanghāta Divy 142) A I.10, 34, 38; IV.396; Th 1, 405; 2, 67 (expld. at ThA 76 as ghaṭikāmmattam pi khaṇaŋ angulipoṇhanamattam pi kālaŋ). --sadda the sound of the snapping of a finger J III.127.

Accharā2

Accharā2 (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 (= devakaṇṇā VvA 37); Vv 172; 1811 etc.; DhA III.8, 19; PvA 46 (dev śv); Miln 169; Sdhp 298.

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

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 accharāpaharanā--yoggaŋ 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--yoggaŋ ti acchariṇaṣ accharaṇa paharituṇyuttān ti attho DA I.43 wonderful, surprising, strange, marvellous D II.155; M I.79; III.118, 125, 144 (an śv); S IV.371; A I.181; Miln 28, 253; DhA III.171; PvA 121; VvA 71 (an śv). 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 acchariyatthena nipāto). Thus freq. combd. with abbhutaṇ = how wonderful & strange, marvellous, beyond comprehension, e.g. D I.2, 60, 206, 210; II.8; and in phrase acchariyā abbhutā dhamma strange & wonderful things, i.e. wonderful signs, portents marvels, M III.118, 125; A IV.198; Miln 8; also as adj. in phrase acchariyāabbhuta--cittā) jātā with their hearts full of wonder and surprise DhA IV.52; PvA 6, 50. -- See also acchera & accheraka.

Acchādana (nt.) [fr. acchādeti] covering, clothing Th 1, 698; Miln 279. -- fig. protection, sheltering J I.307.

Acchādanā (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 [ā + chādeti, Caus. of chad, cp. BSk. āchchādayati jīvitaṃ 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. acchādayitvā); DA I.181 (= paridahitvā); PvA 49, 50. -- fig. to envelop, to fill J VI.581 (abhaŋ rajo acchādesi dust filled the air). -- pp. acchanna (q. v.).

Acchi at S IV.290 is faulty spelling for acci (q. v.).


Acchinda see chidda.

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

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

Acchiva [*Sk. akṣība and akṣība] a certain species of tree (Hypanthera Moringa) J VI.535.
Acchupeti [ā + chupeti, Caus. of chupati] to procure or provide a hold, to insert, to put on or in Vin I.290 (aggaḷaṇ) II.112.

Acchechi [Sk. acchaitsī] 3rd sg. aor. of chindati "he has cut out or broken, has destroyed" (see also chindati 3), in combn. with tanhaṇ M I.122; S I.12, 23, 127 (so read for acchejja); IV.105, 207. It 47; A III.246, 445; DhA IV.70 (gloss acchindi, for achidda pret. of Dh 351). The v. l. at all passages is acchejja, which is to be accounted for on graphological grounds, ch & j being substituted in MSS. Kern (Toevoegselen s. v.) mistakes the form & tries to explain acchejji as adj. = ati--ejin (ejā), accecheci = ati--icchin (icchā). The syntactical construction however clearly points to an aor.

Acchejja = a + chejja not to be destroyed, indestructible, see chindati.

Acchedana (nt.) [abstr. to acchindati] robbing, plundering J VI.544.

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

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

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. ajaidaka] goats & sheep D I.5, 141; A II.42 sq., 209; J I.166; VI.110; Pug 58. As pl. °a S I.76; It 36; J IV.363. --pada goat--footed M I.134. --pāla goatherd, in "nigrodharukkha (Npl.) "goatherders'Nigrodha--tree" Vin I.2 sq. Dpvs I.29 (cp. M Vastu III.302). --pālīka a woman goatherd Vin III.38. --lakkaṇa "goat--sign", i. e. prophesying from signs on a goat etc. D I.9 (expld. DA I.94 as "evarūpāṇaḥ ajaṇaḥ mansaḥ khādīttaṁ evarūpāṇaḥ na khādītthaṁ ti"). --laṇḍikā (pl.) goats'dung, in phrase nāḷimattā 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. aja--pada refers to a stick cloven like a goat's hoof; so also at Vism 161.

Ajakka a goat, pl. goats Vin II.154. --f. ajikā J III.278 & ajiyā J V.241.

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

Ajajjara see jajjara.

Ajadhuka & Ajaddhumāra see jaddhu.

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

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

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

Ajina (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 (= kharāṇi a°--cammāṇi 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. --pāveṇī a cloth of the size of a couch made from pieces of ant. skin sewn together Vin I.192; D I.7 (= ajīna--cammehi mañcappamāṇena sibbitvā katā pāveṇī DA I.87); A I.181. --sāṭī a garment of skins (= ajīna--camma--sāṭī DhA IV.156) Dh 394 = J I.481 = III.85.

Ajini aor 3rd sg. jayati, q. v.

(see ajaka).


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

Ajeyya1 & Ajeyya

Ajeyya1 & Ajeyya (adj.) [a + jeyya, grd. of jayati, 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.

Ajeyya2

Ajeyya2 (adj.) [a + jeyya, grd. of jiyati, q. v.] not decaying, not growing old, permanent J VI.323.

Ajja & Ajjā (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 bahuta 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.

--kālaṅ (adv.) this morning J VI.180; --divasa the present day Mhvs 32, 23.

Ajjatana (adj.) [cp. Sk. adyatana] referring to the day, today/s, present, modern (opp. porāṇa) Th 1, 552; Dh 227; J II.409. -- dat. ajjatanāya for today Vin I.17; PvA 171 & passim.

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

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

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

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

Ajjita [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).


Ajjunho (adv.) [haplology fr. ajja--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").
Ajjhagā [adhi + agā 3rd sg. pret. of adhigacchati (q. v. for similar forms) he came to, got to, found, obtained, experienced S I.12 (vimāna); Sn 225 (expl. at KhA 180 by vindi paṭilabhi), 956 (ratīṃ; expld. at NdI 457 by adhigacchi); It 69 (jātimarāṇaḥ); Dh 154 (taṇhāṇaḥ khyāṇam); Vv 327 (visesañc attained distinction; expld. at VvA 135 by adhigata); 5021 (amaṭaṇ santiṇ; expld. VvA 215 by v. l. SS adhigaṇchī, T. adhigacchati).

Ajjhatta (adj. --n.) [cp. Sk. adhyaṭma, cp. attā], that which is personal, subjective, arises from within (in contrast to anything outside, objective or impersonal); as adv. & ñātinti, personal, inwardly (opp. bhādhī bāhira etc. outward, outwardly); Cp. ajjhattika & 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. sukkha = niyakajjhattā attano santāne ti atho DA I.183 cp. DhsA 169, 338, 361); S I.70, 169; II..27 (kathāṇaḥ kathī hoti is in inward doubt), 40 (sukhaṇ dukkhaṇ); III.180 (id.); IV.1 sq. (āyatanāni), 139, 196; V.74 (thitaṇ cittāajjhattā susaṇṭhitaṇ suvinnuttaṇ a mind firm, inwardly well planted, quite set free), 110, 143, 263, 297, 390; A I.40 (rūpasañāṇi), 272 (kāmacchanda etc.); II.158. (sukhadukkanā), 211; III.86. (cetosamaṇa), 92 (vūpasantacitta); IV.32 (sankhittāṇi), 57 (itthindriyaṇi), 299 (cittaṇi), 305 (rūpasañāṇi), 360 (cetosamaṇa), 437 (vūpasantacitta); V 79 sq., 335 sq. (sati); It 39 (cetosamaṇa inward peace), 80, 82, 94; J I.045 (chātajjhatta with hungry insides); V.338 (id.); Ps I.76 (cakkhu etc.); Dhs 161 (= attano jātaṇ DhsA 169), 204, 1044; Pug 59; Vbh 1 sq. (khandhā), 228 (sati), 327 (paññā), 342 (arū́ pasaṇāṇi). -- adv. °ni inwardly, personally (in contrast--pair ajjhattāṇ & bhahiddhā vā; see also cpd. °bhahiddhā) A I.284; II.171; IV.305; V.61; Sn 917 (= upajjhayassā vā & ācāriyassā vā te gunā assū ti NdI 350).

--ārammana a subjective object of thought Dhs 1047. --cintin thought occupied with internal things Sn 174, 388.

--bhahiddhā inside & outside, personal--external, mutual, interacting S II.252 sq.; III.47; IV.382; Nd2 15; Dhs 1049 etc. (see also bhahiddhā). --rata with inward joy D II.107 = S V.263 = Dh 362 = Ud 64 (+ samāhita); Th I.981; A IV.312; Dha IV.90 (= gocaro ajjhattā-sankhāṭhāya kammatthānaḥ-bhāvanāyā rata). --rūpa one's own or inner form Vin III.113 (opp. bhahiddhā—rūpa & ajjhā—bahi r.). --saṇṇojana an inner fetter, inward bond A I.63 sq.; Pug 22; Vbh 361. --santi inner peace Sn 837 (= ajjhattānāṇ rāgādīnaṇ santibhāvā SnA 545; cp. NdI 185). --santuṇhāna originating from within J I.207 (of hiri; opp. bhahiddhā°).

Ajjhattika (adj.) [ajjhatta + ika], personal, inward (cp. Dhs trsl. 207 & NdI 346: ajjhittakaṇ vuccati cittaṇ; opp. bāhira outward (q. v.). See also āyatanā. -- M I.62; S I.73 (‘ā rakkha na bāhira); IV.7 sq. (āyatanāni); V.101 (anga); A I.16 (anga): II.164 (dhātu); III.400 (āyatanāni); V.52 (id.); It 114 (id., 9 (anga); Kh IV. (= KhA 82); J IV.402 (bāhira--vattuṇ ayācitvā ajjhāttikassa nāmaṇ ghanāti); Dhs 673, 751; Vbh 13, 67, 82 sq., 119, 131, 392 sq.

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

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

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

Ajjhabhāṣi 3rd sg. aor. of adhībhāṣeti to address S IV.117 (gāthāhī); Kh V. = Sn p. 46 (gāthāya); PvA 56, 90.

Ajjhabhu (3rd sg. aor. of adhībhavati (q. v.) to overcome, conquer It 76 (dujjayaṇ a. he conquered him who is hard to conquer; v. l. ajjhabhī for ajjhabhavi). Cp. ajjhabhavi.

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

Ajjhavodahi 3rd sg. aor. of aṭṭhadohāti [Sk. adhyavadhāti] to put down J V.365 (= odahi, ṭhapesi C.). Kern, Toev. s. v. proposes reading ajjhavādahi (= Sk. avādhāt).
Ajjhāgāre (adv.) [adhi + agāre, loc. of agāra] at home, in one's own house A I.132 = It 109; A II.70.

Ajjhācarati [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 (aññām-aññāṇ). pp. ajjhācinna. See also accāvadati & aticarati.

Ajjhācārā [to adhi (ati?) + ā + car] 1. minor conduct (conduct of a bhikkhu as to those minor rules not included in the Parājika's or Sanghadisesa's) Vin I.63 (see note in Vin. Texts, I.184. -- 2. flirtation Vin III.128 (in the Old Cy as expln of avabhāsi). -- 3. sexual intercourse J I.396; V.327 ("cara v. l. for ajjhāvara); Miln 127 (an°).

Ajjhācinna [pp. of ajjhācarati] habitually done Vin II.80 sq., 301.

Ajjhājva [adhi (ati?) + ā + jiv] too rigorous or strenuous a livelihood M II.245 (+ adhipātimokkha).

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

Ajjhāpatti (f.) [abstr. to ajjhāpajjati] incurring guilt Dhs 299 (an°).

Ajjhāpana1


Ajjhāpana2


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. ajjhopanna.

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

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

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

Ajjhāyaka [cp. Sk. adhyāyaka, cp. ajjhayana] (a brahmin) engaged in learning the Veda (mantajjhayaka 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 (and ṛuha) (adj.) [to adhi + ā + ruh] growing up over, overwhelming A III.63 sq. = S V.96; J III.399.

Ajjhārūlha (adj.) [pp. of adhi + ā + ruh] grown up or high over J III.399.

Ajjhāruhati [adhi + ārohati cp. atyārohati] to rise into the air, to climb over, spread over S I.221 = Nett 173 (= ajjhothharati SA; cp. Mrs. Rh. D. Kindred Sayings I.285).

Ajjhāvadati see accāvadati.

Ajjhāvara [fr. adhi + ā + var] surrounding; waiting on, service, retinue J V.322, 324, 326, 327 (expld at all passages by

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

Ajjhāvasati [adhi + ā + vas] to inhabit (agāraṇ 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 [cp. Sk. adhyuṣita; pp. of ajjhāvasati] inhabited, occupied (of a house) Vin II.210; J I.145; II.333; PvA 24 (gāraṇa); fig. (not) occupied by SnA 566 (= anosita).

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. dāna intention on giving alms), 168; Sdhp 219, 518. Freq. in phrase ajjhāsayūnūpa according to his wish, as he wanted PvA 61, 106, 128.

Ajjhāsatā (f.) [abstr. to ajjhāsaya] desire, longing Pva 127 (uḷārā great desire for c. loc.).


Ajjhītthā [pp. of ajjhāsita] requested, asked, invited Vin I.113 (anā unbidden); D II.289 (Buddhaghosa and text read ajjhītta); Sn p. 218 (= ajjhāsita Nd2 16); J VI.292 (= ānatta C.); DhA IV.100 (v. l. abhijjhitthā). See also anā.

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

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

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

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

Ajjhupakkhati [adhi + upa + ikṣ; cp. BSk. adhyupakṣati] 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 (kaṭṭhaṇi, has to be looked after); PvA 149 (sisāṇ colañ 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; AIII.194, 435; J V.229; DhA IV.125.

Ajjhupakhkhana (nt.) & ॐā (f.) [abstr. from ajjhupakkhati] care, diligence, attention Ps I.16; II.119; Vbh 230 sq.; DhA IV.3.

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

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

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

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 ajjhēsanā); III.114 (= japa); V.10 (pl. = vede); VI.201 = 207; Vbh 353; SnA 314 (mantā).

--kujja (kūta v. l.?) a hypocrite, a pharisee Sn 242; cp. SnA 286.
Ajjhesati (adhi + iṣ; cp. BSk. adhyeṣate Divy 160] to request, ask, bid DhA IV.18; aor. ajjheshi Vin II.200; pp. ajjhiṭṭha & ajjhesita (q. v.), with which cp. pariṣṭiṭṭha & Usesita.

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

Ajjhesita [pp. of ajjhesati; cp. ajjhiṭṭha] requested, asked, bidden Nd2 16 (= ajjhitha).

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

Ajjhogāla [pp. of ajjhogāhati] plunged into, immersed; having entered M I.457; S I.201; Miln 348.

[Sk. *abhavaɣāhate; adhi (= abhi) + ava + gāḥ] to plunge into, to enter, to go into D I.101 (vanaŋ), 222 (samuddaŋ); M I.359, 536; A III.75, 368; IV.356; V.133; Vin III.18; J I.7; Nd1 152 (ogāhati +); Miln 87 (samuddaŋ); 300 (vanaŋ). -- pp. ajjhogāla (q. v.). Cp. pariṣṭogāhati.

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

Ajjhotthata [pp. of ajjhottharati] spread over; covered, filled; overcome, crushed, overpower M I.457; S I.212; DhA IV.100. -- pp. ajjhotthata (q. v.). Cp. pariṣṭottharati.

Ajjhottharati [adhi + ava + stṛ] 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. ajjhottarati VvA 48 (gāmapadeso: was flooded). pp. ajjhotthata (q. v.).

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 ajjhosāna seems to be clearer and to harmonize better with the cognate ajjhosa & ajjhosāna (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 ajjhosāna (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 ajjhosita. 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. ajjhosāna as v. l.: A I.74 (C. expls. ajjhosāya gilivyāthita); Nd2 under nissita & passim; Ud 75, 76 (ajjhosāna); 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 I.324; Ud 75, 76.

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

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

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

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

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. ajjhosissati (does it belong here?) M I.328 (c. acc. paṭhāviḥ, better as ajjhesati). grd. ajjhositabha M I.109 (+ abhinanditabba, v. l. ātabba); DhsA 5 (id.); ger. ajjhosāya (q. v.) pp. ajjhosita (q. v.).

Ajjhosāna (nt.) cleaving to (earthly joys), attachment, D II.58 sq.; III.289; M I.498 (+ abhinandana); S III.187; A I.498; II.11 (diṭṭhi, kāma + taṇhā). In comb. with (ichchā) and mucchā at Nd2 under chanda & nissita and taṇhā (see also ajjhopanna), 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 [ger. of ajjhosati, cp. BSk. adhyavasāya tiṣṭhati Divy 37, 534] being tied to, hanging on, attached to, only in phrase a. tiṭṭhati (+ abhinandati, same in Divy) M I.266; S. IV.36 sq.; 60, 71 sq.; Miln 69. See also ajjhosa.

Ajjhosita [cp. Sk. adhyavasita, from adhi + ava + sā; but sita is liable to confusion with sita = Sk. śrita, also through likeness of meaning with esita; see ajjhāsita & ajjhesita] 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 (asāre = taṇhāvasena abhinivīṭṭha ThA 284); Pv IV.84 (mayhaṅghare = taṇhābhinivisena abhinivīṭṭha PvA 267; v. l. BB ajjhesita, SS ajjhāsita). --an° S IV.213; V.319; Nd1 411; Miln 74 (pabbajita).

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

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

Ajjhohata [pp. of ajjhoharati] having swallowed Sdhp 610 (balisaṅmaccho viya: like a fish the fishhook).

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

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

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


Añcathi J I.417, read aṇčati (see next).

Añčati (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.

Añjati

Añjati1

Añjati1 [= Sk. ŭnjaṭi, ŭyayati to stretch, pull along, draw out, erect; cp. Sk. rju straight, caus. irajyati; Gr. o)re/gw; Lat. rego, rectus = erect. See also P. uju, aṇčati, ajjita, āṇaṅja–ānjejja]. See aṇja, aṇjaya, aṇjali, aṇjasā.

Añjati2 & Añjeti

Añjati2 & Añjeti [= Sk. aṇjayati, Caus. of anakti to smear etc.; cp. Sk. aṇji ointment, āja butter; Lat. unguo to anoint,

Aṅjana (nt.) [from aṅjati2] ointment, esp. a collyrium for the eyes, made of antimony, adj. anointed, smeary; glossy, black (cp. kanha II. and kāla I note). -- 1. Vin I.203 (five kinds viz. kāla2, ras2, sot2, geruka, kapalla); D I.7, 12; DA I.98 (khār2); 284; DhA III.354 (akkhī2 eye--salve). -- 2. glossy, jet--black J I.194; II.369; V.416. The reading aṅjana at A IV.468 is wrong, it should be corrected into thanamajjanamatta. See also pacc7. In meaning collyrium box at Th 2, 413 (= aṅjana--nājī ThA 267); DhA II.25.

--akkhīha with anointed eyes Th 1, 960. --upapisanā perfume to mix with ointment Vin I.203; II.112. --cunḍa aromatic powder DhA III.13. --nāḷī an ointment tube, collyrium box ThA 267. --rakkha N. of a tree ('black' tree) J I.331. --vaṇṇa of the colour of collyrium, i. e. shiny, glossy, dark D I.II.18 (lomāṇī); J I.138 (kesā), 194; II.369; PVA 258 (vana).

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

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

Aṅjaya (adj.) [from aṅjati1] straight J I.312 (vv. ll. ājjava & and ājjava better?) expld by C. as ujuka, aṅkuṭa. See also ājjava. Should we assume misreading for aṅjasa?

Aṅjali [cp. Sk. aṅjali, fr. aṅjati1] 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--samujjala aṅjalinī paggyayaha). Only in stock phrases (a.) aṅjalinī paṇāmeti to bend forth the outstretched hands Vin II.188; D I.118; Sn 352; Sn p. 79. (b.) ɵ pagganāhitī to perform the a. salutation J I.54; DhA IV.212; VV 7, 312 (sirasmi on one's head); PVA 93. (c.) ɵ karoti id. PVA 178; cp. kataṅjali (adj.) with raised hands Sn 1023; J I.17; PVA 50, and aṅjaliṅkata id. PII.1220. Cp. paṅjali

--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.

Aṅjalikā (f.) [= aṅjali] the raising of the hands as a sign of a respectful salutation Vv 15 (expld at VV 24 as dasanakha--samodhāna samujjala aṅjaliṃ siraṃ pagaṅhanti gūṇa--visiṭṭhānaṃ apacayānaṃ akāśīṃ).

Aṅjasa [Sk. aṅjasa (?). Cp. ārjava = P. ājjava, see aṅjati1 & aṅjaya] straight, straightforward (of a road) D I.235; J I.5; Th 2, 99; Vv 5020 (cp. VV 215); VV 84 (= aṅkuṭa); Mhvs 25, 5; Mīnl 217; Sdhp 328, 595. Cp. paṅjasa.

Aṅjita [Sk. ankta & aṅjayita, pp. of aṅjeti1] smeared, anointed J I.77 (su--aṅjitāni akkhīni); IV.421 (aṅjitoakkhā).

Aṅṇa (pron.) [Vedic anya, with compar. suff. ya; Goth. anpar; Ohg. andar; formation with n analogous to those with l in Gr. a)llos (a)ljos), Lat. alius (cp. alter), Goth. aljīs Ags. elles = E. else. From demonstr. base *enko, see na1 and cp. a3] another etc. -- A. By itself: 1. other, not the same, different, another, somebody else (opp. oneself) Vin III.144 (aṅṇena, scil. maggena, gacchati to take a different route); Sn 459, 789, 904; Dh 158 (opp. attānaṇā), 165; J I.151 (opp. attano); II.333 (aṅṇāna vyākaroti give a diff. answer). -- 2. another one, a second; nt. else, further Sn 1052 (= uttarāṇī nt. Nd2 17); else J I.294. aṅṇaṅ kiicī ( indef.) anything else J I.151. yo aṅṇo another, whoever else J I.256. -- 3. aṅṇe (pl.) (the) others, the rest Sn 189, 663, 911; Dh 43, 252, 355; J I.254. -- B. del. in correlation: 1. copulative. aṅṇa.. aṅṇa the one .. the other (.. the third etc.); this, that & the other; some .. some In. Mīnl; etc. <-> 2. reciprocative aṅṇo aṅṇaṅ, aṅṇamaṅṅaṅ, aṅṇoṅṅaṅ one another, each other, mutually, reciprocally (in ordinary construction & declension of a noun or adj. in sg.; cp. Gr. a)llos (a)llos in pl.). (a.) aṅṇo aṅṇaṅ Dh 165. (b.) aṅṇamaṅṇaṅ (cp. BSk. aṅṇamaṅṇa MH Vastu II.436), as pron.: nāḷaṅ aṅṇamaṅṅaṁsā sukhdāya vā dukkhāya vā D I.56 = S III.211. nāṅṇamaṅṅaṁsa dukkhaṁ iccheyya do not wish evil to each other Sn 148. daṃḍhe aṅṇaṁmaṅṅaṁ upakkamanti (approach each other) M I.86 = Nd2 199. ɵ aṅṇaṅ aṅṇeto viharati A III.247. dve jaṇa ɵ ghātayiṁjus (slew each other) J I.254. aṅṇamaṅṅaṅ hasanti J V.111; ɵ aṅṇaṅus aṅṇaṅus vasiṁsajus J I.153; aṅṇamaṅṅaṅ accayaṁ
desetvā (their mutual mistake) DhA I.57; or adv. dve pi aṇṇamaṇḍaṇaḥ paṭibaddha citta ahesuṇ (in love with each other) J III.188; or “.: aṇṇamaṇḍaṇaḥ--paccaya mutually dependent, interrelated Ps II.49, 58. --> (c.) aṇṇoḥaṇa ("--") J V.251 ("nissita); Dāvs V.45 ("bhinnā"). - 3. disjunctive aṇṇa . . aṇṇa one . . the other, this one . . that one, different, different from aṇṇa jīvaŋ . . aṇṇa saṁṛśaŋ 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; aṇṇa va saṇṇā bhavissati aṇṇa attā D I.187. Thus also in phrase aṇṇena aṇṇa jīvaŋ opposite, the contrary, differently, contradictory (lit. other from that which is other) Vin II.85 (paṭiccañāri make counter--charges); D I.57 (vyākāsi gave the opposite or contradictory reply); Miln 171 (aṇṇa kāyirāmaṇaṇa aṇṇena sambhārati). --> aṇṇa (1) not another, i. e. the same, self--same, identical M I.256 (= ayañ; 2) (2) not another, i. e. alone, by oneself, oneself only Sn 65 ("posin; opp. parañā) = Nd 4, cp. Nd2 36. - (3) not another, i. e. no more, only, alone Sn p. 106 (dve va gatiyo bhavanti aṇṇaḥ: and no other or no more, only two). See also under epds.

--ādisa different J VI.212, "tā difference Pva 243. --khantițka acquiescing in diff. views, following another faith (see khantițka) D I.187; M I.487. --tīthيتa 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. --diṭṭihika having diff. views (combd. with aṇṇa--khantițka) D I.187; M I.487. --neyya (an śāstra) = devaṇāmaṇaṇaṇa sambhārati). --> aṇṇa (1) not another, i. e. the same, self--same, identical M I.256 (= ayañ; 2) (2) not another, i. e. alone, by oneself, oneself only Sn 65 ("posin; opp. parañā) = Nd 4, cp. Nd2 36. - (3) not another, i. e. no more, only, alone Sn p. 106 (dve va gatiyo bhavanti aṇṇaḥ: and no other or no more, only two). See also under epds.

Aṇṇatama (pron. adv.) [aṇṇa + superl. suff. tama; see also aṇṇatara] one out of many, the one or the other of, a certain, any Mhvs 38, 14.

Aṇṇatara (pron. adv.) [Sk. anyatara, aṇṇa + 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. devaṇatara a certain god, i. e. any kind of god S IV.42 = V.154. --sita dependent or relying on others Sn 825.

Aṇṇattha (adv.) [from aṇṇa = aṇṇatra, adv. of place, cp. kattha, ettha] somewhere or anywhere else, elsewhere (either place where or whereto) J I.291; II.154; DhAs 163; DhA I.212; III.351; Pva 45; Mhvs 4, 37; 22, 14.

Aṇṇatra (adv.) [anya + tra, see also aṇṇattha] elsewhere, somewhere else J V.252; Pva IV.162. In compr. also = aṇṇa, e. g. aṇṇatra--yoga (adv.) following another discipline D I.187; M I.487. -- As prep. c. abl. (and instr.) but, besides, except, e. g. a. ājīva tapo-- pakkamaṇa D I.168; kiṁ karāṇiyā a. dhammacariyāya S I.101; ko nu aṇṇatram--ariyehi what but, i. e. what else is the cause but, or: this is due to; but for D I.90 (vusitavā--mānī k. a. avusitattā); S I.29 (k. k. a. adassanā except from blindness); Sn 206 (id.).

Aṇṇathatta (nt.) [aṇṇathā + tta] I. change, alteration S III.37; IV.40; A I.153; III.66; Kv 227 (= ārā C, cp. Kv 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); J I.33 (cittaŋ); Pva 195 (cittassa).

Aṇṇathā (adv.) [aṇṇa + thā] in a different manner, otherwise, differently S I.24; Sn 588, 757; DhAs 163; Pva 125, 133. aṇṇathā without mistake Vv 4418; aṇṇathā (nt.) certainty, truth Ps II.104 (= tathā).

--bhāva (1) a different existence A II.10; It 9 = 94; Sn 729, 740, 752; (2) a state of difference; i. e. change, alteration, unstubleness D I.36; S II.274; III.8, 16, 42; Vbh 379. --bhāvānī based on difference S III.225 sq.; IV.23 sq., 66 sq.; an ā free from difference Vin I.36.

Aṇṇadatthu (adv.) [lit. aṇṇadatthu 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 (ekāsava--vacane nippāto DA I.111) only, at any rate D I.91; II.284; Sn 828 (na ha aṇṇadattho aththi pasāṣa--lābhā, expl. SnA 541 as na hi ettho pasāṣa--lābhato aṇṇo attho atthi, cp. also Nd1
Aññāḍā (adv.) [añña + dā, cp. kadā, tadā, yadā] at another time, else, once S IV.285; J V.12; DhA IV.125.

Aññā [f.] [Sk. ājñā, = ā + jñā, cp. ājñānāti] knowledge, recognition, perfect knowledge, philosophic insight, knowledge par excellence, viz. Arahnahship, saving knowledge, gnosis (cp. on term Compend. 176 n. 3 and Psalms of Brethren introd. XXXIII.) M I.445; S I.4 (sammadā), 24 (aññāya nibbuta); II.221; V.69, 129 (diṭṭhēva dhamme), 133, 237; A III.82, 143, 192; V.108; It 39 sq., 53, 104; Dh 75, 96; Kh VII.11; Miln 334. -- añña vyākaroti to manifest ones Arahnahship (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.

--atthika 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 Arahnahship 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 arahattva--vimokkho).

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

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

Aññānin (adj.) [a + ṃaṇin] ignorant, not knowing DhA III.106.

Aññāta1

Aññāta1 [pp. of ājñāti, q. v.] known, recognised Sn 699. anā what is not known, in phrase anaññāta--ññassāmī 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

Aññāta2 [a + ṃata] unknown, see ṃata.

Aññātaka1

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

Aññātaka2

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

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

Aññātāvin (adj. --n.) [from ājñāti] one who has complete insight DhsA 291.

--indriya (‘tāvindr.) the faculty of one whose knowledge is made perfect Dhs 555 (cp. Dhs trsl. 150) and same loci as under aññindriya (see añña).

Aññātukāma (adj.) [ā + jñātuṇ + kāma] desirous of gaining right knowledge A III.192. See ājñāti.
Aññāya [ger. of ājānti, q. v. for detail] recognising, knowing, in the conviction of S I.24; A III.41; Dh 275, 411.

Aññoñña see aña B 2 c.

Añhamāna [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.

Ataṭa [BSk. aṭṭa (e. g. Divy 67), prob. to at 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.


--rakkhika guardian of the forest J II.335. --sankhepa at A I.178 = III.66 is prob. faulty reading for v. l. “sankopa "inroad of savage tribes".

Aṭta1

Aṭta1 [cp. see aṭṭaka] a platform to be used as a watchtower Vin I.140; DA I.209.

Aṭta2

Aṭta2 [cp. Sk. artha, see also attha 5 b] lawsuit, case, cause Vin IV.224; J II.2, 75; IV.129 (‘ṇ vinicchināti to judge a cause), 150 (‘ṇ tīreti to see a suit through); VI.336.

Aṭta3

Aṭṭa3 [Sk. ārta, pp. of ardati, ṛd to dissolve, afflict etc.; cp. Sk. ārdra (= P. adda and alla); Gr. a)/rōd to moisten, a)/rda dirt. See also aṭṭiyati & aṭṭita] distressed, tormented, afflicted; molested, plagued, hurt Sn 694 (+ vaśanaṇā; SnA 489 ātura); Th 2, 439 (= aṭṭita ThA 270), 441 (= pihita ThA 271); J IV.293 (= ātura C.); Vv 809 (= attita upadduta VvA 311). Often --: ināṭta oppressed by debt M I.463; Miln 32; chāṭa tormented by hunger VvA 76; vedanč afflicted by pain Vin II.61; III.100; J I.293; sučīk (read for sučikaṭṭha) pained by stitch Pvé III.23.
--sara cry of distress Vin III.105; S II.255; J I.265; II.117; Miln 357; PvéA 285.

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

Aṭṭāla [from aṭṭa] 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** [Sk. aṭṭālaka] = aṭṭāla; J I.94, 220, 224; VI.390, 433; Miln 66, 81.

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

**Aṭṭiyati & Aṭṭiyati** [Denom. fr. aṭṭa3, q. v.] to be in trouble or anxiety, to be worried, to be incommoded, usually combd. with harāyati, e. g. D I.213 (+ jīgucchati); S I.131; M I.423; Pv I.102 (= aṭṭā dukkhitā VvA 48), freq. in ppr. aṭṭiyamāna harāyamāna (+ jīguchammāna) Vin I.292; J I.66, 292; It 43; Nd2 566; Ps I.159. &gt;&gt; Spelling sometimes addiyāmi, e. g. Th 2, 140. -- pp. aṭṭita & addita.

**Aṭṭiyana (nt.)** [cp. Sk. ardana, to aṭṭiyati] fright, terror, amazement D̄hA II.179.

**Aṭṭha1**

Aṭṭha1 [Vedic aṭṭau, old dual, Idg. *octou*, pointing to a system of counting by tetrads (see also nava); Av. aṣṭa, Gr. o)ktω/, 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. *āṅgula, *nākha, *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" aṭṭha matakakkuṭe aṭṭha jīva--k. gahetvā (with 8 dead & 8 live cocks; eight instead of 2 because gift intended for a king) D̄hA I.213. sanghassa a salākabhattaq dāpesi VvA 75 = D̄hA III.104. a. pindāpatāni adada V 348. a. vaṭṭha--yugāni (a double pair as offering) V̄Va 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--aṭṭhakāna danaq (8 elephants, 8 horses, 8 slaves etc.) where each of 8 constituents is presented in 8 exemplars D̄hA II.45, 46, 71. In the same sense aṭṭha aṭṭhā kāhāṇa (as gift) D̄hA II.41; aṭṭh--aṭṭhakā dibbākāṇṇa V 673 (= catusaṭṭhi VvA 290); aṭṭhathāka D̄pvs VI.56. Quite conspicuous is the meaning of a "couple" in the phrase satt--aṭṭha 7 or 8 = a couple, e. g. sattāṭha divasa, a week or so J I.86; J II.101; VvA 264 (sānayeccārāh 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 aṭṭha kāhāṇa J I.483; IV.138; VvA 76; Miln 291. -- In distances: a. karisā D̄hA II.80; IV.217; PvA 258; a. usabhā J IV.142. &gt;&gt; (c.) in combn. with 100 and 1000 it assumes the meaning of "a great many", hundreds, thousands. Thus aṭṭha satçaq 800, Sn 227. As denotation of weal (cp. below under 18 and 80): a--śata-sahassa--vibhava D̄hA IV.7. But aṭṭhasata at S IV.232 means 108 (3 X 36), probably also at J V.377. -- aṭṭha sahaṣsaq 8000 J V.39 (nāgā). The same meaning applies to 80 as well as to its use as unit in combn. with any other decimal (18, 28, 38 etc.): (a) 80 (asiti) a great many. Here belong the 80 smaller signs of a Mahāpurisa (see anuvyaśājana), besides the 32 main signs (see dvattiyā) VvA 213 etc. Freq. as measure of riches, e. g. 80 waggan loads Pv II.75; asiti--koṭi śvabhava D̄hA III.129; PvA 196; asiti hattā ubbedho rāsi (of gold) VvA 66, etc. See further references under asiti. -- (b) The foll. are examples of 8 with other decimals: 18 aṭṭhādaqa (only M III.239: manopavicaṇā) & aṭṭhārasa (this the later form) VvA 213 (avenika--buddhadhammā: Bhagavant's qualities); as measure J VI.432 (18 hands high, of a fence); of a great mass or multitude: aṭṭhārasa koṭiya or "koṭi, 18 koṭis J I.92 (of gold), 227; IV.378 (*dhana, riches); D̄hA II.43 (of people); Miln 20 (id.); a. akkhohini--sankhāsa J VI.395. a. vaṭṭhā Vin II.204. -- 28 aṭṭhavissati nakkhētāṇi Nd1 382; paṭisālānagūṇa Miln 140. -- 38 aṭṭhāhaṭsā Miln 359 (rājaparisa). -- 48 aṭṭhacattārīsaṇa vassāni Sn 289. -- 68 aṭṭhasaṭṭhi Th 1, 1217 *śīta savitakka*, where id. p. at S I.187 however reads aṭṭha saṭṭhi--tasīṭa vitakkaq; J I.64 (turiya--satahaṣṭsaṇi) &gt;&gt; 98 aṭṭhanavuti (cp. 98 the age of Eli, 1 Sam. IV.15) Sn 311 (rogaq, a higher set than the original 3 diseases, cp. navuti). -- (2) As number of symmetry or of an intrinsic, harmonious, symmetrical set, aṭṭha denotes, like dasa (q. v.) a comprehensive unity. See esp. the cpds. for this application. *āṇsha and *āngika. 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. mangala samannāgata, of Indra's chariot: with the 8 lucky signs); VvA 193 (aṭṭhahi akkhaṇēhi vajja-taṇ manussabhāvāq; the 8 unlucky signs). In progression: J IV.3 (aṭṭha petiya, 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 D̄hA IV.3.
--aṛṣa with eight edges, octagonal, octahedral, implying perfect or divine symmetry (see above B. 2), of a diamond D I.76 = M III.121 (māṇi vēḷuṇiy a.); Miln 282 (maniratanaṇa subhaṇ jātimantā a.) of the pillars of a heavenly palace (Vimāna) J VI.127 = 173 = Vv 782 (a. sukaṭa thambhā); Vv 8415 (āyataṇa = āyata hūtvā aṭṭha--solaśadvattisādi--aṇsavanto VvA 339).

Of a ball of string Pv IV.328 (gulaparima (with sattangula). --ad finger--breadths thick, eight inches thick, i.e. very thick, of double thickness J II.91 (in contrast to caturangula); Mhvs 29, 11 Sn 1130 (magga uttama); Dh 191, 273; Th 2, 158, 171; Kh IV.; Vin I.10; Nd2 485; DA I.313; DhA III.402. --angula eight endowed with the eight qualities (see anga 3), of the uposatha (as in prec. a I.149. --angika having eight constituents, being made up of eight (intrinsic) parts, embracing eight items (see above B. 2); of (of the Buddha) D II.211; J I.95; VvA 217. Also in Buddh. Sk. aṣṭāṅgopeta svara of the voice of the Buddha, e.g. 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. aṭṭhangu uposatha) Sn 401; of the "Eightfold Noble Path" (ariyo a. maggo). (Also in BSk. as aṣṭāṅgika mārga, e.g. Lal. Vist. 540, cp. aṣṭāṅgamārgadesīka of the Buddha, Divy 124, 265); D I.156, 157, 165; M I.118; It 18; Sn 1130 (maggta uttama); Dh 191, 273; Th 2, 158, 171; Kh IV.; Vin I.10; Ndv 485; DA I.313; DhA III.402. --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). --adāḍha (v. I. adāḍhattha) half of eight, i.e. four ("pāda) J VI.354, see also adāḍha I. --nakha having eight nails or claws J VI.354 (: ekakasiṃ pāde dvinnā dvinnā khurāṇaṃ vasena C.). --nava eight or nine DhA III.179. --pada I. a chequered board for gambling or playing drafts etc., lit. having eight squares, i.e. on each side (DA I.85: ekekāya pantīya aṭṭha aṭṭha padānī 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 ("ṭhopana = cross--plaiting). --padaka a small square (1/8), i.e. a patch Vin I.297; II.150. --pāḍa an octopod, a kind of (fabulous) spider (or deer?) J V.377; VI.538; cp. Sk. aṣṭāḍpāḍa = 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.

Aṭṭha2

Aṭṭha2 see attha.

Aṭṭhaka (adj.) [Sk. aṣṭaka] -- 1. eightfold Vin I.196 = Ud 59 ("vāggiḵā); Vv 75 = DhA III.104 ("hatta). -- 2. "ā (f.) the eight day of the lunar month (cp. aṭṭhami), in phrase rattisu antaraḥṭhakāsu in the nights between the eighths, i.e. the 8th day before and after the full moon Vin I.31, 288 (see Vin Text I.130n); M I.79; A I.136; Miln 396; J I.390. -- 3. "ṇ (nt.) an octad Vv 672 (aṭṭhā eight octads = 64); VvA 289, 290. On sabbaṭṭhaka see aṭṭha B 1 a. See also antara.

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. aṭṭhakā) A I.144; Sn 402; Vv 166 (in all three pass. as pakkhassa cātuḍḍasi pāṇḍadasi ca aṭṭhami); A I.142; Sn 570 (ito aththami, scil. divase, loc.).

Aṭṭhamaka = aṭṭhama the eighth. -- 1. lit. Miln 291 (attē 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 (nt.) [ā a ṭṭhāṇa] 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
Aṭṭhi1 [ = attha (aṭṭha) in compn. with kar & bhū, as freq. in Sk. and P. with i for a, like citti--kata (for citta°), angī-bhūta (for anga°); cp. the freq. combn. (with similar meaning) manasī--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 atthikabhāvañca kutvā sakkaccañca suñeyya C.); Ud 80 (adhikicca, ayañ no adhitGWabbañca evañca sallakkhetvā ya desanāya atthikāhutvā C.); Sdp 220 (katvā).

Aṭṭhi2

Aṭṭhi2 (nt.) [Sk. asthi = Av. asti, Gr. o)/steon, o)/strakon, a)astragalos; 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 (comma--nahāru), 215 (gosīs°); Sdp 46, 103. -- 2. the stone of a fruit J II.104.

--kankala [Sk. "kankāla" a skeleton M I.364; cp. "sankhalika. --kadali a special kind of the plantain tree (Musa Sapientum) J V.406. --kalyāṇa beauty of bones Dha I.387. --comma bones and skin J II.339; Dha III.43; PVA 68 --taca id. J II.295.

--maya made of bone Vin II.115. --miñjā marrow A IV.129; Dha I.181; III.361; KhA 52. --yaka (T. atthiyaka) bones & liver S I.206. --sankhalikā [B. Sk. "śakalā Sp. Av. Ś I.274 sq., see also atthika"] a chain of bones, i. e. a skeleton Dha III.479; PVA 152. --sanghaṇa conjunction of bones, i. e. skeleton Vism 21; Dha II.28; PVA 206. --saṅcaya a heap of bones It 17 = Bhdh 87. --saṅnā the idea of bones (cp. atthika°) Th 1, 18. --saṅṭhâna a skeleton Sdp 101.

Aṭṭhika1

Aṭṭhika1 (nt.) [fr. āṭṭhi] 1. = āṭṭhi 1 a bone M III.92; J I.265, 428; VI.404; PVA 41. -- 2 = āṭṭhi 2 kernel, stone Dha II.53 (tal°); Mhvs 15, 42.

--sankhalikā a chain of bones, a skeleton A III.324 see also under kaṭṭhika. --saṅnā the idea of a skeleton S V.129 sq.; A II.17; Dhs 264.

Aṭṭhika2

Aṭṭhika2 at PVA 180 (sucik°) to be read atṭita (q. v.) for atṭika.

Aṭṭhita1

Aṭṭhita1 see ṭhita.

Aṭṭhita2

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

Aṭṭhita3

Aṭṭhita3 see aththika.

Aṭṭhilla at Vin II.266 is expld. by Bdhgh on p. 327 by gojanghāṭṭika, perhaps more likely = Sk. aṭṭhīlā a round pebble or stone.

Addha1 (& addha) [etym. uncertain, Sk. ardhā] 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. adṭtha is never used by itself, for "half" in absolute position upadṭha (q. v.) is always used.

--akkhika with furtive glance ("half an eye") DhA IV.98. --aṭṭha half of eight, i. e. four (cp. aṭṭhadaṭṭha) S II.222 ("ratana"); J VI.354 ("pāda quadruped; v. l. for aṭṭhadaṭṭha"). --aḷha 1/2 an aḷha (measure) DhA III.367. --uddha [cp. Mahāraṣṭri form cauṭṭha = Sk. katurtha] 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--karīsa). --kahāpana 1/2 kahāpana A V.83.

--kāśika (or "ya") worth half a thousand kāsiyas (i. e. of Benares monetary standard) Vin I.281 (kambala, a woollen garment of that value; cp. Vin Texts II.195); II.150 (bimbohonāṇī, pillows; so read for adḍhakāyikānī in T.; J V.447 (aś-κ-śiṣṭha or a--śaṭṭha) a courtezean who charges that price, in phrase aś-κ-śaṭṭha viya na bahunnaṭ pīya 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 (= aś kosantara C.). --gāvuta half a league J VI.55. --cūla ("vāhā vīhi") 1/2 a measure (of rice) Miln 102, perhaps misread for adḍhāḷa (āḷha = aḷha, cp. A III.52), a half āḷha of rice. --tiya the third (unit) less half, i. e. two and a half VvA 66 (māṣā); J I.49, 206, 255 ("sata 250"). Cp. next. --teyya = "tiya 2 1/2 Vin IV.117; J II.129 ("sata"); DA I.173 (v. l. BB for "tiya"); DhA I.95 ("sata"); PVA 20 ("sahassa"). --talasa [cp. BSk. ardhatrayadosa] twelve and a half Vin I 243, 247; D II.6 ("bhikkhutasāni, cp. tayo B 1 b); DhA III.369. --daṇḍaka a short stick M I.87 = A I.47; II.122 ÷ Nd2 604 = Miln 197. --duka see "rūka. --nāḷika (--matta) half a nāḷi--measure full J VI.366. --pallanka half a divan Vin II.280. --bhāga half a share, one half Vv 136 (= upadṭhabhāga VvA 61); PVA I.115. --maṇḍala semi--circle, semi circular sewing Vin I.287. --māna half a māṇa measure J I.468 (m. = aṭṭhannaṭ nālinaṇ nāmaṇ C.). --māsa half a month, a half month, a fortnight Vin III.254 (ūṇak); 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 māṇa) J I.111. --māsika half monthly Pug 55. --muṇḍaka shaven over half the head (sign of loss of freedom) Mhvs 6, 42. --yoga a certain kind of house (usually with pāśāda) Vin I.58 = 96, 107, 139, 239, 284; II.146. Acc. to Vin T. I.174 "a gold coloured Bengal house" (Bdhgh), an interpretation which is not correct: we have to read supañña vankageha "like a Garuṇa 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 expl. of addhāṇa--magga); DhA I.147; II.74. --rattā midnight A III.40Q ("aṇ adv. at m."); Vv 8116 ("rattāya adv. = adḍhārattāya VvA 315"); J I.264 (samaye); IV.159 (id.). --ratti = "rattā VvA 255, 315 (= mājhimāyāma--samaya); PVA 155. --ruka (v. l. "duka") a certain fashion of wearing the hair Vin II.134; Bdhgh expln. on p. 319: adhadukan ti udare lomarāi--ṭṭhapanaṭ leaving a stripe of hair on the stomach. --vivata (dvāra) half open J V.293.

Addṭha2

Addṭha2 (adj.) [Sk. āḍhya fr. ṛḍḍha pp. of ṛdh, ṛḍhnote & ṛḍhyate (see ijjhati) to thrive cp. Gr. a)/loqmai thrive, Lat. alo to nourish. Cp. also Vedic iḍī refreshment & P. iddhi power. See also āḷiẏa] rich, opulent, wealthy, well--to--do; usually in comb. with mahaddhana & mahābhoga of great wealth & resources (foll. by pāhūta--jāṭārūparajata pāhūta vittūpakaraṇa etc.). Thus at D I.115, 134, 137; III.163; Pug 52; DhA I.3; VvA 322; PVA 3, 78 etc. In other combn. Vv 314 ("kula"); Nd2 615 (Sakka = ṛḍḍho mahaddhano dhanavā); DA I.281 (= issara); DhA II.37 ("kula"); Sdhp 270 (satasākhā), 312 (gunā), 540 sq. (id.), 561.

Addṭhaka (adj.) wealthy, rich, influential J IV.495; PVA II.82 (= mahāvīhava PvA 107).

Addṭhatā (f.) [abstr. to addṭha] riches, wealth, opulence Sdhp 316.

Aṇā [Sk. ṛṇa; see etym. under āṇa, of which aṇā is a doublet. See also āṇanyā] debt, only in neg. āṇana (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.

Āṇu (adj.) [Sk. āṇu; as to etym. see Walde Lat. Wtb. under ulna. See also āṇ} small, minute, atomic, subtle (opp. thūla, q. v.) D I.223; S I.136; V.96 ("biya"); Sn 299 (anuto anuṇ gradually); J III.12 (= appamattaka); IV.203; Dhs 230, 617 (= kisa); ThA 173; Miln 361. Note āṇu is freq. spelt anu, thus usually in cpd. "matta.

--thūla (anuṇṭhūla) fine and coarse, small & large Dh 31 (= mahantaṇa khuddakaṇa ca DhA I.282), 409 = Sn 633; J IV.192; DhA 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 anumattā at D I.63 = It 118; Dh 284; DA I.181; Sdhp 347. --sahagata accompanied by a minimum of, i. e.
Aṇu (adj.) = aṇu Sn 146, KhA 246.

Aṇḍa (nt.) [Etym. unknown. Cp. Sk. aṇḍa] 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 L249 (see Morris J. P. T. S. 1884, 69).

--kosa shell of eggs Vin III.3 = M I.104; A IV.258, 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

Aṇḍaka1 (nt.) = aṇḍa, egg DhA I.60; III.137 (sākuṇī).

Aṇḍaka2

Aṇḍaka2 (adj.) [Sk.? prob. an inorganic form; the diaeresis of caṇḍa into cāṇḍa seems very plausible. As to meaning cp. DhśA 396 and see Dhś 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; Dhś 1343, cp. DhśA 396.

Aṇṇa (food, cereal). See passages under aparāṇṇa & pubbanṇa.

Aṇṇava (nt.) [Sk. arṇṇa & arṇṇava to ṛ, ṛṇotī to move, ldg. *er to be in quick motion, cp. Gr. o)trunni; Lat. orior; Goth. rinnan = E. run; Ohg. runns, river, flow.] 1. a great flood (= ogha), the sea or ocean (often as mahā, cp. BSk. mahārṇava, e. g. Jtm 3175) M I.134; S I.214; IV.157 (mahā udakā°); Sn 173 (fig. for saṃśāra see SnA 214), 183, 184; J I.119 ("kucchi"), 227 (id.); V.159 (mahā°); Mhv 5, 60; 19, 16 (mahā°). -- 2. a stream, river J III. 521; V.255.

Aṇṇa [Sk. ahna, day, see aha] day, only as --° in aparāṇṇa, pubbaṇṇa.

Atakkaka (adj.) [a + takka2] not mixed with buttermilk J YI.21.

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

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 ttg.): in excess, extremely, very (cp. II.3) J VI.133 (ati uggata C. = accuggata T.), 307 (ati ahita C. = accāhita 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; atipatā "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; atimaṇṇati 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; āttama the very highest; āudaka too much water; ākhippa too soon; dāna excessive alms giving; dārūṇa very cruel; dhigā extremely long; ṛdūra too near; deva a super--god ṛpago too early; ṛbāla too much; bhāra a too heavy load; manāpa very lovely; manohara very charming; mahant too great; vikāla very inconvenient; vela a very long time; sambādha too tight, etc. etc. <- (b.) with verb: atibhunjati 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. khaṇḍākhaṇḍa, seṭṭhānuseṭṭhi, chiddāvacchidda, angapaccanga, cuṇṇaṇācchanna). 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. cakkāticakkaṁ maṇcātimaṇcaṁ 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. --devātideva god upon god, god and more than a god (see atideva); māṇātimāṇa all kinds of conceit; vankaṁtivanka all kinds of crooked. -- 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: accuṇa heṭa-, "pūjita brūheta, "vassati, "vāyati, "veṭeti.

Note The contracted (assimilation--) form of ati before vowels is acc-- (q. v.). See also for adv. use atiriva, ativiya, ativa.

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

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

Ati--issara (adj.) very powerful (?) J V.441 ("bhesajja, medicin). Ati--uṇha (adj.) too hot PvA 37 ("ātapa glow). See also accuṇha (which is the usual form).

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

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

Ati--ussura (adj.) only in loc. "Q (adv.) too soon after sunrise, too early VvA 65 (laddhabhattatā eating too early).

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

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

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


Atikaruṇa (adj.) [ati + karuṇa] very pitiful, extremely miserable J I.202; IV.142; VI.53.

Atikassati (ger.) [fr. atikassati ati + kṛṣ; Sk. atikṛṣya] pulling (right) through J V.173 (rajjuṅ, a rope, through the nostrils; v. l. BB. anti").

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

Atikkaṇa (pp. of atikkamma) passed beyond, passed by, gone by, elapsed; passed over, passing beyond, surpassing J II.128 (tīṇi saṇaccharāṇi); DhA III.133 (tayo vaye pas<-> sed beyond the 3 ages of life); PvA 55 (māse "e after the lapse of a month), 74 (kati divasā "a how many days have passed).

--māṇusaka superhuman It 100; Pug 60; cp. BSk. atikrānta--māṇuyaka M Vastu III.321.

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

Atikkama [Sk. atikrama] going over or further, passing beyond, traversing; fig. overcoming of, overstepping, failing against, transgression Dh 191; Dhs 299; PvA 154 (katipayayojan), 159 ("caraṇa sinful mode of life); Miln 158 (dur hard to overcome); Sdhp 64.

Atikkamati [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. 'eyya, overcome); PvA 67 (maggena: passes by). grd. atikkamaniya to be overcome D II.13 (an²); SnA 568 (dur²). ger. atikkamma D II.12 (surpassing); It 51 (māradheyya, passing over), cp. vv. ll. under adhigayaḥ; and atikkamitya going beyond, overcoming, transcending (J IV.139 (samuddaṇ)); Pug 17; J I.162 (rāṭṭhaṇ having left). Often to be trsl. as adv. "beyond", e. g. pare beyond others PvA 15; Vasabhagāmaṇa the village of V. PvA 168. -- pp. atikkanta (q. v.).

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

Atikkhippa (adv.) [ati + khippa] too soon Vn II.284.


Atikhāta (nt.) = prec. J II.296.

Atikhīṇa (adj.) [ati + khiṇa] in cāpātikhīṇa broken bow (?) Dh 156 (expld. at DhA III.132 as cāpāto atikhīṇa cāpā vinimmuttā).

Atiga (-°) (adj.) [ati + ga] going over, overcoming, surmounting, getting over Sn 250 (sanga°); Dh 370 (id.); Sn 795 (sīma°, cp. Nd1 99), 1096 (oghā°); Nd1 100 (= atikkanta); Nd2 180 (id.).

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

Atigāḷeti [ati + gāḷeti, Caus. of galati, cp. Sk. vi-gālayati] to destroy, make perish, waste away J VI.211 (= atigālayati vināseti C. p. 215). Perhaps reading should be atigāḥeti (see atigāḥita).


Atigāḥita [pp. of atigāḥeti, Denom. fr. atigāḥa; cp. Sk. atigāhate to overcome] oppressed, harmed, overcome, defeated, destroyed J V.401 (= atipīḷita C.).

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

Aticaraṇa (nt.) [fr. aticarati] transgression PvA 159.

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

Aticāra [from aticarati] transgression Vv 158 (= aticca cāra VvA 72).
Aticārīn (adj. n.) [from aticarati] transgressing, sinning, esp. as f. aticārīni an adulteress S II.259; IV.242; D III.190; A III.261; Pv II.1214; PvA 151 (v. I. BB), 152; VvA 110.

Aticitra (adj.) [ati + citra] very splendid, brilliant, quite exceptional Miln 28.

Aticca (grd.) [ger. of ati + eti, ati + i] 1. passing beyond, traversing, overcoming, surmounting Sn 519, 529, 531. Used adverbially = beyond, in excess, more than usual, exceedingly Sn 373, 804 (= vassasatañ atikkamitvā Nd1 120). -- 2. failing, transgressing, sinning, esp. committing adultery J V,424; VvA 72.

Aticchatī [*Sk. ati-ṛcchati, ati + ṛ, cp. aṇṇava] 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 + ʼiṣ "go and beg further on". (Tr. Notes 65) but this would entail a meaning like "desire in excess", since ʼiṣ does not convey the notion of movement] J III.462; DhA IV.98 (T. aticcha, vv. ll. ṭatha); VvA 101; Miln 8. -- Caus. atichchāpeti to make go on, to ask to go further J III.462. <-> Cp. icchatā.

Aticchatta [ati + chatta] a "super"-sunshade, a sunshade of extraordinary size & colours DhsA 2.

Atitāta (adj.) [ati + jāta, perhaps ati in sense of abhi, cp. abhijāta] well-born, well behaved, gentlemanly It 14 (opp. avajāta).

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

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

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

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

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

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

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

Atidāruna (adj.) [Sk. atidāruna, ati + dāruna] very cruel, extremely fierce Pv III.73.

Atidīthi (f.) [ati + diṭṭhi] higher doctrine, super knowledge (?) Vin I.63 = II.4 ( + adhisila; should we read adhi--diṭṭhi?)

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

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

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

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

Atidūra (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).

Atideva [ati + deva] a super god, god above gods, usually Ep. of the Buddha S I.141; Th 1, 489; Nd2 307 (cp. adhi°); Miln 277. atidevadeva id. Miln 203, 209. devātideva god over the gods (of the Buddha) Nd2 307 a.


Atidhātata [ati + dhāta + ta] oversatiation J II.193.

Atidhāvati [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 [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 [BSk. atināmayati, e. g. Divy 82, 443; ati + nāmeti] to pass time A I.206; Miln 345.

Atiniggaṃhāti [ati + niggaṃhāti] to rebuke too much J VI.417.

Atinicaka (adj.) [ati + nīcaka] too low, only in phrase cakkavaṇa atisambādhaṇ Brahmaloko 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 [ati + neti] to bring up to, to fetch, to provide with Vin II.180 (udakaṇ). 

Atipaṇḍita (adj. [ati + paṇḍita] too clever DhA IV.38.

Atipaṇḍitatā (f.) [abstr. of atipaṇḍita] too much cleverness DhA II.29.

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

Atipapāṇca [ati + p.] too great a delay, excessive tarrying J I.64; II.93.

Atipariccāga [ati + pariccāga] excess in liberality DhA III.11.

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

Atipātā [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 dasasila or decalogue); DA I.69 (= pāṇāvadha, pāṇaghāta); Sn 242; Kh II. cp. KhA 26; PvA 28, 33 etc.

Atipātā (adj. --n.) one who attacks or destroys Sn 248; J VI.449 (in war nāgakkhandh° = hatthikkhande khaggena chinditvā C.); PvA 27 (pāṇ°).

Atipāteti [Denom. fr. atipāta] to destroy S V.453; Dh 246 (v. l. for atimāpeti, q. v.). Cp. paripāteti.

Atipinīta (adj.) [ati + pīṇita] too much beloved, too dear, too lovely DhA V.70.
Atipilīta [ati + pīlīta, cp. Sk. abhipīlīta] pressed against, oppressed, harassed, vexed J V.401 (= atigālītā).

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


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

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

Atibālha (adj.) [ati + bālha] very great or strong PvA 178; nt. adv. Ҁ too much D I.93, 95; M I.253.

Atibāheti [ati + bāheti, Caus. to bṛh1; cp. Sk. ābṛhati] to drive away, to pull out J IV.366 (= abbāheti).

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

Atibrūheti [ati + brūheti, bṛh2, but by C. taken incorrectly to brū; cp. Sk. abhi--bṛhayati] to shout out, roar, cry J V.361 (= mahāsaddaṇṇaṇīcchāreti).

Atibhaginī--putta [ati + bh.--p.] a very dear nephew J I.223.

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

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

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

Atibhunjati [ati + bhuṇjati] to eat too much, to overeat Miln 153.

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

Atibhoti [ati + bhavati, cp. Sk. atibhavati & abhibhavati] to excel, overcome, to get the better of, to deceive J I.163 (= ajjhottharati vaṇṇi C.).

Atimaṇḍa [Sk. atimandate; ati + man] to despise, slighten, neglect Sn 148 (= KhA 247 atikkamitvā maṇṇati); Dh 365, 366; J II.347; Pv I.76 (*issaṇṇ, v. l. *asiṇṇ = atikkamitvā avamaṇṇiṇṇ PfA 37); PfA 36; Sdhp 609.

Atimaṇṇanā (f.) [abstr. to prec., cp. atimāṇa] arrogance, contempt, neglect Miln 122.

Atimanāpa (adj.) [ati + manāpa] very lovely PfA 77 (+ abhirūpa).

Atimanorama (adj.) [ati + manorama] very charming J I.60.

Atimanohara (adj.) [ati + manohara] very charming PfA 46.

(adj.) [ati + manda] too slow, too weak Sdhp 204, 273, 488.
Atimāyati [ati + mamāyati, cp. Sk. atimamāyate in diff. meaning = envy] to favour too much, to spoil or fondle J II.316.

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

Atimāna [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 (adj.) [fr. atimāna] D II.45 (thaddha +); Sn 143 (anṇu) 244; KhA 236.

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

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

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

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

Atiyakkha (ati + yakkha) a sorcerer, wizard, fortuneteller J VI.502 (C.: bhūtaviṁśa ikkhaṁka).

Atiyācaka (adj.) [ati + yācaka] one who asks too much Vin III.147.

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

Atirattiŋ (adv.) [ati + ratti; cp. atidivā] late in the night, at midnight J I.436 (opp. atipabhāte).

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

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

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

Atiritta (adj.) [pp. of ati + rlc, see ritta] left over, only as neg. anṇa 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 (ati--r--iva) see ativiya.

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.

--cīvara an extra robe Vin I.289. --pāda exceeding the worth of a pāda, more than a pāda, Vin III.47.

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

Atirocati [ati + riccati, see ritta] 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 (adj.) [ati + vankin] very crooked J I.160 (vankātivankin crooked all over; cp. ati III.).
Ativaṇṇati [ati + vaṇṇati] to surpass, excel D II.267.

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

Ativattati [ati + vṛt, Sk. ativartate] to pass, pass over, go beyond; to overcome, get over; conquer Vin II.237 (samuddo velaṇṇa); S II.92 (saṃsāranaṇa); IV.158 (id.) It 9 (saṃsāranaṇa) = A II.10 = Nd2 172a; Th 1, 412; J I.58, 280; IV.134; VI.113, 114; PvA 276. -- pp. ativatta (q. v.).

Ativattar1

Ativattar1 [Sk. *ativaktṛ, n. ag. to ati--vacati; cp. ativākya] one who insults or offends J V.266 (isīnaṇṇaṭaḥ = dharusavācāhi atikkamamvād vattāra C.).

Ativattar2

Ativattar2 [Sk. *ativartṛ, n. ag. to ati--vattati] one who overcomes or is to be overcome Sn 785 (svāṭivattā = duratīvattā duttarā duppatarā Nd1 76).

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

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


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

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

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

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

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

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

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

Ativiya (adv.) [Sk. ativa] = 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: atiriva 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.

Ativasā (f.) [Sk. ativasā] N. of a plant Vin I.201; IV.35.
Ativissaṭṭha (adj.) [ati + vissaṭṭha] too abundant, in ̣vākya one who talks too much, a chatterbox J V.204.

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

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

Ativeṭheti [ati + veṣṭ, cp. Sk. abhiveṣṭate] to wrap over, to cover, to enclose; to press, oppress, stifle Vin II.101; J V.452 (--ativaṇa veṭheti piṭṭi C.).

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

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

Atilūkha (adj.) [ati + lūkha] too wretched, very miserable Sdhp 409.

Atiloma (adj.) [ati + loma] too hairy, having too much hair J VI.457 (opp. aloma).

Atisaṅcara (‘cāra?) [ati + saṅcāra] wandering about too much Miln 277.

Atisaṅha (adj.) [ati + saṅha] too subtle DhA III.326.

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

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

Atisaya [cp. Sk. atisāya, fr. ati + śī] superiority, distinction, excellence, abundance VvA 135 (= visesa); PvA 86; Dāvs II.62.

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

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.).

Atisāyaṇ (adv.) [ati + sāyaṇ] very late, late in the evening J V.94.

Atisāra [fr. ati + sṛ, see atisarati. Cp. Sk. atisāra in diff. meaning but BSk. atisāra (sātisāra) in the same meaning) going too far, overstepping the limit, trespassing, false step, slip, danger Vin I.55 (sātisāra), 326 (id.); S I.74; M III.237; Sn 889 (atisāraṇa dittihiyo = dittiḥgatāṇi 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 (adj.) [ati + sithila] very loose, shaky or weak A III.375.

Atiśita (adj.) [ati + sīta] too cold DhA II.85.
Atisītala (adj.) [ati + sītala] very cold J III.55.

Atihaṭṭha (adj.) [ati + haṭṭha] very pleased Sdhp 323.

Atiharati [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. atihaṛāpeti 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 atiharati, hita unusual for hata, perhaps through analogy with Sk. abhi + dhā 

Atihīna (adj.) [ati + hīna] very poor or destitute A IV.282, 287; 323 (opp. accogāḷha).

Atihīḷeti [ati + hīḷ] to despise J IV.331 (= atimaññati C.).

Atīta (adj.--n.) [Sk. atīta, ati + ita, pp. of i. Cp. accaya & ati eti] 1. (temporal) past, gone by (cp. accaya 1) (a) adj. atītaṅ addhāṅ in the time which is past S III.86; A IV.219; V.32. -- Pv II.1212 (atītāṅañ, scil. attabhāṅvaṅ, pariyanto na dissati); khaṇṭīta with the right moment past Dh 315 = Sn 333; atītayobbanā 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. atītaṅ āhari he told (a tale of) the past, i. e. a Jātaka J I.213, 218, 221 etc. -- S I.5 (atītaṅ mānusocatī); A III.400 (a. eko anto); Sn 851, 1112. In this sense very frequently combl. with or opposed to anāgata the future & paccuppanna the present, e. g. atītāṅagate in past & future S II.58; Sn 373; J VI.364. Or all three in ster. combn. atīte--anāgata--paccuppanna (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 paccuppanna anāgata, e. g. PvA 100. -- 2. (modal) passed out of, having overcome or surmounted, gone over, free from (cp. accaya 2) S I.97 (maraññ an° not free from death), 121 (sabbavera--bhaya°); A II.21; III.346 (sabbasaññojana°); Sn 373 (kappa°), 598 (khaya°, of the moon = ūnabhāṅa atīta Sna A 463); Th 1, 413 (c. abl.) -- 3. (id.) overstepping, having transgressed or neglected (cp. accaya 3) Dh 176 (dhamma°).

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

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

Atona (etym.?) a class of jugglers or acrobats(?) Miln 191.

Atta1

Atta1 [ā + d + ta; that is, pp. of ādātī with the base form reduced to d. Idg *d--to; cp. Sk. ātta] that which has been taken up, assumed. atta--daṇḍa, he who has taken a stick in hand, a violent person, S I.236; IV.117; Sn 630, 935; Dh 406. Attañjaha, rejecting what had been assumed, Sn 790. Attañ pahāya Sn 800. The opp. is niratta, that which has not been assumed, has been thrown off, rejected. The Arahat 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. attānañ ādiyati is to take upon oneself the conduct, before the Chapter, of a legal point already raised. Vin II.247 (quoted V.91).

Atta2
Atta3 see attan.

Atta3

[Sk. akta, pp. of aṅjati] see upatta.

Attan (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. aeptom]. -- I. Inflection. (1) of attan-- (n. stem); the foll. cases are the most freq.: acc. attānaṃ 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 A 15, 214 etc. On use of attanā see below III.1 C. -- loc. attani S V.177; A I.149 (attanī metri causa); II.52 (anattani); III.181; M I.138; Sn 666, 756, 784; Vbh 376 (anā). -- (2) of atta-- (a-stem) we find the foll. cases: acc. attaṇ 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 anistic 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 = Kvu 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, jiva, satta, pāṇa and nāma–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; Mīn 54 (the image, outward appearance, of oneself). Acc. attanā S I.44 (would not give for himself, as a slave) A I.89; Sn 709. Acc. attaṇ 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 A 15, 20. In composition with numerals attadutiya himself and one other D II.147; °sattama J I.233; °saṭṭhama Vv A 149 (as atta–naṭṭhama Vv 3413), & °saṭṭhamaka 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 (śaṅñin); A II.52 = Ps II.80 (anattani anattā); opp. to anattani attā, the opinion of the micchādiṭṭhigata sattā); Dh 279; Ps II.37, 45 sq. (anupassanā), 106 (yaḥ aniccaṁ ca dukkhaṁ ca taṁ attāttā); DhA III. 406 (lakkhaṇa). -- (2) as adj. (pred.): S IV.152 sq.; S IV.166; S IV.130 sq., 148 sq.; Vin I.13 = S III.66 = Nd 268 Q 1; S III.20 sq.; 178 sq., 196 sq.; sabbe dhammā attāttā 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–d–attha, e. g. Sn 284. --atthiya looking after one's own needs Th 1, 1097. --adhīpaka master of oneself, self–mastered A I.150. --adhīpateyya selfdependence, self–reliance, independence A I.147. --ādhīnā independent D I.72. --ānudīṭṭhi speculation about souls S III.185; IV.148; A III.447; Sn 1119; Ps I.143; Vbh 368; MīmQ 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–avaṇāṅa). --uddesa relation to oneself Vin III.149 (= attano atthāya), 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 individuality, oneself (cp. ahaṅkāra) D L 53 (opp. para); A III 337 (id.) DA I.160; as nt. at J V.401 in the sense of service (self–doing", slavery) (attakārāni karonti bhattu); --kilamatha self–mortification D III.113; S IV.330; V.421; M III.230. --garahin self–censuring Sn 778. --gutta selfguarded Dh 379. --guttī watchfulness as regards one's self, self–care A II.72. --ghañña self–destruction Dh 164. --ja proceeding from oneself Dh 161 (pāpa). --nā knowing oneself A IV.113, cp. D III.252. --(n)tpa self–morfying, self–vexing 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 Nd 107; SnA 523, 527. --dīpa relying on oneself, independent, founded on oneself (+ attasarāṇa, opp. aṅnā) D II.100 = III.42; S V.154; Sn 501 (= attano guṇe eva attano dīpaṇ katvā SnA 416). --paccakkha only in instr. `ena by or with his own presence, i. e. himself J
V.119. --paccakkhiya eye--witness J V.119. --paccaththika hostile to oneself Vin II.94, 96. --paṭillāba acquisition of a personality D I.195 (tayo: oḷārika, manomaya, arūpa). --parītāpāna self--chastisement, mortification D III.232 = A II.205; M I.341; PvA 18, 30. --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 BS. atambahāva 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.279 (oḷārika a substantial creature); II.17 (creature); Dha II.64, 69 (appearance); SnA 132 (personality). -- (2) life, rebirth A I.134 sq.; III.412; DhA II.68; PvA 8, 15, 166 (atīta "a former lives"). ājīvavatti to lead a life, to live PvA 29, 181. Thus in cpd. paṭillāba assumption of an existence, becoming reborn as an individual Vin II.185; III.105; D III.231; M III.46; S II.257, 272, 283; III.144; A II.159, 188; III.122 sq. -- (3) character, quality of heart Sn 388 (= citta SnA 374); J I.61. --rupa "of the form of self", self--like only in instr. ēna 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 Saṅyutta Nikāya.--vyābādha personal harm or distress self--suffering, one's own disaster (opp. para) M I.136; 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.--saraṇa 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 II.128.

Attaniya (adj.) [from ātta] 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 = Kuś 67; M I.297; II.263; S III.78 (yaḥ koh anattaniya whatever has no soul), 127; IV.54 = Nd 680 F; S IV.82 = III.33 = Nd 680 Q 3; S IV.168; V.6; Nd 680 D. Cp. Dhs trsl. XXXV ff.

Attamanā [atta1 + mano, having an up raised mind. Bdgh'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 (anā); II.14; A III.337, 343; IV.344; Sn 45 = Dh 328 (= upaṭṭhita--satt DhA IV.29); Sn 995; Nd 24 (= tuṭṭha--mano haṭṭha--mano etc.); Vv 14; Pug 33 (anā); Miln 18; DA I.52; DhA I.89 (anā=dhātuka displeased); PvA 23, 132; VvA 21 (where Dhpāla gives two explns, either tuṭṭhamano or sakamano).

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

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

Attha1

Attha1 (also āttha, esp. in combns mentioned under 3) (m. & nt.) [Vedic artha from r, arti & rṣotī 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 parass ca); II.222 (id.); IV.347 ("ār bhājati destroy the good or welfare, always with musāvādāna by lying, cp. attha--bhājanaka); A I.61 ("ār anusibhoti to fare well, to have a (good) result); III.364 (samparāyika a. profit in the future life); A V.223 sq. (anattho ca attho ca detriment & profit); It 44 (v. I. attā better); Sn 37, 58 (= Nd 26, where the six kinds of advantages are enumd. as attā parā ubhaya, i. e. advantage, resulting for oneself, for others, for both; dhitadharmik samparāyikār parama gain for this life, for a future life, and highest gain of all, i. e. Arihantship); Sn 331 (ko attho supitena what good is it to sleep = na hiQ sakkā supanenta koci attho papuṇiṣṭa SnA 338; cp. ko attho supinena te Pv I.61); PvA 30 (attha sādhi does good, results in good, 69 (samparāyikena atthena). -- dat. atthāya for the good, for the benefit of (gen.); to advantage, often combd. with hitāya sukkhāya, e. g. D III.211 sq.; It 79. -- Kh VIII.1 (to my benefit); Pv I.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 (= padaḥḥa C.); III.394 (id.); Pv IV.14 (= dhanaḥ PVa 219). -- Often as --: atta’, 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 (at-print, v. l. atha Nd2), 284 (atta’-d-atha); 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; sittha (adj.) connected with advantage, beneficial, profitable (of the Dhamma; or should we take it as “with the meaning, in spirit”? see sittha) 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 (no athi eteho atho I have no use for them); VVā 250; PVA 24 (yāvadatta, adj. as much as is needed, sufficient = anappaka). -- 3. sense, meaning, import (of a word), denotation, signification. In this application attha is always spelt atha in cpds. ath-′uppati and atha-kathā (see below). On term see also Cpd. 4. -- S III.93 (attha vibhajati explain the sense); A I.23 (id.), 60 (nit primary meaning, literal meaning; neyy secondary or inferred meaning); II.189 (‘ācikkhata to interpret); Sn 126 (‘āchuda asked the (correct) sense, the lit. meaning), 251 (‘ā akkhāti); Th I, 374; atho 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 (atthato according to its meaning, opp. vyājanato by letter, orthographically); DhA II.82; III.175; KhA 81 (pad meaning of a word); SnA 91 (id.); PVA 15 (‘ā vadati to explain, interpret), 16, 19 (hitatthadhammāt “fitness of the best sense”, i. e. practical application), 71. Very frequent in Commentary 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 (= bhāsitattaḥ aipālīdhamaṇaṇa Sn A 333); It 84 (dūtho athaḥ na jāniti dhammaṇa na passati: he realises neither the meaning nor the importance); Dh 363 (= bhāsitattaḥ eva devaśādhamaṇaṇa ca); J II.353; VI.368; Nd2 386 (meaning & proper nature); Pv III.96 (but expld. by PVA 211 as hita = benefit, good, thus referring it above 1). For the same use see cpds. dhāmma, ‘pāṭisambhidā, esp. in adv. use (see under 6) Sn 430 (yeno athena for which purpose), 508 (kena attha v. l. BB for T attanā), J I.411 (atthaḥ vā kāraṇaḥ vā reason and cause); DhA II.95 (+ kāraṇa); PVA 11 (ayaḥ 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.29; V.121; Dpvs V.37. for the “letter” and the “spirit”. Thus at A I.69; V.222, 254; Sn 326 (= bhāsitattaḥ ca pālīdhamaṇaṇa ca Sn A 333); It 84 (dūtho athaḥ na jānāti dhammaṇa na passati: he realises neither the meaning nor the importance); Dh 363 (= bhāsitattaḥ eva devaśādhamaṇaṇa ca); J II.353; VI.368; Nd2 386 (meaning & proper nature); Pv III.96 (but expld. by PVA 211 as hita = benefit, good, thus referring it above 1). For the same use see cpds. dhāmma, ‘pāṭisambhidā, esp. in adv. use (see under 6) Sn 430 (yeno athena for which purpose), 508 (kena attha v. l. BB for T attanā), J I.411 (atthaḥ vā kāraṇaḥ vā reason and cause); DhA II.95 (+ kāraṇa); PVA 11 (ayaḥ 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 (ta atthaḥ the matter); II.160 (ima a. this); VI.289 (ta atthaḥ pakāsento); PVA 6 (ta atthaḥ puchhi asked it), 11 (visajjati explains it), 29 (vutta atthaḥ what had been said), 82 (id.). -- (b) affair, cause, case (cp. attha2 and Lat. causa) Dh 256, 331; Miln 47 (kassa atthaḥ dhāresi whose cause do you support, with whom do you agree?). See also alamattha. -- 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 dhan atthāya for wealth, kim what for, why?), 279; II.133; III.54; DhA II.82; PVA 55, 75, 78. -- (b) acc. atthaḥ on account of, in order to, often instead of an infinitive or with another inf. substitute J I.279 (kim’); III.53 (id.); I.253; II.128; Dpvs VI.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. attho instead of, for Vvā 10; PVA 33; etc.

anattha (m. & nt.) l. Unprofitable situation or condition, mischief, harm, misery, misfortune S I.103; II.196 (anatthāya sayantuati); A IV.96 (‘ādhipajjati) It 84 (‘ājano doso ill—will brings discomfort); J I.63, 196; Pug 37; Dhs 1060, 1231; Sdhp 87; DA I.52 (anatthajanano 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 (adhāmmo ca); Dh 100 (= aniyānādikāka DhA II.208); Sn 126 (excl. at SnA 180 as ahita). --akkhāyin showing what is profitable D III.187. --atha riches J VI.290 (= atthabhāta atthāya C.). --antara difference between the (two) meanings Miln 158. At Th I.374, Oldenberg’s reading, but the v. l. (also C. reading) atthandhara is much better = ke who knows the (correct) meaning, esp. as it corresponds with dhamma—dhara (q. v.). --abhissayamaya grasp of the proficient S I.87 (see abhisayamaya). --uddhāra synopsis or abstract of contents (“matter”) of the Vinaya Dpvs V.37. --upaparikā investigation of meaning, (+ dhamma—savanna) M III.175; A III.381 sq.; IV.221; V.126. --uppati (attha) sense, meaning, explanation, interpretation J I.89; DA I.242; KhA 216; VvA 197, 203 (cp. pālito) 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. arthakāma, e. g. Bhagavadgīta II.5: gurūn arthakāman) S I.140, 197, 201 sq.; A III.143; D III.164 (bahun jana saa, + hitakāma); J I.241; Pv IV.351; PVA 25; SnA 287 (an’). -- (b) one who is interested in his own gain or good, either in good or bad sense (= greedy) S I.44; PVA 112. --kathā (attha) 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. --kara the business of trying a case, holding court, giving judgment (v. l. ąża) D II.20; S I.74 (judgment hall?). --kavi a didactic poet (see kavi) A II.230. --kāmin = "kāma, well--wishing Sn 986 (devatā atthakāminī). --kāra (abl.) for the sake of gain D III.186. --kusala clever in finding out what is good or profitable Sn 143 (= atthacheka KhA 236). --kāra doing good, busy in the interest of others, obliging S I.23 (narāṇa = "working out man's salvation"). --cara (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 (= hitakāra DA I.276); J I.87; III.326; IV.230; VI.369. --cāriyā useful conduct or behaviour D III.152, 190, 232; A II.32, 248; IV.219, 364. --cā twe one who knows what is useful or who knows the (plain or correct) meaning of something (+ dhamma J I.175 (atthagamata sunset); Pava 55 (id.) 216 (anatthagata s. before sunset) fig. Sn 472 (atthangamata) D I.76 (expi. as "one who speaks for the sake of reaping blessings here and hereafter"). --cāya nibbuta); It 58; Dhs 1038; Vbh 195. --cāyaratata (nt. abstr.) disappearance SnA 409. --cāthangama (athagama passim) annihilation, disappearance; opposed to samudaya (coming into existence) and synonymous with nirodha (destruction) D I.34, 37, 183; S IV.327; A III.326; Ps I.4, 6, 39; Pug 52; Dhs 165, 265, 501, 579; Vbh 105. --cāthaggamana (nt.) setting of the sun) J I.101 (suryass'athaggamanā at sunset) DA I.95 (= ogamana). --cātta--gāmin, in phrase udaya atthāgāmin leading to birth and death (of paññā): see udaya. --cātta paleti = atthāgacchati (fig.) Sn 1074 (= athangganeti nirujjhati Nd 28). --Also atthāgacchati (pp. of i) set (of the sun) in phrase anatthagamita sriye before sunset (with anatthagamite as v. l. at both pass.) Dha A I.86; III.127. --Cp. also abbbhatha.

Attha2

Attha2 (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 (= vināsañ nathābhāva śacchati Dha A III.324), 384 (= parikkhaya śacchati); pp. athangata gone home, gone to rest, gone, disappeared; of the sun (= set): J I.175 (athangate sriye at sunset); Pava 55 (id.) 216 (anathangate s. before sunset) fig. Sn 472 (athagata). 475 (id.); 1075 (= niruddha uchīnīna anupādi--sesāya nibbāna--dhātu nibbuta); It 58; Dhs 1038; Vbh 195. --athagatatta (nt. abstr.) disappearance SnA 409. --athagama (athagama passim) annihilation, disappearance; opposed to samudaya (coming into existence) and synonymous with nirodha (destruction) D I.34, 37, 183; S IV.327; A III.326; Ps I.4, 6, 39; Pug 52; Dhs 165, 265, 501, 579; Vbh 105. --athaggamanata (nt.) (setting of the sun) J I.101 (suryas'athaggamanā at sunset) DA I.95 (= ogamana). --Attha--gāmin, in phrase udaya atthāgāmin leading to birth and death (of paññā): see udaya. --Attha paleti = atthāgacchati (fig.) Sn 1074 (= athangganeti nirujjhati Nd 28). --Also atthāgacchati (pp. of i) set (of the sun) in phrase anatthagamita sriye before sunset (with anatthagamite as v. l. at both pass.) Dha A I.86; III.127. --Cp. also abbbhatha.

Attha3

Attha3 pres. 2nd pl. of atthi (q. v.).

Aththa [pp. of athharati] spread, covered, spread over with (--®) Vin I.265; IV.287; V.172 (also °an); A III.50; Pva 141.

Aththa (nt.) [abstr. fr. aththa] reason, cause; only in abl. aththātā according to the sense, by reason of, on account of Pva 189 (--®).
Atthava [fr. attharati] a rug (for horses, elephants etc.) D I.7.

Attharakā [= atthara] a covering J I.9; DA I.87. -- f. īkā a layer J I.9; V.280.

Attharaṇa (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 [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. aththā (q. v.). -- Caus. attharāpeti to caused to be spread J V.110; Mhvs 3, 20; 29, 7; 34, 69.

Atthavant (adj.) [cp. Sk. arthavant] full of benefit S I.30; Th 1, 740; Miln 172.

Atthāra (nt.) (fr. atthāra) a covering J I.9; DA I.87, 125. -- f. atthata (q. v.). -- Caus. attharāpeti to cause to be spread J V.110; Mhvs 3, 20; 29, 7; 34, 69.


Atthā [fr. Sk. āṣā, 1st sg. āṣmi; Gr. ei)mī/e)e)stī; Lat. amī--est; Goth. amī--es; Ags. eim--is E. am--is] to be, to exist. <-> Pres. 1st pl. āṣma [Sk. sma; Gr. ei)mī/e)e)stī/; Lat. sum--est; Goth. im--ist; Ags. eim--is; E. am--is] to be, to exist. <-> Pres. Ind. 1st sg. āṣma 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. āṣi Sn 420; J II.160 (osī); III.278; Vv 324; Pva 4. -- 3rd sg. āṣthi Sn 377, 672, 884; J I.278. Often used for 3rd pl. (= santi), e. g. J I.280; II.2; III.55. -- 1st pl. āṣma [Sk. sma] Sn 594, 595; āṣmase Sn 595, and amhi Sn 570; J I.128. 2nd pl. āṣthā J II.128; Pva 39, 74 (āga[V śa thā you have come). <-> 3rd pl. āṣṭi Sn 1077; Nd2 637 (= sāṃvijjantī atthī upalabbhantī); J II.353; Pva 7, 22 -- Imper. āṣṭu Sn 340; J I.59; III.26. -- Pot. 1st sg. āṣī [Sk. śāyī] Pvi 88, and āṣaṇ [Cond. used as Pot.] Sn 1120; Pvi 125 (= bhāvuyuṇa Pva 64). -- 2nd sg. āṣī [Sk. śāyī] Pvi 87. -- 3rd sg. āṣī [Sk. śāyī] D I.154; Sn 325, 1092; Nd2 105 (= jāneyya, nibbatteyya); J I.262; Pva 13, and āṣa D I.135, 196; II.154; A V.194; Sn 49, 143; Dh 124, 260; Pvi II.324; 924. -- 1st pl. āṣṣu Pva 27. <-> 3rd pl. āṣṣu [cp. Sk. śuyu] Sn 532; Dh 74; Pvi IV.136 (= bhāvuyuṇa Pva 231). -- Aor. 1st sg. āṣiṇ [Sk. ṣaṇ] Sn 284; Pvi I.21 (= āhosīna Pva 10); II.34 (= āhosīna Pva 83). -- 3rd sg. āṣi [Sk. ṣiṣṭ] Sn 994. -- 3rd āṣṣu [cp. Sk. āṣaṇ] Pvi II.321, 133 (ti pi pāṭho for su). <-> Ppp. āṣṭi only in loc. sāti (as loc. abs.) Dh 146; J I.150, 263, santa Sn 105; Nd2 635; J I.150 (loc. eva [st]ante in this case); III.26, and samāna (q. v.) J I.266; IV.138.

--bhāva state of being, existence, being J I.222, 290; II.415; DhA II.5; IV.217 (atthibhāva vā atthibhāva vā whether there is or not).

Atthika (adj.) [cp. Sk. arthika] 1. (to attha1) profitable, good, proper. In this meaning the MSS show a variance of spelling either atthika or āṭṭhika or āṭṭhīta; in all cases atthika should be preferred D I.55 (vāda); M II.212 (āṭṭhīta); A III.219 sq. (idaṇ atthikāṇ this is suitable, of good avail; T āṭṭhita, vv. II. as above); Sn 1058 (āṭṭhīta; Nd2 20 also āṭṭhīta, which at this pass. shows a confusion between āṭṭhā and a–īṭhā; J V.151 (in def. of āṭṭhikatvā q. v.; Pug 69, 70 (T āṭṭhika, āṭṭhīta SS; expld. by Pug A V.4 by kalayāṇaya). -- 2. (to attha1 2) desireous of (-vā), wanting, seeking for, in need of (c. instr.) A II.199 (udayā desireous of increase); Sn 333, 460, 487 (puṇā), 987 (dhanā desireous for wealth); J I.263 (rajjā coveting a kingdom); V.19; Pvi II.228 (bhōjanā in need of food); IV.11 (kāranā), 121 (khiḍḍā for play), 163 (puṇā); 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.

Atthikhanta (adj.) [atthika + vant] one who wants something, one who is on a certain errand D I.90 (atthikanāṇa atthita ti DA I.255).

Atthitā (f.) [fr. abstr. fr. atthi cp. atthibhāva] state of being, existence, being, reality M I.486; S II.17 ("aṅ cā eva natthitaṁ ca to be and not to be); III.135; J V.110 (kassaci atthitaṁ vā natthitaṁ vā jānāti 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 (idammatthitāya under this condition) Pva 94, 97, 143.

Atthin (adj.) (--) [Vedic arthin] desireous, wanting anything; see mantā, vādā.
Atthiya (adj.) (→) [= aththika] 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 atthiyāṇa on account of what).


Atraja (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. atraja khettaja, dinnaka, antevāsika p. Nd2 448. -- J I.135; III.103 = Nd1 504; J III.181; V.465; VI.20; Mhv 4, 12; 13, 4; 36, 57.

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

Atricchā (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). 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 (f.) [see atricchā] excessive lust J. III.222.

Atha (indecl.) [Sk. atha, cp. atho] copulative & adversative part. 1. after positive clauses, in enumerations, in the beginning & continuation of a story: and, and also, or; and then, now D II.2; III.152, 199 (athāparaṇa etad avoca); M I.435; Sn 1006, 1007, 1017; Sn p. 126 (athāparaṇa 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; Pvi I.41; II.14. athā vā pi Sn 917, 921.

Athabbaṇa [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=sahaththivejja, with the elephant—healer or doctor). See also āthabbaṇa.

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; Pvi IV.315; Pva 251 (atho ti nipātamattāṇa avadhāraṇ–atthe vā). Also combd. with other part., like atho pi Sn 222, 537, 985; Pvi II.320; KhA 166.

Ada (adj.) (→) [to ad, see adeti, cp. °ga, °ṭha, °da etc.] eating S IV.195 (kiṭṭhaṇa eating corn); J II.439 (vantāda = vantakhāda C.).

Adaka (adj.) = ada J V.91 (purisāđaka man–eater).

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

Adasaka (adj.) see dasā.

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

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

Adinnā (pp.) [a + dinna] that which is not given, freq. in phrase adinnādāna (BSk. adattādāna 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 (= parassa haraṇaḥ theyyaḥ 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 (or ādu) (indecl.) [perhaps identical with aduṇ, 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. ādu); Vv 631 (v. l. ādu); J V.330 (T. ādu, C. ādu; expld. on p. 331 fantastically as aduṇ ca aduṇ ca kammaŋ karohi ti). See also ādu.

Aduṇ nt. of pron. asu.

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

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

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.

Adda1


Adda2 & Addā

Adda2 & Addā 3rd sg. aor. of *dassati; see *dassati 2. a.

Adda3

Adda3 (adj.) [Sk. ādra, from ṛdati or ardati to melt, cp. Gr. a)/rdw to moisten, a)/rdra dirt; see also alla] wet, moist, slippery J IV.353; VI.309; Mīln 346.

--āvalepana "smeared with moisture", i. e. shiny, glittering S IV.187 (kūṭāgāra); 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 3rd sg. aor. of *dassati; see *dassati 1 b.

Addasā 3rd sg. aor. of *dassati; see *dassati 2 a.

Addā & Addāyānā at Vbh 371 in def. of anādariya is either faulty writing, or dial. form or pop. etym. for ādā and ādāyana; see ādariya.

Addāyate [v. denom. fr. adda] to be or get wet, fig. to be attached to J IV.351. See also alliyati.

Addī [Sk. ardri] a mountain Dāvs II.13.

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

Addha1
Addha1 (num.) [= addha, q. v.] one half, half (°–) D I.166 (°māsika); A II.160 (°māsa); J I.59 (°yojana); III. 189 (°māsa).

Addha2

Addha2 (adj.) [= adda3, Sk. ādra] soiled, wet; fig. attached to, intoxicated with (cp. sineha) M II.223 (na anaddabhūtañ attānañ dukkhaṇa addhahāvēti he dūtīes the impure self with ill); S III.1 (addabhūto kāyo impure body); J VI.548 (°nakha with dirty nails, C. pūtinakha).

Addhan (in cpds. addha°) [Vedic adhvan, orig. meaning "stretch, length", both of space & time. -- Cases: nom. addhā, gen. dat. addhuno, instr. addhunā, acc. addhānāñ, loc. addhāni; pl. addhā. See also addhānañ 1. (of space) a path, road, also journey (see cpds. & derivations); only in one ster. phrase J IV.384 = V.137 (pathaddhuno paṇḍarasa vya cano, gen. for loc. °addhāni, on his course, in his orbit; expld. at IV.384 by ākāsa–patha–sankhātassa addhuno mahīre āhito and at V.137 by pathaddhagato addhā–pathe gaganamajjhe āhito); J I.323 (pathaddhāni paṇḍarasa vya cano; loc. same meaning as prec., expld. at PVa 188 by ātanno pathabhūte addhāni gaganatāla–magage). 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. & derivations); only in one ster. phrase J IV.502 (°addhañ pathaddhagato addhā–pathe gaganamajjhe āhito); J II.293 (= J I.178; A II.118; PvA 28. °addhañ–yoko). --āyu duration of life A II.60 (dīghanñ āttañ a long lifetime. --gata one who has gone the road or traversed the space or span of life, an old man [cp. BSk. adhvagata M Vastu II.150], always combd. with vaya anuppatto, sometimes in ster. formula with jīṇa–mahāllaka Vin II.188; D I.48 (cp. DA I.143); M I.82; Sn pp. 50, 92; PvA 149. --gā [Vedic adhvaga] a wayfarer, traveller, journeyman Th 255 = S I.212 (but the latter has panthagu, v. l. addhāgaū); J III.95 (v. l. paththagu = panthagu); Dh 302.


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

Addhaniya (adj.) [fr. addhan] 1. belonging to the road, fit for travelling (of the travelling season) Th I, 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.


Addhāna (nt.) [orig. the acc. of addhan, taken as nt. from phrase dīghanñ addhānañ. 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 addhāneo (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 addhānañ = cirañ). Usually in phrase atītañ (anāgatañ etc.) addhānañ in the past (future etc.), e. g. D I.200; S I.140; A V.32; Miln 126 (anāgatamaddhāneo for °aññ); PvA 75 (v. l. addhāne). dīghanñ addhānañ VvA 105. Also in phrase addhānañ āpādetti to make out the length of time or period, i. e. to live out one's lifetime S IV.110; J I.293 (= jīvaddhānañ āpādi āyuñ vindi C).

--daratha exhaustion from travelling DA I.287. --maga 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 "addhayovañ caṭcchissāmi ti bhunijitabban ti ādi vacanato addha–yojanam pi addhāna maggo hoti", thus taken to addha "half", from counting by 1/2 miles); VvA 40, 292. Cp. also antarāmañ. --parissama "fatigue of the road", i. e. fatigue from travelling VvA 305. --yuvemattā difference of time or period Miln 285 (+ āyuuvemattā).
Addhika [fr. addhan] a wanderer, wayfarer, traveller DA I.298 (= pathāvīn), 270; PvA 78, 127 ("jana people travelling). Often combd. with kapaṇa beggar, tramp, as kapaṇaddhikā (pl.) tramps and travellers (in which connection also as addhika, q. v.), e. g. J I.6 (v. l. addhika 262; DhA II.26).

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

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 see dhuva.

Adrūbhaka see dubbha.

Advejjhatā see dvejjhatā.

Adha° in cpds. like adhagga see under adho.

Adhamma see dhamma.

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 (adj.) [Vedic adhara, compar. of adho] the lower (lit. & fig.), the vilest, worst Sn 246 (adharo° + suffix--dhi, corresponding in form to Gr. de/ "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), adhippā° (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), samudd° (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 modification (as emphatic modification): (a) with nouns or adjectives: adhi--jeguccha very detestable; ajjhesita (adhi + esita) "wished for"; (b) with verbs (in double pref.--cpds.): adhi + ava: ajjhagāthi plunge into; ajjhathapeti to bring down to (its destination); adhippa° (adhi + pra), but never occurs as a fixed base, i. e. as 2nd part of a pref.<-> cpd., like ajjhappatta having reached (the end); ajjhapiṭita quite

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].

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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; ajjhesita (adhi + esita) "wished for"; "kata "put to" i. e. commissioned; "kāra commission; "gacchati "go on to & reach it" = obtain; "gama attainment; "gāññāti 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, "vāsati to dwell in, give in = consent. -- (b) where: "ṭṭhati ("ṭṭhāti) to stand by = look after, perform; "ṭṭhāna place where; "vāsati 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; "pāṇā higher, additional wisdom; "vara the very best; "sīla thorough character or morality. -- (b) with verbs (in double pref.--cpds.): adhi + ava: ajjhagāthi plunge into; ajjhathapeti to bring down to (its destination)

° otthata covered completely; °oharati to swallow right down. adhi + ā: ajjhappatta having reached (the end); ajjhapiṭita quite
Adhika (adj.) [fr. adhi; cp. Sk. adhika] exceeding, extraordinary, superior. Pug 35; VvA 80 (= anadhivara, visiṣṭha); DA I.141, 222; Dpsv V.32 (an°); DhA III.238; KhA 193 (= anuttara); Sdhp 337, 447. -- compar. adhikatara DhA II.7; III.176; nt. ° as adv. extraordinarily PvA 86 (= adhimatta). 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. catunahuta°āŋ as adv. extraordinarily PvA 86 (= adhimatta).

Note. The contracted (assimilation--)form of adhi before vowels is ajjh-- (q. v.).

Adhippattheti to long for, to desire.

See also sa° preceding the noun--determination), e. g. catunahuta°āŋ overwhelmed; °āṅ as adv. extraordinarily PvA 86 (= adhimatta).

Adhikata (adj.) [adhi + kata; cp. Sk. adhikata] caused by Miln 67 (kamma°). -- 2. caused by something, i. e. confused, puzzled, in doubt Miln 144 (+ vimāṭijāta).

Adhikaraṇa (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. ° as adv. (--°) in consequence of, for the sake of, because of, from M I.410 (rūpādhikaraṇaṇ); S IV.339 (rāga°); Miln 281 (mudda°) for the sake of the royal seal, orig. in attendance on the r. s.). Kimādhikaraṇaṇa° why, on account of what J IV.4 (= kiṣkāraṇaṇa°) yatvādhikaraṇaṇa (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. vivēsa°nicca ° "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 (dhammā° a question of the Dh.); A I.53 (case), 79; II.239 (vūpasanta); V.71, 72; Pug 20, 55; DhA IV.2 ("sā uppamassa vūpasama), adhikaraṇaṇa° karoti to raise a dispute M I.122 °ṇa° 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 [fr. adhikaraṇa° one who has to do with the settling of disputes or questions, a judge A.V.164, 167.

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 [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. Pug II.927); DhA II.41.

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

Adhikuttāna (f.) [adhi° + koṭṭanā 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 °á dhammā° "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 (vivesa°) M I.140 (anvesa° adhigacchanti do not find); S I.22 (Nibbāna°); II.278 (id.); A I.162 (id.); Dh 187, 365; It 82 (santī); Th 2, 51; Pug 30, 31; Pug 30, 31; Pug I.74 (nibbutī = labhati Pug 37°); III.710 (amaṭaṇ padaṇ). opt. adhigaccheyya D I.224
Adhigānantvā [pp. of adhigacchati] got into possession of, conquered, attained, found J I.374; VvA 135.

Adhigatavant (adj.--n.) [fr. adhigata] one who has found or obtained VvA 296 (Nībbāṇa).

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, Caus. of gacchati] to make obtain, to procure PvA 30.

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

Adhicinga only at S III.12, where v. l. is aviciṇṇa, which is to be preferred. See viciṇṇa.

Adhicitta (nt.) [adhi + citta] "higher thought", meditation, contemplation, usually in combn. with adhisīla and adhipaṇṇā Vin I.70; D III.219; M I.451; A I.254, 256; Nd1 39 = Nd 2 689 ("sikkhā"); Dh 185 (= āṭṭha--samāpattisankhāta adhika--citta DhA III.238).

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

Adhicca1

Adhicca1 [ger. of adhi + eti, see adhīyati] learning, studying, learning by heart J III.218, 327 = IV.301; IV.184 (vede = adhīyitvā C.); 477 (sajjhāyitvā C.); VI.213; Miln 164.

Adhicca2

Adhicca2 (-") [Sk. *adhṛtya, a + *dhicca, ger. of dhṛ, cp. dhāra, dhārāṇa 3, dhāreṇi 4] unsupported, uncaused, fortuitous, without cause or reason; in foll. phrases: āpattika guilty without intention M I.443; āuppatti spontaneous origin DhsA 238; āladdha obtained without being asked for, unexpectedly Vv 8422 = J V.171 = VI.315 (expld. at J V.171 by ahetunā, at VI.316 by akā <-> raṇena) āsamuppanna arisen without a cause, spontaneous, unconditioned D I.28 = Ud 69; D III.33, 138; S II.22--23 (sukhadukkhaṇā); A III.440 (id.); Ps I.155; DA I.118 (= akāraṇā).

Adhicca3

Adhicca3 (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).
Adhitthāti (adj.) [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 (devāna); PvA 141 (so read for adhitaṭṭhāna). [adiṭṭhāna as PvA 89, used as explanatory for āvāsa, should perhaps be read adhitṭhāna in the sense of fixed, permanent, abode].

Adhīṭṭhāya (adj.) (--) superintending, watching, looking after, in kamma Mahāvagga 5, 175; 30, 98; kammanta DHA I.393.

Adhitthita (adj.) [pp. of adhīṭṭhāti] 1. standing on (c. loc.), esp. with the idea of standing above, towering over Vv 6330 (hemarathe a. = sakalānāṭha abhīhitavāṭha VvA 269). -- (a) looked after, managed, undertaken, governed Vin I.57; S V.278 (svādhitthita); PvA 141 (kammanta). -- (b) undertaking, bent on (c. acc.) Sn 820 (ekacariya).

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; Pv II.86 (jan king); Dāvas III.52; VvA 314.

Adhipaka (adj.) (--) [fr. prec.] mastering, ruling or governed, influenced by (cp. adhipati) A I.150 (atta loka dhamma). Adhipajjati [adhi + pajjati] to come to, reach, attain A IV.96 (anattha); pp. adhipanna.

Adhipatī (n.--adj.) [adhi + pati, cp. adhipa] 1. ruler, master J II.369; III.324; V.393; Pv II.86 (jan king); Dāvas III.52; VvA 314.


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

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

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

Adhipanna [cp. Sk. abhipanna, adhi + pad] gone into, affected with, seized by (--), a victim of (c. loc.) S I.72, Th 2, 345.
Adhipāṭimokkha (nt.) [adhi + pāṭimokkha] the higher, moral, code Vin V.1 (pāṭimś +); M II.245 (+ ajjhājīva).

Adhipāta

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

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

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


Adhipaghāreti [adhi + ppa + gharati] to flow, to trickle ThA 284.

Adhipaṅgā 3 sg. aor. of adhippagacchati to go to J V.59.

Adhipāya [adhi + ppa + i; Sk. abhiprāya] 1. intention, wish desire S I.124; V.108; A II.81; III.363 (bhoga°); V.65; J I.79, 83; Sdhp 62. As adj. (--) desiring PvA 226 (hass° in play = khidḍatthika). -- 2. sense, meaning, conclusion, inference (cp. adhipagama) Miln 148; PvA 8, 16, 48, 131 (the moral of a story). --adhipāyena (instr.) in the way of, like PvA 215 (kī for fun).

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

Adhipeta [Sk. abhipreta, adhi + ppa + i, lit. gone into, gone for; cp. adhipāya] 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.

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


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

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; V.30. -- aor. adhibhavi J II.80. 3. pl. adhibhaṃsu S IV.185. See also ajjhabhavi & ajjhabhū pp. adhibhūta (q. v.).

Adhibhāṣati [adhi + bhāṣati] to address, to speak to; aor. ajjhabhāṣi Vin II.195; S I.103; IV.117; Sn p. 87; PvA 56, 90.

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

Adhimatta (adj.) [adhi + matta of mā] extreme, exceeding, extraordinary; nt. adv. ง exceedingly 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 (= adhikatarāj PvA 86); DhA II.85; cp. PvA 281.

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

Adhimana (n.--adj.) [adhi + mano] attention, direction of mind, concentration Sn 692 (adhimanāsā bhavātha). <-> (adj.) directing one's mind upon, intent (on) J IV.433 (= pasannacitta); V.29 (an°; v. l. งmāna).

Adhimāna [adhi + māna] undue estimate of oneself M II.252; A V.162 sq.

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

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. งmucci); D I.106; S I.116 (pot. งmuccya); 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 anvāsati. 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 (cittān devesu a.).

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

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. งmucchita as spurious; but in view of the credit of several passages we have to assume a regular analogy--form งmucchita, 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. งmucchita), 923 (cch), 1175; J II.437 (cch); III.242; V.255 (kāmesu งmucchita, v. l. งmucchita). Cp. ajjhomucchita.

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

Adhimutta (adj.) [pp. of adhimuccita, 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 (ダン°) Pug 26; PvA 134 (ダン°).

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; Sdhp 378.

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

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 see adhiyati.

Adhiroha [fr. adhi + ruh] ascent, ascending; in dur° hard to ascend Miln 322.
Adhivacana (nt.) [adhi + vacana] designation, term, attribute, metaphor, metaphorical expression D II.62; M I.113, 144, 460; A I.70, 124; III.310; IV.89, 285, 340; It 15, 114; Sn p. 218; J I.117; Nd2 34 = Dhs 1306 (= nāma sankhā paññatti etc.); Vbh 6; PvA 63. See on term Dhs. trsl. 340.
--patha "process of synonymous nomenclature" (Mrs. Rh. D.) D II.68; S III.71; Dhs 1306; DhsA 51.

Adhivattati [adhi + vattati] to come on, proceed, issue, result S I.101; A II.32.

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

Adhivāsa [fr. adhi + vas] endurance, forbearance, holding out; only as adj. in dur° difficult to hold out Th 1, 111.

(adj.) [fr. adhivāsa] 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.

Adhivāsana (nt.) [fr. adhi + vas] 1 assent A III.31; DхаA I.33. -- 2. forbearance, endurance M I.10; J II.237; III.263; IV.307; V.174.

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

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; DхаA I.33; PvA 17, 20, 75 and freq. passim. -- Caus. adhivāsāpeti to cause to wait J I.254.

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

Adhivāhana (nt.--adj.) [fr. adhi + vah] carrying, bearing, bearing Sn 79; f. 97 Th 1, 519.

Adhivimuttatta (nt.) = adhivimokkhatta & adhimutti, i.e. propensity, the fact of being inclined or given to J V.254 (T. kāmādhivimuttātā, v. l. 9muttata).

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

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 DА I.103); M II.228; A V.36.

Adhivuttha see adhivattha.

Adhisayana (nt.--adj.) [fr. adhiseti] lying on or in, inhabiting PvA 80 (mañcaṇ).
Adhisetī [adhi + seti] to lie on, sit on, live in, to follow, pursue Dh 41; Sn 671 (= gacchati C.) -- pp. adhisayita.

Adhīna (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.

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 (dhammapadāni); J IV.184 (adhiyātavā), 496 (adhiyāmāna); VI.458; DhA III.446 (adhīyassu). -- ger. adhiyātavā J IV.75; adhiyāna J V.450 (= sajjhāyītavā C.) & adhicca: see adhicca 2; pp. adhiyita D I.96.

Adhunā (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. --ābhisitta newly or just anointed D II.227. --uppanna just arisen D II.208, 221.

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

Adho (adv.) [Vedic adha; compar. adharaha = Lat. inferus, Goth. undar, E. under, Ind. *ādhēr--; superl. adhamah = Lat. infimus] below, usually combd. or contrasted with uddha "above" and tiriya "across", describing the 3 dimensions. -- uddhañ and adho above and below, marking zenith & nadir. Thus with uddhañ and the 4 bearings (disā) and intermediate points (anudisā) at S I.122; III.124; A IV.167; with uddhañ & tiriyañ at Sn 150, 1055, 1068. Expld. at KhA 248 by heṭṭhā and in detail (dogmatically & speculatively) at Nd 155. For further ref. see uddhañ. The compn. form of adho before vowels is adhā. --akkhaka beneath the collar--bone Vin IV.213. --agga with the points downward (of the upper row of teeth) J v.156 (+ uddhā expld. by uparima--danta C.). --kata turned down, or upside down J I.20; VI.298. --gata gone by, past. Adv. °na since (cp. uddhañ adv. later or after) J VI.187 (ito māsañ adhogañatañ 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 dosānañ niharañañañ); DhsA 404. --sākhañ (+ uddhamūlañ) branches down (& roots up, i.e. uprooted) DhA I.75. --sira (adj.) head downward J IV.194. --sirañ (adv.) with bowed head (cp. avañsirañ) J VI.298 (= sirañ adhokatvā heṭṭhāmukho C.). --sisa (adj.) head first, headlong J I.233; v.472 ("ka").

An-- form of the neg. prefix a--before vowels. For negatives beginning with an° see the positive.

Ana-- negative prefix, contained in anappameyya, (Th 1, 1089), anamatagga & anabhava. See Vinaya Texts II.113.

Anajjhitha (adj.) [an + ajjhītha] uncalled, unbidden, unasked Vin I.113; Pva I.123 (T. anabhitha, v. l. anijjitha); J III.165 has anabhāta; Th 2, 129 ayācita; Pva 64 expls. by anabhāta).

Vedic aniti & anati to breathe KhA I.124 (in def. of bāla); DA I.244 (read ananti for añanti). Cp. pāṇa.

Anabhāva [ana + bhāva] the utter cessation of becoming. In the oldest Pali only in adj. form anabhāvañ 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 Dīgha (D III.326) and in the Iti--vuttaka (p. 115) a later idiom, anabhāvañ gameti, cause to perish, is used of evil thoughts. Bdhgh (quoted Vin III.267) reports as v. l. anubhāvo. Cp. Nd I.90; and Nd2 under pahīna.

Anabhita (adj.) [an + abbhita] not restored, not to be restored Vin IV.242; Pva I.123 (where reading prob. faulty & due to a gloss; the id. p. at Th 2, 129 has ayācita & at J III.165 anabhāta; Pva 64 expls. by anabhāta, v. l. anabhitha).
Anabhuṇṇatā (f.) [an + abhuṇṇa + tā] the state of not being erect, i.e. hanging down J v.156.

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

Anabhījḥālū (adj.) [an + abhījḥālū] not greedy or covetous D III.82; Pug 40.

Anabhījḥhitā (adj.) [an + abhījḥhitā] not desired Sn 40 (cp. Nd2 38); Vv 474 (= na abhikankhitā VvA 201).

Anabhīnandati etc. see abhi° etc.


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

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

Anabhiraddhī (f.) [an + abhiraddhī] anger, wrath D I.3 (= kopp̄etaṇ adhivacanaṇ DA I.52).

Anabhisambhuṇṇamāna (adj.) [ppr. med. of an + abhisambhuṇṇāti] not obtaining, unable to get or keep up D I.101 (= asampāpuṇṇanto avisahamāno vā DA I.268).

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 + mata + agga, and Jacobi (Erzhül. 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 Nd 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 Yogī, to understand the beginning and end of Saṃsāra].

Anamha (adj.) [according to Morris J.P.T.S. 1884, 70 = anana--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 [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 (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.


Analay (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 paripūṇa AA quoted by Tr. on Miln 10).

Anavosita (adj.) [an + avosita; or ana + avosita = avusita?] unfulfilled, undone Th 1, 101.
Anasana (nt.) [an + asana, cp. Sk. an-āsana] not eating, fasting, hunger D III.75 & in same context at Sn 311 (= khudā SnA 324).

Anasívāna [ger. of an + asati] without eating, fasting J IV.371.

Anasuyya [Sk. anasūyan, ppr. of an + asūyati] not grumbling J III.27 (v. l. for anusuyya T.).

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

Anasuṣya (adj.) [Sk. anasūyan, ppr. of an + asūyati] not grumbling, not envious J II.192.

Anassaka (adj.) either an--assaka or a--nassaka (q. v.).

Anassana (nt.) [a + nassana, naś; cp. Sk. naśana] imperishableness, freedom from waste J IV.168.

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

Anassāsika (adj.) [an + assāsa + ika; cp. Sk. āśvāsana & BSk. āśvāsika Divy 207] not consoling, discouraging, not comforting M I.514; S II.191.

Anassuṇtha 1st sq. pret. of anusūyati (= Sk. anvaśruṇṭa) I have heard M I.393.

Anāgata (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.

Anāgamana (nt.) [an + āgamana] not coming, not returning J I 203, 264.

Anāgamitā (f.) [anāgamin + tā] the state or condition of an Anāgamin S v.129, 181, 285; A III.82; v.108, 300 sq.; Sn p. 140 = A III.143; It I sq., 39, 40.

Anāgamin (adj.--n.) [an + āgamin] 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 (Saṅyojanas) which keep a man back from Arahantship. So near is the Anāgamin 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 anāgamin (D I.156; II.92; III.107; M II.146) and anāgamin 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 anāgamin. 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 anāgamin. At It 96 there are only 3 stages, the worldly, the Anāgamin, and the Arahant; and the Saṅyojanas 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 Saṅyojana 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 Anāgamin; 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 see agāra & agāriyā.

Anāghāta [an + āghāta] freedom from anger or ill--will Vin II.249.

Anācāra [an + ācāra] misconduct, immorality J II.133; III. 276; adj. anācārin Pug 57.

Anājāniya (adj.) [an + ājāniya] of inferior race, not of good blood M I.367.

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

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

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

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

Anādana (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. = taṇha); Dh 352 (= khandhādisu niggahaṇa DhA IV.70), 396, 406, 421.

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

Anādiyitvā [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.: “tappaṇ (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 avedhamāna (?) avigacchamāna & by arajjamāna adussamāna); “loma not fit or suitable D II.273 (v. l. anu”).

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


Anāpucchā see āpucchati.

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

Anāmata (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 (“--” [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 (adj.) [an + āmaya] free from illness, not decaying, healthy Vv 1510 (= aroga VvA 74), 177.

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

Anāmassa (adj.) [grd. of an + āmassati, Sk. āmaśya] not to be touched J II 360 (C. anāmāsitabba).
Anāyatana (nt.) [an + āyatana] nonexertion, not exerting oneself, sluggishness, indolence J v.121 ("sīla = dussīla C.").

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

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

Anārambha [an + ārambha] that which is without moil and toil Sn 745 (= nibbāna SnA 507).

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

Anāriya (adj.) [doublet of anariya] not Aryan, ignoble, Sn 815 (v. l. SS. anariya).

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

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

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

Anāvattin (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.

Anāvasūraṇ (adv.) [an + ava + sūra = suriya, with ava lengthened to āva in verse] as long as the sun does not set, before sun--down J v.56 (= anatthangata--suriya C.) cp. Sk. utsūra.

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

Anāvikata etc. see āvikata.

Anāvīla (adj.) [an + āvīla] 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.

Anāvutha (adj.) [an + āvutha, pp. of āvasati] not dwelt in D .II50.

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

Anāsakatta (nt.) [abstr. of anāsaka] fasting Sn 249 (= abhojana SnA 292).

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

Anāsasāna (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 kaṇci rūpādi--dhammaṇ nāsiṣṭā SnA 365.
Anāhāra (adj.) [an + āhāra] being without food M I.487; Sn 985.

Anikkaḍdhānā (f.) [a + nikkaḍḍhanā] not throwing out or expelling J III.22.

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

Anikkhāta (adj.) [a + nikhāta, pp. of nikhanati] not dug into, not dug down, not deep J VI.109 (*kūla; C. agambhirā).

Anigha see nghal see nigha1 and igha.

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

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

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

Aniṭṭhangata see niṭṭhā2.

Aniṭṭhita see niṭṭhita.

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

Anindī-- [the compn. form of nindā] in ṭocana (with) faultless eyes J VI.265.

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

Anibbisaṇ [ppr. of nibbisati, q. v.] not finding Th 1, 78 = Dh 153 (= taṇ ūṇaṇa avindanto DhA III.128).

Animisa (adj.) [Ved. animeṣṭa, cp. nimisati] not winking, waking, watchful Dāś v.26 (nayana).

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

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

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

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

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

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). --tūha 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 (anīka' at DA I.85, q. v. interpretation); Vin IV.107 (senābāyha + ).

Anīgha see nigha I see nigha I and cp. īgha.

Anīti (f.) [an + īti] safety, soundness, sound condition, health A IV.238; Miln 323 (abl. īito).

Anīṭika (adj.) [fr. anīti] free from injury or harm, healthy, secure Vin II.79 = 124 (+ anupaddava); III.162; S IV.371; Sn 1137 (īti vuccanti kilesa etc. Nd2 48); Miln 304.

Anīṭiha (adj.) [an + ītiha, the latter a cpd. der. fr. īti + ha = saying so and so, cp. itihāsa & itihūtihājan] not such and such, not based on hearsay (ītiha), not guesswork or (mere) talk A II.26; Th 1, 331 (cp. M I.520); Sn 1053 (= Nd2 49, 151); J I.456; Nett 166 (cp. It 28).

Anu

Anu I (indecl.) [Vedic anu, Av. anu; Gr. a)/nw to a)/na along, up; Av. ana, Goth. an, Ohg. ana, Ags. on, Ger. an, Lat. in (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 pañcāhājan by 5 days, i. e. after (every) 5 days (cp. ved. anu dyūn day by day); a. vassa for one year or yearly; a. saṃvaccharājan id. -- (b) More freq. w. loc. (= alongside, with, by) a. tīre by the bank S IV.177; paṭhe by the way J v.302; parivenīyaṇa 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, + saṇa. -- As base, i. e. 2nd part of a pref.--cpd. it is rare and only found in combn sam--anu". The prefix saṇ is its nearest relation as modifying pref. The opp. of anu is paṭi and both are often found in one cpd. (cp. ītoma, ivaṭa). (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. āya going after, connexion; ājacchī follow, țkamati follow, dhāvati run after, țpatta received, țparivattati move about after, țbandhati run after, țbala rear--guard, țbhāsatī speak after, repeat, ṭvāda speaking after, blame, țvicari coat around țviloketi look round (look after), țsaṇcarati proceed around 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 țppa"), e. g. anu--ādisati design for, dedicate țkankhin longing for, țcintana care for, țittihati look after, țpadinnā given over to, țpavecchati hand over, țpavittā entered into, țpasanikkati go up to, țrodati cry for, țsociati 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 transitive or simply emphatic. E. g. țkampā com--passion, țkiṇṇa be--set, țgaṇhātī take pity on, țgāyati be--singen, țjaghatī laugh at, belaugh, țddlaya pity with, țmasati touch at, țyuññati order along, țyoga devotion to, țrakkhati be--guard, țlītta be--smeared or an--ointed, țvitakheti reflect over, țsara con--sequential; etc. (b) applied: according to, in conformity with. E. g. țkūla being to will, țchavika befitting, țnāta permitted, al--lowed, țmati con--sent, a--greement, țmadati ap--preciate, țrūpa = con--form, țvattin acting according to, țssavana by hearsay, țsāsati ad--vise, com--mand etc. -- III. (a) (fig.) following after = second to, secondary, supplementary, inferior, minor, after, smaller; e. g. țdhamma lesser morality, țpabbaṭā discipleship, țpavattaka ruling after, țbhāga after--share, țmajhā medioocre, țyāgin assisting in sacrifice, țvyāñjana smaller marks, etc.; cp. paṭi in same sense. -- (b) distributive (cp. A. a.) each, every, one by one, (one after one); țdiśā in every direction, țpāṇcāḥaṭ every 5 days, țpubba one after the other. -- IV. As one of the contrasting (--comparative) prefixes (see remarks on ati & cp. āā) anu often occurs in reduplicative cpds. after the style of khuddānukhuddaka "small and still smaller", i. e. all sorts of small items or whatever is small or insignificant. More freq. combs. are the foll.: (q. v. under each heading) padānuṇaṭ, pubbānuṇubbaka, ponkhānuṇonkhaṭ, buddhānuṇubuddha, vādānuṇvāda, setṭhānuṇsetṭhi. -- 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, țbrūheti, țsahadaṭi; = Sk. ava see anu--kantati, țkassati2, țkiṇṇa, țgāhati, țbujjhathi ṭbodha, țlokīn, țvajja.
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 ānupubbikāthā (fr. °pubbānuputta°), 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

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


Anukantati [anu + kantati2] to cut Dh 311 (hatthaṇ = phāleti DhA III.484).

Anukampaka & ³iaka (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, hitesin PvA 25), 88; II.14 (= anuggañhataka PvA 69), 27; ThA 174; PvA 196 (satthā sattesu a.).

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 (= anuddayaṅ karohi PvA 70) & anukampassu Pv III.28 (= anuggañha PvA 181). Med. ppr. anukampamāna Sn 37 (= anupekkhamāna anugayhamāna Nd2 50); PvA 35 (taṇ), 62 (pitaraṇ), 104. -- pp. anukampta (q. v.).


Anukampā (f.) [abstr. fr. anukampati] compassion, pity 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.

Anukampita (adj.) [pp. of anukampati] compassioned, gratified, remembered, having done a good deed (of mercy) Pv III.230.

Anukampin (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. sabbapāṇa–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.


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

Anukāma (adj.) [anu + kāma] responding to love, loving in return J II.157.


Anukārin (adj.) imitating Dāvs v.32.

Anukīṇṇa [pp. of anu + kirati] strewn with, beset with, dotted all over Pv IV.121 (bhamara–gana°).

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

Anukubbati see anukaroti.

Anukala freq. spelling for anukula.

Anukula (adj.) = anukula Sdhp 242 (iccha° according to wish).

Anukula (adj.) [anu + kula, opp. patikula] favourable, agreeable, suitable, pleasant VvA 280; spelt anukula at Sdhp 297, 312.

--bhava complaisance, willingness VvA 71. --yaña a propitiative sacrifice D I.144 (expld. at DA I.302 as anukula° = sacrifice for the propagation of the clan).

Anukkathati [an + ukkathati] 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.

Anukkathana (nt.) [an + ukkathana] having no lack anything, being contented or happy J VI.4.

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 (sandana° saha°).

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

Anukhipati [anu + khipati] to throw out Cp. XI.6 (vaṭṭa).

Anukhepa [anu + khepa, see anukhipati] compensation Vin I.285.

Anukkati (nt.) [anu + khamati] to dig after or further J v.233.

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

Anuga (--) (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 (ejaj° = abhibhat Sn 527), 1095 (Māra<-> vasa° = abhibhuyya viharanti Nd2 507); It 91 (ejaj°); 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. gamasi Vin I.16, & anvagā Mhvs 7, 10; 3rd pl. anvagā Sn 586 (vasañ = vasañ gata SnA 461). Pass. anugammati, ppr. anugammana° 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. I. anudhata); J II.292 (samudda°); v.369; Nd2 32 (tuñhā°); PvA 102 (nāmañ mayhañ 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 (vasa° 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 (dānañ nāma °añ nidānan ti).

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

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

Anugāhatī [anu + gāhati] to plunge into, to enter (acc.) Sādh 611.

Anugījhatī [anu + gījhatī] to be greedy after, to covet Sn 769 (cp. NdI 12); J III.207; IV.4 (= giddhā gathitā hutvā allīyanti C.). pp. °giddhā (q. v.). Cp. abbigījhatī.

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

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

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

Anugāṇhana (nt.) anuggaha1 DhsA 403.

[anu + gañhāti] to have pity on, to feel sorry for, to help, give protection D I.53 (vācañ; cp. DA I.160: sārato agañhanto); J II.74; Nd2 50 (ppr. med. °gayhamāna = anukampamāna); Pug 36; PvA 181 (imper. anugāṅha = anukampassu). pp. anugāṅhīta (q. v.).

Anuggaha1

Anuggaha1 [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.

Anuggaha2

Anuggaha2 (adj.) [an + uggaha] not taking up Sn 912 (= na gañhāti NdI 330).

Anuggāṅhīta (°ita) [pp. of anuggāṅhāti] commiserated, made happy, satisfied M I.457; S II.274; III.91; IV.263; A III.172; J III.428.

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

Anuggāhāti [an + ughāṭetī] not to unfasten or open (a door) Miln 371 (kavāṭan).

Anuggāhāta [an + ughāṭa] not shaking, a steady walk J VI.253.

Anuggāṭhaṇī [an + ghāyatī1] to smell, sniff, sniff up Miln 343 (gandha°).

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


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

Anucarati (---°) [pp. of anucarati] connected with, accompanied by, pervaded with D I.16, 21 (vimaṇṣa° = anuvicarita DA I.106); M I.68 (id.); Miln 226.

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

Anucintana (nt.) [fr. anucinteti] thinking, upon, intention, care for PvA 164.

Anucinteti [anu + cinteti] to think upon, to meditate, consider S I.203 (v. 1. for anuvicinteti).

Anuccangin see anujjangin.

(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; VvA 68, 78; PvA 13, 26 (= kappiya), 66, 81, 286. anucchaviya at Vin II.7 (an°); III.120 (id. + ananulomika); Miln 13.

Anuccittha (adj.) [see ucchittha] (food) that is not thrown away or left over; untouched, clean (food) J III.257; DhA II.3 (vv. ll. anuccittha).

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

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

Anujāta (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; Dʌvs II.66.

Anujānātī [anu + jānātī] 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.

Anujīvati [anu + jīvati] to live after, i. e. like (acc.), to live for or on, subsist by J IV.271 (= upajīvati, tassānubhāvena jīvitañ laddhañ (C.). -- pp. anujīvata (q. v.).

Anujīvita (nt.) [pp. of anujīvati] living (after), living, livelihood, subsistence, life Sn 836 (= jīvitañ SnA 545).

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

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

Anujjuka = anujju J III.318.
Anujjhāna (nt.) [anu + jhāna] meditation, reflection, introspection Miln 352 (°bahula).

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

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

Anuṭṭhaka (adj.) [fr. an + uṭṭhahati] not rising, not rousing oneself, inactive, lazy Th 1, 1033.

Anuṭṭhahati [anu + ṭṭahati = ṭhāti, see ṭṭhāti] to carry out, look after, practise do J v.121. -- pp. anuṭṭhitha (q. v.).

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

Anuṭṭhātar [n. ag. to an + uṭṭhahati] one without energy or zeal Sn 96 (niddāsīlin sabhāśīlin +) SnA 169 (= viriya–tejavirahita).

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

Anuṭṭhita [pp. of anuṭṭhāti = anuṭṭhātāti] practising, effecting or effected, come to, experienced, done D II.103; S IV. 200; A III.290 sq.; IV.300; J II.61; Miln 198; PvA 132 (cp. anugata).

Anuṭṭhubhatti [formally Sk. anuṣṭṭobhatti, but in meaning = "anuṣṭṭivati; anu + ṭṭhahati, the etym. of which see under niṭṭhahahati] to lick up with one's saliva DA I.138.

Anuṭṭhurin v. l. at SnA 569, see niṭṭhurin.

Anudāsati [anu + dasati] to bite J VI.192.

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

Anudāhana (nt.) [fr. anudāhāti] conflagration, burning up, consumption J v.271; ThA 287 (d).

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

Anutappati [anu + tappati1; Sk. anutapaye, Pass. of anutapati] to be sorry for, to regret, repent, feel remorse J I.113; IV.358; v.492 (ppr. an--anutappañ); Dh 67, 314; Pv II.942; DhA II.40. grd. anutappa to be regretted A I.22, 77; III.294, and anutāpiya A III.46 (an")

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

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

Anutāpiya grd. of anutappati, q. v.

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

Anutiṭre (adv.) [anu + tiṭre, loc. of tiṭra] along side or near the bank (of a river) Sn 18 (= tiṭra--samīpe SnA 28). Cp. anu Ab.

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 (= asadisa appaṭṭhbāga DhA I.423); Pv IV.35 2 (dhamma); Dhs 1294; DA I.129; PvA 1, 5, 6, 18, etc.

Anuttariya (nt.) [abstr. fr. anuttara] preeminence, superiority, excellency; highest ideal, greatest good. They are mentioned as sets of 3 (viz. dassana², patipada², vimutti²) at D III.219, or of 6 (viz. dassana², savana², lābha², sikkhā², pāricariya², anussata²) 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 ānuttariya.

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

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

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

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

Anudadāti [anu + dadāti] to concede, grant, admit, fut. anudassati Miln 276, 375.

Anudayati (to sympathise with) see under anuddā.


Anudahati see anudahati.

Anudīṭṭha [pp. of anudissati] pointed out, appointed, dedicated, nt. consecration, dedication J v.393 (anudīṭṭha = asukassa nāma dassati ti C.); Pv I.107 (= uddīṭṭha PvA 50).

Anudīṭṭhi (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. attānudīṭṭhi (q. v.) a soul--speculation.

Anudisati [anu + disati] to point out, direct, bid, address PvA 99 (aor. anudesi + anvesi). -- pp. anudīṭṭha (q. v.).

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

Anudipeti [anu + dipeti] to explain Miln 227 (dhammādhammaṇ).

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

Anudeva see anvadeva.
Anuddayā (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. "sampanna 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 & anuddāyitattāŋ "care, forbearance & consideration"; DhsA 362 (anudayāti ti anuḍā).

Anuddhaŋ seti [anu + dhaŋ seti] 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 cittaŋ 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. anuṇṇata); It 30; Dh 363 (= nibbutacitta DhA IV.93); Vv 648; Pug 59.

Anuddhara (adj.) [an + uddharin] not proud Sn 952 (= anussukin SnA 569) see niṭṭhurin.

Anuddhasta (adj.) [anu + dhasta, pp. of anuddhaŋ seti, cp. Sk. apadhvasta] spoilt, corrupt, degraded M I.462 (citta); A II.126 (id.).

Anudhamma [anu + dhamma] 1. in compn. with dhamma as dhammānudhamma to be judged as a redupl. cpd. after the manner of cpds. 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°--patippaṇna "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°) anudhammaŋ 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. ćārin 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 (f.) [abstr. to anudhamma] lawfulness, conformity to the Dhamma A II.46; Ps I.35, 36.


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 (adj.–n.) [fr. anudhāvati] one who runs after S I.9, 117.

Anunadi (−tire) along the bank of the river S IV.177 should be read anu nadiṭīre (= anu prep. c. loc.; see under anu A).

Anunamati [anu + namati] to incline, bend (intrs.), give way Miln 372 (of a bow).

Anunaya [fr. anuneti] "leading along", friendliness, courtesy, falling in with, fawning D III.254 (śaṇyojana); A IV.7 sq. (id.) M I.191; Dhs 1059; Vbh 145; Nett 79; combd. w. opp. patigha (repugnance) at Miln 44, 122, 322.


Anunāsika (adj.) [anu + nāsā + ika] nasal; as tt. g. the sound ṇ; in ॐ lopa apocope of the nasal ṇ VvA 114, 253, 275, 333.
Anunīta (adj.) [pp. of anuneti] led, induced S IV.71; Sn 781.

Anunetar [n. ag. fr. anuneti] one who reconciles or conciliates Ps II.194 (netā vinetā anunetā).

Anuneti [anu + neti] to conciliate, appease, win over, flatter S I.232 (ppr. anunayamāna); pp. anunīta (q. v.).

Anupa see anūpa.

Anupakampati [anu + pakampati] to shake, move, to be unsteady Th 1, 191 = Ud 41.

Anupakkama [an + upakkama] not attacking, instr. őena not by attack (from external enemies) Vin II.195.

Anupakkuṭṭha (adj.) [an + upakṣa] blameless, irreproachable D I.113; Vin IV.160; Sn p. 115; DA I.281.

Anupakkhandati [anu + pa + khandati] to push oneself forward, to encroach on D I.122 (= anupavisati DA I.290); ger. anupakhaḍja pushing oneself in, intruding Vin II.88 (= antopavisati), 213; IV.43 (= anupavisati); M I.151, 469; S III.113; Vism 18.

Anupakhajjati [den. fr. anupakhajja, ger. of anupakkhandati] to encroach, intrude Vin V.163.

Anupagacchati [anu + pa + gacchati] to go or return into (c. acc.) D I.55 (anupeti +).

Anupaghāṭa [an + upaghāṭa] not hurting Dh 185 (anūpaś metri causa; expld. by anupahānanaṃ ca anupaghāṭanaṃ ca DhA III.238).

Anupacita (adj.) [anu + pa + cita, pp. of anupacināti] heaped up, accumulated ThA 56.

Anupacināti [an + upacināti] not to observe or notice J V.339 (= anoloketi C.; v. l. anapavināti).

Anupajagghati [anu + pa + jagghati] to laugh at, to deride, mock over A I.198 (v. l. anusañj).

Anupajjati [anu + pad] to follow, accompany J IV.304. <-> pp. anupanna (q. v.).

Anupañcāhaṃ (adv.) [anu + pañcā + ahaṃ] every five days PvA 139 (+ anudasāhaṃ).

Anupaññatti (f.) [anu + paññatti] a supplementary regulation or order Vin II.286; V.2 sq.

Anupatipāti (f.) [anu + patipāti] succession; as adv. in order, successively DA I.277 (kathā = anupubbikathā); DhA III.340 (anupatipāṭiyā = anupubbena); Vism 244.

Anupatitha (adj.) [anu + pa + ṭhita] setting out after, following, attacking J V.452.

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 ṭatati for ṭatatanti) = D hot 221 (dakkha); Th 1, 41 = 1167 (of lightning). <-> pp. anupatita (q. v.). Cp. also anupāta & anupātin.

Anupatita [pp. of anupatati] "befallen", affected with, oppressed by (--°) S II.173 (dakkha°); III.69 (id.); Sn 334 (pamāda°).

Anupatitatta (nt.) [abstr. of anupatita] the fact of being attacked by, being a victim of (--°) SnA 339.
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 (dukkhañ), 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 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--mahāmaggānaṇṭ antare.

Anupada [cp. Sk. anupadaŋ 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 (anupadana anupadaṅ katheti). -- 2. (adj.) (following) on foot, at every, step, continuous, repeated, in dhāma--vipassanā uninterrupted contemplation M III.25; vanañā word--by--word explanation DhsA 168. As nt. adv. ā close behind, immediately after (c. gen.) J I.230 (tassānupadaŋ agamāsi); VI.422. Esp. freq. in combn. padānupadaṅ (adv.) foot after foot, i.e. in the footsteps, immediately behind J III. 504; VI.555; DhA I.69; II.38.

Anupadātar (anuppadātar) [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 (anuppadāna) (nt.) [anu + pa + dāna, cp. anupadeti] giving, administering, furnishing, the giving of (--°) D I.12 (cp. DA I.98; both read anuppaṭāna); J III.205; Miln 315.

Anupadinna (anuppadinna) [pp. of anupadeti] given, handed over, furnished, dedicated Pv I.512.

Anupadeti (anuppadeti) [anu + pa + dadāti] to give out, give as a present, hand over; to design, set forth, undertake S III.131 (Pot. anupadajjūjaŋ; M I.416 (Pot. anupadajjeyya. see dadāti I.3); Miln 210 (°dēti). fut. °dassati (see dadāṭi I.1); D III.92; S IV.303 (v. l. SS for T. anurasissatī); A III.43; Sn 983. ger. °datvā SnA 35. inf. °dātuŋ A I.117. pp. °dinna (q. v.).

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 [an + upadhār°] to disregard, to heed not, to neglect DhA IV.197; VvA 260.

Anupadhika (adj.) [an + upadhi + ka] free from attachment (see upadhi) Vin I 36 (anupadhika); D. III 112 (anupadhika opp. to sa--upadhika); Sn 1057 (anūpadhiκa T., but Nd2 anūpadhiκa. with ū for u metri causa).

[pp. of anupajjati] gone into, reached, attained Sn 764 (māradheyya°).

Anupabandhati (anuppapa) [anu + pa + bandhati] to follow immediately, to be incessant, to keep on (without stopping), to continue Miln 132. -- Caus. °āpeti ibid.

Anupabandhanat (anuppapa) (f.) [abstr. to prec.] nonstopping, not ceasing Miln 132.


Anupabbajjā (f.) [anu + pabbajjā, cp. BSk. anupravrajati Divy 61] giving up worldly life in imitation of another S V.67 = It 107.

Anuparigacchati [anu + 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 [anu + pari + dhāvati] to run up & down or to move round & round (ep. anuparivattati) S. III.150 (khilan).

Anupariyā [anu + 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 1, 1235 ("pariyeti"), 1250 (id. to search); Pv III.34 (= anuvicarati); Miln 38; PAV 92 ("yāyitvā, ger." 217.

Anupariyāya (adj) [adjectivised ger. of anupariyāti] going round, encircling, in "patha the path leading or going round the city D II.83 = S IV 194 = A V.195; A IV.107.

Anuparivattati [anu + pari + vṛt] to go or move round, viz. 1. to deal with, be engaged in, perform, worship Vin III.307 (adīccan); D I.240; PAV 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 (f.) (--) [anu + parivatti] dealing with, occupation, connection with S III.16.

Anuparivāreti [anu + pari + vāreti] to surround, stand by, attend on (c. acc.) Vin I.338; M I.153; DHA 1.55.

Anupariveniyā [anu + pariveniyā = loc. of pariveni] should be written anu pariveniyā ("in every cell, cell by cell"), anu here functioning as prep. c. loc. (see anu A) Vin I.80, 106.

Anuparisakati [anu + pari + sakkati] to move round, to be occupied with, take an interest in (c. acc.) S IV.312 (v.l. "vattati").

Anuparisakana (nt.) [fr. anuparisakati] dealing with, interest in S IV.312 (v.l. "vattana").

Anupariharati [anu + pari + harati] to surround, enfold, embrace M I.306.

Anupalitta (adj.) [an + upalitta] unsmeared, unstained, free from taint M I.319, 386 (in verse); as "upalitta in verse of Sn & Dv: Sn 211 (= lepānaḥ abhāvā SnA 261), 392, 468, 790, 845; Dh 353.

Anupavajja (adj.) [grd. of an + upavadati] blameless, without fault, Miln 391.

Anupavattaka (anuppa°) (adj.) to anupavatteti one who succeeds (another) King or Ruler in the ruling of an empire (cakkaṇ) Miln 342, 362; SnA 454. See also anuvattaka.

Anupavatteti (anuppa°) [anu + pa + vatteti, fr. vṛt] to keep moving on after, to continue rolling, with cakkaṇ to wield supreme power after, i.e. in succession or imitation of a predecessor S I.191; Miln 362. See also anuvatteti.

Anupavāda [an + upavāda] not blaming or finding fault, abstaining from grumbling or abuse Dh 185 (anūpa° in metre; expld at DHA III.238 as anupavādanaḥ c'eva anupavādanaḥ ca "not scolding as well as not inciting others to grumbling"); adj. "vādaka Pug 60, & "vādīn M I.360.

Anupaviṭṭha (anuppa°) [pp. of anupavisati] entered, gone or got into, fallen into (c. acc.) Miln 270, 318 sq., 409 (coming for shelter); PAV 97, 152 (Gangānadiṇaḥ a. nadi: flowing into the G.).
Anupaviṭṭhatā (f.) [abstr. to anupaviṭṭha] the fact of having entered Miln 257.

Anupavisati [anu + pa + visati] to go into, to enter Dh I.290; VvA 42 (= ogāhati). -- pp. ṛpaviṭṭha (q.v.) <--> Caus. ṛpaveseti (q.v.).

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. ṛvacch"); J V.394; Sn 208 (v.l. ṛvacch"); SnA 256 (= anupavesati); PVA 28.

Anupaveseti [anu + pa + vis, cp. BSkr. anupraveśayati Divy 238] to make enter, to give over, to supply SnA 256 (= ṛpavecchati).

Anupasankamati1

Anupasankamati1 [anu + pa + saṅkamati] to go along up to (c. acc.) PVA 179.

Anupasankamati2

Anupasankamati2 [an + upasank"] not to go to. not to approach DhA II.30 (+ apayirupāsati).

Anupasaṅṭhapānā (f.) [an + upasaṅṭhapānā] not stopping, incessance, continuance Pug 18 (but id. p. at Vbh 357 has anusansandanā instead); cp. anupabandhanā.

Anupassaka (adj.) [fr. anupassati] observing, viewing, contemplating Th 1, 420.

Anupassati [anu + passati] to look at, contemplate, observe Sn 477; Ps I.57, 187; Sn A 505.

Anupassanā (f.) [abstr. of anupassati, cf. Sk. anudarāsana] looking at, viewing, contemplating, consideration, realisation S V.178 sq., Sn p. 140; Ps I.10, 20, 96; II.37, 41 sq., 67 sq.; Vbh 194. See anicca", anatta", dukkha".

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

Anupahata1 [anu + pa + hata, pp. of anu + pa + hān] thrown up, blown up Miln 274.

Anupahata2

Anupahata2 (adj.) [an + upahata] not destroyed, not spoilt DhA II.33 ("jivhasāda).

Anupāṭa [of anupatati] attack in speech, contest, reproach A I.161 (vāda").


Anupādaṇ (adv.) [anu + pāda] at the foot Vism 182 (opp. anusāṇ at the head).

Anupādā [ger. of an + upādiyati = anupādāya] anupādāniya, anupādāya, anupādiyā, anupādiyīvā see upādiyati.
Anupādāna & Anupādi see upādāna & upādi.

Anupāpita [pp. of anupāpeti] having been lead to or made to reach, attained, found Miln 252.

Anupāpuṇāti (anuppā°) [anu + pāpuṇāti] to reach, attain, get to, find S I.105; ger. anupatvāna Pv II.924 (= pāpuṇātivā PvA 123). -- pp. anupatta (q. v.). -- Caus. anupāpeti (q. v.).

Anupāpeti [Caus. of anupāpuṇāti] to make reach or attain, to lead to, to give or make find J VI.88; Cp. XI. 4 (aor. anupāpayī); Miln 276. -- pp. anupāpita (q. v.).

Anupāya [an + upāya] wrong means J I.256; Sdhp 405.

Anupāyāsa see upāyāsa.

Anupālaka (adj.) [anu + pālaka] guarding, preserving Sdhp 474.


Anupāleti [anu + pāleti] to safeguard, warrant, maintain Miln 160 (santati).

Anupāhana (adj.) [an + upāhana] without shoes J VI.552.

Anupiśa (anupiśa) (adj) [anu + piśa] flattering, pleasant, nt. pleasantness, flattery, in bhān in one who flatters I) III.185; J II.390; V.360; and bhānītar id. Vbh 352.

Anupiṣa at PvA 161 is to be read anupiśan at PvA 161 is to be read anupiśan (q. v.).

Anupucchati [anu + pucchati] to ask or inquire after (c. acc.) Sn 432, 1113. -- pp. anupuṭṭha (q. v.).

Anupuṭṭha [pp. of anupucchati] asked Sn 782 (= pucchita SnA 521).

Anupubba (adj.) [anu + pubba] following in one's turn, successive, gradual, by and by, regular Vin II.237 (mahāsamuddo a°--ninno etc.); D I.184; Sn 511; J V.155 (regularly formed, of ṛtū). Cases adverbially: anupubbena (instr.) by and by, in course of time, later, gradually Vin I.83; Dh 239 (= anupaṭṭha 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. --nirōdha 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 & trance is attained, viz. complete cessation of all consciousness. These are 9 stages, consisting of the 4 jhānas, the 4 āyatana & as the crowning phrase "saññā--vedayitanirdhā" (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 °patipada).

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 (°anāṇa kulāṇaṇa puttā the sons of each clan, one by one).

Anupubbata (nt.) [fr. anupubba] acting in turn, gradation, succession Vv 6414 (= anukūla kiriyā i. e. as it pleases VvA 280) cp. ānupubbatā.
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, sila°, saggā°, magga°) i.e. charity, righteousness, the heavens, and the Path. Bdhgh. explains the term as anupubbikathā nāma dāna-ananta sa-sagga-ananta sa maggo ti etesāq 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 anupubbi-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 [anu + pekkhati] 1. to concentrate oneself on, to look carefully A III.23. -- 2. to consider, to show consideration for, Nd2 50 (ppr. āmāna = anukampamāna). -- Caus. anupekkheti to cause some one to consider carefully Vin II.73.

Anupekkhanatā (f.) [abstr. fr. anupekkhana, see anupekkhati] concentration (of thought) Dhs 8, 85, 284, 372.

Anupeti [anu + pa + i] to go into D I.55 (+ anupagacchati) S III.207; DA I.165.

Anupeseti [anu + pa + is] to send forth after Miln 36.

Anuposathikaŋ see anvadham.āsaŋ.

Anuposaviya (adj.) [grd. of anupekkhana, see anupekkhati] to be nourished or fostered Sdhp 318.

Anuppā° in all combns. of anu + ppa see under headings anupa°.

Anuppadajjuŋ (S III.131) see anupadeti.

Anuppanna (āuppāda, āuppādeti) see uppanna etc.

Anuppiḷa (adj.) [an + uppiḷa] not molested, not oppressed (by robbers etc.) not ruined, free from harm J III.443; V.378; VvA 351; Pva 161.

Anuppharaṇa (nt.) [anu + pharaṇa] flashing through, pervading Miln 148.

Anuphusyati [anu + phusyati, cp. Sk. pruṣāyati, Caus. of pruṣ] to sprinkle, moisten, make wet J V.242 (himaṃ; C. pateyya).

Anubajjhati at Pva 56 is faulty reading for anubandhati at Pva 56 is faulty reading for anubandhati (q. v.).

Anubaddha [pp. of anubandhati] following, standing behind (piṭṭhito) D I.1, 226.

Anubandha [anu + bandhi] bondage M III.170; It 91.

Anubandhati [anu + bandhati] to follow, run after, pursue J I.195; II.230; VI.452 (= anuvajavati); Pva 56 (substitute for anubajjhanti!), 103, 155. aor. ābandhi J II.154, 353; III.504; Pva 260 (= anvāgacchi), ger. ābandhitvā J I.254. grd. ābandhitabba M I.106. -- pp. anubaddha (q. v.).

Anubandhana (nt.) [fr. anubandhati] that which connects or follows, connection, consequence J VI.526 (ādukkha).

Anubala (nt.) [anu + bala] rear–guard, retinue, suite, in āḥ bhavati to accompany or follow somebody Miln 125.
Anubj̣hati [anu + bujjhati, Med. of budh, cp. Sk. avabudhyate] to remember, recollect J III.387 (with avabuj̣hati in prec. verse).


Anubuddha [pp. of anu + bodhati] 1. awakened (act. & pass.), recognised, conceived, seen, known D II.123 (°ā ime dhammā); S I.137 (dhammo vimalens ānubuddho) 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. buddha nubuddha.

Anubodha [anu + budh] awakening; perception, recognition, understanding S I.126 (?) = A V.46 (anubodhi ŏ 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 [anu + budh] to wake up, to realise, perceive, understand; aor. anubodhi ŏ A V.46 (?) = S I.126 (anubodha ŏ). -- Caus. °bodheti to awaken, fig. to make see to instruct J VI.139 (°ayam āna).

Anubodhana (nt.) [fr. anubodhati] awakening, understanding, recognition Ps I.18 (bodhana +).

Anubbajati [anu + vraj] to go along, wander, follow, tread (a path) J IV.399 (magga ŏ = pabbajati C.).

Anubbata (adj.) [Vedic anuvrata, anu + vata] subject to the will of another, obedient, faithful, devoted J III.521; VI.557.

Anubbilavatta see ubbil °.

Anubyañjana see anuvyañjana.

Anubrūhita [pp. of anubrūheti] strengthened with (°–), full of Ps I.167.

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 (saŋvegaŋ anubrūhayi aor.); J III.191 (suŋgaŋraŋ aor.); J III.191 (suŋgaŋraŋ). Often in phrase vivekaŋ anubrūheti to devote oneself to detachment or solitude, e.g. J I.9 (inf. ‘brūhetuŋ); III.31 (‘brūhessāmi), Dh 75 (‘brūhaye = ‘brūheyya vaddheyya DhA II.103). -- pp. anubrūhita (q.v.) Cp. also brūhana.

Anubhavaŋjana see anuvyaŋjana.

Anubhavatī & 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 (atthaŋ ‘bhonti to have a good result); J VI.97 (‘bhoma); Pv I.1011 (‘bhomi vipākaŋ); PvA 52 (‘issati = vedissati); Sdhf 290. Esp. freq. with dukkhaŋ to suffer pain, e.g. PvA I.1110 (‘bhonti); PvA 43, 68, 79 etc. (cp. anubbhava). -- ppr. med. ‘bhavāmaŋa J I.50; aor. ‘bhavi PvA 75 (sampattiŋ); ger. ‘bhavitvā J IV.1; PvA 4 (sam<– pattiŋ), 67 (dukkhaŋ), 73 (sampattiŋ); grd. ‘bhaviyāna (in order to receive) Pv II.85 (= anubhavitvā 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 (dukkhaŋ). -- pp. anubhūta (q.v.).

Anubhavana (nt.) [fr. anubhavati] experiencing, suffering; sensation or physical sensibility (cf. Cpd. 229, 2321) Nett 28 (iṭṭhaŋ ‘anubhavana–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 combn. with dukkhaŋ suffering painful sensations, e.g. at J IV.3; Miln 181; DhA IV.75; PvA 52.
Anubhāga [anu + bhāga] a secondary or inferior part, (after--)share, what is left over Vin II.167.

Anubhāyati [anu + bhāyati] to be afraid of J VI.302 (kissa nāc anubhāyissaŋ, so read for kissānu°).

Anubhāva [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, rāja° 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 anubhāva with a instead of a, since the compositional character had obliterated the character of the a. As such (anubhāva abs.) found only in later language. -- (1) anubhāva (--°): 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; devatā° id. J I.168; dibba° id. PvA 71, 110. rājā° kingly splendidour, pomp D I.49; J IV 247; PvA 279 etc. --anubhāvena (instr. --°) in accordance with, by means of J II.200 (angavijjā°); PvA 53 (iddhā°), 77 (kamma°), 148 (id.), 162 (rāja°), 184 (dāna°), 186 (puñña°).
yathānubhāvan (adv.) in accordance with (me), as much as (1 can); after ability, according to power S I.31; Vv 15 (= yathābalaŋ VvA 25). -- (2) anubhāva majesty power, magnificence, glory, splendidour J V.10, 456; Pv II.811; VvA 14; PvA 43, 122, 272. See also anu°.

Anubhāvatā (f.) [= anubhāva + tā] majesty, power S I.156 (mahā°).

Anubhāsati [anu + bhāsati] to speak after, to repeat D I.104; Miln 345; DA I.273.

Anubhūta [pp. of anubhavati] (having or being) experienced, suffered, enjoyed PvA II.1218. nt. suffering, experience J I.254; Miln 78, 80.


Anuma (--dassika) see anoma°.

Anumagge 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 [anu + majjati] 1. to strike along, to stroke, to touch DA I.276 (= anumasati). -- 2. to beat, thresh, fig. to thresh on J VI.548; Miln 90. -- Pass. anumajjiyati Miln 275 (cp. p. 428).

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.

Anumājha (adj.) [anu + majha] mediocre, without going to extremes J IV.192; V.387.

Anumaññati [anu + maññati] to assent, approve, give leave Th 1, 72. -- pp. anumata (q.v.)

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 (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 see anu°.

Anumāna [fr. anu + man] inference Miln 330 (naya +), 372, 413; Sdhp 74.

Anumitta [anu + mitta] a secondary friend, a follower. acquaintance J V.77.

Anumānīti [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 + nayaŋ nento). See also anumīyati.

Anumīyati [Sk. anumīyate, Pass. of anu + mā, measure, in sense of Med.] to observe, conclude or infer from S III.36. Cp. anumināti.

Anumodaka (adj.) [fr. anumodati] one who enjoys, one who is glad of or thankful for (c. acc.) Vin V.172; PvA 122; Sdhp 512.

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 (bhattagge a. to say grace after a meal); S II.54; A III.50 (°modaniya); IV.411; Dh 177 (ppr. ʻmodamāna); It 78; Pv II.919 (dānaŋ ʻmodamāna = enjoying, gladly receiving); 1.54 (anumodare = are pleased; pitisomanassajānti PvA 27); J II.112; PvA 19, 46, 81, 201) imper. modāhi); Sdhp. 501 sq. -- pp. anumodita (q.v.).

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 dādāti (give thanks for = loc.), karoti (= Lat. gratias agere) or vacati (say or tell thanks): "ŋ datvā Pv A 89; ʻŋ katvā J I.91; Dh A III.170, 172; Vv A 118; Pv A 17, 47; "ŋ vatvā Vv A 40 (pāṇiyadhāre for the gift of water), 295, 306 etc. "ŋ karoti also "to do a favour" Pv A 275. Cp. further Dh A I.198 (ʻgāthā verses expressing thanks, benediction); II.97 (Satthāraŋ ʻŋ yāciŋsu asked his blessing); Pv A 23 (ʻatthaŋ in order to thank), 26 (id.), 121, 141 (katabhatta"), 142; Sdhp 213, 218, 516.

Anumodita [pp. of anumodati] enjoyed, rejoiced in in PvA 77.

Anummatta (adj.) [an + ummatta] not out of mind, sane, of sound mind Miln 122; Sdhp 205.

Anuyanta at A V.22 is doubtful reading (v.l. anuyutta). The meaning is either "inferior to, dependent on, a subject of, a vassal" or "attending on". The explanation may compare Sk. anuyātaŋ attendance [anu + yā, cp. anuyāyin] or Sk. yantṛ ruler [yam], in which latter case anu--yantṛ would be "an inferior ruler" and P. yanta would represent the n. a.g. yantā as a--stem.

The v. l. is perhaps preferable as long as other passages with anuyanta are not found (see anuyutta 2).

Anuyāgin (adj) [fr. anu + yaj] offering after the example of another D I.142.

Anuyāta [pp. of anuyāti] gone through or after, followed, pursued S II.105 (magga); A V.236; It 29; Miln 217.

[anu + yā] 1. to go after, to follow J VI.49 (fut. ʻyissati), 499 (yāyantaŋ anuyāyati = anugacchati C). -- 2. to go along by, to go over, to visit Miln 391 (ʻyāyati). -- pp. anuyāta (q. v.). See also anusaŋyāyati.

Anuyāyin (adj.) [cp. Sk. anuyāyin, anu + yā] going after, following, subject to (gen.) Sn 1017 (anānuyāyin); J VI.309; Miln 284.

Anuyuñjanā (f.) (& ʻyuñjana nt.) [abstr. fr. anuyuñjati] application or devotion to (--o) Miln 178; Vv A 346 (anuyuñjanaŋ wrong spelling?)

Anuyuñjati [anu + yuñjati] 1. to practice, give oneself up to (acc.), attend, pursue S I.25, 122 (ʻyuñjan "in loving self--devotion" Mrs. Rh. D.); III.154; IV.104, 175; Dh 26 (pamādaŋ = pavatteti Dh A I.257), 247 (surāmeruyā--pānaŋ = sevati bahulikaroti Dh A III.356); Pv A 61 (kammaṭṭhāQaṅ). -- 2. to ask a question, to call to account, take to task Vin II.79;
Anuyutta [pp. of anuyūjati] 1. applying oneself to, dealing with, practising, given to, intent upon D I.166, 167; III. 232 = A II.205 (attaparitāpanā anuyoga a.); S III.153; IV.104; Sn 663 (lobhaguce), 814 (methunā = samāyutta SnA 536), 972 (jhānā); Pug 55; PvA 163 (jāgariya³), 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 [Sk. anuyoga, fr. anu + yuj] 1. application, devotion to (--³), execution, practice of (--³); often combd. with anuyutta in phrase anuyoga anuyutta = practising, e. g. Vin I.190 (maṇḍaṇā anuyoga anuyutta); D III.113 (attakilamathā anuyoga a.); A II.205 (attaparitāpanā anuyoga a.); -- As adj. (--³) 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 (padhāna anuyogakicca); Vv 8438 (dhamma³); Miln 348; DA I. 78, 104. -- 2. invitation, appeal, question (cp. anuyuñjati 2) Miln 10 (ācariyassa ajan datvā).

Anuyogavant (adj.) [anuyoga + vant] applying oneself to, full of application or zeal, devoted PvA 207.

Anuyogin (adj.) [fr. anuyoga] applying oneself to, devoted to (--³) Dh 209 (atta³ given to oneself, self--concentrated).

Anurakkhaka (adj.) [fr. anurakkhati, cp. rakkhin] preserving, keeping up J IV.192 (vaṇsa³); VI.1 (id.).

Anurakkhāṇa (nt.) & â (f.) [abstr. fr. anurakkhati] guarding, protection, preservation D III.225 sq.; A II.16 sq.; J I.133; Pug 12; Dpvs IV.24 (adj.); VvA 32 (citta³); Sdhp 449.

Anurakkhati [anu + rakkhati] to guard, watch over (acc.), preserve, protect, shield Sn 149; Dh 327; J I.46; Pug 12. -- ppr. med. rakhamāna(ka) as adj. Sdhp 621.

Anurakkhā (f.) [= anurakkhanā] guarding, protection, preservation S IV.323 (anuddayā a. anukampā).


Anurakkhiya (adj.) [f. anurakkhati] in dur³ difficult to guard Vin III.149.

Anurañjita [pp. of anu + rañjeti, Caus. of rañj] illumined, brightened, beautified Bu I.45 (byāmapabhā³ by the shine of the halo); VvA 4 (sañjhātapa³ for sañjhāpabhā³).

Anuratta (adj.) pp. of anu + rañj] attached or devoted to, fond of, faithful Th 2, 446 (bhattāraṇ); J I.297; Miln 146.

Anuravati [anu + ravati] to resound, to sound after, linger (of sound) Miln 63.

Anuravanā (f.) [abstr. fr. anuravati] lingering of the sound, resounding Miln 63.

Anuraho (adv.) [anu + raho] in secret, face to face, private M I.27.

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 [pp. of anurujjhati] engaged in, devoted to; compliant or complied with, pleased S IV.71, (anānuruddha).

Anurūpa (adj.) [anu + rūpa] suitable, adequate, seeming, fit, worthy; adapted to, corresponding, conform with (--³) J
Anurodati [anu + rodati] to cry after, cry for J III.166 = Pv I.127 (dārako candaṭ a.).

Anurodhā [fr. anu + rudhi] compliance, consideration satisfaction (opp. virodha) S I.111; IV.210; Sn 362; Dhs 1059; Vbh 145; DhsA 362.

Anulapanā (f.) [anu + lapanā, lap] scolding, blame, accusation Vin II.88 (spelt anullapanā; combd. with anuvadana & anubhaṇanā).

Anulitta (adj.) [cp. Sk. anulipta, pp. of anulimpati] anointed, besmeared J I.266; PvA 211.

Anulimpati [anu + limpati] to anoint, besmear, Miln 394 (līmpetabbā). Caus. līmpeti in same meaning Miln 169, and lēpeti Miln 169 (grd. lēpanīya to be treated with ointment). -- pp. anulitta (q. v.).


Anulokin (adj.) [fr. anu + loketi, cp. Sk. & P. avalokin & anuviloketi] looking (up) at, seeing (sīsa).

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; Dhs II.208. -- nt. direct order, state of fitting in, adaptation Miln 148. -- nāṇa insight of adaptation (cp. Cpd. 66, 68) Dха A.208. -- paṭiloma in regular order & reversed, forward & backward (Ep. of paṭīcchasamuppāda, also in BSk.) Vin I.1; A IV.448.

Anulomika (& ya) (adj.) [fr. anuloma] suitable, fit, agreeable; in proper order, adapted to (sīsa) 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; Sdh 65.

Anulometi [v. denom. fr. anuloma] to conform to, to be in accordance with Miln 372.


Anuvajja (adj.) [grd. of anu + vadati, cp. avavadi & Sk. avavadya] to be blamed, censurable, worthy of reproach Sn p. 78 (an = anuvādavimutta SnA 396).

Anuvattaka (adj.) [fr. anuvatteti] 1. = anupavattaka (q. v.) Th 1, 1014 (cakkā). -- 2. following, siding with (sīsa) Vin IV.218 (ukkhittānuvattikā f.).

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 (nt.) [abstr. fr. anuvattati] complying with, conformity with (sīsa), compliance, observance, obedience J I.367 (dhamma); V.78.

Anuvattin (adj.) [fr. anuvattati] following, acting according to or in conformity with (sīsa), obedient J II.348 (f. sīmi); III.319 (id.); Dh 86 (dhamma); Vv 155 (vasa = anukūlabhāvena vattana sīla VvA 71); Dха A II.161.
Anuvatteti [anu + vatteti] = anupavatteti (q. v.) Th 1, 826 (dhammacakkañ: "after his example turn the wheel" Mrs. Rh. D.).

Anuvadati [Sk. ava°; anu + vadati] to blame, censure, reproach Vin II.80, 88. -- grd. anuvajja (q. v.).


Anuvassati [anu + vasati] to live with somebody, to dwell, inhabit J II.421. Caus. 欢喜 to pass, spend (time) J VI.296. -- pp. 欢喜 (q. v.).

Anuvassaŋ (adv.) [anu + vassa] for one rainy season; every rainy season or year, i. e. annually C. on Th 1, 24.

Anuvassika (adj.) [fr. anuvassaŋ] 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 [anu + Caus. of vac] to say after, to repeat (words), to recite or make recite after or again D I.104 (= tehi aññesaŋ vācitaŋ anuvācenti DA I.273); Miln 345. Cp. anubhāseti.

Anuvā1

Anuvāta1 [anu + vā to blow] a forward wind, the wind that blows from behind, a favourable wind; ณ adv. with the wind, in the direction of the wind (opp. paṭivātaŋ). A I.226 ("paṭivātaŋ"); Sdhp 425 (paṭivāta°). 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.).

Anuvāta2

Anuvāta2 [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 [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. vāduvāda: 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 (nt.) [fr. anuvāseti] an oily enema, an injection Miln 353.

Anuvāseti [anu + vāseti, Caus. of vāsa odour, perfume] to treat with fragrant oil, i. e. to make an injection or give an enema of salubrious oil Miln 169; grd. 欢喜 ibid.; pp. 欢喜 Miln 214.

Anuvikkhita (adj.) [anu + vi + khitta, pp. of anu + vikkhipati] dispersed over S V.277 sq. (+ anuvāsaṭa).

Anuvigaṇeti [anu + vi + gaṇeti, pp. of anu + vikkhipati] to take care of, regard, heed, consider Th 1, 109.

Anuvicarati [anu + vi + carati] to wander about, stroll roam through, explore D I.235; J II.128; III.188; PvA 189 (= anupariyāti). -- Caus. 欢喜 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 [pp. of anuvicāreti] reflected, pondered over, thought out S III.203 (manasā); DA I.106 (= anuvicarita).


Anuvicinteti [anu + vi + cinteti] to think or ponder over, to meditate D II.203; S I 203 (yoniso vācintaya, imper. "marshall thy thoughts in ordered governance" Mrs. Rh. D.; v. l. anucintaya); Th 1, 747; Dh 364; It 82 (dhammaŋ ąyaŋ); J III.396; IV.227; V.223 (dhammaŋ vācintayanto).

Anuvicca [ger. of anuvijjati, for the regular from anuvijja prob. through influence of anu + i (anu--v--icca for anvicca), cf. anveti & adhicca; & see anuvijjati] having known or found out, knowing well or thoroughly, testing, finding out M I.301, 361 (v. l. ąvijja); A II.3, 84; V.88; Dh 229 (= jānītvā DhA III.329); Sn 530 (= anuviditvā SnA 431); J I.459 (= jānītvā C.); III.426; Pug. 49.


Anuvijjaka [fr. anuvijja, ger. of anuvijjati] one who finds out, an examiner Vin V.161.

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. vijjițā J III.506; ger. vīditvā Sn A 431, also vijja & vicca (see both under anuvicca); grd. ananuvejja not to be known, unfathomable, unknowable M I.140 (Tathāgato ananuvejjo). -- Caus. anuvijjapeti to make some one find out J V.162. -- pp. anuvidita (q. v.).

Anuvijjhati [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 (aparādhaŋ). -- pp. anuviddhā (q. v.).

Anuvitakketi [anu + vi + takketi] to reflect, think, ponder over, usually combd with anuvicāreti D I.119; III.242; S V.67 = It 107 (anussaratī +); A III.383.

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.

Anuviddhā (adj.) [pp. of anuvijjhati] pierced, intertwined or set with (--) VvA 278.

Anuvidhiyati [cf. Sk. anuvidhīyate & 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.

Anuvidhiyānā (f.) [abstr. fr. anuvidhiyati] acting according to, conformity with M I.43.

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 (lakaŋ), 21 (parisaŋ), 230.

Anuvivāṭṭa [anu + vivaṭṭa] an "after--evolution", devolution; as part of a bhikkhu's dress: a sub--vivaṭṭa (q. v.) Vin I.287 (vivaṭṭa +).

Anuvisaṭṭa (anu + visaṭṭa, pp. of anu + vi + śṛ) spread over S V.277 sq.; J IV.102.

Anuvuttha [pp. of anuvasati, cf. Sk. anūṣīta] living with, staying, dwelling J II.42 (ciraʿ); V.445 (id.).

Anuvejja (adj.) in anʿ see anuvijjati.
Anuvyājana & anubyaṅjana (e. g. Vin IV.15; J I.12) (nt.) [anu + vyaṅjana] accompanying (i. e. secondary) attribute, minor or inferior characteristic, supplementary or additional sign or mark (cf. mahāpurisa-lakkhaṇa) Vin I.65 (abl. anuvyājanasno "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).

Anusaṅyāyati [anu + saṅ + yāyati] to traverse; to go up to, surround, visit (acc.) M I.209 (Bahavantaṅ ṭivā), J IV.214 (v.l. anuẏāyitvā). See also anuyāti and anusaṅnāti.


Anusaṅcarati [anu + saṅ + carati] to walk along, to go round about, to visit M I.279; S V.53, 301; J I.202; III.502; PvA 279 (nagaraṅ). -- pp. anusaṅcarita (q. v.).

Anusaṅcarita [pp. of anusaṅcarati] frequented, visited, resorted to Miln 387.

Anusaṅceteti [anu + saṅ + ceteti] to set ones mind on, concentrate, think over, meditate Pug 12.

Anusaṅnāti [either anu + saṅ + jīā (jānāti) or (preferably) = anusaṅyāti as short form of anusaṅyāyati, like anuyāti > anuẏāyati of anu + saṅ + yā, cf. Sk. anusaṅyāti in same meaning] to go to, to visit, inspect, control; ppr. med. 东营āyamāna Vin III.43 (kammante); inf.东营ānantuṅ A I.68. (janapade).

Anusaṅtha [Sk. anusṛta, pp. of anu + sṛ] sprinkled with (东营entai), bestrewn, scattered Vv 53 (paduma东营i magga = vippakino VvA 36).


Anusatthi (f.) [Sk. anuśāsti, anu + śā, cp. anusāsana] admonition, rule, instruction J I.241; Miln 98, 172, 186 (dhamma东营i), 225, 227, 347.

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 [anu + saṅ + dhā, cf. Vedic abhi + saṅ + dhā] to direct upon, to apply to A IV.47 sq. (citta东营i samāpatti东营i; so to be read with v. l. for anusandati); Miln 63 (but here prob. to be read as anusandati, q.v.).

Anusandhanatā (f.) [= anusandhi] application, adjusting Dhs 8 (cittassa).

Anusandhi (f.) [fr. anu + saṅ] connection, (logical) conclusion, application DA I.122 (where 3 kinds are enumd., viz. pucch东营i, ajjh东营i, yath东营i); Nett 14 (pucchato; Hard., in Index "complete cessation"?!). Esp. freq. in (Jātaka) phrase anusandhiṅ 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; DhsA II.40, 47; etc.

Anusampavankatā (f.) [anu + saṅ + pavankat东营i; is reading correct?] disputing, quarrelling(?) Vin II.88 (under anuvāḍhikaraṇa).

Anusaya [anu + śī, seti Sk. anusāya has a diff. meaning] (see Kvu trsl. 234 n. 2 and Cpd. 172 n. 2). Bent, bias, proclivity, the persistance 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 (adhiṭṭhānābhīnivesānusayā) 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 anusayas, 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; Kvu 405 ff. Dpvs I.42.

Anusayita [pp. of anuseti, anu + śī] dormant, only in combn. dīgharatta° latent so long Th 1, 768; Sn 355, 649. Cp. anusaya & anusayin.

Anusayin (adj.) [fr. anusaya] D II.283 (me dīgharatta°), "for me, so long obsessed (with doubts)". The reading is uncertain.

Anusarati [anu + sṛ] to follow, conform oneself to S IV. 303 (phalaansonarissati BB, but balasānupadassati SS perhaps to be preferred). -- Caus. anusārethi to bring together with, to send up to or against Miln 36 (āññamañña a. anupeseti).

Anusavati at S II.54 (āsavā na a.; v. l. anusayanti) & IV. 188 (akusalādhammā na a.; v. l. anusenti) should preferably be read anusayati: see anuseti 2.

Anusahagata (adj.) having a residuum, accompanied by a minimum of . . S III.130; Kvu 81, see aṇu°.

Anusāyaika (adj.) [fr. anusaya] attached to one, i. e. inherent, chronic (of disease) M II.70 (ābāda, v. l. BB anussāyaika);
DhA I.431 (roga).

Anusārā [fr. anu + sră] "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 (--) (adj.) [fr. anu + sarati] following, striving after, acting in accordance with, living up to or after. Freq. in formula dhammānuṇusārin 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 (paṇḍitassā° = veyyāvaccakara C.); Sdhp 528 (attha°).

Anusārethi see anusarati.


Anusāsati [Vedic anūsāsati, anu + sās] 1. to advise, admonish, instruct in or give advice upon (c. acc.) to exhort to Vin I.83; D I.153; II.154; Dh 77, 159 (añana); J VI.368; cp. I.103; Pv II.68; Pav A.148. -- grd. anusāsiya Vin I.59; and sāsitaba DhA III.99. -- Pass sāsiyati Vin II.200; Miln 186. -- 2. to rule, govern (acc.) ādminister to (dat.) S I.236 = Sn 1002 (paṭhaṇā dhammenam--anusāsi, of a Cakkavattin); J II.2; VI.517 (rajjassa = rajja C., i. e. take care of) DA I.246 (read sāsanta); Pav A.161 (rajjā). -- pp. anusūṭṭha (q. v.); cp. anusatthar, anusatthī & ovadati.

Anusāsana (nt.) [Vedic anūsāsana, fr. anu + sās] advice, instruction, admonition D III.107; A I.292 ("pāṭihāriya, cp. anusāsanāi); Miln 359.

Anusāsanī (f.) [fr. anusāsati, cp. anusāsana] 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 [Vedic anusīkṣati; anu + Desid. of śak] to learn of somebody (gen.); to follow one's example, to imitate
Vin II.201 (ppr. med. ‘āmāna); S I.235; A IV. 282, 286, 323; Sn 294 (vattaṇ, cp. RV III.59, 2; vrataṇa śikṣati), 934; J I.89; II.98; III.315; V.334; VI.62; Th I, 963; Miln 61. -- Caus anusikkhāpeti to teach [= Sk. anusīkṣayati] Miln 352.

Anusikkhin (adj.) [fr. anusikhati] studying, learning M I. 100; Dh 226 (ahoratta° āṇa); S I.235; A IV. 282, 286, 323; Sn 294 (vattaṇ, cp. RV III.59, 2: vratena śikṣati), 934; J I.89; II.98; III.315; V.334; VI.62; Th I, 963; Miln 61. -- Caus anusikkhāpeti to teach [= Sk. anusīkṣayati] Miln 352.

Anusītha (Vedic anuśīṣṭa, pp. of anusāsati) instructed, admonished, advised; ordered, commanded M II.96; J I.226; Pv II.811; Miln 284, 349.

Anusibbati [anu + sibbati, siv to sew] to interweave Vin III.336 (introd. to Sam. Pās.).

Anusuṇāti [anu + śru] to hear; pret. anassuṇā [Sk. anvaśruvaṇa] I heard M I.333.

Anusumbhati [anu + sumbhati (sobhati); śubh or (Vedic) śumbh] to adorn, embellish, prepare J VI.76.

Anusuyyaṇ (Vedic anusūyaṇa, pp. of anusāyaṇa) reading at J III.27, see anasuyyaṇ.

Anusuyyaka (adj.) [an + usuyyaka] not envious, not jealous Sn 325 (= usuyyāvigamena a. SnA 332); J II.192 (v. l. anussuyyaka); V.112.

Anuseṭṭhi [anu + seṭṭhi] 1. an under--seṭṭhi (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 [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 [anu + socati] to mourn for, to bewail Sn 851 (atītaṇa a.; cp. Nd1 222); Pv I.127; II.68; Pva 95.


Anusota° [anu + sota, in ° as adv. or acc. to expln. under anu A a.] in anusota (adv.) along the stream or current, down--stream A II.12; J I.70 (opp. paṭisotaṇ 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 (= sotaṇa upasamācchanto Sn A 330); Pug 62.

Anusaraṇa (nt.) [abstr. fr. anusarati] remembrance, memory, recollection It 107 (= anusatī at id. p. S V.67); Pva 25,
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. (pubbenivāsañj); V.67 (dhammañj a. anuvitakketi), 303 (kappasahasñj); A I.25, 164 (pubbenivāsañj), 207 (Tathāgatañj, Dhammañj etc.); III.285 (id.), 323 (nivāsañj), 418; V.34, 38, 132, 199, 336 (kalyāñjamite); It 82 (dhammañj), 98 (pubbenivāsañj); J I.167; II.111; Dh 364; Pv L.59; Pug 60; Sdhp 580, 587; DA I.257; KhA 213; DhA 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 [n. ag. to anussarita, pp. of anussarati] one who recollects or remembers S V.197, 225 (saritar +); A V.25, 28.

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. ęena from hearsay, by report A II.191 (cf. itihitihaṃ).

Anussavana (nt.) [anu + savana fr. śru] = anussava PVA 103 (kira--saddo anussavane, from hearsay).

Anussavika (adj.) [fr. anussava] "belonging to hearsay", traditional; one who is familiar with tradition or who learns from hearsay M I.520; II.211. Cp. anussutika.

Anussāvaka [fr. anussāveti] one who proclaims or announces, a speaker (of a kammavācā) Vin I.74.


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 ("ssāviyamāna ppr. Pass."); II.48 (saddañj a.). -- pp. anussāvita.

Anussuka (adj.) [an + ussuka] free from greed Dh 199; cf. anussukin v. l. D III.47, also anissukin and apalāsin.

Anussukita [an + ussuk] VvA 74 & anussukin Pug 23 = anussuka.

Anussuta1

Anussuta1 (adj.) [an + ussuta, ud + śṛ] free from lust Dh 400 (= ussāvāvena anussuta C.). See also anussada.

Anussuta2

Anussuta2 [anu + suta, pp. of śru] heard of; only in cpd. ananussuta unheard of S II.9; Pug 14.

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 see anusuyyaka.

Anuhasati [anu + hasati] to laugh at, to ridicule DA I.256.
Anuhārati [for hariyati, an + hr] to be held up over, ppr. anuhāramāna D II.15 (vv. ll. v. l. anubhīram; glosses B. K. anudhāriyam, cp. Trenckner, Notes 79).

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 (adj.) [Vedic anūpa, an + 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 [metrically for anupa] not killing, not murdering. Dh 185 (= anupahanana ca anupaghātana ca DhA III.238).

Anūpadhika for anu in metre Sn 1057, see upadhi.

Anūpanāhin (adj.) [an + upanāhin, with ū metri causa] not bearing ill--will, not angry with J IV.463.

Anūpama at It 122 is metric reading for anupama at It 122 is metric reading for anupama (see upama).

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 [an + upavāda, with metrically lengthened u] not grumbling, not finding fault Dh 185 (= anupavādana ca eva anupavādana ca DhA III.238).

Anūhata (adj.) [pp. of an + ūhaṅṇati, ud + han] not rooted out, not removed or destroyed Th 1, 223 = Nd2 974; Dh 338 (= asamucchinna DhA IV.48).

Aneka (adj.) (usually --) [an + eka] not one, i.e. many, various; countless, numberless It 99 (saṅvaṭṭakappā countless aeons); Sn 688 ("sākhā"); Dh 153 ("jātisāra"); J IV.2; VI.366.

--pariyāyena (instr.) in many ways Vin I.16; Sn p. 15. --rāpa 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).

Anekaṅsa (f.) [an + ekaṅsa] doubt Nd2 1.

Anekaṁṣikātā (f.) [abstr. fr. anekaṅsa + kata] uncertainty, doubtfulness Miln 93.

AneQa (adj.) [an + ejā] free from desires or lust D II.157; Sn 920, 1043, 1101, 1112; It 91 (opp. ejānuṇa Nd1 353 = Nd2 55; Dh 414 (= tanhāya abhāvema DhA IV. 194), 422; Pv IV.135 (nittāṇha PvA 230).


Anelā (adj.) [an + eḷa = ena, see neḷa & cp. BSk. eda (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.

Aṇeḷaka (adj.) [cp. BSk. aned; e. g. Av. Š. I.187, 243; M Vastu I.339; III.322] = aṇeḷa, pure, clear M II.5; J VI.529.

Añesanā (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-- is a frequent form of compn. an--ava, see ava.

Anoka (nt.) [an + oka] houselessness, a houseless state, fig freedom from worldliness or attachment to life, singleness S V.24 = A V.232 = Dh 87 (oṅkā anokā ṛgamana). <-> adj. homeless, free from attachment S I.176; Dh 87 (= anālaya DhA II.162); Sn 966 (adj.; expld at Nd1 487 by abhisankhāra--sahagatassa viññāṇassa okāsaṇa na karoti, & at SnA 573 by abhisankhāra--viññāṇa ṛdimaṇaḥ anokāsabhūta).

Sārīn living in a houseless state, fig. being free from worldly attachment S III.10 = Nd1 197; Sn 628 (= anālaya--cārīn SnA 468); Ud 32; Dh 404 (v. l. anokka°); DhA IV.174 (= anālaya--cārīn); Miln 386.

Anogha in anogha--tiṇṇa see ogha.

Vv 354 (= VvA 161, where classed with yodhikā bandhujīvakā).

Anojagghati at D I.91 is v. l. for anujagghati.

Anojā (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 (nt.) [an + ottappa] recklessness, hardness D III.212; It 34 (ahirika +); Pug 20; Dhs 365. Cp. anottāpin.

Anottāpin & 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, v. ll. anottāpin); Pug 20, 24.

Anodaka (adj.) [an + udaka] without water, dry J I.307; DhA I.52; Sdhp 443.

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 [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 (anaṇami° T, but anonami° v. ll., see Miln 427).

Anopa see anūpa.

Anoma (adj.) (only °--) [an + oma] not inferior, superior, perfect, supreme, in foll. cpds.

Anomajjati [anu + ava + majjati, m] to rub along over, to stroke, only in phrase gattāni pāñīna a. to rub over one's limbs with the hand M I.80, 509; S V.216.

Anorapāra (adj.) [an + ora + pāra] having (a shore) neither on this side nor beyond Miln 319.

Anoramati [an + ava + ram] not to stop, to continue J III.487; DhA III.9 (ger. ściit continuâ).

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.

Anovassa (nt.) [an + ovassa; cp. Sk. anavavara] absence of rain, drought J V.317 (v. l. BB for anvāvassa T.; q. v.).

Anorapāra (adj.) [an + oravassaka] sheltered from the rain, dry Vin II.211; ThA 188.

Anosita (adj.) [an + ava + sita, pp. of sāya] not inhabited (by), not accessible (to) Sn 937 (= anajjhosita N d1 441; jarādihi anajjhāvutthathā thānaśa SnA 566).

Anta1

Anta1 [Vedic anta; Goth. andeis = Ohg. anti = E. antler], and the prep. anti opposite, antika near = Lat. ante; vananta the border of the wood = the woods Dh 305; cp. antakara, 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.368 (of Nibbāna); Sn 467; J II.159. antaṅkaroti to make an end (of) Sn 283, 512; Dh 275, cp. antakara, "kiriya-. -- loc. ante at the end of, immediately after J I.203 (vijaya). -- 2. limit, border, edge Vin I.47; Dh 305 (van-); J III.188. -- 3. side: see ekamanta (on one side, aside). -- 4. opposite side, opposite, counterpart; pl. parts, contrasts, extremes; thus also used as "constituent, principle" (in tayo & cattāro anta; or does it belong to anta2. 2. in this meaning? Cp. ekantāy extremely, under anta2): dve a (of the Buddha) M I.48, 531; A II.2; III.400 sq.; Th 1, 195; Sn 32, 337, 539; Pug 71. In dvanta e.g. at Jtm VI.21; cp. also grāmāṇa Av. Š. I.210); suttanta (q. v.), etc. Cp. akāsanta J VI.89 & the pleonastic use of patha. --ananta (n.) no end, infinitude; (adj.) endless, corresponds either to Sk. anta or antaṇa, see anta2.

--ananta end & no end, or finite and endless, D I.22; DA I.115. --ānantika (holding views of, or talking about) finiteness and infinitude D I.22 (see expl. at DA I.115); S III.214, 258 sq.; Ps I.515. --kara putting an end to, (n.) a deliverer, saviour; usually in phrase dukkhasā. (of the Buddha) M I.48, 531; A II.2; III.400 sq.; Th I.195; It 18; Sn 32, 337, 539; Pug 71. In other combn. A II.163 (vijjāy); Sn 1148 (paññāhā). -- --ānaya putting an end to, ending, relief, extirpation; always used with ref. to dukkha S IV.93; It 89; Sn 454, 725; DhA IV.45. --gata = antaṅga N d2 436 (+ koṭīgata). --gāhikā (f.), viz. diṭṭhi, is an attribute of micchādiṭṭhi, i.e. heretical doctrine. The meaning of anta in this combn. is not quite clear: either "holding (wrong) principles (goals, Morris)", viz. the 3 as specified above 4 under tayo antā (thus Morris J P T S. 1844, 70), or "taking extreme sides, i.e. extremist", or "wrong, opposites (= antya, see anta2)" (thus Kern, Toev. s. v.) Vin I.172; D III.45, 48 (an); S I.154; A I.154; II.240; III.130; Ps I.515 sq. --gū one who has gone to the end, one who has gone through or overcome (dukkha) A IV.254, 258, 262; Sn 401 (= vaṭṭadukkhassa antagata); 539. --ruddhi at J VI.8 is doubtful reading (antaruci?); --vaṭṭi rimmed circumference J III.159. --saññin being conscious of an end (of the world) D I.22, cp. DA I 115.

Anta2

Anta2 (adj.) [Vedic antya] 1. having an end, belonging to the end; only in neg. antanāya endless, infinite, boundless (opp. antavant); which may be taken as equal to anta1 (corresp. with Sk. anta (adj.) or antya; also in doublet anañca, see ākāsa ānañca and viññāpanañca); D I.23, 34 = D III.224, 262 sq.; Sn 468 (paññā); Dh 179, 180 (gocara having an unlimited range of mental vision, cp. DhA III.197); J I.178. -- 2. extreme, last, worst J II.440 (C. hīna, lāmaka); see also anta1 4. -- acc. as adv. in
Anta3

Anta3 (nt.) [Vedic ānta, contr. fr. antara inner = Lat. interus, Gr. e)/ntera intestines] the lower intestine, bowels, mesentery
It 89; J I.66, 260 ("vaddhi--maṣṭa etc."); Vism 258; DhA 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 [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 (= maraṇa--sankhāto antako DhA II.366), 288 (= maraṇa DhA III.434).

Antamaso (adv.) [orig. abl. of antama, *Sk. antamaśah; cp. BSk. antaśah 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 (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. antarañā difference.

I. (Adj.--n) 1. (a) inner, having or being inside It 83 (tayo antarā maññiya); esp. as --e in cpds. āmīsa 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. antararato from within It 83. (b) in between, distant; dvādasa yojanāntara antarañā ṣuṇāṇānPvA 139 139. -- 2. In noun--function (nt.): (a). spatial: the inside (of) Vv 361 (pitaṇṭhaka a yellow cloak or inside garment = pitavaṇṇa uttariya VvA 116); Dāvs I.10 (dīpāntara--vasin on the island); DhA I.358 (kanna-chidda the inside of the ear; VvA 50 (kacchī inner room or apartment). Therefore also "space in between", break J V.352 (= chidda C.), & obstacle, hindrance, i. g. what stands in between: see cpds. and antara--dhāyati (for antarañā dhāyati). -- (b). temporal: an interval of time, hence time in general, & also a specified time, i. e. occasion. As interval in Buddhañārājñatthathe the time between the death of one Buddha and the appearance of another, PvA 10, 14, 21, 47, 191 etc. As time: It 121 (etasmiññāntara in that time or at this occasion); Pv I.1011 (dīghaññāntarañā = dīghaññā kālañā PvA 52); PvA 5 (etasmiññāntara at this time, just then). As occasion: J V.287; Pug 55 (eñākā--m--antarā, occasion of getting rain). S I.20, quoted DA I.34, (maññiya taṁ ca kīñantarā what is there between me and you?) C. expls. kiñ kāraṇā. Mrs. Rh. D. in trsln. p. 256 "of me it is and thee (this talk) -- now why is this"; J VI.8 (assa antarañā maññiya); Dāvs I.239 (ummaññhāntarañā dhūrañāntarañā). -- 3. Phrases: antarañākaroti (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 (ummaññhāntarañā dhūrañāntarañā staying away from a threshold); also adverbially: dasa yojanānī a. katvā at a distance of 10 y. PvA 139. -- (b.) to remove, destroy J VI.56 (v. l. BB. antarañākaroti).

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.: antaragharano paviṭṭha gone into the house Miln 11. -- (b.) w. loc.: antaragharlo nisidhantati (inside the house) Vin II.213; dīpākñ in the centre of the island J I.240; dvāre in the door J V.231; magge on the road (cp. antarāmagge) PvA 109; bhātte in phrase ekamīṣa yeva a. during one meal J I. 19 = DhA I.249; bhāttasmiññānta id. DhA IV.12; vithiyānt in the middle of the road PvA 96. satthāntis between the thighs Vin II.161 (has antara satthānañā) = J I.218.

III. Adverbial use of cases, instr. antarena in between in D I.56; S IV.59, 73; J I.393; PvA 13 (kāla in a little while, na kāḷante in ib. 19). Often in combin. antarantarana (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 (sutta in the Sutta); DhA III.416 (maññhāntarañā) PvA 56, 63 (rukkhā). Also as antarantar right inside, right in the middle of (c. gen.) KhA 57; DhA I.59 (vanasaññhāntarañā). -- abl. antarā (see also sep. article of antarā) in combin. antarantarā from time to time, occasionally; successively time after time Sn p. 107; DhA II.86; IV.191; PvA 272.

IV. antarāntara (adj.) having or leaving nothing in between i. e. immediately following, incessant, next, adjoining J IV.139; Miln 382 (soliQ; DhA I.397; PvA 63 (kadantarana immediately hereafter), 92 (immed. preceding), 97 (next in caste). See also abhantarā.
--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 --cakkha "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--rāṭṭha) Vin III.47 --rāṭṭha 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 sanghāṭī, uttarāsanga & a.) Vin I.94, 289; II.272. Cf. next. --sāṭaka an inner or lower garment [cp. Sk. antarāya id.], under garment, i. e. the one between the outer one & the body VvA 166 (q. v.).

Antaraṅgōsa [B.Sk. antarāgosa; antara + aṣa] "in between the shoulders", i. e. the chest J V.173 = VI.171 (phrase lohitakko vihaṭ antaraṅgo).

Antaraṭṭhaka (adj.) [antara + aṭṭha] 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--raṭṭha); A I.136 (in nom.); J I.390; Miln 396.

Antaradhāna (nt.) [fr. antaradhyāti] disappearance A I.58 (saddhammassa); II.147; III.176 sq.; Miln 133; Dhs 645, 738, 871. Cp. ṣadhāyana.

Antaradhyāti [antara + ḍhāyati] to disappear Sn 449 ("ḍhāyatha 3rd sg. med."); Vv 8128 (id.); J I.119 = DhA I.248; DhA IV.191 (ppr. "ḍhāyamaṇa & aor. ḍhāyī") PvA 152, 217, ("ḍhāyī"), 245; VvA 48. --ppr. antarahita (q. v.). -- Caus. antaradhāpeti to cause to disappear, to destroy J I.147; II.415; PvA 123.


Antarayati [cp. denom. fr. antara] to go or step in between, ger. antaritvā ( = antarayitvā) J I.218.

Antarahita (adj.) [pp. of antaradhyāti] 1. disappeared, gone, left D I.222. M I.487. Miln 18. PvA 245. -- 2 in phrase anantarāhitāya bhāmiyā (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 (adv.) [abl. or adv. formation fr. antara; Vedicantarā.] 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 Rājagahaṇ antarā ca Nāḷandaṇ between R. and N.). -- c. gen. & loc. Vin II.161 (satthīnaṇ between the thighs, where id. p. at J I.218 has antara--satthīṇa); A II.245 (satthīṇaṇ, but v. l. satthīmhi). -- (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. 115; DA I.49 and freq. passim. --gacchati to come in between, to prevent J VI.295. --parinibbāyin an Anāgāmin who passes away in the middle of his term of life in some particular heaven D III.237; A I.233; Pug 16. --magge (loc.) on the road, on the way J I.253; Miln 16; DhA II.21; III.337; PvA 151, 258, 269, 273 (cp. antaraa). --maraṇa premature death DhA I.409; PvA 136.

--muttaka one who is released in the meantime Vin II.167.

Antarāpaṇa (nt.) [antarā + paṇa "in between the shopping or trading"] place where the trading goes on, bazaar J I.55; VI.52; Miln 1, 330; DhA I.181.

Antarāyāl

Antarāyāl [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. rāja°, cora°, aggi°, udaka°, manussa°, amanussa°, vāḷa°, sirīṣapa°, jīvita°, brahmacariya°. In B.Sk. 7 at Divy 544, viz. rāja--caura--manusya--vyāḍ--agny--udaka. -- D I.3, 25, 26; A III.243, 306; IV.320; Sn 691, 692; Dh 286 (= jīvit° DhA III.431); J I.62, 128; KhA 181; DhA II 52; VvA 1 = PvA 1 (hat° removing the obstacles) --antarāyañ 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

Antarāya2 (adv.) [dat. of antara or formation fr. antara + ger. of i?] in the meantime Sn 1120 (cp Nd2 58) = antarā Sn A 603.

Antarāyika (adj.) [fr. antarāya] causing an obstacle, forming an impediment Vin I.94 = II.272; M I.130; S II.226; ThA 288.

Antarāyikin (adj.--n.) [cp. antarāyika] one who meets with an obstacle, finding difficulties Vin IV.280 (an° = asati antarāye).

antarāla (nt.) [Sk antarāla] interior, interval Dāvs I.52; III.53 (nabh°).

Antarika (adj.) [fr. antara] "being in between", i. e. <-> 1. intermediate, next, following: see an°. -- 2. distant, lying in between PVA 173 (aneka--yojan° thāna). See also f. antarikā. -- 3. inside: see antarikā. --antarikā with no interval, succeeding, immediately following, next Vin II.165, 212 (ān°): IV.234.


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 1.31 (= vejâyasa--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 (adj.) [anta1 + °vant] having an end, finite D I.22, 31, 187; Ps I.151 sq.; 157; Dh S 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° anti gat°ā, read as tav° anti--m--gat°ā; C. santika°, 400, 404, 615 (sāmikasso anti = antike C.). -- Cp. antika.

Antika (adj.--n.) --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, over S I.130 (purisā etad--antikā, v. l. SS antiyā: men are (to me) at the end for that, i. e. men do not exist any more for me, for the purpose of begetting sons.

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 (antima deha dhāreṇi), 53 (id.); Vv 512; Sn 478 (sārīra antima dhāreṇi) 502; Miln 122, 148; VvA 106 (sārīra antima--dhārā); Sdhp 278.

--dehadhara one who wears his last body It 101 (dhāra T, dhāra v. l.); VvA 163. --dhārā = prec. S I.14, 53 (+ khiṇāsava); II.278; It 32, 40; Sn 471. --vattu "the last thing", i. e. the extreme, final or worst (sin) Vin I. 121, 135, 167, 320. --sārīra the last body; (adj.) having ones last rebirth S I.210 (Buddho a°--sārīro); A II.37; Sn 624; Dh 352, 400; DhA IV.166 (= koṭiyaṇṭhi attabhāvo).
Ante° (pref.) [Sk. antaḥ, with change of --aḥ to --e, instead of the usual --o, prob. through interpreting it as loc. of anta] near, inside, within; only in foll. cpds.: °pura (nt.) "inner town", the king's palace, esp. its inner apartments, i. e. harem [Sk. antaḥpura, cp. also P. antotpura] Vin I.75, 269; A V.81; J II.125; IV.472; Miln 1; PvA 23, 81, 280; °purikā harem woman DhA 403; °vāṣika 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; III.83, 463; PvA 12; VvA 138; °vaśin = °vāṣika Vin III.66; D I.1, 45, 74, 78, 88, 108, 157; M III.116; DA I.36.

Anto (indecl.) [Sk. antaḥ; Av antarō Lat. inter, Oir. etar between, Ohg. untar; Idg. *entar, compar. of *en (in) = inner, inside] prep. inside, within, only in foll. cpds.°: Ante° (indecl.) [Sk. antaḥ, with change of --aḥ to --e, instead of the usual --o, prob. through interpreting it as loc. of anta] near, inside, within; only in foll. cpds.: °pura (nt.) "inner town", the king's palace, esp. its inner apartments, i. e. harem [Sk. antaḥpura, cp. also P. antotpura] Vin I.75, 269; A V.81; J II.125; IV.472; Miln 1; PvA 23, 81, 280; °purikā harem woman DhA 403; °vāṣika 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; III.83, 463; PvA 12; VvA 138; °vaśin = °vāṣika Vin III.66; D I.1, 45, 74, 78, 88, 108, 157; M III.116; DA I.36.

Andu [cp. Sk. andu, andū & anduka] a chain, fetter Vin I.108 = III.249 (tinś); D I.245; J I.21 (°ghara prisonhouse); DhA IV.54 (°bandhana).

Andha (adj.) [Vedic andha, Lat. andabata (see Walde, Lat. Wtb. s. v.), other etym. doubtful] 1. (lit.) blind, blinded, blindfolded J II.216 (dhūm); Pv IV.148; PvA 3. °dull, blinding M III.151 (°andhaḥ adv. dulled); Sn 669 (Ep. of timisa, like Vedic andhaḥ tamaḥ); DhA II.49 (°vana dark forest). 2. (fig.) mentally blinded, dull of mind, foolish, not seeing D I.191 (°acakkhuru), 239 (°veṇī, reading & meaning uncertain); A I.128; Th 2, 394 (= bāla ThA 258). See cpds. °karaṇa, °kāra, °bāla, °būta.

--ākula blinded, foolish Vv 849 (= paññācakkhuno abhāvena VvA 337). °karaṇa binding, making blind, causing bewilderment (fig.), confusing It 82 (+ acakkhuraṇa); Miln 113 (pañha, + gambhīra). °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; Dh 617; DA I.228; VvA 51, 53, 116, 161; PvA 6; Sdhp 14, 280. °tamo deep darkness (lit. & fig.) S Vv 443; It 84 (v. l.; T. andha); J I.247. °bāla blinded by folly, foolish, dull of mind, silly J I.246, 262; VI.337; DhA IV.43, 89; III.179; VvA 67; PvA 4, 264. °bhūta blinded (fig.), mentally blind, not knowing, ignorant S IV.21; A II.72; J I.639 (spelled °būta); Dh 59, 174 (= paññā-cakkhuno abhāvena DhA III.175). °vesa "blind form", disguise J III.418.

Andhaka [fr. andha] "blind fly", i. e. dark or yellow fly or gad--fly Sn 20 (= kāna--makkhiṇāna adhvīcanaṇaṇ SnA 33).

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, maṇṣa (rice, gruel, flour, fish, meat) NdI 372 = 495. Anna is spelt anā in combns aparā anā & pubbo anā. Under dhaṇaṇa (Nd2 314) are distinguished 2 kinds, viz. raw, natural cereals (pubbo anāṇa: sāli, vihi, yava, godhūma, kangu, varaka, kudrūsaka) and boiled, prepared food (aparā anāṇa: sūpeya curry). SnA 378 (on Sn 403) expls. anna by yāgubhattādī. -- D I.7; A I.107, 132; II.70, 85, 203; Sn 82, 240, 403, 924; J III.190; Pug 51; Sdhp 106, 214. °apa food & water Sdhp 100. °da giving food Sn 297. °pāṇa food & water, eating & drinking, to eat & to drink Sn 485, 487; Pv I.52, 82; KhA 207, 209; PvA 7, 8, 30, 31, 43.

Annaya in dur° see anyava.
Anvakāsi 3rd sg. aor. of anukassati 2: drew out, removed, threw down Th 1, 869 (= khipi, chaḍdesi C.).

Anvakkhara (adj.) [anu + akkharā] "according to the syllable", syll. after syll., also a mode of reciting by syllables Vin IV.15, cp. 355. Cp. anupadaṇḍ.

Anvāgā 3rd sg. aor. of anugacchati Mhvs 7, 10. Also in assim. form annagā J V.258.

Anvagū 3rd pl. aor. of anugacchati S I.39; Sn 586.

Anvaddhamāsaṅ (adv.) [anu + addha + māsa] every fortnight, twice a month M II.8; Vin IV.315 (= anuposathikaṇḍ); DhA I.162; II.25.

Anvattha (adj.) [anu + attha] according to the sense, answering to the matter, having sense ThA 6 ("saññabhava").

Anvadeva (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 (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 (dhamma logical conclusion of); S II.58; D III.226 (anvaye nāṇāj); Pv II.113 (tassa kammassa anvāya, v. l. BB anvaya & anvāya; accordingly, according to = paccayā Pv A 147); Pv A 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 citti 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 paññāpetuṇḍa DhA II.173); Sn 243, 251 (= duviññāpaya SnA 287 dunneyya ibid. 293).

Anvayatā (f.) [abstr. to anvaya] conformity, accordance M I.500 (kāyo giving in to the body).

Anvahaṇ (adv.) [anu + aha] every day, daily Dāvs IV.8.

Anvāgacchati [anu + ā + gacchati] 1. to go along after, to follow, run after, pursue; aor. anvāgacchi Pv. IV.56 (= anubandhi Pv A 260). -- 2. to come back again J I.454 (ger. gantvāna). -- pp. anvāgata (q. v.).

Anvāgata [pp. of anvāgacchati] having pursued, attained; endowed with Th 1, 63; J IV.385; V.4.

Anvādisati [anu + ā + disati] to advise, dedicate, assign; imper. disāhi Pv II.26 (= uddissa dehi PVA 80); III.28 (= ādisa PVA 181).

Anvādhika (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.

Anvāmaddati [anu + ā + maddati] to squeeze, wring J III. 481 (galakaṇṭ anvāmaddi wrung his neck; vv. ll. anvānumaṭṭi & anvāvamaddi; C. givaṇ maddi).

Anvāya [ger. of anveti; cp. anvaya] undergoing, experiencing, attaining; as prep. (c. acc.) in consequence of, through, after D I.13 (ātappaṇ by means of self--sacrifice), 97 (sañvāsaṇa as a result of their cohabitation); J I.56 (buddhiṇī), 127 (piyaśaṇgaṇa), 148 (gabbhapariṇaṇa). Often in phrase vuddhiṇā anvāya growing up, e. g. J I.278; III. 126; DhA II.87.

Anvāyika (adv.--n.) [fr. anvāya] following; one who follows, a companion D III.169; Nd2 59; J III.348.
Anvārohati [anu + ā + rohati] to go up to, visit, ascend J IV.465 (aor. anvāruhi).

Anvāvassa at J V.317 should be read with v. l. BB as anovassa absence of rain.


Anvāvisati [anu + ā + visati] to go into, to take possession of, to visit M I.326; S I.67; Miln 156. -- pp. anvāvīthā (q. v.). Cp. adhimuccati.

Anvāsatta [pp. of anvā + ā + sañj, cp. anussatta = 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 (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 [pp. of anvā + ā + sad] endowed with, attacked by, Ud 35 (doubtfull; v. l. ajjhāpanna), = A IV.356 which has anvāsatta.

Anvāsavati [anu + ā + savati] to stream into, to attack, befall D I.70; A III.99; Pug 20, 58.

Anvāhata [pp. of anvā + ā + han] struck, beaten; perplexed Dh 39 (cetasā).

Anvāhiṇḍatī [anu + ā + hiṇḍatī] to wander to (acc.) A IV.374, 376 [BSk. same, e. g. Divy 68 etc.].

Anveti [cp. anv + eti, from i] to follow, approach, go with Sn 1103 (= anugacchati anvāyiko hoti Nd2 59); Dh 1 (= kāyikaṣaṣṭa . . . dukkhaḥ 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 [from next] seeking, searching, investigation, M I.140 ("ṇaṇaḥādhigacchanti do not find.

Anvesati [anu + esati] to look, for search, seek S I.112 (ppr. anvesaṇḍa = pariyesamāna C.); Cp III.117 (ppr. anvesanto). -- aor. anvesī [Sk. anvesī fr. icchhati Pv II.620 (? perhaps better with v. l. PvA 99 as anventi of anveti).

Anvesin [anu--esin] (adj.) striving after, seeking, wishing for Sn 965 (kusalaṇḍa).


Apa° [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 "Other 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; nidhāti put away (= a)potiḥmi, abdo); nudati push away; neti lead away; vattati turn away (= āverto); sakkati step aside; harati take away. <-> 2. apa = Vedic ava (Idg. *aue; see ava for details). There exists a widespread confusion between the two props. apa & ava, favoured both by semantic (apa = away, ava = down, cp. E. off) & phonetic affinity (p softened to b, esp. in BB MSS., & then to v, as b > v is frequent, e. g. byа > vya etc.). Thus we find in Pali apa where Vedic and later literary Sk. have ava in the foll. instances: apakanti, kassati, kirati, gata, cāra, jhāyati, thaṭa, dāna, dhāreti, nata, nāmeti, nīta, lekhana, loketi, vadati.

Apakaddhati [apa + kaḍḍhati, cp. Sk. apa--karṣati] to draw away, take off, remove D I.180; III.127; DhA II.86. <->
Caus. apakaddhāpeti J I.342; IV.415; Miln 34. -- Cp. apakassati; & see pakatthēti.

Apakata [pp. of apakaroti] put off, done away, in ājīvik āpakata being without a living M I.463 (the usual phrase being āpagaṭa); Miln 279 (id.). At It 89 the reading of same phrase is ājīvikā pakatā (v. l. āv vakatā).

Apakataññu (adj.) [a + pa + kataññu] ungrateful Vin II.199.

Apakantati [apa + karoti, cp. Sk. apakaroti & apaṅkta in same meaning] to cut off Th 2, 217 (gale = gīvaṇ chindati ThA 178; Kern, Toev. corrects to kabale a.).

Apakaroti [apa + karoti, cp. Sk. apakaroti & apaṅkta 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 [Sk. apa-- & ava--karṣati, cp. apakaddhati] to throw away, remove Sn 281 (v.l. BB & SnA ava; expld. by niddhamati & nikkadhati SnA 311). --ger. apakassa Sn II.198 = Miln 389. See also apakāsati.

Apakāra & ṛka [cf. Sk. apakāra & apakaroti] injury, mischief; one who injures or offends DhA III.63; Sdhp 283.

Apakāsati at Vin II.204 is to be read as apakassati and interpreted as "draw away, distract, bring about a split or dissension (of the Sangha)". The v. l. on p. 325 justifies the correction (apakassati) as well as Bdhgh's expln. "parisāṇ ākāḍhanti". -- 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 at Th 2, 447 T (reading of C. is abhi°) is explained ThA 271 to mean apakiritvā chaddētvā throwing away, slighting, offending. The correct etym = Sk. avakirati (ava + ṛṣ 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.

Apakiramati [cp. Sk. apakramati, apa + kram] to go away, depart, go to one side J III.27; Sdhp 294. -- aor. apakkami Pv IV.75; ger. apakamitvā PvA 43, 124, & apakkamma Pv II.928.

Apagacchati [apa + gam] to go away, turn aside DhA I.401 ("gantvā"). -- pp. apagata (q. v.).

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 ("gabhā having lost her foetus, having a miscarriage"); J I.61 ("vattha without clothes"); PvA 38 ("soka free from grief"); 47 ("lajja not shy"); 219 ("viñṇaṇa without feeling"). -- Cp. apakata.

Apagabbha (adj.) [a + pa + gabbha] not entering another womb, i. e. not destined to another rebirth Vin III.3.

Apagama [Sk. apagama] going away, disappearance Sdhp 508.

Apanga (apānga) [Sk. apānga] the outer corner of the eye J III.419 (asitāpaning black--eyed); IV.219 (bahi°). Spelt avanga at Vin II.267, where the phrase avanga karoti, i. e. expld. by Bdhgh. ibid p. 327 as "avangadēse adhomukha lekhaṇa karonti". 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 [fr. apa + cī] 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 (kāyassa ācayo pi apacayo pi); A IV.280 = Vin II.259 (opp. ācaya); 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;
Apacāyati [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 (pūjita +); 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 (nt.) [abstr. fr. apa + cāy, which is itself a der. fr. fr. ci, cināti] honouring, honour, worship, reverence J I.220; V.326; DA I.256 (‘kamma); VvA 24 (‘ŋ karoti = aṇjaliṅkaroti); PvA 104 (‘kara, adj.), 128 (+ paricariya).

Apacāyika (adj.) [fr. *apacāya, cp. B.Sk. apacāyaka MVastu I.198; Divy 293] honouring, paying homage, revering Sn 325 (vaddhā = vaddhāṇa apacitikaraṇena SnA 332) = Dh 109; J I.47, 132, 201; II.299; V.325; Miln 206; Sdhp 549.

Apacāraya (nt.) [abstr. fr. apa + cāy, which is itself a der. fr. ci, cināti] honouring, respecting J IV.94 (vaddha°, adj.), 324 (id.). In B.Sk. the corresp. phrase is jyeṣṭhāpacayaka.

Apacāraya (nt.) [abstr. fr. apa + cāy, which is itself a der. fr. ci, cināti] honouring, paying homage, revering Sn 325 (vaddhā = vaddhāṇa apacitikaraṇena SnA 332) = Dh 109; J I.47, 132, 201; II.299; V.325; Miln 206; Sdhp 549.

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Apacīyati (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 (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 (‘ŋ karoti), 377 (pūjana +); SnA 332 (‘karaṇa). Cp. apacāyana.

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Apaññaka (adj.) [a + pañña; see pañña; 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 ekaṇśika aviruddha niyāṇika).

Apaññakatā (f.) [abstr. of apaññaka] certainty, absoluteness S IV.351 sq.

Apatacchika only in khārāpatācchā only in khārāpatācchā (q. v.) a kind of torture.

Apattha1

Apattha1 (adj.) [Sk. āpāsta, pp. of apa + as2] thrown away Dh 149 (= chaddita Dh III.112).

Apattha2

Apattha2 2nd pl. pret. of pāpunāti (q. v.).

Apatthaṭa = avatthaṭa covered Th 1, 759.

Apatthita & Apatthiya see pattheti.

Apadāna (nt.) 1. [= Sk. apadāna] removing, breaking off, D III.88. -- 2. [= Sk. avadāna cp. ovāda] 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 suttanta it refers to the 7 Buddhas. In the title Apadānaṃ, 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.


Apadisati [apa + disati] to call to witness, to refer to, to quote Vin III.159; J I.215; III.234; IV.203; Miln 270; Dh A II.39; Nett 93.


Apadhāreti [Caus. of apa + dhṛ, cp. Sk. ava--dhārayati, but also BSk. apadhārayati Divy 231] to observe, request, ask ThA 16.


Apanamati [semantically doubtful] to go away Sn 1102 (apanamissati, v. l. apalām° & apagam°; expld at Nd2 60 by vajissati pakkhamissati etc. -- pp. apanata (q. v.) <-> Caus. apanāmeti.

Apanīta [Sk. apanīta, pp. of apa + nī, see apaneti & cp. also onīta = apanīta] taken away or off. removed, dispelled PvA 39.

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. apanuja D II.223. See also der. apanudana.

Apanudana & 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 [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. apanīyati S I.176. -- pp. apanīta (q. v.).

Apapibati [apa + pibati] to drink from something J II.126 (aor. apāπāsi).


Aparajju (adv.) [Sk. aparajju] on the foll. day Vin II.167; S I.186; Miln 48.

Aparajjhati [Sk. aparajjhati] to sin or offend against (c. loc.) Vin II.78 = III.161; J V.68; VI.367; Miln 189;
Aparāṇa (nt.) [apara + anṇa = anna] "the other kind of cereal", prepared or cooked cereals, pulse etc. Opp. to pubbaṇṇa the unprepared or raw corn (= āmakadhaṇṇa Vin IV.265; Vin III.151 (pubb° +); IV.265, 267; A IV. 108, 112 (tila--mugga--māṣā; opp. sāli--yavaka etc.); Nd2 314 (aparaṇṇaṇaḥ nāma sūpyyaṇ); J V.406 ('jā = hareṇukā, pea); Miln 106 (pubbaṇṇa°). 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 (suddhimagga°); Th 1, 78; Sn 891 (suddhiṇṇa = viraddha khalita Nd1 300); PvA 195.

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Aparājīta (adj.) [Vedic aparājīta; a + parājita] unconquered Sn 269; J I.71, 165.

Aparādhika (adj.) [fr. aparādha, cp. Sk. aparādhin] guilty, offending, criminal J II.117 (vāja°); Miln 149 (issara°), 189 (aparādhikatā).

Aparādhita [pp. of aparādheti, Caus. of apa + rādh; cp. aparaddha] transgressed, sinned, failing J V.26 (so read for aparadho ito).

Aparāyin (adj.) [a + parāyin, cp. parāyana] having no support J III.386 (f. °i; C. appatiṭṭhā appaṭṭhisaraṇā).

Apalāpin see apalāsin see apalāsin [Sk. apalāpin "denying, concealing" different].

Apalāletri [apa + lāleti] to draw over to Vin I.85.

Apalāyen (adj.) [a + palāyen] not running away, steadfast, brave, fearless Nd2 13 (abhīru anutrāśin apalāyin as expln. of accambhin and vīra); J IV.296; V.4 (where C. gives variant "apalāpini ti pi pāṭho", which latter has v. l. apalāsini & is expld. by C. as palāpa--rahite anavajjasari p. 5). See also apalāsin.

Apalāsin (adj.) [apalāsin]; 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 ayaṇaḥ paḥano ayaṇaḥ vuccati puggalo apalāsi" does not help us to clear up the etym. nor the vv. ll.] 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" (= apalāyiṇ) D III.47, cp. Pug 22. See palāsin.

Apalibuddha & Apalibodha [a + palibuddha, pp. of pari + bṛh, see palibujjhati] unobstructed, unhindered, free J III. 381 ("bodha"); Miln 388; DhA III.198.

Apalekhana (nt.) [apa + lekhana from likh in meaning of lih, corresponding to Sk. ava--lehana] licking off, in cpd. hathāpalekhana "hand--licking" (i. e. licking one's hand after a meal, the practice of certain ascetics) M 177 (with v. l. hathāvalekhana M I.535; Trenckner compares BSk. hastapralehaka Lal. Vist. 312 & hastāvalehaka ibid. 323), 412; Pug 55 (expld. at Pug A 231 as hatthe piṇḍhamhe niṭṭhite jīvīyaḥ haththāṇ apalekhati).

Apalekhati [apa + lekhati in meaning of Sk. avalihati] to lick off Pug A 231 (hatthaṇ).
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 (nt.) [fr. apaloketi] permission, leave, in "kamma proposal of a resolution, obtaining leave (see kamma I.3) Vin II.89; IV.152.


Apalokin (adj.) [Sk. avalokin] "looking before oneself", looking at, cautious Miln 398.

Apaloketi [BSk. ava--lokayati] 1. to look ahead, to look before, to be cautious, to look after M I.557 (v. l. for apaciṇāti, 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 (bhikkhusanghaṇā anapaloketvā without informing the Sangha); J VI.298 (vājānaṇ). -> pp. apalokita (q. v.). See also apalokana & ālokin.

Apavagga [Sk. apavarga] completion, end, final delivery, Nibbāna; in phrase saggāpavagga Dāvs II.62; III.75.

Apavattati [apa + vr̥t, cp. Lat. āverto] to turn away or aside, to go away J IV.347 (v. l. apasakkati).

Apavadati [apa + vadati] to reproach, reprove, reject, despise D I.122 (= paṭikkhipati DA I.290); S V.118 (+ paṭikkosati).

Apavahati [apa + vahati] to carry or drive away; Caus. apavāheti to remove, give up Miln 324 (kaddaṁañ).

Apaviṭṭha at Pv III 82 is to be read apaviddha at Pv III 82 is to be read apaviddha (q. v.).

Apavināti is probably misreading for apaciniati is probably misreading for apaciniati (see apac° 2). As v. l. at J V.339 (anapavinanto) for T. anupacinantō (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 veṇ (see Notes p. 781), but the vv. ll. to this passage (see M. I.557) with apavināti and apaciniati confirm the reading apaciniati, as does the gloss apaloketi.

Apaviddha [pp. of apavijjhati, Vedic apa + vyadh] thrown away, rejected, discarded, removed S I.202; III.143; Sn 200 (susānasmi = chadāditā SnA 250); Th 1, 635 = Dh 292 (= chadāditā DhnA III.452); Pv PIII.82 (susānasmi; so read for T. apavīṭha); J I.255; III.426; YI.90 (= chadāda C.). Sdhp 366.

Apaviyūhathi see appabbūhathi.

Apaviṇīti see appaṇīthi.

Apavāyāma [apa + vyāma] disrespect, neglect, in phrase apavāyāma (apaby°) karoti to treat disrespectfully, to insult, defile S I.226 (v. l. abyāmato; C. expls. apabyāmato karitvā abyāmato katvā); Kvu 472 (vv. ll. asabyākato, abyāto, apabyāto; Kvu 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 nīṭṭhubhati, as at DhA II.36); DhA II.36 ("want of forbearance" Ed.; doubtful reading; vv. ll. appabyākamma & apasāma). For further detail see apasavya.

Apasakkati [apa + sakkati] to go away, to go aside J IV.347 (v. l. for apavattati); Vva 101; Pva 265 (aor. 5 sakki = apakkami).
Apasavya (adj.) [apa + savya] right (i.e. not left), contrary Ud 50 (T. has niṭṭhubhitvā abyāmato karitvā; vv. ll. are apabhyaṃto, abhyāmato & C. apasabhāṃto), where C. expls. apasabhāṃto karitvā by apasabyaṅ katvā, "which latter corresponds in form but not in meaning to Sk. apasavyaṅ karoti to go on the right side" (Morris J P T S. 1886, 127). -- See apavyāma.


Apasādita [pp. of apasādeti] blamed, reproached, disparaged S II.219; SnA 541.

Apasādeti [Caus. of apa + sad] 1. to refuse, decline Vin IV.213, 263; J V.417 (= uyyojeti). -- 2. to depreciate, blame, disparege Vin III.101; M III.230 (opp. ussādeti); DA I.160. -- pp. apasāditā (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.

Apassiti [pp. of apasseti] 1. leaning against J II.69 (tālamūla = nissāya ṭhita C.). -- 2. depending on, trusting in (c. acc. or loc.) Vv 101 (parāgāraṇ = nissita VvA 101); J IV.25 (balamhi = balanissita). See also avassiti.

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. caturāpasseṇa one who has the fourfold support viz. sankhāyo ekaṇṭapatisevati, adhīvāseti, parivajjeti, vinodeti A V.30. --phalaka (cp. Morris J.P.T.S. 1884, 71) a bolsterslab, head--rest Vin I.48; II.175, 209.

Aphahattar [n. ag. to apaharati] one who takes away or removes, destroyer M I 447 = Kvu 528.

Aphahara [Sk. apahāra, fr. apaharati] taking away, stealing, robbing J II.34.

Aphaharaṇa (nt.) = aphahara Miln 195.

Aphaharati [apa + hṛ] to take away, remove, captivate, rob J III.315 (aor. apahārayiṇ); Miln 413; DA I.38.

Apakataṭa (f.) [a + pākaṭa + tā] unfitness Miln 232 (v. l. apākataṭa perhaps better).

Apakatika (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 (apācīnaḥ used as adv. and taking here the place of adho in combn. with uddhaṃ tiriyaṇḍ; the reading is a conjecture of Windisch's, the vv. ll. are apācinaṇḍ; apācini, apāci & apāmiṇaṇḍ, C. expls. by heṭṭhā).
Apāṭuṅka (adj.) [a + pāṭu + ka (?), acc. to Morris J. P. T. S. 1893, 7 der. fr. apaṭu not sharp, blunt, uncouth. This is hardly correct. See pāṭur] 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 (adj.) [a + pāṭu + 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 (?) [apa + ā + dā] giving away in marriage J IV. 179 (in expln. of anāpāda unmarried; reading should prob. be āpāda = pariggaha).

Apādaka (adj.) [a + pāḍa + 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. apāḍa).

Apānaka (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.

Apānakatta (nt.) [a + pānakta + ttaṇ] "waterless state", living without drinking water J V.243.

Apāpaka (adj.) [a + pāpaka] guiltless, innocent f. 'īkā Vv 314; 326.

Apāpata (adj.) [apa + ā + pata] falling down into (c. acc.) J IV.234 (aggiś).

Apāpurana (nt.) [fr. apāpurati] a key (to a door) Vin I.80; III.119; M III.127. See also avāpurāṇa.

Apāpurati & Apāpuniṇāti [Sk. apāvṛṇoti, apa + ā + vṛ, but Vedic only apa--vṛṇoti corresponding to Lat. aperio = *apa--uṛ. On form see Trencher, Notes 63] to open (a door) Vin I.5 (apāpurṣetaṃ Amatassā dvāraṇaṃ: imper.; where id. p. S I.137 has avāpūraṭa, T., but v. l. apāpūraṭa); Vv 6427 (apāpuranto Amatassā dvāraṇaḥ, expld. at VvA 284 by vivaranto); It 80 (apāvunanti A. dv. as T. conj., with v. l. apānumanti, apāpuniṇī & apāpuriṇī). -- pp. apāruta (q. v.). -- Pass. apāpuriṇīti [cp. BSk. apāvunītyāti M Vastu II.158] to be opened M III.184 (v. l. avāṣ); J I.63 (avāṣa); Th 2, 494 (apāpuṇītvā). See also avāpurati.

Apābhata [pp. of apa + ā + bhṛ cp. Vedic apa--bhārati, but Lat. aufero to ava] taken away, stolen J III.54.

Apāya [Sk. apāya, fr. apa + i, cp. apeti] "going away" viz. -- 1. separation, loss Dh 211 (piyā = viyoga DhA III.276). -- 2. loss (of property) D III.181, 182; A II. 166; IV.283; J III.387 (atthā). -- 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 & duggatī. 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 khiṇapāya--duggatī--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, duggatī, 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 (= vināṣa--mukha DA I.268), usually as nt. "cause of ruin" D I.101 (cattāri apāya mukhāni); III.181, 182 (cha bhogānaḥ 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 (adj.) [also as apāyika (q. v.); fr. apāya] belonging to the apāyas or states of misery D I.103; III.6, 9, 12; It 42; PvA 60 (dulkha).
Apāyin (adj.) [fr. apāya] going away J I.163 (addharattāvopāyin = addharatte apāyin C.). --an° not going away, i. e. constantly following (chāyā anapāyini, the shadow) Dh 2; Th 1, 1041; Miln 72.

Apāra (nt.) [a + pāra] 1. the near bank of a river J III.230 (+ atīṇaṇ, C. paratīraṇ atīṇaṇ). --2. (fig.) not the further shore (of life), the world here, i.e. (opp. pāraṇ = Nibbāna) Sn 1129, 1130; Nd2 62; Dh 385 (expld. as bāhirāni cha āyatanaṇī DhA IV.141). See pāra & cp. avara.

Apāraṇēyya (adj.) [grd. of paraneti + a°] that which cannot be achieved, unattainable J VI.36 (= apāpetabba).

Apāruta [Sk. apāvṛta, pp. of apāpurutati] open (of a door) Vin I.7 = M I.169 (apārutā tesaṇ Amatassa dvārā); D I.136 (= vivaṭa--dvāra DA I.297); J I.264 (=dvāra).

Apālamba ["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 (Mrhs Rh. D. trsl. "leaning board"); J VI.252 (v. l. upā; Kern trsl. "remhout", i. e. brake).

Apāhata [pp. of apa + hṛ] driven off or back, refuted, refused Sn 826 (*smiṇ = apasādite vade SnA 541).

Api (indecl.) [Sk. api & pi; Idg. *epi *opi; cp. Gr. e)/pi on to, o)/pi (o)/piqen behind, o)/pi/ssā 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, on" and as adv. "later, and, moreover". --1 (prep. & pref.) (a) prep. c. loc.: api ratte later on in the night (q. v.) -- (b) pref.: apiḥaṭati put on to; apiḥaṭa bind on to, apihita (= Gr. e)piti(qhmi] to put on (see api 1 b), to cover up, obstruct, J V.60 (inf. apiḥetuṇ). pp. apihiṭa, Pass. apiṭiyati, Der. apiḥāna (q. v.).
Apidhāna (nt.) [Vedic apidhāna in same meaning] cover, lid Vin I.203, 204; II.122. See apidahati.

Apiratte [read api ratte, see api 1 a] later in the night J VI.560.

Apilāpana (nt.) [fr. api + lap] counting up, repetition [Kern, Toev, s.v. gives der. fr. a + plāvana] Nett 15, 28, 54; Miln 37.

Apilāpanatā (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.

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Apekkhita [pp. of apekkhati] taken care of, looked after, considered J VI.142, 149 (= olokita C.).

Apekkhin (adj.) [Sk. apekṣh, Apekkhita [pp. of apekkhati] taken care of, looked after, considered J VI.142, 149 (= olokita C.).

Apekkhavant.

Apeta (adj.) [pp. of apeti] gone away; (med.) freed of, rid of, deprived of (instr., abl. or °--) Dh 9 (damasaccena); PVA 35 (dakkhato); usually °-- in sense of "without, --less", e. g. apeta--kaddama free from mud, stainless Dh 95; °vattha without dress J V.16; °viññāna without feeling, senseless Dh 41; Th 2, 468; °viññānatta senselessness, lack of feeling PVA 63.

Apetatta (nt.) [abstr. to apeta] absence (of) PVA 92.

Apeti [apa + i, cp. Gr. a)/peimi, Lat. abeo, Goth. afidja] to go away, to disappear D I.180 (upeti pi apeti pi); J I.292; Sn 1143 (= nappakasoti) not being in service Vin II.177.

Appa (adj.) [Vedic alpa, cp. Gr. a)lapa/zw (lapa/zw) to empty (to make little), a)lapadno/s weak; Lith. alpunas weak, alpstū to faint; small, little, insignificant, often in the sense of "very little = (next to) nothing" (so in most cpds.); thus expld. at VVA 334 as equivalent to a negative part. (see appodaka) D I.61 (opp. mahant, DA I.170 = parittaka); Sn 713, 775, 805, 896 (= appaka, omaka, thoka, lamaka, jatukka, parittaka Nd1 306); Dh 174; J I.262; Pug 39. °-- nt. appa a little, small portion, a trifle; pl. appañi small things, trifles A II.26 = It 102; A II.138; Dh 20 (= thoka eka--vagga--dvi--vagga--mattam pi DHA I.158), 224 ('smīn yācito asked for little'), 259.

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Appa (adj.) [ppr. fr. a + peseti (q. v.)] not being in service Vin II.177.

in appo ekacce etc. see api.
Th 1, 16. --kicca having few duties, free from obligations, free from care Sn 144 (= appaṭṭa kiccaṇṭa ti KhA 241). --gandha 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. --thāmaka having little or no strength, weak S IV.206. --dassa having little knowledge or wisdom Sn 1134 (see Nd2 69; expld. by paritta--pañña SnA 605). --niggosa with little sound, quiet, still, soundless (cp. VvA 334, as quoted above under 'odaka) A V.15 (+ appasadda); Sn 338; Nd1 377; Miln 371. --pañña, of little wisdom J II.166; III.223, 263. --puṇṇa of little merit M II.5. --puṇṇataḥ having little merit, unworthiness Pv IV.107. --phalatā bringing little fruit PVA 139. --bhakkha having little or nothing to eat Vv 843. --bhoga having little wealth, i. e. poor, indigent Sn 114 (= sannicīṭaṇaṇṇa bhogānaṇṇa āyamukhaṇṇa ca abhāvaṇṇa SnA 173). --maṇṇati to consider as small, to underrate: see separately. --matta little, slight, mean, (usually as 'ka; not to be confounded with appamattā2) A III.275; J I.242; also meaning "contented with little" (of the bhikkhu) It 103 = A II.27; f. ą tryle, smallness, insignificance D I.91; DA I.55. --mattaka small, insignificant, trifling, nt. a trifle (cp. 'matta) Vin 1, 213; II.177 ('vissajjaka the distributor of little things, cp. A III.275 & Vin IV.38, 155); D I.3 (= appamattā etassā ti appammattakaṇṇa DA I.55); J I.167; III.12 (= āṣa); PVA 262. --middha "little slothful", i. e. diligent, alert Miln 412. --rajakkha having little or no obtuseness D II.37; M I.169; Sdhp 519. --saṣaka having little of one's own, possessing little A I.261; II.203. --sathṭa having few or no companions, lonely, alone Dh 123. --sadda free from noise, quiet M II.2, 23, 30; A V.15; Sn 925 (= appanīghosa Nd1 377); Pug 35; Miln 371. --siddhika bringing little success or welfare, dangerous J IV.4 (= mandasiddhi vināsabahalaṇṇa C.); VI.34 (samuddo a. bahu–antarāyiko). --suṣṭa possessing small knowledge, ignorant, uneducated D I.93 (opp. bahussussa); III.252, 282; S IV.242; It 59; Dh 152; Pug 20, 62; Dhs 1327. --harita having little or no grass S I.169; Sn p. 15 (= paritta--harita--tiṇa SnA 154).

Appaka (adj.) [appa + ka] little, small, trifling; pl. few. nt. ą adv. a little D II.4; A V.232 sq., 253 sq.; Sn 909 (opp. bahu); Dh 85 (appakā = thokā na bahū DaH A II. 160); PVA I.102 (= paritta PVA 48); II.939; Pug 62; PVA 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; PVA I.117 (= bahū PVA 58); PVA 24, 25 (read anappake pi for T. ąappakeci; so also KhA 208).


Appakīṇṇa [appa + kiṇṇa, although in formation also = a + pakīṇṇa] little or not crowded, not overheaped A V.15 (C. anākiṇṇa).

Appagabbha (adj.) [a + pagabbha] unobtrusive, free from boldness, modest S II.198 = Miln 389, Sn 144, 852 (cp. Nd1 228 & KhA 232); Dh 245.

Appaccaya [a + paccaya] 1. (n.) discontent, dissatisfaction, dejection, sulkiness D I.3 (= appatīṭa honti tena utūṭhā aosamanassāti ti appaccayo; domanassā etāṇ adhīvacaṇṇa DA I.52); III.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 + appaccaya); Vv 8331 (= domanassā VVA 343); SnA 423 (= appatīṭaṃ domanassāṇṇa). -- 2. (adj.) unconditioned Dhs 1084, 1437.

Appatī [a + paṭī] see in general under paṭī.

Appatīkārika (adj.) [a + paṭīkārika] "not providing against", i. e. not making good, not making amends for, destructive J V.418 (spelling here & in C. appati).

Appatīkopeti [a + paṭīkopeti] not to disturb, shake or break (fig.) J V.173 (uposathaṇṇa).

Appatīkhippa (adj.) [a + paṭīkhippa, grd. of paṭīkhippati] not to be refused J II.370.

Appatīgandhika & ąiya (adj.) [a + paṭī + gandha + ęka] not smelling disagreeable, i. e. with beautiful smell, scented, odorous J V.405 (ąka, but C. ąiya; expld. by sugandhena udākena samamāgata); VI.518; PVA II.120; III.226.
Appāṭṭha (adj.) [a + paṭiṣṭha] (a) not forming an obstacle, not injuring, unobstructive Sn 42 (see expld. at Nd2 239; SnA 88 expls. "kathaci satte vā sankhāre vā bhayena na paṭiṣṭhāṇati ti a."). -- (b) psychol. t. t. appld. to rūpa: not reacting or impinging (opp. sappatiṣṭha) D III.217; Dhs 660, 756, 1090, 1443.

Appaṭṭicchavi (adj.) at Pv II.113 is faulty reading for sampatitacchavi (v. l.).

Appaṭṭibha (adj.) [a + paṭṭibha] not having a counterpart, unequalled, incomparable DhA I.423 (= anuttara).

Appaṭṭibhāga (adj) [a + paṭṭibhāga] not having a counterpart, unequalled, incomparable DhA I.423 (= anuttara).

Appaṭṭibhāṇa (adj.) [a + paṭṭibhāṇa] not answering back, bewildered, cowed down Vin III.162; A III.57; °ŋ karoti to intimidate, bewilder J V.238, 369.

Appaṭṭima (adj.) [a + paṭṭima fr. prep. paṭṭi but cp. Vedic apratimāna] matchless, incomparable, invaluable Th 1, 614; Miln 239.

Appaṭṭiṭṭhā (nt.) [a + paṭṭiṭṭha, for °vrāṇa, the guṇa--form of vr, cp. Sk. prativāraṇa] non--obstruction, not hindering, not opposing or contradicting A I.50; III.41; V.93 sq.; adj. J I.326.

Appaṭṭivāṇīya (f.) [abstr. from (ap)paṭṭivāṇa] not being hindered, non--obstruction, free effort; only in phrase "asantuṭṭhita ca kusalesu dharmasu appaṭṭivāṇita ca padhānasmi" (discontent with good states and the not shrinking back in the struggle Dhs trsl. 358) A I.50, 95 = D III.214 = Dhs 1367.

Appaṭṭivāṇi (f.) [almost identical w. appaṭṭivāṇī, only used in diff. phrase] non--hindrance, non--restriction, free action, impulsive effort; only in stock phrase chando vāyaṁ ussāho ussoḷī appaṭṭivāṇī S II.132; V.440; A II.93, 195; III.307 sq.; IV.320; Nd2 under chanda C. [cp. similarly Divy 654].

Appaṭṭivatthu (adj.) [grd. of a + paṭṭi + vr; cp. BSk. aprativāṇiḥ 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.

Appaṭṭividdha (adj.) [a + paṭṭi + viddha] "not shot through" i. e. unhurt J VI.446.

Appaṭṭivibbhatta (°bhogin) (adj.) [a + paṭṭi + 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.

Appaṭṭivekkhiya [ger. of a + paṭṭi + avekkhati] not observing or noticing J IV.4 (= apaccavekkhita anavekkhita C.).

Appaṭṭisankha (f.) [a + paṭṭisankha] want of judgment Pug 21 = Dhs 1346.

Appaṭṭisandhika (and °iya) (adj.) [a + paṭṭisandhi + 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 (= patipākatiko kātuṇ na sakkā C.). <-> 2. incapable of reunion, not subject to reunion, i. e. to rebirth J V.100 (°bhāva).

Appaṭṭisama (adj.) [a + paṭṭi = sama; cp. BSk. apratisama M Vastu I.104] not having it's equal, incomparable J I.94 (Baddha--siri).

Appaṭṭissavatā (f.) [a + paṭṭissavatā] want of deference Pug 20 = Dhs 1325.
Appaṇihita (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 (adj.) [a + patiṭṭha] 1. not standing still S I.1. -- 2. without a footing or ground to stand on, bottomless Sn 173.

Appatissa (& appaṭissa) (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 (adj.) [a + patīta, 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 (adj.) [a + paduṭṭha] not corrupt, faultless, of good behaviour Sn 662 (= padosābhāvena a. SnA 478); Dh 137 (= niraparādha DhA III.70).

Appadhaṅsa (adj.) [= appadhaṅsiya, Sk. apradhvaṅsya] not to be destroyed J IV.344 (v. l. dappadhaṅsa).

Appanā (f.) [cp. Sk. arpaṇa, abstr. fr. appeti = arpayati from of ṛ, to fix, turn, direct one's mind; see appel] 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 ("samādhi"); DhA 55, 142 (def. by Bhdg. as "ekaggaṅcitta ārammaṇe appel"); 214 ("jhāna"). See on term Cpd. pp. 56 sq., 68, 129, 215; Dhs trsl. XXVIII, 10, 53, 82, 347.

see pahoti.

Pahotīni [appa + maṁnati] to think little of, to underrate, despise Dh 121 (= avajānāti DhA III.16; v. l. avapamaṁnati).

Appamaṇṇā (f.) [a + pamaṇṇa, abstr. fr. pamāṇa = Sk. *pramāṇa] 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.; DhA 195. By itself at Sn 507 (= mettajjhānasankhātā a. SnA 417). See for further expln. Dhs trsl. p. 66 and mettā.

Appamatta1

Appamatta1 (adj.) [appa + matta] see appa.

Appamatta2

Appamatta2 (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 [a + pamaḍa] thoughtfulness, carefulness, conscientiousness, watchfulness, vigilance, earnestness, zeal D I.13 (: a. avatattiyā 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 ("adhigata");
III.330, 364, 449; IV.28 (gāvratā) 120 (ṭ̣h garu–karoti); V.21, 126 (kusalesu dharmesu); Sn 184, 264, 334 (= sati–avippavāsa–sankhāta a. SnA 339); It 16 (ṭ̣h pasaṇṣati punñakiriyāsu paṇḍitā), 74 (vihārin; Dh 57 (vihārin, cp. DhA I.434); 327 (rata = satiyā avippavāse abhīrata DhA IV.26); Dāvs II.35; KhA 142.

Appamāṇa (freq. spelled appamāna) (adj.) [a + pamaṇa] 1. "without measure", immeasurable, endless, boundless, unlimited, unrestricted all--permeating S IV.186 (cetaso); A II.73; V.63; Sn 507 (mettaṃ cittaṃ bhāvāyaḥ appamāṇaṃ = anavasesa–pharaṇa SnA 417; cp. appamaṇaññ); It 21 (metta), 78; J I.61; Ps II.126 sq.; Vbh 16, 24, 49, 62, 326 sq.; Dhs 182, 1021, 1024, 1405; 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 (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.

Appavattā (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 see pasāda.

Appassāda see appa.

Appahīna (adj.) [a + pahiṇa, pp. of pahāyati] not given up, not renounced M I.386; It 56, 57; Nd2 70 D1; Pug 12, 18.

Appāṇaṃaka (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. āśphānaka Lal. V.314, 324; M Vastu II.124; should the Pāli form be taken as *a + prāṇaṃaka?]. (2) not holding anything breathing, i. e. inanimate, lifeless, not containing life Sn p. 15 (of water).

Appikā (f.) of appaka.

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 (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 (cattubbidhā, viz. paccaya–dhutanga–pariyatti–adhigama–vasena); PvA 73. As one of the 5 dhutanga–dhammāt Vism 81.

Appita (adj.) [pp. of appeti, cp. BSk. arpita, e. g. prītyarpitaḥ cakṣuḥ Jtm 3169] 1. fixed, applied, concentrated (mind) Miln 415 (mānasa) Sdhp 233 (citta). -- 2. brought to, put to, fixed on J VI.78 (maraññamukhe); visappita (an arrow to which) poison (is) applied, so read for visap(p)ita at J V.36 & Vism 303.

Appiya & Appiyatā see piya see piya etc.

Appetakadā (adv.) see api 2 ax.

Appeti [Vedic arpayati, Caus. of r, ṛṇoti & ṛcchati (cp. icchati)], Idg. *ar (to insert or put together, cp. also *er under anāvā) to which belong Sk. ara spoke of a wheel; Gr. a)rari/skw to put together, a/urma chariot, a)r̥r̥̄c̥c̥h̥a limb, a)reth/ virtue; Lat. arma = E. arms (i. e. weapon), artus fixed, tight, also limb, ars = art. For further connections see anāvājā 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. avuṇati); VI.17 (T. sūlasmi ang cont, vv. ll. abbeṭi = appeti & upeti, C. āvuṇati); Miln 62 (dāruṇ sandhismiṃ); VvA 110 (sānāṇaṇa). Cp. Trenckner, Notes 64 n. 19, who defends reading abbeṭi at T. passages.
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. Š II. 153; Divy 243] of little power, weak, impotent S II.229; Miln 65; Sdhp 89.

Appoti [the contracted form of āpnoti, usually pāpūṇāti, fr. āp] to attain, reach, get Vism 350 (in etym. of āpo).

Appodaka see appa.

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. ussuka] unconcerned, living at ease, careless, "not bothering", keeping still, inactive Vin II.188; M III.175, 176; S I 202 (in stock phrase appossukka tuṇḥibhūta sankaśāya "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.

Appossukatā (f.) [abstr. fr. prec.] inaction, reluctance, carelessness, indifference Vin I.5; D II.36; Miln 232; DhA II.15.


Apphoṭita [pp. of apphoṭeti] having snapped one's fingers or clapped one's hands J II.311 ("kāle").

Apphoṭeti [ā + phoṭeti, phuṭ] to snap the fingers or clap the hands (as sign of pleasure) Miln 13, 20. pp. apphoṭita.

Aphusa [Sk. *asprāya, a + grd. of phusati to touch] not to be touched Miln 157 (trsl. unchangeable by other circumstances; Tr. on p. 425 remarks "aphusāni kriyāni seems wrong, at any rate it is unintelligible to me").

Aphegguka (adj.) [a + pheggu + ka] not weak, i. e strong J III.318.

Abaddha [a + baddha] not tied, unbound, unfettered Sn 39 (v. l. and Nd2 abandha; expld-- by rajju--bandhana ādisu yena kenaci abaddha SnA 83).

Abandhana (adj.) [a + bandhana] without fetters or bonds, unfettered, untrammelled Sn 948, cp. Nd1 433.

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. āṭaṭa, abbuda & also Av. Š I.4, 10 & see for further expln. of term SnA 476 sq.

Abala (adj.) [a + bala] not strong, weak, feeble Sn 1120 (= dubbala, appabala, appathāma Nd2 73); Dh 29 (*assa a weak horse = dubbalassa DhA I.262; opp. sīghassa a quick horse).

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 (adj.) [a + vaṇa, Sk. avraṇa] without wounds Dh 124.

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 (asillata +); Nd1 188 (v. l. SS abhabbata; expld. again as a--vatta). SnA 545 (= dhutangavatā vinā. -- (b) (adj.) one who offends against the moral obligation, lawless Dh 264 (= sīlavatena ca dhutavatena ca virahita DhA III.391; vv. ll. k. adhūtā & abhūtā; B. abhūtana, C. abbutana).

Abbaya in udaya at Miln 393 stands for avyaya.

[the first more freq. for pres., the second often in aor. forms; Sk. ābhṛati, ā + bṛh1, pp. bṛdha (see abbhūta)] to draw off, pull out (a sting or dart); imper. pres. abbhā Th I. 404; J II.95 (v. l. BB appuha = abbuha; C. expls. by uddharatha). -- aor. abbahi J V.198 (v. l. BB abbuhi), abbahī (metri causa) J III.390 (v. l. BB dhabbuḷi = abbuhi) = Pv I.86 (which reads T. abbhūla, but PvA 41 expls. nīhari) = DhA I.30 (vv. ll. sabbahi, sabbamhi; gloss K. B abbhūhi) = Vv 839 (T. abbuhi; v. l. BB abbuḷhi, SS avyahi; VvA 327 expls. as uddhari), & abbuhi A III.55 (v. l. abbahi, C. abhāhi ti nihari), see also vv. ll. under abbahi. -- ger. abbuya Sn 939 (= abbhūhitvā uddharitvā Nd1 419; v. l. SS abbuyhitvā; SnA 567 reads avuyha & expls. by uddharitvā); S I.121 (tāhanāj); III.26 (id.; but spelt abbhaya). -- pp. abbhūla (q. v.). -- Caus. abbāheīti [Sk. ābhāhayanī] to pull out, drag out J IV.364 (satttha abbāhayanti; v. l. abbāhā); DhA II.249 (aśīh). ger. abbāhitvā (= Āhetvā) Vin II 201 (bhisa--mulālaṇa) with v. l. BB aggahetvā, SS abbhūhitvā, cp. Vin I.214 (vv. ll. aggahitvā & abbāhitvā). pp. abbūlīta (q. v.).

Abbāhana (nt.) [abstr. fr. abbahati] pulling out (of a sting) DhA III.404 (sic. T.; v. l. abbāhana; Fausbōll aḍahana; glosses C. aṭṭhakata & aṭṭhakika, K. nibbāpana). See also abbūhana and abbabhāna.

Abbuda (nt.) [etym. unknown, orig. meaning "swelling", the Sk. form arbuda seems to be a trsl. of P. abbuda] 1. the foetus in this sense used as adj. of Niraya (abbudo nirayo the "vast--period" hell, cp. nirabbuda). S I.149 = A II.3 (chattiṣanti pañca ca abbudāṇi); S I.152 = A V.173 = Sn p. 126 (cp. SnA 476: abbudo); abbuda nāma koci pacceka--nirayo nā atthi, Avīcimhi yeva abbuda--gaṇanāya paccanokāso pana abbudo nirayo ti vutto; see also Kindred Sayings p. 190); J III.360 (sataṇṇaṇa--saḥassanaṇa ekaṇṇa abbudāṇa). -- 4. a term used for "hell" in the riddle S I.43 (kīṣu lokussaṇaḥ abbudāna "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 vināsā--karaṇaṇa).

see abbahati.

Abbulhana (nt.) [fr. abbahati = abbuha (abbhāhi)] the pulling out (of a sting), in phrase taṇṭhā--sallassa abbulhanaṇa as one of the 12 achievements of a Mahesi Nd1 343 = Nd2 503 (eds. of Nd1 have abbāhana, v. l. SS abbussāna; ed. of Nd2 abbulhana, v. l. SS abbahana, BB abbhuha). Cp. abbāhana.

Abbūla (adj.) [Sk. ābhṛlla, pp. of a + bṛh1, see abbahati] drawn out, pulled (of a sting or dart), fig. removed, destroyed. Most freq. in combn. "sallā with the sting removed, having the sting (of craving thirst, taṇṭhā) pulled out D II.283 (v. l. SS asammāla); Sn 593, 779 (= abbūlīta--salla Nd1 59; rāgādi--sallānaṇaḥ abbūlattā a. SnA 518); J III.390 = Vv 8310 = Pv I.87 = DhA I.30. -- In other connection: M I.139 = A III.84 ("esiṇa = taṇṭhā pahīṇā; see esikā); Th 1, 321; KhA 153 ("soka).

Abbūlhatta (nt.) [abstr. of abbuḥa] pulling out, removing, destroying SnA 518.

at J III.541 [pp. of abbuhejī Caus. of abbāhati] pulled out, removed, destroyed Nd1 59 (abbūlīta--salla + uddhaṇa° etc. for abbūlīta); J III.541 (uncertain reading; v. l. BB appahita, SS abyyūha; C. expls. pupphaṇaṭṭhapitaṇṇa appaggarakanaṇa katan; should we explain as ā + vi + ēh and read abyūhita?).
Abbeti [Trenckner, Notes 64 n. 19] at J III.34 & VI.17 is probably a mistake in MSS for appeti.

abhi + ava + kiṇḍa, cp. abhikiṇḍa] 1. filled M I.387 (paripuṇa +); DhA IV.182 (pañca jātisatāni a.). -- 2. [seems to be misunderstood for abbochinna, a + vi + ava + chinna] uninterrupted, constant, as “ṇ” adv. in combn. with satataḥ samitaḥ A IV.13 = 145; Kv 401 (v. l. abbokinṇa), cp. also Kv trsl. 231 n. 1 (abbokinṇa undiluted?); Vbh 320. -- 3. doubtful spelling at Vin III.271 (Bdhgh on Pārāj. III.1, 3).

Abbochinna see abbokinṇa see abbokinṇa 2 and abbochinna.

Abboharika (adj.) [a + vi + ava + hārika of voharati] not of legal or conventional status, i. e. -- (a) negligible, not to be decided Vin III.91, 112 (see also Kv trsl. 361 n. 4). -- (b) uncommon, extraordinary J III.309 (v. l. BB abboḥ); V.271, 286 (Kern: ineffective).

Abbha (nt.) [Vedic abhra nt. & later Sk. abhra m. “dark cloud”; Idg. *ṃbhro, cp. Gr. afros 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. abhāṇ mahikā (mahīyā 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 (abhāṇ rajo acchādesi); Pv IV.39 (nilā--megha PvA 251). As f. abhā at Dh 617 & DhsA 317 (used in sense of adj. “dull”; DhsA expls. by valāhaka); perhaps also in abbhāmutta.

--kūṭa the point or summit of a storm--cloud Th 1, 1064; J VI.249, 250; Vv 11 (= valāhaka--sikhara VvA 12). --ghan a mass of clouds, a thick cloud It 64; Sn 348 (cp. SnA 348). --pāṭala a mass of clouds DhsA 239. --mutta free from clouds Sn 687 (also as abbhāmutta Dh 382). --sāṃvīlāpa thundering S IV.289.


Abbhakkhāna (nt.) [fr. abbhakkhāti] accusation, slander, calumny D III.248, 250; M I.130; III.207; A III.290 sq.; Dh 139 (cp. DhC III.70).

Abbhacchādita [pp. of abhi + ā + chādeti] covered (with) Th 1, 1068.

Abbhānjati [abhi + aṇī] to anoint; to oil, to lubricate M I.343 (sappi--telena); S IV.177; Pug 56; DhA III.311 = VvA 68 (sata--pāka--telena). Caus. abbhānjeti same J I.438 (telena “etvā”); V.376 (sata--pāka--telena “ayinṣu”); Caus. II. abbhanjāpeti to cause to anoint J III.372.

Abbhānjjana (nt.) [fr. abbhānjati] anointing, lubricating, oiling;unction, unguent Vin I.205; III.79; Miln 367 (akkhassa a.); Vism 264; VvA 295.

Abbhātika (adj.) [ā + bhata + ika, bhr] brought (to), procured, got, J VI.291.

Abbhātikkanta [pp. of abhi + ati + kram, cp. atikkanta] one who has thoroughly, left behind J V.376.

Abbhāttīta [pp. of abhi + ati + i, cp. atīta & atikkanta] emphatic of atīta in all meanings, viz. 1 passed, gone by S II.183 (+ atikkanta); nt. “ṇ 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 (sanyama).

Abbhaththa (nt.) [abhi + attha2 in acc. abhi + attaḥ, abhi in function of "towards" = homeward, as under abhi I.1 a; cp. Vedic abhi sadhasthaṅ to the seat R. V. IX. 21. 3] = attha2, only in phrase abhaththaṅ gacchati “to go towards home”, i. e. setting; fig. to disappear, vanish, M I.115, 119; III.25; A IV.32; Miln 305; pp. abhāttānātā "set", gone, disappeared Dhs

Abbhānumodati [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").

Abbhānumodana (nt.) (&ā) [fr. abbhānumodati] being pleased, satisfaction, thanksgiving DA I.227; VvA 52 ("ānu"); Sdhp 218.

Abbhāntara (adj.) [abhi + antara; abhi here in directive function = towards the inside, in there, with--in, cp. abhi I.1 a] = antara, i.e. internal, being within or between; nt. "ā the inner part, interior, interval (also as "--") Vin I.111 (sattvā with interval of seven); A IV.16 (opp. bāhirā); Dh 394 (id.); Th 1, 757 ("āpassaya lying inside"); J III.395 ("āmba the inside of the Mango"); Miln 30 ("e vāyo jīvo"), 262, 281 (bāhir--abbhāntara dhana); DhA II.74 (adj. c. gen. being among; v.l. abbhāntara).

<-> Cases used adverbially: instr. abbhāntarena in the meantime, in between DhA II.59. loc. abbhāntare in the midst of, inside of, within (c. gen. or "--") J I.262 (rañño), 280 (tuyha); DhA II.64 (v.l. antare), 92 (sattavassā); PvA 48 (= anto).


Abbhāntarīma (adj.) [superl. formation fr. abbhāntara in contrasting function] internal, inner (opp. bāhirīma) Vin III.149; J V.38.

Abbhākuṭika (adj.) [a + bhākuṭi + ka; Sk. bhākuṭi frown] not frowning, genial Vin III.181 (but here spelt bhākuṭikabhākuṭika); D I.116, cp. DA I.287; DhA IV.8 (as v.l.; T. has abbhōkuti).

Abbhāgata [abhi + ā + gata] having arrived or come; (m.) a guest, stranger Vv 15 (= abhi--āgata, āgantuka VvA 24).

Abbhāgamana (nt.) [abhi + ā + gamana; cp. Sk. abhyāgama] coming arrival, approach Vin IV.221.

Abbhāghāta [abhi + āghāta] slaughtering--place Vin III.151 (+ āghāta).

Abbhācikkhati [Intens. of abbhācchhāti] to accuse, slander, calumniate D I.161; III.248, 250; M I.130, 368, 482; III.207; A I.161.

Abbhānā (nt.) [abhi + āyana of 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.

Abbhāmattā (adj.) [abbhā + 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. abbhuta & abbhun, 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").

Abbhāhāta [abhi + ā + hata, 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 (nt.) [either = abbhāhana 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 [pp. of abbheti] 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.

Abhhu [a + bhū most likely = Vedic abhva and P. abhhuṇ, see also abbhāmatta] unprofitableness, idleness, nonsense J V.295 (= abhūti avadāhi C.).

Abhhuṇ (interj.) [Vedic abhvaṇ, nt. of abhva, see expld. under abhamatta. Not quite correct Morris J P T S. 1889, 201: abhūṇ = ā + bhuk; cp also abhhuṇa] alas! terrible, dreadful, awful (excl. of fright & shock) Vin II. 115 (Bdhgh. expls. as "utrāsa--vacanam--etaṇ")

Abbhukkiraṇa (nt.) [abhū + ud + kṛ] drawing out, pulling, in daṇḍa--sattha° drawing a stick or sword Nd2 5764 (cp. abbhokkiraṇa). Or is it abhuttārakaṇa (cp. uttiṇṇa outlet).

Abbhukkirati [abhū + ud + kirati] to sprinkle over, to rinse (with water) D II.172 (cakkaratanaṅ; 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.

Abbhuggacchati [abhū + ud + gacchati] to go forth, go out, rise into D I.112, 127; A III.252 (kitti--saddo a.); Pug 36. ger. "gantvā J I 88 (ākāsaṅ), 202; DhA IV.198. aor. "gaṅchi M I.126 (kittisaddo); J I.93. <-> See also abhhu & abbhuta.

Abbhuggata (pp. of abbhuggacchati) gone forth, gone out, risen D I.88 (kitti--saddo a., cp. DhA I.146: sadevaṅ lokaṅ ajjhottharitvā uggato), 107 (saddo); Sn p. 103 (kittisaddo).

Abbhuggamana (nt.--adj.) [fr. abbhuggacchati] going out over, rising over (c. acc.) PvA 65 (candaṅ nabhaṅ abbhuggamanaṅ; so read for T. abbhuggamānaṅ).

...
signs or things M III.118, 125; A II.130; IV.198; Miln 8; and in acchariya—abhutacitta—jāta dumbfounded & surprised J I.88; Dha IV.52; PvA 6, 50.

--dhamma mysterious phenomenon, something wonderful, supernormal; designation of one of the nine angas or divisions of the Buddhist Scriptures (see nava B 2) Vin III.8; M I.133; A II.103; III.86, 177; Pug 43; Miln 344; PvA 2, etc.

**Abbhuta**

Abbhuta (nt.) [= abbhuta1 in the sense of invoking strange powers in gambling, thus being under direct spell of the "unknown"] a bet, a wager, only in phrase abbhutan karoti (sahassa) 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 sahassehi abbhutan hotu J VI.193.

Abbhudāharati [abhi + ud + ā + harati] to bring towards, to fetch, to begin or introduce (a conversation) M II.132.

Abbhudireti [abhi + ud + īreti] to raise the voice, to utter Th 2, 402; DA I.61; Sdhp 514.


Abbhuddhunāti [abhi + ud + dhunāti] to shake very much Vv 649 (= adhikā uddhunāti VvA 278).

Abbhunnadita [pp. of abhi + ud + nadati] resounding, resonant Th 1, 1065).

Abbhunnamati [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 (kāya one's body); A II.245 (id.); D I.126 (patodalaṭṭhi; opp. apanāmeti to bend down).

Abbhuyyāta [pp. of abhbuuyāti] marched against, attacked Vin I.342; M II.124.

Abbhuyyāti [abhi + up + yāti of yā] to go against, to go against, to march (an army) against, to attack S I.82 (aor วยyāsi). -- pp. abbhuyyāta (q. v.).

Abbhusīyaka (adj.) [abhi + usūyā + ka] zealous, showing zeal, endeavouring in (→) Pgdp 101.

Abbhussakati & usukkati [abhi + ud + śva, see sakkati] to go out over, rise above (acc.), ascend, freq. in phrase ādicco nabhāja abhussakamāno M I.317 = S III.156 = It 20. -- See also S I.65; V.44; A I.242 (same simile); V.22 (id.).


Abbhusseti [abhi + ud + seti of śī] to rise; v. l. at Vv 6417 according to VvA 280: abbhuddayan (see abbhudeti) abhhusayan ti pi pāṭho.

Abbhetti [abhi + ā + i] to rehabilitate a bhikkhu who has been suspended for breach of rules Vin II.7 (abbhento), 33 (abbheyya); III.112 (abbutteti), 186 = IV.242 (abbhetabba) -- pp. abbhita (q. v.). See also abbhāna.

Abbhokāsa [abhi + 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 (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 Dhutaṅgas). 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).

Abbhokīṇa [pp. of abbhokirati] see abbokīṇa.

Abbhokirati [abhi + ava + kirati] to sprinkle over, to cover, bedeck Vv 59 (= abhi--okirati abhippakirati), 3511 (v. l. abbhuk°). Cp. abbhukkiritā & abbhokkiraṇa <-> pp. abbhokīṇa see under abbokīṇa.

Abbhokutika spelling at DhA IV.8 for abbhākuṭīka.


Abbhocchinna (besides abbocch°, q.v. under abbokiṇṇa) [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 see abbo°.

Aby° see avy°.

Abhabba (adj.) [a + bhavya. The Sk. abhavya has a different meaning] 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 (adj.) [a + bhaya] free from fear or danger, fearless, safe Dh 258. -- nt. abhayaṃ confidence, safety Dh 317, cp. DhA III.491. For further refs. see bhaya.

Abhī-- [prefix, Vedic abhi, which represents both Idg *ṃbhi, as in Gr. a)mfi/ around, Lat. ambi, amb round about, Oir. imb, Gall. ambi, Ohg. umbi, Ags. ymb, cp. also Vedic (Pāli) abhitaṇ on both sides; and Idg. *obhi, as in Lat. ob towards, against (cp. obsess, obstruct), Goth. bi, Ohg. Ags. bī = 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 sa-- it is the most frequent modification preflix 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 abhī--vi--ji (side by side with vi--ji), abhī--ā--khā (side by side with ā--khāh), abhī--anu--mud (side by side with anu--mud). In these latter cases abhī shows a purely deictic character corresponding to Ger. her--bei--kommen (for bei--kommen), E. fill up (for fill); e. g., abhātikkanta (= ati° C.), abbhātīta ("vorbei gegangen"), abhantara ("with--in", b--innen or "in here"), abhudāharati, abhipūreti ("fill up"), etc. (see also II. 1, c).

II. Lit. Meaning. -- 1. As single pref.: (a) against, to, on to, at--, viz., abhāthangata gone towards home, abhīhatthā striking at, ājīha think at, āmana thinking on, āmukha facing, turned towards, āyātī at--tack, ārūḥati ascend, ālāsa long for, āvadati ad--dress, āsapati ac--curse, āhata hit at. (b) out, over, all around: abhuddeti go out over, ākamatī exceed, ājīti off--spring, ājānāti know all over, ābhavati overcome, āvāḍhāti increase, āvutthā poured out or over, āsandeti make over--flow, āsiṅcati sprinkle over. (c) abhī 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.: abhīgajjati thunder on, ājānāti "er--kennen" ājāyati be--get, ātthaneti = āgajjati, ānadati "er tönen", ānandati approve of (cp. anerkennen), āpassati con--template, āramati indulge in, āropeti
honour, 'vuddha increased, 'saddahati believe in. -- 2. As base in compn. (2nd part of cpd.) abhi occurs only in combin. 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.: abhiki sam–abhiki (which is, however, of late occurrence and a peculiarity of later texts, and is still more freq. in BSk.: see under 'adhika 'adhika 'adhika 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 and anu, foll. verbs we find in P confused (cp. meanings: abhi = on to, towards; ati = up to and beyond; adhi = up to, towards, over; anu = along towards). Abhikirati -- 1. [Sk. abhikirati] to sprinkle or cover over: see abhiki Abhikankhanat Abhikankhati [abhi + kankhati] to desire after, long for, wish for S I.140, 198 (Nībbānañ). -- 2. As 1st part of a prep.–cpd. (as modification–pref.) in foll. combinations: abhi–ud (abhuddh–) ati, 'anu, 'ava, 'ā, 'ni, 'ppa, 'vi, 'sañ. 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°.

Abhikankhari [abhi + kankhari] to desire after, long for, wish for S I.140, 198 (Nībbānañ); J II.428; IV.10, 241; VvA 38, 283; ThA 244. -- pp. abhikankhitā. Cp. BSk. abhikkāñ, e. g. Jtm. p. 221.


Abhikankhita [pp. of abhikankhita] desired, wished, longed for VvA 201 (= abhijjhitā).

Abhikankhin (adj.) cp. wishing for, desireous (of —) Th 2, 360 (sītbhāva°).

Abhikinna [pp. of abhikirati] 1. strewn over with ( —), adorned, covered filled filled Pv II.112 (puppha°). -- 2. overwhelmed, overcome, crushed by ( —) It 89 (dukkh°; vv. ll. dukkha°). See all these s. v. and note that the contraction (assimilation before vowel) form of abhi is abbh°.

Abhikhiri -- 1. [Sk. abhikirati] to sprinkle or cover over: see abhikhīna 1. -- 2. [Sk. avakirati, cp. apakirītā] to overwhelm, destroy, put out, throw away, crush S I.54; Th 1, 598; 2, 447 (ger. 'kritūna, reading of C. for T. apa°, expld. by cha'detvā); Dh 25 ('kritati metri causa; āppa abhikirati = viddhañseti viñkiri Dha I.255; v. l. atikirati); J IV.121 ('kritati; āppa = viddhañseti C.); VI.541 (nandiyo m° abhiñare = abhikiranti abhikkamanti C.); Dha I.255 (inf. 'krituñ). -- pp. abhikhīna see abhikinna 2.

Abhikilati [abhi + kilati] to play (a game), to sport Miln 359 (kilañ).

Abhikujita [abhi + kujita, pp. of kuj] resounding (with the song of birds) Pv II.123 (cakkavāka°; so read for kujita). Cp. abhinnikujita.

Abhikkanta (adj.–n.) [pp. of abhikkamati, in sense of Sk. and also P. atikkamata] (a) (adj.) lit. gone forward, gone out, gone beyond. According to the traditional expln. preserved by Bdhgh. & Dhpp (see e. g. DA I.227 = KhA 114 = VvA 52) it is used in 4 applications: abhikkantasaddo khaya (+ pabbanīya KhA) sundar–ābhiri–ābhannumodanesu dissati. These are: 1. (lit.) gone away, passed, gone out, departed (+ nikkhanta, meaning khaya ”wane”), in phrase abhikkantāya rattiya at the waning of the night Vin I.26; D I.220; M I.142. 2. excellent, supreme (= sundara) Sn 1118 (”dassăvin having the most excellent knowledge = aggađassāvin etc. Nd2 76); usually in compar ’tara (+ paññatara) D I.62, 74, 216; A II.101; III.350 sq.; V.140, 207 sq.; DA I.171 (≈ atimanāpata). 3. pleasing, superb, extremely wonderful, as exclamation ’ñ repeated with bho (bhante), showing appreciation (= abbhannumodana) D I.85, 110, 234; Sn p. 15, 24, etc. freq. 4. surpassing, beautiful (always with
Abhikkama going forward, approach, going out Pv IV.12 (opp. paṭikkama going back); DhA III.124 (>paṭikkama).

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<-> muñ aor.); DhA III.124 (evāq ītabba evāq paṭikkamitabba thus to approach & thus to withdraw). -- pp. abhikka (q. v.).

Abhikkhaṇa1
Abhikkhaṇa1 (nt.) [fr. abhikkhanati] digging up of the ground M I.143.

Abhikkhaṇa2
Abhikkhaṇa2 (nt.) [abhikkha from ikṣ, cp. Sk. abhiṣṇa of which the contracted form is P. abhinha] only as acc. adv. ānā regularly, repeated, often Vv 2412 (= abhiṣhaṇ VvA 116); Pv II.84 (= abhiṣhaṇ bahuso PvA 107); Pug 31; DhA II.91.

Abhikkhanati [abhi + khaṇi] to dig up M I.142.

Abhikkhipati [abhi + khipati] to throw Dāvs III.60; cp. abhinnikhipati ibid. 12.

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. abhigajjīya thundering Cp. III.108. <-> (b) hum, chatter, twitter (of birds); see abhigajjin.

Abhigajan (adj.) [fr. abhigajjati] warbling, singing, chattering Th 1, 1108, 1136.

Abhigamanīya (adj.) [grd. of abhigacchati] to be approached, accessible PvA 9.


Abhīgītī [pp. of abhīgāyati, cp. giṭa] 1. sung for. Only in one phrase, gathābhīgītā, 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 (= abhirudā).

Abhīghāta [Sk. abhīghāta, abhi + ghāta] (a) striking, slaying, killing PvA 58 (daṇḍā), 283 (sakkhaṇa). <-> (b) impact, contact DhsA 312 (rūpa etc.).

Abhīcetasika (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. ābhīr at M I.33; A III.114; Vin V.136). See Dial. III.108.

Abhīceteti [abhi + ceteti] to intend, devise, have in mind J IV.310 (manasā pāpaṇa).


Abhīcchita (adj.) [abhi + icchita, cp. Sk. abhīśpita] desired J VI.445 (so read for abhījjīhita).
Abhijacca (adj.) [Sk. ābhijātya; abhi + jacca] of noble birth J V.120.

Abhijaneti occasional spelling for abhijāneta.


Abhijappana (nt.) [doubtful whether to jappati or to japati to mumble, to which belongs jappana in kaṇṇa° 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 (f.) [abstr. fr. abhijappati, cp. jappā] praying for, wishing, desire, longing Dhs 1059 = Nd2 taṇṇhā II.; Dhs 1136.


Abhijalati [abhi + jalati] to shine forth, ppr. anti resplendent PvA 189.

Abhijavati [abhi + javati] to be eager, active Sn 668.

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 (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 (adj.) [fr. abhijāti] belonging to ones birth or race, born of, being by birth; only in cpd. kanhābhijātika 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 (= kāḷaka--sabhāva C.).

Abhijātītā (f.) [abstr. fr. abhijāti] the fact of being born, descendency VvA 216.

Abhijāna (nt. or m?) [Sk. abhijñāna] recognition, remembrance, recollection Miln 78. See also abhiññā.

Abhijānātī [abhi + jānā, 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 1117 (dīṭṭhi Gotamassa na a.); J IV.142; Pv II.710 = II.103 (naabhijānāmi bhuttaṇa vā pītaṇa); Sdh 550; etc. -- Pot. abhijāneyya Nd2 78a, & abhijāṇṇa Sn 917, 1059 (= jāneyyāisi SnA 592); aor. abhaññāsi Sn p. 16. -- ppr. abhijāna S IV.19, 89; Sn 788 (= jānanto C.), 1114 (= jānanto Nd2 78b) abhijānitva DhA IV.233; abhiññāya S IV.16; V.392; Sn 534 (sabbadhammaṃ), 743 (jātiḥkhaṇayaḥ), 1115, 1148; It 91 (dhammaṁ), Dh 166 (atta--d--atthāḥ); freq. in phrase sayaṃ abhiññāyā 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 sayaṃ abhiññā D I.31 (+ sacchikatvā); S II.217; It 97 (v.l. for "abhijnāyā), in abhiññā--vosita 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 sabbañ abhiññāparāniññeyya S IV.29. -- grd. abhiññeyya S IV.29; Sn 558 (ṣa abhiññātaṇ known is the knowable); Nd2 s.v.; DhA IV.233. -- pp. abhiññāta (q. v.).
Abhijāyati [abhi + jāyati, Pass. of jan, but in sense of a Caus. = janeti] to beget, produce, effect, attain, in phrase akanhaḥ asukkaṇ Nibbāṇaḥ a. D III.251; A III.384 sq. At Sn 214 abhijāyati means "to behave, to be", cp. SnA 265 (abhijāyati = bhavati).

Abhijīgīṣati [abhi + jīgīṣati] to wish to overcome, to covet J VI.193 (= jintuṇ icchati C). Burmese scribes spell "jīgīṣati"; Th 1, 743 ("cheat"? Mrs Rh. D.; "vernichten" Neumann). See also abhijeti, and nijīgīṣanatā.

Abhijīghacchati [abhi + jighacchati] to be very hungry PvA 271.

Abhijīvanika (adj.) [abhi + jivana + ika] belonging to one's livelihood, forming one's living Vin I.187 (sippa).

Abhijīhanā (f.) [abhi + jīhanā of jeh to open ones mouth] strenuousness, exertion, strong endeavour J VI.373 (viriyakaraṇa C.).

Abhijeti [abhi + jayati] to win, acquire, conquer J VI.273 (ābhi° metri causā).

Abhijoteti [abhi + joteti] to make clear, explain, illuminate J V.339.

Abhijīvanakā (adj.) [a + bhijjana + ka, from bhid] not to be broken, not to be moved or changed, uninfluenced J II.170; DhA III.189.

Abhijījamāna (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 abhijjamāna 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.

Abhijjhā (f.) [fr. abhi + dhyāya, cp. Sk. abhidhyāna], covetousness, in meaning almost identical with lobha (cp. Dhs. trsl. 22) D I.70, 71 ("āya citaṇ pariṣodheta he cleanses his heart from coveting; abhijjhāya = abl.; cp. DA I.211 = abhijjhāto); M I.347 (id.); D III.49, 71 sq., 172, 230, 269; S IV.73, 104, 188, 322 (adj. vigatābhijjhā); 343 ("āyavipāka); A I.280; III.92; V.251 sq.; It 118; Nd1 98 (as one of the 4 käya--ganthā, q. v.); Nd2 taṇhā II.1; Pug 20, 59; Dhs 1136 ("kāyagantha"); Vbh 195, 244 (vagatasābhijjhā), 362, 364, 391; Nett 13; DhA A.23; PvA 103, 282; Sdhp 56, 69. -- Often combd with "domanassa covetousness & discontent, e. g. at D III.58, 77, 141, 221, 276; M I.340; III.2; A I.39, 298; II.30, 59, 220 (an° + avyapannacitto sammādiṭṭhiko at conclusion of sīla); V.92 sq., 163, 286 sq.; It 90, 91; Pug 39, 40.

Abhijjhātar see abhijjhitar.

Abhijjhāti [cp. abhidhyāti, abhi + jāyati; 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. abhijjhita.

Abhijjhāyatī [Sk. abhidhyāyatī, abhi + jāyati; see also abhijjhāti] to wish for, covet (c. acc.). Sn 301 (aor. abhijjhāyigṣu = abhipatatthayamāna jāhyinṣu Sn A 320).

(adj.) [cp. jāyin from jāyati; abhijjhālu with "alu for "agu which in its turn is for āyin. The B.Sk. form is abhidyālu, e. g. Divy 301, a curious reconstruction] covetous D I.139; III.82; S 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.
Abhijjhita v. l. at DhA IV.101 for ajjhiṭṭha.

Abhijjhita [pp. of abhijjhātī] coveted, J. VI.445; usually neg. an° not coveted, Vin I.287; Sn 40 (= anabhipatthita Sn A 85; cp. Nd2 38); Vv 474 (= na abhikankhita VvA 201).


Abhiññā (adj.) (usually --°) [Sk. abhiñña] knowing, possessed of knowledge, esp. higher or supernormal knowledge (abhiñṇā), intelligent; thus in chaḷabhiñña one who possesses the 6 abhiñṇās 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. abhiññātara S V.159 (read bhiyyo °bhiññātaro).

Abhiññā1

Abhiññā1 (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 (abhiñṇā), 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 Iddhi (S V.255). The contrary is three times stated; wrong--doing, priestly superstitions, and vain speculation do not conduce to abhiñṇā 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, Iddhi (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 abhiñṇās. 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 abhiñṇā'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 adv. chaḷabhiñṇā ("endowed with the 6 Apperceptions"). At S II.216 we have five, and at S V.282, 290 six abhiñṇā'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 abhiñṇā's.

Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of the 5th cent. A.D.), and in medieval and modern Pāli, abhiñṇā, 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 thought. See Nd1 108, 328 (expln. of nañña); Nd2 s. v. and N0. 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 abhiñṇa sacchikatvā and abhiñṇā--vosita see abhijñānti.

The late phrase yathα abhiñṇaṃ means 'as you please, according to liking, as you like', J V.365 (= yathādhippayaṃ yathārucīṃ C.). For abhiñṇā in the use of an adj. ('abhiñṇa) see abhiñṇa.

Abhiññā2

Abhiññā2 ger. of abhiññānti.


Abhiññeyya grd. of abhiññānti.
Abhiṭṭhāna (nt.) [abhi + ṭhāna, cp. abhitiṭṭhati; 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.

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Abhiṇṭha (adv.) [contracted form of abhikkhaṇṭha] repeatedly, continuous, often M I.442 ("āpattika a habitual offender), 446 ("kāraṇa continuous practice"); Sn 335 ("sānyāsa continuous living together"); J I.190; Pug 32; DhA II.239; VvA 116 (= abhikkhaṇṭha), 207, 332; PvA 107 (= abhikkhaṇṭha). Cp. abhiṇṭhaso.

Abhiṇṭha (adv.) [adv. case fr. abhiṇṭha; cp. bahuso = Sk. bahuśah] always, ever S I.194; Th 1, 25; Sn 559, 560, 998.

Abhitakketi [abhi + takketi] to search for Dāvas V.4.

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 [abhi + tāpa] extreme heat, glow; adj. very hot Vin III.83 (sīsa° sunstroke); M I.507 (mahā° very hot); Miln 67 (mahābhītāpatara much hotter); Pv IV.18 (mahā°, of niraya).

Abhitālita [abhi + tālita fr. tāleti] hammered to pieces, beaten, struck Vism 231 (muggara°).

Abhibhitiṣṭha (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 (= samipe VvA 275).

Abhitoseti [abhi + toseti] to please thoroughly, to satisfy, gratify Sn 709 (= atīva toseti Sn A 496).


Abhittharati [abhi + tarati2, evidently wrong for abhittarati] to make haste Dh 116 (= turitaturita āghasīghaṅkaroti DhA III.4).

Abhitthavati [abhi + thavati] to praise J I.89; III.531; Dāvs III.23; DhA I.77; PvA 22; cp. abhitthunati.

Abhitthavana (nt.) [fr. prec.] praise Th A 74.

Abhitthunati [abhi + thunati; cp. abhitthavati] to praise J I.17 (aor abhitthunisṣu); cp. thunati 2. -- pp. "tthuta DhA I.88.

Abhida1

Abhida1 (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 (abhija or abhīta
"fearless"?) or does abhida represent Vedic abhidyu heavenly?

Abhida2

Abhida2 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.

Abhidassana (nt.) [abh + dassana] sight, appearance, show J VI.193.

Abhideyya in sabba° at PvA 78 is with v. l. BB to be read sabbapātheyyañ.

Abhidosa (°--) the evening before, last night; "kālakata M I.170 = J I.81; "gata gone last night J VI.386 (= hiyyo paṭhama--yāme C.).

Abhidosika belonging to last night (of gruel) Vin III.15; Miln 291. See ābhi°.

Abhiddavati [abh + dru, cp. dava2] to rush on, to assail Mhv 6, 5; Dāvs III.47.

Abhidhamati [abh + dhamati, cp. Sk. abhi° & api--dhamati] blow on or at A I.257.

Abhidhamma [abh + 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 abhinivaya, D III.267; M I.272. -- 2. (only in the Chronicles and Commentaries) name of the Third Pitaka, 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 see ābhidhammika.


Abhidhāyin (adj.) [abh + dhāyin fr. dhā]" putting on", designing, calling, meaning Pgdp 98.

Abhidhāreti [abh + dhāretri] to hold aloft J I.34 = Bu IV.1.

Abhidhāvati [abh + dhāvati] to run towards, to rush about, rush on, hasten Vin II.195; S I.209; J II.217; III.83; DhA IV.23.


Abhinandati [abh + nandati] to rejoice at, find pleasure in (acc.), approve of, be pleased or delighted with (acc.) D I.46 (bhāsitañ), 55 (id.), 158, 223; M I.109, 458; S I.32 (annañ), 57, 14, (cakkhuñ, rūpe etc.); A IV.411; Th 1, 606; Dh 75, 219; Sn 1054, 1057, 1111; Nd2 82; Miln 25; DA I.160; DhA III.194 (aor. abhinandi, opp. paṭikkosi) VvA 65 (vacanañ). -- pp.
abhinandita (q. v.). <.-> Often in combn. with abhivadati (q. v.).

Abhinandana (nt.) & °ā (f.) [fr. abhinandati, cp. nandanā], pleasure, delight, enjoyment D I.244; M I.498; J IV.397.

Abhinandita [pp. of abhinandati] only in an° not enjoyed, not (being) an object of pleasure S IV.213 = It 38; S V. 319.

Abhinandin (adj.) [fr. abhinandati, cp. nandin] rejoicing at, finding pleasure in (loc. or --°), enjoying A II.54 (piyarūpa); esp. freq. in phrase (taṇhā) tatrābhinandinī finding its pleasure in this or that [cp. B.Sk. trśṇā tatra--tatrābhinandinī M Vastu III.332] Vin I.10; S V.421; Ps II.147; Nett 72, etc.

Abhinamati [abhi + namati] to bend. -- pp. abhinata (q.v.).

Abhinayā [abhi + naya] a dramatic representation VvA 209 (sākhāzie).

Abhinava (adj.) [abhi + nava] quite young, new or fresh Vin III.337; J II.143 (devaputta), 435 (so read for accuṇha in expln of paccaggha; v.v. ll. abbhunā & abhinā); ThA 201 (ṣobba = abhiṣobba); Pva 40 ("saṇṭhāna"), 87 (= paccaggha) 155.

Abhinādita [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).

Abhinikkujīta (adj.) [abhi + nikujīta] resounding with, full of the noise of (birds) J V.232 (of the barking of a dog), 304 (of the cuckoo); so read for "kuṇjita T.). Cp. abhikujīta.

Abhinikkhamati [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 abhinikkhamītā kāsāya--vattho huttvā Sn A 117).

Abhinikkhamana (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 [abhi + nikkhipati] to lay down, put down Davs III.12, 60.


Abhiniggaṇhāti [abhi + niggaṇhāti] to hold back, restrain, prevent, prohibit; always in combn. with abhinipplīti M I.120; A V.230. -- Cp. abhiniggaṇhanā.

Abhinindriya [vv. ll. at all passages for ahīnindriya] doubtful meaning. The other is expld by Bhūgh at DA I.120 as paripuṇṇā; and at 222 as avikā--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 "abhīnindriya; We should read ahīn° throughout D I.34, 77, 186, 195. II.13; M II.18; III.121; Nd2 under pucchā (only ahīn°).

Abhininnāmeti [abhi + ninnāmeti cp. BSk. abhinirnāmayati Lal. V. 439] to bend towards, to turn or direct to D I.76 (cittañ ṇāna--dassanāya); M I.234; S I.123; IV.178; Pug 60.

Abhinipajjati [abhi + nipajjati] to lie down on Vin IV.273 (+ abhinisidati); A IV.188 (in = acc. + abhinisidati); Pug 67 (id.).

Abhinipatati [abhi + nipatati] to rush on (to) J II.8.
Abhinipāta (--matta) destroying, hurting (?) at Vbh 321 is expld. by āpātha--matta [cp. Divy 125 śastraḥbhinipāta splitting open or cutting with a knife].

Abhinipātana (nt.) [fr. abhi--ni--pāteti in dāṇḍa--sattha° attacking with stick or knife Nd2 5. Q4.


Abhinipuṇa (adj.) [abhi + nipuṇa] very thorough, very clever D III.167.


Abhinippata at J VI.36 is to be read abhinippanna (so v. l. BB.).

Abhinipatta at Dhs 1035, 1036 is to be read abhinibbatta.

Abhinippanna (& ʰnipphanna) [abhi + nippanna, pp. of ʰnippajjati] produced, effected, accomplished D II.223 (siloka); J VI.36 (so read for abhinippata); Miln 8 (pph.).

Abhinippilāna (f.) [abstr. to abhinippiṇeti, cp. nippilaṇa] pressing, squeezing, taking hold of Vin III.121 (+ abhiniggaṇḍanā).

Abhinippiṇeti [abhi + nippiṇeti] to squeeze, crush, subdue Vism 399; often in combn. with abhiniggaṇḍatī M I. 120; A V.230.

Abhinipphatti (f.) [abhi + nipphatti] production, effecting D II.283 (v. l. ʰnibbatti).

Abhinipphādeti [abhi + nipphādeti] to bring into existence, produce, effect, work, perform D I.78 (bhājana--vikatī); Vin II.183 (iddhi°); S V.156, 255; Miln 39.

Abhinibbatta [abhi + nibbatta, pp. of abhinibbattati] reproduced, re-born A IV.40, 401; Nd2 256 (nibbatta abhi° pāṭubhūta); Dhs 1035, 1036 (so read for ʰnippatta); VvA 9 (puṇṇānubhāva° by the power of merit).

Abhinibbattati [abhi + nibbattati] to become, to be reproduced, to result Pug 51. -- pp. abhinibbatta. -- Cp. B.Sk. wrongly abhinivartate.

Abhinibbatti (f.) [abhi + nibbatti] becoming, birth, rebirth, D I.229; II.283 (v. l. for abhinipphatti) S II.65 (punabhāva°), 101 (id.); IV.14, 215; A V.121; Pva 35.

Abhinibbatteti [abhi + nibbatteti, caus. of ʰnibbattati] to produce, cause, cause to become S III.152; A V.47; Nd2 under ḳāṇeti.

Abhinibbijjati [either Med. fr. nibbindati of vid for ʰnirvidyate (see nibbindati B), or secondary formation fr. ger. nibbiṣaja. Reading however not beyond all doubt] to be disgusted with, to avoid, shun, turn away from Sn 281 (T. abhinibbijjāyāṭha, v. l. BB° nibbijjīyāṭha & ʰnibbijjīyāṭha, SnA expls. by vivajjeyāṭha mā bhajeyāṭha; v. l. BB. abhinippajjīyā) = A IV.172 (T. abhinibbijjāyāṭha, vv. l. ʰnibbijjeyāṭha & ʰnibbijjāyāṭha); ger. abhinibbijja Th 2, 84.

Abhinibbijjhathi [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 (f.) [abhi + nibbidā; confused with abhinibbidhā] disgust with the world, taedium Nett 61 (taken as abhinibbidhā, according to expln. as "padālanā--paññatti avijjāṇḍa--kosāṇa"), 98 (so MSS, but C. abhinibbidhā).

Abhinibbuta (adj.) [abhi + nibbuta] perfectly cooled, calmed, serene, esp. in two phrases, viz. diṭṭha dhāmm'a bhīnibbuta A I.142 = M III.187; Sn 1087; Nd2 83, and abhinibbutatta of cooled mind Sn 343 (= apanīyhamāna--citta SnA 347), 456, 469, 783. Also at Sdh. 35.

Abhinibbhidā (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 abhinibbijhati, cp. B.Sk. abhinirbheda M Vastu I.272, which is wrongly referred to bhīd 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.

Abhinimantatā (f.) [abstr. to abhinimanteti] speaking to, adressing, invitation M I.331.

Abhinimanteti [abhi + nimanteti] to invite to (c. instr.), to offer to D I.61 (āsanena).

Abhinimmadana (nt.) [abhi + nimmadana] crushing, subduing, levelling out M III.132; A IV.189 sq.


Abhinimminati [abhi + nimminati, cp. BSk. abhinirmāti Jtm 32; abhinirminoti Divy 251; abhinirmimite Divy 166] to create (by magic), produce, shape, make S III.152 (rupa); A I.279 (olārika attabhāva); Nd2 under pucchāna (rupa manomaya); VvA 16 (mahanta hatthi--rāja--vaṇṇa). -- pp. abhinimmita (q. v.).

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.

Abhiniropieti [abhi + niropieti] to implant, fix into (one's mind), inculcate Nett 33.

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 [abhi + ni + vassati fr. vṛṣ] lit. to pour out in abundance, fig. to produce in plenty. Cp I.103 (kalyāṇe good deeds).

Abhinivittha (adj.) [abhi + nivittha, pp. of abhi--nivisati] "settled in", attached to, clinging on Nd2 152 (gahita parāmaṇa a.); PvA 267 (= ajjhāsita Pv IV.84).

Abhinivisati [abhi + nivisati] to cling to, adhere to, be attached to Nd1 308, 309 (parāmasati +). -- pp. abhinivittha; cp. also 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 (sānyojana° IV.50; A III.363 (paṭhavī, adj.); Nd2 227 (gāha parāmasa +); Pug 22; Vbh 145; Dhs 381, 1003, 1099; Nett 28; PvA 252 (micchi°), 267 (tañhā); Sdh. 71. -- Often combd. with adhiṭṭhāna e. g. S II.17; Nd2 176, and in phrase ida--sacc abhinivesa adherence to one's dogmas, as one of the 4 Ties: see kāyagantha and cp. Cpd. 171 n. 5.

Abhinisādāti [abhi + nisādāti] to sit down by or on (acc.), always combd. with abhinipajjati Vin III.29; IV.273; A V.188; Pug 67.
Abhinissaṭṭa (pp.) [abhi + nissaṭṭa] escaped Th 1, 1089.


Abhinīṇa (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° "foredone with cramping pains" Mrs. Rk. D.); Pug 29; Miln 362.


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Abhinīla (adj.) [abhi + nīla] 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--padma--netra]; Th 2, 257 (nettā ahesuṣ abbinīla--m--āyatā).

Abhinīhanati [abhi + nis + han, cp. Sk. nirhanti] to drive away, put away, destroy, remove, avoid M I.119 (in phrase āṇiŋ a. abhinīharati abhinivajjeti).

Abhinīhāra [abhi + nīhāra, to abhinīharati; cp. BSk. sarīra abhinīhāra taking (the body) out to burial, lit. meaning, see note on abhinīharatī 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 (adj.) [fr. abhipatti] one who has attained, attaining (--°), getting possession of S I.200 (devakañña°).

Abhipatthita (pp.) [fr. abhipattheti] hoped, wished, longed for Miln 383; SnA 85.

Abhipattheti [abhi + pattheti] to hope for, long for, wish for Kh VIII.10; SnA 320; DhA I.30. -- pp. abhipatthita (q. v.).

Abhipassati [abhi + pattheti] to have regard for, look for, strive after A I.147 (Nibbāna°); III.75; Sn 896 (khema°), 1070 (rattamahā°) Nd1 308; Nd2 428; J VI.370.

Abhipāteti [abhi + pāteti] to make fall, to bring to fall, to throw J II.91 (kaṇḍaṇā).

Abhipārūta (adj.) [abhi + pāruta, pp. of abhipārūpatī] dressed Miln 222.


Abhipiḷita (pp.) [fr. abhipiḷati] crushed, squeezed Sdhp 278, 279.

Abhipiḷeti [abhi + pīḷeti] to crush, squeeze Miln 166. <--> pp. abhipiḷīta (q. v.).

Abhipucchatī [abhi + pucchatī] Sk. abhipucchati to ask J IV.18.

Abhipūreti [abhi + pūreti] to fill (up) Miln 238; Dāvs III. 60 (paṇṣūhi).


Abhippakirati [abhi + pakirati] to strewn over, to cover (completely) D II.137 (pupphāni Tathāgatassa sarīraṃ okiranti
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 [abhi + palambati] to hang down M III. 164 (olambati ajjholambati a.).

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 ściṣu poured down). -- pp. abhippavutta.

Abhippavutta (pp.) [fr. abhippavassati] having rained, poured, fallen; trs. S V.51 (bandhanāni meghena ćiṇi) = A V.127; intrs. M II.117 (mahāmegho ो there has been a cloudburst).

Abhippasanna (adj.) [pp. of abhippasati, 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 (sānaṇ, 142 (id.). Cp. vippasanna in same meaning.

Abhippasāda [abhi + pasāda, cp. BSk. abhiprasāda Av. Ś 12 (cittasya°) & vippasāda faith, belief, reliance, trust Dhs 12 ("sense of assurance" trsl., + saddhā), 25, 96, 288; PvA 223.

Abhippasatī [abhi + pasatī] to have faith in D I.211 (fut. issati). -- pp. abhippasanna; Caus. abhippasatī.

Abhippaharaṇa (nt.) [abhi + paharaṇa] attacking, fighting, as adj. f. ściṇi fighting, Ep. of Mārassa senā, the army of M. Sn 439 (kaṇhassa° the fighting army of k. = sanaṇabrāhmaṇaṇaṇi nippothani antarāyakāri SnA 390).

Abhibyāpeti [abhi + vyāpeti, cp. Sk. vyāpnoti, vi + āp] to pervade Miln 251.

Abhibhakkhayati [abhi + bhakkhayati] to eat (of animals) Vin II.201 (bhinko pankaṇa°).


Abhibhavati [abhi + bhavati] to overcome, master, be lord over, vanquish, conquer S I.18, 32, 121 (maranṇa°); IV. 71 (rāgadose), 117 (kodhaṇa), 246, 249 (sāmiκaṇa); J I.56, 280; PvA 94 (= baliyati, vaddhati). -- fut. abhihessati see abhihāreti 4. -- ger. abhihuyya Vin I.294; Dh 328; It 41 (māraṇa sandeṇaṇa); Sn 45, 72 (cārin), 1097, Nd2 85 (= abhibhavītva ajhottharītva, pariyādihitvā); and abhibhavītva PvA 113 (= pasayaṇa), 136. -- grd. abhibhāvitaṇa to be overcome PvA 57. -- Pass. ppr. abhibhāyamāna being overcome (by) PvA 80, 103. -- pp. abhibhūta (q. v.).


Abhibhavaniyātā (f.) [abstr. fr. abhibhavaniya, grd. of abhibhavati] as an° invincibility PvA 117.

Abhibhāyatana (nt.) [abhibhū + āyatana] position of a master or lord, station of mastery. The traditional account of these gives 8 stations or stages of mastery over the senses (see Dial. II.118; Exp. I.252), detailed identically at all the foll.
passages, viz. D II.110; III.260 (& 287); M II.13; A I.40; IV.305, 348; V.61. Mentioned only at S IV.77 (6 stations); Ps I.5; Nd2 466 (as an accomplishment of the Bhagavant); Dhs 247.

Abhibhāsana (nt.) [abhi + bhāsana fr. bhās] enlightenment or delight ('light & delight' trsl.) Th 1, 613 (= tosana C.).

Abhibhū (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 anabhībhu aṇṇadatthaduṣa 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 (= abhibhavitvā ṭhito jetṭhakko ham asmīti).

Abhibhūta [pp. of abhibhavati] overpowered, overwhelmed, vanquished D I.121; S I.137 (jāti--jarā°); II.228 (lābhasakkāra--silokena); A I.202 (pāpakhehi dhammehi); J I.189; PvA 14, 41 (= pareta), 60 (= upagata), 68, 77, 80 (= pareta). Often neg. an° unconquered, e. g. Sn 934; Ndi 400; & see phrase under abhibhū.


Abhimāṇita (pp. --°) [abhi + maṇitā] adorned, embellished, beautified Miln 361; Sdhp 17.

Abhimata (adj.) [BSk. abhimata, e. g. Jtm 211; pp. of abhimanyate] desired, wished for; agreeable, pleasant C. on Th 1, 91.

Abhimatthati (°eti) & mantheti [abhi + math or manth, cp. nimmatheti] 1. to cleave, cut; to crush, destroy M I.243 (sikharena muddhānag °mantheti); S I.127; Dh 161 (v. l. °nth°); J IV.457 (matthako sikharena °mattiyamāno); DhA III.152 (= kantati viddha°seti). -- 2. to rub, to produce by friction (esp. fire, āgni°; cp. Vedic āgni°nirmanthati) M I.240.

Abhimaddati [Sk. abhimardati & mṛdnāti; abhi + mṛd] to crush Sn 1101, cp. Nd2 86.

Abhimaṇpa (adj.) [abhi + manāpa] very pleasing VvA 53 (where id. p. at PvA 71 has ati-manāpa).

Abhimantheti see abhimatthati.


Abhimukha (adj.) [abhi + mukha] facing, turned towards, approaching J II.3 (°āhēsu°met each other). Usually --° turned to, going to, inclined towards D I.50 (puratthā°); J I.203 (devaloka°), 223 (varaṇa--rukkha°); II.3 (nagarā°), 416 (Jetavana°); DhA I.170 (tad°); II.89 (nagarā°); PvA 3 (kāma°, opp. vimukha), 74 (uyyāna°). -- nt. °adv. to, towards J I.263 (mattā--vāraṇē); PvA 4 (āghātana°, may here be taken as pred. adj.); DhA III.310 (uttarā°).

Abhiyacati [abhi + yācati] to ask, beg, entreat Sn 1101, cp. Nd2 86.

Abhiyāti [Vedic abhiyāti in same meaning; abhi_yā] to go against (in a hostile manner, to attack (c. acc.) S I.216 (aor. abhiyāṣṇu, v. l. SS abhiyāṣṇu); DhA III.310 (aor. abhiyāṣi as v. l. for T. reading pāyāṣi; the id. p. VvA 68 reads pāyāṣi with v. l. upāyāṣi).

Abhiyujhati [abhi + yujhati from yudh] to contend, quarrel with J I.342.
Abhiyuñjati [abhi + yuj] to accuse, charge; intrs. fall to one's share Vin III.50; IV.304.


Abhiyobhana (nt.) [abhi + yobhana] much youthfulness, early or tender youth Th 2, 258 (= abhinavayobbanakāla ThA 211).


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°); Pv A 54 (puññakamma°), 61 (satibhavana°), 105 (dānādipuñña°).


Abhirati (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 (adj.) [abhi + ratta] very J V.156; fig. very much excited or affected with (--) Sn 891 (sandīṭhirāgena a.).


Abhiraddhi (f.) [fr. abhiraddha] only in neg. an° displeasure, dislike, discontent A I.79; DA I.52 (= kopasso etañ adhvacaṇañ).

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; DhA I.119; Pv A 3, 61, 145. -- ppr. act. abhiranto only as nt. °ñ in adv. phrase yathābhirantañ 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. abhiramamāna J III.188, Pv A 162. -- pp. abhirata (q. v.). -- 2nd Caus. abhiramāpeti (q. v.).

Abhiramana (nt.) [fr. abhiramati] sporting, dallying, amusing oneself PvA 16.

Abhiramāpana (nt.) [fr. abhiramāpeti, Caus2 of abhiramati] causing pleasure to (acc.), being a source of pleasure, making happy M III.132 (gāmante).

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 [abhi + ravati] to shout out Bu II.90 = J I.18 (V.99)

Abhirādhita [pp. of abhirādheti] having succeeded in, fallen to one's share, attained Th 1, 259.


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 abhirācocayi VvA 282); J I.421; III.386 (= paritosesi C.). -- pp. abhirādhita.
Abhiruci (f.) [Skt. abhiruci, fr. abhi + ruc] delight, longing, pleasure, satisfaction PvA 168 (= ajjhāsaya).


Abhiruda (adj. --°) [Skt. abhiruta] resounding with (the cries of animals, esp. the song of birds), full of the sound of (birds) Th I, 1062 (kuñjara°); J IV.466 (adāsakunta°); V.304 (mayūra--koṇca°); VI.172 (id., = upaṅgī C.); 272 (sakunta°; = abhiṅgīta C.), 483 (mayūra--koṇca°), 539; P II.123 (haṅsa--koṇca°; = abhinādita PvA 157). -- The form abhiruta occurs at Th I, 49.

Abhirūpa (adj.) [abhi + rūpa] of perfect form, (very), handsome, beautiful, lovely Sn 410 (= dassaniya angapaccanga SnA 383); J I.207; Pug 52; DA I.281 (= aṁñehi manussehi adhikāra); VV 53; PVA 61 (= abhikkanta). Occurs in the idiomatic phrase denoting the characteristics of true beauty abhirūpa dassanīya pāsādika (+ paramāya vanṇa--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 [pp. of abhirūhati] mounted, gone up to, ascended J V.217; DhA I.103.

Abhirūhati (abhiruhati) [abhi + ruh] to ascend, mount, climb; to go on or in to (c. acc.) Dh 321; Th I, 271; J I.259; II.388; III.220; IV.138 (navaṅ); VI.272 (peculiar aor. °rucci with abhi metri causa; = abhirūhi C.); DA I.253. -- ger. abhiruyha J III.189; PVA 75, 152 (as v. l.; T. has °ruyhitva), 271 (nāvaṅ), & abhirūhitvā J I.50 (pabbataṅ) II.128.

Abhirūhana (nt.) [BSk. rūhana, e. g. M Vastu II.289] climbing, ascending, climb Miln 356.

Abhiruceti [abhi + raceti, Caus. of ruc] 1. to like, to find delight in (acc.), to desire, long for J III.192; V.222 (= raceti); Vv 6423 (vataṅ abhirucayi = abhiruceti ruccitvā pūresi ti attho; abhirucayi ti pi pāṭho; sādhesi nipphādesi 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.

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.; = pūjaṅkāresi VvA 172), 604 (= pūjesi VvA 253); Dāvs V.19.

Abhilakkhita (adj.) [Sk. abhilakṣita in diff. meaning; pp. of abhi + laks] fixed, designed, inaugurated, marked by auspices J IV.1; DA I.18.

Abhilakkhitatta (nt.) [abstr. fr. abhilakkhita] having signs or marks, being characterised, characteristics DhsA 62.

Abhirūpa 
Abhirūlha 
Abhirūhati 
Abhirūhana 
Abhiruceti 
Abhiropeti 
Abhilakkhita 
Abhilakkhitatta 
Abhilambiti 
Abhilambita 
Abhilāpa
Brethren 376 n. 1); Dhs 1306 = Nd2 34 (as exegesis or paraphrase of adhivacana, combd. with vyañjana & trsl. by Mrs. Rh. D. as "a distinctive mark of discourse"); DA I.20, 23, 281; DhsA 51.

Abhilāśa [Sk. abhilāśa, abhi + las] desire, wish, longings PvA 154.

Abhilekheti [Caus. of abhi + likh] to cause to be inscribed Dāvs V.67 (cāritta--lekhaṇa ṣlekhayi).

Abhilepana (nt.) [abhi + lepana] "smearing over", stain, pollution Sn 1032, 1033 = Nett 10, 11 (see Nd2 88 = laggana "sticking to", bandhana, upakilesa).

Abhivagga [abhi + vagga] great mass (?), superior force (?), only in phrase sena omaddati to crush with sup. force or overpower M I.87 = Nd2 1996.

Abhivañcana (nt.) [abhi + vañc] deceit, fraud Dāvs III.64.

Abhivaṭṭa (pp. of abhivassati, see also abhivuṭṭha) rained upon Dh 335 (gloss vāṭṭha; cp. DhA IV.45); Miln 176, 197, 286. -- Note. Andersen P. R. prefers reading abhivaddhata at Dh 335 "the abounding Bīraṇa grass").

Abhivaddhata [Vedic abhivardhati, abhi + vṛdh] 1. to increase (intrs.) D I.113, 195 (opp. hāyatī); M II.225; A III.46 (bhoga a.); Dh 24; Miln 374; PvA 8, 133; Sdhp 288, 523. -- 2. to grow over or beyond, to outgrow J III.399 (vānaspātī). -- pp. abhivuddha & vuddha (q.v.).

Abhivaddhana (adj.--nt.) [fr. abhivaddhata] increasing (trs.), augmenting; f. vŚ Sdhp 68.

Abhivaddhi (f.) [cp. Sk. abhivṛddhi, fr. abhi + vṛdh] increase, growth Miln 94. -- See also abhivuddhi.


Abhivaddati [abhi + vadatī] 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 + vandatī] to salute respectfully, to honour, greet; grd. vānditiya Miln 227.

Abhivassaka (adj.) [fr. abhivassati] raining, fig. shedding, pouring out, yielding VvA 38 (puppha).

Abhivassati [abhi + vassati from vṛṣ] to rain, shed rain, pour; fig. rain down, pour out, shed D III.160 (abhivassatā metri causa); A III.34; Th 1, 985; J I.18 (V.100; puppha a. stream down); cp. III.106; Miln 132, 411. <--> pp. abhivatā & abhivuṭṭha (q. v.). -- Caus. II. abhivassāpeti to cause (the sky to) rain Miln 132.

Abhivassin (adj.) = abhivassaka It 64, 65 (sabbattha).

Abhivādana (nt.) [fr. abhivādetī] respectful greeting, salutation, giving welcome, showing respect or devotion A II.180; IV.130, 276; J I.81, 82, 218; Dh 109 (śilin of devout character, cp. DhA II.239); VvA 24; Sdhp 549 (śilā).

Abhivādetī [Caus. of abhivadati] to salute, greet, welcome, honour Vin II.208 sq.; D I.61; A III.223; IV.173; Vv 15 (abhivādaṇṇī aor. = abhivādanaṇṇī kāresiṇṇī vandī VvA 24); Miln 162. Often in combn with padakkhaṇṇa karoti in sense of to bid goodbye, to say adieu, farewell, e.g. D I.89, 125, 225; Sn 1010. -- Caus. II. abhivādāpeti to cause some one to salute, to
make welcome Vin II.208 (‘etabba).

Abhivāyati [abhī + vāyati; cp. Sk. abhīvāti] to blow through, to pervade Miln 385.

Abhivāreti [abhī + vāreti, Caus. of vṛ] to hold back, refuse, deny J V.325 (= nivāreti C.).

Abhivāheti [abhī + vāheti, Caus. of vah] to remove, to put away Bu X.5.

Abhivijayati (& vijināti) [abhī + vijayati] to overpower, to conquer. Of ṭjayati the ger. ṭjya at D I.89, 134; II.16. Of ṭjināti the pres. 3rd pl. ṭjini at Miln 39; the ger. ṭjinivatā at M I.253; Pug 66.

Abhivināpeti [abhī + viṁṇāpeti] to turn somebody's mind on (c. acc.), to induce somebody (dat.) to (acc.) Vin III.18 (purāṇadutiṣṭikāya methuṇaṇ dhammaṇ abhivināpesī).

Abhivitarati [abhī + 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 [abhī + 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 [abhī + vindati] to find, get, obtain Sn 460 (= labhati adhigacchati SnA 405).

Abhivisittha (adj.) [abhī + visiṭṭha] most excellent, very distinguished DA I.99, 313.

Abhivissajjati [abhī + vissajjati] to send out, send forth, deal out, give D III.160.

Abhivisattha [abhī + vissattha, pp. of abhivissasati, Sk. abhiviśvasta] confided in, taken into confidence M II.52 (v. l. ṭviṣaṭṭha).

Abhivutttha [pp. of abhivassati, see also abhivaṭṭa] poured out or over, shed out (of water or rain) Th 1, 1065; Dh 335 (gloss); PvA 29.

Abhivuddha [pp. of abhivaddhati, see also ṭvuddha] increased, enriched PvA 150.

Abhivuddha [pp. of abhivaddhati, see also ṭvuddha] grown up Miln 361.

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 [abhī + Caus. of vid] 1. to make known, to communicate Dāvs V.2, 11. -- 2. to know J VI.175 (= jānāti C.).

Abhivihacca [ger. of abhi + vihānati] 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 see abhibyāpeti.

Abhisañvisati [abhī + sañvisati]. Only in abhisāpvisseyyagatā (or--bhastaṇ or--santuṇ) Th 2, 466 a compound of doubtful derivation and meaning. Mrs. Rh. D., following Dhammapāla (p. 283) 'a bag of skin with carrion filled'.

Abhisajaranā (f.) [? abhisaṅgati] is doubtful reading at Vv 6410; meaning "neighing" (of horses) VvA 272, 279.

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 (& §khāreti in Pot.) [abhi + sankharoti] to prepare, do, perform, work. get up Vin I.16 (iddho abhisankhāraṃ §khāreyya); D I.184 (id.); S II.40; III.87, 92; IV.132, 290; V.449; A I.201; Sn 984 (ger. ॐitvā: having got up this curse, cp. SnA 582); PvA 56 (iddho abhisankhāraṃ), 172 (id.), 212 (id.). -- pp. abhisankhata (q. v.).

Abhisankhāra [abhi + sankhāra] 1. putting forth, performance, doing, working, practice: only in two combns., viz. (a) gāmiya (or gāmika) a heathenish practice Vin I.233; A IV.180, & (b) iddhā (iddha) 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 (anā); Nd1 334, 442; Nd2 s. v.; Vbh 135 (puṇṇā etc.), 340; DhśA 357 ("viṇṇāna "storing intellect" Dhs trsl. 262).

Abhisankhārika (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 [abhi + sankhipati] to throw together, heap together, concentrate Vbh 1 sq., 82 sq., 216 sq., 400; Miln 46.

Abhisanga [fr. abhi + sañj, cp. abhisajjati & Sk. abhisanga] Q sticking to, cleaving to, adherence to J V.6; Nett 110, 112; DhśA 129 ("hetuka dukkha") 249 ("rasa").

Abhisangin (adj.) [fr. abhisanga] cleaving to (--) Sdhp 566.

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. abhiṣajyate kupyati vyāpadyate. Av. Ś I.286); V.175 (= kopeti C.); Dh 408 (abhisaje Pot. = kujjhāpana--vasena laggapeyya DhśA IV.182); Pug 30, 36. <-> See also abhisajjana & abhisajjanā.


Abhisaṅcetayita [pp. of abhisaṅceteti] raised into consciousness, thought out, intended, planned M I.350; S II. 65; IV.132; A V.343.

Abhisaṅceteti [abhi + saṅceteti or "cinteti] to bring to consciousness, think out, devise, plan S II.82. -- pp. abhisaṅcetayita (q. v.).
Abhisaññā (f.). Only in the compound abhi--saññā--niruddha 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--niruddha.

Abhisaññūhati [abhi + saññūhati, i. e. saññ--ni--ūhati] to heap up, concentrate Vbh 1, 2, 82 sq.; 216 sq., 400; Miln 46. Cp. abhisankhipati.

Abhaśatis [abhi + saññūhati, i. e. saññ--ni--ūhati] to heap up, concentrate Vbh 1, 2, 82 sq.; 216 sq., 400; Miln 46. Cp. abhisankhipati.

Abhisattva [pp. of abhisapati, cp. Sk. abhīśapta, fr. abhi + śap] cursed, accursed, railed at, reviled J III.460; V.71; SnA 364 (= akkuṭṭha); VvA 335.

Abhisattha [pp. of abhisapati, cp. Sk. abhīśapati] 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.

Abhisaddāhāti [abhi + saddāhāti, cp. Sk. abhiśradhāti, 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 = paṭīneyya PvA 226"); Nett 11; Miln 258; PvA 26; Dāvs III.58.

Abhisandahāti [abhi + sandahāti of sañ + dhā] to put together, to make ready Th 1, 151; ger. abhisandāhya in sense of a prep. = on account of, because of J II.386 (= paṭicca C.).

Abhisandeti [abhi + sandeti, Caus. of syad] to make overflow, to make full, fill, pervade D I.73, 74.

Abhisampi [abhi + sandati = abhi + syand, cp. Sk. abhisamma] to have faith in, believe in (c. acc.), believe S V.226; Th 1, 785; Pv IV.113, 125 ("saddheyya = paṭīneyya PvA 226"); Nett 11; Miln 258; PvA 26; Dāvs III.58.

Abhisampata [abhi + santāpeti, Caus. of santapati] to burn out, scorch, destroy M I.121.

Abhisamayā [abhi + samayā, 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 Kuṭ trsl. 381 sq. -- Esp. in full phrases: attaṅga grasp of what is proficient S I.87 = A III.49 = It 17, cp. A I.46; ariyasaccānaṅg a. full understanding of the 4 noble truths S V.415, 440, 441 [cp. Divy 654: abhīṣamitaṅk caturnāṅk āryasatyāṅk a.]; Sn 758 (saccaṅga = saṅco āvabodha SnA 509); Miln 214 (catusaccāṅg); Sdhp 467 (catusaccāṅg), 525 (saccānaṅg); dharmo abhisamaya full grasp of the Dhamma, quasi conversion [cp. dhamma abhisamaya Divy 200] S II.134; Miln 20, 350; VvA 219; PvA 9 etc. frequent; sammā--mānā abhisamaya full understanding of false pride in ster. phrase* acchechi (for acchejī) tanhaṅ, vivattayi saññojanaṅ sammāmāññabhīṣamaya antam akāsi dukkhassa" at S IV.205, 207, 399; A III.246, 444; It 47; cp. mānaṅga S I.188 = Th 2, 20 (tato mānabhisamaya 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 khayo vayo pahānaṃ SnA 344). Also in foll. passages: S II.5 (paññāya), 104 (id.), 133 sq. (Abhisamaya Saññutta); Sn 737 (phassa”, expld. ad sensum but not at verbum by phassa–niruddha SnA 509); Ps II.215; Pug 41; Vv 1610 (= saccappāṭvedha VvA 85); DA I.32; DhA I.109; VvA 73 (bhāvana”), 84 (sacchikiriya”); Dps I.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").

Abhisāmācchati [abhi + sam + ācchati, cp. in meaning adhigacchati] to come to (understand) completely, to grasp fully, to master KhA 236 (for abhisamecca Sn 143).

Abhisamācārika (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 (& ekkhati), [abhi + sam + īks, cp. in meaning abhisametvā] to behold, see, regard, notice J. IV.19 (2nd sg. med. samaikkhase = olokesi C.). -- ger. samaikkha & samekkha [B.Sk. samaikṣya, e.g. Jtm. p. 28, 30 etc.] J V.340 (samaikkha, v. l. saṅcikkha = passitvā C.); 393, 394 (= disvā C.).

Abhisameta [pp. of abhisameti, fr. abhi + sam + i, taken as caus. formation, against the regular form Sk.P. samekita & 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 (appattānāsacche Sn A 143). Abhisametāvin (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 [abhi + sameti, sam + i; in inflexion base is taken partly as ordinary & partly as causative, e. g. aor. samekita & sameva, pp. sameta: Sk. samita. Cp. B.Sk. abhisamayati, either caus. or denom. formation, Divy 617: caturāryasatīyāni a.] to come by, to attain, to realise, grasp, understand (cp. adhigacchati) Miln 214 (catusaccābhīsamayaṃ abhisameti). Freg. in combn. abhisambujjhati, abhisameti; abhisambujjhita, e. g. S II.25; III.139; Kvu 321. -- fut. samekita S V.441. -- aor. samaikṣa S I.350; samaikṣa S V.415. -- ger. sameca (for śica under influence of śametā as caus. form.; Trenckner's expln. Notes 564 is unnecessary & hardly justifiable) S V.438 (anabhisametavānānaṃ catusaccābhīsamayaṃ abhisameti). And --pp. abhisameta (q.v.).

Abhisampanna at PvA 144 is wrong reading for v. l. abhisapana (curse).

Abhisamparāyā [abhi + samparāya] future lot, fate, state after death, future condition of rebirth; usually in foll. phrases: kā gati ko abhisamparāya (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. -- evan–gatika evanabhīsamparāya (adj.) "leading to such & such a revirn, such & such a future state” D I.16, 24, 32, 33 etc. (= evan–vidhā paralokā ti DA I.108). --abhisamparāya (acc. as adv.) in future, after death A I.48; II.197; III.347; IV.104; Pv III.510 (= punabbhave PvA 200). -- diṭṭha cseva 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 [abhi + sambujjhati] to become wideawake, to awake to the highest knowledge, to gain the highest wisdom (sammāsambodhiḥ) 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. sambodheti to make awake, to awaken, to enlighten; pp. bodhita.

Abhisambujhana (nt.) = abhisambodhi J I.59.
Abhisambuddha [pp. of abhisambujhati] (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 (sammāsambodhi); S I.68, 138, 139 & passim PvA 94, 99.

Abhisambuddhatta (nt.) [abstr. fr. abhisambuddha] thorough realisation, perfect understanding S V.433.


Abhisambodhita (adj.) [pp. of abhisambodhiti, Caus. of abhi + sambujjhati] awakened to the highest wisdom PvA 137 (Bhagavā).

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.

[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, 417; VI.292, 293, 507 (fut. med. ˃sambhossā = sahissāmi adhvāsassāmi C.); Ps II.193. <-> ger. ˃bhutvā Th 1, 1057 & ˃bhavitvā Sn 52 (cp. Nd2 85). -- aor. ˃bhosi D II.232. -- grd. ˃bhavanīya D II.210; Ps II.193. -- See also abhisambhuṇāti.

Abhisambhuṇāti [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. anabhisambhuṇanto unable D I.101 (= asampāpuṇanto avisahamāno vā DA I.268); Nd1 77, 312.


Abhisambhūta [pp. of abhisambhavati] attained, got Sdhp 556.

Abhisammati [abhi + śam, Sk. abhiśamyati] to cease, stop; trs. (Caus.) to allay, pacify, still J VI.420 (pp. abhisammanto for ˃śammento? Reading uncertain).

Abhisara [fr. abhi + sṛ to go] retinue J V.373.

Abhisallekhika (adj) [abhi + sallekha + ika] austere, stern, only in f. ˃ā (scil. kathā) A III.117 sq.; IV.352, 357; V.67.

Abhisavati (better ˃ssavati?) [abhi + savati, of sru] to flow towards or into J VI.359 (najjo Gangaŋ a.).

Abhisasi aor. of abhisaŋsati (q. v.).

Abhisādheti [abhi + sādheti] to carry out, arrange; to get; procure, attain J VI.180; Miln 264.

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 (f.) [Sk. abhisārikā, fr. abhi + sṛ] a woman who goes to meet her lover J III.139.
Abhīṣarati [abhi + sāreti, Caus. of abhisarati] to approach, to persecute J VI.377.

Abhīṣaṅṣati [= abhīsaṅṣati, abhi + sāṅṣ. As to Sk. sāṅṣ > P. sīṣ cp. āsiṅṣati, 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. शीत v. l. शीती. VvA 316 expls. by icchī sampatīcchī).

Abhīṣaṅcati [abhi + sāṅc. to sprinkle; see also āsiṅca & āva?, Vedic only ā?] to sprinkle over, fig. to anoint (King), to consecrate A I.107 (Khattiyō ābhisekōna) J I.399 (fig. श्वग गer. II.409 (id.); VI.161 (id.); Nd1 298; Miln 336 (amatena loka भश्वीचत्र ḍhagavā); PvA 144 (read abhīśaṅći cimillikaḥ ca . . .) -- Pass. abhīṣaṅcati Miln 359. -- pp. abhīṣittā. -- Caus. abhīṣeceti.

Abhīsita [pp. of abhīṣaṅcati, Sk. śikta] 1. sprinkled over, anointed Sn 889 (manasā, cp. N1 298); Miln 336 (amatena loka).-- 2. consecrated (King), inaugurated (more freq. in this conn. is avaṅsita), Vin III.44; A I.107 (Khattiyō Khattiyehi Khattiyō ābhisekāna a.); II.87 (v.l. for avasita, also an").

Abhīṣekana (nt.) = abhīṣeka, viz. (a) ablution, washing off Th 2, 239 & 245 (udaka).-- (b) consecration J II.353.

Abhīṣeceti [caus. of abhīṣaṅcati] to cause to be sprinkled or inaugurated J V.26. (imper. abhīṣecayassu).

Abhīṣevanā (f.) [abhi + sevana fr. sev] pursuit, indulgence in (--) Sdhp 210 (pāpakamma").

Abhīssara (adj.) [abhi + issara] only neg. an in formula atāṇo loko anabhissaro "without a Lord or protector" M II.68 (v.l. ahissaro); Ps I.126 (v.l. id.).

Abhīhaṅśati [abhi + haṅśati fr. hrṣ] 1. (trs.) to gladden, please, satisfy S IV.190 (abhihaṅśhu); A V.350 (id.). <-> 2. (intr.) to find delight in (c. acc.), to enjoy S V.74 (rūpaṇ manāpaṇ); A IV.419 sq. (T. reads तिसमाणa jhānaṇa v.l. hisamāṇa).

Abhīhaṅṭa [pp. of abhīhanati] brought, offered, presented, fetched D III.170; J I.54, 157; III.537; IV.421; DA I.272. -- 2. to curse, revile, abuse [cp. Sk. anuvyaṅhāraṇa & abhivyāraṇa] A I.198. -- Pass. abhīhanayati VvA 172 (for abhīhanati of Vv 3710; corresp. with ābhata VvA 172). -- pp. abhīhaṅṭa (q.v.). -- Caus. abhīhaṁeti 1. to cause to be brought, to gain, to acquire D II.188 = 192 = 195 Th 1, 637; J IV.421 (abhīhaṁrāyaṇa with gloss abhīhaṁrāyaṇa).-- 2. to betake oneself to, to visit, take to, go to Sn 414 (Pāṇḍavaṇ haṁrāṣi = āruhi Sn A 383), 708 (vanantaṁ abhīhaṁrāye = vanaṁ gaccheyya SnA 495); Th 2, 146 (aor. haṁrāyaṇ; uyyānaṇa = upanesi ThA 138). -- 3. to put on (mail), only in fut. abhīhaṁsati J IV.92 (kavacaṇ; C. expls. wrongly by "hanissati bhindissati so evidently taking it as abhīhaṁvissati). -- 4. At J VI.27 kiṅ yobbanena cīṇena yaṁ jāra abhīhaṁsati the latter is fut. of abhīhaṁvati (for "bhavissati) as indicated by gloss abhīhaṁvṛītya.
Abhihāra [fr. abhiharati] bringing, offering, gift S I.82; Sn 710; J I.81 (əsanā).

Abhihiṣati spurious reading at A IV.419 for "haṇṣati" (q.v.).


Abhihiṃsāṇā S I.50. Read abhigīṭa with SS. So also for abhihita on p. 51. ‘So enchanted was I by the Buddha’s rune’. The godlet ascribes a magic potency to the couplet.

Abhihēśanā see abhihiṃsāṇā.

Abhihēsati see abhihāreti see abhihāreti 3 & 4.

Abhīta (adj.) [a + bhīṭa] fearless J VI.193. See also abhida 1.

Abhīrūka (adj.) [a + bhīru + ka] fearless DA I.250.

Abhumma (adj.) [a + bhumma] groundless, unfounded, unsubstantial, J V.178; VI.495.

Abhūṭa (adj.) [a + bhūṭa] not real, false, not true, usually as nt. ṭū falsehood, lie, deceit Sn 387; It 37; instr. abhūṭena falsely D I.161.

--vāḍin one who speaks falsely or tells lies Sn 661 = Dh 306 = It 42; expld. as "ariyapūvādā--vasena alīka--vādin" SnA 478; as "tucchena paraṇabhācikkhanto" DhA III.477.

Abhejja (adj.) [grd. of a + bhid, cp. Sk. abhedya] not to be split or divided, not to be drawn away or caused to dissent, inalienable Sn 255 (mitto abhejjo parehi); J I.263 (varaṣṭā . . .) III.318 (°ṛūpa of strong character = abhijja--hadaya); Pug 30 (= acchejja Pug A 212); Miln 160 (°parisā); Sdp 312 (+ appadusiya); Pgdp 97 (°parivāra).

Amacca [Vedic amātya (only in meaning "companion"), adj. formation fr. amā an adverbial loc.--gen. of pron. 1st person, Sk. ahāṃ = 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 I.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 (nāṭi--sālohiṭā intimate friends & near--relations), mittāmaccā nāṭisālohiṭā Vin II.126; Sn p. 104 (= mittā ca kammakarā ca SnA 447); mittā vā amaccā vā nāṭi vā sālohiṭā vā A I.222; Pva 28; amaccā nāṭi--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 councillor, as such distinguished from the official ministers (purohita, mahāmatta, pārisajja); usually combd. with pārisajjā (pl.) viz. D I.136 (= piya--sahayaka DA I.297, but cp. the foll. expln. of pārisajjā as "sesā ṣaṭṭi--karā"); Vin I.348; D III.64 (amaccā pārisajjā gaṇakamahāmattā); A I.142 (catunnaḥ mahārājānaḥ 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 [etym.?] a bud J V.416 (= makula C.).

Amajjapāyaka [a + majja + pāyaka, cp. Sk. amadyapa] one who abstains from intoxicants, a teetotaler J II.192.

Amata1

Amata1 (nt.) [a + mata = mṛta pp. of mṛ, Vedic amṛta = 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 Bhg at KhA 180 (on Sn 225) "na jāyati na jīyati na mīyati ti amatan ti vuccati", or at DhA I.228 "ajāttātā na jīyati na mīyati tasmā amatan ti vuccati". -- Vin I.7 = M I.169 (apārutā tesaŋ amatassa dvārā); Vin I.39; D II.39, 217, 241; S I.32 (= rāgadosamohā--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 I, 310 (= agada antidote); It 46 = 62 (as dhātu), 80 ("assa dvāra"); Dh 114, 374 (= amata--mahā--nibbāna DhA IV.110); Milk 258 ("dhura savanūpaga"); 319 (agado amataŋ & nibbānaŋ amataŋ), 336 (amatena lokaŋ abhisīnić Bhagavā), 346 (dhammu amataŋ); DA I.217 ("nibbāna"); DhA I.87 ("g pāyeti"); Dāvs II.34; V.31; Sdhp 1, 209, 530, 571. --ogada diving into the ambrosia (of Nibbāna) S V. 41, 54, 181, 220, 232; A III.79, 304; IV.46 sq., 317, 387; V.105 sq.; Sn 635; Th I, 179, 748; Dh 411 (= amataŋ nibbānaŋ ogahetvā DhA IV.186); Vv 5020. --osadha the medicine of Ambrosia, ambrosial medicine Milk 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 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. --dhātu the element of Ambrosia or Nibbāna A III.356. --pattā having attained to Ambrosia A IV.455. --paddha the region or place of Ambrosia S I.212 ("Bourne Ambrosial" trsln. p. 274); II.280; Dh 21 (= amatassa adhigama--vupāyo vuttaŋ hoti DhA I.228). --phaṇa ambrosial fruit S I.173 = Sn 80. --magga the path to Ambrosia DhA I.94.

Amata2

Amata2 (adj.) [see amata1] belonging to Amṛta = ambrosial Sn 452 = S I.189 (amatā vācā = amata--sadisā sādubhāvena SnA 399; "ambrosial"), 960 (gacchato amataŋ disāŋ = nibbānaŋ, taŋ hi amataŋ tathā niddisitabbato disā cā ti SnA 572). Perhaps also at It 46 = 62 (amataŋ dhātuŋ = ambrosial state or Amṛta as dhātu).

Amatabbāka (?) at VvA 111, acc. to Hardy (Index) "a precious stone of dark blue colour".

Amattaññu (adj.) [a + matta + "nū = Sk. amātrajñā] not knowing any bounds (in the taking of food), intemperate, immoderate It 23 (bhojanamhi); Dh 7 (id.); Pug 21.

Amattāṇṇutā (f.) [abstr. to prec.] immoderation (in food) D III.213; It 23 (bhojane); Pug 21; Dhs 1346 (bhojane); DhsA 402.

Amatteyyatā (f.) [from matteyyatā] irreverence towards one's mother D III.70, 71.

Amanussa [a + manussa] a being which is not human, a fairy demon, ghost, god, spirit, yakka Vin I.277; D I. 116; S I.91, J I.99; Dhs 617; Milk 207; DhsA 319; DhA I.13 ("pariggahīta haunted"); PVA 216. -- Cp. amānusa.

Amanussika (adj.) [fr. amanussa] belonging to or caused by a spirit Vin I.202, 203 ("ābādha being possessed by a demon).

Amama (adj.) [a + mama, gen. of ahañ, pron. 1st person, lit. "not (saying: this is) of me"] not egotistical, unselfish Sn 220 (+ subbata), 777; J IV.372 (+ nirāsaya); VI.259 (= mamāyana--tāṅhā--rahitā C.); Pv IV.134 (= māmaṅkāravirahita PVA 230); Mhvs 1, 66, combd. with nirāsa (free from longing), at Sn 469 = 494; Ud 32; J IV.303; VI.259.

Amarā (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 (= amarana--sabhāva), 218; Dāvs V.62.


Amarā (?) a kind of slippery fish, an eel (?) Only in expression amarā--vikkhepika eel--wobbler, one who practices
eel--wriggling, fr. 'vikkhepa "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--nimmujjan--ādi vasena . . gahetuj na sakkoti" etc. This meaning is not beyond doubt, but Kern's expln. Toev. 71 does not help to clear it up.

Amala (adj.) [a + mala] without stain or fault J V.4; Sdhp 246, 591, 596.

Amassuka (adj.) [a + massu + ka] beardless J II.185.

Amājāta (adj.) [amā + 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 āhan vo dāsi ti'!). See also āmāya.

Amātika (adj.) [a + mātika from mātā] without a mother, motherless J V.251.

Amānusa (adj.) [Vedic āmanuṣa, 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. ā Dh 373 (rati = dibbā rati DhA IV.110); Pv III.79 (ratti, love).

Amāmaka (adj.) [a + mama + ka, cp. amama] "not of me" i. e. not belonging to my party, not siding with me DhA I.66.

Amāya (adj.) [a + māyā] not deceiving, open, honest Sn 941 (see Nd1 422: māyā vuccati vañcanikā cariyā). Cp. next.

Amāyāvin (adj.) [a + māyāvin, cp. amāyā] without guile, not deceiving, honest D III.47 (asaṭha +), 55 (id.), 237; DhA I.69 (asaṭhena a.).

Amītābha (adj.) [a + mita (pp. of mā) + ā + bhā] of boundless or immeasurable splendour Sdhp 255.

Amitta [Vedic āmita; a + mitta] one who is not friend, an enemy D III.185; It 83; Sn 561 (= paccaththika SnA 455); Dh 66, 207; J VI.274 (tāpana harassing the enemies).

Amīlatātā (f.) [a + milāta + tā] the condition of not being withered J V.156.

Amūḍ base of demonstr. pron. "that", see asu.

Amucchita (adj.) [a + muchita] not infatuated (lit. not stupified or bewildered), not greedy; only in phrase agathita amucchita anajjhāpanna (or anajjhpanna) D III.46; M I.369; S II.194. See ajjhpanna.

Amutta (adj.) [a + mutta] not released, not free from (c. abl.) It 93 (mārabandhanā).

Amutra (adv.) [pron. base amu + tra] in that place, there; in another state of existence D I.4, 14, 184; It 99.

Amūḍha--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 (adj.) [a + mohā, 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 ratyā nights).

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.

--atthi the kernel or stone of the m. fruit DhA III.207, 208. --ārāma a garden of mangoes, mango grove Vv 795; VvA 305. --kaṇṭikā mango gruel Vv 3337 (= ambilakaṇṭikā 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. --piṇḍī a bunch of mangoes J III.53; DhA III.207. --pesikā 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. --rukkha a m. tree DhA III.207; VvA 198. --vana a m. grove or wood D II.126; J I.139; VvA 305.
--siṅcaka one who waters the mangoes, a tender or keeper of mangoes Vv 797.

Ambaka1

Ambaka1 (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

Ambaka2 [demin. of amba] a little mango, only in "maddarī a kind of bird [etym. uncertain] A I.188.

Ambakā (f.) [Sk. ambikā demin. of ambī 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 Ambapāli expld. by Bdhgh at Vin I.385 as ambakā ti itthiyikā).

Ambara1

Ambara1 (nt.) [Vedic ambara circumference, horizon] the sky, Dāvs I.38; IV.51; V.32. -- Note. At J V.390 we have to read muraja--ālambara, and not mura--jāla--ambara.

Ambara2

Ambara2 (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 the hog--plum, Spondias Mangifera (a kind of mango) Vin II.17 ("vana"); DA I.271 ("rukkha").

Ambila (adj.) [Sk. amla = Lat. amarus] sour, acid; one of the 6 rasas or tastes, viz. a., lavaṇa, tittaka, kaṭṭuka, kasāya, madhura (see under rasa): thus at Miln 56. Another enumeration at Nd2 540 & Dhs 629. -- J I.242 ("anambila"); 505 (loṇ°); II.394 (loṇ°); DA I.270 ("yāgu sour gruel"); DhA II.85 (ati--ambila, with accuṇha & atisīta).

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; NdI 202 (a. vuccati udakaṇ); Dāvs II.16. -- Cp. ambha.
--cārin "living in the water", a fish Sn 62 ( = maccha Nd2 91). --sevāla a water--plant Th 1, 113.

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 NdI 202); Dāvs V.46; Sdhp 360.


Ambha & Ambho (nt.) [see ambu] water, sea Dāvs IV.54.
Ambha see ambaka.

Ambho (indecl.) [fr. haŋ + bho, see bho, orig. "hallo you there"] part. of exclamation, employed: 1. to draw attention = look here, hey! hallo! Vin III.73 (=? ālapana ādhivacana); J II.3; PvA 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 (indecl.) [voc. of ammā] endearing term, used (1) by children in addressing their mother = mammy, mother dear D I.93; J II.133; IV.1, 281 (amma tāta utṭhetha daddy, mammy, get up!); DhA II.87; PvA 73, 74. <-> (2) in general when addressing a woman familiarly = good woman, my (good) lady, dear, thus to a woman J I.292; PvA 63; DhA II.44; to a girl PvA 6; to a daughter DhA II.48; III.172. -- Cp. ambakā.

Ammaṇa (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 (bhatta°). <-> 2. a certain measure of capacity J I.62; II.436 (taṇḍu°). <-> Asoka at J II.117 (v. l. ampaṇa); DA I.84.

Ammā(f.) [onomat. from child language; Sk. ambā, cp. Gr. a)mma/s mother, Oisl. amma "granny", Ohg. amma "mammy", nurse; also Lat. amīta father's sister & amā to love] mother J III.392 (gen. ammāya). -- Voc. amma (see sep.).

Amha & Amhan (nt.) [Sk. aśman, see also asama2] a stone Sn 443 (instr. amhanā; but SnA 392 reads asmanā= pāsaṇena).

--maya made of stone, hard Dh 161 (= pāsaṇa° DhA III.151).

see atthi.


see ahaŋ.

J I.174 (v.l.).

Aya1

Aya1 see ayo.

Aya2

Aya2 (fr. i, go) 1. income, in aya--potthaka receipt book J I.2. -- 2. inlet (for water, aya--mukha) D I.74; A II. 166, IV.287.

Ayaŋ (pron.) [Sk. ayaŋ 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. jis (he), f. ji (she).] demonstr. pron. "this, he"; f. ayaŋ; nt. idaŋ & imaŋ "this, it" etc. This pron. combines in its inflection two stems, viz. as° (ayaŋ in nom. m. & f.) & im° (idaŋ in nom. nt.).

I. Forms. A. (sg.) nom. m. ayaŋ Sn 235; J I.168, 279; f. ayaŋ [Sk. iyaŋ] Kh VII.12; J II.128, 133; nt. idaŋ Sn 224; J III.53.; & imaŋ Miln 46. acc. m. imaŋ J II.160; f. imaŋ [Sk. imāŋ] 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. asyāḥ] 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. anayā] J I.267. The instr. anena [Sk. anena] is not proved in Pāli. abl. asmiā Sn 185; Dh 220; & imasmā (not proved). loc. m. nt. imasmiṇā Kh III.; J II. 159 & asmiṇā Sn 634; Dh 242; f. imissā PvA 79 (or immiṣati?) & imāyaŋ (no ref.). -- B. (pl.) nom. m. ime J I.221; Pv I.83; f. imā [Sk. imāḥ] Sn 897 & imāyo Sn 1122; nt. imāni [= Sk.] Vin I.84. acc. m. ime [Sk. imāṇ] J I.266; II.416; f. imā [Sk. imāḥ] Sn 429; J II.160. gen. imesa J II.160 & esaŋ [Sk. esāŋ] M II.86, & esāṇaŋ M II.154; III.259; f. also āsaŋ J I.302 (= etāsaṇā C.) & imāsaŋ. instr. m. nt imehi J VI.364; f. imāhi. loc. m. nt. imesu [Sk. esu] J I.307.
II. Meanings (1) aya 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 trsld. by "before our eyes", "the present", "this here", "just this" (& not the other) (opp. para), viz. athi imasmag kāye "in this our visible body" Kh III.; yatho ayañ padīpo "like this lamp here" Sn 235; ayañ dakkhiṇa dinnā "the gift which is just given before our eyes" Kh VII.12; ime pādā imaṃ sīsaṃ ayañ kāyo Pv I.83; asmiṃ loke paramhi ca "in this world & the other" Sn 634, asmā lokā paraṃ lokaṃ kathaṃ 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. yañ kiṃci vittā ... idam vi Budde ratanañ "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; ayañ eva ariyo maggo "this then is the way" ibid.; cp. J I.280. -- (4) With a touch of (often sarcastic) characterisation it establishes a closer personal relation between the speaker & the object in question & is to be trsld. by "like that, such (like), that there, yonder, yon", e. g. imaśa Vānarindassa "of that fellow, the monkey" J I.279; cp. J I. 222, 307; II 160 (imesa ant I.84; Sn 429; J II.128, 160. -- (5) It refers to what is to be trsld. by "like that, such (like), that there, yonder, yon", e. g. yāyañ tanhā Vin I.10; yo ca ayañ ... yo ca ayañ "I mean this . . . and I mean" ibid.; ye keco ime Sn 381; yadida "i. e." Miln 25; yatha--y--idañ "in order that" (w. pot.) Sn 1092. See also seyyathidañ. -- (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. āsava ssa na vijjanti "his are no intoxications" Sn 1100; sīlañ assā bhindāpessāmi "I shall cause her character to be defamed" J I.290; assa bhāriyā "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. ayaśab] 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 aya. See also ariya] (n.) ariyan, nobleman, gentleman (opp. servant); (adj.) ariyan, wellborn, belonging to the ruling race, noble, aristocratic, gentlemanly J V.257; Vv 396. -- f. ayiratvā ārya, Ill repute, disgrace Miln 139, 272; Dāvs I.8.

Ayya (n.--adj.) [contracted form for the diaeretic ariya (q. v. for etym.). See also ayira] (a) (n.) gentleman, sire, lord, master J III.167 = PvA 65; Dāha I.8 (ayyā pl. the worthy gentlemen, the worthies), 13 (amhākañ ayyo our worthy Sir); I.95. -- (b) (adj.) worthy, gentlemanly, honourable Vin II.191; Dāha 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 (= pitāmaha); DhA II.110; (c) prince (see W.Z.K.M. XII., 1898, 75 sq. & Epigraphia Indica III.137 sq.) J VI.146.

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 (sahassāra adj. with thousand spokes), cp. Miln 285; J IV.209; VI.261; Miln 238; DhA II.142; VvA 106 (in allegorical etym. of arahant = saṅsāra-cakkassa araññatattā "breaker of the spokes of the wheel of transmigration") = PvA 7 (has saṅsāra--vaṭṭa); 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 itthiyoh); 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°ñā). -- 3 arakkheyyāni are enumd. at D III.217 (but as ārakkh°, which is also given by Childers).

Arakkheyya (adj.) [a + rakkhiya, grd. of rakkhati] not to be guarded, viz. (1) impossible to watch (said of women folk) J II.326 (a. nāma itthiyoh); III.90 (mātugāmo nāma a.). -- (2) unnecessary to be guarded Vin II.194 (Tathāgatā).

Araja (adj.) [a + raja] free from dust or impurity S IV.218 (of the wind); Vv 536 (= apagata--raja VvA 236).

Arañña (nt.) [Vedic arāṇya; from araṇa, remote, + ya. In the Rig V. araṇya 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 (バンapattāhāṇi); 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; PvA 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.

(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. a°), 208 sq.; 281; A III.343, 391; IV.291, 344, 435; V.10. See also āraññaka.

Araññakatta (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.

Araṇa
Araṇā1 (adj.–n.) [Vedic arāṇa fr. *ara vṛ, which as abl. ārā is used as adv. far from, cp. P. ārakā. Orig. meaning "removed from, remote, far". See also araṇā]. (adj.) living in solitude, far from the madding crowd M III.237 ("vibhanga–sutta"); S I.44, 45; J I.340 (tittha?).

Araṇa2

Araṇa2 (nt.) [a + raṇa] quietude, peace Nett 55 (+ tāna), 176 (or as adj. = peaceful) ThA 134 (+ saraṇa); Vbh 19 sq. (opp. saraṇa). See saraṇa.

--vihārin (or araṇā–vihārin) [to be most likely taken as araṇā², abl. of araṇā in function of ārakā, i. e. adv. far from, away; the spelling araṇā 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. Ś II.131 (q. v. for further ref. under note 3); M Vastu I.165; II.292. Cp. also the epithet of the Buddhās raṇāṇījaḥ[ā] 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.

Araṇī & ɨ (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 (i); V.46 (i); DhA II.246; *mathana rubbing of firewood J VI.209. -- Note. The reading at PvA 211 araṇā is surely a misreading (v. l. BB ariyehi).

Arati (f.) [a + rati] dislike, discontent, aversion Sn 270, 436, 642, 938; Dh 418 (= ukkaṇṭhatattag Dha IV.225); Th 2, 339 (= ukkaṇṭhi ThA 239); Sdhp 476.

Aravinda [ara + vinda (?)] Halāyuḍha gives as Sk. aravinda nt.] a lotus, Nymphaea Nelumbo Dāvs V.62.

Araha (adj.) (–°) [Vedic arha of arh] 1. worthy of, deserving, entitled to, worth Dh 195 (pūjā°); Pv II.86 (dakkhiṇā°); 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 (paribhoga° fit for eating).

Arahati [Vedic arhati, etym. uncertain but cp. agghati] to be worthy of, to deserve, to merit (= Lat. debeo) Sn 431, 552 (rājā arahasi bhavitu); J I.262; Dh 9, 10, 230; Pv III.66. -- pprr. arahant (q. v.). Cp. also adj. araha.

Arahatta1

Arahatta1 (nt.) [abstr. formation fr. arahat², 2nd base of arahant in compn.: see arahant IV.2] the state or condition of an Arahat, i. e. perfection in the Buddhist sense = Nibbāna (S IV.151) final & absolute emancipation, Arahanthood, 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 Arahanthood at the age of 7. One or two others occur in the Comy ThA 64 (Sēlā); 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). <--> Arahattaŋ 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 Arahat (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: arahattaŋ sacchikaroti to experience Arahanthood Vin II.7; D I.229; arahattaŋ pāpuṇāti to attain or reach Arahanthood (usually in aor. pāpunī) J I.229 ThA 64; DhA II.49 (saha paṭisambhidāḥi) 93 (id.); PvA 53, 54, 61, 233 & freq. elsewhere; cp. arahattāya paṭipanna D III.255; A I.120; IV.292 sq., 372 sq.

--gahaṇa attainment of Arahanthood 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. --magga the Path of Ar. S I.78; A III.391; DA I.224. --vimokkha the emancipation of Ar. Nd2 19.
Arahatta2 in °ghaṭi

Arahatta2 in °ghaṭi see araghāṭa.

Arahan (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. arahaṭṭa (nom. pl. arahanto) Vin I.8, 25, 26; II.110, 161; D III.255; It 95; Kh IV.; gen. arahantā S III.168; DA I.43; acc. arahantaṇḍa D III.10; Dh 420; Sn 644; Loc. arahantamhi Vv 212. -- nom. pl. arahanto Vin I.19; IV.112; S I.78, 235; II.220; IV.123; gen. arahantaṇḍa Vin III.1; S I.214; Sn 186; It 112; Pv I.1112. Other cases are of rare occurrence.

II. Formulae. Arahanṭipship finds its expression in freq. occurring formulae, of which the standard ones are the foll.: A. khaṭṭa jāti vusitāna brahmaṇaśaṅkhaṇaṇa kānaṇaṇa nāparaṇa itthattāya "destroyed is (re--) birth, lived is a chaste life, (of a student) done is what had to be done, after this present life there is no beyond". Vin I.14, 35, 183; D I.84, 177, 203; M I.139; II.39; S I. 140; II.51, 82, 95, 120, 245; III.21, 45, 55, 68, 71, 90, 94, 195, 223; IV.2, 20, 35, 45, 86, 107, 151, 383; V.72, 90, 144, 222; A I.165; II.211; III.93; IV.88, 179, 302; V.155, 162; Sn p. 16; Pug 61, etc. -- B. ekā sessa lokasamudayaseṣa samsaraseṣa khamet pāramī "there arose in me insight, the emancipation of my heart became unshake able, 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 sūbhūto nibbuto), 9 (arahā Tathāgato Sammāsambuddho), 19 (ekādana loke arahanto), 20 (ekāsāṣṭhi id.). 25 sq.; II. 110, 161; III.1; IV.112 (te arahanto udake khamet), D I.49 (Bhagavā arahat), 144; III.10, 255: M I.245 (Gotamo na pi kālaṇ karoti: arahatīkānaṇa Gotamo), 280; S I.9, 26, 50 (Tathāgato), 78, 140, 161, 169, 175, 178 (+ sūbhūto), 208, 214, 235 (khaṭṭaḥ sāvā arahanto); III. 160 (arahā tissa?), 168; IV.123, 175, 260, 393; V.159 sq., 164, 200 sq.; A I.22 (Sammāsambuddho), 27, 109, 266; II.134; III.376, 391, 439; IV.364, 394; V.120; Sn 186, 590, 644, 1003; It 95 (+ khaṭṭaḥ), 112; Kh IV. (dasahe angi sammāgato arahā ti vuccati: see KhA 88); Vv 212; I.217; Dh 164, 420 (khaṭṭaḥ +); Ps II.3, 19, 194, 203 sq.; Pug 37, 73; Vbh 324, 336, 422; Pv I.11 (khettūpamā arahanto), 1112; IV.132.

IV. In compn. & der. we find two bases, viz. (1) arahanta in °ghāta the killing or murder of an Arahan (considered as one of the six deadly crimes): see abhiṇāna; °ghāta the murderer of the A.: Vin I.89, 136, 168, 320; °magga (arahatta?) the path of an A.: D II 144. -- (2) arahat in (arahade--)dhaja the flag or banner of an A.: J I.65.

V. See further details & passages under anāgāmin, khaṭṭa, buddho. On the relationship of Buddha and Arahan see Dial. I.1--3; III.6. For riddles or word--play on the form arahantor see M I.280; A IV.145; DA I.146 = VvA 105, 6 = PvA 7; Dha IV.228; DhsA 349.

Arātī [a + rātī, cp. Sk. arātī] an enemy Dāvīs IV.1.

Ari [Ved. ari; fr. r.] an enemy. -- The word is used in exegesis & word expln, thus in etym. of arahanto (see ref. under arahanto v.); of bhūrī Ps II.197. -- Otherwise in late language only, e. g. Sdhp 493 (°bhūta). See also arindama & aribhāsēti.

Ariṇcamāna [ppr. med. of P. riṇcati for rycati] not leaving behind, not giving up, i. e. pursuing earnestly Sn 69 (jhanāṇa = ajāhamana SnA 123, cp. Nd 29 94).

Ariṭṭha1

Ariṭṭha1 (adj.) [a + riṭṭha = Vedic ariṣṭa, pp of a + riṣ to hurt or be hurt] unhurt Sdhp 279.
Ariṭṭha

Ariṭṭha [Sk. ariṣṭa, N. of a tree] a kind of spirituous liquor Vin IV.110.

Ariṭṭhaka (adj.) [fr. ariṭṭha] (a) unhurt; perfect DA 1.94 ("ṇāṇaṇaṣ"). -- (b) [fr. ariṭṭha in meaning of "soap--berry plant"] in phrase mahā ariṭṭhako maṇi S I.104 "a great mass of soap stone" (cp. Rh. D. in J. R. A. S. 1895, 893 sq.), "a shaped block of soapstone" (Mrs. Rh. D. in K. S 130).

Aritta (nt.) [Vedic arīta, Idg. *er to row (Sk. steatite" (Mrs. Rh. D. in K. S 130). in phrase mahā ariṭṭhako maṇi S I.104 "a great mass of soap stone" (cp. Rh. D. in J. R. A. S. 1895, 893 sq.), "a shaped block of soapstone" (Mrs. Rh. D. in K. S 130).

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Ariya (adj.--n.) [Vedic ārya, 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 Buddist 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 silākhāna"; sāna samāppada fitted out with our standard morality); III.64 (cakkavatti--vatta), 245 (dhamma); V.82 (bojjhangā), 222 (vimutti), 255 (īdhipāḍā), 421 (maggapada), 435 (saccāni), 467 (paññā--cakkhu); A I.71 (parisā); II.36 (nāma); III.451 (nāna); IV.153 (tūṇīhaḥvāva); V.206 (silikkhandha); It 35 (pañāṇā), 47 (bhikkhu samaddaso); Sn 177 (patha = atthangiko maggo SnA 216); Dh 236 (bhūmi), 270; Ps II.212 (iddhi). --alamiyana fully or thoroughly good D I.163 = III.82 = A IV.363; nālamiyana not at all good, object, ignoble ibid. -- (m.) Vin I.197 (na ramati pāpe); D I.37 = (yaq taq ariya aicikkhante upakkhato satimā etc.: see 3rd. jhāna), 245; III.111 ("ānaṇ anupavaṭṭadaka one who defames the noble"); M I.17, 280 (sottipo ariyo araṇa); S I.225 ("ānaṇ upavaṭṭadaka"); II.123 (id.); IV.53 ("assa vinayo"); A I.256 ("ānaṇ upavaṭṭadaka"); III.19, 252 (id.); IV.145 (dele! see ariṭṭhata); V.68, 145 sq., 200, 317; It 21, 108; Dh II.99; Sn 348 (maggapada); J I.354 = Mīl 230; M I.7, 035 (ariyaṇāṇ adassāvī: "not recognising the Noble Ones") PvA 26, 146; DhA II.99; Sn 444 ("ānaṇ vaṭṭa"). ---> anariya (adj. & n.) not Ariyan, ignoble, undignified, low, common, uncultured A I.81; Sna 664 (= asappurisa SnA 372; Dha 353); J II.281 (= dussīla pāppadhamma C.); V.48 ("ruṇa shameless", 87; DhA IV.3. -- See also nāṇa, magga, sacca, sāvaka.

--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. -- gaṇ (pl.) troops of worthies J VI.50 = (brāhmaṇa--gaṇa, te kira tāda ariyācārā ahesuq, 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 Dps V.92. -- dasa having the ideal (or best) belief It 93 = 94. -- dhanā sublime treasure; always as sattavidaṇa sevenfold, viz. sāddhā, 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 (= ariyaṇa eso dhammo Nd 71, 72) M I.1, 7, 135; A II.69; V.145 sq., 241, 274; Sn 783; Dh 1003. -- puggala an (ethically) model person, Ps I.167; Vin V.117; ThA 206. -- magga the Aryan Path. -- vaṭṭa the (fourfold) noble family, i. e. of recluses content with the 4 requisites D III.224 = A II.27 = Ps I.84 = Nd 221; cp. A III.146. -- vattin leading a noble life, of good conduct J III.443. -- vattā at Th 1, 334 should be read "vattā (nom. sg. of vattar, vae) "speaking noble words": -- vāsa the most excellent state of mind, habitual disposition, constant practice. Ten such at DIII.269, 291 = A V.29 (Passage recommended to all Buddhists by Asoka in the Bhabra Edict). -- vihāra the best practice S V.326. -- vohara noble or honorable practice. There are four, abstinence from lying, from slander, from harsh language, from frivolous talk. They are otherwise known as the 4 vaci--kammantā & represent sīla nos. 4--7. See D I.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
When the commentators, many centuries afterwards, began to write Pali in S. India & Ceylon, far from the ancient seat of the Arcūnyans, 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 popular etymology of arīya and arahant (cp. next article) also assisted the confusion in their minds. They sometimes therefore erroneously identify the two words and explain Aryan 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 anariya--rūpa. The C. explains this as 'shameless', but what the text has, is simply that he looked like a non--Aryan. (cp 'frank' in English).

Arihatatta in phrase "arihatta arīya hotī" at A IV.145 is wrong reading for arīnañ hotattā. The whole phrase is inserted by mistake from a gloss explaining arāhā in the foll. sentence "ārakattā kilesānañ arīnañ hotattā . . . arāhā hotī", and is to be deleted (omitted also by SS).

Aru (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 (= navannāpañ vanāmuḥkhaṇṇāḥ 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 = 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--cittto "an old wound" i. e. continually breaking open).

Arūṇa [Vedic aruṇa, unknown etym.] 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. *reue as in Sk. rudhira, rohita red (bloody; see etym. under rohita), Gr. e)rudro/s, 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 Saṇyutta pass. the v.l. SS is aruṇagga); Vism 49. --uggamana sunrise (opp. oggamanna). Vin III.196, 204, 264; IV.86, 166, 230, 244; DhA I.165; II.6; PvA 109. --uttu the occasion of the sun (--rise) DhA I.165. --vanā 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 suriyavāṇa).

Arubheda the Rigveda ThA 206.

Arūpa (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). --ṭhāya standing in or being founded on the Formless It 62. --ṭampū "thirst" for the Formless D III.216. --dāthu the element or sphere of the Incorporeal (as one of the 3 dhātus rūpa, arūpa, nirodha); see dāhū) D III.215, 275; It 45. --bhava formlessness 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 (adj.) [a + rūpin] = arūpa; D I.31 (arūpi attā hoti: see DA I.119), 195; III.111, 139; It 87 (rūpino va arūpino va sattā).

Are (indecl.) [onomat. Cp. Sk. lalallā, Gr. iale/w, Lat. lalō = E. lull, Ger. lallen & without redup. Ags. holā, Ger. halloh, E. lo. An abbrev. form of are is re. Cf. also alā] 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
Alaṅ (indecl.) [Vedic araṅ. In meaning 1. alaṅ is the expanded continuation of Vedic araṅ, an adv. acc. of ara (adj.) suitable; fitly, aptly rightly fr. ṛ Cp. aṇṇava, appeti, ara. In meaning 2. alaṅ 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 alaṅ, 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" (= yutta Pāli Com.), which meaning easily arises out of the connotation of alaṅ, e.g. alam eva kātuṅ 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 araṅ c. dat. -- (a) (abs.) only in combn. with dat. or infin. (see c. & Note above). -- (b.) ("--" see çpds. -- (c.) with dat. or infin.: alaṅantarāyā for certain an obstacle M I.130 (opp. nālaṅ not at all); alaṅ te vippatiṣārāya you ought to feel sorry for it Vin II.250; alaṅ vacanāya one says rightly S II.18; alaṅ hitāya untold happiness DhA II.41. -- ito ce pi so bhava Gotamo yojana sate viharati alaṅ eva . . . . . upasankiṣiṭṭuŋ 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); alam eva kātuṅ kalyāṇaṅ indeed one must do good = it is appropriate to do good Pv II.923 (= yuttān PvA 122); alaṅ puññāni kāṭve "come, let us do meritorious works" Vv 4415 (= yutta VvA 191). 2. in negative or prohibitive sentences: part. of disapprobation reproach & warning; enough! have done with! fie! stop! alas! (etc. see are). -- (a) (abs.) enough: na ṛlaṅśutuŋ it is not enough to praise Sn 217; te pi na honti me alaṅ they are not enough for me Pv I.63. -- (b) with voc.: alaṅ Devadatta mā te rucchi sanghabhedo "look out D. or take care D. that you do not split up the community" Vin II.198; alaṅ Vakkali kin te imiṅ pūtiṅkāya diṅṭṭhaṇa . . . S III.120. -- (c) enough of (with instr.): alaṅ ettakena enough of this, so much of that Miln 18; alam 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 "atta").--ariya truly genuine, right noble, honourable indeed, only in "nāna--dassana [cp. BSk. alamāra--jīṭṭha--darsāna Lāl V.309, 509] Vin I 9; A III.64, 430; V.88; J I.389 (cp. ariya).--kammanīya (quite or thoroughly) suitable Vin III.187. --pateyya: see the latter. --vacanīya (f.) a woman who has to be addressed with "alaṅ" (i. e. "fie"), which means that she ceases to be the wife of a man & returs into her parental home Vin III.144, cp. 274 (Bdhgh's. expln.).--sāmbhātta one who makes sufficiently clear It 107. --sājiva one who is thoroughly fit to associate with his fellow A III.81. --sāṭaka "curse--coat", one who curses his waist--coat (alaṅ 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.


Alakkhi (f.) [a + lakkhi] bad luck, misfortune Th 1, 1123.

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 (adj.) [pp. of laggati] not stuck or attached Nd2 107 (also alaggita); alaggamāna (ppr.) id. DhA III.298.

Alaggana (nt.) [a + laggana] not hanging on anything, not being suspended DA I.180.

Aḷaṅkata [pp. of alankaroti] 1. "made too much", made much of, done up, adorned, fitted out Dh 142 (=

(dubbinī), 217 ("how in the world").
vatthabhāraṇa--paṭimaṇḍita DhA III.83); Pv II.36; Vv 11; J III.392; IV.60. -- 2. "done enough" (see alaṇ, use with instr.), only neg. analankata in meaning "insatiate" S I.15 (kāmesu).

Alaṇkaraṇa (nt.) [alaṇ + karaṇa, fr. alankarot] doing up, fitting out, ornamentation J I.60.


Alaṇkaroti [alaṇ + 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.

Alaṅkāra [fr. alankaroti, cp. Vedic araṅkṛti] "getting up" i.e. fitting out, ornament, decoration; esp. trinkets, ornaments D III.190; A III.239; 263 sq.; J VI.368; PvA 23, 46, 70 ("adj. adorned with), 74; Sdhp 249.

Alattaka [Sk. alaktaka] lac, a red animal dye J IV.114 (pāṭala); DhA II.174; IV.197.

Alanda & Alandu see alagadda.


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 (f.) [abstr. fr. alasa] sloth, laziness; only in neg. analasatā zeal, industry VvA 229.

Alaska (nt.) at S I.43 is spurious spelling for ālassa idleness, sloth; v. l. BB ālasya.

Alāta (nt.) [Sk. alāta, related to Lat. alātē altar, adoleo to burn] a firebrand A II.95 (chava° a burning corpse, see chava); J I.68; Pug 36; DhA III.442.

Alāpu (nt.) [= alābu, with p for b: so Trenckner Notes 6216] a gourd, pumpkin Dh 149 (= DhA III.112; vv. ll. alābu & alābhu).

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 [a + labhaka] not getting, loss, detriment Vin III.77.

Alālā (indecl.) [a + lālā interjection fr. sound root "lāl, see etym. under are] "not saying lā lā" i.e. not babbling, not dumb, in "mukha not (deaf &) dumb SnA 124 (= aneḷamūga of Sn 70).

Alika (adj.) [Sk. alika] contrary, false, untrue S I.189; J III.198; VI.361; Miln 26, 99. -- nt. ̣ŋ a lie, falsehood Dh 264. --vādin one who tells a lie, a liar Dh 223 = VvA 69 (has alika°); J II.4; SnA 478 (for abhūta--vādin Sn 661).


Alulīta (adj.) [a + lūlīta, pp. of lul] umoved, undisturbed Miln 383.

Aloṇika (adj.) [a + loṇika] not salted J III.409; VvA 184.
Alola (adj.) [a + lola] undisturbed, not distracted (by desires), not wavering: of firm resolution, concentrated Sn 65 (= nilolupa Nd2 98; = rasavisesesu anākula SnA 118).

Alla (adj.) (only moist clay; may be taken in meaning 2). -- 2. fresh (opp. stale), new; freshly plucked, gathered or caught, viz. adda3; Vism 195; a body of living flesh DhA II.51 = IV.166; with connotation of clean (through being washed), freshly washed, kesa with clean hair PvA 82 (sīṣaḥ nāhātvā 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 ibid 169, an--all

Ala-pa [Sk. alāpa; 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 (?) [either from alla = allikaṅ 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--) sukhā allikoānuyoga given to the attachment to sensual joys Vin I.10; D III.113, 130; S IV.330; V.421; Nett 110.

Allina [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 allina upagata). -- (b.) soiled by (--), dirtied A II.201. --anallina "to which nothing sticks", i. e. pure, undefiled, clean S I.169 (id. p. on p. 183 reads analla: see alla). Cp. ālaya.

Alliyati [ā + īya, li, īyatane, layate] to cling to, stick to, adhere to (in both senses, good or bad); to covet. -- (a) lit. kesa sīṣa alliyinṣu 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) kelaḷiya vanāyiya (S III.190 v.l.; T. manāyiya; M I.260 T. dhanāyiya, but v.l. p. 552 vanāyiya) mamāyiya "to caress dearly & be extremely jealous of" (c. acc.) at M I.260 & S III.190. <-> J IV.5; V.154 (alliyuṭu, v.l. illiyuṭu); DhAs 364 (vanati bhajati a); pp. allīna -- Caus. alliyāpēti [cp. Sk. ālāpayati, but B.Sk. allipeti M Vastu III.144; pp. allipīta ibid. I.311; III.408; pass. allipīyate III.127.] to make stick, to to bring near to (c. acc. or loc. J II.325 (hatthī mahābhātīyān alliyāpetvā); IV.392 (sīsaṇa sīṣa alliyāpetvā).

Aļa [etym. unknown] 1. the claw of a crab M I.234; S I.123; J I.223, 505 ("chinno kakkātako; 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.

Aļāra (adj.) [Is it the same as ulāra?] 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". akkin with wide eyes (eyelashes?) J I.306 (= visāla--netta C.); pamaṇa with thick eye-lashes Vv 357 (= bahala--sañyata--pakhuma C.; v.l. "pamukha"); bhamuka having thick eyebrows or "lashes J VI.503 (so read for "pamukha; C. expls by visāl--akkhiganda). Cp. ālāra.

Aļhaka in udako aļhaka in udako aļhaka VvA 155 read aļhaka.

Ava" (prefix) I. 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 independent, long afterwards. Okaddhati, 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. avakāṣa (--) > okāṣa (--); 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.: avakappāna harnessing: okappāna confidence; avakkanti (not Sk.): okkanti appearance; avakkhita thrown down: okkhita subdued; avacara sphere of motion: ocaraka spy; avatiṇḍa descended: otiṇḍa affected with love; avaharati to move down, put off: oharati to steal. (2) In certain secondary verb-formations, arisen on Pāli, 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.); Obg. u--; Oir. ō, 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 heṭhā (DhA IV.54 under avaź) or adho (ibid. 153; SnA 290). -- (Motion:) down, downward, away (down), off; e. g. avavāra sun--down; adv. ava (q. v., opp. uddhaź). -- (a) lit. away from, off: ava--kantati to cut off; āgaṇa away from the crowd; chindati cut off; yāyati fall off; bhāsati shine out, effulge; muṇcati take off; sīṭha left over. -- down, out, over: kirati pour down or out over; khitta thrown down; gacchati go down; gāhēti dip down; tarati descend; patita fallen down; sajāti emit; sīcāti pour out over; sīdāti sink down. -- (b) fig. down in connection with verbs of emotion (cp. Lat. de-- in despico to despise, lit. look down on), see ava--jāṇāti, bhūta, mānīta, 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, manggala (= a°), pakkhin, patta.

Affenites 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, nīta, dāna, pivati, rundhati, lekhati, vadati, varaka, sakkati, avassaya, avasseti, hita, avāpuriyati, avēkkahti. -- (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: kankhi, kamati, kinn, khipati, maddati, rata, lambati, lekheti, lepama, sičāti. -- (c) The contrary of ava is ut (cp. above II.2). Among the frequent contrast--pairs showing the two, like E. up & down, are the foll. ukkaṣāvakaṣa, uggaman--oggaman, uccāvaca, ullangheṭi--olangheṭi, ullittāvalitä́; ogilitjuggilitug, onaman--unaman. Two other combns. founded on the same principle (of intensifying contrast) are chiddāvacchidda and ava° in contrast with vī° in olambavilamba, olugga--vilugga.

Avaź (adv.) [Vedic avāk & avān] 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 (avaź sari he went down, v. l. avasari, expld. by otari SnA 486). Opp. uddhaź (above, up high). Freq. in cpd. avaźsira (adj.) head downward (+ uddharpāda feet up), a position characteristic of beings in Niraya (Purgatory), e. g. S I.48; Sn 248 (patanti sattā nirayaṉ avapirā = adhogata--ṣīṣā SnA 290); Vv 5225 (of Revati, + uddharpāda); Pv IV.146; J I.233 (+ uddhapāda); IV.103 (niraya vajanti yathā adhammo patito avapirā); NdI 404 (uddhanpāda +); DhA IV.153 (gloss adhosira). -- On avaź° cp. further avakkāra, avākaroti, avēkkhipati.

Avakaṣa [fr. ava--karṣati; on ˚ṣ: *ṛṣ cp. haṃṣati: harṣati] dragging down, detraction, abasement, in cpd. ukkaṣāvaka° lifting up & pulling down, raising and lowering, rise & fall D I.54.

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 patttheti C).


Avakata = apakata, v.l. at It 89.

Avakanta = apakata, v.l. at It 89.

Avakanta = apakata, v.l. at It 89.

Avakanta [pp. of avakaddhati] cut out PvA 213.

Avakappanā & okappanā (f.) [ava + kappanā] preparation, fixing up, esp. harnessing J VI.408.

Avakasati & okassati [cp. Sk. avakṛṣati, ava + kṛṣ; see also apakassati & avakaddhati] to drag down, to draw or pull away, distract, remove. -- A V.74 = Vin II.204 (+ vavakassati).

Avakaraṇa (adv.) [fr. avakaraṇa] throwing away, scattering about Vin II.214.


Avakāsa & okāsa [ava + kāsa to shine, cp. Sk. avakāsa] 1. "appearance": akkhuddaṇāvakāso dassanāya not little (or inferior) to behold (of appearance) D I.114; ariyāvakāsa appearing noble or having the app. of an Aryan J V.87; katāvakāsa put into appearance Vv 229. -- 2. "opportunity": kataṇṇagiven leave D I.276 Sn 1030; anavakāsakārin not giving occasion Miln 383. -- anavakāsa not having a chance or opportunity (to happen), impossible; always in ster. phrase aṭṭānaṇaṇagataṇṇa avakāsa Vin II.199; A I.26; V.169; Pug 11, 12; PvA 28.

Avakirati & okirati [ava + kirati] 1. to pour down on, to pour out over; aor. avakiri PvA 86; ger. kirītvā J V.144. -- 2. to cast out, reject, throw out; aor. avakiri Vv 305 = 485 (v.l. kari; VvA 126 expls by chaddesi vināssesi). -- Pass. avakiriyati Pv III.110 (= chaddhyati PvA 174); grd. kirīya (see sep.). See also apakirityūna. pp. okiṇṇa.

Avakiriya [grd of avakirati] to be cast out or thrown away; rejectable, low, contemptible J V.143 (taken by C. as ger. = avakiritvā).

Avakuṣa (adj.) [ava + kūṣa to shine, cp. B.Sk. avakuṣa M Vastu I.29, avakuṣhaka ibid. 213; II.412] face downward, head first, prone, bent over (opp. ukkuṣa & uttāna) J I.13 = Bu II.52; J V.295; VL40; 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).

Avakanta (--) [pp. of next] entered by, beset with, overwhelmed by (instr.) S III.69 (dakkhaṇā, sukhaṇā and anāmā).

Avakkanti (f.) [fr. avakkamati] entry, appearance, coming down into, opportunity for rebirth S II.66 (nāmarūpapassa); III.46 (pañcannāṇa indriyānaṇa); Pug 13 (= okkanti nibbatti pātbhāvo PugA 184); Ku 142 (nāmarūpapassa); Miln 123 (gabbhassa).

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°).

Avakkāra [Sk. avaskara faeces, fr. ava° + karoti] throwing away, refuse, sweepings; only in cpd. °pāṭi a bowl for refuse, slop basin, ash--bin Vin I.157, 352; II.216; M I.207; DhA I.305.

Avakkhalita [pp. of avakkhaleti, Caus. of kṣal] washed off, taken away from, detracted DA I.66 (v.l. apa°).

Avakkhitta & okkhitta [pp. of avakkhipati] 1. [= Sk. avakṣipta] thrown down, flung down, cast down, dropped; thrown out, rejected. (ava:) M I.296 (ujjhita +); DA I.281 (an°), 289 (pinda); PvA 174 (piṇḍa). 2. [= Sk. utkṣipta?] thrown off, gained, produced, got (cp. uppādita), in phrase seda avakkhitta gained by sweat A II.67; III.45.

Avakkhipati & okkhipati [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 avakkhayati), aor. °khipi DA I.268 (bhūṣa°, v. l. avakkhasi).


Avagacchati [ava + gacchati] to come to, approach, visit (cp. Vedic avagacchati) PvA 87.

(adj.) [ava + gāṇḍa°] "making a swelling", i. e. puffing out the cheeks, stuffing the cheeks, full (when eating); only nt. °ṇ as adv. after the manner or in the way of stuffing etc. Vin II.214; IV.196.

Avagata [pp. of avagacchati] at PvA 222 is uncertain reading; the meaning is "known, understood" (aṇṇāta Pv IV.111); perhaps we should read āvikata or adhigata (so v.l. BB).

Avagāhati & ogāhati [ava + gāhati] to plunge or enter into, to be absorbed in (acc. & loc.) Vism 678 (vipassanāvīthiḥ); Sdhp 370, 383.

Avagunṭhana (adj.) (--) [fr. ogunṭheti] covering Sdhp 314.

Avaggaha [Sk. avagraha] hindrance, impediment, used at DA I.95 as syn. for drought (dubuṭṭhikā).

Avanga see apanga.

Avacana (nt.) [a + vacana] "non--word", i. e. the wrong word or expression J I.410.

Avacara (--) (n.--adj.) [ava + car, also BSk. avacara in same sense, e.g. antahpurāvacarā 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 (atakkā); IV.314 (parisā°); J I.60 (tāla° one conversant with music, a musician, see tāla1); II.95 (sangāma°); Miln 44 (id. and yogā°). -- (b) (n.) sphere (of moving or activity), realm, plane (of temporal existence); only as t.t in kāmāvacara rūpāvacara 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.

Avacaraka & ocaraka (adj.--n.) [fr. avacara] 1. only in cpd. kāmāvacarika as adj. to kāmāvacara, belonging to the
sphere of sense experiences, Sdhp. 254. -- 2. Late form of ocaraka, spy, only in C. on Th 1, 315 ff. quoted in Brethren 189, n 3. Occurs in BSk (Divy 127).

Avacaraṇa (nt.) [fr. avacarati 1] being familiar with, dealing with, occupation J II.95.

Avacuttha 2nd pret. of vac, in prohib form mā evaṇ avacuttha do not speak thus J VI.72; DhA IV.228.

Avacchedaka (−°) (adj) [ava + cheda + ka] cutting off, as nt. erta adv. in phrase kabalāvacchedakaṇ 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 [ava + jaya, cp. apajita] defeat DhA II.228 (v.l. for T. ajaya).

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.

Avajānitā [ava + jāṇā] 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 āa are found the foll: grd. avaṇṇeyya PvA 175, and with o°: grd. oṇātabba PvA 195; pp. avaṇāta, besides avaṇṇāta.

Avajīyati [ava + jīyati; Sk. avajīryate] to be diminished, to be lost, be undone J I.313 (jitaṇ a; v.l. avajīyā); Dh 179 (jitaṇ a = dujjitaṇ hoti DhA III.197).

Avajīyati (f.) [abstr. to prec.), only neg. an° blamelessness, faultlessness Pug 25, 41; Dhss 1349.

Avajha (adj.) [grd of a + vadhati, Sk. vadhya, vadh] not to be killed or destroyed, inviolable Sn 288; J V.69; VI.132.

Avanācana (adj.) [a + vaṇcana from vaṇc] not (even) tottering, i.e. unfit for any motion (esp. walking), said of crippled feet J I.214 = Cp III.910.

Avanāḍa (adj.) [to avaṇṇā] despised, despicable Pug 25, 41; Dhss 1349.

Avanāṇatti (f.) [ava + niṇatti = Sk. *avajānapti, fr. ava + jāṇa] 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, unwilling to be second, wanting to be praised A II.240; IV.1 sq.

Avanāṇā (f.) [Sk. avajānā, fr. ava + jāṇa] contempt, disregard, disrespect J I.257 (′ya).

Avanānāta (adj.) [pp. of avajānāti] despised, treated with contempt PvA 135 (an°); Sdhp 88, 90.
Avaṭṭaṁsaka (= vaṭ) see Vin Texts II.347.

Avaṭṭhāna (nt.) [Sk. avasthāna] position, standing place J I.508; PvA 286.

Avaṭṭhita (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 cittañ thāvarañ natthi); PvA 87 (= na sassata not lasting for ever).

Avaṭṭhitātā (f.) [abstr. fr. prec.] steadiness, only as neg. an° unsteadiness, fickleness ThA 259.

Avaṭṭhiti (f.) [Sk. avasthiti] (firm) position, posture, steadfastness S V.228; Dhs 11, 570.

Avadḍhi (f.) [a + vaddhi] "non--growth", decay DhA III.335; C on A III.76 (cp. apajaha).

Avaṇṭa (adj.) [a + vaṇṭa] without a stalk J V.155.

Avaṇṇa [a + vaṇṇa] blame, reproach, fault D I.1 (= dosā nindā DA I.37); It 67; Pug 48, 59.

Avaṇṇaniya (adj.) [grd. of a + vaṇṇeti] indescribable J V.282.

Avataṇsa see vataṇsaka.

Avatata & otata [ava + tata, pp. of tan] stretched over, covered, spread over with Vv 643 (→); VvA 276 (= chāditā).

Avatiṭhati [ava + tiṭhati] to abide, linger, stand still. D I.251 = S IV.322 = A V.299 (tarāta"; S I.25 (v.l. otiṭhati); Th. 1, 21; J II.62; IV.208 (aor. avatiṭhāsi). <-> pp. avaṭṭhita (q. v.).

Avatiṇṇa & otiṇṇa [pp. of otauṣṭi] fallen into, affected with (→), as ava° rare late or poetical form of o°, e. g. J V.98 (issā°). See otiṇṇa.

Avattha1


Avattha2

Avattha2 [Sk. apāsta, apa + āsta, pp. of as2] thrown away J V.302 (= chāditā C.).


Avattharati [ava + tharati, stṛ] to strew, cover over or up J I.74 ("amāna ppr.), 255 ("itvā ger.); IV.84; Dāvs I.38. -- pp. otthāṭa Cp. pariṣy°.

Avattharaṇa (nt.) = avattharaṇa DA I.274.

(adj.) [a + vatthu] groundless, unfounded (fig) Vin II.241; J I.440 ("kaṇ vacanañ). For lit meaning see vatthu.

Avadāta (= odāta) Dāvs III.14 (metri causa).

Avadāna see apadāna.
Avadāniya (adj.) [fr. avadāna cutting off; ava + dā to cut] stingy, niggardly Sn 774 (= Nd1 36 which expls. as follows: avaŋ gacchanti ti pi avadāniyā; maccharino pi vuccanti avadāniyā; buddhānaŋ vacanaŋ naḍiyanti ti avadāniyā. Sn A 516 condenses this expln. into the foll.: avangamanatāya maccharitāya buddhādinaŋ vacanaŋ anādiyanatāya ca avadāniyā).

Avadāpana (cleansing): see vodāpana.

Avadāpeti (to deal out) only BSk pary° Divy 202.

Avadāyati [denom. fr. avadā in same meaning as anuddā, to dāl: see dayati2] to have pity on, to feel sorry for J IV.178 (bhūtānaŋ nāvadāyissaŋ, gloss nānukampiyaŋ).

Avadiyati [Sk. avadiryati, ava + dṛ1, dṛṇāti, see etym. under dādi] to burst open J VI.183 (= bhijjati C.) see also uddiyyati,

Avadehaka (--) (adj.) [ava + deha + ka but more likely direct fr. ava + dih] in the idiom udarāvadehakaŋ bhuŋjati, to eat one's fill M I.102; Th 1, 935. Vism 33 has udarāvadehaka–bhojana, a heavy meal.

Avadhāraṇa (nt.) [Cp. Sk. avadhāraṇa, fr. ava + dhr calling attention to, affirmation, emphasis; as t.t. used by Č's in explanation of evaŋ at DA I.27; and of kho at PvA 11, 18.

Avadhi 3 sg. aor. of vadhati. -- At DhA II.73 avadhi = odhi.

Avanata see oṇata.

Avanati (--) (f.) [fr. avanamati] stooping, bending, bowing down, humiliation Miln 387 (unnatɔ vāvanati).

Avani (f.) [Vedic avani] bed or course of a river; earth, ground Dāvs IV.5.

Avapakāsati [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. (avapakāsituŋ).

Avapatta see opatta.


Avapivati [ava + pā, cp. apapibati] to drink from J I.163.

Avabujjhati (--) [Cp. BSk. avabudhyate] to understand A IV.96 = It 83 (nəavabujjhati); A IV.98 (id.) J I.378 = III.387 (interchanging with anubujjhati at the latter pass.).


Avabodhati (--) [cp. Sk. avabodhati] to realise, perceive, pay attention to J III.151 nāva°).

Avabhāsa [later form of obhāsa] Only in cpd. gambhīravabhāso D II.55, looking deep. Same cpd. at A II.105 = Pug 46 has obhāsa.

Avabhāsita (adj.) [late form of obhāsita] shining with, resplendent Sdhp 590.

Avabhuñjati [ava + bhuñjati] to eat, to eat up J III.272 (inf. ābhottuṇ), 273.


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 [Sk. avamanyate] to slight, to disregard, despise DhA I.170; PvA 37, 175; Sdhp 271. -- pp. Caus. avamanīta.

Avamangalla (adj.) [fr. avamangala] of bad omen, nt. anything importune, unlucky J I.446.


Avaya only in neg. anavaya.

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 anga would have been used in the older texts.

Avarajjhati (adj.) [ava + rajjhati of rādh, cp. Sk. avarādhya] to neglect, fail, spurn Th 1, 167; J IV.428 (v.l. rujjh°).


Avaruddhaka [avruddha + ka] subdued, expelled, banished J VI.575; Dpvs I.21 (Np).

Avaruddhati [Sk. aparundhati; ava + ruddhati of rudh] to expel, remove, banish J VI.505 (= nīharati C.), 515. See also avarundhati.

Avarundhati [ava + rundhati. Only referred to by Dh. in his Cy (ThA 271) on oruddha] to put under restraint, to put into one's harem as subsidiary wife.


Avalitta (adj.) [Sk. avalīpta, pp. of ava-limpati] besmeared; in cpd. ullamāvalitta "smeared up & down" i. e. plastered inside & outside A I.101.

Avalekhati [ava + lekhati, likh, Sk. avalikhati] to scrape off Vin II.221 (v. l. apa°).

Avalekhana1
Avalekhana1 (nt.) [fr. avalekhati] (a) scraping, scraping off Vin II.141 (‘pidhara), 221 (‘kāṭṭha). (b) scratching in, writing down J IV.402, (‘saṭṭha a chisel for engraving letters).

Avalekhana2

Avalekhana2 (nt.) v. l. for apalekhana.

Avalepana (nt.) [fr. ava + lip] smearing, daubing, plastering M I.385 (pīta°); Sn 194 (kāyo taca--maṣṣo āvalepano the body plastered with skin & flesh).

Avasa (adj.) [a + vasa] powerless Sdhp 290.

Avasaṭṭa & Osāṭṭa [Sk. apasṛta, cp. also samavasṛta, pp. of ava + sṛ] withdrawn, gone away; one who has left a community & gone over to another sect, a renegade Vin IV.216, 217 (= titṭhāyatanaṃ saṅkata).

Avasarati [ava + sṛ] to go down, to go away (to) Sn 685 (v. l. BB. T. avaṃsari).

Avasāna (nt.) [for osāna] (nt.) stopping ceasing; end, finish, conclusion J I.87 (bhattakicc--aṭṭha at the end of the meal); PvA 76 (id.).

Avasāya [fr. avaseti] stopping, end, finish Th 2, 12 (= avasānaṇīthānaṃ ThA 19). But the id. p. at Dhp 218 has anakkhāte.


Avasiṣṭha (sic & not osiṣṭha) [pp. of avasissati, Sk. avasiṣṭha] left, remaining, over S II.133; J I.138; V.339; VvA 66, pl. avasiṣṭhā all who are left, the others PvA 165 (janā).

Avasiṣṭhaka (adj.) [fr. avasiṣṭha] remaining, left J III.311.

Avasīṣṭha (adj.) [pp. of osiṣṭha] besprinkled, anointed, consecrated, only in phrase rāja khattiya mudhāvasitto of a properly consecrated king (see also khattiya) D I.69; II.227; III.64; Pug 56; DA I.182 (T. mudhāvassita, v. l. *abhisitta); etc.--See also abhisīta.

Avasin (adj.--n.) [a + vasin fr. vaś] not having control over oneself, D II.275.

Avasissati [Sk. avasiṣṭyate; Pass. of ava + śis; but expld. by Kern, Toev. s. v. as fut of avasīdati] to be left over, to remain, in phrase yaḥ päṃaṇa--kataṅ kṣamaṅ na taṅ tatrāvassissati D I.251; A V.299 = S IV.322; J II.61 (see expln. on p. 62). Also in the phrases taco ca naḥārū ca aṭṭhi ca avasissatū sarire upasussattu maṃṣa--lohitam M I.481; A I.50; S II.28, and sarīrāni avasissanti S II. 83. With the latter phrases cp. avasussati.

Avasī metri causa for avasi, a + vasi, aor. of vasī to stop, stay, rest J V.66 (mā avāsī).

Avasussati [Sk. *ava--suṣyati of śuṣ to dry up, to wither; in later quotations of the old kāmaṃ taco ca nāhāru ca aṭṭhi ca avasussatu (upasussatu sarire maṃṣa-lohitam) J I.71, 110; Sdhp 46. It is a later spelling for the older avasissatu see Trenckner (M I.569). -- fut. avasuccchati (= Sk. *suṣokṣyati, fut. of Intens.) J VI.550 (v. l. BB *sussati; C. avasucchissati).

Avasūra [ava + sūra; ava here in function of *avaṃ see ava II] sundown, sunset, acc. ५ as adv. at or with sundown J V 56 (anāvasūraṇī metrically).
Avasesa1

Avasesa1 [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

Avasesa2 (adj.) [see prec.] remaining, left Sn 694 (*yū avaseso); J III.19; Vbh 107 (tanحā ca avasesā ca kilesā); PvA 19 (avasesā ca नातकā the rest of the relatives), 21 (avasesā parisā), 201 (अथ्थी--tacamatto āvasesa--sarīra with a body on which nothing but skin & bones were left), 206 (अथ्थी--sanghātamatto āvasesa--sarīra). -- nt. (as pred.) ²ṇ what is left PvA 52 (appō avasesaṇa); KhA 245 (न अथ्थी tesaṇ avasesaṇa).

Avasesaka (adj.) [fr. avasesa2] being left, overflowing, additional, more J I.400 (an°); Dpvs IV.45.

Avassa (adj.) [a + vaś] against one's will, inevitable J I. 19 (*bhāvin); V.319 (*gāmitā). Usually as nt. ²ṇ adv. inevitably (cp. BSk. avaśyaṇ Divy 347; Av. Ś I.209 etc.) J III.271; DA I.263; Sdhp 293.

Avassakaṇ (adv.) [see avassa] inevitably Dpvs IX.13.

Avassajati & ossajati [ava + sṛj, perhaps ud + sṛj = Sk. utsṛjati, although the usual Vedic form is avasṛjati. The form ossajati puzzled the BSk. writers in their sanskritisation apotsṛjati = 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 (nt.) [a + vassana, Sk. vāsana of vāś to bleat] not bleating J IV.251.

Avassaya [Sk. *avāśraya for the usual apāśraya, see P. apassaya1] support, help, protection, refuge J I.211; II. 197; IV.167; Miln 160; DhA I.267; IV.198; PvA 5, 113.

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 [ava + ā + śi, for the usual °apāśrayati; see apasseti] to lean against, to depend on, find shelter in (loc.) J II.80 (aor. avassayiṇ = vāśaṇ kappesiṇ C.). ²r- pp. avassita.


Avassita [for apassita, Sk. apaśrīta] depending on, dealing with J V.375. See apassita.

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; Dpvs II.5 (T. reads avassita). ²r- Neg. anavassuta: 1. not leaking, without a leak J IV.20 (नवā = udaka--pavesanā bhāvena 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).

Avahaṭṭa [pp. of avaharati] taken away, stolen Miln 46.

Avaharaṇa (→) [fr. avaharati in both meanings] taking away, removal; theft PvA 47 (sāṭaka°), 92 (soka°).
Avaharati & oharati [ava + hr] to steal J I.384; PvA 47 (avahari vattha), 86 (id., = apānudi). -- pp. avahaṭa (q. v.).

Avahasati [ava + has] to laugh at, deride, mock J V.111 (aññamaññā); PvA 178. -- aor. avahasi J IV.413.

Avahāra [fr. avaharati] taking, acquiring, acquisition Vin V.129 (pañca avahāra, viz. theyya, pasayha, parikappa, paṭicchanna, kusa).

Avahīyati [for ohīyati] to be left behind, to stay behind J V.340.

Avahāyati [fr. avahaṭa (q. v.)] to steal J I.384; PvA 47 (avahari vattha), 86 (id., = apānudi). -- pp. avahaṭa (q. v.).

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Aviññāṇaka (adj.) [a + viññāṇa + ka] senseless, without feeling or consciousness, unfeeling DhA I.6 (saviññāṇaka +).

Aviññū (adj.) = aviddusu.

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 (adj.) [a + vidūra] not far, near; usually in loc. "e as adv. near Sn. 147.

Aviddasu (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).

(adj.) [a + vināsa + ka] not causing destruction A III.38 ("īka"); J V.116 (= anāsaka C.).

Avināsana (adj.) [a + vināsana] imperishable Dpvs IV.16.

Avinicchayaññū (adj.) [a + vinicchaya + ūñū] not knowing how to decide J V.367.

Avinibbhujañ (adj.) [ppr. of a + vinibbhujati] unable to distinguish or to know J v.121 (= atirento C.).

Avinibbhoga (ad.) [a + vinibbhoga] not to be distinguished, indistinct J III.428 ("sadda").

Avipariṇāma [a + vipariṇāma] absence of change, steadfastness, endurance D I.18; III.31, 33 ("dhamma"); DA I.113 (= jarā--vasena vipariṇāmassa abhāvato).

Avipattaśāra [a + vipattaśāra] absence of regret or remorse A III.46.

Avippavāsa (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 (adj.) [a + viruddha] not contrary, unobstructed, free, without difficulties Dh 406; Sn 365, 704, 854.

Avirūḷhi (f.) [a + virūḷhi] absence or cessation of growth Sn 235; DhA I.245 ("dhamma").

Avirodha [a + virodha] absence of obstruction, gentleness M II.105 = Th 1, 875.

Avirodhana (nt.) = avirodha J III.320, 412; V.378.

Avivāda [a + vivāda] absence of contesting or disputing, agreement, harmony D III.245; Sn 896 ("bhūma SnA 557 or bhūmā Nd1 308, expld. as Nibbāna").

Avisarsada (adj.) [a + visarsada + ka] not deceiving, not lying D I.4; III.170; Pug 57; DA I.73.

Avisarsarāna (f.) [abstr. fr. a + visarsa] honesty, faithfulness, uprightness D III.190.
Avisāṇḍeti [a + visāṇ + Caus. of vad] to keep one's word, to be honest, to be true J V.124.


Avisare 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.

Avisāhaṭha (adj.) [a + visāhaṭha] imperturbed Dhs 15, 24, 287, 570. (*mānasata).

Avisajjīya (adj.) [grd. of a + vissajjati] not to be given away, inalienable (cp. avehbhangiya) Vin I.305 (*ika for *iya); II.170 (five such objects in detail); V.216 (+ avehbh); J VI.568.

Avissāsaniya (adj.) [a + visāsana + iya, ika] not to be trusted, untrustworthy J III.474.

Avihēraka (adj.) [a + vihēraka] not harassing, not hurting D III.166 (but cp. SnA 318 avihēraka in same context); Miln 219.

Avī in general see vi.

Avīci [B.Sk. avīci a + vīci (?) no intermission, or no pleasure (?), unknown, but very likely popular etym.] 1. avīciniraya, 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 IIID; Ps I.83; Dhs 1281; J I.71, 96; III.182; IV.159; DhA I.148; Pāv 52; SnA 290; Sdhp 37, 194; Pgdp 5 sq.; etc etc. -- 2. disintegration, decay Vism 449 (a. jarā nāma).

Avekkalā (°--) adj.) [a + vekkala] without deficiency, in buddhi complete knowledge J VI.297.

Avekkhikati [B.Sk. avēkkhikate. 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 [ava + khipati, ava here in form ave corresp. to avaḥ, cp. pure for puraḥ 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 Bdgh. as acala (on D II.217), or as paññāya ajjhagahetvā (on Sn 229); by Dhp. as aparā--paccaya--bhāvena (on Pv IV.125).

-- Usually in phrase Buddhē Dhamme Sanghe aveccā--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).

Avebhanga (adj.) [fr. a + vi + bhanga] not to be divided or distributed Vin I.305. Cp. next.

Avebhanga (nt.) [= avebhanga] that which is not to be divided, an inalienable possession; 5 such objects enumd. at Vin II.171, which are the same as under avissajjīya (q. v.); V.129.

Avera (adj.) [a + vera] peaceable, mild, friendly Sn 150 (= veravirahita KhA 248); Sdhp 338. -- "ŋ (nt.) friendliness, kindness D I.247 (‘citta); Dh 5 (= khimetta DhA I.51).

Averin (adj.--n.) = avera Dh 197, 258.

Avosita [reading uncertain, cp. avyosita] only in neg. an° unfulfilled, undone Th 1, 101.

Avyagga (ad) [a + vyagga, Sc. vyagra] not bewildered, not confused S V.66. Cp. avisaggatā.

Avyatta (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.).

Avyapajjha1

Avyapajjha1 (abyābajjha) (nt.) [a + vyapajjha or bajjha, a confusion between the roots bādh or pad] (act.) kindness of heart; (pass.) freedom from suffering (Ep. of Nibbāna) Vin I.183 (avyapajjhādhimaQa); It 31 (abyābajjhārāma).

Avyapajjha2

Avyapajjha2 (abyābajjha) adj.) [either a + *vyāpadya or more likely a + *vyābdhya] free from oppression or injury; not hurting, kind D II.242 (avera +), 276; M I.90; It 16 = 52 (sukha); Miln 410 (avera +).

Avyapanna (adj.) [a + vyapanna] 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 [a + vyāpāda] absence of desire to injure, freedom from malice D III.215, 229, 240; It 82 (all MSS. have abyā); Dhs 33, 36, 277, 313, 1056.

Avyāyata (adj.) [a + vyāyata of yam] at random, without discrimination, careless J I.496 (= avyatta C.).

Avyāyika (adj.) [fr. avyaya] not liable to loss or change, imperishable J V.508 (= avigacchanaka C.).

Avyāvāta (adj.) [a + vyāvāta = Sk vyāprta] not occupied, i.e. careless, neglectful, not worrying Vin III.136; Nd2 72 (abyāvāta for appossukka Sn 43); J III.65; VI.188. Miln 177 (abyā").

Avyāseka (adj.) [a + vy + āseka] untouched, unimpaired D I.182 (‘sukha = kilesa vyāseka--virahitattā avyāseka DA I.183); Pug 59.

Avyāharati [a + vy + āharati] not to bring or procure J V.80.
Avyosita (adj.) [a + vyosita, Sk. vyavasita] not having reached perfection, imperfect Th 1, 784 (aby°).

Avhaya [fr. avhayati; cp. Sk. āhvaya "betting"] calling, name; adj. (--) called, having the name of Sn 684 (isi°), 686 (Asit°), 689 (kanhasiri°), 1133 (Sace°, cp. Nd2 624).

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 (avhayesi); VI.18, 192, 273 (avhettha pret.);
Vv 331 (avheti). -- 3. to give a name, to call, to address SnA 487 (= āmanteti ālapati). -- pp. avhāta (q. v.).


Avhāna (nt.) [fr. avhayati, Sk. āhvāna in diff. meaning] <-> 1. begging, calling, asking Sn 710; Vism 68 (ānabhinandanā). -- 2. addressing, naming SnA 605 (= nāma).

Avhāyana (nt.) [cp. Sk. āhvayana] calling to, asking, invocation, imploration D I.11 (Sir--avhāyane, v. l. avhayana; expld. at DA I.97 with reading Siritvāyana as "ehi Siri mayhaṅ sire patiṭṭīhi ti evaṅ sire Siritvā avhayanaṅ"), 244, 245 (v. l. avhāna).

Avhāyika (adj.) [fr. avhaya] calling, giving a name; (m.) one who gives a name J I.401 = III.234.

Asa (adj.) [for asaṅ = asanto, a + santo, ppr. of as in meaning "good"] bad J IV.435 = VI.235 (sataṅ vā asaṅ, acc. sg. with v. l. santo...expld.-by sappurisaṅ vā asappurisaṅ vā C.; cp. p. 446 V.319).


Asaṅvara [a + saṅvāra] absence of closing or restraint, no control Dhs 1345.

Asaṅvāsa (adj.) [a + saṅvāsa] deprived of co--residence, expelled from the community Vin IV.213, 214.

Asaṅvindaṅ [ppr. a + saṅvindati] not finding, not knowing Th 1, 717.

Asaṅvuta (adj.) [pp. of a + saṅvuṇati, cp. saṅvata] not restrained Dhs 1345, 1347.

Asaṅṣaṭṭha (adj.) [a + saṅṣaṭṭha] not mixed or mixing, not associating, not given to society M I.21Q; S I.63; Sn 628 = Dh 404 (= dassana--savana--samullāpa paribhogakāya--saṅsaggānaṅ abhāvena SnA 468 = DhA IV.173).

Asaṅhārima (adj.) = asaṅhāriya (?) Vin IV.272.

Asaṅhāriya (adj.) [grd. of a + saṅharati] not to be destroyed or shattered It 77; Th 1, 372; Nd2 110.

Asaṅhira (adj.) [= asaṅhāriya of saṅ + hṛ] immutable, 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 (cittā unfaltering); Dpvs IV.12.

Asakka (adj.) [a + sakka; Sk. ašakya] impossible J V. 362 (rūpa).

Asakkuṇeyya (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.

Asagguṇa [a + saggioṇa] bad quality, vice Sdhp 382 (‘bhāvin, the a’ belongs to the whole cpd.).

Asankita & ‘iya (adj.) [a + sankita, pp. of sank] 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 (adj.) [a + sankusaka, which is distorted from Sk. sankaśuka splitting, crumbling, see Kern, Toev. p. 18] not contrary J VI.297 (‘vattin, C. appaṭilomavattin, cp. J trsln. VI.143).

Asankheyya (adj.) [a + sankheyya, grd. of sāŋ–khyā] incalculable, innumerable, nt. an immense period A II.142; Miln 232 (cattāri a.), 289 DhA I.5, 83, 104.

Asanga (adj.) [a + sanga] not sticking to anything, free from attachment, unattached Th 2, 396 (‘mānasā, = anāsattacittā ThA 259); Miln 343. Cp. next.

Asangita (adj.) [fr. asanga, a + sangita, or should we read asangika?] not sticking or stuck, unimpeded, free, quick J V.409.

Asacca (adj.) [a + sacca] not true, false J V.399.

Asajjamāna (adj.) [ppr. med. of a + sajjati, saŋj] not clinging, not stuck, unattached Sn 38, 71 (cp. Nd2 107); Dh 221 (nāmarūpasmiṇa = alaggamaṇa DhA III.298).

Asajjitho 2nd sg. pret. med. of sajjati to stick or cling to, to hesitate J I.376. See sajjati.


Asaṅṇata (adj.) [a + saṅṇata, pp. of saŋ + yam] unrestrained, intemperate, lacking self-control It 43 = 90 = Sn 662 = Dh 307.

Asaṅṇin (adj.) [a + saṅṇin] unconscious D I.54 (‘gabhā, cp. DA I.163); III.111, 140, 263; It 87; Sn 874.

Asaṭha (adj.) [a + saṭha] without guile, not fraudulent, honest D III.47, 55, 237; DhA I.69.

Asaṭṭhita (adj.) [a + saṭṭhita] not composed, unsettled, fickle It 62, 94.

[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 nirayaṇaṇenti). See also asaddhamma.

q. v.) [Sk. aśnāti, aś to partake of, to eat or drink cp. aṅśa share, part] to eat; imper. aṃṇātu J V 376; fut. aśissāmi Th 1, 223; Sn 970. -- ppr. med. asamāṇa J V.59; Sn 239. ger. asitvā Miln 167; & asitvāna J IV.371 (anṭ). pp. asita (q. v.). See also the spurious forms asmiye & añhhati (añhamāṇa Sn 240), also āsita.
Asatiyā (adv.) [instr. of a + sati] heedlessly, unintentionally J III.486.

Asatta (adj.) [pp. of a + sajjati] not clinging or attached, free from attachment Sn 1059; Dh 419; Nd2 107, 108; DhA IV.228.

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 (+ avaṇa).

Asadisa (adj.) [a + sadisa] incomparable, not having its like DhA II.89; III.120 (°dāna).

Asaddha (adj.) [a + saddha] not believing, without faith D III.252, 282.

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

Asana1 (nt.) [Vedic aśan(m)] stone, rock J II.91; V.131.

Asana2

Asana2 (nt.) [cp. Sk. aśana of aś, cp. asati] eating, food; adj. eating J I.472 (ghatāsana Ep. of the fire; V.64 (id.). Usually in neg. form anasana fasting, famine, hunger Sn 311 (= khudā SnA 324); DA I.139. See also niranasana.

Asana3

Asana3 (nt.) [Sk. asana] the tree Pentaptera Tomentosa J I.40 (as Bodhi--tree of Gotama); II.91; V.420; VI.530.

Asana4


Asanāti [see asati] to eat, to consume (food) J I.472; V. 64; VI.14 (Esb. note: read asnāti; C. paribhūjāti).

Asani (f.) [Vedic aśani in same meaning; with Sk. aśri corner, catuṛśra four cornered (see asa), to Lat. ācer pointed, sharp, Gr. a)/kros pointed, Ags. egl sting, Ohg. ekka corner, point. Connected with this is Sk. aśan (see asana1). Cp. also aṣaṇa & 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; VvA 83.

--aggi the fire of thunder, i. e. lightning or fire caused by lightning DhA III.71. --pāta the falling of the thunderbolt, thunderclap, lightning DA I.280 (or should we read asānpāta?); Pva 45. --vicakka same as ṣpāta (?) S II. 229 (= lābha--sakkāra--silokassa adhivacana); D III.44, 47.


Asantāsin (adj.) [a + santāsin, cp. asantāṣaṇ] fearless, not trembling, not afraid Sn 850; Dh 351; Nd2 109; DhA IV.70.


Asanthava (a + sathava] dissociation, separation from society, seclusion Sn 207.

Asandhitā (f.) [a + sandhi + tā] absence of joints, disconnected state J VI.16.

Asannata (adj.) [a + sannata] not bent or bending Sdhp 417.

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 (f.) [a + sapatti] without co--wife or rival in marriage S IV.249.

Asappurisa [a + sappurisa, cp. asat] a low, bad or unworthy man M III.37; SnA 479 (= anariya Sn 664).

Asabala (adj.) [a + sabala] unspotted D II.80 = III.245.

Asabhā (adj.) [a + sabbha, i.e. *sabhya cp. sabbhā & 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.

J I.494, more freq. in cpds. as asabhā², e.g.

--kāraṇa a low or sinful act Miln 280. --rūpa low, common J VI.386 (= asādhu--jātika, lāmaka), 387 (= asabhijātika), 414 (= apaṇḍita--jātika). Cp. prec.

[Sk. ṛṣabha] see usabhā.

Asama¹

Asama¹ (adj.) [a + sama] unequal, incomparable J I.40 (+ appaṭṭipuggala); Sdhp 578 (+ atula). Esp. freq. in cpd. ॐdhura 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.

Asama²

Asama² (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. akmū stone, see also asama¹ (Sk. aśan stone for throwing) and asani² stone, rock DA I.270, 271 (muṭṭhika having a hammer of stone; v. l. BB. ayamuṭṭhika); SnA 392 (instr. asmanā). Asamaggiya (nt.) [abstr. fr. a + samagga] lack of concord, disharmony J VI.516 (so read for asāmaggiya).

Asamaṇa at Pug 27 is to be read assamaṇa at Pug 27 is to be read assamaṇa (q. v.).

Asamapekkhana (nt.) & ॐā (f.) [fr. a + sam + apekkhati] lack of consideration S III.261; Dhs 390, 1061, 1162.

Asamāhita (adj.) [a + samāhita] not composed, uncontrolled, not firm It 113 (opp. susamāhita); Dh 110, 111; Pug 35.

Asamijjhana (adj.) [a + samijjhana + ka] unsuccessful, without result, fruitless; f. ॐikā J III.252.

Asamiddhi (f.) [a + samiddhi] misfortune, lack of success J VI.584.
Asamosaraṇa (nt.) [a + samosaraṇa] not coming together, not meeting, separation J V.233.

Asampakampiya (adj.) [grd. of a + sampakampeti] not to be shaken, not to be moved Sn 229 (= kampetuṇa ca cāletuṇa asakkuneyyo KhA 185).

Asampajaṇṇa (nt.) [a + sampajaṇṇa] lack of intelligence D III.213; Dhs 390, 1061, 1162, 1351.

Asampāyanto [ppr. of a + sampāyati] unable to solve or explain Sn p. 92.

Asambādha (adj.) [a + sambādha] unobstructed Sn 150 (= sambādha--virahita KhA 248); J I.80; ThA 293.

Asammodiya (nt.) [a + sammodiya] disagreement, dissension J VI.517 (= asamaggiya C.).

Asammosa [a + sammosa cp. B.Sk. asammoṣadharmam Ep. of the Buddha; Divy 49 etc] absence of confusion D III.221 = Dhs 1366.

Asayaṅvasin (adj.) [a + sayaṅ + vasiṅ] not under one's own control, i.e. dependent D II.262; J I.337.

Asayha (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 (Angirasa); It 32.

Asahana (nt.--adj.) [a + sahana] not enduring, non--endurance, inability J III.20; PvA 17.

Asahāya (adj.) [a + sahāya] one who is without friends; who is dependent on himself Miln 225.

Asā see āsa.

Asāta (adj.) [a + sāta, Sk. asāta, 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 + såma + pāka] one who does not cook (a meal) for himself (a practice of ascetics) DA I.270.

Asāra (n. adj.) [a + såra] that which is not substance, worthlessness; adj. worthless, vain, idle Sn 937 (= asāra nissāra sārāpagata NdI 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 (asāhāsa rata fono of peace); acc. as adv. assāhasaṅ without violence, not arbitrarily J III.319; instr. asāhasena id. J VI.280; Dh 257 (= amusāvādena DhA III.382).

Asī [Vedic asī, Av. aŋhū Lat. ensis] a sword, a large knife D I.77 (= DA I.222); M II.99; A I.48 = (asinā sīsāṅ chindante); IV.97 (asinā hanti attānaṅ); J IV.118 (asi sunisito), 184; V.45 (here meaning "sickle"), 475 (asinā ca me maṅñaṇi, probably faulty for either "āṣiṅ ca me" or "āṣiṅcam me"); Vism 201 (nānāsi the sword of knowledge); PvA 253 (asinā pahaṭa).

--camma sword & shield Vin II.192; A III.93; J VI.449. --tharu the hilt of a sword DhA IV.66. --nakha 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. Märk--anđeyapurâna XII.24 sq.; Mhbhârata XII.321; Manu IV.90; XII. 75; Scherman, Visionsliteratur pp. 23 sq.) J VI.250 (‘niraya); PvA 221 (‘vana); Sdhp 194. --pâsa having swords for snares (a class of deities) Miln 191. --mâla (–kamma) sword--garland (--torture) J VI.250 (°niraya); PvA 221 (°vana); Sdhp 194. --mâla (--kamma) sword--garland (--torture) J III.178 (+sîn chîndâpeti); Dâvs III.35. Preferable to interpretation "sword--dirt", see mâla (mâlâ). --lakkhana "swordsign", i.e. (fortune--telling from) marks or a sword D I.9; J I.455. --lôma having swords for hair S II.257, cp. Vin III.106. --sûsla a swordblade Th 2, 488 (expld. at ThA 287 by adhikuṭṭanatthena, i.e. with reference to the executioner's block, cp. also sattisûla).

Asika (adj.) (–") [asi + ka] having a sword, with a sword in phrase ukkhittasika with drawn sword, M I.377; J I.393.

Asita1

Asita1 [Sk. aśita, pp. of *asati, Sk. aśnâti] having eaten, eating; (nt.) that which is eaten or enjoyed, food M I.57; A III.30, 32 (°pîta--khāyita etc.); PvA 25 (id.); J VI.555 (āsana having enjoyed one's food, satisfied). Cp. aśita1.

Asita2

Asita2 (adj.) [a + sita pp. of *sîrī, Sk. aśrîta] not clinging to, unattached, independent, free (from wrong desires) D II.261 (°ātiga); 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. Nd2 111 & nissaya).

Asita3

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 (°vyâbhângi); A III.5 (id.); Th 2, 480 (= indânâ ThA 286); J III.419 (°âpangin black--eyed); v. 302; Dâvs I.45.

Asita4

Asita4 (m. nt.) [fr. asi] a sickle J III.129; V 46.

Aśīti (num.) [Sk. aśīti] 80 (on symbolical meaning & freq. application see âṭṭha1 B I 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--vârâpa--parivuta); VI.20 (vassasahassâni); Miln 23 (asîtīyā bhikkhusahashehi saddhiṇ); Vism 46 (satakoṭiyo) DhA I.14, 19 (mahâtherâ); II.25 (°koṭī--vibhava). Cp. âśītika.

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 (yaq), e.g. asu yo so puriso M I.366; yaq aduṇ khettaŋ S IV.315. <> nom. sg. m. asu S IV.195; Miln 242; f. asu J V.396 (asû metri causā); nt. aduṇ M I.364, 483; A I.250. Of oblique cases e. g. amunâ (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 (°gatiṇ gata).

Asuci (adj.) [a + suci] not clean, impure, unclean Sn 75 (°manussâ, see Nd2 112); Pug 27, 36; Sdhp 378, 603.


Asubha (adj.) [a + subha] impure, unpleasant, bad, ugly, nasty; nt. °nastiness, impurity. Cp. on term and the
Asura [Vedic asura in more comprehensive meaning; connected with Av. ahuro Lord, ahuro mazdā; perhaps to Av. anhu & Lat. erus master] a fallen angel, a Titan; pl. asūrā the Titans, a class of mythological beings. Dhpāla at Pa 272 & the C. on J V.186 define them as kālakānaka–bheda asūrā. The are classed with other similar inferior deities, e. g. with garuḍa, nāga, yakkhā at Mil 117; with supaṇṇā, gandhabbā, yakkhā at DA 1.51. <- 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 (apāyā; viz. niraya, tiracchāna–yonī, petā or pettivisaya, asūra), e. g. at It 93; J V.186; Pa 272, 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; Nd 89, 92, 448; DhA I.264 ("kaṇṇā"); Dhp 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. --rakkhasā Asuras and Rakkhasas (Rakṣasas) Sn 310 (defined by Bdh at SnA 323 as pabbata–pañcīvavo dānava–yakkha–saññiṭṭā).

Asuropa [probably a haplological contraction of asura–ropa. On various suggestions as to etym. & meaning see Morris's discussion at J PV T S. 1893, 8 sq. The word is found as asulopa in the Asoka inscriptions] anger, malice, hatred; abruptness, want of forbearance Pug 18 = Vbh 357; Dhs 418, 1060, 1115, 1341 (an°); DhsA 396.

Asussuṣa [prr. of a + susūṣati, Desid. of śrū, cp. Sk. śuṣrūṣati] not wishing to hear or listen, disobedient J V.121.

Asūya see anāsūya.


Asūra (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. aśāikṣa occurring only in phrase śāikṣāśāikṣāḥ those in training & the adepts, e.g. Divy 261, 337; Av. Ś I.269, 335; II.144) Vin I.62 sq.; III.24; S I.99; D III.218, 219; It 51 (ašekho sīlakkhandho; v. l. asekka); Pug 14 (= arahant); Dhs 584, 1017, 1401; Kvu 303 sq.

Asūya (adj.) [a + secana + ka, fr. sic to sprinkle, cp. B.Sk. asecanaka–darśana in same meaning e. g. Divy 23, 226, 334] unmixed, 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 anāsittakaṇṇa pakatiyā iva mahārasaṇ at ThA 61) = Th 2, 196 (= anāsittakaṇṇa ojavantaṇa śabhava–madhuraṇa ThA 168); S V.321; A III. 237 sq. Mil 405.

Asūvan (f.) [a + sanvāṇa] not practising, abstinence from Sn 259 (= abhajanā apayirupāsanā KhA 124).

Asesa (adj.) [a + sesa] not leaving a remnant, without a remainder, all, entire, complete Sn 2 sq., 351, 355, 500, 1037 (= sabba Nd 113). As °-- (adv.) entirely, fully, completely Sn p. 141 ("virāga–nirrodha"); Miln 212 ("vacana inclusive statement").

Asesita (adj.) [pp. of a + Caus. of śiṣ, see seseti & sissati] leaving nothing over, having nothing left, entire, whole, all J III.153.
Asoka

Asoka1 (adj.) [a + soka, cp. Sk. aśoka] free from sorrow Sn 268 (= nissoka abbūḷha--soka--salla KhA 153); Dh 412; Th 2, 512.

Asoka2

Asoka2 [Sk. aśoka] the Asoka tree, Jonesia Asoka J V.188; Vv 354, 359 (rakkha); Vism 625 (ankura); VvA 173 (rakkha).

Asoṇḍa (adj.) [a + sonda] not being a drunkard, abstaining from drink J V.116. -- f. asoṇḍī A III.38.

Asotatā (nt.) [abstr. a + sota + ta, having no ears, being earless J VI.16.

Asnāti [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 (nt.) [Vedic aśman; the usual P. forms are amha and asama2] stone, rock; only in instr. asmanā SnA 362.

Asmasati [spurious form for the usual assasati = Sk. āśvasati] to trust, to rely on J V.56 (Pot. asmase).

Asmi (I am) see atthi.

Asmimāna [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. ahaṅ asmi.

Asmiye 1 sg. ind. pres. med. of aś to eat, in sense of a fut. "I shall eat" J V.397, 405 (C. bhuṅjissāmi). The form is to be expld. as denom. formn. fr. --āśa food, = āpśiyati and with metathesis asmiyati. See also aṅhati which would correspond either to *āṅśiyati or asnāti (see asati).

Assa1

Assa1 [for aṅsa1, q. v. for etym.] shoulder; in cpd. assapuṭṭa shoulder--bag, knapsack i. e. a bag containing provisions, instr. assapuṭṭena with provisions. Later exegesis has interpreted this as a bag full of ashes, and vv. ll. 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 Digha passage by bhasmapuṭṭena, sīse chārikaṅkiritvā ti attho DA I.267. After all it is the same as puṭaṅsa (see under aṅsa1). -- D I.98, cp. A II.242 (v. l. bhasma°); DA I.267 (v.l. bhassa°).

Assa2

Assa2 [for aṅsa2 = Sk. aśra point, corner, cp. Sk. aśri, Gr. a)kros & o)cus 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 aṅsa3). Occurs also in form caturaṅsa under caturat).

Assa3

Assa3 [Vedic aśva, cp. Av. aspō; Gr. i(/ppos, dial. i/kkos; Lat. equus; Oir. ech; Gall. epo--; Cymr. ep, Goth. aihva; Os. ehu; Ags. eoh] a horse; often mentioned alongside of and combd. with hatthi (elephant) Vin III.6 (pañcamatthehi assa--satehi), 52 (enumd. under catuppādā, 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 (bhadra, a good horse), 380 (id.); Vv 203 (+ assatarī); VvA 78; DhA I.392 (hatthi--assādayo); Sdhp 367 (duṭṭha°).
--ājāniya [cp. BSk. āsvājānayā Divy 509, 511] a thoroughbred horse, a blood horse A I.77, 244; II.113 sq., 250 sq.; III.248, 282 sq.; IV.188, 397; V.166, 323; Pv A 216. See also ājāniya. --āroha one who climbs on a horse, a rider on horseback, N. of an occupation "cavalry" D I.51 (+ hathāroha; expld. at DA I.156 by sabbe pi assācariyaassavejja--assabhanāḍādayo). --kaṇṇa N. of a tree, Vatica Robusta, lit. "horse--ear" (cp. similarly Goth. aīhva--tundi the thornbush, lit. horse--tooth) J II.161; IV.209; VI.528. --khalunka an inferior horse ("shaker"), opp. sadassa. A I.287 = IV.397. --tthara a horse cover, a horse blanket Vin I.192; D I.7 --damma a horse to be tamed, a fierce horse, a stallion A I.112; śrathi a horse trainer A II.112, 114; V.323 sq.; Dha IV.4. --potaka the young of a horse, a foal or colt J II.288. --bandha a groom J II.98; V.449; Dha I.392. --bhanḍa (for bhandha? or should we read pāṇḍa?) a groom or horse--trainer, a trader in horses Vin I.85 (see on form of word Kern, Toev. p. 35). --bhanḍaka horse--trappings J II.113. --maṇḍalika circus Vism 308, cp. M I.446. --maṇḍalika exercising--ground Vin III.6. --medha N. of a sacrifice: the horse--sacrifice [Vedic aśvamedha as Np.] S I.76 (v. l. sassa); It 21 (+ purisamedha); Sn 303. --yuddha a horse--fight D I.7. --rūpaka a figure of a horse, a toy horse DhA II.69 (+ hatthi--rūpaka). --lakkhaṇa (earning fees by judging) the marks on a horse D I.9. --laṇḍa horse--manure, horsedung DhA IV.156 (hatthi--laṇḍa +). --vāṇija a horsedealer Vin III.6. --sadassa a noble steed of the horse kind A I.289 = IV.397 (in comparison with purisa).

Assa4

Assa4 is gen. dat. sg. of ayaṅ, this.

Assa5

Assa5 3. sg. Pot. of asmi (see atthi).

Assaka1

Assaka1 (--) [assa3 + ka] with a horse, having a horse; anā without a horse J VI.515 (+ arathaka).

Assaka2

Assaka2 (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 [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 (= valavāya gadrabhena jāta); J IV.464 (kambojake assatare sudante; imported from Cambodia); VI.342. --f. assatarī a she--mule Vin II.188; S I.154; II.241; A II.73; Miln 166. --assatarī--ratha a chariot drawn by she--mules Vv 203, 208 (T. assatarī ratā) = 438; Pv I.111 (= assatariyyutta ratha Pv A 56); J VI.355.

Assattha1

Assattha1 [Vedic aśvattha, expld. in K Z I.467 as aśva--ttha 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 assathassa mūle abhisambuddho); S V.96; J I.16 (V.75, in word--play with assattha2 of V.79).

Assattha2

Assattha2 [pp. of assasati; cp. BSk. āsvästa Av. Ś I.210] encouraged, comforted A IV.184 (v. l. as gloss assāsaka); Ps I.131 (loka arā; v. l. assaka); J I.16 (V.79 cp. assattha1); VI.309 (= laddhassasa C.), 566.

Assaddha (adj.) [a + saddhā] without faith, unbelieving, Sn 663; Pug 13, 20; Dhs 1327; Dha II.187.
Assaddhiya (nt.) [a + saddhiya, in form, but not in meaning a grd. of saddhati, for which usually saddheyya; cp. Sk. aśradheyya incredible] disbelief S I.25; A III.421; V.113 sq., 146, 148 sq., 158, 161; Vbh 371; DA I.235; Sdhp 80.

Assama [ā + śram] a hermitage (of a brahmin ascetic esp. a jātila) Vin I.24 = IV.108; I.26, 246; III.147; Sn 979; Sn p. 104, 111; J I.315 ("pada") V.75 (id.) 321. VI.76 ("pada"). 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 [a + samaṇa] not a true Samaṇa Vin I.96; Sn 282; Pug 27 (so read for asamaṇa); Pug A 207. -- f. assamani V in IV.214.

Assaya (adj.) [a + savanthya] not listening to, inattention M I.168.

Assavanat (f.) [abstr. fr. assavana] not listening to, inattention M I.168.

Assavanaya (adj.) [a + savaniya] not pleasant to hear Sdhp 82.

Assasati [ā + śvas, on semantical inversion of ā & pa see under āl 3] 1. to breathe, to breathe out, to exhale, J I 163; VI.305 (gloss assāsento passāsento susu ti saddaŋ 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.49; VI.49; Miln 254; an* inattentive, not docile DhA I.7.


Assavatā (f.) [abstr. fr. assavana] not listening to, inattention M I.168.

Assādā [ā + sādīyati, svad] taste, sweetness, enjoyment, satisfaction D I.22 (vedanānaṃ samudaya atthangama assāda etc.); M I.85; S II.84 sq. ("ānumassāsa"). 170 sq.; III.27 sq. (ko rūppassā assāda), 62, 102; IV.8 sq., 220; V.193, 203 sq.; A I.50 ("ānumassāsa"), 258, 260; II.10; III.447 ("diṭṭhi") 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--rasa); Sdhp 37, 51. See also appassāda under appa.

Assādanā (f.) [cp. assāda] sweetness, taste, enjoyment S I.124; Sn 447 (= sādubhāva SnA 393).

Assādēti [Denom. fr. assāda] to taste S II.227 (lābha--sakkārasiloka); Vism 73 (paviveka--sukha--rasa); DhA I.318.

Assāraddha v. l. at It 111 for asāraddha.

Assāvin (adj.) [ā + sru] only in an* not enjoying or finding pleasure, not intoxicated Sn 853 (sātiyesa a. = sāta--vatthusa kāmaguṇesa tanhā--santhava--virahita SnA 549). See also āsava.

Assāsa [Sk. āsvāsa, 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 I, 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--ppatta); A I.192; III.297 sq. (dhamma--vinaye); IV.185; J VI.309 (see assattha2); Miln 354; Pva A 104 ("matta only a little breathing space");
Assāsaka (adj. n.) [fr. assāsa] 1. (cp. assāsa) having breath, breathing, in an° not able to draw breath Vin III.84; IV.111.
-- 2. (cp. assāsa) (m. & nt.) that which gives comfort & relief, confidence, expectancy J I.84; VI. 150. Cp. next.

Assāsika (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 (= aññañ assāsetuñ asamatthañya na assāsika). Cp. BS. anāśvāsika in ster. phrase anitya adhruva anāśvāsika vipariñāmadharman Divy 207; Av. Ś. 139, 144; whereas the corresp. Pāli equivalent runs anicca addhuva asassata (= appāyuka) vipariñāma–dhamma thus inviting the conjecture that BS. āśvāsika is somehow distorted out of P. asassata.

Assāsin (adj.) [Sk. āśvāsin] reviving, cheering up, consoled, happy S IV.43 (an°).

Assāseti [Caus. of assasati] to console, soothe, calm, comfort, satisfy J VI.190, 512; DhA I.13.

Assita (adj.) [Sk. āśrita, ā + pp. of śri] dependent on, relying, supported by (acc.); abiding, living in or on D II.255 (tad°);
Vv 5016 (sīho va guhañ a.); Th 1, 149 (janañ evo assito jano); Sdhp 401.

Assirī (adj.) [a + siri] without splendour, having lost its brightness, in assirī viya khāyatī Nett 62 = Ud 79 (which latter has sassaro iva, cp. C. on passage l. c.).

Assu1

Assu1 (nt.) [Vedic āśru, Av. asrū, 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. Th A 289); Kh 65; Dh A I.12 (puñña–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. BS. 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

Assu2 is 3rd pl. pot. of atthi.

Assu3

Assu3 (indecl.) [Sk. sma] expletive part. also used in emphatic sense of "surely, yes, indeed" Sn 231 (according to Fausbōll, but preferably with P. T. S. ed. as tasu su for tayo assu, cp. KhA 188); Vv 324 (assa v. l. SS) = VvA 135 (assū ti nipața–mattan). Perhaps we ought to take this assu3 together with the foll. assu4 as a modification of ssu (see su2). Cp. āsu.

Assu4

Assu4 part. for Sk. svid (and sma?) see under su2. According to this view Fausbōll reads kena assu at Sn 1032 is to be emended to kena ssu.

Assuka (nt.) [assu1 + ka] a tear Vin II.289; Sn 691; PIV 1.53.

Assutavant (adj.) [a + sutavant] one who has not heard, ignorant M I.1, 8, 135; Dhs 1003, 1217, cp. Dhs trsl. 258.

Aha1
Aha1 (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--parīyāyā"). See also aha.

Aha2

Aha2 (--) & 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. kaptiha (for) some or several days J I.152 etc. (kattpāha); sattāha seven days, a week Vin I.1; D II. 14; J IV.2, and freq.; anvaha daily Dāvs IV.8. -- The initial a of ahañ (acc.) is elided after i, which often appears lengthened: kati ša ha how many days? S I.7; ekāha--diśa ha one or two days J I.292; dvīha--ti ša ha two or three days J II.103; VVa 45; ekāha--diśa ha accayena after the lapse of one or two days J I.253. -- A doublet of aha is ahañ (through metathesis from ahan), which only occurs in phrases pubbanho & s.

Aha...
Ahiṃsaka (adj.) [fr. ahiṃsā] not injuring others, harmless, humane, S I.165; Th I.879; Dh 225; J IV.447.

Ahiṃsā (f.) [a + hiṃsā] not hurting, humanity, kindness D III.147; A I.151; Dh 261, 270; J IV.71; Mīn 402.

Ahita (adj.-n.) [a + hita] not good or friendly, harmful, bad; unkindliness D III.246; Dh 163; Sn 665, 692; Mīn 199 ("kāma").

Ahirika & Ahirika (adj.) [fr. a + hiri] shameless, unscrupulous D III.212, 252, 282; A II.219; Dh 244; Sn 133 ("ika"); It 27 ("ka"); Pug 19 (also nt. unscrupulousness); Dhs 365; Nett 39, 126; DhA III.352.

Ahinindriya see discussed under abhinindriya.

Ahuvāsiṅ 1st sg. pret. of hoṭi (q. v.) I was Vv 826 (= ahosin VvA 321).

Ahuhāliya (nt.) [onomat.] a hoarse & loud laugh J III.223 (= danta-viḍa).

Ahe (indecl.) [= aho, cp. aha1] exclamation of surprise or astonishment or consternation: yea, indeed, well; I say! beyond doubt. C. on p. 64 expls. as "ahevanāṇa vucati vanasaṇḍo").

Ahe (indecl.) [Sk. aho, for etym. see aha1] exclamation of surprise, astonishment or consternation: yea, indeed, well; I say! for sure! VvA 103 (aho ti acchariyā); J I.88 (aho acchariyāna aho abbhutaṇa), 140. Usually combd. with similar emphatic particles, e. g. aho vata DhA II.85; Pva 131 (= sādhu vata); aho vata re D I. 107; Pva II.94 5. Cp. ahe.

Ahosi--kamma (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

Ā1 (indecl.) [Vedic ā, prep. with acc., loc., abl., meaning "to, towards", & also "from". Orig. an emphatic--deictic part. (Idg. *ā) = Gr. ά, surely, really; Ohg. --ā etc., increment of a (Idg. *e), as in Sk. a--sau; Gr. ē'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--saṇḍa (which is doubtful & of diff. origin, viz. from combn. āsaṇḍa--niṣaṇḍa, 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" 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. ākāḍhathi pull to, along or up; āśā shining forth; ākoṭeti knock at; āgacchati go towards; ācamati rinse over; āneti bring towards, ad--duce; āḥā shining forth; ābhujati bend in; āmasati touch at; āyata stretched out; ārābhati at--tempt; ārohan a--scending; ālaya hanging on; āloketi look at; āvattati ad--vert; āvahati bring to; āvāsa dwelling at; āsādeti touch; āsidati sit by; āhanati 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; ānisaṇḍa subjective gain; ābādra being affected; āmodita pleased; ārakkha guarding; ārādhita satisfied; ārāma (personal) delight in; ālingati embrace (to oneself); āhāra taking to (oneself). -- (c) in transitive function: close relation to the object passively concerned, e. g. āghātana killing; ācarati indulge in; ācikhiṃa point out, explain; ājīva living on; ānāpeti give an order to somebody; ādisati point out to some one; ābhindati cut; āmanteti ad--dress; āyacati pray to; āroceti speak to; āśiṇa besprinkle; āsevati indulge in. -- (d) out of meaning (a) develops that of an intensive--frequentative prefix in sense of "all--round, completely, very much", e. g. ākīṇa strewn all over, ākula mixed up; ādhuta moved about; ārāva shouting out or
very much; ituṣati move about; itihṣāti roam about. -- 2. Affinities. Closely related in meaning and often interchanging are the foll. prep. (prefixes): anu ("bhāti), abhi ("saṃsati), pa ("taṇi), paṭi ("kankhaṭi) in meaning 1 a--c; and vi ("kirati, "ghāta, "cameti, "lepa, "lopa), sam ("taṇi, "dassati) in meaning 1 d. See also 3b. -- 3. Combinations: (a) Intensifying combns. of other modifying prefixes with a as base: anu + a (anvā--gacchati, "disati, "maddati, "roḥati, "visati, "sanna, "hata), paṭi + a (paccā--janati, "tthari, "dāti, "savati), pari + a (pariyā--nāṭa, "dāti, "pajjati, "harati), sam + a (samā--disati, "dāna, "dhi, "pajjati, "rabhati). -- (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"; a + ni: āvedhika--nībbedhika, āsaṅsa--nīsaṅsa (contracted to āniṣaṅsa), āṣeṣṭa--nīseṣṭa; a + pa: āssatipassasati (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. āsasati is taken as "breathing out", passasati as "breathing in": see Vism 271), āssāsa--passāsa, āmoditapamodita, āhuna--pāhuna, āhuneyya--pāhuneyya; a + paccā: ākoṭṭa--paccākoṭṭa; a + pari: ākaddhana--parikaddhana, āsankita--parisankita; a + vi: ālokita--vilokita, āvāha--vivāha, āveṇṭha--vinivēṭha; a + sam: allāpā--sallāpa: ā + samā: aciṇṇa--samāciṇṇa. -- 4. Before double consonants a is shortened to a and words containing a in this form are to be found under a°, e. g. akkamaṇa, akkhittha, acchādeti, aṇṇāta, appoṭeti, allāpa, assāda.

Ā°2

Ā°2 guṇa or increment of a° in connection with such suffixes as --ya, --iya, --itta. So in āyasakya fr. ayasaka; āruppa from arūpa; āroga fr. aroga; ālāṣya fr. alasa; ādhipacca fr. adhipati; ābhidosika fr. abhidosha etc.

Ā°3

Ā°3 of various other origins (guṇa e. g. of ṛ or lengthening of ordinary root a°), rare, as ālīnda (for alinda), āsabha (fr. usabha).

Ā°4

Ā°4 infix in repetition--cpds. denoting accumulation or variety (by contrast with the opposite, cp. āl 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; kāraṇākāraṇāni all sorts of duties J VI.333; Dha I.385; khaṇḍākhaṇḍa pēle--mēle J I.114; III.256; gaṇḍāgaṇḍa a mass of boils Dha III.297; cīrācīraṇ continually Vin IV.261; bhavabhava all kinds of existences Sn 801, cp. Nd 109; Nd 2 664; Th 1, 784 ("esu = mahant--āmahantesu bh. C., see Brethren 305); rūpārūpa the whole aggregate ThA 285; etc.

Ākankhaṭi [ā + kāṅkṣ, cp. kankhaṭi] to wish for, think of, desire; intend, plan, design Vin II.244 ("āmāṇa"); D I.78, 176; S I.46; Sn 567 ("āmāṇa"); Sn p. 102 (= icchati SnA 436); Dha I.29; SnA 229; VvA 149; PvvA 229.

Ākāṛkhā f. [fr. ā + kāṅkṣ] longing, wish; as adj. at Th 1, 1030.

Ākāḍḍhaṭi [ā + kāḍḍhaṭi] to pull along, pull to (oneself), drag or draw out, pull up Vin II.325 (Bdhgh. for apakassati, see under apakāśati); IV.219; J I.172, 192, 417; Miln 102, 135; ThA 117 ("eti"); VvA 226; PvvA 68. ↔ Pass. ākāḍḍhiyatii J II.122 ("āmāṇa--locana with eyes drawn away or attracted); Miln 102; Vism 163; VvA 207 ("āmāṇa--hadaya with torn heart). -- pp. ākāḍḍhita.

Ākāḍḍhana (nt.) [fr. ākāḍḍhaṭi] drawing away or to, pulling out, distraction VvA 212 ("pariākāḍḍhana pulling about); DhsA 363; Miln 154 ("pariākāḍḍhana), 352. ↔ As f. Vin III.121.

Ākāḍḍhita [pp. of akāḍḍheti] pulled out, dragged along; upset, overthrown J III.256 ( = akkhita2).

Ākāntana (?) a possible reading, for the dūrakantana of the text at Th 1, 1123, for which we might read durākantana.

--sampanna, suitably attired, well dressed, A III.78; J IV.542; an° sampanna, ill dressed, J I.420.

Ākampita [pp. of ākampeti, Caus. of ā + kamp] shaking, trembling Miln 154 (*hadaya).

Ākara [cp. 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.

Ākassati [ā + kassati] to draw along, draw after, plough, cultivate Nd1 428.

Ākāra [a + karoti, kr° ] "the (way of) making", i.e., (1) state, condition J I.237 (avasan° condition of inhabitability); II.154 (patana° state of falling, labile equilibrium), cp. paṃc°. -- (2) property, quality, attribute D I.76 (anāvila sabb°--sampanna endowed with all good qualities, of a jewel); II.157 (vatūpeta); J II.352 (sabb° paripuṇṇa 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 (raññio 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 (āgamān° the mode of his coming). Esp. in instr. sg. & pl. with num. or pron. (in this way, in two ways etc.): chāhākārehi in a sixfold manner Nd2 680 (cp. kāraṇehi in same sense); Nett 73, 74 (dvādasahākārehi); Vism 613 (navahākārehi indriyāni tikkhāni bhavanti); PvA 64 (yenaikāreṇa āgato tenākāreṇa gato as he came so he went), 99 (id.). <-> (5) reason, ground, account D I.138, 139; Nett 4, 8 sq., 38; Dhs A.14; KhA 100 (in expln. of evaṇṇa). In this meaning freq. with dass (dasseti, dassana, nidassana 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 (kāruṇā° dassesi), 121 (puccchan°--nidassanān 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 (nt.) [ākāra + ka] appearance; reason, manner (cp. ākāra4) J I.269 (ākārakena = kāraṇena C.).

Ākāravant (adj.) [fr. ākāra] having a reason, reasonable, founded M I.401 (saddhā).

Ākāsa1

Ākāsa1 [Sk. ākāsa 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 ttsl. 178. <-> D I.55 (*ā° indriyāni sambhānti 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 944, 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. Pv A 65 (cando). -- 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 sphere 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) viññāpāññānac--āyatana (3) ākiñcvānān°, (4) nāeva saññāñāsānān°, (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 ttsl. 71). As classed with jhāna see also Nd2 672 (sādhhu--vihārīn). --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. --cārīka walking through the air J II.103. --cārīn = *cārīka Vv A 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
Ākāsa2 (nt.? a game, playing chess in the air) Vin II.10 = D I.6 (= aṭṭhapada--dasapadesu viya ākāsa yeva kilanaṇ DA I.85).

Ākāsaka (adj.) [ākāsa + ka] being in or belonging to the air or sky J VI.124.

Ākāsati [fr. ākāsā1] to shine J VI.89.

Ākiṅcaṇṇa (nt.) [abstr. fr. akiṅcana] 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. Nd2 116); Th 2, 341 (= akiṅcanabhāva ThA 240; trsl. "cherish no worldly wishes whatsoever"); Nd2 115, see ākāsa; Miln 342. --āyatana realm or sphere of nothingness (cp. ākāsa) D I.55; 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 & vipaṅka.

Ākiṅna [pp. of ākiratī] l. strewed over, beset with, crowded, full of, dense, rich in ("--) Vin III.130 (=loma with dense hair); S I.204 (=kammanta "in motley tasks engaged"); IV.37 (gāmanto ā. bhikkhūhi etc.); A III.104 (=vihāro); IV.4; V.15 (an° C. for appakīṅṇa); Sn 408 (=varalakkhāṇa = vipula--varalakkhā) Sn A 383; Pv II.124 (nānā--dījagāṇā = āyutta Pv A 157); Pug 31; Pv A 32 (=parikīṅṇa); Sdhp 595. -- Freq. in idiomatic phrase describing a flourishing city "iddha phāta bahujana ākiṅṇa--manussa", e. g. D I.211; II.147 (=yakkha for "manussa; full of yakkhas, 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 avakīṅṇa fr. avakirati 2) dejected, base, vile, ruthless S I.205 = J III.309 = 539 = Sn A 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 Sn A 383, viz. by vipula, as above under Sn 408, & takes ākīṅṇaludda as vipulaludda, i. e. beset with cruelty, very or intensely cruel, thus referring it to ākiṅṇa 1.

Ākiratī [ā + kirati] to strew over, scatter, sprinkle, disperse, fill, heap Sn 665; Dh 313; Pv II.49 (dānaḥ vipulaḥ ākiri = vippakinrī PV A 92); Miln 175, 238, 323 (imper. ākirāhi); Sn 383. -- pp. ākiṅṇa.

Ākiratītatta (nt.) [ākirita + tta; abstr. fr. ākirita, pp. of ākirati Caus.] the fact or state of being filled or heaped with Miln 173 (sakatañ dhaññassa ā).

Ākilāyati v. l. at Kh A 66 for āgilāyati.

Ākuccha (or ā?) [etym. unknown, prob. non--Aryan] an ijugana J VI.538 (C. godhā; gloss amattākuccā).

Ākurati [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 "intumesence", thus meaning "to swell") are hardly correct] to be hoarse Miln 152 (kañṭho ākuratī).

Ākula (adj.) [ā + *kul of which Sk.--P. kula, to Idg *quel to turn round, cp. also cakka & carati; lit. meaning "revolving quickly", & so "confused"] entangled, confused, upset, twisted, bewildered J I.123 (salākaggāṅ "ḥ karoti to upset or disturb); Vv 849 (andha); Pv A 287 (an° clear). Often reduplicated as ākulākula thoroughly confused Miln 117, 220; Pv A 56; ākula--pākula Ud 5 (so read for akkula--pakkula); ākula--samākula J VI.270. <-> On phrase tantākula--jātā gulā--gunṭhika--jātā see gulā.

Ākulaka (adj.) [fr. ākula] entangled D II.55 (tantē for the usual tantākula, as given under gulā).

Ākulanīya (adj.) [grd. of ā + *kulayati, Denom. of kula] in an° not to be confounded or upset Pv A 118.

Ākulī (--puppha) at Kh A 60 (milātā) read (according to Index p. 870) as milāta--bakula--puppha. Vism 260 (id. p.)
however reads ākula--puppha "tangle--flower" (?), cp. Ud 5, gāthā 7 bakkula, which is preferably to be read as pākula.

Ākoṭāna1

Ākoṭāna1 (nt.) [fr. ākoṭeti] beating on, knocking M I.385; Miln 63, 306; DhsA 144.

Ākoṭāna2

Ākoṭāna2 (adj.) [= ākoṭana1] beating, driving, inciting, urging J VI.253 (f. ākoṭanī of paṇñā, expld. by "nivāraṇapatoda--laṭṭhi viya paṇñā koṭini hoti" p. 254).

Ākoṭēti [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 elvira) S II. 281; DhA I.37.

Ākoṭeti [a + koṭeti, Sk. kuṭṭayati; BSk. ākoṭayati e. g. Divy 117 dvāraṇ trā, 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 (aṇṇamaṇṇaṇ); Sdhp 159. -- 3. Esp. with ref. to knocking at the door, in phrases aggaḷaṇ ākoṭeti to beat on the bolt D I.89; A IV.359; V.65; DA I.252 (cp. aggalā); dvāraṇ ā. J V 217; DhA II.145; or simply ākoṭeti Vv 8117 (ākoṭayitvāna = appoṭetvā VvA 316). -- 4. (intrs.) to knock against anything J I.239. -- pp. ākoṭita (q. v.). Caus. II. ākoṭapeti J III.361.

Ākhu [Vedic ākhru, 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 [ā + gacchati, gam] to come to or towards, approach, go back, arise etc.

I. Forms (same arrangement as under gacchati): (1) āgacch: pres. āgacchati D I.161; J II.153; Pv IV.151; fut. āgachissati J III.53; aor. āgacchi Pv II.133; PvA 64. -- (2) āgam: aor. āgamāsi PvA 81, āgamā D I.108; J III.128, and pl. āgamiṣṭu J I.118; fut. āgamiṣṭati VvA 3; PvA 122; ger. āgamma (q. v.) & āgantvā J I.151; Miln 14; Caus. āgametī (q. v.). -- (3) āgā: aor. āgā Sn 841; Pv I.123 (= āgacchi 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 (gārayaḥ thāṇaḥ deserve blame, come to be blamed); Pv IV.151 (get to, be a profit to = upapakkatī 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 (tīṇī pīṭakāni āgamiṣṭu); SnA 321; VvA 3. See also āgama.

Āgata [pp. of āgacchati] (1) come, arrived Miln 18 ("kāraṇa the reason of his coming); VvA 78 ("ṭhāna); PvA 81 (kiṃ āgata aththa why have you come here) come by, got attained (--) A II.110 = Pug 48 ("visa"); Mhvs XIV. 28 ("phala = anāgānuphala") --āgata-āgatā (pl.) people coming & going, passers by, all comers PvA 39, 78, 129; VvA 190 (Ep. of sangha). --svaāgata "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; DhA 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 combi. with atīta (past) & paccuppanna (present): see atīta and anāgata.

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 saṃsāra. Thus in āgati gati cuti upapatti D I.162; A III.54 sq., 60 sq., 74; cp. also S II.67; Pv II.922 (gatiṇ āgatiṇ vā).

Āgada (m.) & Āgadana (nt.) [ā + gad to speak] a word; talk, speech DA I.66 (= vacana).

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
Āgantu (adj.) [Sk. āgantu] -- 1. occasional, incidental J VI.358. -- 2. an occasional arrival, a new comer, stranger J VI.529 (= āgantu-jaña C.); ThA 16.

Āgantu (adj.--n.) [āgantu + ka; cp. BSk. āgantu in same meaning as P. viz. āgantukā bhikṣavāḥ 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; DhA II.54, 74; VvA 24; PvA 54. -- 2. adventitious, incidental (= āgantu) Miln 304 (of megha & roga). <- 3. accessory, superimposed, added Vism 195.

--bhattha food given to a guest, meal for a visitor Vin I.292 (opp. gamika); II.16.

Āgama [fr. ā + gam] -- 1. coming, approach, result, D I.53 (āgamanāṇa pavattati ti DA I.160; cp. Sdhp 249 dukkha). -- 2. that which one goes by, resource, reference, source of reference, text, Scripture, Canon; thus a designation of (?) the Pāṭimokkha, Vin II.95 = 249, or of the Four Nikāyas, DA I.1, 2 (dīgha). A def. at Vism 442 runs "antamaso opamma--vagga--mattassa pi buddhavacanassa pariyūpanāṇaṃ". See also āgata 2, for phrase āgatāgama, handed down in the Canon, Vin loc. cit. Svāgama, versed in the doctrine, Pṛ IV.133 (svī = suṣṭha āgataāgamo, Pṛ A 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 (āgama parivitakkanā), cp. Dās V.22 (takkhī, discipline of right thought) Sdhp 224 (āgamato, in obedience to). <--> 4. meaning, understanding, KhA 107 (vaṃśa). -- 5. repayment (of a debt) J. VI.245. -- 6. as gram. tt. "augment", a consonant or syllable added or inserted SnA 23 (sa--kūya-āgamana).

Āgamana (nt.) [fr. āgacchati, Sk. same] oncoming, arrival, approach A III.172; DA I.160; Pṛ A 4, 81; Sdhp 224, 356. an° not coming or returning J I.203, 264.

Āgameti [caus of āgacchati] 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; Pṛ A 4, 55. <--> (2) to wait for, to welcome Vin II.128 (ppr. āgamayamāna); M I.161 (id.) J I.69 (id. + kālaṃ).

Āgama (adv.) [orig. ger. of āgacchati, q. v. under I.2 for form & under II.3 for meaning. BSk. āgamyā 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 ārabba, sandhāya & paṭicca (see K. S. 318 s. v.) D I.229; It 71; J I.50; VI.424; Kh VIII.14 (= nissāya KhA 229); Pṛ A 5, 21 etc.

Āgāmitā found only in neg. form anāgāmitā.

Āgāmin (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 (--) see āgāra.

Āgāraka & ēka (adj.--n.) (--) [cp. BSk. āgārika Divy 275, & agārika] belonging to the house, viz. (1) having control over the house, keeping, surveying, in cpds. koṭṭha possessor or keeper of a storehouse Vin I.209; bandhanā' prison--keeper A II.207; bhaṇḍa keeper of wares, treasurer Pṛ A 2 (see also bhaṇḍa). -- (2) being in the house, sharing (the house), companion S III.190 (paṇḍa' playmate).

Āgālha (adj.) [ā + gālha 1; cp. Sk. samāgādhan] strong, hard, harsh, rough (of speech), usually in instr. as adv. āgālheṇa roughly, harshly A I.283, 295; Pṛgū 32 (so to be read for āgālheṇa, although Pṛg A 215 has ā, but expls. by atigālheṇa vacanena); instr. f. āgālheṇa Vin v. 122 (ceteyya; Bdhgh. on p. 230 reads āgālāya and expls. by dalhabhāvāya). See also Nett 77 (āgālāya patipadā a rough path), 95 (id.; v. l. āgālā).
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 (hadavañ ā.). Cp. āyamati.

Āgu (nt.) [for Vedic āgas nt.] guilt, offence, S I.123; A III.346; Sn 522 = Nd2 337 (in expln. of nāga as āgu √ na karoti ti nāgo); NdI 201. Note. A reconstructed āgasa is found at Sdhp 294 in cpd. akatāgasa not having committed sin.

--cārtin one who does evil, D II.339; M II.88; III.163; S II.100, 128; A II.240; Miln 110.

Āghāta [Sk. āghāta only in lit. meaning of striking, killing, but cp. BSk. āghāta in meaning "hurtfulness" at M Vastu I.79; Av. Ś I.129; cp. āghāta & āghāti] 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.

--pāṭivinaya repression of ill--will; the usual enum. of ā-- pāṭivinayā 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. --vatthu occasion of ill--will; closely connected with ā--pāṭivinaya & 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 (nt.) [ā + āghata (na), cp. āghata which has changed its meaning] -- 1. slaying, striking, destroying, killing Th I, 418, 711; death D I.31 (= marana DA I.119). --> 2. shambles, slaughter--house Vin I.182 (gavā); A IV.138; J VI.113. -- 3. place of execution Vin III.151; J I.326, 439; III.59; Miln 110; Dха IV.52; Pва 4, 5.

Āghāteti [Denom. fr. āghāta, in form = ā + āghāti, but diff. in meaning] only in phrase cittañ 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 [ā + cam] to take in water, to resorb, to rinse J III.297; Miln 152, 262 (+ dhamati). -- Caus. I. ācameti (a) to purge, rinse one's mouth Vin II.142; M II. 112; A III.337; Pv IV.1Q3 (ācamayitvā = mukhañ vikkhāletvā Pva 241); Miln 152 ('āyamāna). -- (b) to wash off, clean oneself after evacuation Vin II.221. -- Caus. II. ācamāpeti to cause somebody to rinse himself J VI.8.

Ācamana (nt.) [ā + camana of cam] rinsing, washing with water, used (a) for the mouth D I.12 (= udakena mukhasiddhi--karana 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 (f.) [fr. ā + cam] absorption, resorption NdI 429 (on Sn 945, which both in T. and in SnA reads ājaiva; expld. by tañhā in Nidd.). Note. Index to SnA (Pj III) has ācāma.

Ācaya [ā + caya] heaping up, accumulation, collection, mass (opp. apacaya). See on term Dhs trsl. 195 & Cpd. 251, 252.

-- S II.94 (kāyaṣa ācayo pi apacayo pi); A IV.280 = Vin II.259 (opp. apacaya); Dhs 642, 685; Vbh 319, 326, 330; Vism 449; Dха II.25.

--gāmin making for piling up (of rebirth) A V.243, 276; Dhs 584, 1013, 1397; Kvū 357.


Ācarin (adj.--n.) [fr. ā + car] treaching, f. ācarini male teacher Vin IV.227 (in contrast to gañā & in same sense as ācariya m. at Vin IV.130), 317 (id.).

Ācariya [fr. ā + car] a teacher (almost syn. with upajjhāya) Vin I.60, 61, 119 ("upajjhāya"); II.231; IV.130 (gañā vā ācariyo a meeting of the bhikkhus or a single teacher, cp. f. ācarini); D I.103, 116 (gañā) 238 (sattamācariyamahāyuga seventh age of
great teachers); III.189 sq.; M III.115; S I.68 (gaṇḍa), 177; IV.176 (yogga); A I.132 (pubbha); Sn 595; Nd 1 350 (upājñhāya vā ācāra); J II.100, 411; IV.91; V.501; Pv IV.323, 351 (= ācāra—samācāra—sikkhāpada PvA 252); Miln 201, 262 (master goldsmith?); Vism 99 sq.; Kha 12, 155; SnA 422; VvA 138. \(<->\) For contracted form of ācārīya see ācera.

--kula the clan of the teacher A II.112. --dhana a teacher's fee S I.177; A V.347. --pācāya teacher upon teacher, lit. "teacher & teacher's teacher" (see å 1 3b) D I.94, 114, 115, 238; S IV.306, 308; DA I.286; SnA 452 (= ācariya cēva ācariya—ācariyo ca). --bhārīya 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. --vanśa the line of the teachers Miln 148. --vatta serving the teacher, service to the t. DhA I.92. --vaṇḍa traditional teaching; later as heterodox teaching, sectarian teaching (opp. thera-vāda 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 [Sk. ācāma] 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 (°kupḍa).

Ācāmeti [for ācāmeti? cp. Sk. ācāmayaṭi, Caus. of ā + cam] at M II.112 in imper. ācāmehi be pleased or be thanked(?); perhaps the reading is incorrect.

Ācāra [ā + car] way of behaving, conduct, practice, esp. right conduct, good manners; adj. (-c̄) practising, indulging in, or of such & such a conduct. -- Sn 280 (pāpā); J I.106 (vipassana); II.280 (ariya); VI.52 (ariya); SnA 157; PvA 12 (śīla), 36, 67, 252; Sdhp 441. --anu°bad behaviour Vin II.118 (°ṭṭa ācārati indulge in bad habits); DHA II.201 (°kiriya). Cp. sam°.

--kusala versed in good manners Dha 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. --vippati failure of morality, a slip in good conduct Vin I.171.

Ācārīn (adj. n.) [fr. ācāra] of good conduct, one who behaves well A I.211 (anācārī viratā l. 4 fr. bottom is better read as ācārī virato, in accordance with v. l.).

Ācikkhaka (adj. n.) [ā + cikkha + ka of cikkhati] one who tells or shows DHA I.71.

Ācikkhaka [Freq. of ā + khyā, i. e. akkhāti] to tell, relate, show, describe, explain D I.110; A I 189 (atthañ ā to interpret); Pug 59; DHA I.14; SnA 155; PvA 121, 164 (describe). -- imper. pres. ācikkhā Sn 1097 (= brūhi Nd 2 119 & 455); Pv I.109; II.81; and ācikkhā DHA II.27. \(<->\) aor. ācikkhi Pva 6, 58, 61, 83. -- ācikkhati often occurs in stock phrase ācikkhati deseti paññāpeteti paṭṭhāpeti vivaraṇa et al., e. g. Nd 271; Nd 2 465; Vism 163. -- attānañ 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 (adj.-nt.) [ā + cikkhana of cikkhati] telling, announcing J III.444; PvA 121.

Ācikkhita [pp. of ācikkhati] shown, described, told PvA 154 (°maggā), 203 (anā = anakkhāta).

Ācikkhitar [n. ag. fr. ācikkhati] one who tells or shows DHA II.107 (for pavattar).

Ācina [pp. of ācīna or is it distorted from ācīna?] accumulated; practised, performed Dh 121 ( pāpa = pāpa ācīnanto karonto DHA III.16). It may also be spelt ācīna.

Ācīna [ā + cīna, pp. of ācariati] practiced, performed, (habitually) indulged in M I.372 (kamma, cp. Miln 226 and the expln. of ācīnaka kamma as "chronic karma" at Cpd. 144); S IV.419; A V.74 sq.; J I.81; DA I.91 (for aviccīna at D I.8), 275; Vism 269; DHA I.37 (°samācīnna 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.
Ācita [pp. of ācīnatī] accumulated, collected, covered, furnished or endowed with J VI.250 (= nicita); Vv 411; DhSA 310. See also ācīna.

Ācīnātī [ā + cīnātī] to heap up, accumulate S III.89 (v. l. ācīnati); IV.73 (ppr. ācīnato dukkanā); DhSA 44. -- pp. ācīta & ācīna (ācina). -- Pass. ācīyati (q. v.).

[Pass. of ācīnātī, cp. cīyati] to be heaped up, to increase, to grow; ppr. ācīyamāna J V.6 (= ācīyanto vaddhanto C.).

Ācera is the contracted form of ācariya; is the contracted form of ācariya; only found in the Jātakas, e. g. J IV.248; VI.563.

Ācela in kañcaṇācela--bhūsita "adorned with golden clothes" Pv II.127 stands for cela?

Ājāña is the contracted form of ājāniya.

Ājava see ācamā.

Ājāna (adj.) [ā + jāna from jā] understandable, only in cpd. durājāna hard to understand S IV.127; Sn 762; J I.295, 300.

Ājānana (nt.) [ā + jānana, cp. Sk. ajānāna] learning, knowing, understanding; knowledge J I.181 ("sabhāva of the character of knowing, fit to learn"); PvA 225.

Ājānātī [ā + jānātī] to understand, to know, to learn D I.189; Sn 1064 ("āmāna = vijānamāna Nd2 120). As anāṭṭī at Vism 200. -- pp. anāṭṭā. Cp. also anāpeti.

(adj. n.) [cp. BSk. ajāneya & Sk. ājāti birth, good birth. Instead of its correct derivation from ā + jan (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: sārathissācittarucita kāraṇaṃ ājānana--sabhāvo ājañño, and DhA IV.4: yaq assadamma--sārathī kāraṇaṃ kāreti tassa khippaṃ jānana--<; samadhā ājānīyā. -- The contracted form of the word is ājānīṇa] of good race or breed; almost exclusively used to denote a thoroughbred horse (cp. assājānīya under assa3). (a) ājānīya (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) ājānīya: M I.445; A V.323; Dh 322 = Nd2 475. -- (c) ājānīna = (mostly in poetry): Sn 300 = 304; J I.181; Pv IV.154; purisājānīna "a steed of man", i. e. a man of noble race) S III.91 = Th 1, 1084 = Sn 544 = VvA 9; A V.325. --anājānīya of inferior birth M I.367.

--susuh the young of a noble horse, a noble foal M I.445 ("ūpamo dhamma--pariyāyo).


Ājira [ = ajira with lengthened initial a] a courtyard Mhvs 35, 3.

Ājīva [ā + jīva; Sk. ājīva] livelihood, mode of living, living, subsistence, D I.54; A III.124 (parisuddhā); Sn 407 ("ṇ = parisodhayi = micchājīvaḥ hitvā sammājīvaḥ eva pavatthayi SnA 382), 617; Pug 51; Vbh 107, 235; Miln 229 (bhinnā); Vism 306 (id.); DhSA 390; Sdhp 342, 375, 392. 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 (ariyāṭṭhangika).

--parisuddhi 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.

[ājīva + ka, orig. "one finding his living" (scil. in a peculiar way); cp. BSk. ājīvaka 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. I. BB. 8aka).

--sāvaka a hearer or lay disciple of the ājīvaka ascetics Vin II 130, 165; A I.217.

Ājīvika (nt.) (or ājīvika f.?) [fr. ājīva] sustenance of life, livelihood, living Vbh 379 (bhaya) Miln 196 (id.); PvA 274, and in phrase ājīvikāpaka being deprived of a livelihood, without a living M I.463 = S III.93 (T. reads jīvikā pakatā) = It 89 (reads ājīvikā pakatā) = Miln 279.

Ājīvin (adj.--n.) [fr. ājīva] having one's livelihood, finding one's subsistence, living, leading a life of (--°) D III.64; A V.190 (lūkha°)

Āta [etym.? Cp. Sk. āti Turdus Ginginianus, see Aufrecht, Halāyudha p. 148] a kind of bird J VI.539 (= dabbimukha C.).

Āṭaviya is to be read for aṭaviyo is to be read for aṭaviyo (q. v.) at J VI.55 [= Sk. āṭavika].

Āṭhapanā (f.) at Pug 18 & v. l. at Vbh 357 is to be read aṭṭhapanā (so T. at Vbh 357).

Āṇaṅja see ānejja.

Āṇanya see āṇaya.

Āṇatti (f.) [ā +ṇatti (cp. āṇāpeti), Caus. of jnā] order, command, ordinance, injunction Vin I.62; KhA 29; PvA 260; Sdhp 59, 354.

Āṇattika (adj.) [āṇatti + ka] belonging to an ordinance or command, of the nature of an injunction KhA 29.

Āṇā (f.) [Sk. ājñā, ā + jñā] order, command, authority Miln 253; DA I.289; KhA 179, 180, 194; PvA 217; Sdhp 347, 576. rājānā the king's command or authority J I.433; III.351; PvA 242. āṇaṅ deti to give an order J I.398; 8ṇ pavatteti to issue an order Miln 189, cp. āṇāpavatti J III.504; IV.145.

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 (nt.) [abstr. fr. āṇāpeti] ordering or being, ordered, command, order PvA 135.

Āṇāpeti [ā +ṇāpeti, Caus. of ā + jānāti fr. jñā, 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 (Vedic āṇī to aū fine, thin, flexible, in formation an n--enlargement of Idg. 8olenā, cp. Ohg. lūn, Ger. lünse, Ags. lynes = E. linch, further related to Lat. ulna elbow, Gr. οὐλή/nθ, Ohg. elīna, Ags. elīn = E. el--bow. See Walde, Lät. Wtbl. under ulna & lacertus]. -- 1. the pin of a wheel--axle, a linch--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, little in °colaka a small (piece of) rag Vin II.271, cp. I.205 (vanabandhana--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) āṇi--gaṇṭhikāhato ayopatto at Vism 108; DA I.199 is apparently a sort of brush made of four or five small pieces of flexible wood.

Āṭanka [etym. uncertain; Sk. āṭanka] illness, sickness, disease M I.437; S III.1; Sn 966 (phassa, cp. Nd1 486). Freq. in cpd. appāṭanka freedom from illness, health (cp. appābādha) D I.204; III.166; A III.65, 103; Miln 14. -- f. abstr. appāṭankatā M I.124.

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 [ā + tatta1, pp. of ātapat] heated, burnt, scorched, dry J V.69 ("rūpa = sukkha--sarīra C.").

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Ātappa (nt.) [Sk. ātāpya, fr. ātāpa] ardour, zeal, exertion PvA 98 (viriyā--tapa; perhaps better to be read "ātāpa q. v."). Cp. ātappa. --vāraṇa "warding off the sun--heat", i.e. a parasol, sun--shade Dāvs I.28; V.35.

Ātapatā (f.) [abstr. of ātapa] glowing or burning state, heat Sdhp 122.

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Ātappa (nt.) [Sk. ātāpya, fr. ātāpa] ardour, zeal, exertion D I.13; III.30 sq., 104 sq.; M III.210; S II.132, 196 sq.; A I.153; III.249; IV.460 sq.; V.17 sq.; Sn 1062 (= ussāha ussoḷhi thāma etc. Nd2 122); J III.447; Nd1 378; Vbh 194 (= vāyāma); DA I.104.

Ātāpa (adj.) [fr. ātāpa, cp. BSk. ātāpya Av. Ś I.233; II. 194 = Divy 37; 618] ardént, zealous, strenuous, active D III.58, 76 sq., 141 (+ sampajāna), 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 vūpakāṭṭho appamatto ātāpi pahitatto": see arahant II. B. See also satipaṭṭhāna. <-> Opp. anātāpin S II.195 sq.; A II.13; It 27 (+ anottappin).

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Ātāpna (nt.) [fr. ātāpana] tormenting, torture, mortification M I.78; A I.296 ("paritāpana"); II.207 (id.); Pug 55 (id.); Vism 3 (id.).

Ātāpna (nt.) [fr. ātāpana] tormenting, torture, mortification M I.78; A I.296 ("paritāpana"); II.207 (id.); Pug 55 (id.); Vism 3 (id.).

Ātēpēti [ā + tāpeti] to burn, scorch; fig. to torment, inflict pain, torture M I.341 (+ paritāpeti); S IV.337; Miln 314, 315.

Ātēpēti [ā + tāpeti] to burn, scorch; fig. to torment, inflict pain, torture M I.341 (+ paritāpeti); S IV.337; Miln 314, 315.

Ātīthyya (nt.) [fr. ātīthya] great theft (?) A I.93; IV. 63 sq. (v. l. atīthya which is perhaps to be preferred).

Ātū [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).

Ātūman [Vedic ātāma, diaeretic form for the usual contracted attan; only found in poetry. Cp. also the shortened form tuman] self. nom. sg. ātumā Pāv 452 (= sabhāvo Pāv 259), ātumā Nd1 69 (ātumā vuccati attā), 296 (id.), & ātumāno Nd1 351; acc. ātumānā Sn 782 (= attānaṇ SnA 521), 888, 918; loc. ātume Pāv II.1311 (= attani C.).

Ātūra (adj.) [Sk. ātūra, cp. BSk. ātūra, e. g. Jtm 3170] ill, sick, diseased; miserable, affected S III.1 ("kāya"); A I. 250; Sn 331; Vv 8314 ("rūpa = abhitunna--kāya VvA 328"); J I.197 ("anna "food of the miserable", i. e. last meal of one going to be killed; C. expls. as maraṇabhjohana), 211 ("citta"); II.420 ("anna, as above"); III.201; V.90, 433; VI.248; Mīl 139, 168; Dāha I.31 ("rūpa"); Pāv 160, 161; VvA 77; Sdhp 507. Used by Commentators as syn. of atto, e. g. at J IV.293; SnA 489. --anātūra healthy, well, in good condition S III.1; Dh 198.

Āthabbaṇa (nt.) [= athabbaṇa, q. v.] the Atharva Veda as a code of magic working formulas, witchcraft, sorcery Sn 927
Āthabbaṇika (adj. n.) [fr. athabbaṇana] one conversant with magic, wonder-worker, medicine-man Nd1 381; SnA 564.

Ādapi [Caus. of ādāti] to cause one to take, to accept, agree to M II.104; S I.132.

Ādara [Sk. ādara, prob. ā + dāra, 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; VvA 219; Sn A 35; Sn II.96; VvA 137 (?̄ sār̄); DA I.72.

Ādāpti [Caus. of ādāti, see interpreted at Nd1 381; expld. as āthabbaṇika--manta--ppayoga at SnA 564).
Ādāsa [Sk. ādarśa, ā + drṣ, P. dass, of dassati] 2] a mirror Vin II.107; D I.7, 11 ("pañña mirror--questioning, cp. DA I.97: "ādāse devataṃ otaretvā pañña--puचchanaḥ"), 80; II.93 (dhamma--ādāsaṅ nāma dhamma--pariśayya desessāmi); S V.357 (id.); A V.92, 97 sq., 103; J I.504; Dhs 617 ("manḍala"); 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 = ādāsa Th 2, 411.

Ādi [Sk. ādi, etym. uncertain] -- 1. (m.) starting--point, beginning Sn 358 (acc. ādiṇ = kāraṇaṇa SnA 351); Dh 375 (nom. ādi); Miln 10 (ādīmi); 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 epds. -- (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-- 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--panaś ādihi rukkehi sampanno (and similar sorts of fruit) J I.278; amba--labuśādinā phalānaṃ anto J II.159; asi--satti--dhami--ādīni āvudhāni (weapous, such as sword, knife, bow & the like) J I.150; kasi--gorakkho ādīni karonte manusse J II.128; . . . ti ādīnā nayena in this and similar ways J I.81; PVA 30.

Absolute as nt. pl. ādīni with ti (evaṃ) (ādīni), closing a quotation, meaning "this and such like", e. g. at J II.128, 416 (ti ādīni viravītā). -- In phrase ādiṇ katvā meaning "putting (him, her, it) first", i. e. beginning with, from . . . on, from . . . down (c. acc.) e. g. Dha A I.393 (rājaṇāṇ ādiṇ K. from the king down); PVA 20 (vihāraṇ ādikatvā), 21 (pañcavaggiye ādiṇ K.).

--kammika [cp. BSk. ādikarmaka Divy 544] a beginner Vin III.146; IV.100; Miln 59; Vism 241; DhsA 187. --kalyāna in phrase ādikalyaṇa majjhē--kalyāna pariśyosana--kalyāna of the Dhamma, "beautiful in the beginning, the middle & the end" see references under dhamma C. 3 and cp. DA I.175 (= ādīmi kalyāṇa etc.); SnA 444; abstr. kalyāṇatā Vism 4.

--pubbangama original Dpvs IV.26. --brahmaćarīyaka belonging to the principles or fundamentals 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. --majhapatīyosana beginning, middle & end Miln 10; cp. above ādikalyaṇa.

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.

Ādica [Vedic ādyita] 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 ("ādīhec vuccati surīyo" Nd2 125); Dha A IV. 143; Sdhp 14, 17, 40.

--upaṭṭhāna sun--worship D I.11 (= jāvikatthāya ādīccaparīcayā DA I.97); J II.72 ("jātaka; ādīccap upatissati p. 73 = surīyaṇ namassamāno tiṭṭhāti 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.

Ādinnā [Sk. ādinnā, pp. of ā + dṛ, see ādiyati2] broken, split open S IV.193 (= sipātikā with burst pod); cp. M I.306.

Ādinnata (nt.) [abstr. fr. ādinnā] state of being broken or split Ps I.49.

Ādittā [ā + dītta1, Sk. ādīpta, pp. of ā + ḍiḍ] set on fire, blazing, burning Vin I.34; Kv 209 (sabbhaṃ ādittā); S III.71, IV.19, 108; A IV.320 ("cēla"); Sn 591; J IV.391; PVA I.85 (= paditta jalita PVA 41); Kv 209; DA I.264; PVA 149; Sdhp 599.

--parīyāya the discourse or sermon on the fire (lit. being in flamines) S IV.168 sq.; Vin I.34; Dha I.88.

Ādina only at D I.115 (T. reading ādīna, but v. l. S id. ādīna, B p. abhinna) in phrase ādīna--khatṭiya--kula primordial. See note in Dial. I.148.

Ādiya1

Ādiya1 (adj.) grd. of admi, ad, Sk. ādyā] edible, eatable A III.45 (bhojanāni).

Ādiya2 in 8mukha
Ādiya2 in "mukha is uncertain reading at A III.164 sq. (vv. ll. ādeyya & ādheyya), meaning perhaps "graspmouth", i. e. gossip; thus equal to ger. of ādiyat1. Perhaps to be taken to ādiyat2. The same phrase occurs at Pug 65 (T. ādheyya, C. has v. l. ādheyya) where Pug A 248 explns. "ādito dheyyamukho, paṭhama--vacanasṁ yeva ṭhapita--mukho ti aththo" (sticking to one's word?). See ādheyya.

Ādiya3

Ādiya3 = ādika, instr. ādiyena in the beginning J VI.567 (= ādikena C.).

Ādiya4

Ādiya4 ger. of ādiyati.

Ādiyat1

Ādiyat1 [ā + diyati, med. pass. base of dadāti4, viz. di° & dī°; see also ādāti & ādēti] to take up; take to oneself, seize on, grasp, appropriate, fig. take notice of, take to heart, heed. -- pres. ādiyat A III.46; Sn 119, 156, 633, 785, NdI 67; Nd2 123, 124; J III.296; V.367. -- pot. ādiye Sn 400; imper. ādiya M III.133 (so read for ādissa?). -- aor. ādiyi D III.65; A III.209, ādiyāsi Pv IV.148 (sāyaṅ daṅḍaṅ ā. = acchindītvā gaṅhasi PvA 241), & ādappāyī (Caus. formation fr. ādāti?) to take heed S I.132 (v. l. ādiyi, trsl. "put this into thy mind"). -- ger. ādiyatvā Vin IV.120 (= ādā); J II.224 (C. for ādiya T.); III.104; IV.352 (an° not heeding; v. l. anādītvā, cp. anādīyanto not attending J III.196); DhA III.32 (id.); PvA 13 (T. anādāyitva not heeding), 212 (vacanaṅ anādīytvā not paying attention to his word), ādiya S III.26 (v. l. an° for anādiya); J II.223 (= ādiyatvā C.); see also ādiya2, & ādiya S III.26 (an°). See also upādīyati & pariyādīyati.

Ādiyat2

Ādiyat2 [ā + diyati, Sk. ādīryate, Pass. of dṛ to split: see etym. under dar] to split, go asunder, break Ps I.49. <- pp. ādīnā. See also avadīyati. Cp. also upādīnā.

Ādiyānātā (f.) [abstr. formation ādiyana (fr. ādiya ger. of ādiyati) + ta] in an° the fact of not taking up or heeding SnA 516.

Ādisati [ā + disati] (a) to announce, tell, point out, refer to. -- (b) to dedicate (a gift, dakkhiṇaṅ or dānaṅ). <- pres. ind. ādisati D I.213 = A I.170 (tell or read one's character); Sn 1112 (atītañ); NdI 382 (nakkhantaṅ set the horoscope); Miln 294 (dānaṅ); pot. ādiceyya Th 2, 307 (dakkhiṇaṅ); Pv IV.130 (id. = uddīseyya PvA 228), & ādice Vin I.229 = D II.88 (dakkhiṇaṅ); imper. ādīsa PvA 49, -- fut. ādisatti Th 2, 308 (dakkhiṇaṅ) PvA 88 (id.). -- aor. ādīsa Pv II.28; PvA 46 (dakkhiṇaṅ); pl. ādīsīṣaḥ ibid. 53 (id.) & ādisuṇ ṭ. 1.106 (id.). -- ger. ādisa Vin III.127; Sn 1018; Pv II.16 (dānaṅ), & ādisitvāna Th 2, 311. -- grd. ādisa (adj.) to be told or shown M I.12.

Ādiso (adv.) [orig. abl. of ādi, Qormed with 'saḥ] from the beginning, i. e. thoroughly, absolutely D I.180; M III.208.

Ādisa at M III.133 is an imper. pres. meaning "take", & should probably better be read ādiya (in corresponsion with ādāna). It is not grd. of ādisati, which its form might suggest.

Ādisa2

Ādisa2 (adj.) blameworthy M I.12; MA =garāyha.

Ādina at D I.115 & S V.74 (vv. ll. ādina, & abhinna) see ādina. See diṅña.
Ādinava [ā + dīna + va (nt.), a substantivised adj., orig. meaning "full of wretchedness", cp. BSk. ādinava M Vastu III.297 (miserly); Divy 329] disadvantage, danger (in or through = loc.) D I.38 (vedānānaḥ assādaḥ ca ādinavaḥ ca etc.), 213 (iddhi--pāṭihāriye M I.318; S I.9 (ettha bhīyo); II.170 sq. (dhātūṇaḥ); III.27, 62, 102 (rūpasaṇa etc.); IV.7, 168; A I.57 (akaraṇīye kayiramāne) 258 (ko loke assādo); III.250 sq.; 267 sq. (duccarite); 270 (puggala--ppasāde); IV.439 sq.; V.81; J I.146; IV.2; It 9 = A II.10 = Nd2 172a; Sn 36, 50 (cp. Nd2 127), 69, 424, 732; Th 2, 17 (kāye ā. = dosa ThA 23), 485 (kāmesu ā. = dosa ThA 287); Pv III.107 (= dosa Pva 214); IV.67 (= dosa Pva 263); Ps I.192 sq.; II.9, 10; Pva 12, 208. -- There are several sets of sources of evil or danger, viz. five dussilassa sāla--vipattiyā 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 kāmānāḥ ā. okāro sankaśe D I.110, 148; M I.115; Nett 42; DhA 16.

--ānupassin realising the danger or evil of S II.85 (upā dāniyesa dhammesu) abstr. ānupassanaḥ Vism 647 sq., 695.

-dassāvin same as ānupassin D I.245 (an); A V.178 (id.); D III.46; S II.194, 269; A III.146; V.181 sq.; Nd2 141.

--pariyesanā search for danger in (--°) S II.171; III.29; IV.8 sq. --saññā consciousness of danger D I.7); III.253, 283; A III.79.

Ādiṃpiṇīya (adj.) [grd. of ā + dīpeti] to be explained Miln 270.

Ādīpita [pp. of ādīpeti, ā + caus. of dip, cp. dīpeti] ablaze, in flames S I.31 (loka; v. l. ādittaka) 108; J V.366; DhA III.32 (v. l. ādītta).

Ādu (indecl.) [see also adu] emphatic (adversative) part. (1) of affirmation & emphasis: but, indeed, rather J III. 499 = VL.443; V.180; VI.552. -- (2) as 2nd component of a disjunctive question, mostly in correspionudā . . . ādu (= kīē).

. . udāhu SnA 350), viz. is it so . . . or° Th 1, 1274 = Sn 354; Pva IV.317 = DhA I.31; J V.384; VI.382; without udāhu at J V.460 (adu). The close connection with udāhu suggests an exopl. of ādu as a somehow distorted abbreviation of udāhu.

Ādeti [a + deti, base2 of dadēti (dayā & de°), cp. also adīyati] to take, receive, get Sn 121 (= gaṃhāti SnA 179), 954 (= upādiyati gaṃhāti Nd1 444); cp. I.43; J III. 103, 296; V.366 (= gaṃhāti C.; cp. ādiyati on p. 367); Miln 336.

Ādeyya (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.

[ā + div. devati] lamenting, deploring, crying etc. in ster. phrase (explaining parideva or pariddava) ādevo paridevo ādevanā pari° ādevitatta pari° Nd1 370 = Nd2 416 = Ps 1.38.

Ādesa [fr. ādisati, cp. Sk. ādesa] information, pointing out; as tt. g. characteristic, determination, substitute, e. g. kutondānā ā is at SnA 303 said to equal kīē--nidānā, the to of kuto (abl.) equalling or being substituted for the acc. case: paccatta--vacanassa to--ādēso veditabbo.

Ādesanā (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 subsiiuted 'vidhā (lit. variety of, i. e. act or performance etc.) at D III.103.

Ādhāna (nt.) [ā + dhāna] -- 1. putting up, putting down, placing, laying A IV.41 (aggissa ādhānaḥ, v. l. of 6 MSS ādānaḥ).

-- 2. receptacle M I.414 (udak°), cp. ādeyya. <-> 3. enclosure, hedge Miln 220 (kaṇṭak° thorny brake, see under kaṇṭaka).

--gāhīn holding one's own place, i. e. obstinate (?) reading uncertain & interchanging with ādhāna, only in one ster. phrase, viz. sandīṭhi--parāśānā gāhāna--gāhīn dūpapṭiṣṭaḥaggin Vin II.89; M I.43, 96; A III.335 (v. l. ādāna°, C. expls by daḷhagāhin); D III.247 (adhāna°).

Ādhāra [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, cittaṇ); Vism 8, 444. -- 3. (tt. g.) name for the loc. case ("resting on") Sn 211.
Ādhāraka (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.: setacchattā, nisādanapallanko, ādhārako pādāpitthān). -- 2. a reading desk, pulpit J III.235; IV.299.

Ādhāraṇatā (f.) [ā + dhāraṇatā] concentration, attention, mindfulness SnA 290 (+ daḥikaraṇa), 398 (id.).

Ādhārita [pp. of ā + dhāreti, cp. dhāreti1] supported, held up Miln 68.

Ādhāvati [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.

Ādhāvana (nt.) [fr. adhi + pati + ya "being over--lord"; see also adhipateyya] supreme rule, lordship, sovereignty, power S V.342 (issariy°); 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 ṭhāpatteyya; expld. by issariya at PVA 137); J I.57; DaV V.17; VvA 126 (gehe ā = issariya). The three (att°, lok°, dhamm°) at Vism 14.

Ādhuta [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. vātadhutaṇa Dāvs V.49; VvA 178 expls. by saṃkaṇa vidhūpayamāna, i. e. gently fanned).

Ādheyya (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. ll. under ādheyya2]; nt. depository (= ādhātabbatā ṭhāpettabbatā Pug A 217) Pug 34 (ṅ gacchati 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 [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; Dpvś XVI.14.

Ānācī see ākāśa° see ākāsa° and viññāna°.

Ānājī see ānejja.

Ānaya (nt.) [Sk. ānṇya, so also BSk. e. g. Jtm 3118; from a + ṭṇa, P. iṇa but also aṇa in composition, thus an--aṇa as base of ānaya] freedom from debt D I.73; A III.354 (Ep. of Niβbāna, cp. anaṇa); Nd1 160; Vism 44; DA I.3.

Ānadati [ā + nadati] to trumpet (of elephants) J IV.233.

Ānana (nt.) [Vedic āṇa, later Sk. ānana from an to breathe] the mouth; adj. ("") having a mouth Sdhp 103; Pgdp 63 (vikaṭ°).

[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; Kvu 480; Miln 25 (cp. Dhs trsl. 267); Vism 177 (as prohibiting practice of kammaṭṭhāna).

Ānanda [Vedic ānanda, fr. ā + nand, cp. BSk. ānandī 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 (= pitīyā etañ adhvacaṇṇā).

Ānandati [ā + nandati] to be pleased or delighted J VI. 589 (aor. ānandi in T. reading ānandi vittā, expld. by C. as
nanditha was pleased; we should however read ānandi--cittā with gladdened heart). See also ānandiya.

Ānandin (adj.) [fr. ā + nand] joyful, friendly Th I, 555; J IV.226.

Ānandiya (adj.--.) [grd. of ānandati] enjoyable, nt. joy, feast J VI.589 ("ṇ acarati to celebrate the feast = ānandachaṇa C.).

Ānandi (f.) [ā + nandi, cp. ānanda] joy, happiness in cpd. ānandi--citta J VI.589 (so read probably for ānandi vitta: see ānandati).

Ānaya (adj.) [ā + naya] to be brought, in suvānaya easy to bring S I.124 = J I.80.

Ānayati see āneti.

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 see āneti.

Ānāmeti [ā + nāmeti, Caus. of namati, which is usually spelt nametī] to make bend, to bend, to bring toward or under J V.154 (doubtful reading fut ānāmayīssati, v. l. ānāyissati, C. ānāsissati = lead to).

Ānisaṅga [ā + ni + saṅsa, BSk. distorted to anuśaṅsa] praise i. e. that which is commendable, profit, merit, advantage, good result, blessing in or from (c. loc.). <--> There are five ānisaṅgā sīlavato sīla--sampaddāya or blessings which accrue to the virtuous enumd. at D II.86, viz. bhogakkhandha great wealth, kittisadda good report, visārada self--confidence, asammūḷho kālaṇ ḍ karoti an untroubled death, saggaṇ lokaṇ 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 (karanīye kariyamāṇe); II.26, 185, 239, 243 (sikkhī); III.41 (dāne), 248 (dhammasavane), 250 (yāgyā), 251 (upaṭṭhita--satisa), 253 sq. (sīlasampaddāya etc., as above), 267 (sucarite), 441; IV.150 (mettāya ceto--vimuttīyā), 361 (dhammasavane), 439 sq. (nekkhamme avitakke nippītike), 442, 443 sq. (ākāśānaṇcāyatane); V.I, 106 (mahā°), 311; It 28, 29, 40 (sikkhī°); Sn 256 (phala°), 784, 952; J I.9, 94; V.491 (v. l. anu°); Nd1 73, 104, 441; KvU 400; Miln 198; VvA 6, 113; PVA 9 (dāna°) 12, 64 (= phala), 208, 221 (= gaṇa); Sdhp 263. -- Eleven ānisaṅgasas of mettā (cp. Ps II.130) are given in detail at Vism 311 <--> 314; on another eight see pp. 644 sq.

Ānisada (nt.) [a + sad] "sit down", bottom, behind M I. 80 = 245; J III.435 (gloss asata) Vism 251 = KhA 45 ("ttaca), 252 ("maṇja").

Ānuttariya (nt.) [see also anuttariya which as --° probably represents ānutt" incomparableness, excellency, supreme ideal D III.102 sq.; A V.37.

Ānīta [pp. of āneti] fetched, brought (here), brought back adduced J I.291; III.127; IV.1.

Ānupuṭṭha metri causa for anupuṭṭha metri causa for anupuṭṭha (q. v.).

Ānupubba (nt.) [abstr. fr. anupubba] rule, regularity, order Th 1, 727 (cp. M Vastu II.224 ānupubbā).

Ānupubbatā (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).
Ānuṇubhikāthā [for anupubbi? representing its isolated composition form, cp. ānbubhāva & 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.

Ānbubhāva [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.

Āneja and Ānāṇja and Ānāṇja [abstr. fr. an + *aṇja or *ejja = *ija. The Sānktised equivalent would be *aṇija or *iṇga of ing to stir, move, with a peculiar substitution of *ang in Pāli, referring it to a base with ṝ (probably Sk. rj, rījatī) in analogy to a form like Sk. ṝa = Pāli aṇa & īṇa, both a & i representing Sk. r. The form āṇa would thus correspond to a Sk. āṇija (*aṇja). The third P. form āṇaṇja is a direct (later, and probably re--instituted) formation from Sk. iṇja, which in an interesting way became in BSk. re--sānktised to āṇija (which on the other hand may represent āneja & 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 (ānāṇja samādhi, with which cp. BSk. aṇijyā sāntiḥ at Av. Ś I.199. -- The term usually occurs in cpd. āneja--patta (adj.) immovable lit. having attained impassibility, expld. by Bdgh. 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. āneja D I.76 (v. l. āṇaṇja--) P A II.184 (p.); III.93 (p.), 100 (p.), 377 sq. (p.); Nd2 471 (v. l. āneja, āṇaṇja) = Vbh 137 (āṇeṇja); Nd2 569a (v. l. āṇaṇja), 601 (v. l. āneja & āṇaṇja); Pug 60 (p); DA I.219 (v. l. BB āṇeṇja). -- 2. āṇaṇja Vin III.4 (p. v. l. āṇaṇica, āṇaṇja; Bdgh. āṇeja-- p. 267), 109; Ud 27 (samādhi, adj. v. l. āṇāṇca); DhA IV.46. See also below cpd. ākāra. -- A peculiarity of Trenckner a spelling is āṇaṇja at M II.229 (v. l. āṇaṇja, āṇaṇja, āṇaṇja), 253, 254. -- 3. āṇeja S II.82. (v. l. āṇeṇje, or is it āṇeṇja?) D III.217 ("ābhisankhāra of imperturbable character, remaining static, cp. Ku vtrsl. 358); Nd1 90 (id.), 206, 442; Ps II.206; Vbh 135, 340; Vism 377 (p.), 386 (sixteen° fold), 571; Nett 87, 99. <-> See also āṇja-

--kāra trick of impassivity, i. e. pretending to be dead (done by an elephant, but see differently Morris J P T S. 1886, 154) J I.415; II.325 (v. l. āṇaṇja, āṇeṇca, āṇaṇca); IV.308; V.273, 310.

Ānejatā (f.) [fr. āneja] steadfastness Vism 330, 386.

Ānetī [ā + netī] to bring, to bring towards, to fetch, procure, convey, bring back Sn 110; PVa 54, 92. pot. 1st pl. ānema (or imper. 2nd pl. ānetha M I.371. fut. āyanissati S I.124; PIVII.65; J III.173; V.154 (v. l.), ānassati J V.154. inf. āṇayitu PII 610, ger. ānetvā PVa 42, 74. aor. ānesi PVa 3, & ānayi PIV.177 (sapaṭi). -- pp. ānīta (q. v.). -- Med. pass. āṇiyati & āṇiyati D II.245 (āṇiyataṇ imper. shall be brought); M I. 371 (ppr. āṇīyamāna). -- Caus. II. ānāpeti to cause to be fetched J III.391; V.225.

Āpā & Āpo (nt.) [Vedic ap & āp, f. sg. āpa, pl. āpaḥ, later Sk. also āpah nt. -- Idg. *ap & *ab, primarily to Lith. ūpe water, Old Prussian ape river, Gr. *)pī/a N. of the Pelopennesus; further (as *ab) to Lat. amnis river, Sk. abda cloud, & perhaps ambus water] water; philosophically t. t. for cohesion, representative of one of the 4 great elements (cp. mahābhūta), viz. paṭhāvi, āpo, tejo, vāyo: see Cpd. 268 & Dhs trsl. 201, also below Ṃḍhātu. <-> D II.259; M I.327; S II.103; III.54, 207; A IV.312, 375; Sn 307, 391 (*q), 392 (loc. āpe), 437 (id.); J IV.8 (paṭhāvi--āpā--teja*); Dhs 652; Miln 363 (gen. āpasa, with paṭhāvi etc.); Sdhp 100.

--kāsina the water--device, i. e. meditation by (the element of) water (cp. Mystic 75 n.) D III.268; J I.313; Dhs 203; Vism 170; DhA I 312; III.214. --dhātu the fluid element, the essential element in water, i. e. element of cohesion (see Cpd. 155 n. 2; Mystic 9 n. 2; Dhs trsl. 201, 242) D III.228, 247; M I.187, 422; Dhs 652; Nett 74. See also dhātu. --rata the taste of water A I.32; SnA 6. --sama resembling water M I.423.

Āpakā (f.) = āpagā] river J V.452; VI.518.

Āpagā (f.) [āpa + ga of gam] a river Th I, 309; Sn 319; J V.454; Dāvs I.32; VV 41.

Āpajjata [Sk. āpajjate, ā + pad] to get into, to meet with (acc.); to undergo; to make, produce, exhibit Vin II.126 (sāṇvaraṇ); D I.222 (paṇiyetthiṁ); It 113 (vuddhiṅ); J I.73; Pug 20, 33 (diṭṭhāṅugatiṁ); Pva 29 (ppr. āpajjanto); DhA II.71 --
pot. āpajjeyya D I.119 (musāvādan). -- aor. āpajji J V.349; PvA 124 (sankocan) & āpādi S I.37; A II.34; It 85; J II.293; 3rd pl. āpādu D II.273. -- ger. āpajjita PvA 22 (sayvegañ), 151. <-> pp. āpanna (q. v.). -- Caus. āpādeti (q. v.). -- Note. The reading āpajja in āpajja nañña It 86 is uncertain (vv. ll. āsajja & ālajja). The id. p. at Vin II.203 (CV. VII.4, 8) has āsajjanan, for which Bdhgh, on p. 325 has āpajjanan. Cp. pariyāpajjati.

Āpāna [Sk. āpāna, ā + pañña a bazaar, shop Vin I.140; J I.55; V.445; PⅡ.322; Miln 2, 341; SnA 440; DhA I. 317; II.89; VvA 157; PⅡ.88, 333 (phalp fruit shop), 215.

Āpānika [fr. āpāna] a shopkeeper, tradesman J I.124; Miln 344; VvA 157; DhA II.89.

Āpatalchika at J VI.17 is C. reading for apatatalchika in khārāpata (q. v.).

Āpattati [ā + patati] to fall on to, to rush on to J V.349 (= upadhāvati C.); VI.451 (= āgacchati C.). Miln 371.

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 (ṣṭ paṭikarat), 322 (ṣṭ passati), 354 (avasesā & anavasesa); II.2 sq. (ṣṭ ropeti), 59, 60 (ṣṭariyanta), 88 (ṇḍihiṣṭaraṇa), 259 (ṣṭ paṭikarat); 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.

vṛttānātā forgiveness of an offence II.250 (put before anāpatti).


Āpatha in micchāpatha, dvedhāpatha as classified in Vbh Ind. p. 441 should be grouped under patha as micchā, dvedhā.

Āpathaka in "jhāyin Nd2 3422 is read āpādaka" in "jhāyin Nd2 3422 is read āpādaka" at Nd1 226, and āpātaka" at Vism 26.

Āpadā (f.) [Sk. āpad, fr. ā + pad, cp. apajjati & BSk. āpad, e. g. in āpadgata 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 (āpadatthā, a difficult form; vv. ll. T. aparattā, āpadatvā, C. aparattathā; expld. by āpadāyā); V.340 (loc. āpade), 368; PvA 130 (quot.); Sdhp 312, 554. Note. For the contracted form in loc. pl. āpāsu (= *āpatsu) see *āpā.


(f.) [for āpādā, q. v.] misery, misfortune J II.317 (loc. pl. āpāsu, v. l. āvāsu, C. āpādāsu); III.12 (BB āvāsu); V.82 (avāgata gone into misery, v. l. apagata, C. apagata pārihina), 445 (loc. āvāsu, v. l. āvāsu, C. āpādāsu), 448 āvāsu 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.

Āpāna [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.? Trencker, Miln p. 428 says: "I suspect ā. to be corrupted from āpāta (cp. āpattati), 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); Dха IV.85; Sdhp 356. Usually in phrase āpāthan gacchati to come into focus, to become clear, to appear M I.190; S IV.160, or āṭ āgacchati Vin I.184; A III.377 sq.; IV.404; Vism 125. Cp. āgata below.

--gata come into the sphere of, appearing, visible M I.174 = Nd2 jhāna (anā unapproached); PvA 23 (āpātha 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.


Āpādā (f.) [short for āpādikā] a nursing woman, in an  "not nursing, unmarried J IV.178.

Āpādī aor. of āpajjati (q. v.).

Āpādeti [Caus. of āpajjati] to produce, make out, bring, bring into M I.78; III.248; S IV.110 (addhānañ to live one's life, cp. addhānañ āpādi J II.293 = jivitaaddhānañ āpādi āyuñ vindi C.); SnA 466. -- Cp. pari

Āpāna (nt.) [fr. ā + pā] drinking; drinking party, banquet; banqueting--hall, drinking--hall J I.52 ("maññū); 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.

Āpānīya (adj.) [fr. āpāna, ā + pā] drinkable, fit for drinking or drinking with, in "kañsa drinking--bowl, goblet M I. 316; S II.110.

Āpāyaka (adj.--n.) [fr. apāya] one suffering in an apāya or state of misery after death Vin II.202 = It 85 (v. l. apāya); 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 [ā + 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; āpucchitūna (cp. Geiger § 211) Th 2, 426; āpuccha Th 2, 416, & āpucchā [ = āṛcchya, 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] to be filled, to become full, to increase J III.154 (cando ā. = pūrati C.); IV.26, 99, 100.

Āpeti [Caus. of āp, see appoti & pāpuṇāti] to cause to reach or obtain J VI.46. Cp. vy oval.

Āphusati [ā + phusati] to feel, realise, attain to, reach; aor. āphusi Vv 169 (= adhigacchi VvA 84).

Ābadḍha [pp. of ābandhati] tied, bound, bound up DA I. 127; fig. bound to, attached to, in love with DhA I.88; PvA 82 (Tīsāya "sineha); Sdhp 372 (sineh, "hadaya).

Ābandhaka (adj.) [ā + bandh, cp. Sk. ābandha tie, bond] (being) tied to (loc.) PvA 169 (sīse).

Ābandhati (ā + bandhati, Sk. ābadhnāti, 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.

Ābandhana (nt.) [fr. ā + bandh] -- 1. tie, bond DA I. 181 = Pug A 236 ("atthena ūtī yeva ūtī--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--rathesu ābandhitabbāni bhandakāni", thus taking it as ā + bhaṇḍa + na, i. e. wares, loads etc.). With this cp. Sk. ābandha, according to Halāyudha 2, 420 a thong of leather which fastens the oxen to the yoke of a plough.
Ābādha [ā + bādh to oppress, Vedic ābdhā 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←vāta°) 95; VvA 351 (an° safe & sound); SnA 476; Sdhp 85. -- A list of ābdhās or illnesses, as classified on grounds of aetiology, runs as follows: pittasamūthānā, semha°, vāta°, sannipātikā, utu→parināmājā, visama→parihārājā, opakkamikā, kammavipākajā (after Nd2 304I.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 ābdhās at Vin I. 71, viz. kuṭṭhāṅgāṇḍo soso apamarō said to be raging in Magadha cp. p. 93. -- Three ābdhās at D III.75, viz. icchānasanaŋjarā, cp. Sn 311. -- See also cpd. appābdhā (health) under appa.

Ābdhika (adj.–n.) [fr. ābdhā] affected with illness, a sick person A III.189, 238; Nd1 160; Miln 302; DA 212; DhA I.31; PvA 271. -- f. ābdhikī a sick woman A II.144.

Ābdhita [pp. of ābdhēti, Caus. of ā + bādh] afflicted, oppressed, molested Th 1, 185.

Ābdhēti [ā + Caus. of bādh, cp. ābdhā] to oppress, vex, annoy, harass S IV.329.

Ābīla (adj.) [Sk. āvīla; see also P. āvīla] turbid, disturbed, soiled J V.90.

Ābhata [pp. of ā + bharati from bhṛ] brought (there or here), carried, conveyed, taken D I.142; S. I.65; A II.71, 83; It 12, 14 with phrase yathābhataŋ as he has been reared (cp. J V.330 eva kicchābhṭāo); Pv III.5 (ratt° = rattiyaŋ ā. PvA 199); DhA II.57, 81; IV.89; VvA 65. Cp. yathābhata.

Ābhataka (adj.) = ābhata; DA I.205 (v. l. ābhata).

Ābharaṇa (nt.) [Sk. ābharaṇa, 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 [ā + bhr] to bring, to carry; ger. ābhavtā J IV.351.

Ābhassara (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 (pīṭṭi & mettā); thus at D I.17; Dh 200; It 15; DhA III.258 ("loka). In another context at Vism 414 sq.

Ābhā (f.) [Sk. ābhā, fr. ā + bhā, see ābhātī] shine, splendour, lustre, light D I.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.

Ābhātī [ā + bhā] to shine, shine forth, radiate Dh 387 (= virocatī DhA IV.144); J V.204. See also ābhethi.

Ābhāveti [ā + bhāveti] to cultivate, pursue Pv II.1319 (mettacittāṇ; gloss & v. l. abhāvetvā; expld. as vaḍḍhethvā brūhetvā PvA 168).


Ābhicetasika (adj.) See abhicetasika. This spelling, with guṇa of the first syllable, is probably more correct; but the short a is the more frequent.

Ābhidosika (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 (adj.) [abhiddhamma + ika] belonging to the specialised Dhamma, versed in or studying the Ābhidhamma Miln 17, 341; Vism 93. As abhi inKhA 151; J IV.219.

Ābhindati [ā + bhindati] to split, cut, strike (with an axe) S IV.160 (v. l. a°).

Ābhisekika (adj.) [fr. abhiseka] belonging to the consecration (of a king) Vin V.129.

Ābhindati [ā + bhujati, bhuj1] to bend, bend towards or in, contract; usually in phrase pallankaā° "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. ābhunjītvā), 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 (kāyaq).

Ābhujana (nt.) [fr. ābhujati] crouching, bending, turning in, in phrase pallankābhujana sitting cross--legged J I 17 (V.91); PvA 219.

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.).

Ābhujānti [ā + bhujati, Sk. bhunakti] to enjoy, partake of, take in, feel, experience J IV.456 (bhoge; Rh. D. "hold in its hood")?; DhsA 333.

Ābhujānti [ā + bhujati, 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 samannāhāro DA I.122; cp. semantically āhāra = ābhoga, food); Vbh 320; Miln 97; Vism 164, 325, 354; Dāvs 62; KhA 42 ("paccavekkhanna"), 43 (id.) 68.

Āma1

Āma1 (indecl.) [a specific Pāli formation representing either amma (q. v.) or a gradation of pron. base amu° "that" (see asu), thus deictic--emphatic exclamn. Cp. also BSk. 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; Dāhā I.10, 34; II.39, 44; VvA 69; PāvA 12, 22, 56, 61, 75, 93 etc.

Āma2

Āma2 (adj.) [Vedic āma = Gr. w)mo/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.: āganda "smell of raw flesh", verminous odour, a smell attributed in particular to rotting corpses (cp. similarly BSk. āmagandha M Vastu III.214) D II.242 sq.; A I.280; Sn 241, 242 (= vissagandha kuṇapagandha SnA 286), 248, 251; Dhs 625; and āgiddha greedy after flesh (used as bait) J VI.416 (= āmasankhāta āmisa C.).

Āmaka (adj.) [= āma2] raw, uncooked D I.5 = Pug 58 ("maṇḍra raw flesh"); M I.80 (tittā--kalābu āmaka--cchinno). --dhañña "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 "cemetry 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; PvA 196.

Āmaṭṭha [Sk. āṃṛta, pp. of āmasati; cp. āmasita] touched, handled J I.98 (an°); DA I.107 (= parāmaṭṭha); Sdhp 333.

Āmanḍaly[a ā + maṇḍala + iya] a formation resembling a circle, in phrase °ṇ karoti to form a ring (of people) or a circle, to stand closely together M I 225 (cp. Sk. āmanḍalikaroti).

Āmata in anāmata at J II.56 is métric for amata.

Āmattikā [ā + mattikā] earthenware, crockery; in °pāna a crockery shop, chandler's shop Vin IV.243.

Āmaddana (nt.) [ā + maddana of mṛd] crushing VvA 311.

Āmanta (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 (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. āmantritaṇṇa) SnA 435; KhA 167.

Āmantanaka (adj.--n.) [fr. āmantana] addressing, speaking to, conversing; °ikā interlocutor, companion, favourite queen Vv 188 (= allāpa--sallāpa--yoggā kilanakāle vā tena (i. e. Sakkena) āmantetabbā VvA 96).

Āmantaniya (adj.) [grd. of āmanteti] to be addressed J IV.371.


Āmanteti [denom. of ā + °mantra] to call, address, speak to, invite, consult J VI.265; DA I.297; SnA 487 (= ālapati & avhayati); PpA 75, 80, 127. -- aor. āmantesi D II.16; Sn p. 78 (= ālapī SnA 394) & in poetry āmantayi Sn 997; Pp II.27; 37 (perhaps better with v. l. SS samantayi). -- ger. āmantita (= Sk. °āmartrya) J III.209, 315 (= āmantayitvā́ 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 [etym.? cp. Sk. āmaya] affliction, illness, misery; only as an° (adj.) not afflicted, not decaying, healthy, well (cp. BSkr. 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 [cp. Sk. āmalaka] emblic myrobalan, Phyllanthus Emblica Vin I.201, 278; II.149 (°vanṭika pithu); 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 (f.) āmalaka Vin I.30; M I.456 (°vana).

Āmasati [ā + masati fr. mṛś] to touch (upon), to handle, to lay hold on Vin II.221; III.48 (kumbhiṇ); 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 (udakapattāṇa) J II.330; grd. āmassa J II.360 (an°) and āmasitabba id. (C.). -- pp. āmaṭṭha & āmasita (q. v.).


Āmasita [pp. of āmasati] touched, taken hold of, occupied VvA 113 (an° khetta virgin land).

Āmāya (adj.) [to be considered either a der. from amā (see amājāta in same meaning) or to be spelt amāya which metri
causea may be written ā°) "born in the house" (cp. semantically Gr. i)qagenh/s > indigenous), inborn, being by birth, in cpd. ā°dāśa (dāśi) a born slave, a slave by birth J VI.117 (= gehadāsiyā kucchisin jātadasi C.), 285 (= dāsassa dāsiyā kucchimhi jātadāsa).

Āmāsaya [āma2 + āsaya, cp. Sk. āmāsaya & āmāsraya] receptacle of undigested food, i. e. the stomach Vism 260; KhA 59. Opp. pakāsaya.

Āmilāka (nt.?) [etym.?] a woollen cover into which a floral pattern is woven DA I.87.

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 ("pātisāntāhā 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 (lokā); DA I.83 (= sānndhi), -- 4. bait J I.144 (id.), 184 (id.); I.73 ("garū parisā"); J V.91 ("cakkhu"); Ps II.238 (mār). See also cpds. with nir and sa°.

Āmuṇcati [ā + mtc] to put on, take up; to be attached to, cling to DhsA 305. -- pp. āmutta (q. v.).

Āmutta [Sk. āmukta, 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 PvA 134. Semantically cp. ābhāraṇa] having put on, clothed in, dressed with, adorned with (always °) D I.104 ("mālibhāraṇa"); Vin II.156 = Vv 208 ("maṇi–kuṇḍala"); S I.211; J IV.460; V. 155; VI.492; Vv 721 (= pātimukka); 802 ("haṭṭhabhāraṇa"); Pp II.951 ("maṇi-kuṇḍala"); J IV.183; VvA 182.

Āmeṇḍita (or Āmeṇdita) [Sk. āmeṇdita fram ā + mṛed, dialectical] -- (nt.) sympathy in ə or karoti to show sympathy (? so Morris J.P.T.S. 1887, 106) DA I.228 = SnA 155 (v. l. at DA āmedita).

Āmo = āma D I.192, 3.

Āmoda [Sk. āmoda, fr. ā + mud] that which pleases; fragrance, perfume Dāvs V.51.


Āmodamāna (adj.) [ppr. med. of āmodetā] rejoicing, glad S I.100 (v. l. anu°) = It 66; Vv 648 (= pāmodamāna VvA 278); J V.45.

Āmodita [pp. fr. āmodetā] pleased, satisfied, glad J I.17 (V.80); VV A 45 ("pamodāta highly pleased"); Miln 346.

Āmodeti [Sk. āmodyati, Caus. of ā + mud] to please, gladden, satisfy Th 1, 649 (cittaṇ); J V.34. -- pp. āmodita (q. v.).

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 VI.281.

--kamīka a treasurer DhA I.184. --kusala clever in earnings Nett 20. --kosalla proficiency in money making D III.220 (one of the three kosallas); Vbh 325. --paricāga expenditure of one's income PvA 8. --mukha (lit.) entrance, inflow, going in D I.74 (= āgamaṇa–maggā DA 1.78); M II.15; A II.166; (fig.) revenue income, money SnA 173.
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 (dighato ā°; tiriyāṇa ca vitthata); J I.77, 273 (tettings-āngulāyato khaggo); III.438; Vv 8415 (‘āpsa; cp. expln. at Vv A 339); SnA 447; DhsA 48; PVA 152 (dāthā fangs; lomā hair), 185 (‘vaṭṭa); Sdhp 257. -- 2. (n.) a bow J III.438.

--āgga 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. --paṃha a long eye--lash Th 2, 384 (= dighapakhuma ThA 250).

Āyatakā (adj.) [= āyata] -- 1. long, extended, prolonged, kept up, lasting Vin II.108 (gītassara); A III.251 (id.); J I.362. -- 2. sudden, abrupt, instr. ćena abruptly Vin II.237.

Āyatana (nt.) [Sk. āyatana, not found in the Vedas; but freq. in BSk. From ā + yam, cp. āyata. The pl. is āyātanā 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 tananato āyatassa vā saṃsāradukkhasa nayanato āyatanānī" and at Vism 527 "āye tanoti āyataṇa ca nayati 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 I.141 (ariya°); V.61 (abhihībā, q. v.) Sn 406 (rajass° "haunt of passion" = rāgādi--rajjassa uppatti--deso SnA 381); J I.80 (raj°). Freq. in phrase araṇī° 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 paṇhiittati), usually --°, viz. kamma° Nd1 505; Vbh 324, 353; kaśiṇ° A V.46 sq., 60; Ps I.28; tithi° A I.173, 175; Vbh 145, 367; sipp° (art, craft) D L51; Nd2 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: "āyataṇa cannot be rendered by a single English word to cover both sense--organs (the mind being regarded as 6th sense) and sense objects". -- These āyatanānī (relations, functions, reciprocalities) are thus divided into two groups, inner (ajjhattikāni) and outer (bāhirāni), and comprise the foll.: (a) ajjhattā°: 1. cakkhu eye, 2. sota ear, 3. ghāṇa nose, 4. jīvha tongue, 5. kāya body, 6. mano mind; (b) bāhi°: 1. rūpa visible object, 2. saddha 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. Cpd. 90 n. 2; 254 sq. -- Approximately covering this meaning (3) is Bdhgh's definition of āyataṇa at DA I.124 as saṃjñāti and as kāraṇa (origin & cause, i.e. mutually occasioning & conditioning relations or adaptations). See also Nd2 under rūpa for further classifications. -- For the above mentioned 12 āyatanānī 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 ākāśa ānaṇī āyatana, ākīṇaṇī° 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.381 (paripūṇa°); Vbh 412 sq. (id.). -- uppāda birth of the āyatanas (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. --ţţha founded in the sense--organs Ps I.132; II.121.

Āyataṅka (adj.) [fr. āyata] belonging to the sphere of (some special sense, see āyataṇa 3) S IV.126 (phass° niraya & saggā).

Āyati (f.) [fr. ā + yam, cp. Sk. āyati] "stretching forth", extension, length (of time), future. Only (?) in acc. āyatiṅ (adv.) in future Vin II.89, 185; III.3; Sn 49; It 115 (T. reads āyati but cp. p. 94 where T. āyati, v. l. āyati); J I.89; V.431; DA I 236.


Āyatikā (f.) [of āyatakā] a tube, waterpipe Vin II.123.

Āyatta [Sk. āyatta, pp. of ā + yat]. -- 1. striving, active, ready, exerted J V.395 (°mana = ussukkamana C.). <<< 2. striven
Ayamā ([ā + yam] to stretch, extend, stretch out, draw out Miln 176, usually in ster. phrase piṭṭhi me āgilāyati tam ahaŋ 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 (mukha āyamituṃ).

Āyasa (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 (nt.) dishonour, disgrace, bad repute A IV.96; J V.17; VvA 110; usually in phrase ṣṇ pāpuṇāti to fall into disgrace Th 1, 292; J II.33 = 271; III.514. [Bdhgh. on A IV.96 explains it as ayasaka + ya with guṃ].

Ayāga [ā + yāga of yaj] sacrificial fee, gift; (m.) recipient of a sacrifice or gift (deyyadhamma) Sn 486 (= deyyadhammānaḥ adhiṭṭhānaḥ-bhūta SnA 412); Th 1, 566; J VI. 205 ("vatthu worthy object of sacrificial fees). A śī ṣaṣṭhī (appl.) usually as linear measure: extension, length (often combd. with and contrasted to vitthāra breadth or width & ubbedha height), as n. (esp. in abl. āyāmato & instr. āyāmena in length) or as adj. (−yām): J I.7, 49 ("ato tīni yojanasatāni, vitthāra adhāhatūmi"); III.389; Miln 17 (rataṇaḥ saḷaṣaḥhatthān āyāmena aṭṭhāḥhatthān vitthārena), 282 (rataṇaḥ catuḥhattho āyamañī); Vism 205 (+ vitthā); Kbh 133 (+ vitthāra & parikkhepa); VvA 188 (saḷaṣaṭayañī), 199 ("vitthārehi), 221 ("ato + vitthā"); PvA 77 (+ vitthā), 113 (id. + ubbedha); DhA I.17 (ṣaṭṭhi--yojanī).
Āyāsa [cp. Sk. āyāsa, etym.?] trouble, sorrow, only neg. anṛ (adj.) peaceful, free from trouble A IV.98; Th 1, 1008.

Āyu (nt.) [Vedic āyus; Av. āyu, gradation form of same root as Gr. ai] with "aeon", ai)e/n always; Lat. aevum, Goth. aiws. Ohg. ēwa, io always; Ger. ewig eternal; Ags. ā eternity, ā always (cp. ever and aye)] life, vitality, duration of life, longevity D III.68, 69, 73, 77; S III.143 (usmā ca); IV.394; A I.155; II.63, 66 (addhā); III.47; IV.76, 139; Sn 694, 1019; It 89; J I.197 (dīghā); Vv 555 (cp. Vvā 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, dibba sąvāya (nt.) [Vedic āṣa, etym.?

--uḥā see āuyāḥ. --kappa duration of life Miln 141; DhA I.250. --kha yāyāya decay of life (cp. jīvita--khhaya) D I.17 (cp. DA I.110); III.29. --pamāṇa span or measure of life time D II.3; A I.213, 267; II.126 sq.; IV.138, 252 sq., 261; V.172; Pug 16; Vbh 422 sq.; SnA 476. --parīyanta end of life It 99; Vism 422. --sankhāyāya exhaustion of life or lifetime Dpvs V.102. --sāṅkhāya (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. āyuh--sāṅskāra Divy 203.

Āyuka (--) (adj.) [fr. āyu] -- being of life; having a life or age A IV.396 (niyatā); Vvā 196 (yāvatāyukā dibbarsampatti divine bliss lasting for a lifetime). Esp. freq. in combin. with dīgha (long) and appa (short) as dīghāyuka A IV.240; PvA 27; appāyukā A IV.247; PvA 103; both at Vism 422. In phrase viśāti--vassarahassāyukṣu 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--vassarahassāyukṣu manussesu (10 000 years) PvA 73; cattāḷīsa D DhA I.103; catusaṭṭhī--kappāyukā subhakāṁhā Vism 422.

Āyukin (adj.) [fr. āyu] = āyuka; in appāyukin short lived Vv 416.

Āyuta (adj.) [Sk. āyuta, pp. of ā + yu, yuvati] -- 1. connected with, endowed, furnished with Th 1, 753 (dve pannarassāyuta due to twice fifteen); Sn 301 (nārī--varaṇaṁ = "sānyutta SnA 320); Pv I.124 (nānā--sāraṇaṁ = "yutta PvA 157). -- 2. seized, conquered, in durā hard to conquer, invincible J VI.271 (= paccatthikehi durāsada C.).

Āyutta [Sk. āyukta; pp. of ā + yuj] -- 1. yoked, to connected with, full of Pv I.1014 (tejasāyuta ta, but PvA 52 reads "āyutta and explns. as samāyutta); PvA 157 (= ākiṇṭha of Pv I.124). -- 2. intent upon, devoted to S I.67.

Āyuttaka (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 is the Vedic form of the common Pāli form āvudha weapon, and occurs only spuriously at D I.9 (v. l. āvudha).

Āyuvant (adj.) [fr. āyu] advanced in years, old, of age Th 1, 234.

Āyusmānt (adj.) [Sk. āyusmānt; see also the regular P. form āyasmānt] having life or vitality PvA 63 (āyusmāviṁśaṇa feeling or sense of vitality; is reading correct?).


Āyūhaka (adj.) [fr. āyūhati] keen, eager, active Miln 207 (+ viriyavā).

Āyūhāti [ā + y + āhati with euphonic y, fr. Vedic āhāti, āh1, a gradation of vah (see etym. under vahati). Kern's etym. on Toev. 99 = āyodhati is to be doubted, more acceptable is Morris's expln. at J.P.T.S. 1885, 58 sq., although contradictory in part.] lit. to push on or forward, aim at, go for, i.e. (1) to endeavouir, strain, exert oneself S I.1 (ppr. anāyūhaṁ unstriving), 48; J VI.35 (= viriyag karoti C.), 283 (= vāyamati C.). -- (2) to be keen on (w. acc.), to cultivate, pursue, do Sn 210 (= karoti SnA 258); Miln 108 (kammaṇ ēyūhītā), 214 (kammaṇ ēyūhi), 326 (maggan). -- pp. ēyūhita (q. v.).

Āyūhā f. [āyu + ūhā] life, lifetime, only in °parīyosāna at the end of (his) life PvA 136, 162; VvA 319.

Āyūhāpeti [Caus. II. fr. āyuhati] to cause somebody to toil or strive after DhsA 364.

Āyūhita [*Sk. ā + ūhita, pp. of ūh] busy, eager, active Miln 181.

Āyoga [Sk. āyoga, of ā + yuj; cp. āyutta] -- 1. binding, bandage Vin II.135; Vv 3341; VvA 142 ("paṭṭa"). -- 2. yoke Dhs 1061 (aviği°), 1162. -- 3. ornament, decoration Nd1 226; J III.447 ("vatta, for v. l. "vanta"). -- 4. occupation, devotion to, pursuit, exertion D I.187; Dh 185 (= payoga--karaṇa DhA III.238). -- 5. (t. t.) obligation, guarantee(?) SnA 179. -- Cp. sam°.

Ārakatta (nt.) [*ārakāt + tvaṇ] 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 = PvA 7; cp. DhsA 349.

Ārakā (adv.) [Sk. ārāt & ārākt, 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.99 (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).

Ārakkhā [ā + rakkha] watch, guard, protection, care D II.59; III.289; S IV.97, 175, 195; A I.120; III.38; IV. 266, 270, 281 ("sampada"); 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; PvA 195; Sdhp 357, 365.


Ārakkheyya see arakkheyya.

Āraga (nt.) [āra + agga; Sk. āragrā 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 [ā + racayā a ger. or abl. form. fr. ā + *rac, in usual Sk. meaning "to produce", but here as a sound--root for slaughtering noise, and reduplication for sake of intensification. Altogether problematic] by means of hammering, slashing or beating (like beating a hide) Sn 673 (gloss ārajāyārajāyā fr. ā + *raṇj or *raj). -- SnA 481 explns. the passage as follows: ārajāyārajāyā; i. e. yathā manussā allacamaṇṇa bhūmiyaṇ pattharitvā khilehi ākoṭenti, evaṇ ākoṭetvā pharasūhi phāleṭvā ekam ekaṇ koṭin chinditvā vihananti, chinnachinnakoṭi punappuna samuṭṭhāti; āracayāracayā ti pi pāṭho, āviṃjītvā (v. l. BB. āviṃjītvā) āviṃjītvā ti attho. -- Cp. āraṇjīta.

Āraṇṇaka (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).

Āraṇṇakatta (nt.) [abstr. fr. āraṇṇaka, see also araññakatta] the habit of sequestration or living in solitude M I.214; III.40; A I.38.

Āraṇṇika (adj.) = āraṇṇaka Vin III.15; A I.24; Pug 69; Vism 61, 71 (where defined); Miln 341.

Āraṇjīta [in form = Sk. *āraṇjīta, ā + pp. of raṇjayati, 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 (& ārajāyā) q. v.] furrowed, cut open, dug up, slashed, torn (perhaps also "beaten") M I.178 (hatthipadañ dantehi ārañjitañ an elephant--track bearing the marks of tusks, i. e. occasional slashes or furrows).

Ārata [Sk. ārata, pp. of ā + ram, cp. ārati] leaving off, keeping away from, abstaining J IV.372 (= virata); Nd2 591 (+ virata paṭivirata).

Ārati (f.) [Sk. ārati, ā + ram] leaving off, abstinence Vv 639 (= paṭivirati VvA 263); in exegetical style occurring in typ. combin. with virati paṭivirati veramañji, e. g. at Nd2 462; Dhs 299.

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 (adj.) [pp. of ā + rabh] begun, started, bent on, undertaking, holding on to, resolved, firm A I.148 (āraddhaṇ me viriyaṇ It 30; Pva 73 (thapetuṇ began to place), 212 (gantuṇ). 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, 282, 285; A I.24; Sn 68, 344; It 71 (opp. hīna--viriya); Nd2 131; Ps I.171; ThA 95. Cp. viriyārambha; f. abstr. *viriyaṭā M I.19.

Ārabbha (indecl.) [ger. of ārabbhati2 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 enumerated). -- 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 (saṇāsanāṇ); Sn 972 (upekhaṇa; v. l. ārāmbha; C. uppādetvā); Pva 41 (pubbe pete ā.); DhA I.3; II.37; Pva 3 (seṭṭhiputta--petaṇ ā.), 16, and passim.

Ārabhati

Ārabhati1 [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 + labh meaning to seize the sacrificial animal in order to kill it; cp. nīrārmbha] to kill, destroy M I.371 (pāṇaṇ).

Ārabhati2 & Ārabbhati

Ārabhati2 & Ārabbhati [ā + rabhāti, Sk. ārābhati & ārabhāti, ā + rabh] to begin, start, undertake, attempt S I.156 (ārābhatha "bestir yourselves") = Miln 245 = Th 1, 256 (bh.); Pug 64 (bh.); viriyāṇ ārabhāti to make an effort, to exert oneself (cp. ārāmbha) A IV.334. <- aor. ārābh DhA II.38 & ārabhī Pva 35. -- ger. ārabhā, see sep. -- pp. āraddha (q. v.).

Ārāmbha [Sk. ārāmbha 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, karaṇiṇa, attha, i. e. 1. undertaking & duty, 2. object) S I.76 (mahi’); V.66, 104 sq. ("dhatū"); III.338 (id.), 166 ("ja; T. arabbhaja, v. l. ārāmbhaja to be preferred) = Pug 64; Miln 244; Net 41; DhA 145. --viriyārāmbha (cp. āraddha--viriya) 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 nīrāmbha, upārāmbha, sārāmbha.

Ārammana (nt.) [cp. Sk. ālambana, lamb, but in meaning confounded with rambh (see rabbhāti)] 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); Pva I.41 (yañ kuñco ārammanañ katvā); ārammanañ labhati (+ otārañ 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.  "causes of rebirth (interpreted by tañhā at Nd1 429), lust Sn 474 (= paccayā SnA 410), 945 (= Nd1 429); KhA 23; DhA I.288 (sappāyā); 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 visaya. Cpd. 3 distinguishes a 5 fold object, viz. citta, cetasika, pasyā & sukhumā--rupā, 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; Dhs 1 (dhammā 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 ideation or intention), to make it one's concern (cp. Pv I.41, above 1). -- ārammaṇa--kusala clever in the objects (of meditation) S III.226; āā--paccayatā relation of presentation (i. e. of subj. & obj.) Nett 80. -- (4) (--) (adj.) being supported by, depending on, centred in, concentrated upon PvA 8 (nissayā), 98 (ekā); VvA 119 (buddhā pūtī rapture centred in the Buddha).

Āraha (adj.) metri causa for araha deserving J VI.164.

Āra1

Āra1 (f) [Sk. āra; "ēl "pointed", as in Ohg. āla = Ger. ahle, Ags. āel = E awl; Oicel. alr] an awl; see cp. āragga. Perhaps a der. of āra as āḷakā (q. v.).

Āra2

Āra2 (indecl.) [Vedic ārād, abl. as adv.; orig. a root der. fr. *ara remoteness, as in Sk. arañga foreign & aranya solitude q. v. under arapāl and arañña] far from, remote (from) (adv. as well as prep. with abl.) Sn 156 (pamādamāhā), 736; Dh 253 (āsavakkhayā; DhsA III.377 expls. by dūragata); J II.449 (jhānabhūmiyā; = dūre ṭhita C.); V.78 (sañyāme; = 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 (= abrahmacarīyato dūra--cārin).

Ārādhaka (adj.--n.) [fr. ā + rādh] 1. [perhaps for āraddhaka because of analogy to āraddhā of ā + rabh] successful, accomplishing or accomplished, undertaking, eager Vin I.70 (anā one who fails); M I.491; II.197 = A I.69 = Miln 243; S V.19; A V.329 (in correlation with āraddhaviyā). -- 2. pleasing, propititating Miln 227; VvA 220 ("ikā f.").

Ārādhana (nt.) & ā (f.) (either fr. ā + rādh or ā + rabh, cp. ārādhaka] satisfying, accomplishing; satisfaction, accomplishment D II.287 (opp. virādhānā failure); M I.479; II.199; A V.211 sq.; J IV.427.

Ārādhaniya (adj.) [grd. fr. ārādheti] to be attained, to be won; successful Vin I.70 (anā); J II.233 (durā).

Ārādhiśata [pp. of ārādheti; Sk. ārādhita, but BSk. ārāgita, e. g. Divy 131, 233] pleased Sdhp 510.

Ārādheti [Caus. of ā + rādh, in meaning 2 confused with ārabhati. In BSk. strangely distorted to ārāgayati; freq. in Divy as well as Av. Ś] -- 1. to please, win favour, propitiate, convince J I.337 (dārake), 421, 452; II.72 (manuse); IV.274 (for ābhirādheti T.); Vism 73 (ārādhayanto Nāthassa vana--vāsena mānasāṇā); DhA II.71; Dāvs III.93 (ārādhayi sabbajanan); Miln 352. In older literature only in phrase cittaŋ ārādheti to please one's heart, to gladden, win over, propitiate D I.118 sq., 175 (but cp. ārabhadda--citta to ārabhati); M I85, 341; S II.107; V.109; J II.372; Miln 25. -- 2. to attain, accomplish, fulfill, succeed S V.23 (maggaṇā), 82, 180, 294; It III. (v. l. ārāmā); Sn 488 = 509. Cp. ārādhaka 1. -- pp. ārādhiśata (q. v.). -- See also parābhetvā.
Ārāma [Sk. ārāma, ā + rāma] -- 1. pleasure, fondness of (--) delight, always as adj. (--) delighting in, enjoying, finding pleasure in (usually combl. with rata, e. g. dhammārāma dhammaratā finding delight in the Dh.) S I.235; IV.389 sq. (bhavā, upādānā); A I.35, 37, 130; II.28 (dhāvanā); It 82 (dhammā); Sn 327 (id.; expld. by SnA 333 as rati and "dhamme ārāmo assā ti"); Pug 53 (samaggā); Vbh 351. -- 2. a pleasure-ground, park, garden (lit. sport, sporting); classified at Vin III.49 as putthā and phalā a park with flowers or with fruit (e. i. orchard), def. at Dāh III.246 as Veḷuvana--Jivakāmbavana adayo, i. e. the park of Veḷuvana, or the park belonging to Jivaka 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 (ambā garden of mangoes); VvA 305 (id.); Pv II.78 (pl. ārāmāni = ārāmā upavānāni 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 Anāthapiṇḍika (Jetavana; see J I.92--94) D I.178; Vin IV.69; others more frequently mentioned are e. g. the park of Ambapālī (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; Dpsvs 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.

Ārāmākini (f.) see ārāmika.

Ārāmatā (f.) [abstr. fr. ārāma 1] pleasure, satisfaction A II.28; III.116; Vbh 381; Miln 233.

Ārāma (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 (kīccha) Vism 74 (samaṇuddesa). -- f. ārāmākini a female attendant or visitor of an ārāma Vin I.208.


Ārāha (nt.) only in pl. gihāna ārahaṇi, things proper to laymen, D III.163.

Āriya in anārīya at Sn 815 is metric for anāriya (q. v.).

Āruṇa (nt.) [orig. pp of ā + rud] weeping, crying, lamenting Miln 357.

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 (thāyin); II.123; A IV.316; It 61; Sn 754; J I.406; Dhs 1385 (cp. trsl. 77); Vism 338; DA I.224; SnA 488, 508; Sdhp 5, 10; the four: Vism III, 326 sq.

Āruhati [ā + ruh] to climb, ascend, go up or on to Sn 1014 (aor. āruhat); Sdhp 188; ger. āruhitvā Sn 321 & āruhya J VI.452; Sn 139 (v. l. abhiruyha); It 71. <--> Caus. āropeti (q. v.).

Ārūga see ārūga.

Ārūla [pp. of āruhati] -- 1. ascended, mounted, gone up, gone on to IV.137; J VI.452 (T. ārulha); Vism 135 (nekkhamma--pattipadān anā); VvA 64 (maggā); Pva 47 (nāva), 56 (hatthi). -- 2. come about, effected, made, done Pva 2, 144 (cp. BSk. pratiṇītām āruḍha having taken a vow Divy 26). -- 3. (of an ornament) put on (to), arrayed J VI.153, 488.

Āruha see āroha.

Ārogatā (f.) [abstr. fr. a + roga + tā] freedom from illness, health Miln 341.

Āroga (nt.) [abstr. fr. aroga, i. e. ā (= a2) + roga + ya] absence of illness, health D I.11; III.220 (mada), 235 (sampādā);
M I.451 (T. ārūgya, v. I. 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; Nd 160; Vism 77 ("mada pride of health"); PvA 129, 198; Sdhp 234.

Ārocāpana (nt.) [fr. ārocāpeti, Caus. of āroceti] announcement DhA II.167.

Āroceti (Caus. II. of āroceti) to make some one announce, to let somebody know, usually in phrase kālañā. Sn p. 111; J I.115, 125; DhA II.89; PvA 141.

Ārocita [pp. of āroceti] announced, called Vin II.213 (kāla).

Āroceti [ā + roceti, Caus. II. of āroceti] to relate, to tell, announce, speak to, address D I.109, 224; Pv II.89 (aor., ārocayi); PvA 4, 13 (ānāmaññāñ ānārocetvā not speaking to each other), 81, 274 & freq. passim. -- pp. ārocita; Caus. II. ārocāpeti (q. v.).

Ārodana (nt.) [fr. ā + rud, cp. āruṇṇa] crying, lamenting A III.268 sq.; J I.34; DhA I.184; II.100.

Āropana (nt.) [fr. āropeti] "putting on to", impaling Miln 197 (sūl°), 290 (id.).

Āropita [pp. of āropeti] -- 1. produced, come forward, set up PvA 2. -- 2. effected, made S III.12; PvA 92, 257. -- 3. put on (to a stake), impaled PvA 220 (= āvuta).

Āropeti [Caus. of āruhati]. -- 1. to make ascend, to lead up to (w. acc.) PvA 76 (pāsādāñ); 160 (id.) -- 2. to put on, take up to (w. acc. or loc.) Pv II.92 (yakkhañ yānañ āropayitvāna); PvA 62 (sāriññā cītakañ ā.). -- 3. to put on, commit to the care of, entrust, give over to (w. loc.) J I.227; PvA 154 (rajañ amaccesu ā.). -- 4. to bring about, get ready, make PvA 73, 257 (sangahañ ā. make a collection); SnA 51, 142. <--> 5. to exhibit, tell, show, give S I.160 (ovādañ); Miln 176 (dosañ); DhA II.75 (id.) -- 6. āvadañ 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 (--°) [fr. ā + ruh] -- 1. climbing up, growth, increase, extent, in cpd. "parināha length & circumference S II.206; A I.288; II.250; IV.397; V.19; J III.192; V. 299; VI.20; Vbh 345 ("māna + parināha--māna); SnA 382. -- 2. one who has climbed up, mounted on, a rider, usually in cpd. ass° & hattha--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 (vañṇ°).

Ārohana (nt.) [fr. ā + ruh] climbing, ascending; ascent J I.70; VI.488; Miln 352; Vism 244; PvA 74.

Ālaka--manda [ālaya?] at Vin II.152 is of uncertain reading and meaning ("open to view"? or "not having pegs" = ālaka?) vv. ll. āḷakañānta & ālakamandāra; Bdgh on p. 321 explns. ālakamandā ti ekangañā manussābhiṅṇā, i.e. full of a crowd of people, Ch. quotes ālakamandā as "the city of Kuvera" (cp. Sk. alakā).

Ālageti [ā + Caus. of lag] to (make) hang on to (loc.), to stick on, fasten to Vin II.110 (pattāṅ velagge ālaggetvā).

Ālapati [ā + lapati] 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 (nt.) & ā (f.) [fr. ā + lap] talking to, addressing, conversation Vin III.73 (with ref. to exclam. "ambho"); J V.253 ("ā"); Vism 26 ("ā"); SnA 396; PvA 131 (re ti ā.).

Ālapanatā (f.) [abstr. fr. ālapana] speaking to, conversing with, conversation M I.331 (an°).

Ālamba [Sk. ālamba, ā + lamb] anything to hang on, support S I.53 (an° without support); Sn 173 (id. + appatiṭṭha); J
III.396; Miln 343; Sdhp 245, 463.

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 (adj.--nt.) [fr. ā + lamb] (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 (nt.) [Sk. āḍambara] a drum Vin I.15 (l); J II.344 (l); V.390 (l); Vv 5418 (l).

Ālaya (m. & nt.) [cp. Sk. ālaya, ā + li, liyate, cp. allīna & allīyati, 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; SI.432 (an°); V.421 sq. (id.); A II. 34, 131 (rāma); III.35; It 88; Sn 177 (kām° = kāmesu tānha--diṭṭhi--vasena duvidho ālayo SnA 216), 535 (+ āsavāni), 635; Nett 121, 123 (*samugghāta); Vism 293 (id.), 497; Miln 203 (Buddh "ṇ akāsi"); DhA I.121; IV.186 (= tānha); SnA 468 (= anoka of Sn 366). -- 3. pretence, pretext, feint [cp. BSk. ālaya M Vastu III.359] J I.157 (gilān°); 438; III.533 (mat°); IV.37 (gabbhin); VI 20, 262 (gilān°).

Ālayati see allīyati.

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 (nt.) [for ānāhana with substitution of l for n (cp. apilandhana for apinandha° 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.

Āli1

Āli1 (m. or f.? [Sk. āli] a certain kind of fish J V.405.

Āli2 & Āli

Āli2 & Āli (f.) [Sk. āli] a dike, embankment Vin II.256; M III.96; A II.166 (*pabbhada); III.28; J I.336; III.533, 334.

Ālika in saccālika at S IV.306 is sacc°aliika distortion of truth, falsehood S IV.306.

Ālikhati [ā + likhati] to draw, delineate, copy in writing or drawing J I.71; Miln 51.

Ālinga [ā + ling] a small drum J V.156 (suvaṇṇ°--tala).

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 [pp. of ālimpati; Sk. ālpita] besmeared, stained Th 1, 737.

[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--vasin; v. l. alindaka); Mhvs 35, 3. As ālindaka at J III.283.

Āllipati Pass. of ālimpeti (q. v.)
Ālimpana (nt.) [for ālīmpa = Sk. ādīpana, see ālimpeti2] conflagration, burning, flame Miln 43.


Ālimpeti1

Ālimpeti1 [Sk. ālimpayati or ālepayati. ā + lip or limp] to smear, anoint Vin II.107; S IV.177 (vaṇaṇa). -- Caus. II. ālimpāpeti Vin IV.316. -- Pass. ālimpiyati Miln 74 & ālippati DhA IV.166 (v. l. for lippati). -- pp. ālitta (q. v.).

Ālimpeti2

Ālimpeti2 [for Sk. ādīpayati, with change of d to l over l and substitution of limp for lip after analogy of roots in ṣmp, like lup > lump, lip > limp] to kindle, ignite, set fire to Vin II.138 (dāyo ālimpetabbo); III.85; D II.163 (citakaṇṭa); A I.257; DhA I.177 (āvāsaṇa read āvāpaṇa), 225; Pva 62 (kaṭṭhāni). -- pp. ālimpita (q. v.).

Ālu (nt.) [Sk. ālu & क; 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

Āluka1 = ālu J IV.46 (C. for ālupa).

Āluka2

Āluka2 (adj.) [etym.?] susceptible of, longing for, affected with (--) Vin I.288 (sītī); DA I.198 (id.); J II.278 (taṇhā greedy).

Ālupea (nt.) [etym.? Kern, Toev. s. v. suggests ālu--a > āluva > ālupa] = ālupea the edible root of Amorphophallus Campanulatus J IV.46 (= ālupea--kaṇḍa C.).

the form ālupea occurs at Ap 237.

Ālumpakāra [reading not sure, to ālumpati or ālopa] breaking off, falling off (?) or forming into bits(?) DhA II.55 (gūtha).

Ālumpati [ā + lump or lump, cp. ālopa] to pull out, break off M I.324.

Āluḷa (adj. [fr. ā + lul] being in motion, confusion or agitation, disturbed, agitated J VI.431.

Āluḷati [ā + lulu; Sk. āloleti, cp. also P. ālolethi] to move here & there, ppr. med. āluḷamāna agitated, whirling about DhA IV.47 (T. ālūḷa; v. l. ālūḷu) confuse DhsA 375. Caus. āluḷeti to set in motion, agitate, confound J II.9, 33. -- pp. āluḷita (q. v.).

Āluḷita [pp. of āluḷeti] agitated, confused J II.101; Miln 397 (+ khalita).

Ālepa [cp. Sk. ālepā, of ā + lip] ointment, salve, liniment Vin I.274; Miln 74; DhA 249.

Ālepana (nt.) [fr. ā + lip] anointing, application of salve D I.7 (mukkhā).

Āloka [ā + lok, Sk. āloka] seeing, sight (obj. & subj.), i. e. -- 1. sight, view, look S IV.128 = Sn 763; A III. 236 (āloke nikkhitta laid before one's eye). anāloka 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; DhsA 617 (opp. andhakāra); VvA 51 (dīpā). -- 3. (clear) sight, power of observation, intuition, in combn. with vijjā knowledge D II.33 =
--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; DIII.49; 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 (nt.) [pp. of āloketi] looking before, looking at, looking forward (opp. vilokitaṇ 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 (ālokitaṇ purato pekkhana viṭṭ anudisā p.).

Āloketar [n. ag. to āloketi] one who looks forward or before, a beholder DA I.194 (opp. viloketar).

Āloketi [Sk. ālokayati, ā + lok] to look before, look at, regard, see DA I.193, 194. -- pp. ālokita (q. v.).

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; P II.17; Pug 58; Miln 231, 406; Vism 106; DA I.80 (= vilopa--karaṇaṇa).

Ālopati [ālopeti? ā + lopeti, Caus. of ālumpati] to break in, plunder, violate Th 1, 743.

Ālopika (adj.) [ālopa + ika] getting or having, or consisting of pieces (of food) A I.295; II.206; Pug 55.


Ālojī (f.) [a + luj] that which is stirred up, mud, in cpd. sitālojī mud or loam from the furrow adhering to the plough Vin I.206.

Ālojeti [Caus. of ālūjati, cp. ālūjeti] to confuse, mix, shake together, jumble S I.175; J II.272, 363; IV.333; VI.331; Vism 105.

Āḷaka (or ātā) [Dimin of aḷa (?) 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 (ˈsandhāpama = 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.
bhattakāraka C.); 307; VI.276 ("iya, C. īka = sūpika); Miln 331.

Āḷāhana (nt.) [fr. ā + dār or dāh, 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; PvA 92, 161, 163 (= sarīrassa daṇḍha-ṭhāna).

-- Note. For āḷāhana in meaning "peg, stake" see āḷāna.

Ālika at A III.352, 384 (an°) is preferably to be read ālīka, see ālīka.

Ālha (nt.) = ālīka; only at A III.52 (udak°), where perhaps better with v. l. to be read as ālīka. The id. p. at A II.55 has ālīka only.

Ālīka (m. & nt.) [Sk. ādhaka, fr. *ādhā 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 patṭhā ālīkāni doṇaṇa etc." -- udakālīka S V.400; A II.55 = III.337; VvA 155. -- In other connections at J I.419 (addh°); III.541 (mitaṇ ālīkāna = dhaṇṇa–māpaka–kammaṇ kataṇ C.); Miln 229 (patt°); DhA III.367 (addh°). -- thālikā a bowl of the capacity of an ālīka Vin I. 240; A III.369; DhA III.370 (v. l. bhatta–thālikā).

(adj.) [fr. *ālha, Sk. ādhya, orig. possessing grain, rich in grain, i. e. wealth; semantically cp. dhaṇṇa] rich, happy, fortunate; only in neg. anālīhyā poor, unlucky, miserable M I.450; II.178 (+ daḥ); A III.352 sq. (so read with v. l. BB. ālīka for T. ālīka; combd. with daḷidda; v. l. SS. anaddhika); J V.96, 97 (+ daḷidda; C. na ālīka).

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.

Āvajati [not with Senart M Vastu 377 = ava + dhāy, but = Sk. āvṛṇakti ā + vṛj, with pres. act. āvajjii = 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 (kumbhin); J II.102 (gloss āśiṣcāti). -- Caus. āvajjii (q. v.).

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. āvajjati to turn towards, this confusion being due to close resemblance of jj and ṭṭ in writing); also Kvu trsl. 221 n. 4 (on Kvu 380 which has āvaṭṭanā), 282 n. 2 (on Kvu 491 āvaṭṭanā). -- Ps II.5, 120; J II.243; Vbh 320; Miln 102 sq.; Vism 432; DA I.271.

Āvajjita [pp. of āvajjjeti cp. BSk. āvarjita, e. g. Divy 171; Itin 221] bent, turned to, inclined; noticed, observed Miln 297; Vism 432 (citta); Sdhp 433.

Āvajjittatta (nt.) [abstr. fr. āvajjita] inclination of mind, observation, paying attention Ps II.27 sq.

Āvajjjeti [Caus. of āvajjati] 1. to turn over, incline, bend M III.96; J IV.56 (so read for āvijjhanto); DA I.10 (kāyaṇ). -- 2. to incline (the mind); observe, reflect, muse, think, heed, listen for. According to Cpd. 227 often paraphrased in C. by parināmeti. -- 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°). -- 2. to āvajjita (q. v.).

Āvata [Sk. āvṛta, pp. of ā + vr] covered, veiled, shut off against, prohibited D I.97, 246; M I.381 (°dvāra); J VI.267.

-- anāvata uncovered, unveiled, exposed, open D I.137 (°dvāra); III.191 (°dvāratā); S I.55; J V.213; PIII.64; Miln 283. Cp. āvuta2 & vy°.

Āvata (adj.) -- n. [Sk. āvarta, ā + vr] -- 1. turning round, winding, twisting M I.382; S I.32 (dvi–r–ā° turning twice); J II.217; Kvu 439 (°gāṇā). -- 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 II.184.
Āvaṭṭati \([= \text{avattati}]\) in phrase ā. vivaṭṭati to turn forward & backward Vism 504.

Āvaṭṭana (nt.) \([\text{fr. } ā + vṛt, \text{cp. } āvaṭṭa \text{ and } āvaṭṭanin]\) turning, twisting; enticement, snare, temptation J III.494; DhA II.153.

Āvaṭṭanā (f.) \[most likely for āvajjana. q. v. \& see also Kvū trsl. 221, 282\] turning to (of the mind), adverting, apprehending Kvū 380, 491.

Āvaṭṭana (nt.) \[fr. āvaṭṭana, cp. āvaṭṭa 2 and āvaṭṭanin\] turning, twisting; enticement, snare, temptation J III.494; DhA II.153.

Āvaṭṭanin (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 (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 \([ā + vatteti, \text{Caus. of } vṛt, \text{cp. } BSk. āvartayati to employ spells Divy 438]\) to turn round, entice, change, convert, bring or win over M I.375, 381, 383, 505; A III.27; DA I.272.

Āvatta1

Āvatta1 (adj.) \[pp. of āvattati\] gone away to, fallen back to, in phrase hināyāvatta (see same phrase under āvattati) M I.460; S II.50; J I.206.

Āvatta2

Āvatta2 (nt.) \[Sk. āvarta, of ā + vṛt, cp. āvaṭṭa\] winding, turn, bent J I.70 (in a river); Nett 81 (v. l. āvatta?), 105 ("hārasampāta").

Āvattaka (adj.) \[āvatta + ka\] turning, in dakkhiṇ° turning to the right, dextrorsal D II.18; cp. dakkhināvatta at DA I.259.

Āvattati \([ā + vattati, of vṛt]\) to turn round, come to, go back, go away to, turn to; only in phrase hināyā 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 (adj.--nt.) \[Sk. āvartana\] turning; turn, return Nett 113; Miln 251.

Āvattanin (adj.) \[fr. āvattana\] turning round or back Th 1, 16 (cp. āvaṭṭanin).

Āvattin (adj.--n.) \[fr. āvaṭṭin in diff. meaning\] 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 °dhamma not liable to return at D I. 156; III.132; S V.346, 357, 376, 406; M I.91; DA I.313.

Āvatthika (adj.) \[ā + vatthika\] befitting, original, inherent (one of the 4 kinds of nomenclature) Vism 210 = KhA 107.

Āvapati \([ā + vap]\) to give away, to offer, to deposit as a pledge Miln 279.

Āvapati (nt.) \[fr. āvapati\] sowing, dispersing, offering, depositing, scattering J I.321.

Āvara (adj.) \[fr. ā + vṛ\] obstructing, keeping off from J V.325 (so to be read in ariya--magg--āvara).

Āvaraṇa (adj.--n.) \[fr. ā + vṛ, cp. āvarati; BSk. āvaraṇa in pañcō āvaraṇāṇi Divy 378\] shutting off, barring out,
withstanding; nt. hindrance, obstruction, bar Vin I.84 ("ŋ karoti to prohibit, hinder"); II.262 (id.); D I.246 (syn. of pañca nivarāṇāni); S V.93 sq.: A III.63; J I.78 (an°); V.412 (nadiŋ "ena bandhāpeti to obstruct or dam off the river"); Sn 66 (pahāya pañca āvarāṇāni 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). -- danta° "screen of the teeth", lip J IV.188; VI.590.

Āvarāṇātā (f.) [abstr. fr. āvarāṇa] keeping away from, withholding from A III.436.

Āvarāṇiya (adj.) [grd. fr. āvarati], M I.273; an° not to be obstructed, impossible to obstruct M III.3; Miln 157.

Āvarati [ā + vṛ, cp. āvunāti] to shut out from (abl.), hold back from, refuse, withhold, obstruct M I.380 (dvāraṇ); Sn 922 (pot. aye, cp. Nd1 368); DA I.235 (dvāraṇ); Dpvs I.38. -- pp. āvata and āvuta2 (q. v.).

Āvali (f.) [cp. Sk. āvali & see vali] a row, range J V.69; DA I.140.

Āvasati [ē + 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 [SkQ āvasatha, fr. ē + vas] dwelling--place, habitation; abode, house, dwelling Vin I 226 ("āgāra restinghouse"); IV.304 (= kavātabaddha); S I.94, 229; IV.329; Sn 287, 672; J IV.396; VI.425; Pug 51; Miln 279.

Āvaha (adj.) (--) [fr. ē + vah] bringing, going, causing Pv II.924 (sukha°); Vv 2211 (id); Dāvās II.37; PvA 86 (upakār°), 116 (anatth°); Sdhp 15, 98, 206.

Āvahati [ē + vahati] to bring, cause, entail, give S I.42 = Sn 181, 182 (āvahāti sukha sukti causā); J III.169; V. 80; Sn 823; Nd1 302; PvA 6. -- Pass. āvuyhati VvA 237 (ppr. ēmānā).

Āvahana (adj) (--) [ē vahana] bringing, causing Th 1, 519; Sn 256.

Āvahanaka (adj--nt) [ē vahanaka] one who brings VvA 114 (sukhassa).

Āvā (misery, misfortune) see avā.

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 [Sk. āvāra, fr. ē + vṛ] warding off, protection, guard J VI 432 (yanta--yutta°, does it mean "cover, shield"). <-- For cpd. khandhāvāra see khandha.

Āvāreti [Sk. āvārayati, ē + Caus. of vṛ] to ward off, hold back, bar, S IV 298; Nett 99.

Āvāsa [Sk. āvāsa; ē + 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; JVI.105; Dhs 1122; Pug, 15, 19, 57; KhA 40; DhA 1.177 (āvāsaṇālīmpeṇi: read āvāṇaṇ); PVA 13, 14, 36; VvA 113; Sdhp 247. --anāvāsa (n. & adj.) uninhabited, without a home; an uninhabited place A IV.345; J II.77; PVA II.333; PVA 80 (= anāgāra); VvA 46.

--kappa the practice of (holding Uposatha in different) residence (within the same boundary) Vin II.294, 300, 306; Dpvs IV.47, cp. V.18. --palibodha the obstruction of having a home (in set of 10 Palibodhas) KhA 39; cp. Vism 90 sq. --sappayatā suitability of residence Vism 127.
āvāsa + ika] living in, residing at home, being in (constant or fixed) residence, usually appld. to bhikkhus

āvāha [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) & leading away (from the bride's home), wedding feast D III.183 ("ka"); J I.452; VvA 109, 157. (v. l. "ka").

āvāhana (nt.) [ā + vshana, of vah] -- 1. = āvāha, i. e. marriage, taking a wife D I.11 (= 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 (adv.) [Sk. āvi, to Gr. αῖ/iw to hear, Lat. audio (fr. *auizdiō) to hear] clear, manifest, evident; openly, before one's eyes, in full view. Only in phrase āvi vā raho openly or secret A V.350, 353; Pv II.716 = DhA IV.21 (āvi v. l.), expld. at PvA 103 by pakāsanā paśaṇa pākātavāsana. Otherwise in foll. cpds. (with kar & bhā): 2kamma 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; 2bhavati ("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.

[ā + vijāha of vyaḍh to pierce; thus recognised by Morris J P T S. 1884, 72, against Trenckner, Notes 59 (to piṇḍi) & Hardy Nett. Ind. = vicchāy -- 1. to encircle, encompass, comprise, go round, usually in ger. āvijjhītā (w. acc.) used as prep. round about, near J I.153 (khetta); 170 (pokkharāṇī); DA I.245 (nagarāṇ bāhi āvijjhītā round the outer circle of the town). Ordinarily = go round (acc.) at J IV.59 (chārika--puñjaṇ). -- 2. [as in lit. Sk.] to swing round, brandish, twirl, whirl round Vin III.127 (dandaṇ āvijāti); M III.141 (matthena āvijāti to churn); J I.313; V.291 (cakkaṇ, of a potter's wheel); SnA 481 (T. āvijā, v. l. āvijāh; see aracaya); DhA II.277 (āvijjhamāna T.; v. l. āsinačj, āvijaj, āgačh). -- 3. to resort to, go to, approach, incline to S IV.199 (T. āvijā; v. l. avicčh & āvijā); Nett 13. -- 4. to arrange, set in order J II.406. <-> 5. to pull (?) A IV.86 (kaṇṇasotani āvijjeyyāsi, v. l. āvijā, āvijā, āvijē, āvijē, āvijē; cp. Trenckner, Notes 59 āvijāti "to pull"). -- pp. āviddha (q. v.).

āvijjhana (so for āvijchana & āvijjana) (adj.-n.) [fr. āvijjhati, lit. piercing through, i. e. revolving axis] -- 1. (= āvijjhāti 2) swinging round, hanging loose, spinning in āvijjhana--rajju a loose, rope, esp. in mythology the swinging or whirling rope by which Sākka holds the world's wheel or axis, in the latter sense at DhA II.143 (T. āvijchā) (v. l. āvijjā) = III.97, 98 (where āvijjanāthana for "rajju"). Otherwise a rope used in connection with the opening & shutting of a door (pulling rope?) Vin II.120, 148; J V.298, 299 (T. āvijjā, v. l. avicčh & āvijj). -- 2. (cp. āvijjhati 3) going to, approach, contact with DhsA 312 ("raṣa, T. āvijjā, v. l. āvijē; or is it "encompassing"? = āvijjhāti 1"); Vism 444 (āvijjanarasa). -- 3. (cp. āvijjhati 5) pulling, drawing along Vin III.121 (═ ākāccaṁṭana nāma).

āvijjhana (ntO) [fr. āvijjhati in meaning 2] whirlrQ round, that which spins round, the whirling--round wheel (or pole) of the world (cp. the potter's wheel), the worldaxis DhA II.146 (T. āvijchā).

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 (cakkaṇ = kumbhakāra--cakkan iva bharam C.); V.291. What does an--āviddha at PaP 135 mean?

āvila (adj.) [is it a haplographological contraction from ā + vi + lul to roll about?] stirred up, agitated, disturbed, stained, soiled, dirty A I.9; III.233; J V.16, 90 (ābila); Ndi 488 (+ lūlita), 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 [fr. āvila or is it a direct contraction of ā + vi + lulati?] to whirl round, to be agitated, to be in motion Miln 259 (+ lulati).
Āvilatta (nt.) [abstr. fr. āvīla] confusion, disturbance, agitation Sn 967; Nd1 488.

Āvisati [ā + viś] to approach, to enter Vin IV.334; Sn 936 (aor. āvisi); J IV.410, 496; Vism 42.

Āvuṇāti [in form = *avṛṇoti, 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. āvata is the true derivative of ā + vṛ.

Āvuta [pp. of āvunāti in meaning of Sk. āvayati, the corresponding Sk. form being ā + uta = ota] 1. strung upon, tied on, fixed on to D I.76 (suttaṇ); II.13 (id.); A I.286 (tāṇvutauṇ web); J III.52 (vallisā); 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 = Āvata (see āvunāti & āvuta1) covered, obstructed, hindered It 8 (mohena); also in phrase āvuta nivuta ophuta etc. Nd1 24 (t) = Nd2 365 = DA I.59.

Āvutthā [pp. of āvasati] inhabited D II.50 (an°); S I.33.

Āvudha (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 ("jivika = issattha). See also āyudha.

Āvuyhamāṇa ppr. of āvuyhati (Pass. of āvahati), being conveyed or brought VvA 237 (reading uncertain).

Āvuso (voc. pl. m.) [a contracted form of āyusmanto pl. of āyusman, of which the regular Pāli form is āyasmanto, 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 bhavaṇ & bhavanto. -- Vin II.302; D I.151, 157; II.8; SnA 227; DhA I.9; II.93; PvA 12, 13, 38, 208.

Āveṇha (nt.) [ā + veṭhana, veṣṭ] rolling up, winding up or round, fig. explanation Miln 28 (+ nibbeṇha, lit. rolling up and rolling down, ravelling & unravelling), 231 ("viniveṭhaṇa).


Āveni (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 (adj.) [fr. āveṇi; cp. BSk. āveṇika 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.

Āveniya (adj.) = āvenika Vin I.71; J IV.358; VI.128.


Āvedhika (adj. f. scil. pannā) [ā + vedhaka of āvedha, vyadh, but confused with āveṭh of ā + veṣṭ, cp. āveṇha & 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 āṭh).

Āvela (adj. & "a f.) [not with Müller P.Gr. 10, 30, 37 = Sk. āpīda, but fr. ā + veṣṭ to wind or turn round, which in P. is represented by āveṭheti as well as āvijjhati; 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. āvelīta. 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°; = āveḷa--pilandhana VuA 167). See āvelīn.


Āvelīn (adj.) [fr. āvelā] wearing garlands or other headornaments, usually in f. °ini J V.409 (= kañṭalankārehi yuttā C.). Vv 302 (voc. āvelinī, but at id. p. 482 āveline), 323; VvA 125 (on Vv 302 expls. as ratana--maya--pupph°<-> āvelavatī).

Āvesana (nt.) [fr. āvisati] entrance; workshop; living--place, house Vin II 117 ("vitthaka, meaning?); M II 53; Pv II.915.

Āsa1

Āsa1 contr.--form of añsa in cpd. koṭṭhāsa part., portion etc.: see añsa1. Can we compare BSk. āsapātrī (see next).

Āsa3

Āsa3 [Sk. āṣa] food, only in cpd. pātarāsa morning food, breakfast Sn 387 (pāto asitabbo ti pātar--āso piṇḍapātasssa etaṭ nāmaṭ SnA 374); DhA IV.211; see further ref. under pātar; and pacchā--āsa aftermath S I.74. Can we compare BSk. āsa--pāṭrī (vessel) Divy 246? Der. fr. āsa is āsaka with abstr. ending āsakattāng°cating", food, in nānā° various food or na + anāsak") Sn 249. See also nirāsa, which may be taken either as nir + °āsa or nir + °āsā.

Āsa3

Āsa3 the adj. form of āsā (f.), wish, hope. See under āsā.

Āsa4

Āsa4 archaic 3rd sg. perf. of atthi to be, only in cpd. itihāsa = iti ha āsa "thus it has been".


Āsaṇṣati [for the usual āsiṇṣati, ā + śaṇṣ] to expect, hope for, wish Pug A 208 (= pattheti). See also āsamāṇa.

Āsaṇṣā (f.) [from ā + śaṇṣ] wish, desire, expectation, hope J IV.92. -- Cp. nirāsaṇṣa.

Āsaṇṣuka (adj.) [fr. āsaṇṣā] full of expectation, longing, hankering after, Th 2, 273 (= āsiṇsanaka ThA 217; trsl. "cadging").

Āsaka (adj.) [of āsa2] belonging to food, having food, only in neg. an° fasting S IV.118; Dh 141 (f. ā fasting = bhatta--paṭikkhepa DhA III.77); J V.17; VI.63.


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.)
Asanka (fi) [Sk. āsankā fr. ā + sank] fear, apprehension, doubt, suspicion J I.338; II.383; III.533; VI.350, 370; DhA III.485; VvA 110. -- Cp. sāsanka & nirāsanka.

Asankita (adj.) [pp. of asankati] suspected, in fear, afraid, apprehensive, doubtful (obj. & subj.) Miln 173, 372 ('parisankita full of apprehension and suspicion); DhA I.223; VvA 110. -- Cp. ussankita & parisankita.

Asakin (-c') (adj.) [fr. āsankā] fearing, anxious, apprehensive Sn 255 (bheda'); J III.192 (id.).

Asanga [ā + sanga fr. sañj 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 (-c'); usually in cpd. uttarāsanga a loose (hanging) outer robe e.g. Vin I.289; S IV.290; PvA 73; VvA 33 (suddh'), 51 (id.).

Asangin (adj.) [fr. āsanga] hanging on, attached to J IV.11.

Asajja (indecl.) [ger. of āsādāti, Caus. of āsīdāti, ā + sad; Sk. āsādāya] -- 1. sitting on, going to, approaching; allocated, belonging to; sometimes merely as prep. acc. 'near' (cp. āsanna) Sn 418 (āsajja nañ upāvīsi he came up near to him), 448 (kāko va selān ā nibbiñjāpema Gotamañ); J II.95; VI.194; Miln 271. -- 2. put on to (lit. sitting or sticking on), hitting, striking S I.127 (khañña va uras ā. nibbiñjāpeta Gotamā 'ye've thrust as 't were your breast against a stake. Disgusted, come ye hence from Gotama' trsl. p. 159; C. expls. by paharivā, which comes near the usual paraphrase ghañṭetvā) <-> 3. knocking against or 'giving one a setting--to', insulting, offending, assailing D I.107 (ā. ā. avocāsi = ghañṭetvā DA I.276); A III.373 (tādiñañ bhikkhuñ ā.); J V.267 (isiñ ā. Gotamañ; C. p. 272 āsādetvā; Pv IV.710 (isiñ 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 (dānañ deti); Vv 106 (dānañ adāsiñ; cp. VvA 55 samāgantvā). See āsada, āsādēti, āsajjana.

Asajjana (nt.) [fr. āsajja in meaning of no. 3] "knocking against", setting on, insult, offence Vin II.203 ("ññ Tathāgatañ an insult to the T.; quoted as such at VvA 55, where two meanings of ā. are given, corresponding to āsajja 1 & 3, viz. samāgama & ghañṭana, the latter in this quot.) = It 86 (so to be read with v. l.; T. has āpajja nañ); S I.114 (apuññañ pasavi Māro āsajjanañ Tathāgatañ; trsl. "in seeking the T. to assail"); J V.208.

Āsati [from as] to sit DA I.208; h. sg. āsi S I.130. <-> pp. āsīna (q. v.).

Āsatta1

Āsatta1 [pp. of ā + saññ] (a) lit. hanging on, in phrase kañṭhe āsatto kuñapo a corpse hanging round one's neck M I.120; J I.5. -- (b) fig. attached to, clinging to J I.377 (+ satta lagga); ThA 259 (an').

Āsatta2

Āsatta2 [pp. of ā + āp] accursed, cursed J V.446 (an').

Āsatti (f.) [ā + saññ] attachment, hanging on (w. loc.), dependence, clinging Vin II.156 = A I.138; S I.212; Sn 777 (bhavesu); Nd 51, 221; Nett 12, 128. -- Cp. nirāsattiñ.

Āsada [ā + sad; cp. āsajja & āsādēti] -- 1. approach, dealing with, business with (acc.), concern, affair, means of acting or getting Vin I.195 = J V.336 (mā kuñjara nāgam āsado); M I.326 (metañ āsado = mā etañ āsado do not meddle with this, lit., be not this any affair); J I 414 (cakkañ āsado you have to do with the wheel; interpreted as adj. in meaning patto = finding, getting); VI.528 (interpreted as ankañsa 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 anāsādaniyato 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 (ekā sitting alone, a solitary seat); A III.389 (anā without a seat); Sn 338, 718, 810, 981; Nd1 131; J IV.435 (āsāṁ ādaka--dāyin giving seat & drink); V.403 (id.); VI.413; Dha A III.31 (dhammad the preacher's seat or throne); SnA 401; PvA 16, 23, 141.

--ābhihara gift or distinction of the seat J I.81. --ūpagata endowed with a seat, sitting down Sn 708 (= nisinna SnA 495).

--paññāpaka one who appoints seats Vin II.305. --pāṭikkhīta one who rejects all seats, or objects to sitting down D I.167; A I.296; II.206; Pug 55. --sālā a hall with seating accommodation Vism 69; Dha A II. 65; IV.46.

Āsana2

Āsana2 (?) eating Vism 116 (visamā, cp. visam--āsita Miln 302). See, however, māsana.

Āsanaka (nt.) [āsana + ka] a small seat Vv 15.

Āsanika (adj.) [fr. āsana] having a seat; in ekā sitting by oneself Vism 69.


Āsandikā (f.) [fr. āsandi] a small chair or tabouret Vin II. 149; KhA 44.

Āsanna (adj.) [pp. of ā + sad, see āsidati] near (cp. āsajja1), opp. dūra J II.154; Dha II 91; PvA 42, 243.


Āsabha [the guṇa-- and compn. form of usabha, corresponding to Sk. āṛṣabha > ṛṣabha, see usabha] (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 tārā Sn 687; narā Sn 684, 696; āsabha--camma bull's hide J VI. 453 (v. l. usabhaāśa).

--tīhāna (ās abhaṇṭāhāna) "bull's place", first place, distinguished position, leadership M I.69; S II.27; A II.8 (C. seṭṭha--tīhāna uttama--tīhāna); III.9; V.33 sq.; DA I. 31; KhA 104.

Āsabhīn (adjO) [fr. āsabha] bull--like, becoming to a bull, lordly, majestic, imposing, bold; only in phrase "ṇ vācaṇ bhāsati "speak the lordly word" D II.15, 82; M III.123 J I.53; DA I.91; cp. Dāvs I.28 (nicchārayi vācaṇ āsabhīṇ).

Āsamāna (adj.) [ppr. of āsaṃsiati or āsiṣati, for the usual earlier āsasāna] wishing, desiring, hoping, expecting Vv 846 (kiṃ ā = kiṃ pacčāsiq santo VvA 336); Pv IV.124 (= āsiṣamāna patthayamana Pva 226).

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 BSḵ. āśayataḥ 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; jālā river VvA 47; Pgd 80; adj. depending on, living in (--) Miln 317; Nd1 362 (bilā, dakā etc.). See also āmāsaya, pakkāsaya. -- 2. (fig.) inclination, intention, will, hope; often combd. & compared with anusaya (inclination, hankering, disposition), e. g. at Ps I. 133; II.158; Vbh 340; Vism 140 ("posana"); Pva 197. <.> SnA 182 ("vipatti"), 314 ("suddhi"), KhA 103 ("sampatti"). Cp. nirāsaya. -- 3. outflow, excretion Pva III.53 (gabbhā = gabbha--mala Pva 198); Vism 344.


Āsava [fr. ā + sru, would correspond to a Sk. āśrava, cp. Sk. āśrāva. The BSḵ. āśrava is a (wrong) sankritisation of the Pāḷi
āsavā, 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; V.I.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, befuddle 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 (= āsavanti ti āsavā) at DhsA 48 (cp. Expositor pp. 63 sq). See also Cpd. 227 sq., & especially Dhs trsl. 291 sq. -- The 4 āsavas are kāma, bhava, ditthā, avijjā, 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; Nd 2 134; 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 āsavāhe cittani vimuccinṣu), 17, 20, 182; II.202; III.5 ("samudaya, "nirodha etc.); D I.83, 167; III.78, 108, 130, 220, 223, 230, 248; M I.7 sq., 23, 35, 76, 219, 279, 445 ("ṭhānīya"); II.22; III.72, 277; S II.187 sq. ("cīta cittān vimuccī"); III.45 (id.); IV.107 (id.); 20; V.8, 28, 410; A I.85 sq. (vaddhanti), 98, 165 ("samudaya, "nirodha etc.); 187; II.154 ("ācīta cittān vimuttānt), 196; III.21, 93 ("samudaya, "nirodha etc.), 245, 387 sq., 410, 414; IV.13, 146 ("pariyādāna end of the ā., 161 ("vighāta--parīlāha); V.70, 237; Th 2, 4, 99, 101 (pahāsī āsave sabbe); Sn 162, 374, 535 (pl. āsavānī); 546, 749, 915, 1100; Dh 93, 253, 292; Nd 131 (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; Pdg 65 (piyāsava--surā, meaning?).

Referring specially to the extinction (khaya) of the āsavas & to Arahantship following as a result are the foll. passages: (1) āsavānājīhā 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) kīhāsavā (adv.) one whose āsava are destroyed (see kīhā) 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. parikkhān āsava A IV.418, 434, 451 sq.; āsavakīhīna Sn 370. -- (3) ānaśa (adv.) 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; Nd 44; Pv II.615; Pug 27; Vbh 426; Dhs 1101, 1451; VvA 9Q Cp. nirāsava Tha 148. -- Opp. sāsavā S III.47; V.232; A I.81 V.242; Dhs 990; Nett 10; Vism 13, 438.

Āsavaṭi [ā + sru, cp. Sk. āśāravāni; its doublet is assavati] to flow towards, come to, occur, happen Nett 116.

Āsaśāna [either grd. for āsaśāna or contracted form of ppl. med. of āsañjati (= āsiñjati) for āsañjānāṇa] hoping, wishing, desiring, longing for Sn 369 (an); SnA 365 however reads āsyāyana], 1090; Th 1, 528; J IV.18 (= āsiñjanto C.), 381; V.391 (= āsiñjanto C.). See anāsasāna, āsāsati, āsāmāna & āsāyāna.

Āśā (f.) [cp. Sk. āśā] expectation, hope, wish, longing, desire; adj. āsā ("-) longing for, anticipating, desirous of Vin I.255 ("avacchedika hope--destroying), 259; D II. 206; III.88; M III.138 (āsaṅ karoti); A I.86 (dve āśā), 107 (vigat--āso one whose longings have gone); Sn 474, 634, 794, 864; J I.267, 285; V.401; VI.452 ("chinna = chinnaāśa"); Nd 199, 261, 213 sq; Vv 3713 (perhaps better to be read with v. I. S ahā, cp. VvA 172); Pug 27 (vigata= arahattāsāya vigatātā Pug A 208); Dhs 1059 ( + āsiñjāna etc.), 1136; PvA 22 (chinna disappointed), 29 ("ābhibhūta), 105; Dāv 4 V.13; Sdhp 78, 111, 496, 609.


Āsādeti [Caus. of āsidati, ā + sad; cp. āsajja & āsanna] <-1> 1. to lay hand on, to touch, strike; fig. to offend, assail, insult M I.371; J I.481; V.197; aer. āsādesi Th 1, 280 (mā ā. Tathāgata); ger. āsādetvā J V.272; Miln 100, 205 ("ayivtā); Pva 266 (isin), āsāditya J V.154 (āsāditya metri causa; isin, cp. āsajja3), & āsajja (q. v.); infin. āsādūj J V.154 & āsādūj ibid.; grd. āsādāniya Miln 205; VvA 213 (an). -- 2. to come home to (c. acc.), approach, get J III.206 (khuracakān).
Āsāvati (f.) N. of a creeper (growing at the celestial grove Cittalatā) J III.250, 251.

Āsāsati [cp. Sk. āśāsati & āśāsti, ā + śās] to pray for, expect, hope; confounded with śaṅ in āsaṅṣati & āśiṣṣati (q.v.) & their derivations. -- pp. āṣiṣṭha (q.v.).

Āsi & Āsiṅ 3rd & 1st sg. aor. of athth (q.v.).


Āsiṅsati [Sk. āśaṅṣati, ā + śaṅ, cp. also śaṅ & āśaṅ, further abhisaṅṣati, abhisaṅṣati & āsaṅṣati] 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 Nd2 135); J I.267; III.251; IV.18; V.435; VI.43; Nd1 60; Mils 30, 100; Vv 337; Pv 226 (ppr. āsiṁsamāna for āsamāna, q.v.).

Āsiṅsanaka (adj.) [fr. āsiṅsanā] hoping for something, lit. praising somebody for the sake of gain, cadging ThA 217 (for āsaṅsukā Th 2, 273).


Āsiṅsaniya (adj.) [grd. of āsiṅsati] to be wished for, desirable Miln 2 (°ratana).

Āsikkhita [pp. of ā + śikṣ, Sk. āśikṣita] sohooled, instructed Pv 67, 68.


Āsiṭṭha [pp. of āsaṅsati, Sk. āśiṭṭa] wished or longed for Pv 104.

*Āsita1 [= asita1?] "having eaten", but probably māsita (pp. of mṛś to touch, cp. Sk. mṛṣita, 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. āṣita) dhāta); Miln 302 (visam--āsita affected with poison = visamāsita). Cp. also the form māsi(n) touching, eating at J VI.354 (tiṇa°, expld. by C. as khādaka). -- āsita at J V.70 is very doubtful, v.l. āsina & asita; C. expls. by dhāta suhita p. 73.

*Āsita2 [registered as such with meaning "performed" by Hardy in Index] at Vv 276 is better read with v.l. SS bhāsita (°vādana etc.).

Āsita [pp. of āsiṅcati, Sk. āśikta] sprinkled, poured out, anointed J V.87; Pug 31; Miln 286; Dhs 307; Dha I.10; Vv 69.

Āsiṅtaka (adj.) [āsita + ka] mixed, mingled, adulterated Vin I.123 (°upadhāna "decorated divan")?; ThA 61, 168 (an° for asecanaka, q.v.).

Āsiṭṭa (adj.) [fr. asita] 80 years old M II.124; J III.395; SnA 172.

Āsiṭika (m.) [etym.? Cp. BSk. āṣitaki Lal. V. 319] a certain plant M I.80 = 245 (°pabba).

Āśidati [cp. Sk. āṣidati, ā + sad] -- 1. to come together, lit. to sit by D I.248 (v.l. BB ādisītvā for āṣidītvā, to be preferred?). -- 2. to come or go near, to approach (w. acc.), to get (to) A III.69 (āśīvīsañ), 373 (na sādhurūpaṇ āṣide, should perhaps be read without the na); J IV.56. -- 3. to knock against, insult, offend attack J V. 267 (Pot. āside = pharusa--vacanehe kāyakammena vā
ggaṭento upagaccheyya C.). -- pp. āsanna (q. v.). See also āsajja, āsajjana, āsada & Caus. āsādeti.

Āsīna (adj.) [pp. of ās, 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 [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'J.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 + śi as in āsāya, 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 Āsīyati i. e. the lotus is born in the mud and is supported or thrives by means of the water).

Āsīvisa 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.

Āsisanā see āsiṣanā.

Āsu expletive particle = assu3 J V.241 (v. l. assu; nipātamattaṇ C. p.243).

Āsuṇ 3rd pl. aor. of atthi.

[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 [ā + sev] to frequent, visit; to practise, pursue, indulge, enjoy A I.10; Sn 73 (cp. Nd2 94); Ps II.93 (maggaṇ). -- pp. āsevita.

Āsevana (nt.) & āsevanā (f.) [fr. āsevati] -- 1. practice, pursuit, indulgence in Vin II.117; Pva 45. -- 2. succession, repetition Dhs 1367; Kvu 510 (cp. trsl. 294, 362); Vism 538.

Āsevita [pp. of āsevati] frequented, indulged, practised, enjoyed J I.21 (V.141; āsevita--nisevita); II.60; Sdhp 93, 237.

Āha [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 (cullalohitaṇ āha). Usually in 3rd person, very rarely used of 2nd person, as at Sn 839, 840 (= kathesi bhaṇasi Nd 188, 191). -- 3rd sg. āha Vin II.191; Sn 790 (= bhaṇati Nd 87), 888; J I.280; III.53 and freq. passim; 3rd pl. āhu Sn 87, 181; Dh 345; J I.59; SnA 377, and āhaṇsu J I.222; III.278 and freq.

Āhacca1

Āhacca1 ger. of āhanati.

Āhacca2

Āhacca2 (adj.) [grd. of āharati, corresponding to a Sk. *āhra] 1. (cp. āharati1) to be removed, removable, in *pādaka--piṭha & *maṇḍa 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 I.149 (cp. Vin Texts III.164 n. 5); IV.40, 46 (def. as "ange vijhivā thito 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; DhsA 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 [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 [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 (tilakā), so read for tilakā--hata, affected with freckles, C. kāla--setādi vāṇḍhi tilakhe āhatagatta, K. S. p. 318); J III 456; Sdhp 187, 401.

Āhataka [fr. āhata] "one who is beaten", a slave, a worker (of low grade) Vin IV.224 (in def. of kammakāra, as bhāṭaka + ā).

Āhanati [ā + han] to beat, strike, press against, touch ppr. āhananto Miln 21 (dhamma--bherij); Dāvs IV.50. <--- ger. āhacca touching M I.493; J I.330; VI 2, 200; Sn 716 = uppiḷṭeva SnA 498; Vism 420. --- pp. āhata (q. v.). 1st sg. fut. āhānī Vin I.8; D II.72, where probably to be read as āhānī (=āhānān). See Geiger, P.Gr. § 153, 2.

Āhanana (nt.) [fr. ā + han] beating, striking, coming into touch, "impinging" Vism 142 (+ pariyāhanana, in def. of vitakka) = DhsA 114 (cp. Expos. 151); Vism 515 (id.).

Āharana (adj.--n.) [fr. āharati] to be taken; taking away; only in phrase acorāharanṇo nidhi a treasure not to be taken by thieves Miln 320; Kh VIII.9; KhA 224; Sdhp 589.

Āharanakā [āharāṇa + ka] one who has to take or bring, a messenger J II.199; III.328.

Āharati [ā + hṛ] -- 1. to take, take up, take hold of, take out, take away M I.429 (sallan); S I 121; III.123; J I.40 (ger. āharitvā "with"); 293 (te hattan); Nd 2 540c (puttamaṃsaṇ, read āhāreyya?); Pv II.310; DA I.186, 188 <--- 2. to bring, bring down, fetch D II.245; J IV 159 (nāvaṇ; v. l. āhāhitvā); V.466; VvA 63 (bhattaṇ); PVA 75. <--- 3. to get, acquire, bring upon oneself J V.433 (padosaṇ); Dха I.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 (kathalān muki ā; also inf. āhattuṇ); Th I, 1156 (papacitte ā; Mrs. Rh. D. Brethren ver. 1156, not as "accest" 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 desanaṇ & dasseti of an instructive story or sermon or homily) J III.383 (desanaṇ), 401; V.462 (vattuṭhāharitvā dassesi told a story for example); SnA 376; PVA 38, 39 (atitaṇ); 42, 66, 99 (dhamma--desanaṇ). See also paṭivirudhāharati. <--- 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 (adj.) [fr. āharati] "fetclings", fascinating, captivating, charming Vin IV.299; Th 2, 299; ThA 227; VvA 14, 15, 77.

Āhāriya [grd. of āharati] one who is to bring something J III.328.

Āhavanā & Āhavanīya see under āhuneyya.

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) kāṭalikāra āhāro (bodily nutriment, either oḷārīko gross, solid, or sukhumo fine), (2) phassāhāro n. of contact, (3) manosācetanā n. of volition (= cetanā S. A. on II.11f.), (4) vinīnānā 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), pīṭa (drunk), khāyita (chewed), sāyita (tasted) food PVA 25. A synonym with mūla, hetu, etc. for cause, Yama, I.3; Yama. 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 (sukhasā); 79, 142 sq., 192 sq.; IV.49, 108; V.52 (the four), 108, 113 (avijjāya etc.), 116 (bhavatāṇṭya), 269 sq. (nerayikānaṇ etc.); Sn 78, 165, 707, 747; NdI 25; Ps I.22 (the four) 122 (id.), 55, 76 sq; KvA 508; Pug 21, 55; Vbh 2, 13, 72, 89, 320, 383, 401 sq. (the four); Dhs 58, 121, 358, 646; Nett 31,
Ahāratthā [ahāra + tta] the state of being food. In the idiom ahāratthā 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 attaṇ and atthaṇ. Trenckner prints atthaṇ, and records no variant (see p. 425)].

Ahāreti [Denom. fr. ahāra] 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 (ahāraṇ & puttamaṇgāṇ cp. S II.98).

Ahiku 3rd pl. of āha (q. v.).

Ahuta (--) (adj.) [der. fr. aha2] only in pañcāhika every five days (cp. pañcāhaṇ & sattāhaṇ) M III.157.

Ahūnaya (adj.) [a grd. form. fr. ā + hu, cp. āhuti] sacrificial, worthy of offerings or of sacrifice, venerable, adorably, worshipful D III.5, 217 (aggi); A II.56, 70 (sahuneyyaka), 145 sq. (id.); IV.13, 41 (aggi); It 88 (+ pahuneyya); Vv 6433 (cp. VvA 285). See def. at Vism 219 where expld. by āhavanaṇiṇya and āhavanaṇ arahati desiring of offerings.

I.

I in i-kāra in i-kāra the letter or sound i SnA 12 (lōpa), 508 (id.).
Ikkhaṇika [fr. ikṣ to look or see, cp. akkhi] a fortuneteller Vin III.107; S II.260; J I.456, 457; VI.504.

Ikkhati [fr. ikṣ 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.) [Sk. 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; IV.57; Vv 539 (= codan'atthe nipāto VvA 237); VvA 47; DhsA IV.62.

Inghāḷa [according to Morris J.P. T.S. 1884, 74 = angāra, cp. Marāthī ingala live coal] coal, embers, in inghāḷakhu 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 pāpē having evil desires S I.50; II.156; anē without desires S I.61, 204; Sn 707; appē id. Sn 628, 707.

Icchaka (--) (adj.) [fr. iccha] wishing, desirous, only in nt. adv. yad--icchikaṇ (and yenē) after one's wish or liking M III.97; A III.28.

Icchati1

Icchati1 [Sk. icchati, iṣ, cp. Av. isaiti, Obulg. iskati, Ohg. eiscón, Ags. áscian = E. ask; all of same meaning "seek, wish"] to wish, desire, ask for (c. acc.), expect S I.210 (dhammaṇ sotuṇ i.); Sn 127, 345, 512, 813, 836; Dh 162, 291; Nd1 3, 138, 164; Nd2 s. v.; Pv II.63; Pu 19; Miln 269, 327; SnA 16, 23, 321; KhA 17; PuA 20, 71, 74; Pot. icche Dh 84; Sn 835 Pv II.66 & iccheyya D II.2, 10; Sn 35; Dh 73, 88; ppr. icchaṇ Sn 826, 831, 937; Dh 334 (phalaṇ) aor. icchī PVa 31. -- grd. icchitabba PuA 8. -- pp. iṭṭha & icchita (q. v.). <--> Note. In prep.--cpds. the root iṣ (icchati) is confused with root iṣati, eṣati with pp. both iṭṭha and iṣita. Thus ajjhesati, pp. ajjhiṭṭha & ajjhesisata; anvesati (Sk. anvicehati); pariyesati (Sk. paricchati), pp. pariṣṭha & pariyesita.

Icchati2

Icchati2 [Sk. rcchati of r, concerning which see appeti] see aticchati & cp. icchatā.

Icchatā (--) (f.) [abstr. fr. icchā] wishfulness, wishing: only in aticchatā too great wish for, covetousness, greed Vbh 350 (cp. aticchati, which is probably the primary basis of the word); mahē & pāpē Vbh 351, 370.

Icchana (nt.) [fr. iṣ2, cp. Sk. īpsana] desiring, wish J IV.5; VI.244.

Icchā (f.) [fr. icchati, iṣ2] wish, longing, desire D II.243; III.75; S I.40 ("dhāpāyito loko"); 44 (naraṇ parikassati); A II.143; IV.293 sq.; 325 sq.; V.40; 42 sq.; Sn 773, 872; Dh 74, 264 ("lobha--samāpanna"); Nd1 29, 30; Pu 19; Dhs 1059, 1136; Vbh 101, 357, 361, 370; Nett 18, 23, 24; Asl. 363; DhsA 250 (read icchā for issā? See Dhs trsl. 100); SnA 108; PuA 65, 155; Sdhp 242, 320.

--āvacara moving in desires M I.27 (pāpaka); Nett 27. --āvatānīṇa affected with desire, overcome by covetousness Sn 306. --pakata same Vin I.97; A III.119, 191, 219 sq.; Pu 69; Miln 357; Vism 24 (where Bdgh however takes it as "icchāya apakata" and puts apakata = upadduta). --vinaya discipline of one's wishes D III.252, A IV.15; V.165 sq.

Icchita [pp. of icchati] wished, desired, longed for J I.208; DhsA 364; PuA 3, 53, 64 (read anicchita for anijjhiṭṭha, which may be a contamination of icchita & iṭṭha), 113, 127 (twice).
Ijjati [Vedic ṛjjati (cp. P. ajjati)]. Also found as ingati (so Veda), and as ang in Sk. āṅga & āṅgika. Also āṅgika = P. āṅga & āṅgika

 Samarāja (f.) [BSk. iṣṭot]: Usually as nt. iṣṭa (q. v.); S V.315 (kṣetra iṣṭa); J III.435, 446 (pākār iṣṭiḥkā); J III.455, 466 (pākār iṣṭiḥkā read aṭṭhakā); V II.280; V.253 (dāraṇa iṣṭa); V.355 (dāraṇa iṣṭa); V.328 (as suvaṇa); V.328 (as suvaṇa). -> 2. pl. (as suvaṇa) gold or gilt tiles used for covering a cetiya or tope DhA III.29, 30; 30, 140. ->aniṭhatha unpleasant, disagreeable PVA 3, 52, 60, 116. -> See also pāriy, in which iṣṭha stands for ēṭṭha.

Iṣṭha (adj.) [pp. of icchatī] pleasing, welcome, agreeable, pleasant, often in the idiomatic group iṣṭha kanta manāpā (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 (= bhādraṇ). ->aniṭṭha unpleasant, disagreeable PVA 32, 52, 60, 116. -> See also pāriy, in which iṣṭha stands for ēṭṭha.

Iṣṭha (f.) [BSk. iṣṭakā. e. g. Divy 221; from the Idg. root *iđh > *aidh to burn, cp. Sk. idhma firewood, indṛ to kindle (idh or indh), edhāḥ fuel; Gr. aį/qw burn, aί/qos fire--brand; Lat. aedes, aestas & aestus; more especially Av. iśtya tile, brick] -- 1. a burnt brick, a tile Vin II 121 ("pākāra a brick wall, distinguished fr. silāpakāra & dārūr"); I III.455, 466 (pākār iṣṭīkā read aṭṭhakā); V.213 (rattiṭhikā); Vism 355 (dārūgoya); PVA 4 ("cūṇa--makkhita--sīsa the head rubbed with brickpowder, i. e. plaster; a ceremony performed on one to be executed, cp. Mṛcchakaṭaka X.5 piṣṭa--cūṇa iṣṭhāna puruṣo ṣaḥ pāśiktaḥ with striking equation iṣṭa > piṣṭa). -> 2. pl. (as suvaṇa) gold or gilt tiles used for covering a cetiya or tope DhA III.29, 61; VVA 157.

Iṣṭhi in "khaṛa--dhāra at J VI.223 should be read iddhā.

Iṇa (nt.) [Sk. ṛṇa, see also P. ana-āṇa] debt D I.71, 73; A III.352; V.324 (enumd. with baddha, jaṅgi & kali); Sn 120; J I.307; I.1388, 423; II.66; IV.184 (iṅγga for nagga?); 256; V.253 (where enumd. as one of the 4 paribhogas, viz. theyya, iṇa, dāya, sāmi); VI.69, 193; Miln 375; PVA 273, 276, iṇaṅ γaṅḥati to borrow money or take up a loan Vism 556; SnA 289; PVA 3. -> iṇaṅ muñcata to discharge a debt J IV.280; V.238; "ṛṇa sōdheti same PVA 276; labhāti same PVA 3. ->apagama absence of debt ThA 245. ->gāhaka a borrower Miln 364. ->ghāta stricken by debt Sn 246 (= iṇaṅ gahetva tassā appadānena iṇaγhāta). ->ṭhā (with iṇaṭṭha as v. l. at all passages, see atta) fallen into or being in debt M I.463 = S II.93 = It 89 = Miln 279. ->paṇḍa promissory note J I.230; IV.256. ->mokkha release from debt J IV.280; V.239. ->sādhaka negotiator of a loan Miln 365.

Ināyika [fr. inā] 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; NdI 160.
Itara (adj.) [Ved. itara = Lat. iterum a second time; compar. of pron. base *i, as in ayaŋ, etaŋ, 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. itaritara one or the other, whatsoever, any Sn 42; J V.425; Nd2 141; Milh 395; KhA 145, 147; acc. itaritaraŋ & instr. itaritarena used as adv. of one kind or another, in every way, anyhow [cp. BSk. itaratara M Vastu III. 348 and see Wackernagel Altind. Gram. II. Š 121 c.] J VI 448 (ŋṇ); Dh 331 (ena); Vv 841 (text reads itritarena, v. l. itaritarena, expld. by itaritaraŋ VvA 333).

Itara1

Itara1 (adj.) [Ved. itara = Lat. iterum a second time; compar. of pron. base *i, as in ayaŋ, etaŋ, 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. itaritara one or the other, whatsoever, any Sn 42; J V.425; Nd2 141; Milh 395; KhA 145, 147; acc. itaritaraŋ & instr. itaritarena used as adv. of one kind or another, in every way, anyhow [cp. BSk. itaratara M Vastu III. 348 and see Wackernagel Altind. Gram. II. Š 121 c.] J VI 448 (ŋṇ); Dh 331 (ena); Vv 841 (text reads itritarena, v. l. itaritarena, expld. by itaritaraŋ VvA 333).

Itara2

Itara2 (adj.) freq. spelling for ittara (q. v.).

(indecl.) [Vedic iti, of pron. base *i, cp. Sk. itthaŋ 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 padasaŋsaŋgo padapāripūri akẖarasamavāyo etc." Nd1 123 = Nd2 137. The same expln. also for iti'haŋ (see below IV.) -- I. As deictic adv. "thus, in this way" (Vism 423 iti = evaŋ) pointing to something either just mentioned or about to be mentioned: (a) referring to what precedes Sn 253 (ŋeso maman ti iti naŋ vijaŋṇā), 805; It 123 (īto deva... taŋ namassanti); Dh 74 (iti bālassa sankappo thus think the --foolish), 286 (iti bālo vicinteti); Vv 7910 (= evaŋ VvA 307); VvA 5. -- (b) referring to what follows D I.63 (iti paśaṅcikkhati); A I.205 (id.) -- II. As emphatic part. pointing out or marking 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 vuccañ Dī.3 = bālo vuccati). -- 1. in direct speech (as given by writer or narrator), e. g. sāduḥ bhante Kassapa lābhataŋ esā janatā dassanāyā ti. Tena hi Siha tvaŋ yeva Bhagavato ārocehi ti. Evaŋ 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. (araḥa ti pavuccati); J I.253 (tasmā pesanaka--corā teva vuccanti); III.51 (tayō sahāyā ahesuŋ makkato sigālo uddo ti); PvA 112 (ankuro paṅca--sakatasaṭehi... aṇṇataro pi brāhmaṇo paṅca--sakatasaṭehi ti dve janā sakata--saḥasāhi... patiṇṇā). -- (b) as statement of a thought "like this", "I think", so, thus Sn 61 ("sango eso" iti śatvā knowing 'this is defilement'), 253 ("neso maman" ti iti naŋ vijaṅṇā), 783 ("iti'haŋ" ti), 1094 (etaŋ dīpan anāparaŋ Nībbānaŋ ti naŋ brūmi I call this N.), 1130 (aparaŋ pāraŋ gaccheyya tasmā "Parāyaṇaŋ" iti). -- III. Peculiarities of spelling. (1) in combn. with other part. iti is elided & contracted as follows: icc'eva, t'eva, etc. -- (2) final a, i, u preceding ti are lengthened to ū, ū, u, e. g. mā evaŋ akatthā ti Dh A.7; kati dhurān ti ibid; dve yeva dhurān bhikkhu ti ibid. -- IV. Combinations with other emphatic particles: + eva thus indeed, in truth, really; as icc'eva Pv I.119 ( = evam eva PvA 59); t'eva J I.253; Miin 114; t'eva J I.203; II.2. --iti kira thus now, perhaps, I should say D I.228, 229, 240. --iti kho 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 itihitaŋ; cp. SnA Index 669: itiha? and itikira); It 76; DA I.247, as iti haŋ 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 itthabbhaŋ (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 vuttan] "so it has been said", (book of) quotations, "Logia", N. of the fourth book of the Khuddaka--nikāya, named thus because every suṭta begins with vuttaŋ h'etaŋ Bhagavatā "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 itivṛttan. --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 brahmancic learning, in phrase
I.556. --hīthi [itha + itiha] "so & so" talk, gossip, oral tradition, belief by hearsay etc. (cp. itikirā & anīthi. Nd2 spells itihiṣṭī) M I.520; S I.154; Sn 1084; Nd2 151.

Ito (indecl.) [Vedic itaḥ, abl.–adv. formation fr. pron. base *i, cp. iti, ayañ 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. "nidāna caused or founded in or by this existence = attabhāvaṇ sandhyā'āha SnA 303), 774 (cutāse), 870 ("nidāna), 1062 (from this source, i. e. from me), 1101; Pv I.57 (ito dinñah what is given in this world); I.62 (i. e. manussalokato PvA 33); I.123 (= idhalokatopv A 64); Nett 93 (ito bahiddhā); PvA 46 (ito dukkhato mutti). -- (b) here (with implication of movement), in phrases ito c'ito here and there PvA 4, 6; and ito và etto và 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 aṭṭhame, scil. divase 8 days ago SnA 457; T. reads attthami); VvA 319 (ito kira tiṣṭa--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 divase in a week VvA 138; ito parañ 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 ittara) (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. dhamma); A II.187; J I.393; III.83 ("dassana = khanika"). IV.112 ("vāsa temporary abode"); Pv I.1111 (= na cira--kāla--thāyin anicca viparīṭa--dhamma PvA 60); DA I.195; PvA 60 (= paritta khanika). -- 2. small, inferior, poor, unreliable, mean M II.47 ("jacca of inferior birth"); A II.34; Sn 757 (= paritta pacchuppattihāna SnA 509); Miln 93, 114 ("pañña of small wisdom"). This meaning (2) also in BSk. itva, e. g. Divy 317 (dāna).


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. "bhāvāni--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. ithi for iti) = A II.10 = Nd2 172a; It 94 (v. l. itthi). There is likely to have been a confusion between ittha = Sk. itthā & itthañ = Sk. itthañ (see next).

Itthañ (indcl.) [adv. fr. pron. base *i, as also iti in same meaning] thus, in this way D I.53, 213; Dāsīs IV.35; V.18.

--nāma (ithhan)" having such as name, called thus, so-called Vinn 156; 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.

Itthatta1

Itthatta1 (nt.) [itha + *tvañ, 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 & itthañ 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.

Itthatta2

Itthatta2 (nt.) [itthi + *tvañ abstr. fr. itthi] state or condition of femininity, womanhood, muliebrity Dhs 633 (= itthī--sabhāva DhsA 321).
Itthi & Itthi (f.) [Vedic strī woman, perhaps with Sk. sātuḥ uterus fr. Idg. "ś to sow or produce, Lat. sero, Goth. saian, Ohg. sæn, Ags. sæwan etc., cp. also Cymr. hil progeny, Oir. sīl seed; see J. Schmidt, K. Z. XXV.29. The regular representative of Vedic strī is P. thi, 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 santīke), 42, 125 (majjhimś, mahś), 185; A I.28, 138; II.115, 209; III.68, 90, 156; IV.196 (purisaṇ bandhati); Sn 112, 769 (nom. pl. thiyo = itthī-śaṇāṇīkā thiyo SnA 513); J I.286 (itthi doso), 300 (gen. pl. ithhināj); II.415 (nom. pl. thiyo); V.397 (thī-ghātaka), 398 (gen. dat. itthīyā); V.425 (nom. pl. itthīyo); Vbh 336, 337; DA I.147; PvA 5, 44, 46, 67, 154 (amanussā of petīs); Sdhp 64, 79. -- anitthi a woman lacking the characteristics of womanhood, an unfaithful wife J II.126 (= ucchitihū C.); kul°-iththi a wife of good descent Vin II.10; A III.76; IV.16, 19; dahar° a young wife J I.291; dur° a poor woman J I.38. -- Some general characterisations of womanhood: 10 kinds of women enumd. at Vin III.139 = A V.264 = VvA 72, -- S I.38 (mala); Sdhp 64, 79. -- anitthi a woman lacking the characteristics of womanhood, an unfaithful wife J II.126 (= ucchitihū C.). -- Katha°-iththiyo vikka (amanussā of petīs); Sdhp 64, 79. -- anitthi a woman lacking the characteristics of womanhood, an unfaithful wife J II.126 (= ucchitihū C.); kul°-iththi a wife of good descent Vin II.10; A III.76; IV.16, 19; dahar° a young wife J I.291; dur° a poor woman J I.38.

-- agār° (agāra) as iththāgāra 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. purisa° indriya) S V.204; A IV.57 sq.; Dhs 585, 633, 653 et passim. -- Katha° talk about women D I.7 (cp. DA I.90). -- Kāma the craving for a woman S IV.345. -- Kutta a woman's behaviour, woman's wiles, charming behaviour, coquetry A IV.57 = Dhs 633; J I.296, 433; II.127, 329; IV.219, 472; DhA IV.197. -- ghātaka a woman--killer J V.398. -- Dhana° wife's treasure, dowry Vin III.16. -- dhutta a rogue in the matter of women, one who indulges in women Sn 106; J III.260; PvA 5. -- nimitta characteristic of a woman Dhs 633, 713, 836. -- Parigha a woman's company, a woman's goods for sale S I.43 (bhaṇḍānaṇa uttanaj); DhA I.390 (itthīyo vikkanīya bhaṇḍaj).

-- Agāra (agāra) as iththāgāra 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. purisa° indriya) S V.204; A IV.57 sq.; Vism 447, 492; Dhs 585, 633, 653 et passim. -- Katha° talk about women D I.7 (cp. DA I.90). -- Kāma the craving for a woman S IV.345. -- Kutta a woman's behaviour, woman's wiles, charming behaviour, coquetry A IV.57 = Dhs 633; J I.296, 433; II.127, 329; IV.219, 472; DhA IV.197. -- Ghātaka a woman--killer J V.398. -- Dhana° wife's treasure, dowry Vin III.16. -- Dhatta a rogue in the matter of women, one who indulges in women Sn 106; J III.260; PvA 5. -- Nimitta characteristic of a woman Dhs 633, 713, 836. -- Parigha a woman's company, a woman Nd1 11. -- Bhāva existence as woman, womanhood S I.129; Th 2, 216 (referring to a yakkhini, cp. ThA 178; Dhs 633; PvA 168. -- 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. -- Sonḍi a woman addicted to drink Sn 112.

Itthikā (f.) [fr. itthi] a woman Vin III.16; D II.14; J I. 336; Vv 187; Sdhp 79. As adj. itthika in bahusítha having many women, plentiful in women Vin II.256 (kulān bahussākānī appappurisakānī rich in women & lacking in men); S II.264 (id. and appitthikānī).

Idda & Idañ (indecl.) [nt. of ayañ (idañ) in function of a deictic part.] emphatic demonstr. adv. in local, temporal & modal function, as (1) in this, here: idappacayatā 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 (civara); Pug 69 (read so for "mattika, see Pug A 250); as idam--atthita "being satisfied with what is sufficient" at Vism 81: expld. as atthika--bhāva at Pug A 250. idañsaccābhīnivesa inclination to say: only this is the truth, i. e. inclination to dogmatise, one of the four kāya--ganthā, viz. abhijjhā, byāpāda, silabbata--parāmāsa, idañ° (see Dhs 1135 & Dhs trsl. 304); D III.230; S V.59; NdI 98; Nett 115 sq.

Idāni (indecl.) [Vedic idāniḥ] now Dh 235, 237; KhA 247.

Iddha1

Iddha1 [pp. of iddhe to idh or indh, cp. indhana & idhuma] in flames, burning, flaming bright, clear J VI.223 ("khaggadharā balī; so read for T. itthi--khaggā"); Dpvs VI.42.

Iddha2

Iddha2 [pp. of ijjhati; cp. Sk. ēddhā] (a) prosperous, opulent, wealthy D I.211 (in idiomatic phrase iddha phīta bahujaṇa, 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
Iddhi [Vedic ṛddhi from 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 Bhikkhu 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; Cpd. 60 ff.; Expositor 121. Also at Kvu 55; Ps II.150; Vism XII; DhA 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. --pañhāriya a wonder of psychic powers 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. --pāda 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 (‘dhiṟa), 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; DhAs 237; DhA III.177; IV.32. --bala the power of working wonders VvA 4; PvA 171. --yāna the carriage (fig.) of psychic faculties Miln 276. --vikubban the practice of psychic powers Vism 373 sq. --vidhā a wonder of psychic power Vin III.67; Nett 23.
Idha (indecl.) [Sk. iha, adv. of space fr. pron. base *i (cp. aya, 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' úpapanna 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 Nd 552c); PvA 64; in this religion, Vbh 245. On diff. meanings of idha see DhsA 348.

Idhuma [Sk. idhma, see etym. under iṭṭhākā] fire--wood <-> Tela--kaṭāha--gāthā, p. 53, J.P.T.S. 1884.

Inda [Vedic indra, most likely to same root as indu moon, viz. *Idg. *eid to shine, cp. Lat. *idus middle of month (after the full moon), OIr. *eṣe moon. Jacobi in K. Z. XXXI.316 sq. connects Indra with Lat. *serius 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 devānāo indo D I.216, 217; II.221, 275; S I.219. Vepciti 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. Sakko 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--Indāga juggler, conjurer Miln 331. --dhanu the rainbow DA I.40. --bhavana the realm of Indra Nd1 448 (cp. Tāvatiṣsa--bhavana). --linga the characteristic of Indra Vism 491. --sāla N. of tree J IV.92.

Inda-ka [dimin. fr. inda] -- 1. Np. (see Dict. of names), e. g. at Pv II.9Q; PvA 136 sq. -- 2. (--) see inda 2.

Indakhila [inda + khila, cp. BSk. indrakila 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.261--274; A V.325, means 'the gods about Indra, Indra's retinue', this being a Vedic story. But Devā Tāvatiṣṣā sahinda-kā means the T. gods together with their leader (D II.208--212; S III.90; cp. Vv V 301) this being a Buddhist story]. --aggi (ind'aggi) Indra's fire, i. e. lightning PvA 56. --gajjita (nt.) Indra's thunder Miln 22. --jñāna the realm of Indra Nd1 448 {cp. Tāvatiṣsa--bhavana}. --linga the characteristic of Indra Vism 491. --sāla N. of tree J IV.92.

Indagū see hindagū.

Indagopaka [inda + gopaka, cp. Vedic indragopā having Indra as protector] a sort of insect ('cochineal, a red beetle", Böhtlingk), 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 [inda + nīla "Indra's blue"] a sapphire J I.80; Miln 118; VvA 111 (+ mahānīla).

Indavāruṇī (f.) [inda + vāruṇa] the Coloquintida plant J IV.8 ('ka--rukkha).

Indīvara (nt.) [etym.?] the blue water lily, Nymphaea Stellata or Cassia Fistula J V.92 (= samā ratti); VI.536; Vv 451 (= uddālaka--puppha VvA 197).

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, determinating 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) cakkhū--indriya ("the eye which is a power", Cpd. 228) the eye or (personal potentiality of) vision, (2) sot--indriya the ear or hearing, (3) ghānā nose or smell, (4) jīvha tongue or taste, (5) kāya body--sensibility, (6) man) mind; (b. material) (7) ithi female sex or femininity, (8) purisē male sex or masculinity, (9) jīvit life or vitality; (c. sensational) (10) sukhā pleasure, (11) dukkhā pain, (12) somanasa joy, (13) domanassō grief, (14) upekkha hedonic indifference (d. moral) (15) saddhā faith, (16) viriy energy, (17) sati mindfulness, (18) samādhi concentration, (19) paññā reason; (e. cognitional) (20) anāññāta--nassanīti the thought 'I shall come to know the unknown', (21) ahaññā (= ahaññā) gnostis, (22) ahaññātā--vēpē one who knows. -- Jivindriya (no. 9) is in some redactions placed before ithi (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 pañca'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 rūpānī & pañca rūpānī 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 (saddhā, samādhi, paññā, i. e. nos. 15, 18, 19) at A I. 118 sq. Under aṭṭhavidhañ indriya--rūpañ (Cpd. 159) or rūpañ as indriyañ "form which is faculty" Dhs 661 (cp. trsl. p. 204) are understood the 5 sensitives (nos. 1--5), the 2 sēx--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 indriyā is meant. These detached groups are classed as below under C. f. -- Note. This system of 22 indriyā & more elaborate form of the 25 (or 23) categories of the Sankhya 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 (pañcannañ ānān 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 dīrāyā satyutī S II.231, 271; IV.112; pañca'su esu sayutvo Sn 340 (= lakkhañato chaṭṭhañ pi vutta yaev hoti, i. e. the 6th as manas included, SnA 343); 'esu susanyuta Th 2, 196 (= mana--chaṭṭhesu i sutthu sayutā TA 168) indriyesu gattradā & gattradārāta 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; Nd I.14; Vbh 248, 360; DA I.182 (= manacaṭṭhesu indriyesu pihiya--dvāro hoti), i. vippasannāni S II. 275; III.2, 235; IV.294; V.301; A I.181; III.380. ānān samatā (v. l. samatha) A III.375 sq. (see also f. below) ānān bhavītani Sn 516 (= cakkha'dini cha i. SnA 426); Nd2 475 B8. -- Various: S I.26 (rakkhati), 48 ("ūpamase rato"); IV.40, 140 ("sampanna"); V.216, 217 sq. (independent in function, mano as referee); Ps. I.190 (man''); Vbh 13 (rūpa), 341 (mudā & tīkka) 384 (ahīn). -- (b) physical: (above B 7--9) all three: S V.204; Viss 447; itthī & purisē A IV.57; Vbh 122, 415 sq.; purisē A III.404; jīvī Vbh 123, 137; Vism 230 ("upaccheda = maraṇa". See also under itthi, jīvīta & purīsā. -- (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 pañcabaññā), 220 sq. (and amata), 223 sq. (their culture brings assurance of no rebirth), 227 sq. (paññā the chief one), 235, 237 (sevenfold fruit of), A IV.125 sq., 203, 225; V.56, 175; Ps II.49, 51 sq., 86; Nd I.14; Nd2 628 (satā + satibala); KvU 589; Vbh 341; Nett 15, 28, 47, 54. Often in standard combn. with satipaṭṭhāna, sammappadhāna. idhipāda, indriya, bala, bojjhanga, magga (see Nd2 s. v. p. 263) D II.120; Vin III. 93, Ps II.166 & passim. As set of 4 indriyāi (nos. 16<> 19) at Nett 83. -- (e) cognitive (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 (pañkatā), 204 (id.); III.207 (ākāsañ ānī sankamanti); IV.294 (vipari--bhinnā); A III.441 (ānān avekallatā). magic power A IV.264 sq. (okkhipati ānī. indriyānān paripāko (moral or physical) over--ripeness of faculties S II.2, 42; A V.203; Nd2 252 (in def. of jāra); Vbh 137. moral forces Vin I.183 (ānān samatā, + viriyānān s. as sign of Arahant); II.240 (pañca). principle of life ekindriyañ jīvañ Vin III.156; Mīn 259. heart or seat of feeling in phrase "ānī paricāreti to satisfy one's heart PVA 16, 58, 77. obligation, duty, vow in phrase "ānī bhindivā breaking one's vow J II.274; IV.190.

D. Unclassified material D I 77 (ahīn); III 239 (domanassī & somanassī) M I.437 (vemattatā), 453 (id.); II. 11, 106; III.296; S III.225; V.209 (dukkha, domanassā); A I.39, 42 sq., 297; II.38 (santō, 149 sq.; III.277, 282; Ps I.16, 21, 88, 180; II.1 sq. 13, 84, 119, 132, 143, 145, 110, 223; Nd I.45 ("dhira"), 171 ("kusala"), 341 (puccha); Dhs 58, 121, 528, 556 (dukkha), 560, 644, 736; Nett 18 (sotāpannassa), 28 ("vavatthāna"), 162 (lok'uttara); Vissm 350 ("vekkallā"); Sdhp 280, 342, 364, 371, 449, 473.
E. As adj. (−°) having one's senses, mind or heart as such & such S I.138 (tikkh° & mud°); III.93 (pañkat°); V.269 (id.); A I.70 (id.) & passim (id.); A I.70 (sanyut°) 266 (id.), 236 (gutt°); II.6 (samāhiṭ°); 8n 214 (susamāhiṭ°) his senses well--composed; Pva 70 (pañīṭ° joyful or gladdened of heart).

F. Some compounds: --gutta one who restrains & watches his senses S I.154; Dh 375. --guttī keeping watch over the senses, self--restraint Dha IV.111. a paropariya, b paropariyatta & c paropariyatti (‘ṇāṇa) (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. --saṇvara 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 (nt.) [Vedic indhana, of idh or indh to kindle, cp. iddhal] firewood, fuel J IV.27 (adj. an° without fuel, aggi); V.447; ThA 256; Vva 335; Sdhp 608. Cp. idhumā.

Ibbha (adj.) [Ved. ibhya belonging to the servants] menial; a retainer, in the phrase mūndākā samaṇakā ibbhā kaṇṭhā (kaṇṭhā) bandhupādāpaccā D I.90 (v. l. SS imbha; T. kiṇṇhā, v. l. kaṇṭhā), 91, 103; M I.334 (kaṇṭhā, v. l. kaṇṭhā). Also at J VI.214. Expld. by Bdhgh. as gahapatika at DA I.254, (also at J VI.215).


Iriyati [fr. īr to set in motion, to stir, Sk. īrte, but pres. formation influenced by īriyā & also by Sk. ĭrıyarti of r (see acchati & icchati)]; cp. Caus. īrıyati (= P. īrte), pp. īrṇa & īrta. 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 (dūkkha īcchati2); cp. Caus. īcchati2; II.71; A III.451; V.41; Sn 947, 1063, 1097; Th 1,276; J III.498 (= viḥaratī); Nd1 431; Nd2 147 (= carati etc.); Vism 16; DA I.70.

Iriyānā (f.) [fr. īriyati] way of moving on, progress, Dhs 19, 82, 295, 380, 441, 716.

Iriyā (f.) [cp. from īriyati, Bsk. īrī Divy 485] movement, posture, deportment M I.81; Sn 1038 (= cariṇī vattī vihāro Nd2 148); It 31; Vism 145 (+ vutti pālana yapana).

--pathā way of deportment; mode of movement; good behaviour. There are 4 īriyāpathas or postures, viz. walking, standing, sitting, lying down (see Ps II.225 & DA I.183). Cp. Bsk. īrīyāpatha 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 the Rig--veda Dpvs V.62 (iruveda); Miln 178; DA I.247; SnA 447.


Illiyituṇ ṣ. l. for alliyituṇ at J V.154.

Iva (indecl.) [Vedic iva & va] part. of comparison: like, as Dh 1, 2, 7, 8, 287, 334; J I.295; SnA 12 (= opamma--vacanaṅ). Elided to 'va, diaeretic--metathetic form viya (q. v.).

Isi [Vedic īṣī fr. ṣī. -- Voc. ise Sn 1025; pl. npm. isayo, gen. isināṇa S II.280 & isināṇa S I.192; etc. inst. isibhi Th 1, 1065] -- 1. a holy man, one gifted with special powers of insight & inspiration, an Anchorett, a Seer, Sage, Saint, "Master" D I.96 (kaṇṭha ishi ahoṣi); S I.33, 35, 65, 128, 191, 192, 226 sq., 236 (ācāro isināṇa); II.280 (dhammo isināṇa dhajo); A II.24, 51; Vin IV.15 = 22 ("bhāsito dhāmamo"); It 123; Sn 284, 458, 979, 689, 691, 1008, 1025, 1043, 1044, 1116 (dev° divine Seer), 1126, Nd2 149 (isi--nāmaṅka ye keci isi--pabbajjant pabbajjatā ājīvikā niganṭhā jaṭilā tāpasā); Dh 281; J I.17 (v.90: isayo n'atthi me samāḥ of Buddha); J V.140 ("gaṇa"), 266, 267 (isi Gotamo); Pva II.614 (= yama--niyam'ādinaṇ esanatthena isayo Pva 98); II.133 (=
jhānādīnaṃ guṇānaṃ esanatthana isi PvA 163); IV.73 (= asekhaṇaṃ silakhandhādīnaṃ esanatthana isiḥ PvA 265); Miln 19 (vāta) 248 (bhātika); 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 (brāhmaṇaṇaṃ pubbakā āsaya 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, Bāhāradvāja, Vāsettha, 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 anchoret Vism 123; DhA I.105; IV.55; PvA 162. --vātā 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, Sikhin, Vessabhu, Kakusandha, Koṇāgamana & Kassapa Buddhas) M I.386; S I.192; Sn 356; Th 1, 1240 (= Bhagavā āsi ca sattama ca uttamaṭṭhanaṇaṇa Sa 351); Vv 211 (= buddha--isināṇa Vipassi--ādīnaṇa sattamo VvA 105).

(f.) [Sk. iṣkā] a reed D I.77, cp. DA I.222; J VI.67 (iskā).


Issati [denom. fr. issā. Av. areṣeṣāti to be jealous, Gr. e)ratai to desire; connected also with Sk. arṣāti fr. ṛṣ to flow, Lat. erro; & Sk. irasāti 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. issamānakā Sdhp 89, f. ṭīkā A II.203. -- pp. issita (q. v.).

Issattha (nt. m.) [cp. Sk. iṣṭastra nt. bow, fr. iṣu (= P. usu) an arrow + as to throw. Cp. P. issāsa. -- Bdhgh. in a strange way dissects it as "usuṇ ca satthāṇ ca tī vutta hoti" (i.e. usu arrow + sattha sword, knife) Sa 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--sippa K. S. p. 318); Sn 617 (ṇa upajīvatī = āvudha jīvika Sa 466); J VI.81; Sdhp 390. -- 2. (m.) an archer Miln 250, 305, 352, 418.

Issatthaka [issattha + ka] an archer Miln 419.

Issara [Vedic ēṣvara, from ēṣ to have power, ep. also P. ēṣa] 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 (anē without a ruler); DhsA 141; DA I.111; PvA 31 (gehassa issara); 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 (ādhipacca); 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 42, 117, 137 (for ādhipacca); Sdhp 418, 583.

Issariyatā (f.) [fr. issariya] mastership, lordship Sdhp 422.

Issā1

Issā1 (f.) [Sk. īsāYa to Sk. īr aforceful, irasāti to be angry, Lat. īra anger, Gr. *)/arhs God of war; Ags. eorsian to be angry. See also issāti] jealousy, anger, envy, ill--will D II.277 (macchariya); III.44 (id.); M I.15; S II.260; A I.95, 105 (mala), 299; II.203; IV.8 (saṅñojana), 148, 349, 465; V.42 sq., 156, 310; Sn 110; J V.90 (āvatīṇaṇa); Pp II.37; Vv 155; Pug 19, 23, Vbh 380, 391; Dhs 1121, 1131, 1460; Vism 470 (def.); Pv A 24, 46, 87; DhA II.76; Miln 155; Sdhp 313, 510.

--pakata overcome by envy, of an envious nature S II.260; Miln 155; PvA 31. See remarks under apakata & pakata.

Issā2


[abstr. formations fr. issā] = īṣā Pug 19, 23; Dhs 1121; Vism 470.
Issāsa [Sk. iṣvāsa, 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 [Sk. iṣvāsa in meaning "bow" + in] an archer, lit. one having a bow J IV.494 (= issāsa C.).

Issita [pp. of īrṣ (see issati); Sk. īrṣita] being envied or scolded, giving offence or causing anger J V.44.

Issukin (adj.) [fr. issā, Sk. īrṣyu + 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.

Ī. Īgha (?) [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 nigha1] confusion, rage, badness SnA 590 (in expln of anīgha). Usually as an° (or anigha), 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. ītayopadrava (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.

Ītika (adj.) [fr. īti] connected or affected with ill or harm, only in neg. an°.

Ītiha a doublet of itiha, only found in neg. an°.

Īdisa (adj.) [Sk. īdṛs, ī + dṛś, lit. so--looking] such like, such DhsA 400 (f. ī); PVA 50, (id.) 51.

Īriṇa (nt.) [= irīṇa, q. v. & cp. Sk. īrīṇa] barren soil, desert D I.248; A V.156 sq.; J V.70 (= sukkha--kanta C.); VI.560; VvA 334.

Īrita [pp. of īreti, Caus. of īr, see iriyati] -- 1. set in motion, stirred, moved, shaken Vv 394 (vāt'erita 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 [fr. īṣ to have power, perf. īše = Goth. aih; cp. Sk. īsvara = P. issara, & BSk. īṣa, e. g. Jtm 3181] lord, owner, ruler J IV.209 (of a black lion = kālā--sīha C.); VvA 168. f. īṣi see mahēṣī a chief queen. Cp. also mahēsakkha.

Īsaka [dimin. of īsā] a pole J II.152; VI.456 ("agga the top of a pole).

Īsakaṇ (adv.) [nt. of īsaka] a little, slightly, easily M I. 450; J I.77; VI.456; DA I.252, 310; VVA 36; Vism 136, 137, 231, īsakam pi even a little Vism 106; Sdhp 586.

Īsā (f.) [Vedic īśā] the pole of a plough or of a carriage S I.104 (nāgālīśā read with v. l. for nāgala--sīsā T.), 172, 224 ("mukha"): A IV.191 (rathā); Sn 77; J I.203 ("mukha"); IV.209; Ud 42; Miln 27; SNA 146; VVA 269 ("mūlāṇ = 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--īṣā--sadīsa--danto); J VI.490 = 515.

Īsāka (adj.) [fr. īsā] having a pole (said of a carriage) J VI.252.
Īhā (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).

Ukkaṇḍha (adj.) [pp. of ukkaṇḍhita] -- 1. exalted, high, prominent, glorious, excellent, most freq. opp. to hīna, in phrase hīna—m—ukkaṇḍha—majjhime Vin IV.7; J I.20 (v.129), 22 (v.143); III.218 (= uttama C.). In other combn. at Vism 64 (u. majjhima mudu referring to the 3 grades of the Dhutangas); SnA 160 (dvipadā sabbasattānaṁ ukkaṇḍhā); VvA 105 (superl. ukkaṇḍhatama with ref. to Gotama as the most exalted of the 7 Rishis); Sdhp 506 (opp. lāmaka). -- 2. large, comprehensive, great, in ukkaṇḍho patto a bowl of great capacity (as diff. from majjhima & omaka p.) Vin III.243 (= uk. nāma patto adhāhālak’odanaṁ gnāḥāti catu—bhāgaṁ khadānaṁ vā tadūpiyāṇaḥ vā byaṅjanaṇaḥ). -- 3. detailed, exhaustive, specialised Vism 37 (atti—ukkaṇḍha—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.


Ukkaṇḍhita [for ukkaṇḍhita, ud + pp. of kvath, see kaṭṭhāti & kuthati] boiled up, boiling, seething A III.231 & 234 (udapatto agginā santatto ukkaṇḍhito, v. l. ukkuṭṭhito); J IV.118 (v. l. pakkudhita = pakkūṭṭhita, as gloss).

Ukkaṇḍhita [fr. ud + kaṭṭh in secondary meaning of kaṭṭha 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 ("māna"); III.143 ("ītvā"); IV.3, 160; V.10 (anukkhaṇḍhanto); DhsA 407; PvA 162 (mā ukkaṇḍhi, v. l. ukkaṇḍhi, so read for T. mā kuṇḍdali). -- pp. ukkaṇḍhita (q. v.). Cp. pari°.

Ukkaṇḍhanā (f.) [fr. ukkaṇḍhati] emotion, commotion D II.239.

Ukkaṇḍhā (f.) [fr. ukkaṇḍh°] longing, desire; distress, regret Nett 88; PvA 55 (spelt kkh), 60, 145, 152.

Ukkaṇṭhī (f.) [fr. ukkaṇṭh°] 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.

Ukkaṇṭha (adj.) [ud + kaṇṭha] having the ears erect (?) J VI.559.

Ukkaṇṭaka (ad.) [ud + kaṇṭha + ka liter. "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 okka); V.10 (ger. ukkacca); Pv III.94 (ukktvā, v. l. BB ukkacca); PvA 210 (v. l. SS ni), 211 (= chinditvā).

Ukkapiṇḍaka [etymology unknown] only in pl.; vermin, Vin I.211 = 239. See comment at Vin. Texts II.70.

Ukkantika (nt. adv.), in jhāna & kasīna, after the method of stepping away from or skipping Vism 374.

Ukkamati (or okka which is v. l. at all passages quoted) [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. ukkampeti J II.3.

Ukkamana (nt.) [fr. ukkamati] stepping away from Vism 374.

Ukkala in phrase ukkala--vassa--bhanā S III.73 = A II.31 = Kvu 141 is trsl. as "the folk of Ukkala, Lenten speakers of old" (see Kvu trsl. 95 with n. 2). Another interpretation is ukkalāvassa", i.e. ukkāla + avassa" ["avasā"], one who speaks of, or like, a porter (ukkala = Sk utkala porter, one who carries a load) and bondsman M III.78 reads Okkalā (v. l. Ukkalā)--Vassa--Bhanā, all as N. pr.

Ukkalāpa see uklāpa.

Ukkalissati [= ukkilissati? ud + kilissati] to become depraved, to revoke(?) Miln 143.

Ukkā (f.) [Vedic Úlkā & ulkuṣī, cp. Gr. a)/flac (= lampw_s torch Hesychius), velxa/nos (= Volcanus); Lat. Volcanus, Oir. Olcān, Idg. *uIlq to be fiery] 1. firebrand, glow of fire, torch D I.49, 108; S II.264; Th 2, 488 (["ūpama"); J I.34 (dhamm--okkā); II.401; IV.291; Vism 428; ThA 287; DA I.148; Dха I.42, 205; PvA 154. Esp. as tīn" firebrand of dry grass M I.128, 365; Nd2 40Ie; Dха I.126; Sdhp 573. -- 2. a furnace or forge of a smith A I.210, 257; 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 ukkānaţ patanā 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 (= kammāuddhāna C.), 574; Sn 686; Dха II.250.


Ukkācita [pp. either to *kāc to shine or to kāceti denom. fr. kāca] enlightened, made bright (fig.) or cleaned, cleared up A I.72, 286 ("vinīta pariśā enlightened & trained).

Ukkāceti [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. ussiņcati).

Ukkāmeti [Caus. of ukkamati] to cause to step aside J VI.11.
Ukkāra [fr. ud + kr "do out"] dung, excrement J IV.485, otherwise only in cpd. ukkāra–bhūmi dung–hill J I.5, 146 (so read for ukkar°), II.40; III.16, 75, 377; IV.72, 305; Vism 196 ("ūpama kuṇapa"); DhA III.208. Cp. uccāra.

Ukkāṣati [ud + kāsati 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 (f.?) [doubtful] at Vin II.106 is not clear. Vin Texts III.68 leave it untranslated. Bdhgh's expln. is vattavaṭṭi (patta° a leaf? Cp. S III.141), prob. = vaṭṭi (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 [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°).

Ukkāna (adj.) [ud + kāna] set up, upright, opp. either nikkuja or avakuja A I.131; S V.89 (ukkujiqāvakujja); Pug 32 (= uparimukho ṭhapito C. 214).

Ukkājja (nt.) [fr. ukkāja] raising up, setting up again Vin II.126 (patta°).


Ukkatthi (f.) [fr. ud + kutto, cp. *kruṅc as in P. kuṇa & Sk. kroṣati] shouting out, acclamation J II.367; VI.41; Bu I.35; Miln 21; Vism 245; DhA II.43; VvA 132 ("sadda").

Ukkusal [see ukkatthi & cp. BSk. utkroṣa watchman (?) Divy 453] an osprey J IV.291 ("raja"). 392.


Ukkonja (nt.) [fr. ud + kuto to be crooked or to deceive, cp. kujja & kutṭa crooked] crookedness, perverting justice, taking bribes to get people into unlawful possessions (Bdhgh.) D I.5; III.176; S V.473; A II.209, V.206; DA I.79 = Pug A 240 ("assāmike sāmike kātuja laṅcagahaṇaṇaṇaṃ").
Ukkoṭanaka (adj.) [fr. ukkoṭana] belonging to the perversion of justice Vin II.94.

Ukkoṭeti [denom. fr. *ukkoṭ-anā] 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.

Ukkhali (°lī) (f.) [der. fr. Vedic ukha & ukhā; related to Lat. aulla (fr. *auxla); Goth. auhns oven] a pot in which to boil rice (& other food) J I.68, 235; V. 389, 471; Pug 33; Vism 346 ("mukhavaṭṭi"); 356 ("kapāla, in comp."); DhA I.136; II.5; III.371; IV.130; Pug A 231; VvA 100. Cp. next.

Ukkhalikā (f.) = ukkhali. Th 2, 23 (= bhatta--pacanabhājanaṇa ThA 29); DhA IV.98 (Qkā); DhsA 376.

Ukkhā (?) [can it be compared with Vedic ukṣan?] in ukkhasataṇḍāṇa, given at various times of the day (meaning = e(kato/mbh?) S II.264 (v. l. ukkā). Or is it to be read ukhāṣataṇḍāṇa i.e. consisting of 100 pots (of rice = mahā danaṇa?). S A: pañītabhojanam--bharitāṇaṇa mahā--uukkanilinaṇaṇa danaṇaṇ. Cp. ukhā cooking vessel ThA 71 (Ap. V.38). Kern, Toev. under ukkhā trsl. "zeker muntstuck", i.e. kind of gift.

Ukkhita [pp. of ukṣ sprinkle] besmeared, besprinkled J IV.331 (ruhrō), so read for "rakkhita". Cp. okkhita.

Ukkhita [pp. of ukkhipati] taken up, lifted up, t.t. of the canon law "suspended" Vin IV.218; J III.487. --āśika 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--palighassa ukkhittatāṇa u. SnA 467 = DhA IV.161). --sīra with uplifted head Vism 162.

Ukkhindra (adj.--n.) [fr. ukkhita] a bhikkhu who has been suspended Vin I.97, 121; II.61, 173, 213.

Ukkhipati [ut + khipati, kṣip]. To hold up, to take up J I.213; IV.391: VI.350; Vism 4 (satthaŋ); Pva 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. ukkhita, ger. ukkhipitvā as adv. "upright" Vism 126.


Ukkheṭita [pp. of ud + kheṭ or *khel, see khel[a] spit out, thrown off, in phrase moho (rāgo etc) catto vanto mutto pahino paṭinissattīho u. Vin III.97 = IV.27.

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; durō hard to lift or raise Sdhp 347.

Ukkhepaka (adj.) [fr. ukkhepa] throwing (up); "η (acc.) in the manner of throwing Vin II.214 = IV.195 (piṇḍō).


Ukkhepanā (f.) [= last] throwing up, provocation, sneering Vbh 352 = Vism 23, expld. at p. 29.


(adj.) [cp. Sk. ut--kalāpayati to let go] 1. deserted J II.275 (ukkalāpa T.; vv. II. uklāpa & ullāpa). -- 2. dirtied, soiled Vin II.154, 208, 222; Vism 128; DhA III.168 (ukkalāpa).
Ugga1

Ugga1 (adj.) [Vedic ugra, from ukṣati, weak base of vakṣ as in vakṣāṇa, vakṣayati = Gr. a)ve/cw, Goth. wahsjan "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 (ugejateja "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 (dana), 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 (= amacca--putta C.); Th 1, 1210.

Ugga2

Ugga2 = uggamana, in aruṇ--ugga sunrise Vin IV.272.

Uggacchati [ud + gam] to rise, get up out of (lit. & fig.) Th 1, 181; aruṇe uggacchante at sunrise VvA 75; Pv IV.8; Vism 43, ger. uggachitvā Miln 376. -- pp. uggata (q. v.).

Uggajjati [ud + gajjati] to shout out Nd1 172.

Ugga (adj) (--°) [fr. ud + gṛh, see gaṇhāti] 1. taking up, acquire, learn [cp. BSk. udgrhṇāti in same sense, e. g. Divy 18, 77 etc.] Sn 912 (uggahānta = uggahānti = SnA 561); imper. uggaha J II.30 (sippa) & uggānāti Miln 10 (mantānī); ger. uggaya Sn 832, 845; Nd1 173. -- Caus. uggahet in same meaning Sdhp 520; aor. uggahesi Pv III.54 (nakkhata--yogaṇ = akari PvA 198); ger. uggahetvā J V.282, VvA 98 (vipassanākammaṭṭhānaṇ); infin. uggahetūṇ VvA 138 (sippaṇ to study a craft). -- Caus. II. uggānāpeti to instruct J V. 217; VI.353. -- pp. uggahita (q. v.). See also uggahāyati. -- A peculiar ppr. med. is uggāhamāṇa going or wanting to learn DA I 32 (cp. uggāhaka).

Uggatta in all Pv. readings is to be read uttatta°, thus at Pv III.32; PvA 10, 188.

Uggatana (nt.) [fr. ud + gam; Sk. udgama] rising up Sdhp 594.

Uggama (nt.) [fr. ud + gam] going up, rising; rise (of sun & stars) D I.10, 240; S II.268 (suriya°); 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 ("phāsuka with ribs come out or showing, i. e. emaciated, for upphāsulika"). Cp. acc°.

Uggahita [pp. of uggachati] come out, risen; high, lofty, exalted J VI.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 ("phāsuka with ribs come out or showing, i. e. emaciated, for upphāsulika"). Cp. acc°.

Uggahana (nt.) [fr. uggānāti] learning, taking up, studying PvA 3 (sippa). As uggāṇāna at Vism 277.

Uggahāyati [poetic form of uggaheti (see uggānāti), but according to Kern, Toev. s. v. representing Ved. udgrbhāyati] to take hold of, to take up Sn 791 (= gaṇhāti Nd1 91). -- ger. uggahāya Sn 837.

Uggahita [pp. of uggānāti] 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 parāmatṭha).
Ugghahetar [n. ag. to ugganhāti, Caus. uggaheti] one who takes up, acquires or learns A IV.196.

Uggāra [ud + gr or *gl 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 gala & gilati; lit. to swallow up] to vomit up (“swallow up”) to spit out Ud 14 (uggiritvāna); DA I.41 (uggāra uggiranto). Cp. BSk. prodgīrā cast out Divy 589.

Uggirati1

Uggirati1 [Sk. udgirati, ud + gṛ; but BSk. udgirati in meaning to sing, chant, utter, formation fr. gr 2 instead of gr 1, pres. gṛṇāti; in gīraŋ udgirati Jtm 3126. -- The by–form uggirati is uggilati with interchange of I ̇ and ṛ, roots *gr̥ & *gI, see gala & gilati] to vomit up (“swallow up”) to spit out Ud 14 (uggiritvāna); DA I.41 (uggāra uggiranto). Cp. BSk. prodgīrā cast out Divy 589.

Uggirati2

Uggirati2 [cp. Sk. udgurate, ud + gur] to lift up, carry Vin IV.147 = DhA III.50 (talasattikaṇṇa expld. by uccāreti); J I.150 (āvdhāni); VI.460, 472. Cp. samā.

Uggilati = uggirati1, i. e. to spit out (opp. ogilati) M I.393; S IV.323; J III.529; Miln 5; PvA 283.

Uggīva (nt.) [ud + gīva] a neckband to hold a basket hanging down J VI.562 (uggīvaŋ caūpi aṅsato = aṅsakūṭe pacchi–lagganakaŋ C.).

Ugghaṇseti [ud + ghṛṣ, see ghanaṣati] to rub Vin II.106. <--> pp. ugghāṭṭha (q. v.).

Ugghaṇṭita (adj.) [pp. of ud + ghaṭṭi; cp. BSk. udghaṭṭa skilled Divy 3, 26 and phrase at M Vastu III.260 udghaṭṭajñā] striving, exerting oneself; keen, eager in cpd. ʿññū of quick understanding A II.135; Pug 41; Nett 7–9, 125; DA I.291.

Ugghaṭḍeti [ud + ghaṭṭi] to open, reveal (? so Hardy in Index to Nett) Nett 9; ugghāṭiyati & ugghaṭtanā ibid.

[should be pp. of ugghaṇḍati = Sk. udghṛṣṭa, see ghaṇḍati1, but taken by Bdgh. either as pp. of or an adj. der. fr. ghaṭṭi, see ghaṭṭeti] knocked, crushed, rubbed against, only in phrase ughaṭṭa–pāda  foot–sore Sn 980 (= maggakkaman nephata–pādatala etc. SnA 582); J IV.20 (ṭṭh; expld. by uṇha–vālukāya ghaṭṭapāda);

V.69 (= raj okiṇa–pāda C. not to the point).

Uggharati [ud + kṣar] to ooze Th 1, 394 = DhA III.117.

Ugghāṭana (nt.?) [fr. ughaṭṭeti] that which can be removed, in ʿkiṭkā a curtain to be drawn aside Vin II.153 (cp. Vin Texts III.174, 176). Ch s. v. gives "rope & bucket of a well" as meaning (kavāṭṭa anugghāṭeti). Cp. ugghāṭanā.

Ugghāṭita [pp. of ughaṭṭeti] opened Miln 55; DhA I.134.

Ugghaṭeti [for ughaṭṭeti, ud + ghaṭṭ but BSk. udghaṭṭayati Divy 130] to remove, take away, unfasten, abolish, put an end to Vin II.148 (tālāṇi), 208 (ghaṭṭikaṇṇa); IV.37; J II.31; VI.68; Miln 140 (bhava–paṭisandhiṇī), 371; Vism 374. -- Caus. II. ugghaṭāpeti to have opened J V.381.
Ugghāta [ud + ghāta] shaking, jolting; jolt, jerk Vin II. 276 (yān°); J VI.253 (an°); DhA III.283 (yān°).

Ugghātī (f.) [fr. ud + ghāta] -- 1. shaking, shock Vv 36. -- 2. striking, conquering; victory, combd. with nighāti Sn 828; Nd1 167; SnA 541; Nett 110 (T. reads ugghāta°).

Ugghātita [pp. of ugghāteti, denom. fr. udghāta] struck, killed A III.68.


Ugghoseti [ud + ghoseti] to shout out, announce, proclaim J I.75; DhA II.94; PvA 127.

Uccā (adj.) [For udya, adj. formation from prep. ud above, up] high (opp. avaca low) D I.194; M II.213; A V.82 (ṭhāniyaṃ nice thēne ṭhapeti puts on a low place which ought to be placed high); Pv IV.74 (uccān pagglya lifting high up = uccataraṇ katvā PvA 265); Pug 52, 58; DA I.135; PvA 176.

--āvaca high and low, various, manifold Vin I.70, 203; J IV.115, 363 (= mahaggha--samaggha C. p. 366); Sn 703, 714, 792, 959; Dh 83; Nd1 93, 467; Vv 121 (= vividha VvA 60); 311. --kulīnat birth in a high--class family M III.37; VvA 32.

Uccārika (adj.) [fr. ucca] high Vin II.149 (āsandikā a kind of high chair).


Uccayā [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 ("--") (adv.) [cp. Sk. ucca, instr. sg. of uccaṃ, cp. paścā behind, as well as uccaiḥ instr. pl. -- In BSk. we find ucca° (uccakulīna Av. Š III.117) as well as uccaṇ (uccaṇgama Dīvy 476). It is in all cases restricted to cpds.] high (lit. & fig.), raised, in foll. cpds.

--kaṇerukā a tall female elephant M I.178. --kāḷārikā id. M I.178 (v. l. 'kalārikā to be preferred). --kula a high, noble family Pv III.116 (= uccaṇ khattiya--kul--ādino PvA 176). --kulīnata 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 [Ud + car] discharge, excrement, faeces Vin III.36 (‘ṣa gacchati to go to stool); IV.265, 266 (uccāro nāma gūtho vuccati); DhA II.56 (‘karaṇa defection); uccārapassāva faeces & urine D I.70; M I.83; J I.5; II.19.

Uccārāna (f.) [fr. uccāreṇi] lifting up, raising Vin III.121.


Uccāreṇi [ud + carṣa, Caus. of car] to lift up, raise aloft Vin III.81; IV.147 = DhA III.50; M I.135. -- pp. uccārita (q. v.).

Uccālinga [etym.?] a maw--worm Vin III.38, 112; J II.146.

Uccināti [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 gahetvā PvA 185); Dpvs IV.2.

Ucchā (nt.) [ut + såd, Caus. of sad, sūdati, 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 (+ nahāpāna); IV.54, 386; It 111; Th 2, 89 (nahāpano); Miln 241 (parimaddana) 315 (+ nahāpāna); DA I.88.

Ucchādeti [fr. ut + sād, see uchchādana] to rub the body with perfumes J VI.298; Miln 241 (+ parimaddati nahāpeti); DA I.88.

Ucchittā [pp. of ud + śīs] left, left over, rejected, thrown out; impure, vile Vin II.115 (odakañ); IV.266 (id.); J II.83 (bhṛata ucchittā akatvā), 126 (kari impure; also itthi outcast), 363; IV.386 (pindañ); VI.508; Miln 315; DhA I.52; II.85; III.208; PVa 80 (= chaddita), 173 (bhṛata). At J IV.433 read ucche for uccitā. --anā not touched or thrown away (of food) J III.257; DhA II.3. -- See also uttiṭṭha & ucchepaka.

Ucchittaha (fr. ucchittā) = uccitā J IV.386; VI.63, 509.

Ucchindati [ud + chid, see chindati] to break up, destroy, annihilate S V.432 (bhavatañ); A IV.17 (fut. ucchecchāmi to be read with v. l. for T. ucchejjissmi); Sn 2 (pret. udacchida), 208 (ger.ucchijja); 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. ucchinna (q. v.).

Ucchinna [pp. of ucchindati] broken up, destroyed S III. 10; A V.32; Sn 746. Cp. samā.

Ucchu [Sk. cp. Vedic Np. Ikṣvāku fr. ikṣu] sugar-cane Vin IV.35; A III.76; IV.279; Miln 46; DhA IV.199 (ānāya sugar-cane mill), PVa 257, 260; VvA 124.

--agga (ucchā) top of s. c. Vism 172. --kanthīkā a bit of sugar--cane Vv 3326. --khetta a kind of sugar--cane, Batatas Paniculata J I.339; VI.114 (so read for ghāṭika).


Uccheda [fr. ud + chid, chin, see ucchindati & 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.

--ditthi the doctrine of the annihilation (of the soul), as opp. to sassata-- or atta--ditthi (the continuance of the soul after death) S II.20; III.99, 110 sq; Ps I.150, 158; NQ 248 (opp. sassati); Dhs 1316; Nett 40, 127; SnA 523 (opp. atta). --vāda (adj.) one who professes the doctrine of annihilation (ucchedadīthi) 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.

Ucchedana (adj.) [fr. ud + chid] cutting off, destroying; f. anī J V.16 (surā).

Ucchedin (adj.) an adherent of the ucchedavā J V.241.

Ucchepaka (nt.) = uccitthahaka in sense of uccitthabhatta] leavings of food M II.7 (v. l. uccepaka with cc for cch as uccittha: uccittha). The passage is to be read ucchepake va te ratā. A diff. connotation would be implied by taking ucchepaka = uñchā, as Neumann does (Majjhima trsl.2 II.682).

Uju & Ujju (adj.) [Vedic ṛju, also ṛjati, irajyate 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. ōn span. See also P. ājjava] straight, direct; straightforward, honest, upright D III.150 T. ujja), 352 (do.) 422, 550; Vv 187 (= sabba--jimha--vanka--kuṭilabhāvQāpagama--hetutāya u. VvA 96); Pug 59; Vbh 244 (ujju kāyañ pañidhāya); Vism 219 (uju
avanka akuṭila; DA I.210 (id.), KhA 236; DhA I.288 (cittā ujjāν akūṭilaν nibbisevanaν 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--sannībha--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 (ujju°), 477 (id.); Dh 108 (ujju°, see DhA II.234 for interpretation). --gaṃmin, neg. an° going crooked, a snake J IV.330. --cittatā straightness, unwieldiness of heart Vbh 350. --diṭṭhitā the fact of having a straightforward view or theory (of life) Miln 257. --patippana 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; VI.252; DhA II.192. --bhāva straightness, uprightness SnA 292, 317; PvA 51. --bhūtā 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); Pv I.1010 (= citta--jimha--vanka Kutīla--bhāva--karāṇaṅ kilesaṅ naṇabhāvena ujhubhāvappatta PvA 51). --vaṃsa straight lineage, direct descendency J V.251. --vāta a soft wind Miln 283. --vipaccanīka in direct opposition D I.1; M I.402; DA I.38.

Ujuka & Ujjuka (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.

Ujukatā (f.) [abstr. fr. ujuka] straightness, rectitude Dhs 50, 51 (kāyassa, cittassa); Vism 436 sq.

Ujutā (f.) [abstr. of ujo] straight(forward)ness, rectitude Dhs 50, 51.

Ujjaghati [ud + jaghati] to laugh at, deride, mock, make fun of, Vin III.128; Th 2, 74 (spelt jh = hasati ThA 78); A III.91 (ujjh°, v. l. ujj°) = Pug 67 (= pāniñc paharitvā mahāhasitañ hasati Pug A 249).

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 (= ukkaṅsa jangala i. e. exceedingly dusty or sandy, dry); P II.970 (spelt ujjhangala, expld. by ativiya--thaddhabhūmihāga at PvA 139); Vism 107. Also in BSk. ujjangala, e. g. M Vastu II.207.

Ujjala (adj.) [ud + jval, see jalati] blazing, flashing; bright, beautiful J I.220; Dāvs II.63.

Ujjalati [ud + javati] 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 dipāg ujjālayiñ); VvA 51 (padipan).  

Ujjava (adj.) [ud + java] "running up", in cpd. ujjav--ujjava a certain term in the art of spinning or weaving Vin IV. 300, expld. by "yattakañ patthena (patthana?) ancitañ hoti tasmi takkamhi vedhite".

Ujjavati [ud + javati] to go up--stream Vin II.301.

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 uddhāgāmin, opp. ojavanikāya).

Ujjahati [ud + jahati] to give up, let go; imper. ujjahā S I.188; Th 2, 19; Sn 342.

Uuju & Ujjuka see uju & ujuka.


Ujjotita [pp. of ujjoteti, ud + joteti] illumined Dāvs V.53.

Ujhaggati see ujjagghati.

Ujjhati [Sk. ujjhati, ujjh] -- 1. to forsake, leave, give up J VI.138; Dāvs II.86. -- 2. to sweep or brush away J VI.296. -- pp. ujjhita (q.v).

Ujjhatti (f.) [fr. ud + jhāyati, corresponding to a Sk. *ud--dhyāti] irritation, discontent A IV.223, 467 (v. l. ujjā); cp. ujjhāna.

Ujjhāna (nt.) [ud + jhāna1 or jhāna2?] -- 1. taking offence, captiousness Dh 253 (= paresañ randha--gavesitāya DhA III.377); Miln 352 (anō--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 (nt.) [fr. ud + jhāyati1 or jhāyati2 to burn, to which jhāpeti to bring to ruin etc.? cp. ujjhāna] stirring up, provoking J V.91 (devatā), 94 ("kamma").

Ujjhāpanaka (adj.) [fr. ujjhāpana] one who stirs up another to discontent Vin IV.38.

Ujjhāpeti [Caus. of ujjhāyatī] 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.

Ujjhāyatī [ud + jhāyatī1 or perhaps more likely jhāyatī2 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 ujjhāyatī khīyati vipāceti expressing great annoyance Vin I.53, 62, 73; II.207; IV.226; S I.232 & passim. -- S I.232 (mā ujjhāyatītha); J II.15; DhA II.20; aor. ujjhāyī J I.475; DhA II.88; inf. ujjhātuñ J II.355. <-> Caus. ujjhāpeti (q. v.).

Ujjhita [pp. of ujjhati] destitute, forsaken; thrown out, cast away M I.296 (+ avakkhitta); Th 1, 315 (itthi); 2, 386 (cp. ThA 256 vātakkhito viya yo koci dahano); Dh 58 (= chaḍḍita of sweepings DhA I.445); J III.499; V.302; VI.51.

Uñcha & Uñchā (f.) [Sk. uñcha & uñchana, to uñcha. 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. = phalāphalatthāya 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 uñchāpattāgatā rato "fond of that which has come into the gl. b." Th 1, 155 = Piv IV.73 (= uñchenā bhikkhācārena laddhe pattagate āhare rato Pva 265; trsl. in Psalms of Brethren "contented with whatever fills the bowl"). aññāt" marked off as discarded (goods) S II.281, so S A.

Uñchāti [fr. uñch] to gather for sustenance, seek (alms), glean Vism 60 (= gavesati).

Uññā (f.) [= avaññā (?) from ava + jñā, or after uññātabba? ] contempt Vin IV.241; Vbh 353 sq. (attr).

Uññātabba (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 avajānītabbo, na niçañ katvā jānītabbo ti). In same connection at J V.63 mā nañ daharo [ti] uññāsi (v. l. maññāsi) apucchitvā (v. l. āśa).

Uṭṭitvā at Vin II.131 is doubtful reading (see p. 318, v. l. uuddhetvā), and should perhaps be read uddetvā (= oddetva, see uddeti), meaning "putting into a sling, tying or binding up".
Uṭṭepaka one who scares away (or catches?) crows (kākā) Vin I.79 (vv. ll. uṭṭhe, udde, ude). See remarks on uṭṭepeti.

Uṭṭepeti in phrase käke u. "to scare crows away" (or to catch them in snares?) at Vin I.79. Reading doubtful & should probably be read uddepeti (? Caus. of udde = odde, or of udde to make fly away). The vv. ll. given to this passage are uṭṭeceti, upaṭṭhāpeti, udḍoyeti. See also uṭṭepaka.

Uṭṭhapana see vo°.

Uṭṭhāhati & Uṭṭhāti [ud + sthā see tiṣṭhā & uttiṣṭhāti] to rise, stand up, get up, to arise, to be produced, to rouse or exert oneself, to be active, pres. uṭṭhāhati Pug 51. -- pot. uṭṭhāheyya S I.217; as imper. uttiṣṭhē Dh 168 (expld. by uttiṣṭhītavā paresan gharadvāre thatvā DhA III.165, cp. Vin Texts I.152). -- imper. 2nd pl. uṭṭhāhatha Sn 331; 2nd sg. uttiṣṭhē Pv II.61; J IV.433. -- ppr. uṭṭhāhanto M I.86; S I.217; J I.476. -- aor. uṭṭhāhī J I.117; PvA 75. -- ger. uṭṭhāhitvā PvA 4, 43, 55, 152, & uṭṭhāya Sn 401. -- inf. uṭṭhātuṇ J I.187. <!-- Note. When uṭṭhē 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; āsana vuṭṭhāya arising from his seat, Vism 126. See also under vuṭṭhahati. -- pp. uṭṭhita; Caus. uṭṭhāpeti. -- Cp. pariyuṭṭhāti.

Uṭṭhāhāna [ppr. of uṭṭhāhati] exerting oneself, rousing oneself; an° sluggish, lazy Dh 280 (= ayāyāmanto DhA III. 409); cp. anuṭṭhahan S I.217.

Uṭṭhātar [n. ag. of ut + sthā, see uṭṭhāhati] 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.

Uṭṭhānā (nt.) [fr. ut + sthā] -- 1. rising, rise, getting up, standing (opp. sayana & nīśidana lying or sitting down) D II.134 (śīha--seyya kappes uṭṭhāna--saṇṇaṇ manasikarītvā); Dh 280 ("kāla"); J I.392 (an°--seyyyā a bed from which one cannot get up); Vism 73 (arun--uṭṭhānavelā time of sunrise) DhA I.17. -- 2. rise, origin, occasion or opportunity for; as adj. (--°) producing J I.47 (kappā); VI.459; Mīn 326 (dhaṇā" khetta 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 ("adhigata dhanaṇ earned by industry); Pv IV.324; Pug 51 ("phala); Mīn 344, 416; Tha 267 ("viriya); PvA 129 (+ viriya). --an° want of energy, sluggishness A IV.195; Dh 241. <!-- Note. The form vuṭṭhāna appears for uṭṭhē after a vowel under the same conditions as vuṭṭhahati for uṭṭhāhati (q. v.) gabbha--vuṭṭhāna J I.114. See also vuṭṭhē, and cp. pariyō.

Uṭṭhānaka (−°) [adj.] [fr. uṭṭhāna] -- 1. giving rise to yielding (revenue), producing J I.377, 420 (satasaṭṭhas); III. 229 (id.); V.44 (id.). Cp. uṭṭhāyika. -- 2. energetic J VI.246.


Uṭṭhāpeti [Caus. II. of uṭṭhāhati] -- 1. to make rise, only in phrase aruṇaṇ (suriyaṇ) u. to let the sun rise, i. e. wait for sunrise or to go on till sunrise J I.318; VI.320; Vism 71, 73 (aruṇaṇ). -- 2. to raise J VI.32 (paṭṭhaviṇ). <!-- 3. to fit up J VI.445 (navaṇ). -- 4. to exalt, praise DA I.256. -- 5. to turn a person out DhA IV.69. See also uṭṭhēpeti.

Uṭṭhāyaka [adj.] [adj. formation fr. uṭṭhāya, ger. of uṭṭhāhati] "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 [adj.] [= uṭṭhānaka] yielding, producing J II.403 (satasaṭṭhas°).


Uṭṭhāhaka [adj.] [for uṭṭhāhaka after analogy of gāhaka etc.] = uṭṭhāyaka J V.448; f. ikā A III.38 (v. l. āiyikā); IV.266 sq.
exerting oneself, active J II.61; Dh 168; Miln 213. --an

following upon a vowel; see vu

U

risen early PvA 128.

Uddayana (nt.) [fr. uḍḍayhati, see uddhati] burning up, conflagration Pug 13 ("velā = jhāyana--kālo Pug A 187); KhA 181 (T. uḍḍahanavelā, v. l. preferable uḍḍayhā).

Uddhati [ud + ḍhati] to burn up (intrs.) KhA 181 (uḍḍahēyya with v. l. uḍḍāheyya, the latter preferable). Usually in Pass. uḍḍahati to be burnt, to burn up (intrs.) S III.149, 150 (v. l. for ḍhati); J III.22 (udayhate); V.194. fut. uḍḍayhissati J I.48.

Uddita [pp. of uḍḍeti2] ensnared (?), bound, tied up S I.40 (= tāṇhāya ullumghita C.; trsld. "the world is all strung up").

Uḍḍeti1

Uḍḍeti2 [see discussion under uḍḍeti1] (a) to bind up, tie up to, string up Vin II.131 (so read for uṭṭivā, v. l. uḍḍhetvā). -- (b) to throw away, reject PvA 256 (+ chaḍḍayāmi gloss). -- pp. uḍḍita.

Uḍḍha (--) (num. ord.) [the apocope form of catuttha = uttha, dialectically reduced to uḍḍha under the influence of the preceding addha] the fourth, only in cpd. aḍḍhudḍha "half of the fourth unit", i. e. three & a half (cp. diyaḍḍha 1 1/2 and aḍḍha--teyya 2 1/2) J V.417 sq. ("āni itthisahassāni"); MhvS XII.53.

Uṇṇa (nt.) & Uṇṇā (f.) [Sk. ūṇa & ūṇā; Lat. ūna wool; Goth. wulla; Ohg. wolla = E. wool; Lith. vilna; Cymr. gwlan (= E. flannel); Gr. ḵu_nos, 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, bhamukcantare jātā uṇṇā odātā etc. D II.18 = III.144 = 170 = SnA 285. Also at Vism 552 in jāti--uṇṇāya. --ja in uṇṇaṭa mukha J VI.218, meaning "rounded, swelling" (C. expls. by kaṁčanaṭāsa viya paripuṇṇaḥ mukhaṭ). --nābhi (either uṇṇa or uṇṇā, cp. Vedic ūṛṇavābhi, ūṇa + vābhi from Idg. "uṛbbh to weave as in Lat. vespa = wasp, of which shorter root in Sk. vā) a spider, lit. "wool-- i. e. thread--weaver", only in comb, with sarabū & mūṣikā at Vin II.110 = A II.73 = J II.147 (= makkatāka C).

Uṇṇata (adj.) [pp. of uṇṇamati, Sk. unnata] raised, high, fig. haughty (opp. oṇata) A II.86; Sn 702 (an° care = uddhaccaḥ n oṣāpiyeṣya SnA 492); Pug 52 (= ucca uggata Pug A 229). Cp. unnata.

Uṇṇati (f.) [fr. uṇṇamati] haughtiness Sn 830; Nd1 158, 170; Dhs 1116, 1233. Cp. unnati.


Uṇṇamati [ud + nam] to rise up, to be raised, to straighten up, to be haughty or conceived Sn 366, 829, 928; Nd1 169; J VI.346 inf. uṇṇametave Sn 206. Cp. unnamati.
Utūṇī (f.) [Sk. aurṇī fr. aurṇā woollen, der. of ārṇa] a woollen dress Vin II.108.

Utūha (adj.-n.) [Vedic ṛtu special or proper time, with adj. ṛta straight, right, rite, ṛti manner to Lat.  āṛṭa "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: arūṇa--utu occasion or time of the sun(--rise) Dha I.165; utuṇ ṣañhāti to watch for the right time (in horoscopic practice), to prognosticate ibid. sarīraṇ utuṇ ṣañhāpeti "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 expose or face, viz. the hot, rainy and wintry season or gimiha, 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. utun pañhāna) at Vism 451, 614; J VI.105 (kamma--paccayena ṭuṣṇā--sevan āṇī samaya time of the menses Vism 317). --samaya time of the menses SnA 317.

see uddanāda.

Utū (m. & nt.) [Vedic ṛtu special or proper time, with adj. ṛta straight, right, rite, ṛti manner to Lat.  āṛṭa "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: arūṇa--utu occasion or time of the sun(--rise) Dha I.165; utuṇ ṣañhāti to watch for the right time (in horoscopic practice), to prognosticate ibid. sarīraṇ utuṇ ṣañhāpeti "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 expose or face, viz. the hot, rainy and wintry season or gimiha, 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. utun) 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 upanne 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.; Kvu trsln. 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 utun samuṭṭhitā Verarāṇi); perhaps also at Miln 410 (mehga utu samuṭṭhitāvātā).

--ahāra physical nutriment (cp. Dhs trsln. 174) PvA 148. --ūpasevanā seasonable activity, pursuit (of activities) according to the seasons, observance of the seasons Sn 249 (= gimiha āṭapa--ṭṭhāna--sevanā vaske rukkha--mūla--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. --pamāna 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. --veramaṇi abstinence during the time of menstruation Sn 291 (cp. SnA 317). --saṇyacchara the year or cycle of the seasons, pl. °a the seasons D III.85 = A II.75; S V.442. The phrase utusayaccharāni at Pv II.955 is by Dhammapāla taken as a bahuvrīhi cpd., viz. cycles of seasons & of years, i. e. vasanta--gimh âdike bahū utū ca citta--saṇyacchāraâdi bahūni saṇyacchāraâni 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.

Utukā (--) (adj.) [utu + ka] seasonable, only in cpd. sabbotuka belonging to all seasons, perennial D II.179; Pv IV.122 (= pupphupaga--rakkhādihi sabbesu utūsu sukkhāvaha PvA 275); Sdhp 248.

Utūni (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 [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.

Uttandâla (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 [ud + tatta1, pp. of ud + tap, Sk. uttapta] heated; of metals: molten, refined; shining, splendid, pure J VI. 574 (hema uttatta agginā); Vv 8417; Pv III.32 (rūpa, so read for uggata°, reading correct at PvA 188 "singī"); PvA 10 ("kanaka, T. uggatta°"); Mhbv 25 (id.).

Uttanta [= utrasta, is reading correct?] frightened, faint Vin III.84. See uttasta & utrasta.

Uttama (adj.) [superl. of ud°, to which compar. is uttara. See etym. under ud°] "ut--most", highest, greatest, best Sn 1054 (dhamma° uttama° 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);

KhA 124; DhA 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; puris° the noblest man Th 1, 629, 1084; nt. uttama° the highest ideal, i. e. Arahatship 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 uttamange sīrasmi°); J II.163; also in cpd. "bhūta the hair of the head Th 2, 253 (= kesa--kalāpa ThA 209, 210) & 'ruha id. J I.138 = VI.96 (= kesā C.); (b) the eye J IV.403; (c) the penis J V.197. --attha the highest gain or good (i. e. Arahatship SnA 332) Sn 324; DhA IV.142; ThA 160. --adhama most contemptible J V.394, 437. --guṇā (pl.) loftiest virtues J I.96. --pubba north--eastern J VI.518. --sse (v. l. "suve) on the day after tomorrow A I.240.


Uttara1

Uttara1 (adj.) compar. of ud°, q. v. for etym.; the superl. is uttama° -- 1. higher, high, superior, upper, only in cpds., J II.420 (musāl° with the club on top of him? Cy not clear, perhaps to uttara2); see also below. -- 2. northern (with dis° region or point of compass) D I.153; M I.123; S I.224; PvA 75. uttaraṃ Mukha (for uttara° mukha) turning north, facing north Sn 1010. -- 3. subsequent, following, second ("--") J I.63 ("āsāla°--nakkhatta"). -- in dur° over a hundred, i. e. 108; DhA I.388. -- sa--uttara having something above or higher, having a superior i. e. inferior D I.80 (citta), II.299; M I.59; S V.265; Vbh 324 (paññā); Dhs 1292, 1596; DhsA 50. -- anuttara without a superior, unrivalled, unparalleled D I.40; S I.124; II.278; III.84; Sn 179. See also under anuttara.

--atthara upper cover J VI.253. --ābhāmukha facing North D II.15. --āsangā an upper robe Vin I.289; II. 126; S I.81; IV.290; A I.67, 145; II.146; DhA I.218; PvA 73; VvA 33 = 51. --itara something higher, superior D I.45, 156, 174; S I.81; J I.364; DhA II.60; IV.4. --oṭṭha 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; DhA I.87. --dvāra the northern gate J VI.364. --dhamma the higher norm of the world (lok°), higher righteousness D II.188 (patīviddha--lok° uttara--dharmatāya uttama--bhāva° patta). --pāsaka the (upper) lintel (of a door) Vin II.120 = 148. --pubba north--eastern J VI.518. --sve (v. l. "suve) on the day after tomorrow A I.240.

Uttara2

Uttara2 (adj.) [fr. uttarati] 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).

Uttarana (nt.) [fr. uttarati] bringing or moving out, saving, delivery Th 1, 418; J I.195. In BSk. uttarana only in sense of
crossing, overcoming, e. g. Jtm 31 Q (°setu). <-> Cp. uttara.

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 MIl 117, 118, 132, 260, 277. -- 3. to cross over, to go beyond M I.135; aor. udatāri Sn 471 (oghān). -- 4. to go over, to overspread J V.204 (ger. uttariyāna = avattharitvā C.). -- pp. otiṇṇa (q. v.). -- Caus. uttareti (q. v.).

(adv.) [compn. form of uttara, cp. angi--bhūta uttāṇi--karoti etc.] out, over, beyond; additional, moreover, further, besides. -- (1) uttarā: D I.71; M I.83; III.148; S IV.15; Sn 796 (uttariyā kurute = uttarā karoti Nd2 102, i. e. to do more than anything, to do best, to esteem especially); J II.23; III.324; Miln 10 (ito uttāriyā anything beyond this, any more) DhA IV.109 (bhaveti to cultivate especially; see vutthi); VvA 152. -- uttariyā appaṭṭi vijjhanto 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 metta. -- (2) uttari° in foll. cpds. --karaṇīya an additional duty, higher obligation S II. 99; III.168; A V.157 = 164; It 118. --bhangi 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.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 (= uttarāyān).


Uttariya (nt.) [abstr. fr. uttara; uttara + ya = Sk. *uttarya] -- 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 (karaṇ°--karaṇa).

Uttariya (nt.) [fr. uttara] an outer garment, cloak PVI.103 (= uparivasanaṇ uparihāraṇ uttarisāṭakaṇ PVA 49); Dāvs III.30; ThA 253.

Uttasati1

Uttasati1 [identical in form with next] only in Caus. uttāseti to impale, q. v.

Uttasati2

Uttasati2 [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. uttasaj Th 1, 863; & uttasanto PII.23. -- See utrasati. Caus. uttāseti (q. v.). <-> pp. uttasta & utrasta (q. v.). Cp. also uttanta.


Uttasta [pp. of uttassati2; usual form utrasta (q. v.]) frightened, terrified, faint--hearted J I.414 ("bhikkhu; v. l. uttasanā").

Uttāna (adj.) [fr. ut + tan, see tanoti & tanta] -- 1. stretched out (flat), lying on one's back, supine Vin I.271 (mañcake uttānaṇ nipajjāpetvā making her lie back on the couch); II.215; J I.205; PVI.108 (opp. avakujja); PVA 178 (id.), 265. -- 2. clear, manifest, open, evident [cp. BSk. uttāna in same sense at Av. S II.106] D I.116; S II.28 (dhammo uttāno vivaṭo 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 combn. with kṛ & bhū is uttāni° (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 (adj.) [fr. uttāna] -- 1. (= uttāna1) lying on one's back J VI.38 ("ḥḷāḥ pāṭetvā); DhA I.184. -- 2. (= uttāna2) clear, open D II.55; M I.340 = DhA I.173.

Uttānī ("--") [the compn. form of uttāna in cpds. with kṛ & bhū cp. BSk. uttāni--karoti M Vastu III.408; uttāni--kṛta Av. Ś I.287; II.151 open, manifest etc., in ʾkamma (uttānī) declaration, exposition, manifestation S V.443; Pug 19; Vbh 259, 358; Nett 5, 8, 9, 38. -- ʾkara id. SnA 445. -- ʾkaroti 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 [Caus. of uttāpati] to heat, to cause pain, torment J VI.161.

Uttāra [fr. ud + ṭṛ as in uttarati] crossing, passing over, ʾsetu a bridge for crossing (a river) S IV.174 = M I.134; cp. uttāra2.

Uttārita [pp. of uttāreti] pulled out, brought or moved out J I.194.

Uttāritatta (nt.) [abstr. fr. uttārita] the fact of having or being brought or moved out J I.195.

Uttāreti [Caus. of uttārati] to make come out, to move or pull out J I.194; SnA 349. -- pp. uttārita (q. v.).

Uttāsa [Sk. uttrāsa, fr. ud + tras] terror, fear, fright D III.148; S V.386; Miln 170; PvA 180.

Uttāsana (nt.) [fr. uttāseti2] impalement J II.444; SnA 61 (sūle).

Uttāsavant (adj.) [uttāsa + vant] showing fear or fright, fearful S III.16 sq.

Uttāsita [pp. of uttāseti2] impaled Pv IV.16 (= āvuta āropita VvA 220); J I.499; IV.29.

Uttāseti1

Uttāseti1 [Caus of uttāsati, ud + tras, of which taḥs is uttāseti2 is a variant] to frighten, terrify J I.230, 385; II.117.

Uttāseti2

Uttāseti2 [cp. Sk. uttamṣayati in meaning to adorn with a wreath; ud + taḥs to shake, a variation of tārs to shake, tremble] to impale A I.48; J I.230, 326; II.443; III.34; IV.29. -- pp. uttāsita (q. v.). Cp. uttāsana.

Uttāṭha (= ucchīṭha? Cp. ucchepaka. By Pāli Cys. referred to utṭṭhahaṭi "alms which one stands up for, or expects"] left over, thrown out Vin I.44 ("patṭa); Th 1, 1057 ("piṇḍa); 2, 349 ("piṇḍa = vivaṭadvāre ghare ghare patiṭṭhitvā labhanaka--piṇḍa ThA 242); J IV.380 ("piṇḍa; C. similarly as at ThA; not to the point); 386 ("piṇḍa = ucchīṭhaka piṇḍa C.); Miln 213, 214.

Uttāṭhe see utṭṭhahaṭi.

Uttiṇa (adj.) [ud + tiṇa] in uttiṇaḥ karoti to take the straw off, lit. to make off--straw; to deprive of the roof M II.53. Cp. next.

Uttiṇa [pp. of uttārati] drawn out, pulled out, nt. outlet, passage J II.72 (paññasālāya uttiṇṇāni karoti make entrances in the hut). Or should it be uttiṇa?

Utrasta [pp. of uttāsati, also cp. uttasta] frightened, terrified, alarmed Vin II.184; S I.53, 54 (anī); Sn 986; Miln 23; DhA II.6 ("mānasā); PvA 243 ("citta), 250 ("sabhāva).
Uttāsa [ = uttāsa] terror J II.8 (cittā).

Uttāsin (adj.) [fr. *Sk. uttrāsa = P. uttāsa] terrified, frightened, fearful, anxious S I.99, 219. -- Usually neg. an in phrase abhiru anutarāsin 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-- [Vedic ud--; Goth. ūt = Ogh. ūz = E. out, Oir. ud--; cp. Lat. úisque "from--unto" & Gr. u(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; udeti to come out of & go up; ukkāntha 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; uddhamhāgiya: oramabhāgiya), 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 --: look out for, expect; "ribs out"; etc. etc. -- (2) up (high) or high up, upwards, on to (cp. ucca high, uttara higher) --: sloping up (opp. vi); ujjātati to go up; jāvati go up--stream, āvana id. (opp. o°); ānā pride; thāna "standing up" thāta got up; tarati come out, go up (opp. o°); nata raised up, high (opp. o°); nama e--levation; 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° semantic affinity we often find an interchange between ud° & 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 u before a double consonant, thus doing away with the diff. between ū & u o o & u. For comparison see the foll.: ukkāmati & okkā°; uṇāna: avaṇāna; uddiyati: oddē; uḍḍeyya oddē; uppiḷeti: opiḷē° etc., & cp. abbhokirati > abbhukkiri. -- (2) the most freq. combns. that ud° enters into are those with the intensifying prefixes abhi° & sam° see e. g. abhi + ud (= abbudu°) + gacchati, jālati; thāti; namati etc.; sam + ud + eti; kamati; chindati; tejeti; pajjati etc.

Uda1

Uda1 (indecl.) [Sk. uta & u, with Lat. aut (or), Gr. au(_ti) (again), au(ta) (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 "padasandhi" with same formula as iti, q. v.); Pv II. 1216 (kāyena uda cetasā); or combd. with other synonymous particles, as uda và at Sn 193, 842, 1075; It 82 = 117 (caraṇa và yadi và tiṭṭha nisinnu uda và sāyaṇa walking or standing, sitting or lying down); KhA 191. -- See also udāhu.

Uda2

Uda2 ("--") [Vedic udan (nt.), also later uda (but only "--"), commonly udaka, q. v. ] water, wave. In cpds. sometimes the older form udan° is preserved (like udanaḍa, uḍaṇṇavanti), but generally it has been substituted by the later uda° (see under udakaccha, udakanti, udakumbha, udapatta, udapāna, udabindu).

Udaka (nt.) [Vedic udaka, uda + ka (see uda2), of Idg. *ug, *ud, fuller form *uged (as in Sk. odati, odman flood, odana gruel, q. v.); cp. Sk. unatti, undati to water, udra = Av. udra = Ags. otor = E. otter ("water--animal"); Gr. ύδωρ water ("hydro"), u/дра hydra ("water--animal"); Lat. unda wave; Goth. watō = Ogh. wazzar = E. water; Obulg. voda water, vydra
otter] water Vin II.120, 213; Dh 80, 145; J I.212; Pv I.57; Pug 31, 32; Miln 318; VvA 20 (udake temanajg agimhe tapanajg); DhA I.289; DhA III. 176, 256; PVA 39, 70. -- Syn. ambu, ela, jala etc. <- > The compn. form (<-) is either udaka (asânudaka--dâyin).

J IV.435) or odaka (pâdodaka water for the feet Pva 78). odaka occurs also in abs. form (q. v.), cp. also oka. Bdgh.'s kañ = udakañ, tena dâritan ti is a false etymology: DA I.209.

--ânâvâ water--flood M I.134. --ayatika a water--pipe Vin II.123. --âålaka a certain measure of water, an âålaka of w. S V.400; A II.55 = III.337; Vva 155. --ûpâgana resembling water, like water A IV.11 (puggala). --ôgâhana plunging into water J III.235. --ôgha a water flood Vva 48. --ôrohaka descending into water, bathing; N. of a class of ascetics, lit. "bather" M I.281; S IV.312; A V.263. --ôrohâna plunging into water, taking a bath, bathing D I.167; S I.182; A I.296; II.206; J IV.299; Pug 55.

--kalâha the 'water dispute' DhA III.256. --kâa a water crow J II.441. --kîca libation of water, lit. water--performance; cleansing, washing D I.15. --kîlâ a water crow in the J VI.420. --ghanastàaka bathing--gown J V.477. --ghâta a water pitcher Pva 66. --câti a water jar Dh A I.52. --tâhâna a stand for water Vin II.120. --tumba a water vessel J II.441; DA I.202; DhA II.193. --telâka an oily preparation mixed with water Vin II.107. --dantapo a drop of w. It 84 (v. l. for udabindu); PvA 99. --bubbula a water bubble A IV.137; Vism 109, 479 (in comp.). --bhâsta devoid of cup for w. A I.250. --räkha a water--sprite DhA III.74. --rahâda a lake (of w.) D I.74, 84; A I.9; II.105; III.25; Sn 467; Pug 55. --kâla the "water dispute" DhA III.256. --kâa a water crow J II.441. --kîca libation of water, lit. water--performance; cleansing, washing D I.15. --kîlâ a water crow in the J VI.420. --ghanastàaka bathing--gown J V.477. --ghâta a water pitcher Pva 66. --câti a water jar Dh A I.52. --tâhâna a stand for water Vin II.120. --tumba a water vessel J II.441; DA I.202; DhA II.193. --telâka an oily preparation mixed with water Vin II.107. --dantapo a water for rinsing the mouth & tooth--cleaner Vin III.51; IV.90, 92, 233; J IV.69.

--patta a waterbowl Vin II.107; D I.80; S III.105. --puîchâni a towel Vin II.122. --posita fed or nourished by water Vva 173. --phusita a drop of water S II.135. --bindu a drop of water. It 84 (v. l. for udabindu); PvA 99. --bubbula a w. bubble A IV.137; Vism 109, 479 (in comp.). --bhâsta devoid of water Thâa 212 (for anodaka Th 2, 265). --manîka a water--pot Vin I.227; M I.354; A III.27; Miln 28; DhA I.79.

--malla a cup for w. A I.250. --rakâha a water--sprite DhA III.74. --rahâda a lake (of w.) D I.74, 84; A I.9; II.105; III.25; Sn 467; Pug 47. --rûha a water plant Vv 35Q. --lekhâ writing on w. A I.283 = Pug 32 (in simile "ûpama like writing on w.; cp. Pug A 215). --vâra "waterturn", i. e. fetching water DhA I.49. --vâraka bucket S II.118. --vâha a flow of water, flowing w. J VI.162. --vâhâka rise or swelling (lit. carrying or pulling along (of w), overflowing, flood A I.178. --vâhana pulling up water Vin II.122 ("rajju"). --sadda sound of water Dhs 621. --sârâvaka a saucer for w. Vin II.120. --sâtaka = sâtikâ J II.13. --sâtikâ "water--cloak", a bathing--mantle J V.477; II.272; IV.279 (= yâya nivatthâ nhâyati C.); DhA II.61 (T. "sâtaka"). --suddhika ablution with water (after passing urine) Vin IV.262 (= mutta--karânassa dhovanâ C.).

Udakkacca [uda + kaccha] watery soil, swamp J V.137.

Udakumbha [uda + kumbha] a water jug J I.20; Dh 121, 122; Pv I.129.

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.); Pva IV.155 (attamana +); IV.58 (hattha +); Miln 248; DhA II.42 (hattha--pahattha udagga--udagga in high glee & jubilant); Vism 346 (id.); Sdhp 323. See also der. odagya.


Udaggi8 in udaggihuttañ = [ud + aggi + hutta, cp. Vedic agnihotra] the fire prepared (for sacrifice) J V.396 (= uda--agghuttañ C. wrongly), lit. "the sacrifice (being) out"

Udanga (nt.) [ud + anga1; Kern unnecessarily changes it to uttankana "a place for digging for water" see Toev. p. 96] an open place J I.109.

Udachidâ 3rd sg. praet. of uchchindati to break up Sn 2, 3 ("â metri causa).

Udañcana (nt.) [fr. ud + añc, see añchati] a bucket for drawing water out of a well DhA I.94.

Udañcanin (adj.--n.) [ud + añcanin to añc see añchati] draining, pulling up water f. "a bucket or pail J I. 417 (f. "i").

Udañjala [udan + jala see udâ2] in "ñ kîlâti a water--game: playing with drops of water (?) Vin III.118 (Bdhgh.:}
Udanañavant (adj.) [udan = uda(ka) + vant] rich in water, well--watered J V.405 (= udaka--sampanna C.).

Udanañha [ud + anha] day--break, dawn, sunrise J V.155.

Udatārī 3rd sg aor. of uttarati to cross over Sn 471 (oghā).

Udatta (adj.) [Sk. udatta] elevated, high, lofty, clever Nett 7, 118, 123 (= ulārapaṇṇa C.).

Udadhi [uda + dhi, lit. water--container] the sea, ocean S I.67; It 86; Sn 720; J V.326; VI.526; ThA 289; VvA 155 ("udakañ etha dhīyatī ti udadhi"); Sdhp 322, 577.

Udappatta1 [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 (= uppatita C.); V.71 (= utṭhita C.).

Udabbahe 3rd sg. Pot. of ubbahati [ud + bṛh1, 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. udabbaahi Vin IV.5.

Udaya [fr. ud + i, cp. udeiti] rise, growth; increment, increase; income, revenue, interest A II.199; Ps I.34; Vv 847 (dhanañ atthika udayañ patthayaña = ānisañsañ atirekalābhañ Vv 336); 8452; DaH A II.270; Pva 146 (ulāñ vipāka), 273 ("bhūtāni pañca kahāpana--satāni labhītvā, with interest"); Sdhp 40, 230, 258. -- See also uddaya.

--attha rise and fall, birth & death (to aththa) 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 dhanatthika) 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 (khandhānañ); Dh 113, 374 (khandhānañ, see DaH IV.110).

Udayañ & Udayanto ppr. of udeiti (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). --ūnđara with empty belly Th 1, 982; Miln 406, 407; cp. ūnā.

--aggi the fire of the belly or stomach (i. e. of digestion) KhA 59; SnA 462; PvA 33; --āvadehakaṇ (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. --paṭala the mucous membrane of the stomach Vism 359 (= sarśīrabbhantara 261); SnA 248; KhA 55, 61. --puṇa stomachfilling Vism 108. --vaṭṭi "belly--sack", belly Vin III.39, 117; Vism 262 where KhA reads ud. paṭala). --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 (?).

Udāraka [uda + hāraka] a water--carrier J II.80.

Udārīya (adj.) [fr. udahāra fetching of water, uda + hṛ] going for water Vv 509.

Udāgacchati [ud + ā + gacchati] to come to completion Da I.288. Cp sam.

Udāna (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 42, 62; Nett 174; DA I.140; Ud. 1 passim; SnA 354 ("the familiar quotation about the sakyas"). Occasionally (later) we find other phrases, as e. g. udāṇa pavatti J I.61; abhāsi Vin IV.54; kathesi J VI. 38. -- 2. one of the angas or categories of the Buddhist Scriptures: see under nava & anga. -- Cp. vodāna.


Udāneti [denom. f. udāna, cp. BSk. udāṇayati] to breathe out or forth, usually in phrase udānaṇ udānesi: see under udāna1. Absolutely only at J III.218.

Udāpatvā at J V.255 is uncertain reading (v. l. udapatvā, C. explns. reading udapatvā by uppatitvā = flying up), perhaps we should read udapatta flew up, pret. of ud + pat = Sk. *udapaptat (so Kern, Toev. s. v.).

Udāyati at DA I.266 (udāyissati fut.) is hardly correct; D I.96 has here uḍāyissati (q. v.), which belongs to darati to break, tear etc., udāyati could only belong to dāyati meaning to cut, mow, reap. but not to split etc. DA I.266 explns. udāyissati with bhijjissati. The difficulty is removed by reading uḍāyissati. To v. l. undriyati cp. *undriya for *uddaya (dukkh for dukkhudraya see udraya). We find udāyati once more at Vism 156 in expln. of ekodi where it is evidently meant for uḍā (Caus. = utṭhapeti).

Udāra (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--sitātapattaj); DA I.50 ("issariya"); Sdhp 429, 591.


Udāśina (adj.) [ud + āśina, pp. of ās to sit; lit. sit apart, be indifferent] indifferent, passive, neutral DhsA 129.
Udāhaṭa [pp of udāharati] uttered, spoken; called, quoted Pug 41.

Udāharaṇa (nt.) [fr. udāharati] example, instance J III.401 (‘ṇ āharitvā dassento), 510; Miln 345; SnA 445; VvA 297.


Udāhāra [fr. udāharati] utterance, speech DA I.140 (‘ṇ udāhari = udānaṭ udānesi); Pug A 223.

Udāhu (indecl.) [uta + āho, cp. P. uda & 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 kiŋ, while udāhu follows in the second (disjunctive) part, e. g. kin nakkhattaŋ kīḷissasi udāhu bhatiŋ karissasi VvA 63; kiŋ amhehi saddhiŋ āgamissasi udāhu pacchā will you come with us or later? DhA II.96: See under kiŋ. -- Often combd with other expletive particles, e. g. udāhu ve Sn 1075, 1077; eva . . . no udāhu (so . . . or not) D I.152; (ayaŋ) nu kho -- udāhu (ayaŋ) is it (this) -- (this) Vism 313.

Udi (or udi) is artificial adj. formn. fr. udeti, meaning "rising, excelling", in expln. of ekodi at Vism 156 (udayati ti udi utṭhapeti ti attho).

Udikkhati [ud + īkṣ, Sk. udiḳṣate] -- 1. to look at, to survey. to perceive Vin I.25 (udiccare, 3sd. pl. pres. med.); J V.71, 296; Vv 8121 (aor. udikkhisaŋ = ullokesiŋ 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 [n. ag. of udikkhati] one who looks for or after D III 167.

Udicca (adj.) [apparently an adjectivised ger. of udeti but distorted from & in meaning = Sk. udaṅc, f. udīcī 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 3sd. pl. pres. med. of udikkhati (q. v.).

Udita1

Udita1 [pp. of ud--i, see udeti] risen, high, elevated Miln 222; (‘ōdita); Dāvs IV.42; Sdhp 14 (of the sun) 442 (‘ōdita).

Udita2

Udita2 [pp. of vad, see vadati] spoken, proclaimed, uttered Vuttodaya 2 (quoted by Childers in Khuddaka--pātha ed. 1869, p. 22).

Udiraṇa (nt.) [fr. udireti] utterance, saying J V.237; Dhs 637, 720; Miln 145.


Udireti [ud + īreti, cp. in meaning īrita] -- 1. to set in motion, stir up, cause J III.441 (dukkhaŋ udiraye Pot. = udireyya C.); V.395 (kalahaŋ to begin a quarrel). -- 2. to utter, proclaim, speak, say S I.190; Sn 632 (pot. ṭraye = bhāseyya SnA 468); Dh 408 (girāŋ udiraye = bhāseyya DhA IV.182); J V.78 (vākyan); Pass. udiyiati (uddiyyati = Sk. udiyate) Th 1, 1232 (nigghoso).

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 (f.) [fr. udukkhala] part of a door (threshold?) Vin II.148 (+ uttara--pasaka lintel of a door).

Udumbara [Sk. udumbara] the glomerous fig tree, Ficus Glomerata D II.4; Vin IV.35; A IV.283 (°khāḍika), 283 (id.), 324 (id.); Sn 5; DhA I.284; SnA 19; KhA 46, 56; VvA 213. Cp. odumbara.

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 udetī ti ekodi); J II.33; III.324; ppr. udayaṅgti 85 (ādicco), & udayanto PvA 154 (udayante suriye = sole surgente). -- pp. udita (see udita1). Cp. udicca & udi.

Udda1

Udda1 [Vedic udra, to udda water, lit. living in water; Cp. Gr. u(δρος "hydrα"; Ohg. ottar = Ags. otor = E. otter; Lith. údra = Obulg. vdra otter] an aquatic animal, the otter (?) Children 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.51 sq., 335. The names of two otters at J III.333 are Gambhīra--cārin and Anutīra--cārin.

Udda2

Udda2 [for uda2?] water, in passage amakkhito uddena, amakkhito semhena, a. ruhirena i. e. not stained by any kind of (dirty) fluid D II.14; M III.122.

Uddāṇḍa [ud + daṇḍa] a kind of building (or hut), in which the sticks stand out (?) Nd1 226 = Nd2 976 (uṭṭandā) = Vism 25 (v. l. BB uṭṭanda).

Uddaya1

Uddaya1 [a (metric?) variant of udaya] gain, advantage, profit Vv 847 (see udaya); J v.39 (sattā--mahāpaduma of profit to beings?).

Uddaya2 in compounds dukkhō

Uddaya2 in compounds dukkhō and sukhō. see udraya.

Uddalomī [ = udda + lomin beaver--hair--y ] a woollen coverlet with a fringe at each end D I.7 (= ubhato dasaṇṇaṁ uṭṭha--mayo athāraṇṇaṇ; keci ubhato uggata--pupphaṁ ti vadanti DA I.87); A I.181. See however uddha--lomin under uddhaṅg.

Uddasseti [ud + dasseti, Caus. of dassati1] to show, reveal, point out, order, inform, instruct D II.321 sq.; M I.480 (read uddassassāmi for conjectured reading uddississāmi?); II.60 (v. l. uddisetā) A IV.66.

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 Saṅyutta, 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 for sale in one lot. Perhaps a set or a batch would meet the case.

Uddāpa ["udvāpa"] foundation of a wall, in stock phrase daḷhā 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 (adj.) [fr. uddāpa] having a wall or embankment S II.106 (v. l. uddhā); C. expls. as apato uggatattā J IV.536 (so read with v. l. for T. uddhā pavatta; C. expls. as tīra--mariyādā--bandhana).

Uddāma [fr. ud + dā as in uddāna, see dāma] 1. (adj.) "out of bounds", unrestrained, restless Dāvas 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--parihādinī watchtowers, enceintes, moats etc. DhA III.488.

Uddāraka (?) some wild animal J V.416 (reading uncertain, expln. ditto).

Uddāla = uddālaka, only as Np. J IV.298 sq.

Uddālaka [fr. ud + dal, see dalati] the Uddāla tree, Cassia Fistula (also known as indīvara), or Cordia Myxa, lit. "uprooter" Vv 67 (= vātaghātako yo rājarukkho ti pi vucaiti VvA 43); J IV.301 ("rukkha"), 440; V.199 (= vātaghātaka C.), 405; VI.530 (so read for uddhā); VvA 197 ("puppha = indīvara"); PvA 169.

Uddālanaka (adj.) [fr. uddālana > ud + dāleti] referring to destruction or vandalism, tearing out Vin IV.169.

Uddāleti [ud + dāleti, Caus. of dal, see dalati] to tear out or off Vin IV.170; S IV.178.

Uddīṭṭha [pp. of uddisati] -- 1. pointed out, appointed, set out, put forth, proposed, put down, codified M I.480 (pañha); Sn p. 91 (id. = uddesa--matten eva vutta, na vibhangena SnA 422); SnA 372. -- 2. appointed, dedicated J V.393 (an "ŋ puppha = asukassa nāma dassāmi ti"); PvA 50; KhA 138.

Uddiya (adj.) [Sk. udicya?] northern, northwestern (i. e. Nepalese) J IV.352 ("kambala") in expln. of uddiyāna [Sk. uḍiṇa?]. See uḍicca & 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 [ud + disati] -- to propose, point out, appoint, allot Dh 353, cp. DhA IV.72; Miln 94 (satihāraṇ); fut. uddisissati M I.480 (ex conj., is probably to be changed to uddassessati, q. v.). -- 2. 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. uddissā (q. v.)

Uddisāpeti [Caus. II. of uddisati] -- 1. to make recite Vin I.47 = II.224; IV.290. -- 2. to dedicate PvA 35 (v. l. ādisati).

Uddissa (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--visayaṇ. -- (b) (appld.) with reference to, on account of, for, concerning PVA 8 (pete), 17 (= ārabbaḥa), 49 (ratanattayaṇ), 70 (maṇj), 146.

--kata allotted to, specified as, meant for (cp. odissa & odissaka) Vin I.237 (maṇṣa); II.163; D I.166 = A I. 295 = Pug 55 (viz. bhikkhā); M I.77; KhA 222; J II. 262, 263 (bhatta).

Uddha (adj.) [possibly a combn. of ad+dhā & uddha; or should we read ad+dhā or vud+dhā?] in phrase uddhehi vatthehi in rich, lofty clothes J I.154 (of a devatā; passage may be corrupt).

(indcl.) [nt. of adj. *uddha = Sk. ārdhva high; to Idg. *ared(h) as in Lat. arduus steep, or *ured as in Sk. vardhate to raise, Gr. o)ρqpos straight] up, on top, above (adv. & prep.). -- On uddhaḥ in spatial, temporal, ethical & psychological application see in detail Nd2 155. -- I. (adv.). -- A. (of space) up, aloft, on top, above (opp. adho) Vin III.121; KhA 248 (= upari). -- In contrast with adho (above > below) D I.23, 153, 251; Vism 176 (u. adho tiriya 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 anāgatana). -- II. (prep. with abl. & instr.). -- Esp. in phrase uddhaḥ pādātalā adho kesamaththakā (above the soles & below the scalp) D I. 293, 294; III.104; A III.323; V.109. -- B. (of time) after, hence Pv I.1012 (u. catūhi māsehi after 4 months = catunnañ māsānañ upari Pva 52); Pva 147 (sattahi vassa satehi u., meaning here 700 years ago, cp. iito in similar application, meaning both past & future), 148 (sattāhato u. after a week; uttari v. l. BB.). -- In cpds. uddha⁰ & uddha° (see below). The reading udhogañ at Pva 104 is to corrected to adh°. -- III. Note (cp. Trenclnk, Notes 60). In certain cases we find ubbhakñ for uddhaḥ. Notice the foll.: ubbhakñ yojanañ uggato J V.269; ubbhakkhañ hoti "standing erect" D I.167; M I.78; ubbhambhukñ "mouth (face) upwards", turned upwards S III.238; Miln 122.

(1) uddha°: in: --gāmin going upwards S V.370 sq. chiddaka (--vātapāññā) (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. a upwards or backwards (of a river) Miln 295 (Gangā u. sandati; in same context ubbhā° Miln 122). --lomin

Uddesa (adj. nt.) [fr. uddesa] -- 1. pointing out, setting forth, proposition, exposition, indication, programme M III.223 (u. uddittha), 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; Nd2 6171. -- 3. samaṇesa one marked as a Samaṇa, a novice (cp. sāmaṇera) 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 paripuchchāvādena by recitation, questioning & advice); II.219 (η dadāti to hold a recitation + paripuchchā); A I.114 (+ paripuchchā); V.50 sq. (pañho, u. veyyākaraññā); Nd2 3852 (+ paripuchchā); J I.116; Miln 257 (+ paripuchchā). ek'uddesa a single repetition Vin III.47; A III.67, 180; Miln 10, 18.

Uddesaka (adj.) [fr. uddesa] assigning, defining, determining, in bhatta° one who sorts out the food Vva 92.

Uddhesa (fr. uddissati) -- 1. pointing out, setting forth, proposition, exposition, indication, programme M III.223 (u. uddittha), 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; Nd2 6171. -- 3. samaṇesa one marked as a Samaṇa, a novice (cp. sāmaṇera) 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 paripuchchāvādena by recitation, questioning & advice); II.219 (η dadāti to hold a recitation + paripuchchā); A I.114 (+ paripuchchā); V.50 sq. (pañho, u. veyyākaraññā); Nd2 3852 (+ paripuchchā); J I.116; Miln 257 (+ paripuchchā). ek'uddesa a single repetition Vin III.47; A III.67, 180; Miln 10, 18.

Uddhanika (adj.) [uđđhe + ana + ika] spouting, ejecting M II.39 (manika; perhaps better to be read with v. l. as uḍḍanika = uḍḍanika fit for drawing up water).

Uddekā [Sk. udreka, ud + ric] vomit, spouting out, eruption Vism 261 (where id. p. at KhA 61 reads uggāra); η dadāti to vomit Vin I.277.

Uddhaka (adj.) [possibly a combn. of ad+dhā & uddha; or should we read ad+dhā or vud+dhā?] in phrase uddhehi vatthehi in rich, lofty clothes J I.154 (of a devatā; passage may be corrupt).

Uddhaka (adj.) [fr. ud + dih, see deha] "bubbling up", only adv. η in cpd. phenη (paccamāna) boiling) under production of scum (foam) M III.167; A I.141; J III.46; Miln 357.


Uddhi (adj.) [possibly a combn. of ad+dhā & uddha; or should we read ad+dhā or vud+dhā?] in phrase uddhehi vatthehi in rich, lofty clothes J I.154 (of a devatā; passage may be corrupt).

ete. see udri°.
"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 uddalomi (q. v.). --virecana action of an emetic (lit. throwing up) (opp. adho--virecana of a purgative) D I.12 (= uddhaṇ dosānaṁ nihaṁraṇaṁ DA I.98); DhA III.126; SnA 86. --suddha clean on top Vin II.152. -- (2) uddhaṇa in: --āghātanika an after--deather, a teacher who maintains that the soul exists after death D I.31, ep. DA I.119. --pāda feet up (& head down) Vv 5225 (v. l. uddhaṇa). --bhāgiya belonging to the upper part (opp. oram); see saṁyojana. --virecana v. l. BB. at SnA 86 for uddhaṇa. --sara(ṇ) (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. ārdhaṁraṇa Mahāvīrya § 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 I.III.12; Pug 17; Nett 190; DhA III.289; lit. up--stream at J III.371.

Uddhaṇsati [ud + ḍhaṇsati, in lit. meaning of dhvāṇa, see ḍhaṇsati] to fly out or up (of dust) Vv 784 na tattho uddhaṇsati rajo; expld. by uggacchati VVa 304. -- pp. uddhasta (q. v.).

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"). --sara(ṇ) (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. ārdhaṁraṇa Mahāvīrya § 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 I.III.12; Pug 17; Nett 190; DhA III.289; lit. up--stream at J III.371.

Uddhagga (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 (nt.) [substantivised ger. of ud--dharati; as to its relation to uddhaṇa] over--balancing, agitation, excitement, distraction, flurry (see on meaning Dialogues I.82; Dhs trsln. 119; Cpdd. 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 uṇṇata); 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, 1426, 1482; Vbh 168, 369, 372, 377; Vism 137, 469 (= uddhaṇa--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 saṁyojana'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 (adj.) [uddhaṇ + ja] upright, honest M I.386 (v. l. for pannadhaja).

Uddhacca (nt.) [substantivised ger. of ud--dharati; see also uddhāta, uddhāta] & uddhāta. The BSk. auddhataya 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; Cpdd. 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 uṇṇata); 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, 1426, 1482; Vbh 168, 369, 372, 377; Vism 137, 469 (= uddhāta--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 saṁyojana'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.

Uddhāta (adj.) [uddhaṇ + ja] upright, honest M I.386 (v. l. for pannadhaja).

Uddhata [pp. of uddharati; see also uddhāta, uddhita & uddhacca] -- 1. pulled out J II.26. -- 2. pulled out, destroyed, extirpated, in phrase dāṭha with its fangs removed (of a snake) J I.505; II.259; VI.6. -- 3. cut off or out Miln 231 (uddhat--uddhāte ālohe 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 (paṣaṇa). Cp. uddhāta--bija castrated J II.237.

Uddhata [pp. of uddharati; as to its relation to uddhāta see remarks under uddhacca]. -- 1. lifted up, risen, high (of the sun, only in this special phrase u. aruṇa) Vin II.236; Ud 27 (vv. l. uggata & uddhāta). -- 2. unbalanced, disturbed, agitated, shaken S I.61 (+ unnaṇa "muddled in mind & puffed up" trsln.), 204 (id.) V.112 (liṇṇaṁ cittaṁ uddhataṁ c.); 114 = Vism 133, 269; A II.23; III.391; V.93 sq., 142, 163; It 72; Th 2, 77 (so read with v. l., T. has uddhāta); ThA 80 expls. as nāṇo arāmaṁvañeva viññhaṁca cittaṁ asamāhita; Nd2 433 (+ avūpasanta--citta); Pug 35 (= uddhaccena samannāgata Pug A 217). --anā well balanced, not shaken, calm, subdued M I.470; A II.211; V.93 sq., 104; Sn 850 (= uddhaccavirahita SnA 549); Dh 363 (= nibbutacitto DhA IV.93); J V.203; Vv 648. -- See also ubbhata.

Uddhāna (nt.) [*ud--dhvana, fr. ud + dhvan instead of dhmā, for uddhāmanā (*uddhmāna Sk.), see dhamati] an oven J I.33, 68, 71, 346; II.133, 277; III.178, 425; V.385, 471; II.218 (kammārā)); 574; Sn p. 105; Miln 118, 259; Vism 171, 254; DhA I.52, 224; II.3; III.219 (panti); IV.176.

Udhharaṇa (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 + dharte of dhṛ] -- 1. (in this meaning confused with ubbhari from bṛ, cp. interchange of ddh & bbh in uddha: ubbha, possibly also with bṛh: see abbahati2). (a) to raise, rise, lift up; hence: to raise too much, overbalance, shake etc.; see pp. uddhata (*udbhṛṛta) & cp. uddhaṭa & uddharana. -- (b) to take up, lift, to remove, take away D I.135 (baliṇṛ uddhāreya raise a tax); M I.306 (hiyaṇ); J I.193 (aor. poet. udddhari = uddharitvā kaddhitvā pavaṭṭesi C.);

VvA 157. -- Caus. uddharapticī Vin II.180, 181; J VI.95. -- 2. to pull out, draw out (syn. with abbahati, q. v. for comparison) D I. 77 (ahiṅkaraṇaḥ uddhareyya, further on ahi k. ubbhato) Pva 115 (= abhabhati); imper. uddharatha J II.95 (for abha); Dh 327 (attāṅca uddhareyya, Th 1, 756; germ. uddharitva D I.234; Nd1 419; SnA 567; DhA IV.26; Pva 139, & (poet.) uddhatvā J IV.406 (cakkhūṇi, so read for T. laddhatva C.). -- pp. uddhaṭa & ubbhata.

Uddharin in an° in an° Sn 952 see under niṭṭhurin.

Uddhasetā see uddhasta.

Uddhastha [pp. of uddhaṇṣeti, see dhaṇṣati & cp. anuddhaṇṣeti] attacked, perhaps "spoilt" (smothered!) in combn. with pariyonaddha (covered) at A I.202 (T. uddhaseta, expld. by upari dhaṇṣita C.); II.211 (vv. ll. uddhasotā for °etā & uddhaṇa).

Registered with an° as anuddhasta in Index vol. to A, should however be read as anuddhasta (q. v.). Cp. also viddhasta.

Uddhālaka at VI.530 is to be read uddālaka.

Uddhita [a by--form of uddhaṭa] pulled out, destroyed, extirpated, removed J VI.237 ("pphala = uddhaṭa--bijā C.").

Uddhunāti [ud + dhunāti] to shake VvA 279.

Uddhumāta (adj.) [pp. of uddhumāyati] swollen, bloated, risen (of flour) A I.140; Sn 200 (of a corpse); SnA 100 sq., 171; DA I.114. Cp. next.

Uddhumātaka (adj.) [prec. + ka] swollen, bloated, puffed up M I.88 (of a corpse; + vinilaka); Vism 178, 193 (id.); J I.164 (udaraṇṇaḥ 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 [ud + dhmā, see dhamati & remarks on uddhaṭa] to be blown up, to swell up, rise; aer. "āyi J III.26; VvA 76; germ. "ājitvā J II.18; DhA I.126. -- pp. uddhumāta & "āyīta (q. v.).

Uddhumāyana (nt.) [fr. uddhumāyati] puffing, blowing or swelling up J IV.37.

Uddhumāyika (adj.) [cp. uddhumāyita] like blowing or swelling up, of blown--up appearance M I.142 sq.

Uddhumāyita [pp. of uddhumāyati] swollen, bloated, puffed up VvA 218.

(←) [perhaps a bastard form of uddaya = udaya yielding etc. The BSk. usually renders P. dd by dr. If so, then equal to adaya & uddaya] coming forth, result, consequence. Usually in foll. two phrases: dukkhā (yielding pain) & sukhā (giving pleasure); e. g. as dukkhā at M I 415; J IV.398; V.119 (v. l. ̅indriya); Pv I.1110 (so read for T. ̅andriya, cp. undriyati as v. l. for udāyati); Ps II.79 (kamman); as sukhā at J V.389 (v. l. ̅indriya); DhA II.47 (̅uddaya). Both dukkhā & sukhā at Ps I.80. Besides these in foll. combs.: kaṭuk causing bitterness J V.241; sa with (good or evil) consequences S II.29; M I.271.

[cp. Sk. ud diryate, Pass of ud + dṛ, dṛṇāti, 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 uddiyati); II 174 (id); IV.254 (i); D I.96 (̅iyissati = bhijjhissati DA I 96, so read for udāyati); S I 113, 119.

Udriyana & Uddiyana (nt.) [fr. uddiyati] breaking or splitting open, bursting J I.72; DhA II.7 (̅sadda), 100 (paṭhavi--uddiyana--sadda; vv. ll. uddri, udri).

Undura [etym ?] a rat Vin I.209; II.148, 152; III.151; J I.120; Miln 23, 363. Spelt undūra at Vism 62.

Unna [pp. of ud, unatti & undati, see udaka] in phrase pīti--vegenunna "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 [etym.?] a species of perfume J VI 537 (gloss kuṭantaja).

Unnangala (adj.) [ud + nangala, on meaning of ud in this case see ud] in phrase ̅ṣa karoti, according to Morris, J P T S 1887, 120 "to make an up--ploughing, to turn up etc.", but 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 [pp. of unnamati. Besides this form we find uṇṇata 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 unnaḷa.

Unnati (f) [fr. unnamati; cp. uṇṇati] rising, lifting up, elevation Miln 387 (̅avanati).

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 [fr ud + nam; cp. also uṇṇama in fig. meaning] rising ground, elevation, plateau Kh VII.7 = Pv I.57 (= thala unnata--padesa PvA 29); Miln 349; DA I.154.

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.).

Unnala & Unnaḷa (adj.) [Bdhgh. has ud + nala; but it is either a dissimilated form for *ullala (n > l change freq., cp. P. nangala > lāṅgala; nalāṭa > lalaṭa) from ud + lal to sport, thus meaning "sporting, sporty, wild" etc.; or (still more likely)
with Kern, Toev. s. v. a dial. form of unnata P. uṇṭata, although the P. Commentators never thought of that. Cp. with this the BSk. unnata in same stock phrase uddhata unnata capala M Vastu I.305, and the Marathic Prk. mula = Sk. mṛta, Pischel, Gr. § 244. To these may be added P. celakedu > cetakedu J VI.538 showing off, insolent, arrogant, proud, haughty, in phrase uddhata unnata capala M I.32; S I.61 = 204 (ttsld. as "muddled in mind, puffed up, vain", expld. as uggata-nała uddhata--tuccha--māṇa K. S. 318); A I.70, 266; II.26; III 199, 355, 391; It 113 (+ asamāhita); Dh 292 (+ pamatta; expld. as "māna--nāla ukhhipitvā cāraṇeṇa unnalā" DhA III.452); Th I, 634; Pug 35 (= uggatanało tuccha--mānaṇa ukhhipitvā ti attho PugA 217).

Unnahanā (f.) [ud + nah, see nayhati] flattering, tying or pushing oneself on to somebody, begging Vism 27.


Unnādin (adj.) [fr. ud + nad] shouting out; resounding, noisy, loud, tumultuous Vin III.336; D I.95, 143, 178; J II.216.

Unnādeti [Caus. of unnadati] to make resound J I.408 (paṭhavīṇī), II.34.

Unnāmin (adj) [ud + nam in Caus. form] raising or rising; in combn. with ninnāmin raised & bent, high & low A IV.237 (of cultivated land).

Unnāmeti (unn?) [Caus. of unnamati] to raise DhsA 5; written uṇṇameti (with a for ā before mutes & liquids) at Sn 206 (inf. uṇṇametave).

Upa -- [Vedic upa; Av. upa on, up; Gr. ὤπο/ under, ὤπε/ r over; Lat. sub fr. *(e)ks--upo; Goth. uf under & on; Ohg. ūf = Ags. up = E. up; Oir. fo under. See also upari] prefix denoting nearness or close touch (cp. similarly ā), 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. devuṭṭhāna, lokūpaga, puṇṇāpattambhita. -- Meanings: (1) (Rest): on upon, up --: "kiṇa covered over; "jivati 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; "kkhata administered; "gacchati go to, ap--proach (cp. upātigacchati); "disati ad--vise; "dhāvati run up to; "nadati to sound out; "nīkkhamati come out up to; "nīsevita gone on to or after; "neti bring on to; etc. -- (3) (Nearness): close by, close to, near, "ad--"; e. g. "kaṇṭaka close to the ear; "cāra ap--lication; "ṭṭhāna at--tending; "ṭṭhita ap--proached; "ṭṭhāti stand by, look after; "dduta urged; "nāmeti place close to; "nibandhati tie close to; "nissādi 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. subabsurus; Gr. u póleukos whitish; Oir. f o--dord; Cymr. go--durdd murmur): nearly, about, somewhat, a little, secondary, by --, miniature, made after the style of, e. g. "adāha about half; "kacchaka like a little hollow; "kaṇḍaṅkin (= "pañḍukīn? whitish); "deva a minor god; "nībra somewhat similar to; "nīla bluish; upapurohitṛa minor priest; uparajja viceroyalty; upalohitaka, uparopa; "vana a little forest. etc. Note. The nearest semantie affinity of upa is ā".

Upaka (--) [for "upağa] found only in combn. kulūpaka where second k stands for g. through assimilation with first k. Only with ref. to a bhikkha = 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 (bhikkhuni) Vin II.268; IV.66. -- Sporadic in gayhūpaka (for "upağa) at J IV.219.

Upakaccha (--) [upa + kacchā] 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. upakacchantare katvā taking (it) between the legs J I.63, 425, khipitvā throwing (it) into the armpits J V.211 & ṭhapētā id. J V.46.

Upakacchaka [upa + kacchā + ka, cp. Sk. upakakṣa in diff. meaning (1) [= upa + kacchā1 + 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 muliibre); Miln 293; J V.437 (= kaccha2).

Upakaṭṭha (adj.) [pp. of upa + karś to draw up or near to] approaching, near J IV.213 (yāva upakaṭṭha--majjhintikā till nearly noon). Usually in foll. two phrases: upakaṭṭhe kāle when the time was near, i. e. at the approach of meal time Vin IV.175; VvA 6, 294; and upakaṭṭhāya vassūpanāyikāya as Lent was approaching Vin I.253; PVa 42; VvA 44. Cp. vūpakaṭṭha. -- loc. upakaṭṭhe as adv. or prep. "near, in the neighbourhood of" Nd2 639 (= santike); Dāvs V.41 (so read for upakaṭṭhe).

Upakadhati [upa + kadhati, cp. upakāṭṭha] to drag or pull on to (w. dat.), or down to D I.180 (+ apakadhati); II.127 (id.); M I.365; S I.49; II.99; Dh 311 (nirayāya = niraye nibbatapeti DhA III.484).

Upakāṭṭha at Dāvs V.41 is to be corrected to upakaṭṭha.

Upakandañkin (Pv II.113) see under uppañdukin.

Upakança (°--) [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 (adj.) [upa + kaṇṇa + ka] by the ear, being at or on the ear of somebody, only in loc. as adv. upakaṇṇake 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 [upa + kappati] intrs.) to be beneficial to (w. dat.), to serve, to accrue S I.85; PV I.44 (= nippajjati PVa 19); I.57 (petānañ); I.104 (= viniyujjati PVa 49); J V.350; PVa 8, 29 (petānañ), 27 (id.), 241; Sdhp 501, 504.

Upakappana (nt.) [fr. upakappati] profit PVa 29 (dān°), 49 (an°).

Upakappanaka (adj.) [fr. upakappana] profitable J I.398; DhA II.133.

Upakaraṇa (nt.) [fr. upa + kṛ help, service, support; means of existence, livelihood D II.340; A II.86; 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; tunnavayā 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. upakkhāta); nahān° bathing requisites VVa 248; vitt° luxuries A V.264 sq., 283, 290 sq.; PVa 71.

Upakaroti [upa + karoti] to do a service, serve, help, support Th 2, 89 (aor. upakāsiṇ = anuṣṭhāṇīnt sappanepi ThA 88). -- pp. upakhaṭṭa (q. v.).

Upakāra [fr. upa + kṛ, cp. upakaraṇa] 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. upakāra 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 (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

Upakṣa [pp. of upakirati] strewn over with (--°), covered Vv 351 (rucak°, so read for rājak°; expld by okiṇṇa VvA 160).

Upakiriya (f.) [fr. upa + kr] implement, ornament J V.408.

Upakūjati [upa + kūjati] to sing to (of birds) J IV.296 (kājantaṅ u. = replies w. song to the singing). -- pp. upakūjita (q.v.).

Upakūjita (--°) [pp. of upakūjati] resounding, filled with the hum or song of (birds) J IV.359; PvA 154.

Upakūla [upa + kūla] embankment, a river's bank, riverside J VI.26 (rūkka-upakūlaje the trees sprung up at its bank).

Upakūlīta [derivation uncertain] used of the nose in old age Th 2, 258 (jārāya paṭisedhikā viya says the commentary. Morris J.P.T.S. 1884, 74 trsls. obstructed; Mrs. Rh. D. in "Sisters" takes it for upakūlīta 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 upakūlīta.

Upakūlīta [pp. of kūd, a variant of kuth, kvathati] singed, boiled, roasted J I.405 ("half-roasted" = ādīhajjhāmakā C.). See also upakūṣita.

Upakūṣita at J I.134 is perhaps faulty for "kūlīta, which is suggested by C. expln. "kūkkuḷa jhāmo" and also by v. l. ‘kūṭhīta (for kuṭṭhīta boiled, sweltering, hot). The variant (gloss) "kūṭhīta may have the same origin, viz. "kūṭhīta, was however interpreted (v. l. BB.) by "kūpīta (meaning "shaken, disturbed by fire").

Upak see upapaka.

Upakkanta [pp. of upakkamatī] 1. attacked by (--°) Miln 112. -- 2. attacking, intriguing or plotting against (loc.) DA I.140.

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.

Upakkamatī [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.


Upakkitaka [fr. upa + krī to buy] a buyer, hawker, dealer combd. with bhataka DhA I.119 = Ud 23 (C. expls. by "yo kahāpanādihi kiñci kiñcā so upakkitako ti vucaati"); Ps II.196 (? T. upakkhittaka).

Upakkiliṁtha [pp. of upa + klid or klīś, cp. kilesa & next] soiled, stained, depraved, impure S I.179; A I.207 (eitta); Vism 13.

Upakkilesa [fr. upa + kliś] anything that spoils or obstructs, a minor stain, impurity, defeiment, depravity, Vin II.295 (cp. SnA 487 & VvA 134 & see abhba); M I.36, 91; D III.42 sq., 49 sq., 201; S V.92 sq. (pañca cittassa upakkilesā), 108, 115; A I.10 (āgantuka), 207 (cittassa), 253 (olārika etc.); II.53 (candima--suriyānañ samāña–brāhmañānañ), 67; III.16 (jātarūpassa, 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.
Upakkuṭṭha [pp. of upakkosati] blamed, reproached, censured, faulty D I.113 (an°); Sn p. 115 (id.); J III.523; DA I.211.

Upakkosa [upa + kruś] censure, reproach J VI.489.

Upakkosati [upa + kosati] to scold, reprove, blame D I.113 (an°); Sn p. 115 (id.); J III.523; IV.81, 317, 409.

Upakṣaṭṭha & 珺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 [upa + khalati] to stumble, trip D I.127 (= sajjita DA I.294); Pv II.84 (= sajjita PvA 107); J VI.139; Miln 156.

Upakhaṭṭha & 珺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.

Upakkhalana (nt.) [fr. prec.] stumbling, tripping Vism 500.

Upakhandha [upa + khandha] lit. upper (side of the) trunk, back, shoulder J IV.210 (= khandha C.).

Upaga (always as 珺ûpaga) (adj.) [upa + ga] -- 1. going to, getting to, reaching, in phrases kāy°, S II.24; ākāśoānañcō āyatane° etc. Ps I.84; kāy° S II.24; brahmaloκ P II.1319; vāthakkam° D I.82. -- 2. coming into, experiencing, having, as vikappane° 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. gayhvūpaka); Miln 305; Dha I.129; PvA 4.

Upagacchati [upa + gacchati] -- 1. to come to, go to, approach, flow to (of water) D II.12; PvA 12 (vasanaṭṭhānañ); 29, 32 (vāsañ); 12. ger. gantv° PvA 70 (attano santikañ), & ṣamgam° S II.17, 20. -- 2. to undergo, go (in) to, to begin, undertake Sn 152 (diṭṭhi anupagamā); J I.106 (vassan°); P II.1319; jīvā (id.); J I.200; niddañ upagacchati to drop off into sleep PvA 43 (aor. upagacchī, MSS. ṣānā); 105, 128. -- pp. upagata (q. v.).

Upaganhanā (f.) [abstr. of upa + grh] taking up, keeping up. meditating Miln 37.

Upahanhāti [upa + ganhāti] to take up (for meditation) Miln 38.

Upagata [pp. of upagacchati] -- 1. gone to, come to, approach, flow to (of water) D II.12; PvA 12 (vasanaṭṭhānañ), 29, 32 (vāsañ); 12. ger. ṣamgam° S II.17, 20. -- 2. undergoing, coming or come under, overpowered, suffering Nd2 under asita (= ajjhupagata in same conn. at A V.187); P I.1110 (khuppipās°); P II.60 (a bhibhūta).

Upagamanaka (adj.) [fr. upagamana] going to, one who goes to (with acc.) PvA 168 (= ṣupaga).

Upagalita [pp. of upagalati] flowing out, spat or slobbered out J V.471 (v. l. pagghāri).

Upagāmin (adj.) [fr. upa + gam, cp. ṣupaga] going to, undergoing, experiencing A II.6 (jāti jār°).

Upagūhati [upa + gūhati] to embrace J I.346, 349; II.424; III.437; V.157, 328, 384. -- ger. upaguyha J VI.300.


Upaghāya [upa + ghrā, see ghāyati1] to smell at, in sense of "to kiss" J V.328 (also inf. upagāhatuñ).
Upaghaṭṭita [pp. of upaghaṭṭeti] knocked or knocking against J I.26 (V.179).

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.


Uppacaya [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 = kummasoppacayo, see under kāya); Dhs 582, 642 (rūpassa u. = āyatanaṇaṃ ācayo), 864; Vbh 147, 151 sq.; Kvū 520; Nett 113; Vism 449; DA I.220; PvA 198 (but v. l. paccayassa preferable).

Upacarati [upa + carati] to deal with, handle, use J VI. 180. -- pp. upacaraṇṇa & upacarita (q. v.).

Upacarita [pp. of upacarati] practised, served, enacted, performed Miln 359, 360.

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. kāraṇ°). -- 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.17; J VI.180; Miln 154. -- 6. civility, polite behaviour J II.56; VI.102. -- 7. On upacara 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 (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 dīhikā, vv. ll. upadehihā & upadīkā)). It may however be a direct der. from upa + ci, thus meaning "making heaps, a builder" at Th 2, 5 (= mā atikkami ThA 12); Sn 333 (mā upaccagā = mā atikkami SnA 339) = Th 2, 5 (= mā atikkami ThA 12); Sn 636, 641, 827 (= accaggā atikkanta Nd1 167); Dh 315, 412, 417 (= atikkanta DhA IV.225); Bu II.43. -- pl. upaccaguṇa S I.35; A III.311.
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 (kulavaŋso upacchijji aor. pass.); Vism 164, 676 (bhavangaŋ).

Upacchubhati [upa + chubhati from kṣub or chub, see chuddha, khobha, nicchubhati, nicchodeti] to throw at M I.364 (vv. °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 (kulavaŋ°); DhA I.152 (āhār °ŋ 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°);

Upajānāti [upa + jānāti] to learn, acquire or have knowledge of (w. gen. or instr.), to know Vin I.272 (sanyamassa); II.181 (gharāvāsoatthena); A I.50 (dvinnaŋ dhammānaŋ upaɲnāsin). -- fut. upaɲnissati (& upaɲnassati Sn 716) Sn 701, 716 (= upaɲnayissati kathayissati SnA 498); J V.215. -- pp. upaɲnāta (q. v.).

Upajīvati [upa + jīvati] to live on (w. acc.), to depend on, to live by somebody, to be supported by (acc.) D I.228; S I.217; Sn 612 sq.; Th 1, 943; J III.309, 338; IV.271 (= anujīvati); Pv II.950 (Ankuraŋ u. ti taɲ 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 (para--datt°), J I.227 (vohár°); IV.380; Pug 51; Miln 160 (Satth°); VvA 141 (sipp°). f. upajīvini in rūp° (itthi) a woman earning her living by her beauty (i. e. a courtesan) Miln 122; PvA 46; cp. kiliṭṭha--kamm° gañikā PvA 195.

Upajūta (nt.) [upa + jūta] stake at game J VI.192.

Upajīha see next.

Upajīhāya [Vedic upāḍhyāya, 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 250; the ācariya being only the deputy or substitute of the upajīhāya. Vin I.45, 53, 62, 120; IV. 130; S I.185; A II.66, 78; III.69; SnA 346; DhA I.93; PvA 55, 60, 230. -- A short form of upajīhāya is upajīha, found in the Vīnaya, e. g. at Vin I.94; III.35; with f. upajīhā Vin IV.326.

Upaɲnāta [pp. of upajīnāti] found out, learnt, known Vin I.40; J V.325, 368; A I.61.

Upaṭṭita [upa + atṭita, from ard, see atṭita] pained, terrified; overcome, overwhelmed J VI.82 (visavegena).

Upaṭṭhapeti & “ṭṭhapeti [Caus. II. of upaṭṭhatati] 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 (paññaŋ paribhojanīyaŋ), 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 (gilanaŋ upaṭṭhatuŋ vā
Upaṭṭhapetuṇḍ vā) -- 4. to keep (a servant) for hire Vin II.267.  
<-> 5. to ordain Vin I.62, 83.

Upaṭṭhāhati & āṭṭhati [upa + sthā, cp. upatiṭṭhati] I (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. āṭṭhahassu); J I.67 (ppr. āṭṭhamāna); IV.131; V.396; D pvs II.16; PvA 19, 20. -- aor. upaṭṭhāhi PvA 14, 42, 82. -- inf. upaṭṭhāṭuṇḍ Ā V.72; PvA 20. -- ger. upaṭṭhāṭvā PvA 76. -- grd. upaṭṭhātabba Vin I.302; PvA 20. -- pp. upaṭṭhita (q. v.). -- 2. (intrs.) to stand out or forth, to appear, to arise, occur, to be present M I.104 sq.; A IV.32; J IV.203 (mante anupaṭṭhāhante since the spell did not occur to him); V.207; Miln 64; Thā 258.  
<-> aor. upaṭṭhāsī J I.61; IV.3; PvA 42. -- Caus. I. upaṭṭhetti; Caus. II. upaṭṭhāpeti & āṭṭhāpeti (q. v.). -- Pass. upaṭṭhāyati J IV.131 (ppr. āṭṭhiyamāna), & upaṭṭhāhiyati A III.94 (ppr. āṭṭhiyamāna).

Upaṭṭhāka [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 I, 1041 f.; Thā 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 II.93; VvA 149; PvA 211. -- agg. main follower, chief attendant D II.6; gilān an attendant in sickness, nurse Vin I.303; A I.26; sanghā one who looks after the community of Bhikkhus Vin I.216; A I.26; III.39. -- dūpaṭṭhāka & supaṭṭhāka a bad (& good) attendant Vin I.302.  
--kula a family entertaining (or ministering to) a thera or a bhikkhu, a family devoted to the service of (gen.) Vin I.83 (Sāriputtassa), 213; III.62, 66, 67; IV.283, 286; VvA 120.

Upaṭṭhāna (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 (paccekabuddhassa), 176; VvA 75 (thera); Sdhp 560. -- 2. worship, (divine) service D III.188 sq. (ṭāgacchati); PvA 122. Buddhā 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–sālā 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 A I.37, 38; III.413.


Upaṭṭhita [pp. of upaṭṭhāhati or upatiṭṭhāti, cp. BSk. upashtita Divy 281, 342] -- 1. furnished provided, served, got ready, honoured with Sn 295 (āsmini yaññamāna); 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 (bhattachāle 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 (= tañha C.); Pv II.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 [Caus. of upaṭṭhāhati] to make serve or attend; sakkaccaṇ u. (with acc.) to bestow respect (upon) Vin IV.275. fut. essati Vin IV.291. to place, fix (parimukhaṣati u. upaṭṭhapetvā) Vibh. 244.

Upādāyati [upa + dāhati] to be burnt up Miln 277.

Upaddha (adj.–nt.) [upa + addha, used abs. whereas addha 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 [upa + tappati1)] to be vexed or tormented J V.90; DhsA 42.

Upatāpa [fr. upa + tap] vexation, trouble Vism 166.
Upatāpāna (nt.) [upa + tāpana] vexation, tormenting, torture J IV.13; ThA 243.

Upatāpika (adj.) [fr. upatāpa] causing pain, molesting J II.224.

Upatāpeti [upa + tāpeti] to cause pain, to vex, torment, harass J II.178, 224; IV.11; DhsA 42 (vibādhati +).

Upatiṭṭhati [upa + sthā, cp. upatīṭhahati, ṭhāthī etc.] lit. "to stand by", to look after, to worship Pv III.118; J II.73 (ādiccaṁ = namassamāno tiṭṭhati C.); Miln 231 (ger. "tiṭṭhatvā"); J V.173 ("tiṭṭhate"). pp. upatīṭhita (q. v.).


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; Kvu 251 (cakkhu dhammā "when it is the medium of an idea"); Nett 117; Miln 110 (kāruṇā-balā).


Upatthambhaka (adj. nt.) [fr. upatthambha) holding up, supporting, sustaining DhsA 153.

Upatthambhana (nt.) = upatthambha Miln 36; J I.447; DA I.124; ThA 258; Vism 279.

Upatthambhita [pp. of upatthambheti] propped up, supported, sustained J I.107; Miln 36; DA I 234; PvA 117 (puṇṇa-phaḷā), 148 (utu-ahārehi u.).

Upatthambheti [upa + thambheti, Caus. of thambhati] to make firm, shore up, support, prop up J I.127 [ppr. ōyamāna), 447; DA I.113; DhA III.73 ("ayamāna ppr."). <-> pp. upatthambhita.

Upathara [fr. upa + stṛ] a (floor) covering, carpet, rug D I.103 (rathā); J II.126 (pabbatā); II.534.

Upatheyya [for upadheyya, see Trenchner, Notes 6216] a cushion J VI.490, 513.

Upadaṅgasitar [n. ag. fr. upadaṅgseti] one who shows Pug 49 (where upadhaṅsita is to be corrected to upaṅg), 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 upadaṅgseti. Kern, Toev. s. v. keeps to the reading upaṅg, tries to connect it with Sk. dharṣati & trsls. "one who confirms". The Pug A leaves the word unexplained).

Upadaṅgseti [ = upadasseti with ōsā for ōsā like dhanseti = Sk. dharṣayati, haṅsa = haṛṣa 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 good, and so incite, urge on); Vin IV.309.

Upadasseti (upa + dasseti, Caus. of drś, cp. also upadaṅgseti) to make manifest, to show Miln 276, 316, 347.

Upadahati [upa + dahati] to put down, supply, furnish, put on; give, cause, make Vin IV.149; D II.135 (vippaṭṭisārañ); A I.203 (dukkhaṅ); Miln 109, 139, 164, 286, 383, grd. pass. "dāhātabba to be given or caused Vin II.250 = A III.197 (vippaṭṭisāra). Cp. upadhi.

Upadāyaka (adj.) (--ā) [fr. upa + dā] giving, bestowing Sdhp 319.

Upadiṭṭha [pp. of upadisati] pointed out, put forth, specified Miln 144 (paṇha).
Upadisati [upa + disati] to point out, show, advise, specify J V. 457 (sippa); Miln 21 (dhamma--magga). -- pp. upadiṭṭha (q. v.).

Upadissati [upa + dissati] to be seen (open), to be shown up, to be found out or discovered Sn 140 (pres. upadissare = 泮nti SnA 192).

Upadda [upa + dava2 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 [fr. upa + dru] to annoy, trouble DA I.213. -- pp. upadduta (q. v.).

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 (aṭṭita +); PvA 61. an° unmolested PvA 195; anupaddutatta state of not being molested VvA 95.

Upadhaṅga & Upadhaṅgā at Pug 49 is to be read upad (q. v.).

Upadhāṅgā (adj. nt.) [fr. upa + dhā, cp. upadhati] "putting under", i. e. (1) a pillow, cushion D I.7; S II.267 = Miln 366 (kalṅgar°); S III.145; A I.137, 181; III.50, J IV.201; V.506 (tamb° = ratt° C.); (2) imposing, giving, causing Dh 291 dukkh°).

Upadhāṅgatai [fr. upa + dhā] to suppose, think, reflect DhA I.239 (should be corrected to upadhāṅgēti).

Upadhāraṇā (nt.) [fr. upa + dhṛ] "receptacle", milk--pail D II.192; A IV.393; J VI.503. See kaṅṣ°. Kern, Toev. I. 142 proposes corruption fr. kaṅsūpadahana, which latter however does not occur in Pali.

Upadhāraṇā (f) [cp. upadhāraṇā] calculation VvA 7.

Upadhārita [pp. of upadhāreī] consideration, reflected upon Dh I.28; sūpadhr° Miln 10; dūpadhr° Vin IV.275.

Upadhāreī (Caus. of upa + dhṛ, cp. dhāreī 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 jānātī). -- 2. to look out for (acc.) J III. 65; VI.2.

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 (aparantaq); Th 1, 1209; Miln 209; VvA 256; PvA 154, 168, 173 (for padhāvītā).

Upadhi [fr. upa + dhā, cp. upadhati & 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 (upadhi--nidāna dukkha = vaṭṭa--dikkhaṇṇa 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. = paṅcakkhandhā, 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 upadhayō. upadhi is the root of sorrow ib. 454; S II.108; Sn 728 = 1051 = Th I.152 and the rejection of all upadhīs 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 (sango). Cp.
The upadhis were later systematized into a set of 10, which are given at Nd2 157 as follows: 5 taṇhā upadhis (taṇhā, dīṭṭhi, kilesa, kamma, duccarita), āhār--upadhi, paṭīgha, catasso upādiṁna dhātuyo u. (viz. kāma, dīṭṭhi, sīlabbata, attavāda; see D III.230), cha ajjhattikāni āyatanāni u., cha viññāṇa--kāyā u. Another modified classification see at Brethren p. 398.

(adj.) (--) [fr. upadhī] having a substratum, showing attachment to rebirth, only in cpds. anā free from clinging Vin I.36; Sn 1057, & nirā id. S I.141.

Upadheyya (nt.) [cp. upadhāna] a cushion J VI.490 (for upatheyya, q. v.).

Upanaccati [upa + naccati] to perform a dance D II.268.


Upanadati [upa + nadati] to resound (with song) Pv III.34 (= vikūjati PvA 189).

Upanandha [pp. of upanayhati, see naddha & nandhati] scorned, grumbled at Vin II.118.

Upanandhi [a secondary der. fr. upanandha, pp. of upanayhati] to bear enmity towards, to grumble at (with loc.); aor. upanandhi Vin II.118 (tasmi); IV.83; Mhv 36, 117.

Upanamatī [upa + namati] to be bent on, strive after J III 324 (= upagacchati C.). -- pp. upanata; Caus. upanāmeti (q. v.).

Upanayana (nt.) [fr. upa + ni; cp. naya & nayana] tt. for the minor premiss, subsumption (see Kvū trsl. 11) Miln 154; Nett 63; DhsA 329 (so read with v. l. for "najana").

Upanayhati [upa + nayhati] -- 1. to come into touch with It 68 = J IV.435 (pūtimacchaṇkusaggena, cp. DhA I.45). -- 2. to bear enmity towards (loc.), to grudge, scorn Dh 3, 4. -- pp. upanandha (for "naddha"). -- See also upanandhati.

Upayāhana (nt.) & nayhitattā (nt.) are syn. for upanāha (grudge, ill--will) in exegesis at Pug 18 = 22, whereas id. p. at Vbh 357 reads upanāhanā upanahittattā (with v. l. upanayihāna & upanayihitattā).

Upānāmita [pp. of upanāmeti] brought up to, placed against D II.134.

Upānāmeti [Caus. of upanāmati] 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 kāyaṇ 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. upānāmita (q. v.). [cp. BSk. upanāmayati to hand over Divy 13, 14, 22].

Upānāyika (--) (adj.) [fr. upa + nī] -- 1. referring to, belonging to in cpd. att ref. to oneself Vin III.91; Vism 27. -- 2. beginning, in phrase vass'upānāyikā (f.) the approach of the rainy season, period for entering on Lent (cp. BSk. varṣopānāyikā Divy 18, 489 & see also upakaṭha 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.

Upānāha [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 (pubbakālaṇ kodho aparakālaṇ upanāho Miln 289.

Upānāhin (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. anā not being angry (loc.) D III.47; S II. 207; IV.244; A V.124 sq.; J IV.463.
Upanikkhamati [upa + nikkhamati] to go out, to come out (up to somebody) Th 2, 37; 169; J III 244; Pv I. 101 (aor. "nikkhami; imper. "nikkhamassu").

Upanikkhita [upa + n°] laid down (secretly), placed by or on top S V.457; J VI.390; Miln 80. -- m. a spy J VI.394 ("purisa").

Upanikkhittaka [= prec.] a spy J VI 409 ("manussa), 431 (id.), 450 (id.).

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.).

Upanikkhipana (nt.) [fr. n° nikkhipati] putting down (near somebody), putting in the way, trap Vin III.77.

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).

Upanighaṣati [upa + ni + ghaṣati1] to rub up against, to crush (close) up to DhA I.58.

Upanijjhāna (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. nijjhāna.

Upanijjhāyati [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 [for "nijjhāna] meditation, reflection Miln 127; Vism 418.

Upanijjhāyita [pp. of "nijjhāyati] considered, looked at, thought over or about Sn p. 147 (= diṭṭha, ālokita SNA 508).

Upanidhā (f.) [abstracted from upanidhāya or direct formation fr. upa + ni + dhā?] comparison Nd2 158 (= upamā; should we read upanidhāya?).

Upanidhi (f.) [ger. of upa + nidhati of dhā] comparing in comparison, as prep. w. acc. "compared with" M I.374; III.177 (Himavanta pabbatarājānaṇ); S II.133 (mahāpāṭhaviṇī), 262; V.457 (Sineru--pabbata--rājānaṇ); A III.181 sq.; IV.253 sq. (dibbasukhaṇ); Th 1, 496 (kammaṇ); J II.93; DA I.29, 59, 283.

Upanidhi (f.) [upa + ni + dhā, cp. nidhi] -- 1. deposit, pledge Vin III.51. -- 2. comparison, in phrase upanidhiṇa upeti "does not come into comparison, cannot be compared with" M III.177; S II.263; V.457 (so read for upanidhaṇ); Ud 23.

Upanipajjati [upa + ni + pad] to lie down close to or on top of (acc.) Vism 269; J V.231.

Upanibajjhati see upanibandhati.


Upanibandhati [upa + n°] to tie close to, to bind on to, attach M III.132; Miln 254, 412. -- Pass. upanibajjhati to be
attached to Sn 218. -- pp. 5iberniddha (q. v.).

Upanibandhana (adj. nt.) [upa + n°] (adj.) closely connected with D I.46; DA I.128; (nt.) tie, fetter, leash Miln 253.

Upanibatta [upa + nibatta] come out, produced DA I.247.

Upanibha (adj. [upa + nibha] somewhat like (--°) M I. 58 = A III.324 (sankha--vanña°); J I.207 (= sadisa C.); V.302 (tāla°).

Upanivattati [upa + n°] to return Sn 712; J IV.417; V.126.

Upanisā (f.) [if = Vedic upaniṣad, it would be fr. 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 svopaniṣad] -- 1. cause, means D II. 217, 259; M III.71 (samādhīṇ sa--upanisā); S II.30--32 (S A. = kāraṇa, paccaya); V.25; A I.198; III.20, 200 sq.; 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 aṁā nibbānagāmini paṭipadā). <-> 2. likeness, counterfeit [= Sk. upaniṣad = aupamye Pb. I.4, 79] J VI.470 (= paṭīpaka C.).

Upanisīdati [upa + nisīdati of sad] to sit close to or down by D I.95; A IV.10; J II.347; Pv IV.163 (ger. sājja = sīditvā PvA 242); Vism 269.

Upanisevati [upa + n°] to pursue, follow, go up after, cling to (acc) M I.306. -- pp. upanisevita (q. v.).

Upanisevana (adj.) [fr. upanisevati] going close after, following J V.399 [f. ṭī].

Upanisevita [pp. of upanisevati] gone on to, furnished with, sticking or clinging to, full of J V.302 (kakka°).

Upanisseva [upa + isi] basis, reliance, support, foundation, assurance, certainty; esp. sufficing condition or qualification for Arahantship (see long article in Childers s. v.); no 9 in the 24 paccayas, Tikapatthāṇa, Tikapaṭṭhāna I.1, a term only found in the Paṭṭhāṇa, 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; PbA 38 (sotāpatti--phalassa), 55 (sampatti); Sdhp 265, 320.

Upanissayati [upa + isi] to depend or rely on (acc.) Miln 240 (attāna). -- ger. nissaya (q. v.); -- pp. nissita (q. v.).

Upanissāya (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 (taṇ), 901 (tāpa°), 978, PbA 9 (Rājagaha°), 67 (id.); VvA 63 (Rājagaha--seṭṭhiṃ "with"). Cp. BSk. upaniśritya also a ger. formation, in same meaning, e. g. at Divy 54, 207, 505.

Upanissita [upa + isi] dependent or relying on Sn 877; Nd1 283, Miln 245.

Upanīta [pp. of upaneti] 1. brought up to or into (mostly °--°) Th 2, 498; Sn 677 (miraye), 774 (dakkha°), 898 (bhava°); J III.45 (thūna°); IV.271 (dakkha°); Nd1 38; Dh 237 ("yaya = atikkantavyayo DhA III.337, advanced in age); Pb IV.110 (dakkha° made to suffer). an° Sn 846. -- 2. offered, presented J I.88; PbA 274, 286. <-> 3. brought to conclusion, brought to an end (of life) J V.375 (= maraṇa--sanṭikaṇ u. C.). -- 4. bringing up (for trial), charging M I.251 (vacanapatha, cp. upaniśa).

[ger. of upaneti] "bringing up" (for trial), charging, accusing D I.107 (vadati, cp. DA I. 276); A I.172 (vācā); cp. upaṇīta 3.

Upanīla (adj.) [upa + nila] somewhat dark--blue J V.168.

Upaneti [upa + neti] to bring up to, conduce, adduce; to present, give J I.200; Miln 396; DA I.276; PbA 39, 43, 49, 53,
74. -- Pass. upaṇīyati (niyyati) -- 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. upaṇīta (q. v.). -- ger. upaṇīya (q. v.).

Upanti (adv.) [upa + anti] near, before, in presence of J IV.337.

Upantika (adj.) [upa + anti] nt. acc. near J IV.337; V.58 (with gen.); VI.418 (so read for "ā"); loc. e near or quite near Pū II.915 (= samāpe gehassa PvA 120).

Upapacciyati see uppaccati.

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 (sugatiṃ; v. l. upp); 43 = Dh 307 (nirayaṃ); Dh 126, 140; Pū I.107 (v.l. BB. udapajjatha = uppajja PvA 50); Pūg 16, 51, 60; Nett 37, 99, cp. Kvu 611 sq. <-> pp. upapannā (q. v.). -- Caus. upapādeti & pp. upapādita (q. v.).

Upapatti [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 Pū 6, 81; devaloka existence in the sensuous universe D III.218; It 94; arūpa in the world of form Vbh 172, 267, 296; rūpa, in the world of form Vbh 171 sq., 263 sq.; 299; niraya in Purgatory Pū 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) VvA 18; also given as uppatti-deva, e. g. at KhA 123. See detail under deva.


Upappanna [pp. of upapajjati] -- 1. (-°) possessed of, having attained, being furnished with Sn 68 (thāma--bala), 212, 322, 1077 (itāna°, cp. Nd 266b and uppanna--nāṇa). <-> 2. reborn, come to existence in (with acc.) S I.35 (Avihaṇa, 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.

Upaparikkhaṇa (nt.) = upaparikkhā VvA 232.

Upaparikkhati [upa + pari + ikṣ; 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; Pū 60 (paṇñāya u. = cañvā), 140 (= vicēyya).

Upaparikkhā (f.) [fr. upaparikkhati, 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; Pūg 25; Nett 8, 42; DA I.171.

Upaparikkhin (adj.) [fr. upapariikkhati] investigating, reflecting, testing S III.61; A IV.221 sq., 296, 328. Cp. BSk. upaparikṣaka Divy 212.

Upapāta = 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°); Pūg 50.

Upapātika (adj.) [fr. upapāta but evidently mixed with uppāda1 and uppāda2, cp. upapajjati, upapatti & BSk. upapāduka
Av. S II.94, 95; Divy 523] = opapātika i. e. rebirth without parents, as a deva DA on D III.107; ThA 207.

Upapādita [pp. of upapādeti, 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. paramattha--pārami); DhA I.84.

Upapisana [upa + pis] grinding, powder, in aṇjanā powdered ointment (for the eyes) Vin I.203; II.112.

Upapurohita [upa + purohita, see upa 5] a minor or assistant priest J IV.304.

Upapila at D I.135 read uppīla (q. v.).

Upapphusati [upa + phusati, of spṛś] to touch; aor. upapphusi J V.417, 420.

Upaplavati [upa + plavati, cp. uppilavati] to swim or float to (acc.), in uncertain reading as aor. upaplaviŋ at Sn 1145 (dipā dīpaŋ upaplaviŋ floated from land to land; vv. ll. at SnA 606 uppalaviŋ & upallaviŋ; all MSS. of Nd2 p. 54 & no. 160 write upallaviŋ). Perhaps we should better read uppalaviŋ (or upallaviŋ) as diaeretic form for *upplaviŋ, aor. of upplavati (or uplavi), q. v. Expld. at Nd2 160 by samupallaviŋ.

Upabbajati [upa + vraj] to go to, resort to, visit Th 1, 1052; J IV.270, 295; V.495 (= upagacchati C.); VI.43.

Upabbūḷha see samā.

Upabrūhaṇa (nt.) [fr. upa + bṛh2, cp. BSk. upabrūḥita 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. *bhottuŋ) -- grd. upabhogga. -- pp. upabhattu (q. v.).


Upabhoga [fr. upa + bhuj cp. upabhuṅjati] 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 upabhuṅjati] to be enjoyed, enjoyable Miln 201.

Upama (adj.) [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 (tarunā a young looking fellow); A IV.11 udakā puggala a man like water); Pv I.11 (khettī like a well cultivated field; = sadisa PvA 7); PvA 2, 8 etc. -- Note. upama metri causa see ū° and cp. opamma & upamā.

Upamā (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 sadisaŋ paṭibhāgo Nd2 158); It 114; Vism 341, 478, 512, 582 sq., 591 sq.; PvA 29, 112 (dhenā); SnA 329, 384; Sdhp 29, 44, 259.
--vacana expression of comparison (usually applied to part. evaŋ) SnA 13, 472; KhA 185, 195, 208, 212; PvA 25.

Upamāna (nt.) [fr. upa + mā] comparison, the 2nd part of the comparison J V.341; VvA 13.

Upamānita [pp. of caus. upa + mā] measured out, likened, like, comparable Th 2, 382 (= sadisa ThA 255).

Upametii [upa + mā] to measure one thing by another, to compare J VI.252; Vism 314 (‘metvā, read ‘netvā?').

Upameyya (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 [fr. upa + i, cp. upāya] approach, undertaking, taking up; clinging to, attachment, only as adj. (‘-) in anā (anūpayā metri causā) not going near, aloof, unattached S I.141, 181; II.284; Sn 786, 787, 897 (cp. SnA 558); and in rūppayā (vv. ll. rūpūpaya & rūpūpaya) "clinging to form" (etc.) S III.53 = Nd1 25 = Nd2 570 (+ rupoārammaṇa).

Upāyaṭati [upa + yācati] to beg, entreat, pray to J VI. 150 (divyaŋ).


Upāyatti [upa + yāti of yā] to go to, to approach S I.76; II.118 (also Caus. ‘yāpeti); Dpvs VI.69; Sdhp 579.

Upāyāna (nt.) [fr. upa + yā, cp. BSk. upāyāna Jtm 3163] nearing, approach, arrival D I.10; DA I.94.

Upāyānaka [fr. upayāna] a crab J VI.530.

Upayuñjati [upa + yuj] to combine, connect with; to use, apply; ppr. med. upayuñjamvāna VvA 245 (preferably be read as “bhunjamāna, with reference to enjoying drink & food).

Upayoga [fr. upa + yuj] connection, combination; employment, application J VI.432 (nagare upayogā netvā for use in the town? v. l. upabhogaŋ). 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; bhummaŋ SnA 140; KhA 116; karaṇaŋ SnA 148; sampadānaŋ J V.214; SnA 317; itthambhūtaŋ SnA 441; nissakkaŋ J V.498.

Uparacita [pp. of upa + rac] formed ThA 211; Sdhp 616.

Uparajja (nt.) [upa + rajja, cp. uparajja] viceroyalty A III. 154 (v. l. opaŋ); J I.511; IV.176; DA I.134.

Uparata [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 (bhayaŋ); Sn 914 (= virata etc. Nd1 337); Miln 96, 307; DhsA 403 (vihiŋ).

Uparati (f.) [fr. upa + ram] ceasing, resting; cessation M I.10; S IV.104; Miln 274.

Uparamati [upa + ram] to cease, desist, to be quiet J III. 489; V.391 (v. l. for upāramati, also in C.); Miln 152.

Upare (f.) [cp. lit. Sk. uparama, to uparamati] cessation Miln 41, 44 (anā).
Uparājā [upa + rāj; see upa 5] a secondary or deputy king, a viceroy J I.504; II.316; DhA I.392.

Upari (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. adhbo below) Vin IV.46 (opp. heṭṭhā); J VI.432; KhA 248 (= uddhaṅ; opp. adhbo); SnA 392 (abtimukho u. gacchati explaining paccuggacchati of Sn 442); PvA 11 (heṭṭhā manussa--saṅṭhānaṅ upari sūkara--s°), 47 (upari chatterā dhāriyamāna), 145 (sabatthā 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 catunnaṁ māsaṁ upari after 4 months PvA 52 (= uddhaṅ catūhi māsεi of Pv I.1012); sattanaṅ vassa--saṅṭaṅ 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. adhbo'). --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. majjhimassa purisassa asīsa-ghatṭā "not knocking against the head of a middle--(sized) man" is not quite clear). --sacca higher truth PvA 66 (so read for upari sacca).

Upariṭṭha (adj) [superl. formation fr. upari in analogy to seṭṭha] highest, topmost, most excellent Th 1, 910. Cp. next.

Upariṭṭhima (adj) [double--superl. formation after analogy of seṭṭha, pacchima & heṭṭhima: heṭṭhā = upariṭṭha & uparima Dhs 1016, 1300, 1401; Pug 16, 17 (saṅyojanāni = uddhaṅbhāgiya--saṅyojanāni Pug A 198).

Uparima (adj) [upari + ma, superl. formation] uppermost, above, overhead D III.189 (disā); Nett 88. Cp. uparīṭṭhima.

Upariya (adv) [fr. upari] above, on top, in compd. heṭṭhā below and above Vism 1.

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 [pp. of uparujjhati] stopped, ceased Miln 151 (°jīvita).

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 [upa + rūḷha, pp. of ruh] grown again, recovered J IV.408 (cakkhu).

Uparocati [upa + ruc] to please (intrs.) J VI.64.

Uparodati [upa + rud] 1. to lament J VI.551 (fut °rucchati) -- 2. to sing in a whining tone J V.304.

Uparodha [fr. upa + rudh] obstacle; breaking up, destruction, end J III.210, 252; Pv IV.15; Miln 245, 313.

Uparodhana (nt) [fr. upa + rudh] breaking up, destruction Sn 732, 761.
Uparodheti [Caus of uparundhati] to cause to break up; to hinder, stop; destroy Vin III.73.

Uparopa [upa + ropa, cp. upa 5] "little plant", sapling Vin II.154. See also next.

Uparopaka = uparopa, sapling J II.345; IV.359.


Upalakkhaṇā (f.) & an (nt.) [upa + lakkhaṇa] discrimination S III.261 (anā); Dhs 16, 20, 292, 1057; Pug 25; VvA 240.

Upalakkheti [upa + lakṣay] to distinguish, discriminate Vism 172.

Upaladdha [pp. of upalabhati] acquired, got, found J VI. 211 ("bāla; v. l. paluddha"); Sdhp 4, 386.

Upaladdhi (f.) [fr. upa + labh] acquisition; knowledge Miln 268; VvA 279.

Upalabhati [upa + labh] to receive, get, obtain to find, make out Miln 124 (kāraṇaj); usually in Pass. upalabbhati to be found or got, to be known; to exist M I.138 (anā); S I.135; IV.384; Sn 858; Pv II.111 (= paccanubhāvyati PvA 146); Kvū 1, 2; Miln 25; PvA 87.

Upalāpana (nt.) [fr. upa + lap] talking over or down, persuasion; diplomacy, humbug D II.76; Miln 115, 117.

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; PVA 36, 46, 276.

Upalālita [pp. of upalāleti] caressed, coaxed Sdhp 301.

Upalāleti [Caus. of upa + la]; cp. BSk. upalādayati 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 [upa + Caus. of las] to sound forth, to (make) sound (a bugle) D II.337 (for upalāseti? q. v.).

Upalikkhati [upa + likh] to scratch, scrape, wound A III. 94 sq. (= vijjhati C.).

Upalittha [pp. of upalimpati] smeared with (anā), stained, tainted Th 2, 467 (cp. ThA 284; T. reads apalittha); Pug 56. Usually neg. anā free from taint, undefiled M I.319, 386; Miln 318; metri causa anūpalittha S I.141; II.284; Sn 211, 392, 468, 790, 845; Dh 353 (cp. DhA IV.7).

Upalippati [Pass. of upalimpati] to be defiled; to stick to, hang on to Sn 547, 812; J III.66 (= alliyati C.); Miln 250, 337.

Upalimpati [upa + lip] to smear, defile D II.18; Vin III. 312; J I.178; IV.435; Miln 154. -- Pass. upalimpati, pp. upalitta (q. v.).


Upalohitaka (adj. [upa + lohita + ka, see upa 5] reddish J III.21 (= rattavāna C.).

Upallaviṇī Sn 1145 see upaplavati.
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.

Upavajjatā (f.) [abstr. fr. upavajja] blameworthiness S IV. 59 (an°).

Upavanṇeti [upa + vaṇṇeti] to describe fully Sdhp 487.

Upavattati [upa + vṛt] to come to pass, to take place J VI.58.

Upavadati [upa + vad] to tell (secretly) against, to tell tales; to insult, blame D I.90; S III.125 (attā sīlato na upav.); A II.121 (id.); V.88; J II.196; PvA 13.

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 [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 uposathañ̄ 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 [fr. upa + vad] insulting, railing; blaming, finding fault Nd1 386; PvA 269; an° (adj.) not grumbling or abusing Dh 185 (anūpa° metri causa).

Upāvādaka (adj.) [fr. upavāda] blaming, finding fault, speaking evil of (gen.), generally in phrase ariyānañ̄ 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 (adj. [fr. upavāda] = upavādaka; in ariy° S I. 225; II.124; V.266; Pv IV.339. an° M I.360.

Upavāyati [upa + vāyati] to blow on or towards somebody M I.424; A IV.46; Th 1, 544; Pv III.66; Miln 97.

Upavāsa [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--samanvāghanān upavāsaṇa upavasati] A V.40 (?) uncertain; vv. II. upāsaka, ovāpavāsaka, yopavāsa); J VI.508; SnA 199 (in expln. of uposatha).

Upavāsita (adj.) (upa + vāsita) perfumed PvA 164 (for gandha--samerita).

Upavāhana (nt.) [upa + vāhana] carrying away, washing away Sn 391 (sanghāṭi--raj--ūpā = pañsu--malādino sanghāṭirajassā dhovānanā SnA 375).

Upavicāra [upa + vicāra; cp. BSk. upavicāra Divy 19, trssl 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.

Upavijānñā (f.) (adj.) [grd. formation of upa + vi + jan, cp. Sk. vijānya] about to bring forth a child, nearing childbirth M I.384; Th 2, 218; Ud 13; Dāvs III.38; ThA 197.

Upavisati [upa + visati] to come near, to approach a person J IV.408; V.377; aor. upāvisi Sn 415, 418 (āsajja upāvisi = samīpaṇ gantvā nisidi SnA 384).
Upavīṇa [upa + viṇā] the neck of a lute S IV. 197; Miln 53.

Upavīta [?] covered (?) at VvA 8 in phrase "vettalatādhī upavīta āsanaŭ" should prob. be read upanīta (vv. ll. uparivīta & upajita); or could it be pp. of upaviyati (woven with)?


Upavhayati [upa + TINGS + hū, cp. avhayati for *āhvayati] to invoke, call upon D II.259; S I.168.

Upasanyasati [upa + saŋ + vas] to live with somebody, to associate with (acc.) J I.152.

Upasankhāra (nt.) [fr. upasaṅkharati] drawing together, bringing up to, comparison Vism 232 sq.; J V.186.

Upasaka [upa + saŋ + hr] -- 1. to collect, bring together, heap up, gather Miln 132. -- 2. to dispose, arrange, concentrate, collect, focus Vin IV.220 (kāyaṃ); M I.436 (citaṅ), 468 (citaṅ tathāvya); S V.213 sq. (id.); DhsA 309 (cakkhuṃ). -- 3. to take hold of, take care of, provide, serve, look after Miln 232.

Upasaṅgāra [fr. upa + saŋ + hr] taking hold of, taking up, possession, in devatā being seized or possessed by a god Miln 298.

Upasaṅghita (adj.) [pp. of upa + saṅ + dhā] accompanied by, furnished or connected with (-") D I.152; M I.37, 119 (chandā); S II.220 (kusala); IV.60 (kāma), 79 (id.); Sn 341 (rāgā), 1132 (gīraṇvaṇṇā = vaṇṇena upetaṃ Nd2); Th 1, 970; J I.6; II.134, 172; V.361.

Upasankati [upa + saṅ + kram, cp. BSk. upasankramati Av. S. I.209] -- 1. to go up to (with acc.), to approach, come near; freq. in stock phrase 'yena (Pokkarasādiṃ parivesatā) tenc upasankati, upasankamitvā paññatte āsane nisidhi', 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 Sn A 140; PvA 6, 12, 19, 20, 88; 'sankamma Sn 166, 418, 460, 980, 986; inf. 'sankamitūṇa PbV 79. -- 2. to attend on (as a physician), to treat Miln 169, 233, 353; DA I.7.

Upasankama (nt.) [fr. upasankamati] going near, approach M II.176; S V.67 = It 107; PvA 232.

Upasankheyya (adj.) [grd of upa + sankharoti] to be prepared, produced or contracted Sn 849 (= 'sankhātabba SnA 549; cp. Nd1 213).

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 (saṅ), 126 (apa); III.121 (ni, pa); DA I.245 (adhi); KhA 101 (sa and an); PvA 88 (atthe nippāto a particle put in metri causa, expln. of handa); DhsA 163, 405.

Upasāṇthapana (f.) [fr. upa + sanṭhapeti] stopping, causing to cease, settling Pug 18 (see also an).
(ariya magga dukkha-gāmina); IV.62, 331; V.65 (avāpasama), 179, 234 (gāmin), 378 sq.; A I.3 (avāpasama), 30, 42; II.14 (vitakkā); 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 [upā + 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 (nt.) = upasama Th 1, 421; Sdhp 335 (dukkhā).

Upasampajjati [upā + 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 (f.) [fr. upa + saŋ + 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. upasampadā '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 (laddhā one who has received ordination), 179 (id.).

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 [Denom. fr. upasampadā] 1. to attain to, obtain, produce DhsA 167 (= nipphādeti). -- 2. to admit to bhikkhuship, to ordain Vin IV.130, 226, 317 (= vutṭha peti); grd. etabba Vin I.64 sq.; IV.48; A V.72.

Upasamphassati [upa + sam + spṛś] to embrace J V.297.

Upasammati [Sk. upasamyati, upā + 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 (nt.) [?] "a robe worn over the left shoulder" (Hardy, Index to ed.) VvA 166 (v. l. upavasavya).

Uпасisaka (adj.). [fr. upa + siŋsa = śaŋs, cp. āsiṣaka] striving after, longing or wishing for Miln 393 (āhā); Morris J P T S. 1884, 75 proposes reading upasinghaka).

Upasinghaka (adj.) [fr. upa + singh] sniffing after, J II.339; III.144; Miln 393 (? see upasinghaka).

Upasinghati [upa + singh] -- 1. to sniff at S I.204 (paduma); 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 [pp. of upasinghati] scented, smelled at (loc.) J VI.543 (sisaŋhi, C. for upagghata).

Upasussati [upa + sussati] to dry up M I.481; Sn 433; J I.71.

Upasecana (nt.) [fr. upa + sic] sprinkling over, i. e. sauce Th 1, 842; J II.422; III.144; IV.371 (maŋśa); VI.24. See also nandi° & maŋśa°.

Upaseniyā (f.) [Sk. upa + either śayanika of śayana, or sayaniya of śī] (a girl) who likes to be always near (her mother), a pet, darling, fondling J VI.64 (=mātaraŋ upagantvā sayanika C.).

upasevita (q. v.).

Upasevānā (f.) [abstr. fr. upasevati] serving, pursuing, following, service, honouring, pursuit S III.53 = Nd1 25 = Nd2 570 (nandō pleasure-seeking); It 68 (bālō & dhīrō); Sn 249 (utuō observance of the seasons); Miln 351.


Upasevin (adj. (→)) [fr. upasevati] pursuing, following, going after A III.136 (vyatattā); Miln 264 (rājō); DhA III.482 (para-dārō).

Upasobhāti [upa + śubh] to appear beautiful, to shine forth Th 1, 1080. -- Caus.śobhiti to make beautiful, embellish, adorn Vv 526; J V.132; PvA 153. -- pp. upasobhita (q. v.).

Upasobhita [pp. of upasobhāti] embellished, beautified, adorned PvA 153, 187; Sdhp 593.

Upassagga see upasagga.

Upassattha [Sk. upasṛṭa, pp. of upa + sṛ] "thrown upon", overcome, visited, afflicted, ruined, oppressed S IV.29; A III.226 (udakā); J I.61; II.239.

Upassaya [fr. upa + śri, cp. assaya & missaya] abode, resting home, dwelling, asylum S I.32, 33; Vv 684; Miln 160. Esp. freq. as bhikkhuniō or bhikkhunō 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.

Upassuti (f.) [fr. upa + śru] listening to, attention S II. 75; IV.91; J V.100; Miln 92.

Upassutika (adj.) [fr. upassutti] one who listens, an eavesdropper J V.81.

Upahāccha (&--) [ger. of upahanti] -- 1. spoiling, impairing, defiling J V.267 (manaṅ) -- 2. reducing, cutting short; only in phrase upahaccha--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.386; Pug 17 (upagantvā kālakiriyaṅ āyukkhayassa āsane ṭhavā ti attho Pug A 199); Nett 190. -- The term is not quite clear; there seems to have existed very early confusion with upapaccā > upapajja > uppajja, as indicated by BSk. upapadya--parinirvāyin, and by remarks of C. on Kvu 268, as quoted at Kvu trsln. 158, 159.

Upahaṅṇati [Pass. of upahanti] to be spoilt or injured Sn 584; J IV.14; Miln 26.

Upahāta [pp. of upahanti] injured, spoilt; destroyed D I.86 (phrase khata + upahata); S I.238 (na sūpahata "not easily put out" trs.l.); II 227; A I.161; Dh 134; J VI. 515; Miln 223, 302; DhA II.33 (anā').

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-patīṭho 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 upahaccparinibbāyin may receive light from upahāta.


Upahanti (& hanati J I.454) [upa + han] to impair, injure; to reduce, cut short; to destroy, only in ger. upahacca; pp. upahata & Pass. upahaṅṇati (q. v.).

Upaharati [upa + hr] to bring, offer, present A II.87; III. 33; Dh I.301, 302; J V.477.

Upahāra [fr. upa + hr] bringing forward, present, offering, gift Vin III.136 (āhārā) A II.87; III.33; V.66 (mettā); J I.47; IV.455; VI.117; DA I.97.

Upahiṣati [upa + hiṣ] to injure, hurt Vin II.203; J IV.156.

Upāgacchati [upa + ā + gam] to come to, arrive at, reach, obtain, usually aor. upāgaṇchi Cp I 1010, pl. upāgaṇchuṇḍ Sn 1126; or upāgami Sn 426, 685, pl. upāgamuṇḍ Sn 302, 1126. Besides in pres. imper. upāgaccha PvA 64 (so read for upagacca). -- pp. upāgata.

Upāgata [pp. of upāgacchati] come to, having reached or attained Sn 1016; PvA 117 (yakkhatāṇ); Sdhp 280.

Upāta [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 [upa + ati + gacchati] to "go out over", to surpass, overcome, only in 3rd sg. pret. upaccaţā Sn 333, 636, 641, 827; Th 1, 181; 2, 4; J I.258; VI.182; & 3rd pl. upaccaguṇḍ S I.35; A III.311; J III.201.

Upātidhāvati [upa + ā + dhāvati] to run on or in to Ud 72.

Upātipanna [pp. of upātipajjati, upa + ā + pad] fallen into, a prey to (with loc.) Sn 495 (= nipanna with gloss adhimutta SnA 415).

Upātivattā [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 I 322 = Nd II 163. Cp. BSk. upāti-vṛttā in same sense at M Vastu III.281.

Upātivattati [upa + ati + vattati] to go beyond, overstep M I.327; Sn 712 (v. l. for upanivattati); Nett 49. <-> pp. upātivatta (q. v.).

Upādā (adv.) [shortened ger. of upādīyati 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. parinibbānaŋ "unsupported emancipation" M I.148; S IV.48; V.29; DhA I.286 etc.; a. vimokkho mental release A V.64 (A A: catuti upādānehi agahetvā cittassā vimokkho; arahattassocaññā nāmañ); Vin V.164; Ps II.45 sq.; a. vimutto D I.17 (= kincī dhammañ anupādiyivī vimutto DA I.109); cp. M III.227 (paritassanā).

Upādāna (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 (aggaikhandho "assa pariyaḥdāna by means of taking up fuel"); V.284 (vātā); J III.342 sa-aupādana (adj.) provided with fuel S IV.399; anupādāna without fuel DhA II.163. <- > 2. (appld.) "drawing upon", grasping, holding on, grip, attachment; adj. (←) finding one's support by or in, clinging to, taking up, nourished by. See on term Dhs trsln. 323 & Cpd. 171. They are classified as 4 upādānāni or four Grasplings viz. kāmō, diṭṭō, slabbātō, attavādō or the grasplings arising from sense-desires, speculation, belief in rites, belief in the soul--theory D II.58; III.230; M I.51, 66; S II.3; V 59; Dhs 1213; Ps I.129; II.46, 47; Vbh 375; Nett 48; Vism 569. -- For upādāna in var. connections see the foll. passages: D I.25; II.31, 33, 56; III.278; M I.66, 136 (attāvādō) 266; S II.14, 17, 30, 85; III.10, 13 sq., 101, 135, 167, 191; IV.32, 87 sq., 102 (tannissitaŋ viññānaŋ tuddupādānaŋ), 390, 400 (= thanhā); A IV.69; V.111 (upāyō); Sn 170, 358, 546; Ps I.51 sq., 193; II.45 sq. 113; Vbh 18, 30, 67, 79, 119, 132; Dhs 1059, 1136, 1213, 1536 sq.; Nett 28 sq., 41 sq., 114 sq.; DhA IV.194. -- saō full of attachment (to life) M I.65; Vin III.111; S IV.102; anā
unattached, not showing attachment to existence S IV.399; Vin III.111; Th 1, 840; Miln 32; DA I.98.
--kkhandha, usually as pañcà upàdåna--kkhandhà the factors of the "fivefold clinging to existence" [cp. BSk. pañco u'--skandhaḥ Av. Ś II.1681 & note] D II.35, 301 sq.; III.223, 286; M I.61, 144, 185; III.15, 30, 114, 295; Ps II.109 sq.; Vbh 101; Vism 505 (khandha--pañcaka). See for detail khandha II.B 2. --kkhaya extinction or disappearance of attachment S II.54; A III.376 sq.; Sn 475, 743; It 75. --nidåna the ground of upàdåna; adj. founded on or caused by attachment Ps II.111; Vbh 135 sq. --nirdåha destruction of "grasping" Vin I.1 (in formula of pañcicca--samuppåda); S II.7; III.14; A I.177. --paccaya = "nidåna S II.5; III 94; Sn 507, 742.

Upàdåniya (adj.) [fr. upàdåna, for *upàdånika > *aka] belonging to or connected with upàdåna, sensual, (inclined to) grasping; material (of rûpa), 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.

Upàdåya (adv.) [ger. of upàdåyati] -- 1. (as prep. with acc.) lit. "taking it up" (as such & such), i. e. (a) out of, as, for, in phrase anukampañ upàdåya 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 (kâlañ ca samayañ ca acc. to time & convenience); DhA I.391; VvA 65 (pañcucunnañ); PvA 268 (manussalokañ). The same use of upàdåya is found in BSk., e. g. at Divy 25, 359, 413; Av. Ś I.255. -- 2. (ic same meaning & application as upàdåya, i. e. in neg. form first & then in positivé abstraction from the latter) as philosophical term "hanging on to", i. e. derived, secondary (with rûpa) Vbh 12, 67 etc.; Nid 266. Usually as anupàdåya "not clinging to", without any (further) clinging (to rebirth), emancipated, unconditioned, free [cp. BSk. paritt--anupàdåya free from the world Divy 655], freq. in phrase a. nibbûta completely emancipatèt S II.279; A I.162; IV. 290; besides in foll. pass.: Vin I.14 (a. cittañ vimuccati) 182 (id.); S II.187 sq.; IV.20, 107; V.317; Dh 89 = S V.24 (ådånapati--nisagge a. ye ratå); Dh 414; Sn 363; It 94 (+ aparitassato).

Upàdî [the compn.--from of upàdåna, derived fr. upàdå in analogy to nouns in *a & *å which change their a to i in compn. with kr & bhü; otherwise a n. formation fr. dà analogous to 'dhí fr. dhå in upadhi] = upàdåna, 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--upàdî--sesa (nibbåna, nibbånadåhu or parinibbåna, cp. similarly BSk. anupàdî--vimukti M Vastu I.69) completely emancipated, free, without any (material) substratum Vin II.239 (nibbåna--dhåtu); D III.135; M I.148 (parinibbåna); A I.120; IV.75 sq., 202, 313; J I.28, 55; Sn 876; It 39, 121 (nibbåna--dhåtu); Ps. I.101; Vism 509; DhA IV.108 (nibbåna); VvA 164, 165. Opp. saùpådîsesa A IV.75 sq., 378 sq.; Sn 354 (opp. nibbåyi); Vism 509; Nett 92. See further ref. under nibbåna & parinibbåna.

Upàdiñña [for *ådåna with substitution of nñ for nn owing to wrong derivation as pp. from ádiyati2 instead of ádiyati1] grasped at, laid hold of; or "the issue of grasping", i. e. material, derived, secondary (cp. upàdå) 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.

Upàdiñnaka (adj.) = upàdiñna DhsA 311, 315, 378; Vism 398.

Upàdiyati [upa + å + då, see ádiyati1] to take hold of, to grasp, cling to, show attachment (to the world), cp. upàdåna D II.292; M I.65, 67; S II.14; III.73, 94, 135; IV. 168 (na kîñci loke u. = parinibbåyati); Sn 752, 1103, 1104; Nd1 444 (= ådåti); Nd2 164. ppr. upàdiyå S IV. 24 = 65 (an'); -- ppr. med. upàdåyåmåna S III.73; SnA 409, & upàdåyana (*ådiyånå) Sn 470; Dh 20. <--> ger. upàdåya in lit. meaning "taking up" J I.30; Miln 184, 338, 341; for specialised meaning & use as prep. see separately as also upàdå and upàdiyåitvå VvA 209; DA I.109 (an'); DhA IV.194 (an'). -- pp. upàdiñña (q. v.).

Upàdhi [fr. upa + å + dhå] 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.

Upàdhiyå [fr. upàhi] being furnished with a cushion J VI. 252 (adj.).
Upāya [fr. upa + i, cp. upaya] approach; fig. way, means, expedient, stratagem S III.53 sq., 58; D III.220 (‘kosalla); Sn 321 (‘nāṇī); 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 kenaci u. PvA 113. -- abl. upāyaso by some means, somehow J III.443; V.401 ( = upāyena C.). <-> anupāyya 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.


Upāyana (nt.) [fr. upa + i, cp. upāya] going to (in special sense), enterprise, offering, tribute, present J v.347; VI. 327; Miln 155, 171, 241; Sdhp 616, 619.

Upāyāsa [upa + āyāsa, cp. BS. 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.). -- anupāyāsa peacefulness, composure, serenity, sincerity D III.159; A III.429; Ps I 11 sq.

Upāramati [upa + ā + ram] to cease, to desist J V.391, 498.


Upārambahha [Sk. upārambahha, upa + ālambahha] -- 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.

Upārambahhari [Sk. upālambahhate, upa + ā + labh] to blame, reprimand, reproach M I.432, 433. -- pp. upāraddha (q. v.).

Upālāpeti at PvA 276 read upalāpeti at PvA 276 read upalāpeti (q. v.).

Upāvisi 3rd sg. aor. of upavisati (q. v.).

Upāsaka [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 (‘parisā); III 206 (‘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 (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

Upāsana1 (nt.) [fr. upāsati] attendance, service, honour S I.46 (samaṇa°); Th 1, 239; Miln 115. Cp. payir°.

Upāsana2
Upāsāna (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; Mhv 24, 1. -- Miln 232 ("ṇā sikkhitvā). -- 2. practice Miln 419. -- 3. in "sālā gymnasium, training ground Miln 352.

Upāsikā see upāsaka; see upāsaka; cp. payir°.

Upāsita [pp. of upāsati] honoured, served, attended S 1133, cp. Nd2 165; Th 1, 179.

Upāsīna [pp. of upāsati] sitting near or close to J V.336.


Upāhanā (f.) [with metathesis for upānahā = Sk. upānahā f. or upānaha m.; but cp. BSk. upānaha nt. Divy 6] a shoe, sandal Vin I.185; II.118, 207 (adj. sa--upāhāna), 208; S I.226; J IV.173, 223, 226, 269, 281; S V.295 sq., 318; A III.169 sq., 279; V.30; Sn 515, 855, 912; It 81; Nd1 241, 330; Pug 50, 59; Dhs 163; DhsA 172.

Upēkkhā (adj.) [upa + i] disinterested, resigned, stoical Vin III.4; D I.37, 183; Ill.113, 222, 245, 269, 281; S V.295 sq., 318; A III.169 sq., 279; V.30; Sn 515, 855, 912; It 81; Nd1 241, 330; Pug 50, 59; Dhs 163; DhsA 172.

Upēkṣhā (f.) [fr. upēkkhā] disinterested, resigned, stoical Vin II.223, which is read by him as upēkṣita. An older form upānadā (for upānadadh = Sk. upānahā) is seen by Kern in pānādūpama J II.223, which is read by him as upānadūpama (v. l. upāhan--upama). See Toev. s. v. upānādādā.

Upīya [ger. of upeti] undergoing, going into, metri causa as āpiya (--) and opiya, viz. hadayasmin āpiya S I 199 = Th 1, 119; senūpiya J V.96 (v. l. senopiya; C. sayasā upasikā) & Upekhandā (f.) [fr. upekkhā] disinterested, 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 enumerated at DhsA 172 (cp. Dhs trsln. 48; Hardy, Man. Buddhism 505). -- D 138 ("sati-"pariśuddhi purity of mindfulness which comes of disinterestedness cp. Vin III.4; Dhs 165 & Dhs trsln. 50), 251; II.279 (twofold); III.50, 78, 106, 224 sq., 239, 245 (six "upe唯有ārāṇās", 252, 282; M I.79, 364; III 219; S IV.71, 114 sq., V.209 sq. ("indriya"); A I 42; 81 ("sukha"); 256 ("nimittā"); III.185, 291 ("cetovimuttī"); IV.47 sq., 70, 300, 443; V.301, 360; Sn 67, 73, 972, 1107, ("satipaṭṭhāna"); Nd1 501 = Nd2 166; Ps I.8, 36, 60, 167, 177; Pug 59 ("sati"); Nett 25, 97 ("dhātu"); 121 sq.; Vbh 12, 15 ("indriya"); 54 (id.), 69, 85 ("dhātu"); 228, 324, 326 ("samojīhayaga"); 381 ("upe唯有ārāṇā"); Dhs 150, 153, 165, 262, 556, 1001, 1278, 1582; Vism 134 ("sambojīhayaga, 5 conditions of"), 148 ("ānubrūhānā"); 160 (def. & tenfold), 317 ("bhāvanā"); 319 ("brahmvīhāra"); 325 ("viḥarin"); 461; SnA 128; Sdhp 461.

Upekkhā & Upekkhā (f.) [fr. upa + īks, cp. BSk. upekkśa Divy 483; Jtm 211. On spelling upekkhā 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 enumerated at DhsA 172 (cp. Dhs trsln. 48; Hardy, Man. Buddhism 505). -- D 138 ("sati-"pariśuddhi purity of mindfulness which comes of disinterestedness cp. Vin III.4; Dhs 165 & Dhs trsln. 50), 251; II.279 (twofold); III.50, 78, 106, 224 sq., 239, 245 (six "upe唯有ācāras", 252, 282; M I.79, 364; III 219; S IV.71, 114 sq., V.209 sq. ("indriya"); A I 42; 81 ("sukha"); 256 ("nimittā"); III.185, 291 ("cetovimuttī"); IV.47 sq., 70, 300, 443; V.301, 360; Sn 67, 73, 972, 1107, ("satipaṭṭhāna"); Nd1 501 = Nd2 166; Ps I.8, 36, 60, 167, 177; Pug 59 ("sati"); Nett 25, 97 ("dhātu"); 121 sq.; Vbh 12, 15 ("indriya"); 54 (id.), 69, 85 ("dhātu"); 228, 324, 326 ("samojīhayaga"); 381 ("upe唯有ācāra"); Dhs 150, 153, 165, 262, 556, 1001, 1278, 1582; Vism 134 ("sambojīhayaga, 5 conditions of"), 148 ("ānubrūhānā"); 160 (def. & tenfold), 317 ("bhāvanā"); 319 ("brahmvīhāra"); 325 ("viḥarin"); 461; SnA 128; Sdhp 461.

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 (ariya aṭṭhāṅgavaran upetaṁ = aṭṭhāṅhī angehi upetan yuttaṁ PVA 243); Vism 18 (+ sam°, upagata, samupagata etc); Pva 7. -- Note. The BSk. usually has samanvāgata for upeta (see aṭṭhāṅha).

Upeti [upa + i] to go to (with acc.), come to, approach, undergo, attain D I.55 (paṭṭhavi--kāyañ 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 sankhā "cannot be reckoned as") 749, 911, 1074; 728 (dukkhañ), 897; Sn 404 (deve); Nd1 63; Nd2 167; Dh 151, 306, 342; Sn 318; J IV.309
Upocita [pp. of upa + ava + ci] heaped up, abounding, comfortable J IV.471.

Upasatha [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-Buddhist 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 they 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 Paṭimokkha (paṭimokkhuddesa), 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 paṇṇarasiko 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 aṭṭhāmā, the same as the eighth day. There is an occasional Up. called sāmaggi-uposatho, "reconciliation-Up.", which is held when a quarrel among the fraternity has been made up, the general 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 (dhamma), 211 (devatā); IV.248 (aṭṭhāga-saṃmannāgata), 258 sq. (id.), 276, 388 (navah angehi upavuttha); V.83; Sn 153 (pannarasu u); Vbh 422; Vism 227 ("sutta = A I.206 sq."); Sdhp 439; DA I.139; SnA 199; VvA 71, 109; PVA 66, 201. -- The hall or chapel in the monastery in which the Paṭimokkha is recited is called uposathaggā (Vin III.66), or "āgāra" (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). uposatha karoti to hold the Up. service (Vin I.107, 175, 177; J I.425). Keeping the Sabbath (by laymen) is called uposatha-pakṣa (A I.142, 144, 205, 208; IV.248; see upavasati), or uposathavāsagā (J V.177). The ceremony of a layman taking upon himself the eight Silas is called uposathā-samādyati (see Sila & samādyati); uposatha-sila observance of the Up. (VvA 71). The Up. day or Sabbath is also called uposatha-divasa (J III.52).

Uposathika (adj.) [fr. uposatha] -- 1. belonging to the Uposatha in phrase anuposathika (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 (adj.) [fr. upusatha] = uposathika, fasting Mhs 17, 6.

Uppakita indexed at Ud III.2 wrongly for upakkita (q. v.).


Uppacca [ger. of uppatati] flying up Th 2, 248 (see under upacca); S I.209 (v. l. BB. upecca, C. uppativā pi sakunā viya) = Pva II.717 (= uppativā Pva 103) = Dha IV.21 (gloss uppativā) = Nett 131 (upecca).

Uppaccati [ud + paccati, Pass. of pac] in ppr. uppacciyamāna (so read for upapacciyamāna, as suggested by v. l. BB. uppajj) "being boiled out", i.e. dried or shrivelled up (cp. uppakkha 1) J IV.327. Not with Morris J P T S. 1887, 129 "being tormented", nor with Kern, Toev. under upapaccā as ppr. to pṛc ("upapṛcyamāna") "dicht opgesloten", a meaning foreign to this root.

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; Pva II.111 (= nibbatti Pva 71); Pva 8 (nibbatti +), 9, 20, 129 (= pāṭubhavati); DA I.165. <--> Pass.
Uppajjana (adj.-nt.) [fr. uppajjati] coming into existence; birth, rebirth PvA 9 ("vasena"); 33 (id.).

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 [n. ag. fr. uppajjati] one who produces or is reborn in (with acc.) D I.143 (saggaṇ etc.).

Uppatiti (f.) [Vedic utpatiti, ud + patati] to fly or rise up into the air; to spring upwards, jump up; 3rd sq. pret. udapatta [Sk. *udapaptat] J III.484; IV.213; PvA 103, 215; and uppacca (q. v.). -- pp. uppatita (q. v.). See also uppanṇa and uppanna.

Uppati (f.) [abstr. fr. ut + paṇḍ or unknown etym.] ridiculing, mocking Miln 357; Vism 29; PugA 250 ("kathā").

Uppanṇa (f.) [Vedic utpanna, ud + pad] coming forth, product, genesis, origin, rebirth, occasion A II.133 ("pātīlābhikāṇi sanyojanāṇi"); Vbh 137 ("bhava"); cp. Compendium, 262 f. (khaṇa); Miln 127 ("divasa"); Vism, 571 sq. ("bhava, 9 fold: kāma etc."); SnA 46, 159, 241, 254, 312, 445; PvA 144, 215. On uppati deva see deva and upapatti. -- Note. The BSk. utpāsāyatī at Divy 17 represents the P. uppāṇḍati & must somehow be a corruption of the latter (vv. II. at Divy 17 are utpāsāyatī, utpānṇayati & utpāsārayati).

Uppattī [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 ("uhasati uḷapati +"); J V.288, 300; DhA II.29; III.41; PvA 175 (avamaṇḍati +). -- Note. The BSk. utpāsāyatī at Divy 17 represents the P. uppāṇḍati & must somehow be a corruption of the latter (vv. II. at Divy 17 are utpāsāyatī, utpānṇayati & utpāsārayati).

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Uppatitā [pp. of uppatiti] jumped up, arisen, come about Sn 1 (= uddhamukhaṇṇa patitaṇ gataṇ SnA 4), 591; Dh 222 (= uppanṇa DhA III.301); T 1, 371.

Uppatti [pp. of uppatiti] born, reborn, arisen, produced, D I.192 ("lokaṇ u. born into the world"); Vin III.4; Sn 55 "niṇṇa; see Nd 168), 998; J I.99; Pug II.22 (pettivesaṇṇa); Dh 1035, 1416; Vbh 12, 17, 50, 319; 327; DhA III.301; PvA 21 (petesu),
33, 144, 155. -- anuppana not arisen M II.11; not of good class D I.97 (see DA I.267).

Uppabbajati [ud + pabbajati] to leave the Order DhA I. 68; PvA.55. -- pp. "pabbajita. -- Caus. uppabbājethi to turn out of the Order J IV.219; DhA IV.195. -- Caus. II. uppabbajāpeti to induce some one to leave the Order J IV.304.

Uppabbajita [ud + pabbajita] one who has left the community of bhikkhus, an ex-bhikkhu VvA 319; DhA I.311.

Uppalaka [uppala + ka] "lotus-like", N. of a hell (cp. BSk. utpala at Divy 67 etc.) A V.173. See also puṇḍarika.

Uppalin (adj.--n.) [fr. uppala] 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.

Uppāḷāseti [ud + pra + las, cp. Sk. samullāsayati in same meaning] to sound out or forth, to make sound Miln 21 (dhamma-sankhaŋ). Reading at D II.337 is upaḷāseti in same meaning.

Uppāṭaka [fr. ud + paṭin meaning of "biting, stinging"] an insect, vermin S I.170 (saṅthāro "ehi saṅghano "a siesta-couch covered by vermin swarm" trsld. p. 215 & note).

Uppāṭana (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 (adj.) [fr. uppāṭana] pulling up, tearing out, uprooting J I.303 ("vāta"); IV.333 (id.).

Uppāṭeti [Sk. utpāṭayati, Caus. uf ud + paṭ to split, cp. also BSk. utpāṭayati nidhānaṇ to dig out a treasure Av. Ś I.294] to split, tear asunder; root out, remove, destroy Vin I.151 (chaviŋ to skin); M II.110 (attānaṇ); Th 2, 396 (ger. uppāṭiyā = "paṭēvā ThA 259"); J I.281 (bījāni); IV.162, 382; VI.109 (= luccati); Miln 86; DhA III.206. <-> Caus. uppāṭāpeti in pp. uppāṭāpita caused to be torn off DhA III.208. See also upphāleti.

Uppāda1

Uppāda1 [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

Uppāda2 [Sk. utpāda, ud + pad] coming into existence, birth Vin I.185; D I.185; S III.39 (+ vaya); IV.14; V.30; A I.152 (+ vaya), 286, 296; II.248 (tanha°); III.123 (citta° state of consciousness); IV.65 (id.); Dh 182, 194; J I.59, 107 (sat°); Vbh 303 (citta°), 375 (tanha°); 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 (nt.) [fr. uppada2] making, generating, causing PvA 71 (anubal° read for anubalappadāna?) 114.

Uppādin (adj.) [fr. uppāda2] having an origin, arising, bound to arise Dhs 1037, 1416; Vbh 17, 50, 74, 92 and passim;

Uppala [Sk. uptala, uncertain etym.] the (blue) lotus; a waterlily. The 7 kinds of lotuses, mentioned at J V.37 are: nila--ratta--set--uppala, ratta--seta--paduma, seta--kumuda, kalla--hāra. -- D I.75; II.19; Vin III.33 ("gandha"); J II. 443; Dh 55; Vv 322; 354; Pv II.120; III.105; DhA I.384 (nil°); III.394 (id.); ThA 254, 255; VvA 132, 161. <-> What is meant by uppala--patta (lotus-leaf?) at Vin IV.261?

Uppalaka [uppala + ka] "lotus-like", N. of a hell (cp. BSk. utpala at Divy 67 etc.) A V.173. See also puṇḍarika.

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Uppādana (nt.) [fr. uppada2] making, generating, causing PvA 71 (anubal° read for anubalappadāna?) 114.

Uppādin (adj.) [fr. uppāda2] having an origin, arising, bound to arise Dhs 1037, 1416; Vbh 17, 50, 74, 92 and passim;
Uppādetar [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 [Caus. of uppañjati, 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. cittaṅ 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 lohitaṅ u. to draw (blood) Miln 214.

[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 (uplavitvā, v. l. uppalavitvā); DA I.256 (v. l. parī lavati). -- 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 upaplavati, uplāpeti & ubbillāvita etc.

Uppāḷa (adj.) [ud + pīḍ for ava + pīḍ, cp. uplāpeti = opilāpeti, & opilāṭeti] -- 1. to press (down) on to, to hold (tight) to (with acc.), to cover up or close M I.539 (piṭṭhi--pāṇiḥ hanukena); J I 483 (hatthena akkhīni); II.245 (hatthikumbhe mukhaṅ); V.293 (aggalaṅ); ThA 188. -- 2. to stampede VvA 83 (pañhaviṅ).

Uppāḷheta [ud + poṭheṭi] to beat PvA 4.

Upplavana at DhA I.309 remains to be explained, T. faulty.

Uppāḷeti [Caus. of ud + phal] to cut, rip or split open Vin I.276 (udara--cchaviḥ upphāḷetvā; v. l. uppaṭhetvā, perhaps preferable).

Upphāḷika (adj.) [ud + phāṣiliṅkā for phāṣukikā = phāṣuka a rib] "with ribs out", i. e. with ribs showing, emaciated, thin, "skinny" P v. 11 (= utgata--phāṣuka P v. 68); IV.101 (MSS. uppā°); ThA 133 (spelt uppā°).

Uplāpeti [Sk. avaplāyati, Caus. of ava + plu, with substitution of ud for ava; see also upplavati] to immerse M I.135 (vv. ll. upapöl & opil°); J IV.162 (fig. put into the shade, overpower; v. l. upal°). See also opilāpeti & ubbillāvita.

Ubbatūma (adj.) [ud + vrṭti of vrṭ + ma (for mā > mant); cp. Sk. udvṛtta & vṛtimant] going out of its direction, going wrong (or upset?), in phrase ubbatumāṇ rathaṅ karoti to put a cart out of its direction A IV. 191, 193.

Ubbattiti [Caus. of ud + vṛt, as doublet of ubbateti, cp. BSk. udvartayati Divy 12, 36] to anoint, give perfumes (to a guest), to shampoo J I.87 (gandhacuṇṇena), 238 (id.); V.89, 438.

Ubbatāṭhaka misprint in Pug Index as well as at Pug A 233 for ubbaṭṭhaka (q. v.).

Ubbattati [ud + vṛt] to go upwards, to rise, swell J VI. 486 (sāgaro ubbatti). See also next.

Ubbatteti [Caus. of ud + vṛt, of which doublet is ubbāṭṭeti; cp. also ubbāṭṭuma] -- 1. to tear out J I.199; Miln 101 (sadevake loke ubbāṭṭiyante); DhA I.5 (hadayamaṇaṇaṅ), 75 (rukkhaṅ). -- 2. to cause to swell or rise J III.361 (Gangāṣoṇaṅ); IV.161 (samuddaṅ). -- 3. (intrs.) to go out of direction, or in the wrong direction Vism 327 (neva ubbaṭṭati na vivaṭṭati; v. l. uppaṭṭati); DhA III.155.
Ubbadhati [ud + vadhati] to kill, destroy Sn 4 (praet. udabbadhi =ucchindanto vadheti 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).

Ubbari (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 + vṛh, i. e. to ubbahati1] only in cpd. dur° hard to pull out, difficult to remove Th 1, 124, 495 = 1053.

Ubbahati1

Ubbahati1 [ud + bṛh or vṛh, see also uddharati] to pull out, take away, destroy Sn 583 (udbhahe pot. = ubbaheyya dhāreyya SnA 460); Th 1, 158; J II.223 (udbhahe = ubbaheyya C.); IV.462 (ubhahe); VI.587 (= hareyya C.).

Ubbahati2

Ubbahati2 [ud + vahati, although possibly same as ubbahati1, in meaning of uddharati, which has taken up meanings of *udbharati, as well as of *udbrhati 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 pavāṭha.

Ubbālha [adj. pp. of ud + bāhāti = vāh or more likely of 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.

Ubbāsiyati [Pass. of ubbāseti, ud + vas] "to be dis--inhabited", i. e. to be abandoned by the inhabitants Mhvs 6, 22 (= chaddīyati C.). -- Cp. ubbissati.

Ubbāhana (nt.) [fr. ubbahati2] carrying, lifting, in `samattha fit for carrying, i. e. a beast of burden, of an elephant J VI.448.

Ubbāhikā (f.) [orig. f. of ubbāhika, adj. fr. ubbāheti in abstr. use] a method of deciding on the expulsion of a bhikkhu, always in instr. ubbāhikeya "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 [hardly to be decided whether fr. ud + vāh (to press, urge), or bṛh or bādh; cp. uddharati 2] to oppress, vex, hinder, incommodate J V.417 sq.

Ubbigga [Sk. 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 (sata°); DhA II.27; ThA 267; Sdhp 8, 77.

Ubbijjati [Pass. of ud + vij] to be agitated, frightened or afraid Vin I.74 (u. uttasati palāyati); III.145 (id.); S I. 228 (aor. ubbįji); Miln 149 (tasati +), 286 (+ sanvijī); Vism 58. -- Caus. ubbejeti (q. v.). -- pp. ubbigga (q. v.).


Ubbina (adj.) [ud + vinaya] being outside the Vinaya, ex-- or un--Vinaya, wrong Vinaya Vin II.307; Dpvs V.19.

Ubbilāpa (v. l. upplāva, which is prob. the correct reading]joyous state of mind, elation Ud 37. See next.
Ubbilāvita (according to the very plausible expln. given by Morris J P T S. 1887, 137 sq. for uppilāpeti = upplāpeti < uplāveti, as expld. under uppilavati, ud + plu; with ll for l after cases like Sk. āliyate > P. alliyati, ālāpa > allāpa etc., and bb for pp as in vanibbaka = Sk. vanāpaka (“vanippa”) 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 ṛākāra id. DhA I.237. At Vism 158 "cetasa ubbilāvita" stands for ubbilāvitaṁ, with v. l. BB uppilāvitaṁ. Cp. J V.114 (ubbilāvita--cittātā).

Ubbilla [either a secondary formation fr. ubbilāvita, or representing uppilāvita for upplāvita, ud + plu, as discussed under ubbilāvita. The BSk. word udvilya Lal. V. 351, 357, or audvilya Divy 82 is an artificial reconstruction from the Pāli, after the equation of Sk. dvādaśa > dial. P. bārasa, whereas the original Sk. dv. is in regular P. represented by dd, as in dvāpa > dāpa, *udvāpa > uddāpa. Müller's construction ubbilla > *udvela rests on the same grounds, see P. Gr. 12.] elation, elated state of mind M III.159; bhāva id. DA I.122; Sdhp 167. See next.

Ubbisati [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.

Ubbilhavant see uruhavant.

Ubbega [Sk. udvega, fr. ud + vij] excitement, fright, anguish D III.148; later, also transport, rapture, in cpd. ("pīti); Vism 143; DhsA 124; PugA 226.

Ubbegin (adj.) [fr. ubbega] full of anguish or fear J III. 313 (= ubbegavant C.).


Ubbejeti [Caus. of ud + vij] to set into agitation, terrify, frighten Miln 388 ("jayitabba grd.); PugA 226.


Ubbedha [ud + vedha of vyadh] height, only as measure, contrasted with āyāma length, & vitthāra width J I.29 (V.219; asīti--hatthā), 203 (yojana--sahasrā); VvA 33 (yojana'), 66 (asīti--hatthā'), 158 (hattha--sati'), 188 (soḷasa--yojanā'), 221, 339; PvA 113. See also pabbedha.

Ubbbedati [ud + vedhati = Sk. vyathate] to be moved, to shake (intrs.), quiver, quake J VI.437 (= kampati C.).

Ubbedhata [ud + vedha of vyadh] height, only as measure, contrasted with āyāma length, & vitthāra width J I.29 (V.219; asīti--hatthā'), 203 (yojana--sahasrā'); VvA 33 (yojana'), 66 (asīti--hatthā'), 158 (hattha--sati'), 188 (soḷasa--yojanā'), 221, 339; PvA 113. See also pabbedha.

Ubbhhakkhaka (adj.) [ubbha + ṭṭhaka 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'; = uddhaṭṭhitaka PugA 233).

Ubbhantika [pp. of ubbhandeti, ud + *bhānd, cp. bhānda] bundled up, fixed up, wrapped up, full Vin I.287.

Ubbhata [pp. of uddharati with bbh for ddh as in ubbhaṅga for uddhaṅga; cp. ubbhahati and see also the doublet uddhaṭṭa] drawn out, pulled out, brought out, thrown out or up, withdrawn Vin I.256 (kathina, cp. uddhāra & ubbhāra); III.196 (id.); D I.77 (cp uddharati); M I.383 (ubbhatehi akkhihi); Dh 34 (okamokata u. = *okamokataḥ u.); J I.268; PvA 163.
Ubbhava [ud + bhava] birth, origination, production Pgdp 91 (dānassa phal’"). Cp. BSk. udbhāvanā Divy 184 (gunḍ) 492 (id.).


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. ubbhija = uppajitvā DhA IV.49); DA I.218. -- pp. ubbhina.

Ubbhida1


Ubbhida2

Ubbhida2 (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.

Ubbhijjati [ud + bhu] to bend up, to lift up (forcibly), ger. ’itvā in meaning of "forcibly" Vin II.222; III.40.

see ubho; cp. ubhato & ubhaya.

Ubhato (adv.) [abl. of *ubha, to which ubhaya & ubho] both, twofold, in both (or two) ways, on both sides; usually "--, as bhāgavimutta 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, hermaphroditic 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 (’lohitakā, cp. DA I.87); M I.57 (’mukha tied up at both ends), 129 (’dāṇḍakakakaca a saw with teeth on both sides), 393 (koṭiko paṇho; S IV.323 (id.).

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. η as adv. in combn. with ca c’ubhayaṅ following after 2nd. part of comprehension) "and both" for both--and; and also, alike, as well Dh 404 (gahaṭṭha anāgārehi c’ubhayaṅ with householders and houseless alike); Pv I.69. -- Note. The form ubhaya at Pāv II.310 is to be regarded as fem. pl. of ubho (= duve PvA 86). --aṅsa 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).

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. η as adv. in combn. with ca c’ubhayaṅ following after 2nd. part of comprehension) "and both" for both--and; and also, alike, as well Dh 404 (gahaṭṭha anāgārehi c’ubhayaṅ with householders and houseless alike); Pv I.69. -- Note. The form ubhaya at Pāv II.310 is to be regarded as fem. pl. of ubho (= duve PvA 86). --aṅsa 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 [adv.) [Sk. ubhayatra, fr. ubhaya] in both places, in both cases Vin I.107; A III.64; Dh 15--17; DhA I.29 (’eththa), 30; PvA 130.

Ubho (adv.) [Sk. ubhau, an old remnant of a dual form in Pāli; cp. Gr. a)mfw both, Lat. ambo, Lith. abu, 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; Pāv I.76; J I.223; II.3; PāvA 13, 82 (tā ubho). -- ubhantaŋ both ends, both sides Sn 1042 (see Nd2 169; Sn A 588 expls. by ubho ante). -- gen. ubhinnañ S I.162; II. 222; J II.3; instr. ubhohi (hatthehi) Vin I.226; J IV.142; loc. ubhosu Sn 778 (antesu); J I.264 (passusu; PāvA 94 (hatthesu). <--> Note. The form ubhaya at Pāv II.310 is to be regarded as a nom. fem. (= duve PāvA 86).

Ummagga [ud + magga, lit. "off-track"] -- 1. an underground watercourse, a conduit, main M I.171; A II.189; J VI.426, 432; SnA 50 ("ummaggo paññā pavuccati’"); DhA I.252 (’cora); II.37 (v l. umanga); IV.104; PāvA 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 [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 (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 & ummaḍa.

--rūpa like mad, madly, insane Pv I.81; II.62 (where J III.156 has santaramā).

Ummattaka (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 [ud + maddeti, Caus. of mṛḍ] to rub something on (acc.) Vin II.107 = 266 (mukha).

Ummasati [ud + masati of mṛś. ] to touch, take hold of, lift up Vin III.121. Cp. next.

Ummasanā (f.) [abstr. fr. ummasati] lifting up Vin III.121 (= uddhaṇa uccāraṇa).

Ummā (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 [ud + māda] madness, distraction, mental aberration S I.126 ("ṇāṇaṇuya citta--vikkhepa vā"); A II.80; III.119; V.169; Pug 69; PvA 6 ("patta frantic, out of mind"), 94 ("vāta"), 162 ("patta").

Ummādanā (f.) (or "aṇ nt.) [abstr. fr. ummāda] maddening Sn 399 (+ mohana = paraloke ummādanañ ihaloke mohanañ SnA 377); ThA 2, 357 (cp. ThA 243).

Ummāra [according to Müller P. Gr. = Sk. udumbara (?)] <−> 1. a threshold Vin IV.160 (= indakhila); 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.

(f.) [for the usual ūmi, cp. similar double forms of bhumi > bhūmi] a wave Th 1, 681; Miln 346.

Ummisati [ud + misati] to open one's eyes J III.96 (opp. nimisati; v. l. ummisati for "mil"?).

Ummihati [ud + mih] to urinate Vin I.78 (ūhanati +).

Ummileti [Caus. of ud + mil; opp. ni(m)ileti] 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 (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 [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 (nt.) [fr. ummujjati] emerging Vism 175 (+ nimmujjana); DA I.115.

Ummujjamānaka (adj.) [ummujjamāna, ppr. med. of ummujjati, + ka] emerging A II.182.
Ummujjā (f.) [fr. ummujjati] emerging, jumping out of (water), only in phrase ummujja-nimujja karoti to emerge & dive D I.78; M I.69; A I.170; J IV.139; Nett 110; Vism 395 (= Ps II.208).

Ummūla (adj.) [ud + mūla] "roots--out", with roots showing, laying bare the roots J I.249 ("ŋ 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 (= hasita ŋ karoti); III.44; IV.197; V.299 ("amāna = hasamāna C."). Caus. umhūpeti J V.297.

Uyyassu (imper. 3rd. sg.) is v.l. 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; PvA 6, 74, 76; VvA 7; Sdhp 7.

--kīḷa amusement in the park, sports DhA 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; PII.129; DA I.235.

Uyyānavant (adj.) [fr. uyyāna] full of pleasure gardens PIII.36.

Uyyāma [Sk. udyāma, ud + yam; P. uyyāma with ā for a, as niyāma > niyama; cp. BSk. udyama Jtm 210] exertion, effort, endeavour Dhs 13, 22, 289, 571; DhsA 146.

Uyyuṇjati [ud + yuj] to go away, depart, leave one's house Dh 91 (cp. DhA 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; PvA 105.

Uyyojeti [Caus. of uyyuṇjati] -- 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 I.119 (bhikkhu--sanghañ), 293; III.188; V.217; VI.72; Vism 91; DhA I.14, 15, 398; II.44; VvA 179; PvA 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 urasiñ J III.386 (= urasmiñ C.). Other cases of nt. a--stem, e. g. instr. urena J III.90; PvA 75; loc. ure D 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; DhA III.175; DA I.254; DhsA 321; PvA 62, 66. -- uraŋ 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 sappassō etan adhivacaṇṇaṇ Pva 63); Pva 61, 67. --cakka an iron wheel (put on the chest), as an instrument of torture in Niraya J I.363, 414. --cchada "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 [Sk. urabhṛta, with ulā & uraṇa to be compared with Gr. a)rh/n wether, cp. Hom. Qros wool; Lat. vervex; Ags. waru = E. ware (orig. sheepskins) = Ger. ware. Here also belongs P. urāṇī] 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 (f.) [or uraṇī?, f. of uraṇa, see urabbha] an ewe J V.241 (= uraṇikā C); v. l. uraṇi & uraṇikā.

Ur (adj.) [cp. Av. ravah space; Gr. eu)rus wide; Lat. rūs free or wide space, field; Idg. *ru, *uer 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. urūṣands, soil J V.303.

Urūṇī (adj.) [cp. Av. ravah space; Gr. eu)rus wide; Lat. rūs free or wide space, field; Idg. *ru, *uer wide, to which also Goth. rūms space = Ags. rūm, E. room, Ger. raum] wide, large; great, big, strong. Only in one stock phrase "nāgo isādanto urūṇhavo" Vv 209, 439; J VI.488; of which variant n. ī. ubbruḷhavā M I.414 = 450. The word is expld. at J VI.488 by "ubbāhana--samattā"; at VvA 104 (pl. urūḷhavā) by "thāmahava--parakkamehi byūhanto (v. l. brahmanto) mahantaŋ yuddha--kiccaŋ vahituŋ samattā ti atttho". The BSk. udviddha (Divy 7) may possibly be a corruption of ubbūḷāḥ.

Ulati is a commentator's invention; said to be = gacchati to go Vism 60 (in definition of paṣṇa--kūla; paṣṇa viya kucchitā--bhāvaṇa utāti ti paṣṇa--kūlaṇ).  

Ulūka [Sk. ulūka; cp. Lat. ulucus & ulula owl, ululāre to howl, Ger. uhu; onomat. *ul, as in Gr. o)lolu/zw, Sk. ululi, Lith. ulūti] 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--pakkha dress of owls'wings).  

Ullanghati [ud + langh, cp. BSk. prolānghya transgressing (= pra + ullangh°) Divy 596] to leap up J III.222 (udakato "itvā). -- Caus. ullanghetti to make jump up (always with olanghetti, i. e. to make dance up & down) Vin III.121; J V.434; DhA IV.197. -- pp. ullanghita (q v.).

Ullanghanā (f.) [abstr. fr. ud + langh] jumping up, lifting up, raising Vin III.121; J IV.5 ("samattā?").

Ullanghita [pp. of ullamghetti] being jumped on, set on C. on S I.40 (see K. S. I.318) (for uddāta = tāṇhāya ullamghita).

Ullapati [ud + lapati] to call out, to talk to, lay claim to Vin I.97; III.105; Pug 67 (= katheti Pug A 249).

Ullapana (nt.) & *ā (f.) [fr. ullamghatti] calling out, enticing, laying claim to Vin III.101; Th 2, 357; Miln 127; ThA 243. --
ullapanā = uddhaṅ katvā lapanā Vism 27.

Ullahaka (adj.) [?] only in acc. nt. ullahakaŋ used adverbially, in cpd. dantə 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 is v. l. for uklāpa (q. v.).

Ullikhana (nt.) [fr. ud + likh] combing, scratching VvA 349; ThA 267.

Ullikhita [pp. of ud + likh] scratched, combed Vin I.254; J II.92 (addhullikhitehi kesehi); Ud 22 (id. with upaḍdhə for addhə); VvA 197.

Ullingeti [Denom. of ud + linga] to exhibit, show as a characteristic Vism 492.

Ullitta [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 [ud + lup, cp. BSk. ullumpati Mahāvy ṭ 268] to take up, to help (with acc.), to save Vin II.277; D I.249.

Ullumpana (nt.) [fr. ullumpati] saving, helping; in phrase 'sabhāva--saṇṭhita of a helping disposition, full of mercy DA I.177; PvA 35. Same as ullopana (q. v.).

Ullulita [pp. of ulloleti] waved, shaken (by the wind); waving J VI.536.

Ulloka [ud + lokə] doubtful in its meaning; occurs at Vin I.48 = II.209 as ullokā paṭhamaṇḍ 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 mukhə 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 + lokə, cp. loka, āloka & viloka] to look on to, look for, await J I.232 (ākāsaṇ), 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).

Ullola [fr. ud + lul] -- 1. a wave J III.228; VI.394. <> 2. commotion, unrest J IV.306, 476.


Ullolita [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: tihi atthehi uḷāraṇ; paṇītaṇ (excellent), seṭṭhaṇ (best), mahantaṇ (great) Vin III.41 ("bhoga); D I.96; M III.38 ("bhogatā); S V.159; Sn 53, 58, 301; Nd2 170; J I.399; V.95; Vv 11; 8426; Pāv I.512 (= hita samiddha PāvA 30); VvA 18 ("pabhāva = mahānubhāva); ThA 173, 280; PāvA 5, 6, 7, 8, 25, 30, 43, 58 and passim; Sdhp 26, 260, 416. <> Der. oḷārika (q. v.).
Uḷārata (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 (°ŋ bandhati); J IV.2; DhA II.120.

Uviṭṭa [= viṭṭha, pp. of vi, with prefixed u] having entered, come in D II.274 (v. l. BK. upa°).

Usabha1

Usabha1 [Vedic ṛṣabha; Av. aršan 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 (°lakkhaṇa signs on a b.), 127; Vin III.39 (puris° “bull of a man”, a very strong man); A I.188; II.207; IV.41 sq., 376; V.347, 350; Sn 26 sq., 416, 646, 684; Dh 422; J I.28 (V.203; “khandha broadshouldered”), 336; V.99 (bharatūsabha); VI.136; Pug 56; Vism 153 (“camma, in simile); DhA I.396; SnA 226, 333; KhA 144; PVA 163; VvA 85. -- The compn. forms of usabha are āsabha, isabha (in nisabha) & esabha (q. v.). The relations between usabha, vasabha & nisabha are discussed at SnA 40.

Usabha2

Usabha2 (nt.) [= usabha1, in special application (?)] a certain measure of length, consisting of 20 yaṭṭhis (see yaṭṭhi) or 140 cubits J I.64 (eight), 70 (id.); II.91; IV.17 (one), 142 (eight); DhA I.108 (“mattaŋ).

Usā (f.) [doubtful] (a certain) food J VI.80.

Usā (m. & nt.) [Sk. uśāra] the fragrant root of Andropogon Muricatum (cp. bīraṇa) Vin I.201; II.130 (“mayā vijanī); S II.88 (“nālī); A II.199 (id.); Dh 337; J V.39; Th I, 402 (“attho).

Usa (m. & f) Sk. iṣu an arrow Vin III.106 (°lama); 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 I, 29; J II.275; VI.66; DhA I.288.

Usamā & Usūyā (fQ) [Sk. asūyā] envy, jealousy, detraction S I.127 (ū); Sn 245 (u); J II.193 (ū); III.99 (ū; v. l. ussuyā); Miln 402 (ū); Dhs 1121 (u); VvA 71 (u); SnA 332 (u).
Usmā (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 usmī", 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 (= samaṇateja C.; cp. BSk. uṣṇagata & uṣmagata Divy 166, 240, 271. 469, & see Kern's mistakes at Toev. s. v.).

Ussa (adj.) [der. fr. ud = *ud--s(y)a, in analogy to oma; but taken by Kern, Toev. s. v. as an abbreviated ussada] superior, higher (opp. oma inferior) A III.359; Sn 860 (= Nd1 251 with spelling ossa), 954.

Ussakkati1
Ussakkati1 [ud + sakkati, see sakkati] to creep out or up to, to rise A III.241 sqQ; Miln 260.

Ussakkati2
Ussakkati2 [by--form of ussukkati] to endeavour Vism 437; VvA 95 (Caus. II. ussakkāpesi), 214.

Ussankita (adj.) [pp. of ud + śank] = ussankin A III.128; DhA III.485 (+ pari°; cp. ā°).

Ussankin (adj.) [fr. ud + śank] distrustful, fearful, anxious Vin II.192.

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 [ud + śṛj, cp. BSk. protśṛjati Divy 587] to dismiss, set free, take off, hurl A IV.191.

Ussaṭa [pp. of ud + sarati of śṛ, cp. saṭa for *sūta] run away M II.65.

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 *sapta (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 (pallankaṭ, v. l. caturassaṅ, 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 candana° 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: aneka--satta--samākiṇṇa; but in same sense BSk. sapt--otsada Divy 620, 621); Pv IV.18 (of Niraya = full of beings, expld. by sattehi ussanna upārāpāri nicita 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 (lobhāśālī alobhāśālī sahitassa manassa ussannatāya manussā), viz. sattā manussa--jātikā tesu lobh°<-> aloabhādayo ca ussadā. -- 6. (metaph.) self--elevation, arrogance, conceit, haughtiness Vin I.3; Sn 515, 624 (an° = taṇhā--ussada--abhāvena SnA 467), 783 (expld. by Nd1 72 under formula sattussada; i. e. showing 7 bad qualities, viz. rāga, dosa, mohā etc.), 855. -- See also ussādana, ussādeti etc.


Ussanna (adj.) [pp. of ud + syad, cp. abhisanna] -- 1. overflowing, heaped up, crowded; extensive, abundant,
preponderant, excessive, full of (°-) Vin I.285 (cīvaraṇa u. overstocked; II.270 (āmisaṇṇa too abundant); III.286; Th 2, 444 (= upacita ThA 271); J I.48, 145 (kusalamūla); DhA I.26 (id.); (lubho etc.) Asl. 267; Miln 223 (id.); J I.336 (kaļa, fulfilled); III.418; IV.140; Pr III.51 (pūṇa, cp. PrvA 197); JvA 71 (pabhā thick glow). Cp. accussanna. -- 2. anointed VvA 237. -- 3. spread out, wide DhA II.67 (mahāpaṭṭhāvī u.), 72 (id.).

Ussannatā (f.) [abstr. fr. ussanna] accumulation, fulness, plenty Kvu 467 (where Kvu trsln. p. 275 gives ussadatta); VvA 18, 19.

Ussaya in °vādika in °vādika Vin IV.224 is a variant of ussuyya° "using envious language, quarrelsome". -- Another ussaya [fr. ud + śri, cp. Sk. uchṛita, P. usṣita & usṣāpeti] meaning "accumulation" is found in cpd. samussaya only.

Ussāpeti see udassaye.

Ussarati [ud + saratī of sṛ] to run out, run away J I.434 (imper. ussāratha); V.437. -- pp. ussāta (q. v.). -- Caus. usṣāreti (q. v.).

Ussava [Sk. utsava] feast, making merry, holiday Vin III. 249; J I.475; II.13, 248; VvA 7, 109 (°divasa).

Ussahati [ud + sah, cp. BSk. utsaha Jtm 215; utsahetavya Divy 494; utsahana Divy 490; uucchahate 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. usṣāheti (see pp. ussāhita).

Ussāda [fr. ussādeti] throwing up on DA I.122.


Ussādita [fr. ussādeti, BSk. uucchāyita 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, uucchādana, ussādeti, ussāpeti, ussāreti)].

Ussādiyati [Pass. med. of ussādeti, cp. ussādita] to be in abundance, to be over Vin II.167.

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 (nt.) [fr. ussāpeti] lifting up, raising, erecting, unfolding (of a flag or banner) A IV.41; Nd2 503 (dhamma--dhajassa).


Ussāpeti [Caus. of ud + stodacute;ri, cp. BSk. uucchāpayati 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 (chatan); PrvA 75 (id.); Miln 21; DhA I.3; III 118 (kaṭṭhāni). -- pp. ussāpita & ussīta (q. v.). See also usseti.

Ussāraṇa (nt.) [fr. ussāreti] procession, going or running about, tumult DhA II.7 (so read for ossāraṇā). Cp. ussādana.

Ussārita [pp. of ussāreti2] lifted out or up Vism 63 (samuddavīcihi thale ussārita; v. l. ussādita).
Ussāreti

Ussāreti1 [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

Ussāreti2 [= ussādeti] to cause to raise aloft (of a flag), to lift J V.319 (= ussāpeti). -- pp. ussārīta.

Ussāva1

Ussāva1 [either = Sk. avaśyāya, or to ud + sru] hourfrost, dew D II.19; J IV.120; V.417; °bindu a dew drop A IV.137; Pv IV.15; SnA 458; in comparisons: Vism 231, 633.

Ussāva2

Ussāva2 [fr. ud + sru] outflow, taint, stain (cp. āsava) DhA IV.165 (taṇhā; v. l. ussada, to ussada 6).

Ussāvana (nt.) [= ussāpana] proclamation (of a building as legal store house); in °antika within the proclaimed limit Vin I.239.

Ussāsa see nirussāsa.

Ussāha [Sk. utsāha & utsaha, see ussahati] strength, power, energy; endeavour, good--will 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 ussollhi e. g. at Nd2 s. v.; Dhs 13, 22, 289, 571.


Ussiṅcati [ud + sic] to bale out, exhaust J I.450, II.70; IV.16; Miln 261.


Ussita [Sk. ucchrita, 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°).

Ussuka (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 ("ppahānaṇ). -- Cp. appossukka.

Ussukkata (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 ussakkati.

Ussutita (adj.) [pp. of ud + sru, cp. avassuta] defiled, lustful, 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--ussūre 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°); Kvu I. 93 (reading ussneti + visineti). See also paṭisseneti.

Ussṛheti (?) Vin II.10 (for ussoḷḥ°?); cp. ussolḥikāya.

Ussota (adj.) [ud + sota] nt. ussotat as adv. "up--stream" Miln 117.

Ussolhi (f.) [a by--form of ussāha fr. ud + sah, pp. *sodha 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 (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 [onomat. uhu + kara, see under ulūka] an owl (lit. "uhu"--maker) J VI.538 (= ulūka C.).

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. yūkālikṣaṇ) VbhA 343 (where 7 likkhā are said to equal 1 ūkā).

Ūtagīta at J I.290 in phrase "jimaṇ jūtagītaṇ gāyanto" read "imaṇ jūtagītaṇ g."

Ūna (adj.) [Vedic īna; cp. Av. īna, 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--aṭṭhasaṭṭha (799) J I.57; ekūna--pañcasate KhA 91, ekūna--visati (19) Vism 287; eken° ūnesu pañcasu attabhāvasatesu (499) J I.167; also with eka in instr. as eken’ūnapañcasatāni (deficient by one) Vin II.285; KhA
91; sometimes without eka, e.g. ūṇaṇaḥcasatāni (499) Vin III.284; ūṇavisati (19) Vin IV.130, 148. With "two" less: dviḥ ūṇaṇ sahassāṇ (998) J I.255. -- anūṇa not deficient, complete PvA 285 (= paripuṇṇa).

--udara (ūṇudara, ūṇudara, ūṇodara) an empty stomach, adj. Qof empty stomach; "udara J II.293; VI.295; ūṇudara J VI.258; Miln 406; odara Sn 707; DhA I.170. --bhāvā depletion, deficiency SnA 463 (v. l. hānabhāva).

Ūṇaka (adj.) [ūṇa + ka] deficient, wanting, lacking Vin III.81, 254; IV.263; Sn 721; Miln 310, 311, ("satta--vassika one who is not yet 7 years old), 414; DhA I.79.

Ūṇatta (nt.) [abstr. fr. ūṇa] depletion, deficiency Vin II. 239; J V.450.

Ūpāya at DhA II.93 stands for upāya.

Ūpiya see upiya & opiya.

Ūmika [f. ūmi] wave Miln 197 ("vanka waterfall, cataract).

Ūmī & Ūmi (f.) [Sk. ūrmi, fr. Idg. *u̯el (see nibbāna I.2); cp. Gr. e̯lu/w io wind, e̯/lec 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 [Vedic ūru; cp. Lat. vārus bow--legged, of Idg. *u̯ā, 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 (ūraṭṭhi); KhA 49, 50 (ūraṭṭhi). --(k)kambha stiffening or rigidity of the thigh, paralysis of the leg (as symptom of fright) M I.237; J V.23.

Ūsā [Sk. ūṣā] salt--ground; saline substance, always combd. with khāra S III 131 ("gandha); A I.209.


Ūha see vy, sam.

Ūhacca1

Ūhacca1 (indecl.) [ger. of ūharatī, ud + ḥṛ (or ava + ḥṛ, cp. ohacca & 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 ohacca); Sn 1119 (= uddharitvā uppāṣayitvā Nd2 171).

Ūhacca2

Ūhacca2 (indecl.) [ger. of ūhanatī2 = ūhadati] soiling by defecation, defecating J II.71 (= vaccaṇ katvā C.).

Ūhaṇṇati [Pass. of ūhanatī1] to be soiled; to be disturbed aor. ūhaṇṇī Vin I.48; M I.116; aor. also ūhani M I.243.

Ūhata1

Ūhata1 [pp. of ud + ḥṛ or dhr thus for uddhata as well as uddhata] -- 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


Ūhadati [for ūhanati2 (?) or formed secondarily fr. ūhacca or ohačca?] to defecate J II.355; DhA II.181 (so read with v. l. for T. ūhadayati).

Ūhana (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

Ūhanati1 [ud + han] to disturb, shake up, defile, soil M I.243; J II.73. -- Pass. aor. ūhani: see ūhaññati. -- pp. ūhata2 (q. v.). Cp. samē.

Ūhanati2

Ūhanati2 [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. ūhacca1] to lift up, to take away M I.117 (opp. odahati). Cp. ohana in bimb ohana. <-> ger. ūhacca2 (q. v.).

Ūharati [for uddhārati] only in forms of ger. ūhacca1 and pp. ūhata1 (q. v.).

Ūhasati [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 (nt.) [fr. ūhasati] laughing, mocking Miln 127.

Ūhā (f.) [etym.?] life, only in cpd. āyūha lifetime Pva 136, 162 ("pariyosāna"). -- As N. of a river at Miln 70. <-> Cp. BSk. ūhā in ūhāpohā Av. S I.209, 235.

E.

Eka (adj.--num.) [Vedic eka, i. e. e--ka to Idg. *oi as in Av. aëva, Gr. oi) os one, alone; and also with diff. suffix in Lat. ē--nus, cp. Gr. oï)no/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, ekūnāla one thumb Mhv 29, 11; DhA III. 127; ekāpane in one quarter DhA II.52; ekamacha a single fish J I.222. In enumeration: eka dve pañca dasa DhA I.24. With other numerals: eka--tiṣṇa (31) D II.2; "saṭṭhi (61) Vin I.20; "navuti (91) DhA I.97; "sāta (101) DhA II.14. Cp. use of "one less" in ekūnāla (see under cpds. & ūna). -- 2. (as predicative and adj.) one, by oneself, one only, alone, solitary A III.67 (ek--uddesā); J I.59 (ekadivasena on the one day only, i. e. on the same day); Dh 395; Sn 35, 1136 (see Nd 172a), ekāna ekāna one by one S I 104 (devo ekāna ekāna 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): ekāmaṁśī samaye once upon a time J I.306; ekena upāyena by some means J III.393; ekāna kulaṁ gantuṁ to a certain clan (corresp. with asuka) DhA I.45; ekādivaṁśaṁ one day J I.58; III.26; Pva 67. Cp. Sn 1069 (see Nd 172b). -- All these three categories are found represented in freq. cpds., of which the foll. are but a small selection.

--akkhi 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.315 ("citta"); 391; Sn 341; J I.88; Nett 28, cp. Miln 139. --agattā concentration; capacity to individualise; contemplation, tranquility of mind (see on term Cpd. 16, 1785, 237, 240) S V.21, 197, 269 (cittassa); A I.36;
IV.40; Dhs 11 (cittassa); Vism 84. --anga a part, division, some <*> thing belonging to J III.308; Ud 69. --angana one (clear) space J II.357. --ägärika a thief, robber D I.52, 166; A I.154, 295; II.206; III.129; NdI 416; Nd2 304 III.A. DA I.159 (= ekam eva gharan pariśāvetvā vilumpanaṇaḥ 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. --ālōpika = ekāgārika D I.166; A I.295; II.206. --āsana 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 bhoojanā ekāsanaṇaḥ, perhaps comparing āsana with asana2. The foll. "āsana is ibid. expld. as "taṇ śilam assā ti ekāsaniṇo"). --āsaniṇa one who keeps to himself Miln 20, 216; Vism 69. --āha one day M I.88; usually in cpd. ekāhadvihaṇḍ one or two days J I.255; DhäA I.391. --āhiṇa of or for one day D I.166. --uttarika(--nikāya) is another title for Anguttarika--nikāya Miln 392. --ūna one less, minus one, usually as 1st part of a numeral cpd., like ७viṣati (20—1 = 19) DhäA I.4; ७pāṇāsa (49) J III.220; ७sāṭṭhi (59) DhäA III.412; ७paṇcasaṭṭ (499) DhäA II.204. See ūna. --eka one by one, each, severally, one to each D II.18 ("loma"); III.144 (id.), 157; J I.222; DhäA I.101 (ekēkassa no ekēkaṇ māsaṇ one month for each of us); II.114; VvA 256; PväA 42, 43. --ghana compact, solid, hard Dh 81. --cāra wandering or living alone, solitary S I.16; Sn 166, 451; Dh 37. --cariyā walking alone, solitude Dh 61; Sn 820. --cārīn = "cāra Miln 105. --cittakkaṇhikaṇa 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 (= sūkara patakā viya C.). --donikā(--nāva) a trough--shaped canoe with an outrigger J VI.305. --paṭalika having a single sole (of sandals, upāhāna) Vism 125. --pāṭṭa single cloth (cp. dupaṭṭa) 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. --pāsaya is to be read ekāpasaya (see under apa°). --pahārena all at once Vism 418; DhäA 333. --piṭaka knowing one Piṭaka Vism 62. --puttika having only one son KhA 237. --purisika (ithi) (a woman) true to one man J I.290. --pokkharā a sort of drum J VI.12, 580 (C. explns. by ek--ākkhi--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. --bhattakinā a woman true to one husband J III.63. --raja sole sovereignty Dh 178; PväA 74. --rājā universal king J I.47 (of the Sun). --vācaya a single remark or objection J II.353. --vārāṇa one J I.292; śvārāṇa id. DhäA I.10. --sadisa fully alike or resembling, identical J I.291. --sama equal J VI.261. --sāṭa & sāṭaka having a single vestment, a "one--rober" S I.78 ("ka"); Ud 65.

Ekaṇḍa1

Ekaṇḍa1 (adj.) [eka + aṃga1] belonging to one shoulder, on or with one shoulder; only in phrase ekaṇḍa uttarāsanaṇaḥ karoti to arrange the upper robe over one shoulder (the left) Vin I.46; II.188 & passim.

Ekaṇḍa2

Ekaṇḍa2 [eka + aṃga1 or better aṃga2] "one part or point", i. e. one--pointedness, definiteness; affirmation, certainty, absoluteness D I.153; A II.46; Sn 427, 1027; J III.224 (ekaṇḍatthe nipāto for "nūna"); SnA 414 ("vacana for "taggha"). -- Opp. an° Miln 225. -- instr. ekaṇḍena 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; PväA 11.


Ekaṇḍikatā (f.) [abstr. fr. ekaṇḍika] as neg. an° indefiniteness Miln 93.

Ekaṇḍa (adj.) [eka + ka] single, alone, solitary Vin II.212; J I.255; II.234; IV.2. -- f. ekiṇa Vin IV.229; J I.307; III.139.

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.

Ekaccika (adj.) [fr. ekacca] single, not doubled (of cloth, opp. to diguṇa) J V.216 ("vasana = eka--pāṭṭa--nivaṭtha").

Ekañjha (adv.) [fr. eka, cp. literary Sk. aikadhyāṇa, but BSk. ekadhyāṇ M Vastu I.304] in the same place, in conjunction, together Miln 144 (karoti), KhA 167; SnA 38.

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 hutvā "coming to one", agreeing DhA I.102, cp. ekato ahesu J I.201.

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 (= ekibhāva).


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 uṇḍāmaṇi atharaṇaṇa keci ekato uggata--puññatīn vi vadiṇi DA I.87); Vin I.192; II.163, 169; A I.181. -- 2. (fig.) extremely, very much, in freq. combs; e. g. °kāḷa 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; °dusṭīya 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.

Ekantarika (adv.) [eka + antarika] with one in between, alternate J IV.195, "bhāvena (instr. adv.) in alternation, alternately Vism 374; ekantarikāya (adv.) with intervals Vism 244.

Ekamanta (adj.) [eka--m--eka, cp. BSk. ekamante 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 i 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.
Etarahi (adv.) [Sk. etarhi, cp. tarahi & carahi] now, at present D I.29, 151, 179, 200; II.3; J I.215 (opp. tad frequent.

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Eti [P. eti represents Sk. eti as well as eti, i.e. to go and to come (here); with Sk. eti cp. Av. aeti, Gr. eti] 7, Lat. ei, it; Goth. idda went, Obulg. iti, Oir. etha] to go, go to, reach; often (= + eti) to come back, return Sn 364, 376, 666 (come); J VI.365 (return); prp. ento J III.433 (acc. sūrinya atthaṇaṇena 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; Ḍha I.95 (in admission formula "etha bhikkhavo" come ye [and be] bhikkhus! See ehi bhikkhu). -- fut. essati J VI.190, 365, & ehi J II.153; 2nd sg. ehi Sn 236, 369. -- pp. ita (q. v.).

Etta (adv.) [Sk. attra, 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 paccuppanna).

Etad (pron. adj.) [Vedic etad, of pron. base 7 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; & eso Sn 61, 312, 393; J VI. 336; pl. ete Sn 188, 274, 339, 1055; f. et (instead of paccuppanna).

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Etāḍa (adj.) [etad + disa, of disa, cp. etāḍa] 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 I.71.

Etāna (adj.) [etad + disa, of disa, cp. etāḍa] 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 I.71.

Etān (adj.) [etad + disa, of disa, cp. etāḍa] 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 I.71.

Eti [P. eti represents Sk. eti as well as a--etithi, i.e. to go and to come (here); with Sk. eti cp. Av. aeti, Gr. eti] 7, Lat. eo, it; Goth. idda went, Obulg. iti, Oir. etha] to go, go to, reach; often (= + eti) to come back, return Sn 364, 376, 666 (come); J VI.365 (return); prp. ento J III.433 (acc. sūrinya atthaṇaṇena 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; Ḍha I.95 (in admission formula "etha bhikkhavo" come ye [and be] bhikkhus! See ehi bhikkhu). -- fut. essati J VI.190, 365, & ehi J II.153; 2nd sg. ehi Sn 236, 369. -- pp. ita (q. v.).

Etta (adv.) [Sk. atra, see also etthi] there, here Pva I.56 (sic; cp. Kh. 254 note).

Ettaka (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. aparimāna), 124; A IV.114; Nd2 304III (ettakaṇa na tussati is not satisfied with this much); Vv 7912 (cp. Vva 307); Mihn 10, 18 (alaṭṭhaṇaṇena enough of this much); Ḍha I.90 (enough, this much), 93, 399 (pl. ettakā); II.54 (only one), 174 sq.; Vva 233 (a little), 323. -- ettakaṇaḷaṇa 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. ettakāṇa), 375 (nt. ettakaṇaḥ); III.80 (id.), 94 ("ṭhaṇaṇaṇaḥ such great wealth"); Mihn 37 (pl.); Ḍha I.392, 396 (pl. ettikā), 397, 398; II.14, 89 (pl.), 241 (pl. so many); Vva 65 (dhanaṇaṇa). -- ettakaṇaḷaṇa for some time, such a long time
Ettato (adv.) [with double suffix for *atra--taḥ] from here, therefore S I.185.

Ettāvātā (adv.) [fr. etta = ettaka, cp. kittāvātā: 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 (adv.) [in analogy to ito fr. *eti, as ito fr. *iti?] 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 (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 (adj.) [Sk. īdrśa] such like, such Vv 373; PvA 69, 243.

Edisaka = edisa Sn 313.

Edha [Sk. edhaḥ, cp. idhma, inddhe; Gr. ai)_qos, a)ι/qw, Lat. aedes, Ohg. eit, Ags. ād funeral pile, etc. See idhuma & āṭṭhaka] fuel, fire etc. Only in adj. neg. an° without fuel J IV.26.

cp. iddhati] to prosper, succeed in, increase S I.217 (sukhaṇ); Sn 298; Dh 193; J I.223; III.151. <-> sukh°editha at Vin III.13 is better read as sukheṣṭha, as at J VI.219.

Ena (pron.) [fr. pron. base *ē̆, cp. e--ka; to this cp. in form & meaning Lat. ūnus, Gr. ϑνο/s, Ohg. ein, Oir. ōin] only used in acc. enaṇ (taṇ enaṇ) "him, this one, the same" Sn 583, 981, 1114; Dh 118, 313; J III.395; Nd2 304III.B. See also naṇ.

Era1

Eraka1 (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.

Era2

Eraka2 (nt.) [fr. ereti] Typha--grass J IV.88. As eragut (?) a kind of grass used for making coverlets Vin I.196 (eraka ḍhgh. on D I.166).

Eraṇḍa [dial.?] the castor oil plant Nd2 680II.; J II.440. Cp. elaṇḍa.

Erāvaṇa N. of Indra's elephant Sn 379; Vv 4413; VvA 15.

Erita [pp. of ereti] moved, shaken, driven J IV.424; Vv 394, 424; Th 1, 104, Pv II.123; Vism 172 (+ samerita), 342 (vāṭ° moved by the wind). Cp. irita.

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 (nt.) [?] salt(?) or water(?) in elambya (= el°ambu--ja) born in (salt) water Sn 845 (= ela--saṇñaka ambumhi jāta); Nd 202 (elaṇ vucaṭi udakaṇ).

Elaṇḍa = eranḍa (?) M I.124.
Elambaraka [?] N. of a creeping vine J VI.536.

(nt.) [etym.?] a kind of cucumber(?) Vv 3329; J I.205; V.37; DhA I.278.

Eḷa (nt.) [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 "eḷa--paggharantena mukhena eḷamūgan" i. e. called eḷamūga because of the saliva (foam?) dripping from its mouth, v. l. elamukha. -- Cp. neḷa & aneḷa.

Eḷaka

Eḷaka1 [?] 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

Eḷaka2 [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, eḷaki Th 2, 438, elīki J III.481.

Eḷagala see aneḷa.

Eḷagalā (f.) [dial.?] the plant Cassia Tora (cp. Sk. edagaja the ringworm--shrub, Cassia Alata, after Halāyudha), J III. 222 (= kambojī C.).

Eḷagga in kāmāmīsā at PvA 107 is to be read kāmāmīse lagga°.

Eva (adv.) [Vedic eva] emphatic part "so, even, just"; very freq. in all contexts & combns. -- 1. eva J I.61 (ajjēva this veryday), 278 (tathēva likewise); II.113 (ahaṇ 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 η, cp. J I.293, 307; II.110, 128, 129, 159; IV.3; VI.363. -- 3. After η eva also takes the form of ŋeva, mostly with assimilation of ŋ to ŋ, viz. taṇ ŋeva J I.223; tasmiṇ ŋeva J I.139; ahaṇ ŋeva 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.

Evaŋ (adv.) [Vedic evaŋ] so, thus, in this way, either referring to what precedes or what follows, e. g. (1) thus (as mentioned, expld. at Vism 528 as "niddiṭṭha--nayanidassana") D I.193 (evaṇ sante this being being so), 195 (id.); Vin II.194 (evaṇ bhante, yes); J I.222; Pv II.1312 evaṇ etaṇ, just so). -- (2) thus (as follows) M I. 483 (evaṇ me sutan "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 evaŋ byā kho (= evam iva kho) Vin II.26; IV.134 = DA I.27; evam evaŋ "just so" D I.51; Sn 1115; evaŋ kho D I.113; evam pi Sn 1134; evaŋ şu D I.104; etc. etc.

--diṭṭhin holding such a view M I.484. --nāma having that name M I.429.

Esa1

Esa1 see etad.

Esa2

Esa2 (adj.) = esin Sn 286.

Esati [ā + iṣ1 with confusion of iṣ1 and iṣ2, icchati, see also ajjhesati, anvesati, pariyesati] to seek, search, strive for Sn 592
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 & pariya.

Esanī (f.) [fr. icious] a surgeon's probe M II.256.

Esabha (--) a by--form of usabha (q. v.), in cpd. ratthesabha.


Esikā2 desire, see abūḷha.

Esin (adj.) [Sk. eṣin, of iṣ] seeking, wishing, desiring S II.11 (sambhaṇā); J I.87 (phalaḥ); IV.26 (dukkhaḥ); Pv II.928 (garam); PvA 132.

Ehi [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 imaṅ dhamman ti evaṃ pavattaṭhi--passavadiṭṭha arahati tī", 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 Initial o in Pali may represent a Vedic o or a Vedic au (see ojas, ogha, etc.). Or it may be guṇa of u (see oḷārika, 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 (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 Ndi 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, *oka). 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 rūpā--vattho ādi--viññāṇasso okāso); S V.24 = A V. 232 = Dh 87 (oka anokam āgamma); Dh 34 (oka--m--okata ubbhato, 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 "okapuṇṇehi civarehī ti ettha udakaṃ". This quot. is taken from Vin I.253, which must be regarded as a corrupt passage cp. remarks of Bdhgh. on p. 387: oghapuṇṇehi ti pi pātha. The rest of his interpretation at DhA I.289 runs: "okaṅ okaṅ pahāya aniketa--sārī ti ettha ālayo,
idha (i. e. at Dh 34) ubhayam pi labbhati okamokato udaka--sankhátā ālayā ti attho", i. e. from the water's abode. Bdhgh's expln. is of course problematic); Dh 91 (okam oka 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 M I.117 runs "odaheyya okacarañ ṣhapeyya okacárikan" 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. --(ñ)jaha giving up the house (and its comfort), renouncing (the world), giving up attachment Sn 1101 (= ālayanjaha SnA 598; cp. Nd2 176 with v. l. oghanjaha). --anoka houseless, homeless, comfortless, renouncing, free from attachment: see separately.

Okaddhati [o + kaddhati] to drag away, remove Th 2, 444. See also ava°.

[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 (migañ o. after carving the deer); PvA 192 (piṭṭhi < > maṇsāni), & 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.

Okappan (f.) [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 sīsañ okampeti to shake one's head M I.108, 171; S I.118.

Okassati [o + kassati, see also apakkassati & avakad[hati] to drag down, draw or pull away, distract, remove. Only in ger. okassa, always combd. with pasayha "removing by force" D I.74 (T. okk°); A IV.16 (T. okk°, v. l. ok°), 65 (id.); Miln 210. Also in Caus. okasseti to pull out, draw out Th 2, 116 (vaṭṭi = dipavaṭṭi ākaddheti ThA 117). [MSS. often spell ok°].

Okāra [o + kāra fr. karoti, BSk. okāra, e. g. M Vastu III. 357] only in stock phrase kāmānañ ādīnava okāro sankilesa 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.

Okāsā [ava + kās 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 & parichecha), 243 (id.); PvA 14 (okāsā 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; okāsañ deti to give one's appearance, i. e. to let anyone 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 574. -- In this meaning freq. in combn. with foll. verbs: (a) okāsañ karoti to give permission, to admit, allow; to give a chance or opportunity, freq. with paṇhassa veyyā--karaṇāya (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. ॷ karoti Vin II.5, 6, 276; Caus. II. ॷ kārāpeti Vin I.114, 170. < - > katokāsa given permission (to speak), admitted in audience, granted leave Sn 1031; VvA 65 (raṅñā); anokāsakata without having got permission Vin I.114. -- (b) okāsañ yācati to ask permission M II.123. -- (c) okāsañ 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 SnA 573. Elliptically for o. detha Yogāvacara's Man. 4 etc.

--ādīghama finding an opportunity D II.214 sq.; A IV. 449. --kamma giving opportunity or permission Sn p. 94 ("kata
allowed); Pv IV.111 (‘ŋ karoti 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.

Okiṇa [pp. of okirati; BSk. avakirpā Divy 282; Jtm 3192] strewn over, beset by, covered with, full of J V.74, 370; PvA 86, 189 (= otata of Pv III.33).

Okirati [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 okiraṇṇa. <-> pp. okiṇṇa (q. v.). -- Caus. II. okirāpeti to cause to pour out or to sprinkle over Vism 74 (vālikaṇ).

Okilinī see okiraṇṇa.

Okoṭimaka (adj.) [o + koṭ + mant + ka. Ava in BSk., in formula durvarṇa durdarśana avakoṭimakā Sp. Av. Ś 1. 280. Kern (note on above passage) problematically refers it to Sk. avakūṭara = 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; missshapen, 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 okoṭimaka "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 [pp. of okkamati] coming on, approaching, taking place D II.12; Miln 299 (middhe okkante). See also avakkanta S II.174; III.46.

Okkanti (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 gabbhè entry into the womb DA I.130.

Okkantika (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").

or kram?] at J II.448 is doubtful, v. l. okkantika. It is used adverbially: okkandikaṇ kilati to sport (loudly or joyfully). C. explns. as "migo viya okkandi--katvā kilati"; in the way of roaming(?) or frisking about(?) like a deer.

Okkamati [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 okkamati sleep fell upon him, Vin I.15; niddaṇṇa okkami he fell on sleep, asleep, DhA I.9; PvA 47. At It 76 we hear that a dullness developed (dubbaṇṇiyaṇṇa 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 (kuchchiṇ okkami). At D II 63 occurs the question 'if consciousness were not to develop in the womb?' (viññāṇṇa na okkamissatha) S V.283 'abiding in the sense of bliss' (sukha--saññāṇṇa okkamitvā). See also Pug 13 = 28 (nīyama okkāṇ), 'he enters on the Path'. <-> Caus. okkāmeti to make enter, to bring to S IV.312 (saggaṇ). -- pp. okkantika. See also avakkamati.
Okkamaṇa (nt.) [fr. okkamati] entering into, approaching, reaching M III.6; A III.108 (entering the path); also in phrase nibbānassa okkamanāyā A IV.111 sq., cp. 230 sq.

Okkala see ukkala.

Okkassa see okassati.

Okkhaṣṭa [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).

Okkhipati [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. "khipitvā Vin IV.18 (id.). -- pp. avakkhitta & okkhitta (q. v.).

Ogacchati [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°.

Ogaṇa (adj.) [Vedic ogaṇa with dial. o for ava] separated from the troop or crowd, standing alone, Vin I.80; J IV. 432 = (gaṇaṇa ohīna C.).

Ogadha (–°) (adj.) [Sk. avagadhā; P. form with shortened a, fr. ava + gāḥ, see gāḍha1 & gāhati] immersed, merging into, diving or plunging into. Only in two main phrases, viz. Amatogadha & Nibbānogadha diving into N. <–> Besides these only in jagatogadha steeped in the world S I.186.

Ogamanā (nt.) [o + gam + ana; Sk. avagamanā. That word is rather more than a thousand years later than the Pāli one. It would be ridiculous were one to suppose that the P. could be derived from the Sk. On the other hand the Sk. cannot be derived from the P. for it was formed at a time & place when & where P. 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), always in contrast to uggamana (rising), therefore freq. v.l. ogg° D I.10, 68; DA I.95 (= atthangamana); VvA 326.

Ogahana (nt.) [o + gahana fr. gāḥati; Sk. avagāhana; concerning shortening of ā cp. avagadha] submersion, ducking, bathing; fig. for bathing--place Sn 214 (= manussānaṇ naḥāna--tittha SnA 265). See also avagāhana.

Ogāḍha1

Ogāda2

Ogāda2 (nt.) [ava + gāda2] a firm place, firm ground, only in cpd. ogādhappatta having gained a sure footing A III.297 sq.

Ogāha [fr. o + gah] diving into; only in cpd. pariyo.

[Sk. avagāhe; ava + gāhati] to plunge or enter into, to be absorbed in (w. acc. or loc.). Pv II. 1211; Vv 61 (= anupavisati VvA 42), 392 (sālavanāgo. = pavisati VvA 177). ogāheti PVa 155 (pokkharāṇī); ger. ogāhetvā M III.175 (T. ogahō; v. l. ogāḥitvā); PVa 287 (lokāṭhassa sāsanañ, v. l. ‘itvā). See also ava.”

Ogāhana (nt.) [fr. ogāhati] plunging into (➔) PVa 158.

Ogilati [o + gilati] to swallow down (opp. uggilati) M I. 393 (inf. ogilita) Miln 5 (id.).

Oguṇṭhita [pp. of oguṇṭheti, cp. BSk. avagunṭhita, e. g. Jtm 30] covered or dressed (with) Vin II.207; PVa 86 (v. l. okunṭhita).

Oguṇṭheti [o + guṇṭheti] to cover, veil over, hide S IV.122 (ger. oguṇṭhitā sīsañ, perhaps better read as oguṇṭhitā; v. l. SS. okunṭhitū). -- pp. ogunṭhita (q. v.).

Ogumpheti [ava + Denom. of gumpha garland] to string together, wind round, adorn with wreaths, cover, dress Vin I.194 (Pass. ogumphiyanti; vv. ll. ogumphiy, ogumbhiy, ogumphiy, okumpiy); II.142 (ogumphetvā).

Oggata [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 suriye = atthagate s.), 268 (id. = ratto andhakāre); Th 1, 477 (anoggatasmi suriyasmi).

Ogha [Vedic ogha and augha; BSk. ogha, e. g. Divy 95 caturogha; Dhs 1151; Vbh 25 sq., 43, 65, 77, 129; Comp. Phil. 171). The Netti follows this (31, 114–24). Grouped in combn. āsavaṅgana-oghā-yoga-āgati--tanhuṇāpānā 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 Kāñcipura 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
Oghana (nt.) watering, flooding (?) M I.306 (v. l. ogha).

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 [fr. ocarati] in special meaning of one who makes himself at home or familiar with, an investigator, informant, scout, spy (ocarakā ti carapurisā C. on Ud 66). -- Thus also in BSk. as avacaraka one who furnishes information Divy 127; an adaptation from the Pāli. -- Vin III.47, 52; M I.129 = 189 (cor. ocarakā, for carā(?); S I.79 (purisā carā (v. l. corā) ocarakā (okaraka v. l. SS) janapadaŋ ocaritvā etc.; cp. K. S. p. 106 n. 1) = Ud 66 (reads oćiā o.).

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 viṃśītīta tañ pavattiṅ natvā). <-> pp. oćiā.

Oćiāna [pp. of ocarati] gone into, investigated, scouted, explored S I.79 = Ud 66 (reads oćiāna).

Ocarita [o + cita, pp. of ocināti] gathered, picked off J III. 22; IV.135, 156; Sdhp 387.

-- 1. [= Sk. avacinoti, ava + ci1] to gather, pluck, pick off DhA I.366; also in pp. ocita. <-> 2. [= Sk. avacinoti or °ciketi ava + ci2, cp. apacināti2] to disregard, disrespect, treat with contempt; pres. ocināyatī (for ocināti metri causa) J VI.4 (= avajānāti C.).

Ocīraka see odiraka.

Ochindati [o + chindati] to cut off, sever J II.388 (maggaŋ ochindati & ochindamāna to bar the way; v. l. BB. ochijjati), 404.


Ojahāti [o + jahatii] to give up, leave, leave behind, renounce, ger. ohāya D I.115 (niṅī--sanghaŋ & hiraṅṅa--suvaṅṅa); M II.166 (id.); J V.340 (= chaḍdeṭvā C.); PVA 93 (mañ). <-> Pass. avahāyatī & ohiyati, pp. ohīna (q. v.). -- See also ohanati.

Ojahāti (f.) [Vedic ojas nt., also BSk. oja nt. Divy 105; fr. °aug to increase, as in Lat. auges, augustus & auxilium, Goth. aukan (augment), Aṣ. ecāgan; cp. also Gr. a)/cw, Sk. ukṣati & vakṣana increase] strength, but only in meaning of strength--giving, nutritive essence (appld. to food) M I.245; S II.87; V.162 (dhamma); A III.396; J I.68; Dhs 646, 740, 875; Miln 156; DhA II.154 (pathav°). See also def. at Vism 450 (referring to kabalinkārśāhāra. The compn. form is oja, e. g. ojadāna J V.243; ojaṭṭhamaka (rūpa) Vism 341.

Ojināti [Sk. avajayati, ava + ji] to conquer, vanquish, subdue J VI.222 (ojināmase).

Oñāta [pp. o + jñāti, see also avaṅāta] despised Miln 191, 229, 288.

Oṭṭha1
Ottha1 [Vedic oṣṭha, idg. *ō (u) s; Av. aosta lip; Lat. ōs mouth = Sk. āḥ Ags. ār margin] the lip A IV.131; Sn 608; J II.264; III.26 (adhar° & uttar° lower & upper lip), 278; V.156; DhA I.212; III.163; IV.1; VvA 11; PvA 260. Cp. bimboṭṭha.

Ottha2

Ottha2 [Vedic usṭra, f. uṣṭri, 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 oṭṭha-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.


Oddita [pp. of oddetī] thrown out, laid (of a snare) J I. 183; II.443; V.341; ThA 243.

Oddetī [for uddetī (?)]. See further under uddetī] to throw out (a net), to lay snares A I.33 = J II.37, 153; III.184 and passim; ThA 243. -- pp. oddita (q. v.).

Oddha [better spelling odha, pp. of ā + vah] carried away, appropriated, only in cpd. sah-odhā corā thieves with their plunder Vism 180 (cp. Sk. sahoḍha Manu IX.270).

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 II.86 = Pug 52 (= nīca lāmaka Pug A 229); Pū IV.6Q; Miln 387; Dā I.45; PūA 29.

Oṇamati o + namati] (instr.) to incline, bend down to, bow to (dat.) Miln 220, 234 (oṇamati & oṇamissati), 400; Dā I.112. Caus. oṇāmeti M II.137 (kāyaṇ). -- pp. oṇata & Caus. oṇamita.

Oṇamana (nt.) [fr. oṇamati] bending down, inclining, bowing down to Miln 234.

Oṇamita [pp. of oṇameti, Caus. of nam] having bowed down, bowing down Miln 234.

Oṇi (m. or f.) [cp. Vedic oṇi charge, or a kind of Soma vessel] charge, only in cpd. oṇi--rakkha a keeper of entrusted wares, bailee Vin III.47, 53 (= āhaṭṭa bhāṇḍaṇ gopento).

Oṇīta see oṇiṇa.

Oṇojana (nt.) [fr. oṇojiṇeti, Sk. avanejana] washing off, cleaning, washing one's hands Vin II.31 (Bdhgh. refers it to fig. meaning oṇojiṇeti2 by explaining as "vissajjana" gift, presentation).

Oṇojiṇeti (with vowel assimilation o < e for oṇjiṇeti = ava + nejetī, Sk. nejetī fr. nij. Kern, Toev. II.138, complementary to remarks s. v. on p. 5 explns. as assimil. onuṇ° < onii°, like anuśaṇi Sk. anuśaṇa < anuśaṇā), the further process being onoṇ° 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 (oṇojiṇeti aor.);

Miln 236.

Oṭta [o + tata, pp. of tan] stretched over, covered, spread over with; Dh 162 (v. l. otthata); Miln 307 (+ vitata); Dā III.153 (= pariyonandhitva ṭhita). See also avatata & sam-otata.

Oṭarana (adj.) [fr. oṭarati] going down, descending Nett 1, 2, 4, 107.

Oṭarati [o + tarati] to descend, to go down to (c. acc.), to be--take oneself to. ppr. otaranto Vin II.221. -- aor. oṭari SnA 486 (for avaṣṣarī); Dā I.19 (cankamaṇṇ); PūA 47 (nāvāya mahāsaṃuddaṇ), 75. -- inf. oṭarituṇ Pūg 65, 75
Otālaka (adj.) [of uncertain etym. perhaps *avatāryaka from ava + tr̥, or from uttāla?] clothed in rags, poor, indigent J IV.380 (= lāmaka olamba--vilamba--nantakadhargo C.).

Otāpaka (adj.) [fr. otāpeti] drying or dried (in the sun), with ref. to food Sna 35 (parivāsīk-bhattā bhuṇjati hattho otāpakañ khādāti).

Otāpeti [o + tāpeti] to dry in the sun Vin II.113; IV.281; Miln 371 (kummo udakato nikkhamitvā kāyañ o. fig. applied to mānasa).

Otāra [fr. otarati, BSk. avatāra. The Sk. avatāra is centuries later and means 'incarnation'] -- 1. descent to, i. e. approach to, access, fig. chance, opportunity otārañ 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. (avatārañ labhati, Divy 144, 145) otañ adhigacchati, to find a chance, Sn 446. [Fausbøl here translates 'defect'. This is fair as exegesis. Every moral or intellectual defect gives the enemy a chance. But otāra does not mean defect]. Otārañ gavesati to seek an opportunity, DhA III.21. Otārāpekkha, watching for a chance, S I.122. At one passage, A III.67 = 259, it is said that constant association leads to agreement, agreement to trust, and trust to otāra. The Com. has nothing. 'Carelessness' would suit the context. Otañ gavesati to look for an opportunity DhA III.21, and otārañ labhati to get a chance S I.122; IV.178, 185; M I.334; DhA III.21 (gloss okāra & okāsa); cp. avatārañ labhati Divy 144, 145 etc. -- 2. access, fig. inclination to, being at home with, approach, familiarity (cp. otiñña and avacara adj.) A III.67, 259. -- 3. (influenced by ocarati2 and ociñña) being after something, spying, finding out; hence: fault, blame, defect, flaw Sn 446 (= randha vivara Sn 393); also in phrase otārāpekkha spying faults S I.122 (which may be taken to meaning 1, but meaning 3 is accredited by BSk. avatārapreksīn Divy 322), Mrs. Rh. D. translates the latter passage by "watching for access".

Otāreti [Caus. of otarati] to cause to come down, to bring down, take down J I.426; IV.402; Nett 21, 22; DhA II.81.

Otiñña [pp. of otarati; the form ava° only found in poetry as --° e. g. issāvatiñña J V.98; dukkha°, soka° etc. see below 2] -- 1. (med.) gone down, descended PVA 104 (uddho--galañ na otiññañ 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 otiñña) = It 89 (as v. 1.; T. has dukkhābhikīñña, which is either gloss or wrong reading for dukkhaṭatiña); M I.10; S I.123 (sokāva°), 137 (id.); Sn 306 (ichchāvatiñña affected with desire), 939 (sallena otiñño = pierced by an arrow, expld. by Nd1 414 as "sallena viddho phuṭṭho"); J V.98 (issāva° = issāya otiñña C.). -- 3. (in special sense) affected with love, enamoured, clinging to, fallen in love with Vin ° 326 = issāya otiñña. -- 4. in the form otiñña° (med.) gone down, descended, approached Sn 393; also in phrase otiññañ labhati Divy 322 to get a chance S I.122 (which may be taken to meaning 1, but meaning 3 is accredited by BSk. avatārapreksīn Divy 322), Mrs. Rh. D. translates the latter passage by "watching for access".

Ottapati (nt.) [fr. tappati1 + ud, would correps. to a Sk. form *auttapy a fr. ut--tapy a to be regretted, tormented by remorse. The BSk. form is a wrong adaptation of the Pāli form, taking o° for apa°, viz.apatrāpya M Vastu III. 53 and apatrapā ibid. I.463. Müller, P. Gr. & Fausbøll, 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. --dhanā 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 [ut + tappati1] 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.

Otthaṭa [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.

Ottharaka (nt.) [fr. of tharati] a kind of strainer, a filter Vin II.119.

Ottharaṇa (nt.) [fr. ottharati] spreading over, veiling Miln 299 (mahik°).

Ottharati [o + tharati, Sk. root str] to spread over, spread out, cover Miln 121 (opp. paṭikkamati, of water). See also avattharati.

Odaka (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. combin. sitodaka, e. g. M I. 376. See udaka.

--antika -- 1. neighbourhood of the water, a place near the water (see antika1) Kh VIII.1, 3 (gambhire odakantike, which Childers, Kh. trsln. 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 ablation following upon the sexual act Vin III.21; cp. odak--antikatā (f. abstr.) final ablation, cleansing J II.126.

Odagya (nt.) [der. fr. udagga] exultation, elation Nd1 3 = Nd2 446 = Dhs 9, 86, 285, 373; DhsA 143 (= udaggasabhāva a "topmost condition".

Odana (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--k--upa--caya a heap of boiled rice and sour milk, of the body (see kāya I.); also at M 1.247.


Odaniya (adj.) [fr. odana, cp. Sk. odanika] belonging to rice--gruel, made of rice--gruel Vin III.59 (‘ghara a ricekitchen); VvA 73 (‘surā rice--liquor).

Odapattakinī (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 udakapattañ āmasitvā vāseti) = VvA 73.

Odapattiyā at Cp. II.48 = last.

Odariya & ạya (adj.) [fr. udara] living for one's belly, voracious, glutinous Miln 357; J VI.208 (ạya); Th 1, 101.


Odahati [o + dañati, fr. dhā] -- 1. to put down, to put in, supply M I.117 (okacarañ, see under oka); II.216 (agadbāññatañ vañña--mukhe odaheyya); Th 1, 774 (migavo pāsañ odahi the hunter set a snare; Morris, J.P.T.S. 1884, 76 suggests change of reading to oḍḍañy, hardly justified); J III.201 (visañ odahi arañe), 272 (passañ o. to turn one's flanks towards, dat.); Miln 156
(kāye ojaṇ odahissāma supply the body with strength). -- 2. (fig.) to apply, in phrase sotaṇ odahati to listen D I.230; Dāvs V.68. -- pp. ohita.

Odahana (nt.) [fr. odahati] -- 1. putting down, applying, application M II.216; heaping up, storing DhA III.118. <-> 2. putting in, fig. attention, devotion Nett 29.

Odāta (adj.) [Derivation unknown. The Sk. is avadāta, ava + dāta, pp. of hypothetical dā4 to clean, purify] clean, white, prominently applied to the dress as a sign of distinction (white), or special purity at festivities, ablutions & sacrificial functions D II.18 (upṇā, of the Buddha); III.268; A III.239; IV.94, 263, 306, 349; V.62; Dhs 617 = (in enumm. of colours); DA I.219; VvA 111. See also ava°.

--kasina 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].

Odātana (nt.) [fr. odahati] -- 1. putting down, applying, application M II.216; heaping up, storing DhA III.118. <-> 2. putting in, fig. attention, devotion Nett 29.

Odāta (adj.) -- 1. putting down, applying, application M II.216; heaping up, storing DhA III.118. <-> 2. putting in, fig. attention, devotion Nett 29. -- pp. ohita.

Odahana (nt.) [fr. odahati] -- 1. putting down, applying, application M II.216; heaping up, storing DhA III.118. <-> 2. putting in, fig. attention, devotion Nett 29.

Onaddha [pp. of onandhati] bound, tied; put over, covered Vin II.150, 270 sq. (*maṇca, *piṭha); M II.64; Dh 146 (andhakārena); Sdhp 182. See also onayhati.
Onandhati [o + nandhati, a secondary pres. form constructed from naddha after bandhati → baddha; see also apiñandhati] to bind, fasten; to cover up Vin II.150 (inf. onandhituṇḍa); Miln 261.

Onamaka (adj.) [fr. onamati] bending down, stooping DhA II.136 (anān).

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


Onayhati [ava + nayhati] to tie down, to cover over, envelop, shroud DhsA 378 (megho akāsaṇaṇa). -- pp. onaddha.

Onāha [fr. ava + nah, cp. onaddha & onayhati] drawing over, covering, shrouding D I.246 (spelt onaha); Miln 300; Dhs 1157 (= megho viyā akāsaṇaṇa onayhati).

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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 (adj.) [o + pakkhin, adj. fr. pakkha wing, cp. similarly avapatta] "with wings off" i.e. having one's wings clipped, powerless A I.188 (ṭŋ karoti to deprive of one's wings or strength; so read for T. opapakkhinj karoti).

Opaguyha see opavayha.

Opattati [o + pat] to fall or fly down (on), to fall over (w. acc.) J II.228 (lokāmisaṇṭanto); VI.561 (itvā ger.); Miln 368, 396. -- pp. opatita.

Opattita [pp. of opatati] falling (down) Pva 29 (udaka; v. l. ovuléhta, opalahita; context reads at Pva 29 mahāsobhhehi opattitena udakena, but id. p. at KhA 213 reads mahāsobbha--sannipātehi).

Opatta (adj.) [o + patta, Sk. avapatta] with leaves fallen off, leafless (of trees) J III.495 (opatta = avapatta nippatta patita--patta C.).

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 (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 in phrase °ŋ karoti in phrase °ŋ karoti at A I.188 read opakkhi °ŋ karoti to deprive of one's wings, to render powerless.

Opapaccayika (adj.) [= opapātika] having the characteristic of being born without parents, as deva Nett 28 (upādāna).

Opapātika (adj.) [fr. upapatti; the BSk. form is a curious distortion of the P. form, viz. aupapādauka 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.).

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Opapāṭeti [ava + Caus. of paṭti] to tear asunder, unravel, open Vin II.150 (chaviṃ opāṭetvā).

Opāṭa [o + paṭta fr. patati to fall, Vedic avapāta] -- 1. falling or flying down, downfall, descent J VI.561. -- 2. a pitfall J I.143; DḥA IV.211.

Opāṭeti [o + Caus. of pat] to make fall, to destroy (cp. atipāṭeti), i.e. 1. to break, to interrupt, in kathaṃ opāṭeti 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 (nt.) [o + pāṇa fr. pāvati. Vedic avapāna. The P. Commentators however take o as a contracted form of udaka, e.g. Bdhgh. 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 "khaṭa--pokkharāṇī viṇa hutvā" DA I. 298 = J V.174. -- Vin I.236; D I.137; M I.379; A IV. 185; Vv IV.160; J III.142; IV.34; V.172; Vbh 247; Miln 411; Vism 18; VvA 286; DA 1177, 298.

Opārambha (adj.) [fr. upārambha] acting as a support, supporting, helpful M II.113.
Opiya is metric for upiya [upa + ger. of i] undergoing, going into S I.199 = Th 1, 119 (nibbānañ hadayasmiñ opiya; Mrs. Rh. D. trsls. "suffering N. in thy heart to sink", S A. hadayasmi
[<i>nibbānā</i>]<i>ŋ</i>opiya; Mrs. Rh. D. trsls. "suffering N. in thy heart to sink", S A. hadayasmi
[<i>nibbānā</i>]<i>ŋ</i>opiya; Mrs. Rh. D. trsls. "suffering N. in thy heart to sink", S A. hadayasmi

Opilavati [Sk. avaplavati, ava + plu] to be immersed, to sink down S II.224. -- Caus. opilāpeti (see sep.).

Opilāpeti [Caus. of opilavati, cp. Sk. avaplavayati] to immerse, to dip in or down, to drop (into = loc.) Vin I. 157 = S I.169 (C.: nimūjāpeti, see K. S. 318); M I.207 = III.157; DhA III.3 ("āpetvā; so read with vv. ll. for opilētvā"); J III.282. -- pp. opilāpetita.

Opilēti in "bhattachacchiyān opinētvā" at DhA II.3 is with v. l. to be read opilēpetvā (gloss odahitvā), i.e. dropping the food into the basket.

Opunāchi is uncertain reading for opuñjeti.

Opunchanā or Opuñjana or Opuñjana (nt.) [fr. opuñjeti] heaping up, covering over; a heap, layer DhA III.296.

Opunāti also as opunāti also as opunāti (Dh) [o + punāti Denom. of puñja, heap] to heap up, make a heap, cover over with (Morris, J.P.T.S. 1887, 153 trsls. "cleanse") Vin II.176 (opunāti bhattach); J IV.377 (opunēchetvā T., but v. l. opunētvā; gloss upalimpitvā); DhA III.296 (opunēchitvā, gloss sammajjitvā). <-> Caus. opunājēpeti in same meaning "to smear" Vin III.16 (opunējēpetvā; v. l. opunēchēpetvā).

Opunāti also as opunāti also as opunāti (Dh) [o + punāti fr. pā] to winnow, sift; fig. lay bare, expose Dh 252 (= bhusanā puñanto 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.


Opeti [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 āvā being contracted to o. Trenckner then puts opiya = āpiya in tadhūpiya ("conform with this", see tā' Ina), which is however a direct derivation from upa = upaka, upiya, of which a superfl. formation is upamā ("likeness"). Trenckner's expln. of āpiya 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 [a difficult, but legitimate form arisen out of analogy, fusing ava--vuta (= Sk. vṛta from vṛ; opp. *apāvuta = P. aparutā) and ava--phuṭa (Sk. sphuṭa from sphaṭ). 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. ovuṭa); NdI 24 ovuṭa, v. l. SS ophuṭa); Nδ2 365 (ophuṭa, v. l. BB oputra; SS ovuta); DA I.59 (oputa); SnA 596 (oputa = pariyo--naddha); Miln 161 (ovuta).

Obandhati [o + bandhati] to bind, to tie on to Vin II.116 (obandhitvā ger.).

Obhagga [o + bhagga, pp. of bhañj, Sk. avabhagna] broken down, broken up, broken S V.96 (vibhagga); A IV.435 (obhaggobhagga); DhA I.58 (id.); J I.55 ("sarīra").
Obhañjati [o + bhañ] to fold up, bend over, crease (a garment); only Caus. II. obhañjāpeti J I.499 (dhovāpeti +). See also pp. obhagga.

Obhata [pp. of obharati] having taken away or off, only in cpd. "cumbaṭā with the "cumbaṭā" taken off, descriptive of a woman in her habit of carrying vessels on her head (on the cumbaṭā stand) Vin III.140 = VvA 73 (Hardy: "a woman with a circlet of cloth on her head").

Obharati [ava + bharati, cp. Sk. avabhāhāratī = Lat. aufero] to carry away or off, to take off. -- pp. obhata.

Obhāsā [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; Pvä 276 ("ṣṭharati to emit a radiance"); Sdhp 325. With nimitta and parikathā at Vism 23; SnA 497. See also avabhāsa.

Obhāsati

Obhāsati1 [o + bhāsati from bhās, cp. Sk. avabhāsati] to shine, to be splendid Pvä I.21 (= pabhāseti vijjoteti Pvä 10). -- Caus. obhāsati to make radiant or resplendent, to illumine, to fill with light or splendour. -- pres. obhāsāti Pvä III.115 (= joteti Pvä 176); Miln 336; ppr. obhāsāyanto Pvä I.111 (= vijjotamaṇa Pvä 56) & obhāsanto Pvä II.110 (= jotanto ekālokaṇ karont Pvä 71); ger. obhāsetvā S I.66; Kh v. = Sn p. 46; KhA 116 (= abhāya pharitvā ekobhāsaṇ karitvā). -- pp. avabhāsīta.

Obhāsati2

Obhāsati2 [ava + bhāsati fr. bhāṣ; Sk. apabhāsati] to speak to (inopportuneely), 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 [o + bhoga from bhuṣ to bend] bending, winding, curve, the fold of a robe Vin I.46 (obhoge kāyābandhanaṇ kātabbaṇ).

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 anoma not inferior, i. e. excellent.

Omaka (adj.) [oma + ka] lower in rank, inferior; low, insignificant Nd1 306 (appaka +); J II.142; DhA I.203.


Omaddati [o + maddati from mṛd, BSk. avamaddati Jtm 3133] -- 1. to rub J VI.262 (sarīraṇ 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. omaṭṭha.

Omasanā (f.) [fr. omasati] touching, touch Vin III.121 (= heṭṭhā oropanā).

Omāna1

Omāna1 [fr. o + man, think. The Sk. avamāna is later] disregard, disrespect, contempt DhA II.52 (+ atimāna). Cp. foll.
see also avamāna.

Omāna2

Omāna2 [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 demāna (fr. dī). C. explns. by caramāna gacchāmāna. Müller, P. Gr. 99 proposes to read demāna for omāna.


Omuṇcati [o + muc] to take off, loosen, release; unfasten, undo, doff D I.126 (veṭhanaṇ as form of salute); J II.326; VI.73 (sāṭakaṇ); Vism 338; PvA 63 (tacaṇ); VvA 75 (ābhāraṇāṇi). -- Caus. omuṇcāpeti to cause to take off Vin I.273. -- pp. omutta.

Omutta [pp. of omuṇcati] released, freed, discharged, taken off It 56 (read omuttassā Māraṇāso for T. omukkassa m.).


Oyācati [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. oraṇ the below, the near side, this world Sn 15; VvA 42 (orato abl. from this side). -- Cases adverbially: acc. oraṇ (with abl.) on this side of, below, under, within M I.142; Sn 804 (oraṇ vassasatā); Pv IV.33Q (oraṇ chahi māsehi in less than 6 months or after 6 months; id. p. at Pv I.1012 has uddhaṇ); PvA 154 (dahato); instr. orena 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. paropaṇaṇ); Miln 319 (samuddo anorapāro, boundless ocean). --pure (avarapure) below the fortress M I.68 (bahinagare +). --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.


Orabhbha [fr. urabbbha. 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 (= urabbbaghātaka ThA 204); J V.270; VI.111 (and their punishment in Niraya); Pug A 244 (urabbbhā vuccanti ēḷakā; urabbbhe hanati ti orabbbhiko).

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 (oramitu na icchi), 498 (oramāma na pārema). 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 (manussa--maṇṣā).

Orabbbhāgiya (adj.) [ora + bhāga + iya; BSk. avarabhāgiya, e. g. Divy 533] being a share of the lower, i.e. this world, belonging to the kāma world, Ep. of the 5 saṅyojanāni (see also saṅyojana) 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 orabbbhāga--maṇīya, with gloss (ThA
158) oraŋ āgamanīya. Probably the bh should be deleted.

Oravitar [ora + n. ag. of vitarati?] doubtful reading at A V.149, meaning concerned with worldly things (?). The vv. ll. are oramītā, 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 [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 & pārima the far side) D I.244; S IV.175 (sakkāyassō adhivacanā) = SnA 24; Dhs 597; Vism 512 ("tīra--mahāvagha"); DhA II.99.

Oruddha [fr. orundhati. In meaning equalling Sk. aparuddha as well as avamā] -- 1. kept back, restrained, subdued A III.393. -- 2. imprisoned J IV.4. See also avamā.

Orundhati [Caus. fr. orundhati; BSk. avarundhate] to get, attain, take for a wife. -- ger. orundhiya J IV.480. -- aor. oruddha Th 2, 445. -- pp. oruddha. See also avarundhati.

Oroha (nt.) [abstr. fr. orahati] descent, in udakorohaṇāṇuyoga practice of descending in to the water (i.e. bathing) Pug 55; J I.193; Miln 350.

Oroha [o + rohati] to descend, climb down D II.21; M III.131; J I.50; Miln 395; PvA 14. -- Caus. oropeti (q. v.).

Olaga [Sk. avalagna, pp. of avalagati] restrained, checked Th 1, 356

Olanghanā (f.) [fr. olangheti] bending down Vin III.121 (= heṭṭhā onamanā).

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. ullagghetī olāṅgheti; but v. l. ullangheti olāṅgheti).

Olamba (adj.) [fr. ava + lamb] hanging down Vin III.49; J IV.380 ("vilamba").

Olambaka (adj.--n.) [see olambati] -- 1. (adj.) hanging down VvA 32 ("dāma"). -- 2. (n.) (a) support, walking stick J IV.40 (hatthā). -- (b) plumb--line J VI.392.

Olamati & 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 tiṭhanti PvA 77); II.102 (= olambanti PvA 142); olambati M III.164 (+ ajholambati); J I.194; PvA 46. -- ger. avalamba (for "bya) Pv III.35 (= olambitvā PvA 189) & olambētvā J III.218. See also olubbha.

Olambanaka [fr. olambati] an armchair, lit. a chair with supports Vin II.142.

Olikhati [o + likh, cp. Sk. apalikhati] to scrape off, cut off, shave off (hair) A III.295 (veṇīj olikhitur); Th 1, 169 (kese olikhissan); 2, 88.


Oliyati [o + līyate from lī] to stick, stick fast, adhere, cling to It 43; Nett 174. -- pp. olīnā (see avalīna).

Olīnā [fr. oliyati] adhering, sticking or clinging to (worldliness), infatuated M I.200 ("vuttika); J VI.569 (anofīna--mānasā); Vbh 350 ("vuttikā); Miln 393 (anā).

Oliyanā [pp. of oliyati] adhering, infatuation Ps I.157; Dhs 1156, 1236.

Olugga [pp. of olujjati] breaking off, falling to pieces, rotting away M I.80, 245 (olugga--vilugga), 450 (id.); Vism 107 (id.).

Olujjati [Sk. avarujyate, Pass. of ava + ruj] to break off, go to wreck, fall away S II.218 (v. l. ullā). -- pp. olugga.

Olubbha [assimil. form of olumbha which in all likelihood for olambha, ger. of olambya. 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 dāṇḍaḷ olubbha leaning on a stick, e. g. M I.108 (= dāṇḍaḷ 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--vatṭiyaṇ); VI.40 (hatthe); DhA II.57 (passaṇ; gloss olambī); VvA 217, 219.

Olumpeti [o + Caus. of lup] to strip off, seize, pick, pluck Vin I.278 (bhesajjan olumpetvā, vv. l. ulumpetvā, olūmpa, odametvā).

Olokana (nt.) [see oloketi] looking, looking at, sight Sdhp 479 (mukhassā).

Olokanaka (adj.--n.) [fr. oloketi] window Vin II.267 (olokanakena oloketi, adv.).

Oloketi [BSK. avalokayati or apaloketi] to look at, to look down or over to, to examine, contemplate, inspect, consider J I.85, 108 (nakkhataṇ); Pv II.964; DhA I.10, 12, 25, 26; II.96 (v. l. for T. voloketi); III.296; PvA 4, 5, 74, 124.

Olāra at PvA 110 is with v. l. BB to be read uḷāra.

Olārika (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. (nimittaṇ obhāso); J I.67; Dhs 585, 675, 889; Vbh 1, 13, 379; Vism 155 ("anga), 274 sq. (with ref. to breathing), 450.

Olumpika (adj.) [Deriv. unknown, BSK. olumpika and odumpika M Vastu III.113, 443. In the Śvet--Upaṇ. we find the form uḍupa a skiff.] Sen. Kace 390 belonging to a skiff (no ref. in Pāli Canon?); cp. BSK. olumpika M Vastu III. 113 & odumpika ibid. 443.
Ovaja at S I.212 read ojava.

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.


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 anusāsati. -- 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. ovaditūṇ Vin I.59 (+ anusāsitūṇ). -- grd. ovaditabba Vin II.5; and ovadiya (see sep.). -- Pass. advadiyati; ppr. °iyamāna Pug 64 (+ anusāsiyamāna).

Ovadiya (adj.) [grd. of ovadati] who or what can be advised, advisable Vin I.59 (+ anusāsiya); Vv 8436 (= ovāda--vasena vattabba VvA 345).

Ovaddheyya a process to be carried out with the kāṭhina 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° ovadheyya° ovāṭṭheyya°.

Ovamati [o + vam] to throw up, vomiting Ud 78.

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 (jātovarake 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 [ger. of o + vr̥] forbidding, obstructing, holding back, preventing Th 2, 367 (v. l. ovadiyāna, thus also ThA 250 explained "maṅ gacchanti avadītvā gamanaṇa nisedhetvā").

Ovass & °ka see anovass(ka).

Ovassati [o + vassati] to rain down on, to make wet. -- Pass. ovassati to become wet through rain Vin II.121.

Ovati [o + vahati] to carry down. -- Pass. ovuyhati It 114 (ind. & pot. ovuyheyya).

Ovāda [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. -- ovādaṇ deti to give advice PvA 11, 12, 15;

Ovādaka (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 (adj.--n.) [fr. ovāda] = ovādaka M I.360 (anovādin).

Ovijjhati [ava + vyadh] to pierce through Vism 304.

Ovuta see ophuta.
Ovuyhati [Pass. of ovahati] to be carried down (a river) It 114.

Osakkati [o + sakkati fr. P. sakk = *Sk. ẏaśk, cp. Māgadhī osakkai; but sometimes confused with sṛp, cp. P. osappati & Sk. apasarpati] to draw back, move back D I.230; J IV.348 (for apavattati C.); V.295 (an--osakkīvā). See also Trenckner, Notes p. 60.


Osaṭṭha [pp. of o + sṛ] having withdrawn to (acc.), gone to or into, undergone, visited M I.176, 469 (padasamācāro sangha--majjhe o.); II.2 (Rājagahaṇ vassāvāsan o.); Miln 24 (sākacchā oṣaṭṭha bahū). See also avasaṭṭha.

Osaṇheti [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 (nt.) [Vedic auṣadha] see osadhī.

Osadhika v. l. It 20 for opadhika.


Osadhī (f.) [Vedic avaṣaṇa + dhī: 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--tiṇvanappatayo) Pv II.610, with Sn 296 (gāvo . . yāsu jāyanti osadhī); D I.12, cp. DA I.98; Pv III.53; PvA 86; J IV.31; Vl.331 (? trsln. medicinal herb). Figuratively, 'balm of salvation' (amatosadha) Miln 247. Osadhi--ṛaka, 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 (adj.) [o + pp. of syad to move on] given out, exhausted, weak Miln 250 ('virīya).

Osappati [o + sṛp to creep] to draw back, give way J VI.190 (osappissati; gloss apīyati).

Osaraka (adj.) [fr. osarati, osarana & oṣaṭa] of the nature of a resort, fit for resorting to, over--hanging eaves, affording shelter Vin II.153. See also osaraka.


Osarati [o + sṛ] to flow, to go away, to recede to, to visit M I.176 (gāmāṇa etc.); II.122. -- pp. oṣaṭa. See also avasarati.

Osāṇa (nt.) [fr. osāpeti] stopping, ceasing; end, finish, conclusion S V.79 (read paṭikkamosāna), 177, 344; Sn 938

Osāpeti [With Morris, J.P.T.S. 1887, 158 Caus. of ava + sā, Sk. avasāyayati (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 + viś to sling] to put forth, bring to an end, settle, put down, fix, decide S I.81 (fut. osāpayissi; vv. ll. oṇayiss & obhāyiss = Ud 66 (T. otarissi? vv. ll. obhāyiss, otāy & osāy; C. paṭipajjissi karissi); J I.25 (osāpeti, v. l. obhāseti); Nd1 412 (in expln. of osāṇa); VvA 77 (agghaṇ o. to fix a price; vv. ll. ohāpeti & onarāpeti) = DhA III.108 (v. l. osāreti). Cp. osāreti.

Osāraka [fr. osarati] shelter, outhouse J III.446. See also osaraka.
Osāraṇā (f.) [fr. osāreti 3] -- 1. restoration, rehabilitation reinstatement (of a bhikkhu after exclusion from the Sangha) Vin I.322; Miln 344. -- 2. procession (?) (perhaps reading should be ussāraṇā) DhA II.1 (T. oss°).


Osāreti [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 (pattañ thavikāya o.). -- 2. to bring out, expound, propound, explain Miln 13 (abhidhammapiṭikaṇ), 203 (kāraṇaṣ), 349 (lekhāṇ 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 osāreti). -- Pass. osāriyati Vin II.61; pp. osārita (cp. osāraṇā).

Osicati [o + sīcati] -- 1. to pour out or down over, to besprinkle Vin II.262; M I.87 (telenā); Pv I.85 (ppr. osiccaṇ = āśicanto PvA 41). -- 2. to scoop out, empty, drain (water) J V.450 (osiṇcīyā, pot. = osiṇceyya C.). <-> pp. avasitta & ositta.

Osita [pp. of osicati] sprinkled, besprinkled J V.400. See also avasitta.

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 (nāvaṇ).


Ossa see ussa.

Ossakk° see osakk°.

Ossagga [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 [o + sṛj send off] to let loose, set 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 avassajati.

Ossajjana (nt.) [fr. ossajati] release, dismissal, sending off DA I.130.

Ossattā [pp. of ossajati] let loose, released, given up, thrown down D II.106; S III.241; J I.64; IV.460 (= nissaṭṭha).

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 only in cpd. bimbōhana, see under bimba.

Ohanati [ava + han, but prob. a new formation from Pass. avahīyati of āh, taking it to han instead of the latter] to defecate, to empty the bowels PvA 268 (+ osajjati).

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 (kesamassu); DhA II.53 (cp. oropeti). -- pp. avahaṭa.

Ohāya ger. of ojahāti.

Ohāra see avahāra see avahāra & cp. vohāra.

Ohāraṇa (nt.) [fr. ohāreti, cp. avaharaṇa] taking down, cutting off (hair) J I.64 (kesa--massu°).

Ohārin (adj.--n.) [fr. avaharati] dragging down, weighty, heavy Dh 346 (= avaharati heṭṭha harati ti DhA IV.56).

Ohāreti [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 ohārāpeti under oharati) It 75 (kesamassu hair & beard, v. l. ohāyāpetvā); Pug 56 (id.).

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 (arahāṇ) (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 = (kosohita). -- 4. (fig.) put down to, applied to, in ohita--sota listening, attentive, intent upon (cp. sota odahati to listen) usually in phrase ohitasoto dharmasuṇāti; M I.480; III.201; S V.96; A IV.391; Vism 300 (+ aṭṭhī katvā).

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 (vihārāpāla).

Ohīna [pp. of ojahāti] having left behind J IV.432 (gaṇaṇ).

Ohīyati (ohīyyati) [ava + hiyati, Pass. of ha, see avajahāti] <-> 1. to be left behind, to stay behind J V.340 (avahiyyati = ohiyyati C.). -- 2. to stay behind, to fall out (in order to urinate or defecate); ger. ohīyitvā Vin IV.229; DhA II.21 (cp. ohanati). See also ohiyyaka.

Ohīlanā (f.) [ava + hiłanā, of hīd] scorning, scornfulness Vbh 353 (+ ohīlattāṇ).
Ka° (pron. interr.) [Sk. kaḥ, Idg. *qño besides *qui (see ki° & kiñ) & *qų (see ku°). Cp. Av. ka°--; Gr. pQ, pw°, p oi°, etc.; Lat. qui; Oir. co°; Cymr. pa; Goth. hvas, Ags. hwā (=E. who), Ohg. hwēr] who? -- m. ko, f. kā (nt. kiñ, 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. kāñi (Sn 324, 961) & some adv. forms like katha ṣa, kāḥa, kāha, etc. -- (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 kiñ): gen. sg. kissa Dh 237; J II.104. ko°--nāmo (of) what name Miln 14; Dh A II.92, occurs besides kī°--nāmo Miln 15. -- kvattho what (is the) use Vv 50; -- (c) kiñ (Sk. cida: see under ca) in indef. meaning combd with -- ci: -- kāñi (nt.) as adv. "why" Sn 1032; kasmā nu saccāni vadanti . . . Sn 885. <-> 2. In indef. meaning combd with -- ci (Sk. cid: see under ca 1 and ci°): koci, käci, etc., whoever, some (usually with neg. na koci, etc., equalling "not anybody"), nt. kiñci (q. v.); e. g. mā jātu koci lokasmin pāpiçcho It 85; no yāti koci loke Dh 179; nāhan bhatako 'smi kassaci Sn 25; na hi nassati kassaci kamaññi "nobody's trace of action is lost" Sn 666; kassaci kiñci na (deeti) (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 id'hagaccheya, "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 gorakkha upajivati kassako so na brāhmaṇo (whoever--he) Sn 612. See also ka°.

Kaṣja [cp. Sk. kaṣpa; of uncertain etym., perhaps of Babylonian origin, cp. hiraṇña] 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 (Dh A III.58). -- 3. a bronze dish J I.336: āpāṇīya a bronze drinking cup, goblet M. I.316. -- 4. a "bronze," i. e. a bronze coin worth 4 kāhāpaṇas 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 kaṣja may have meant metal as opposed to earthenware. See the compounds.

--upadahāraṇa (n. a.) metal milk--pail (?) in phrase: dhenusahassāni dukūla--sandananī (?) kaṣṣapadahāraṇam D II.192; A IV°.393; J VI.503 (expld at 504). Kern (Toev. p. 142) proposes correction to kaṣṣapadahāna (=Sk. kaṣyaṇopodohana), i.e. giving milk to the extent of a metal pailful. --kāṇṭaka metal thorns, bits of sharp metal, nails J V.102 (cp. sakaṇṭaka) --kūta cheating with false or spurious metal D I.5 (=DA I.79: selling brass plates for gold ones). --tāla bronze gong Dha A 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 nāhāpako=A III.25) cp. DA I. 217; Vism 283 (in simile). -- Dha A III.57 (: a gong); DA I.217; Dha A 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. --pāti & pāṭi a bronze bowl, usually for food: M I.25; A IV°.393; Sn 14; Pva 274. --pūra full of metal J IV.107. --bhājña 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.

Kāṣṣati = kassati, see ava°.

Kakaca [onomat. to sound root kṛ, cp. note on gala; Sk. kakaca] a saw Th 1, 445; J IV°.30; V.52; VI.261; DA I.212; in simile °--upama ovāda M I.129. Another simile of the saw (a man sawing a tree) is found at Ps I.171, quoted & referred to at Visma 280, 281.

--khaṇḍa fragment or bit of saw J I.321. --danta tooth of a saw, DA I.37 (kakaca--danta--pantiyañ kilamāna).

the chameleon J I.442, 487; II.63; VI.346; VvA 258.

Kaku [Brh. kakud, cp. kākud hollow, curvature, Lat. cacumen, & cumulus] a peak, summit, projecting corner S I.100


Kakuṭa a dove, pigeon, only in cpds.:

--pāda dove--footed (i. e. having beautiful feet) Dha I.119; f. pāḍī appl. to Apsaras, J II.93; Dha I.119; Miln 169.
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-bhāṇḍa. -- 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. --bhaṇḍa 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, pādukā: the fan, diadem, sword, canopy, slippers. -- pañcavidha--k° PvA 74.

Kakka1

Kakka1 [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: sāsapā° (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--cuṇṇa). Cp. kakku.

Kakka2

Kakka2 [cp. Sk. karka) a kind of gem; a precious stone of yellowish colour VvA 111.

Kakkaṭa a large deer (?) J VI.538 (expld as mahāmiga).

Kakkaṭaka [cp. Sk. karkata, karkara "hard," kankata "mail"; cp. Gr. karki/nos & Lat. cancer; also B. Sk. kakkaṭaka hook] a crab S I.123; M I.234; J I.222; Vv 546 (VvA 243, 245); DhA III.299 (mama . . . kakkaṭakassa viya akkhīni nikkhamimsu, as a sign of being in love). Cp. kakkhaṭa.

--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, DhA 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 [onomat, cp. Sk. kṛkavāku cock, Gr. ke/rkac, kerki/s, Lat. querquedula, partridge; sound--root kr̥, 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.

Kakkarat (f.) roughness, harshness, deceitfulness, Pug 19, 23.

Kakkariya (nt.) harshness, Pug 19, 23.

Kakkaru a kind of creeper (jātāni=valliphalāni) J VI.536.

Kakkas (adj.) [Sk. karkaśa to root kṛ as in kakkaṭaka] rough, hard, harsh, esp. of speech (vācā para--kaṭukā Dhs 1343), M I.286=Dhs 1343; A V.265=283, 293; DhA 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 roughness Sn 328, MiIn 252.

Kakkārika (and əuka) [fr. karkaru] a kind of cucumber Vv 3328=eḷāluka VvA 147.

Kakkāru (Sk. karkāru, connected with karkaṭaka] 1. a pumpkin--gourd, the Beninkasa Cerifera J VI.536: kakkarujāt āni=valliphalāni (reading kakkaru to be corr.). -- 2. a heavenly flower J III.87, 88=dibbapuppha
Kakkareti [*kaṭ-kāreti to make kaṭ, see note on gala for sound--root kṛ & cp. khaṭakhaṭa] to make the sound kak, to half choke J II.105.

Kakku [cp. kaka=kalka] a powder for the face, slightly adhesive, used by ladies, J V.302 where 5 kinds are enumd: sāsapa१, loṇa२, mattika३, tila४, haliddi५.

Kakko or kakkha or kakkhalatta (nt.) hardness, roughness, harshness Vin II.86; Vbh 350 (=pharusa). -- 2. cruel, fierce, pitiless J I.8; Dhs 648 (opp. muduka Dhs 962 (rūpaṇ paṭhaṇādhi-bhūto: kakkalatā kharagata Kakkalatta kakkalabhāvō); Vism 349 (=thaddha), 591, 592 (*lakkaṇa); Dha II.95; IV.104; Miḥa 67, 112; Pva 243 (=asaddha, akkosakāraka, opp. muduka); Vva 138 (=pharusa). -- 2. cruel, fierce, pitiless J I.86; II.95; IV.111; Dha II.95; IV.204; IV.162, 427. Akakhaḷa not hard or harsh, smooth, pleasant Dha 397. -- vacata, kind speech, ibid. (=pharusa "vācaṭā mudū").

--kathā hard speech, cruel words J VI.561. --kamma cruelty, atrocity J III.481. --bhāva rigidity Dhs 962 (see kakkaḷa) MA 21; harshness, cruelty J III.480. a° absence of hardness or rigidity Dha 151.

Kakkaḷa (f.) [abstr. fr. prec.] hardness, rigidity, Dhs 859; Vbh 82; J V.167; Dha 166.--akakkaḷa absence of roughness, pleasantness Dhs 44, 45, 324, 670, 828, 859; Dha 151; Vva 214 (=saṇṭa).

Kakkaḷattā (nt.) hardness, roughness, harshness Vin II.86; Vbh 82; Vism 365; cp. M. Vastu I.166: kakkaḷatva.

Kakkaḷiya hardness, rigidity, roughness, Vbh 350.

Kanka (Sk. kanka, to sound--root kṛ & see note on gala) a heron's plume J V.475.

--patta a heron's plume J V.475.

Kankata (=kaṇṭ + kṛta, to kiṇi, "the tinklings") elephant's trappings Vva 104 (=kappa).

Kankaṇa (nt.) [to same root as kanka] a bracelet, ornament for the wrist Th 2, 259 (=Tha 211).

Kankala [Sk. kankāla & cp. śṛṅkala (as kaṇṭa>śṛṅga), orig. meaning "chain"] skeleton; only in cpd. atṭhi'.

Aṭṭhikankal'āpama kāmā Vin II.25; M I.130, 364; J V.210; Th 1, 1150 (*kiṭṭika): aṭṭhikankalasannibha Th 2, 488 (=Tha 287; cp. Morris, J.P.T.S. 1885, 75): aṭṭhikankala aṭṭhi--puṇja aṭṭhi--rāṣi S II.185=It 17 (but in the verses on same page: puggallas'āṭṭhisaṇḍayo). Cp. aṭṭhisaṅkhalikā Pva 152; aṭṭhika sāṅkhaliṅkā J I.433; aṭṭhi--sāṅkhāṭa Th 1, 60.

Kankūṭha [cp. Sk. kankuṭhā] a kind of soil or mould, of a golden or silver colour Mhvs 32. 6 (see note on p. 355).

Kankhāṭha [Sk. kankhāṭha] 1. with loc.: to be uncertain, unsettled, to doubt (syn. vicikicchati, with which always combined). Kankhāṭha vicikicchati dwisu mahāpurisa--lakkaṇeṣu D I.106 is in doubt and perplexity about (Bh's gloss, pathanaṇa uppādāti DA I.275, is more edifying than exact.)=Sn 107; na kankhāṭha na vicikicchati S II.17=III.135; kankheyya vicikiccheyya S II.50, 54; III.122; V.225 (corr. khankheyya) 226; same with Satthari kankheyya dhamme° sanghe° sikkhāya° A IV.460=V.17=M I.101=Dhs 1004; cp. Dhs. 1118. -- 2. with acc.: to expect, to wait for, to look forward to. Kāḷaṇ k. to abide one's time, to wait for death S I.65 (appiccho sorato danto k. k. bhāvitō (so read for bhatiko) sudanto); Sn 516 (id. with bhāvitō sadanto); It 69 (id. bhāvitatō).--J V.411 (=ichchāti); VI.229 (=oloketi). pp. kankhīta S III.99; Sn 540; (+vicikicchita); inf. kankhituṇ S IV.350=399 (+vicikicchituṇ).

Kankhana (nt.) doubting, doubt, hesitation MA 97; Dha 259.
Kankhāya [grd. of kankhati] to be doubted S IV.399.

Kankhā (f.) [cp. Sk. kāṃkṣā] 1. doubt, uncertainty S I.181; III.203 (dukkhe etc.; cp. Nd2 1); Sn 541, 1149; ṃg vinayati Sn 58, 559, 1025; k. pāhīyati 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 vicikicchā: S IV.350; Dhs. 425. Defined as = kankhāyana & kankhāyitatta Nd21; Dhs 425 (under vicikicchā). 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 combns akankha apiha anupaya S I.181; akhila a. Sn 477, 1059; Nd21; cp. vinnīna a Sn 514; avinnīna a Sn 249, 318, 320 (=ajānañ); nikkankha S II.84 (+nibbvicikicchā). -- 3. expectation SA 183. -- On connotation of k. in general see Dhs trsl. p. 115 n1.

--chida removing or destroying doubt Sn 87. --chedana the removal of d. J I.98; IV.69. --ṭhāniya founded on d., doubtful (dhamma) D III.285; A IV.152, 154; V.16; AA 689. --dhamma a doubting state of mind, doubt D II.149; S IV.350. --vītarana 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 (f.) +kankhāyitatta (nt.) doubting and hesitation, doubtfulness, Nd2 1; Dhs 425, 1004, 1118; DhsA 259.

Kankhin (adj.) [Sk. kāṃkṣin] 1. doubting, wavering, undecided, irresolute D II.241; Sn 1148; Nd2 185; combd with vecikicchīn S III.99; M I.18; A II.174; Sn 510. -- 2. longing for Pgd 106 (mokkha°). -- akankhin not doubting, confident, sure (cp. akankha) D II.241; A II.175.

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 dhaṇa) at Vin IV.264; DA I.78. -- Miln 267; Mhvs 32, 30.

--piṭṭha millet flour, in °maya made of m. meal J VI.581. --bhotta a dish of (boiled) millet meal Vism 418 (in simile).

Kaca [Sk. kaca, cp. kānci and Latin cingo, cicatrix] the hair (of the head), in °kalāpa a mass of hair, tresses Dāvs IV.51.

Kacavara [to kaca?] 1. sweepings, dust, rubbish (usually in comb with chaddeti 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).

--chaddāna throwing out sweepings, in °pacchi a dust basket, a bin J I.290. --chaddānakā a dust pan J I.161 (+muṭṭhi--sammijjani). --chaddāni a dust pan Dha III.7 (sammajjani°). --chaddikā (dāsi) a maid for sweeping dust, a cinderella Dha IV.210.

Kacci & kaccid (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. mañ 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 gata "have you not gone," answer: ama "yes"); PVA 27 (k. tan dana upakkappati does that gift really benefit the dead?), 178 (k. vo pīṇḍapāto 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; kaceissu Sn 1045, 1079 (see Nd2 186).

Kaceikāra a kind of large shrub, the Caesalpina Digyna J VI.535 (should we write with BB kacchī°)?

Kaccha1

Kaccha1 (nt.) [cp. Sk. kaccha, prob. dial.] 1. marshy land, marshes; long grass, rush, reed S I.52 (te hi sotthi gamissanti kacce vāmakase magā), 78 (parulha k--nakha--lomā with nails and hair like long--grown grass, cp. same at J III.315 & Sdhp
104); J V.23 (cārami kacchāni vanāni ca); VI.100 (parūḷha--kacchā tagarā); Sn 20 (kacche rūḷhatiñe carantī 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'ami viddho yadi vā kacchaṇ yadi vā ropiman ti).

Kaccha2
Kaccha2 (adj.) [ger. of kath] fit to be spoken of A I.197 (Com.=kathetuj yutta). akaccha ibid.

Kacchaka1
Kacchaka1 a kind of fig--tree DA I.81. -- 2. the tree Cedrela Toona Vin IV.35; S V.96; Vism 183.

Kacchati1

Kacchantara (nt.) [see kacchā2] 1. interior, dwelling, apartment VvA 50 (=nivesa). -- 2. the armpit: see upa°.


--lakṣhaṇa "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 see hattha°.

Kacchapuṭa [see kaccha1] reed--basket, sling--basket, pingo, in --vāṇija a trader, hawker, pedlar J I.111.

Kacchā1
Kacchā1 (f.) [derivation unknown, cp. Sk. kakṣā, Lat. cohus, incohare & see details under gaha] 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 (=gīvēyaka VvA); J IV.395 (kacchaṇ nāgaṇāṇ bandhatha gīvēyant paṭimunçaṭha). 3. belt, loin-- or waist--cloth (cp. next) Vin II.39; J V.306 (=saṃvelli); Miln 36; DhA I.389.

Kacchā2
Kacchā2 (f.) & kaccha (m. nt.) [Derivation unknown, cp. Sk. kakṣa & kakṣā, Lat. coxa, Ohg. hahsa] the armpit Vin I.15 (addasa . . . kacche vinaṇ . . . aññissā kacche ālambarana); S I.122=Sn 449 (sokaparetassa vīṇā kacchā abhassatha); It 76 (kačchhehi sedā muuccanti: sweat drops from their armpits); J V.434=DhA IV.197 (thanāṇ dasseti k$k dass$ nābhīṇ dass$); J V.435 (thanānī k$k āni ca dassayant); 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 see kaccī°.

Kacchu [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
Kajjopakkamaka a kind of gem Miln 118 (vajira k. phussarāga lohitanka).

Kaṭṭa1 [Sk. kaṭṭa from kṛṇatti: to do wicker--work, roll up, plait; *gert, cp. Gr. ka/rtalos, Lat. cratis=E. crate, Goth. haursd, E.}

Kajjala [Sk. kajjala, dial. fr. kad+jala, from jalati, jval, 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).

Kajjalvo (adj.) golden J VI.355 (expld as "dve rukkhajātiyo"). BB have koñcaka.

Kanaka a kind of tree (dāsima) J VI.536 (expld as "dve rukkhajātiyo"). BB have koñcaka.

Kañcana (nt.) [Derivation uncertain, cp. Sk. kāñcana, either from khacati (shine=the shining metal, cp. kāca (glass) & Sk. kāś), or from kanaka gold, cp. Gr. knko/s (yellow). P. kañcana is poetical] gold A III.346= Th 1, 691 (muttañ selā va k.); Th 2, 266 (k° ssa phalakañ vā); VvA 4, 9 (=jātarūpa). Esp. freq. in cpds.=of or like gold.

--aggika a golden garland Bu X, 26. --agghiya id. Bu V.29. --āvēlā id. J VI.49; Vv 362; Pv II.127 (thus for "ācela"). III.93; PvA 157. --kadalikkhanda a g. bunch of bananas J VI.13. --thūpa a gilt stupa DhA III.483; IV.120.

...
hurdle] a mat: see cpds. & kaṭṭalaka.

--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 another form of kaṭi

Kaṭa2 another form of kaṭi (hip), only used in cpds.:

--aṭṭika the hip--bone D II.296=M I.58, 89=M III.92 (as v.l.). Note. kaṭṭiḥika at M III.92 and as v.l. at D II.296. --sāṭaka a loin--cloth J IV.248.

Kaṭa3

Kaṭa3=kata [pp. of karoti] in meaning of "original," good (cp. sat); as nt. "the lucky die" in phrase kaṭa gaha (see below). Also in comb 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.

--gaha "he who throws the lucky die," one who is lucky, fortunate, in phrase "ubhayattha k." lucky in both worlds, i. e. here & beyond Th I, 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 kali ṣaṭṭi to have bad luck J VI.206 (kaliggaha=parājayaṣaṅkhāta, i. e. one who is defeated, as opp. to kaṭaggaha=jayasankhāta), 228, 282.

Kaṭaka (m. nt.) anything circular, a ring, a wheel (thus in karaVin II.122); a bracelet PvA 134.

Kaṭakaṇcukatā see kaṭu°.

Kaṭakaṇṭīyati =tataṭṭāyati to crush, grind, creak, snap PugA. I.34; VvA 121 (as v.l.); Vism 264. Cp. also karakarā.


--gāha "holding on to one's spoon," i. e. disinclination to give food, niggardliness, stinginess DhsA 376, cp. Dhs trsl. 300 n2. --gāhiya "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 one individual, opposed to the Mahādanā 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.

Kaṭacchukha (adj.) relating to spoons Vin II.233.

Kaṭana (nt.) [from kaṭa, pp. of karoti] an evil deed A IV.172 (v.l.=AA 744 kaṭanaṇ vucaṭi pāpakammaṇ).

Kaṭallaka [to kaṭa] a puppet (pagliaccio), a marionette with some contrivance to make it dance J V.16 (dāru° expld by dārumaya--yanta--rūpaka).

Kaṭāṣi (f.) [prob. a contamination of kaṭa + siva(thikā), charnel--house, under influence of foll. va(ddhi°), cp. Sk. kaṭa (?) a corpse] a cemetery; only in phrase kaṭāṣiṣ vadhāti "to increase the cemetery" referring to dying and being buried repeatedly in the course of numerous rebirths, expld by susāna & ālāhana ThA 291. --vadhenti kaṭāṣiṣ ghoraṇ ādiyanti punabhavaṇ Vin II.296=A II.54=Th 1, 456 (where ṣaṇḍi (°?) for ādiy°), 575; Th 2, 502. Also in cpds. vadhana J I.146; Ud 72=Nett 174; vadhīta S II.178 sq. = Nd2 664.

Kaṭākata see kata I.3.
Kaṭṭha (m. nt.) [Sk. kaṭṭha] a pot [in older texts only as kaṭṭhipa]; 1. pot, vase, receptacle. udakaṛa Vin II.122; ghaṭiṛa Vin II.115; lohaṛa Vin II.170. 2. a kind of perfume made of the berry of an aromatic plant Vin II.114; alāṇuṛa DhsA 405. -- Uncompounded only at Dpsv 92 (ka); Mhvs 17, 47; 18, 24. -- anything shaped like a pot, as the skull: sīsaṛa D II.297= M I.58; Miln 197.

Kaṭi [Sk. kaṭi, *(s)quēl; orig. bending, curvature, gr. ske/los hip, lat. scelus crooked deed, ger. scheel squint] hip, waist Vin III.22, 112; Ndi 659; J IV.32; Miln 418. In cpds. also kaṭa (q. v.). --ṭhālaka a certain bone on the small of the back J VI.509. --padasa 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 soṇi puthulā). --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. --uttaka 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).

Kaṭuṣka (adj.) [Sk. kaṭuṣka], from *(s)quēl to cut; cp. sk. krṇoti (krṇati), lat. caro "cutlet." -- k. is almost exclusively poetical; usually expld in prose by anīṭha, tikhina, ghora (of niraya); often combd with kharā, opp. madhura, e. g. PVA 119] sharp, bitter, acid, severe. -- k. 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; PVI.102, 111; IV.19, 76. -- bitter, or perhaps pungent of taste DhS 291; Miln 65, 112; J III.201. -- (nt.) pungency, acidity, bitterness D II.349= J I.380; Th 2, 503 (pānca); J VI.109. -- Note. Is k. to be written instead of kadukkha at VVA 316, where it explains maraṇa. Cp. J III.201: tesaṅ taṅ kaṭuṣkañ āṣi, maraṇaṅ ten'upāgamaṇu. --udraya causing bitterness or pain J V.241, cp. dukkudraya J V.119. --odaka a bitter draught Sdhp 159. --pabhedana (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—kā—āṭāni), cp. Sk. kakkaloka. (adj.) of bitter fruit J II.106 (of the mango); S I.57=J III.291=Dh 66 (of kamma); PVI.1110 (id.). --bhanda (sg. & pl.) spices. There are 4 enumd at J III.86: hingujīraka, singiveraka, marica, pipphali; 3 at Vva 186 (as kaṭuṣka, cp. kaṭula): ajamoja, hingujīraka, 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.

Kaṭuṅcukatā (f.) [der. by Bdgh. as kaṭuṅcaka + aṇcuka (aṅc), a popular etymology (DhsA 376). At Dhs 1122 and as v.l. K in Vbh we have the spelling kaṭuṅcukatā (for kaṭuṅkaṇcukatā?), on which and kūcaka see Morris, J.P.T.S. 1887, 159 sq. and Dhs. trsl. 300 n2. -- Morris's derivation is kaṭa (kar) + kaṇcaka + tā (kaṇcaka=kūcaka to kuṇc, to contract), thus a derr fr. kaṇcuka "bodice" and meaning "being tightened in by a bodice," i. e. tightness. Although the reading kaṭauṅkaicē is the established reading, the var. lect. kaṭauṅkuicē 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: kuṇali-mukha, of a stingy person PVI.928, which is expld by "sankucitaṁ mukhaṁ akāśi" (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 "vevicchaṁ kadariyaṁ k. aggahitaṁ cittassa" in macchariya—passage at Nd2 614=Dhs 1122 =Pug 19, 23=Vbh 357, 371; and in the macchariya expln at Vism 470.

Kaṭukatta (nt.) pungency, acidity, bitterness Miln 56, 63.

Kaṭumikā (f.) [from karoti; see Sk. krṇtram & kuṭṭama; also kutta & kutti] artificiality, outward help, sugges<->tion, applied to sati Miln 78, 79 (cp. Miln trsl. I.121 n and MVastu I.477).

Kaṭula (adj.) [Sk. kaṭura] containing pungent substances (generally three: tekaṭula) Vin I.210 (yāgu), cp. tikāṭuka.

Kaṭuviya (adj.) [kaṭu viya?] impure, defiled, in kaka A I.280.
Kāṭerukkha a kind of creeper J VI.536 (perhaps read as next).


Kāṭṭha1

Kāṭṭha1 [Sk. krṣṭa, 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.

Kāṭṭha2

Kāṭṭha2 (adj.) [Sk. kaṣṭa] bad, useless: see kāṭṭhaka2. Only in cpds.; perhaps also in pakaṭṭhaka.

--anga pithless, sapless, of no value (of trees) J II.234 (+ kaṭṭha); DhA I.135; f. at J I.9; IV.329; VI.57. --kalingara chips and chaff DhA III.97. --attha wood--cutter Vism 4.

Kāṭṭha3

Kāṭṭha3 (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 (+ kāṭha); PvA 256 (+ tiṇa). In phrase "sattussada sa--tiṇa--kāṭṭhodaka sa--dhaṇṇā" (densely populated with good supply of grass, firewood, water, and corn) in stér. description of a prosperous place (cp. Xenophon's polis okouménh) D I.87, 111, etc. Both sg. (coll.) & pl. as "sticks" D II.341, esp. in phrase kāṭṭhaṇ phāleti to chop sticks Vin I.31; Sn p. 104; J II.144; Pv II.951 (=PvA 135), or kīṇ pāteti (phāleti=phāleti? See pāteti?) M I.21. Frequent also in similes: M I.241 = II.93=III.95 (alla k.); M III.242=S II.97=IV.221= V.212 (dve k.); A III.6 (+ kāṭha); IV.72 (+ tiṇa); I.124=Pug 30, 36 (+ kāṭha). -- 2. a piece of stick used for building huts (wattle and daub) M I.79; S I.90. <-> 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. --atthāṇ for the purpose of fuel, in phrase k. pharati to serve as fuel A II.95=S III.93 = It 90=J I.482. --attāra a mat made of twigs (cp. kaṭṭa) J V.197, also as --attāraka (‘& kā) J VI.21; DhA I.135; f. at J I.9; IV.329; VI.57. --kalingara chips and chaff DhA III.122 (cp. k--khaṭṭa). --khaṇḍa a piece of wood, splinter, chip, suggesting something useless, trifling DhA I.321 (as expln of niraṭṭhaṇa and kalingaṇa°); ThA 284 (as expln of chutṭho kalingaṇa viya). --tāla a wooden key Vin II.148 (cp. Vin. Texts III.162). --tāla a w. gong DhAs 319. --tumba a w. vessel Vin I.205. --pāḍukā a wooden shoe, clog Vin I.188. --puṭja a heap of w. A IV.72; J I.327. --phālaka wood--cutter Vism 413. --bhātin a wood--cutter Dpvs 20, 28, where given as a nickname of King Tissa. --maṇḍaka a wooden bed Miln 366. --maya wooden Vin I.203; J I.289= V.435. --rūpa (‘& kā) a w. figure, doll J I.287. --vāha a cartload of fire--wood S II.84. --vāhana riding on a faggot J I.136. --vipalāvītva drifting wood J I.326. --hatthin a w. elephant, built by order of King Caṇḍapajjota 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; IV.422; 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).

Kāṭṭhaka1

Kāṭṭhaka1 (m. nt.) [to kāṭṭha] a kind of reed Dh 164; DhA III.156 (=velu--sankhāta--kāṭṭha).

Kāṭṭhaka2

Kāṭṭhaka2 (m. pl.) [to kāṭṭha] a kind of fairy D II.261

Kāṭṭhissa (nt.) [Sk.?] a silken coverlet embroidered with gems D I.7=Vin I.192=II.163; DA I.87=AA 445.

Kaṭṭhati [Sk. kvathati; cp. Goth. hvapo scum, hvapjan to seethe. The Dhātumaṇḍa (no. 132, ed. Andersen & Smith)
comments on kaṭṭha with "sosāna--pākesu." 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 & "kūṭṭhita in cpds uk° pa°" (q.v.). See also kūṭṭhita.

Kaṭṭhala [Sk. kaṭṭhara ('la, 'lla, 'lya: all found in Av. S and Divy), to kṛṇāti; cp. khāṭṭa|] grāvel, pebble, potsherid 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 combd at Vism 261.

Kaṭṭhalaka grāvel, potsherid J III.227; Miln 34.

Kaṭṭhina (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. kṛṣṇa=P. kasiṇa]. 1. (adj.) hard, firm, stiff. Cp. II.2; Dhs 44, 45 (where also der. f. abstr. akathina absence of rigidity, combd with akakhalatā, cp. DhsA 151 akathina--bhāva); PνA 152 ('dātha). -- (fig.) hard, harsh, cruel J I.295 = V.448 (=thaddha--hadaya); adv. °ṭ 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, 245 sq., 286 sq.; V.15, 88, 119, 172 sq.; 218. Cp. Vin. Texts I.18; II.148; III.92. --āṭharaṇa the dedication of the k. cloth Vin I.266; see next. --āṭhāra the spreading out, i.e. dedication of the k. cloth by the people to the community of bhikkhus. On rules concerning this distribution and 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--179, cp. next & Vin. Texts II.157, 234, 235. --ubbhāra=uddhāra, in kaṭṭhina ubbhāra "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. --māṇḍapa 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=?)māṇḍapa Vin I.116.

Kaṭṭhinaka (adj.) referring to the kaṭṭhina cloth Vin V.61, 114.

Kaddhati [dialect. form supposed to equal Sk. kārsati, cp. Prk. kaddhai to pull, tear, khaḍḍa 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 (khaggāk k. to draw the sword). -- 2. to draw in, suck up (udakaṇ) J IV.141. -- 3. to draw a line, to scratch J. I.78, 111, 123; VI.56 (lekhā).

Kadḍhana (nt.). 1. pulling, drawing Miln 231. <--- 2. refusing, rejecting, renunciation, appl. to the selfdenial of missionary theras following Gotama Buddha's example Mhvs 12, 55.

Kaddhanaka (adj.) pulling, dragging J V.260.

Kaṇa [Derivation uncertain, possibly connected with kāṇa; positive of kaṇiṣṇā=small; Vedic kaṇa] 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). --akaṇa (adj.) free from the coating of red powder. characteristic of the best rice Mhvs 5, 30; Anvs 27 (akaṇaṇ karoṭi to whiten the rice). Cp. kākaṇa. --bhakkha eating husk--powder, a practice of cert. ascetics D I.166=M I.78=A I.241+.

Kaṇaya [Derivation unknown, cp. Sk. kaṇaya=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).

Kaṇavīra [Sk. kaṇavīra] 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 Mrčhakaṭika X. beginning: diṇa--kalavīla--dāme. See also
under kaṇṭha) Vism 183 (n); DhsA 317; SnA 283; VvA 177; cp. next.

Kaṇavera =kaṇavīra J III.61; IV.191; V.420; VI.406.

Kaṇājaka (nt.) a porridge of broken rice, eaten together with sour gruel (bilanga--dutiya; always in this combn except at J V.230) Vin II.77 (cp. Vin. Texts III.9); S I.90, 91; A I.145; IV.392; J I.228; III.299; DhA III.10; IV.77; VvA 222, 298 (corr. bilanka; Hardy at VvA Index p. 364 expl. as "a certain weight"?). --bhatta a meal of k. porridge J V.230.

Kaṇikā (f.) [cp. kaṇa] 1. a small particle of broken rice (opp. taṇḍula a full grain) J VI.341, 366 ("āhī pūvaṇ 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 (m. nt.) & kaṇīkāra J IV.440; V.420; the difference stated at J V.422 is kaṇi°=mahāpupphā kaṇi°=khuddakapupphā [sk. karnikāra--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 (=piṭa)= M I.14 (ṇ)=A V.61 (ṇ); DhA I.388; of the yellow robes (kāsāyāṇi) J II.25; with ref. to the blood of the heart Vism 256;=golden Vv 65; DhA II.250 (v. l. ṇ).

--makula a k. bud J II.83.

Kaṇerika (nt.) a helmet (?) J VI.397.

Kaṇeru (m. f.) [Derivation uncertain, just possibly connected with kara, trunk. Sanskrit has kaṛṇu, 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.) kaṛṇukā] -- f. "kā M I.178. -- See also kaṛṇu.

Kaṇṭā (cp. next) a thorn Miln 351.

Kaṇṭaka [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 Vetaraṇa); cp. kusa°. -- 2. any instrument with a sharp point Sdhp 201. <--> 3. a bone, fish--bone J I.222; in piṭṭhī° a bone of the spine D II.297+ (see kaṭṭhī); M I.80=245; Vism 271; Sdhp 102. -- 4. (fig.) an obstacle, hindrance, nuisance ("thorn in my side"); Kv 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 (paṭiṇṭaṇa, enemy); V.450; Th 1, 946; DhA I.177 (akkhimhi); VvA 301. -- 5. (fig.) anything sharp, thorny, causing pain: of kāmā (passions) S IV.189, 195, 198; Ud 24; Kv 202; cp. sa°. -- Thus grouped, like saṃyojanāṇi, into 10 obstacles to perfection (dasa k.) A V.134; as "bringing much trouble" J IV.117. Often in standing phrase kāhānu--kaṇṭaka stumbling and obstruction A I.35; SnA 334. As abstr. kaṇṭakattaṇ hindrance at Vism 269 (sadda°). -- akaṇṭaka 1. free from thorns J I.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. --sakṣaṇaka 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.

--āpaciṭa covered with thorns J VI.249 (cp. °ācita); --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--sēyaṇ kappetha (should it be k--āpāsaya seyya k°?); D I.167 reads kaṇṭhakā--sēyaṇika. --ācita covered with thorns J V.167. --ādānā a thorny brake, a thorny hedge M I.10 (k--dhāna; for dhāna=ṭhāna see dhāna & cp. rāja--dhaṇī); A I.35; Miln 220. --kāsā 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 (f.) in cpd. "vāṭa a thorny fence (cactus hedge?)" Vin II.154.
from *quelt, 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 ākuriati, is hoarse); Pv A 280 (akkarānī mahatā kaṇṭhena uccaritāni). The throat of Petas is narrow and parched with thirst: Pv A 99 (k-oṭṭha-tālānaṭa tassita), 180 (suciš like a needle's eye, cp. sūcicchīda. v. l. sūcikāṭhadā "whose bones are like needles"), 260 (visukhā-k-oṭṭha-jivhā). -- 2. neck Vin I.15; Dh 307 (kāśāvā'); Vv 6417 (expid at Vv A 280 by gīvāpagasīsūpagādi-ābharaṇāni). Esp. in loc. kaṇṭhe round the neck, with ref. to var. things tied round, e. g. kuṇapaŋ k. āsattaŋ A IV.377; kuṇapaŋ k. baddhaŋ J I.5; k. mālā J I.166, 192; k. bandhanti vaḍhhaṇaŋ J III.226; with the wreath of karavīra flowers (q. v.) on a criminal ready for execution: rattavaṇa-vaḷāla mālāya bandhakaṇṭha Pv A 4 (cp. Avṣ I.102; II.182; karavīra-māḷabdaddha [sakta II.182]-kaṇṭheguṇa).

--kūpa the cavity of the throat Miln 137. --ja produced in the throat, i. e. guttural Sāsv 150. --suttaka an ornamental string or string of beads worn round the neck Vin I.106.

Kaṇṭhaka1

Kaṇṭhaka1 thorn, see kaṇṭha.

Kaṇṭhaka2

Kaṇṭhaka2 N. of Gotama's horse, on which he left his father's palace Miln 25; spelt kanthaka at J I.54, 62 sq.

Kaṇḍa (m. nt.) [perhaps as *kaldno fr. *kalad to break, cp. Gr. klados, Lat. clados, etc., Sk. kaṇḍa. See also khagga and khanda] 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 & Dh A IV.66. -- 2. a section, portion or paragraph of a book DA I.12; Pgdp 161. -- 3. a small portion, a bit or lump Dh A I.134 (pūva'); Mhvs 17, 35. -- 4. kaṇḍaŋ (adv.) a portion of time, for a while, a little Pgdp 36. -- See also kaṇḍa, with which it is often confounded. Der.

upa-kaṇḍakin (adj.) (thin) like a stalk or arrow Pv. 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. kaṇḍa-citraka) an excellent arrow A II.202. --nāḷi a quiver J III.220. --paḥāra an arrow-shot, arrow-wound Miln 16 (ekena k-paharena dve mahākāya padālītā "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 =kaṇṭaka Vin II.318 (Bdhgh.); A III.383; Bu XIII.29. --akaṇḍaka free from thieves, safe, secure Pv A 161.

Kaṇḍarā (f.) sinew, tendon Vin I.91, 322 (in cpd. kaṇḍara-echchina one whose tendons (of the feet) have been cut); Kvu 23, 31; Vism 253, 254 (where Kh A 49 reads miṇja).

Kaṇḍita at J I.155 is misprint; read: kaṇḍam assa atthi ti kaṇḍi taŋ kaṇḍinaŋ.

Kaṇḍin (adj.) having a shaft inserted, appl. to the head of an arrow (salla) J I.155; (m.) an archer ibid.

Kaṇḍul

Kaṇḍul (f.) [perhaps from *kanad to bite, scratch; cp. Sk. kandara, Gr. knada/llw 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. kaṇḍuŋ 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 "kaṇḍuŋ saṃhanti" (as result of jhāna) A IV.437.

--uppala a kind of lotus-blossom Dāv I.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.
Kaṇḍu

Kaṇḍu [\(=\)kaṇḍa in compn] an arrow--shot (as measure), in sahassa--kaṇḍu sata--bhenḍu Th 1, 164=J II.334 (but the latter: sata--bhedo), expld at Th 1, 164n by sahassakaṇḍo sahassa [sata?]--bhūmako, and at J II.334 by sahassa--kaṇḍubbedho ti pāsādo satabhūmiko ahosi; in preceding lines the expression used is "sahassa--kaṇḍagamanaṇa uccān."

Kaṇḍuka the itch, itchy feeling, irritation J V.198.

Kaṇḍuvati (kaṇḍuvati) [Denom. fr. kaṇḍu. Sk. kandra] 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 (kaṇḍuvanti). -- 2. to scratch, rub, scrape A II.207; J VI.413; Pug 56.


Kaṇḍusa (nt.) a strip of cloth used to mark the kathina robe, in karāṇa Vin I.254, and ka ibid. 290.

Kaṇḍūyana (nt.) [See kaṇḍūvana] the itch J V.69.

Kaṇḍolikā (f.) a wicker--basket or stand Vin II.114, 143 (see Vin. Texts III.86).

Kaṇḍa [Vedic karṇa, orig. not associated with hearing, therefore not used to signify the sense (sota is used instead; cp. akhīc=cakkhu), but as "projection" to *ker, from which also Sk. śṛṇa horn. Cp. Gr. ko/rus helmet; Lat. cornu & cervus=E. corner, horn & hart. Further related Sk. aṣṛi (tattvāśṛi four--cornered), ṣaṣṭi auditory passage; Lat. ācēr=Gr. a)/kris, a)/kanos, o)/cus; Ger. ecke; also Sk. śaṇa & P. koṇa] 1. a corner, an angle Vin I.48, 286; J I.73; III.42; V.38; VI.519; PvA 74; DhA II.178; Dāvsa II.111. --cīvara the edge of the garment Vism 389. Freq. in cpl. catu (catukkāṇa) four--cornered, square, as Ep. of Niraya Nd 304III=Ps 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 kaṇḍa

chindati (to cut off the ear) as punishment, e. g. A I.47. -- loc. kaṇḍa in the ear, i. e. in a low tone, in a whisper DhA I.166. -- 3. the tip of a spoon J. I.347. --assakāṇṇa 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 kaṇḍa?) cp. paṇḍukita, malaggakita; kita=kata spoiled, rusty, blunt Vin II.115 (of needles); dirty, mouldy Vin I.48 (of a floor); II.209 (of walls); stained, soiled Vin IV.28; J II.249 (appl. to bad music).
--sandhovika washing the ears A V.202. --sukha 1. (adj.) pleasant to the ear, agreeable D I.4=M I.179, 268 = A II.209+; Miln I; DA I.75=DhsA 397; -- 2. (nt.) pleasant speech J II.187; V.167; opp. kaṇṭha--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 the ear, earache VvA 243. -- 2. what is disagreeable to hear, harsh speech DhsA 397 (opp. ประเทศไทย sukha).

--sota the auditory passage, the ear (+ nāsiaka--sotāni, as ubho sotāni, i. e. heṭṭhad & uparimā) D I.106=Sn p. 108; A IV.86; J II.359; Miln 286, 357; DhA II.72.

(adj.) [fr. kaṇṭha] having corners or ears (--°); f. ไทย Sukha II.137; J II.185. --kāla--kaṇṭhika see under kāla.

Kaṇṭhavant (adj.) [fr. kaṇṭha] having an (open) ear, i. e. clever, sharp J II.261 (=kaṇṭhachiddaṇ pana na kassaci n'atthi C.).

Kaṇṭhikā (f.) [cp. kaṇṭhaka & Sk. kaṇṭikā] 1. an ornament for the ear, in ไทย laṭṭha: see below. -- 2. the pericarp of a lotus J I.152, 183; V.416; Miln 361; Vism 124 (padumā); VvA 43. -- 3. the corner of the upper story of a palace or pagoda, house--top J II.201; III.146, 318, 431, 472; DhA I.77 (kāṭāgāra); DA I.43; VvA 304; Bdhd 92. -- 4. a sheaf in the form of a pinnacle DhA I.98. -- in cpds. kaṇṭika°.

--baddha bound into a sheaf; fig. of objects of thoughts DhA I.304. --maṇḍala part of the roof of a house J. III.317; DhA III.66; VI.178. --rukkha a tree or log, used to form the top of a house J II.201=Dha I.269. --laṭṭha 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).

Kaṇṭhikāra see kaṇṭhikāra.

Kaṇha (adj.) [cp. Vedic kṛṣṇa, Lith. kėršas] dark, black, as attr. of darkness, opposed to light, syn. with kāla (q. v. for etym.); opp. suka. 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.). In the contrast with suka (brightness) goes through all applications, with ref. to light as well as quality. I. Of the sense of sight: k--sukha dark & bright (about black & white see nīla & seta), forming one system of colour sensations (the colourless, as distinguished from the red--green and yellow--blue systems). As such enumd in connection with quasi definition of vision, together with nīla, pīta, lohita, maṇjeṭṭha at D II.328=M I.509 sq. =II.201 (see also maṇjeṭṭha). -- II. (objective). 1. of dark (black), poisonous snakes: kaṇṭha (f.) J II.215 (=kāla--sappa C); 3appa J I.336; III.269, 347; V.446; Vism 664 (in simile); Miln 149; PvA 62; 3īśa with black heads A III.241 (kimī). -- 2. of (an abundance of) smooth, dark (=shiny) hair (cp. in meaning E. gloom: gloss=black: shiny), as Ep. of King Vasudeva Pv II.61, syn. with Kesavā (the Hairy, cp. *apā/lwn *ou)lai_os Samson, etc., see also siniddha--, nīla--, kāla--kesa). sukaṇṭha--sīsa with very dark hair V.205, also as sukaṇṭha--kaṇṭha--sīsa J I.202 (cp. susukāṭa). 3atsu an ascetic with dark & glossy hair V I.507, cp. V.205 sukaṇṭhajāṭila. 4aṇja glossy polish J V.155 (expld as sukhumakaṇṭha--lom'ācitattā). -- 3. of the black trail of fire in vattanin (cp. Vedic kṛṣṇa--vartanija agnija R. 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. 3pakka the dark (moonless) half of the month, during which the spirits of the departed suffer and the powers of darkness prevail PvA 135, cp. Pv III.64, see also pakkhāl 3. 2. attr. of all dark powers and anything belonging to their sphere, e. g. of Māra Sn 355, 439 (=Namuci); of demons, goblins (pisācā) D I.93 with ref. to the "black--born" ancestor of the Kaṇṭhayanas (cp. Dh I.263 kāla--vaṇṇa), cp. also kāla in 3unakha, the Dog of Purgatory Puya 152. -- 3. of a dark, i. e. miserable, unfortunate birth, or social condition D III.81 sq. (brāhmaṇa va sukaṇṭha vaṇṇa, kaṇṭha añña vaṇṇo). 4aḥbhijāti a special species of men according to the doctrine of Gosāla DA I.162; A III.383 sq. 5aḥbhijātiča "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 kākāja--sabhāva). -- 4. of dark, evil actions or qualities: 3dhama A V.232=Dh 87; D III.82; Sn 967; Pug 30; Miln 200, 337; 3paṭipadā J I.105, and 3magga the evil way A V.244, 278; 3bhāvakara causing a low (re--)birth J IV.9 (+ pāpa--kammāni), and in same context as dhama combd with 3sukka at A IV. 33; Sn 526 (where kaṇṭha° for kaṇṭha°): Miln 37; 3kamma "black action" M I.39; 3vipāka black result, 4 kinds of actions and 4 results, viz. kaṇṭha°, suka°, kaṇṭha--sūla°, akiṇṭha--asukka°)

D III.230=M I.389 sq.=A II.230 sq.; Nett 232. akiṇṭha 1. not dark, i. e. light, in 3netta 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; Pv IV.41). -- 2. not evil, i. e. good A II.230, 231. --atikāṇṭha very dark Vin IV.7; sukaṇṭha id. see above II.2.
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 kapp and jan, also uppayajjati & vissajjati); its proper sphere of application is either ethical (as pāpaṅ, kusalaṅ, kammaṅ: cp. I.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 (pāpaṅ me kataṅ evil has been done by me), 68 (taṅ ca kammaṅ kataṅ), 150 (aṭṭhānaṅ nagaraṅ kataṅ a city built of bones, of the body), 173 (yassa pāpaṅ kataṅ kammaṅ). -- (b) in absolute (prothetic) position, often with expression of the agent in instr. D I.84=177=M 1.40=Sn p. 16 (in formula kataṅ kāraniyaṅ, etc., done is what had to be done, cp. arahant II.A.); Vin III.72 (kataṃ mayā kāḷyāṇaṅ akataṃ mayā pāpaṅ); Pv I.55 (amāhaṅ kataṅ pūjā done to us is homage). -- So also in composition (°--), e. g. (nahāpakehi) pariṇaṁmaṭṭa the preparations (being) finished (by the barbers) J VI.145; (tena) pariṇaṅ the acquaintance made (with him), Vv 24; Pv A 4; (tattha) pariṇaṅ the acquaintance (with that spot) Vv 331; (tesaṅ) pubba done before D II.75=A IV.17; (kena) J VI.75; (matta (made) drunk Th 1, 199; (cira) saṅsagga having been in contact with, familiar J III.63 (and a'). 2. in adj. (med--passive) function (kaṭa & katha); 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--ākaṭa prepared & natural Vin I.206 (of yùsa); aṭṭa Nayaka abid., not cultivated (of soil) Vin I.48= II.209; DA I.78, 98; untrained J III.57, 58.-- (attā selfpossessed, disciplined J VI.296; indiya trained in his senses Th 1, 725; āpāsa trained, 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 āse 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; sahāva); veṇa having (i. e. with) the hair done up into a chignon J V.431; hattha (one) who has exercised his hands, dexterous, skilful, 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 J V 4 (cp. āpāsaṇa), 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; Vv 252; Pv A 10; piṭṭha made of flour (dough) Pv A 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, atta, sayāṇ, & II.2 c): sukata 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--kāriṇ doing good works). --dukkata badly made, of a robe Vin IV.279 (t), badly done, i. e. evil A I.102 (kamma--kāriṇ); sukata--dukkata good & evil (kāmāṇi deeds) D I.27= 55=S IV.351; Miln 5, 25. 3. as noun (nt.) kataṅ that which has been done, the deed. -- (a) absolute: J III.26 (katassa appaṭṭikāraṅa not reciprocating the deed); V.434 (kataṅ anukaroti he imitates what has been done) kat--ākaṭa what has been done & left undone Vin IV.211; katāṅ aca ta ca deeds done & not done Dh 50. -- (b) with adv. determination (su, du): sukata goodness (in moral sense) Sn 240; Dh 314; dakkαtañ badness Vin I.76; II.106; Dh 314; dukkαtαrīn 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 "havong 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--anna--kicca having finished his meal Dāvga I.59; bhutta--kicca after the meal J IV.123; Pv A 93; "pūrebhutta--kicca having finished the duties of the morning DA I.45 sq.; Sn A 131 sq.; pāṭarāsa breakfast J I.227; Dha A I.117, a before br. A IV.64; pāṭarāsa--bhutta id. J VI.349; ānumodana after thanking (for the meal) J I.304; bhattānumodana after expressing satisfaction with the meal Pv A 141. In the same application: kat--okāsa having made its appearance, of kamma Vv 329 (cp. Vv A 113); Pv A 63; kamma--cara (a thief) who has just "done the deed," i. e. committed a theft J III.34; Vism 180 (katakamā cora & akatā thieves who have finished their "job" & those who have not); Dha A 38 (corehi katakkamana the job done by the th.), cp. above I.2 a; "kāla "done their time," deceased, of Petas J III.164 (pete kālakate); Pv A 29, cp. kāla; civara after finishing his robe Vin I.255, 265; paccuggamaṇa having gone forth to meet J III. 93. pāṇidhāna from the moment of his making an earnest resolve (to become a Buddha) Vv 3; pāriyosita finished, ready, i. e. after the end was made Vv A 250; buddha--kicca after he had done the obligations of a Buddha Vv A 165, 319; DA I.2; marañña after dying, i. e. dead Pv A 29; massu--kamma after having his beard done J V.309 (see note to I.I 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°); karaṇīya one who has done all that could be done, one who is in the state of perfection (an Arahant), in formula arahat khiṇṇasavo vusitavā ohitabhāro (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--kiccāmi hi arahato indriyāni Nett 20; kiccatā the perfection of Arahantship Miln 339. -- With other determinations: --āgasa one who has done evil Sdhp 294. --ādhikāra 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. --ābhinnivesa (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 katabhiruttāna akata--pāpo akata--luddho (luddo) [rāthadho It akata--kibbiso having done good, of good character, etc. A II.174=Vin III.72=It 25=DhAsA 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 a good man: see kalyāṇa. --rāthadha hard--hearted, unfeeling, cruel: see kalyāṇa. --nissama unirtiring, 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); PaV A 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; PaV A 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. --bahukāra having done much favour, obliging Dāvs IV.39. --bhiruttāna one who has offered protection to the fearful: see kalyāṇa. --bhūmikākama one who has laid the ground--work (of sanctification) Miln 352. --ludda cruel M III.165; a° gentle Nett 180; cp kalyāṇa. --vināsaka (one) who has caused ruin J I.467. --vissāsa trusting, confiding J I.389. --samsa 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--ābhiseka "having had the anointing done." -- In this application: citta--kamma decorated, variegated Dha I.192; danda--kamma afflicted with punishment (=dandaññita punished) Vin I.76; massu--kamma with trimmed beard, after the beard--trimming J V.309 (cp. J III.11 & karana). -- Various combinations: katañjalīn with raised hands, as a token of veneration or supplication Sn 1023; Th 2, 482; J I.17=Bu 24, 27; PaV A 50, 141; VvA 78. --attha one who has received benefits J I.378. --ānuggaha assisted, aided J II.449; VvA 102. --ābhiseka anointed, consecrated Mhvs 26, 6. --āpakkāra assisted, befriended J I.378; PaV A 116. --okāsa one who has been given permission, received, or permitted to speak Vin I.7; D II.39, 277; Sn 1030, 1031 ("āvā") J V.140; VI.341; Miln 95. --jātiñhulīka done up, adorned with pure vermilion J III.303. --nāmadheyya having received a name, called J V.492. --patisanthāra having been received kindly J VI.160; Dha I.80. --pariggaha being taken to wife, married to (instr.) PaV A 161 (& a°). --paritta one on whom a protective spell has been worked, charm--protected Miln 152. --bhaddaka one to whom good has been done PaV A 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. --sannāha 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" (garukatā=garavīta). << (a) with nouns (see s. v.) e.g. anābhiyā--kata, kavi", kāla--vānṇā (reduced to a black colour) Vin I.48= II.209, tallāvatthu", patama", bahuli", yānī", sankhā"ukkathā", etc. -- (b) with adjectives, e.g. garu", bahu" -- (c) with adverbial substitutes, e.g. atta", para" (para"), sacchī", sāya", etc.


Kataaññī (adj.) [cp. Sk. krtajitā] 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. akataññū 1. ungrateful S II.225; J III.26 (=kata--gunañ ajānanto C.), 474; IV.124; PaV A 116; Bdhd 81. --2. (separate akata--ñū) knowing the Uncreated, i.e. knowing Nibbāna Dh 97, 383; Dha II.188; IV.139. -- akataññū--rūpa (& śambhava) of ungrateful nature J IV.98, 99.
Kataññutā (f.) [abstr. fr. last] gratefulfulness (defined at KhA 144 as katassa jānanatā) Sn 265; J I.122 (T. "ñā, v. l. "tā"); III.25; Pv II.97; VvA 63; Sdhp 497, 540. In combn with kataveditā S II.272; A I.61; II.226, 229. kataññū--kataveditā J III.492. --akataññutā 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 (nt.) [abstr. fr. katra, cp. Sk. kṛtta] 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; Mhvs 3, 40. --akatattā through non--performance of, in absence or in default of A. I.56; PvA 69, 154.

Katana (nt.) [fr. kata] a bad deed, injuring, doing evil (cp. ka) D I.° as katassā jana

Katima [num. ord. fr. kati], f. katimī in k. pakkhassa which (of many other) day of the half--month Vin I.47; Sn 265; J I.145, 147; Mhbv 3. Kati (indecl.) [interr. pron.; used like Lat. quot. Already Vedic.] how many? Vin I.83 (k. sikkha)

Katimā (adj.) [num. ord. fr. kati], f. katimā in k. pakkhassa which (of many other) day of the half--month Vin I.47; Sn 265; J I.145, 147; Mhbv 3.

Katimā (num. ord. fr. kati), f. katimā in k. pakkhassa which (of many other) day of the half--month Vin I.47; Sn 265; J I.145, 147; Mhbv 3.

Katima [num. ord. fr. kati], f. katimī in k. pakkhassa which (of many other) day of the half--month Vin I.117.

Katavedita (adj.) [kata + vedin, see kata] one who has attained Arahantship S I.11; Miln 264.

Kataveditā (f.) [abstr. fr. last] gratefulness: see kataññutā.

Kativassa (adj.) [kati + vassa] 1. (having) how many years, how old? J V.331. -- 2. (having had) how many rainy seasons

Katā (nt.) [abstr. fr. last] gratefulness: see kataññutā.

Katā (adj.) [cp. Vedic katama, interr. 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 magga ago?); D I.197 (katamo so atta--pāṭīlabbho?); J I.97; Sn 995; Miln 51. -- instr. katama (sciil. magga) adv. by which way, how? Miln 57, 58.

Katara (adj.) [Vedic katara, interr. pron. with formation of num. ord., cp. Gr. po/teros, Lat. uter] which one (of a certain instr. katamena (scil. maggena) adv. by which way, how? Miln 57, 58.

Katara (num. ord. fr. kati), f. katara (scil. magga) which (of a certain instr. katamena (scil. maggena) adv. by which way, how? Miln 57, 58.

Katikā (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 (adhammikā k., cp. kathikā & kathā) J II.449. --kattikā 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. kattvata observance of an agreement, "η karoti to be faithful to a pact Dh I.8; "η bhindati to break an agreement J VI.541; "sānthāna the entering of an agreement Vin II.76, 208: III.160.

Katipayā (adj.) [cp. Sk. katipayā] some, several; a few (in cpds. or in pl.) J I.230, 487; III.280, 419; IV.125; V.162; Pv II.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.

Katipāhan (adv.) [katipaya + ahan, contracted, see aha2] (for) a few days Vin III.14; J I.152, 298, 466; II.38; III.48; IV.147; Mhbv 7, 38; PvA 145, 161; VvA 222. katipāhena (instr.) within a few days Mhbv 17, 41; DhA I.344; PvA 13, 161. katipāh/acayena after (the lapse of) a few days J I.245; DhA I.175; PvA 47.

Katima [num. ord. fr. kati], f. katimī in k. pakkhassa which (of many other) day of the half--month Vin I.117.

Kativassa (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.

Kattivida (adj.) [kati + vidha, for Vedic katidhā] of how many kinds Vism 84.

Kate (adv.) [loc. of kata] for the sake of, on behalf of; with acc. mañj k. J IV.14; with gen. mañsassa k. J V.500.

Katta [pp. of kantati2; cp. Sk. krṛṭta] is represented in Pali by kanta2; katta being found only in cpd. pari⁰.

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 J 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 (nt.) [fr. last] task, duty Th 1, 330.

Kattabbaraka (nt.) [fr. kattabba] fitness, duty, that which is to be done J II.179 (iti- hakkāya because I had to do it thus).

Kattara (adj.) (only⁰--.) [cp. Sk. kṛṭvan (?), in diff. meaning] đaṇḍa 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. 'yaṭṭhi=prec. J II.441; DA I.207; III.136, 137 (one who does evil, in same meaning at III.26, C. akataṇṇu, cp. J.P.T.S. 1893, 15: not to kṛṭl!); IV.98 (expld as katha by C); V.258; Miln 25, 296; Bdh 85 sq. -- 2. an author, maker, creator D I.18 (of Brahmi:-issaro, k., nimmāṭā), 104 (mantānañ); 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. katte for kattā in sallā--katta. -- 4. as t.t.g. N. of the instr. case VvA 97; Kacc 136, 143, 277.

Kattari & ṭi (f.) [to kantari2] scissors, shears J III.298, with ref. to the "shears" of a crab, "as with scissors": cp. Vin. Texts III.138 (see next).

Kattarikā (f.) [fr. last] scissors, or a knife Vin II.134; J I.223.

Kattikā (f.) (& kattikā) [cp. Sk. kṛṭikā 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: Asāḷha, Sāvha, Bhaddara (Pūṭhapāda), 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.--devamāsikā. Bhikkhus retiring for the first 3 months of the Vassa (rainy season) are kattikā--temāsikā, if they include the 4th, they are k.--cātumāsikā. The full moon of Assayuja is termed k.--temāsini; that of Kattikā is k.--cātumāsini. See Vinaya passages & cp. nakkhatta. -- Nett 143 (kattiko, v. l. kattikā).

--cātumāsini see above Vin III.263. --coraka a thief who in the month of K., after the distribution of robes, attacks bhikkhus Vin III.262. --chāna 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. --temāsī (puṇṇamā) (the full moon) of pubbakattikā Vin III.261; Mhvs 17, 1 (puṇṇamāsī). --māsa the month K. J II.372; Mhvs 12, 2 (kattike māse). --sukkapakkha the bright fortnight of K. Mhvs 17, 64.
Katha (adv.) [der. fr. interv. base ka (kad2), whereas Sk. kutra is der. fr. base ku", cp. kuttha] where? where to, whither? Vin I.83, 107; II.76; D I.223; Sn 487, 1036; J III.76; Pv I.916; Dh A I.3. --k. nu kho where then, where I wonder? D I.215 sq., Pv A 22 (with Pot.) --kathacic(d) (indet.) 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 kathacida e J. IV. 92; PvA 173. Sometimes doubled kathacici kathacici in whatsoever place J IV.341. --na k. nowhere M. I.424; Miln 77; VvA 14.


Katthitar (n. ag. fr. katthati) a boaster Sn 930.


Kathala (adv.) [cp. Vedic kathā & kathā] dubit. interv. part. 1. how; with ind. pres. PvA 6 (k. puriso paṭilabhati), or with fut. & cond. J I.222; II.159 (k. tathā gamissāmi); VI.500; PvA 54 (na dassāmi) -- 2. why, for what reason? J III.81; V.506. Combined with --ca Vin I.114; II.83. --carahi D II.192. --nu & --nu kho Vin II.26, J III.99; IV. 339; Nd2 189, see also evaṇ nu kho. --pana D II.163. --su Nd2 189. --hi J IV.339; Dh A I.432. --hi nāma Vin I.45; II.105; III.137; IV.300. all in the same meaning: --ci (kathaaci) scarcely, with difficulty Th 1, 456.

--katha "saying how? how?" i. e. doubt, uncertainty, unsettled mind (cp. kaṅkhā); expl. as vicikicchā dukkhe kankhā Nd2 190; D II.282; Sn 500, 866, 1063, 1088; Dh A IV.194; as adj. and at end of cpd. °katha, e. g. vigata° in phrase tiṇṇa--vicikiccha . . . vesārajappatta) D I.110=Vin I.12; tiṇṇa° (+ visalla) Sn 17, 86, 367. k--k--salla "the arrow of doubt" D II.283 (vickicchā +). --kathin having doubts, unsettled, uncertain D II.287; M I.8; Nd2 191; Dh A 352; a° free from doubt, Ep. of Arahant (expld DA I.211: "not saying how and how is this?"); M I.108; It 49; Sn 534, 635, 868, 1064; in phrases tiṇṇa--vicikiccho viharati akathākathā kusalesu dharmmesu D I.71=Pug 59, ḳhāyī anejo a°Dh 414 (: Dh A IV.194)=Sn 638. --kara (adj.) how acting, what doing? k. ahaṇ no niraṇyam pateyyaṇ ("ṭi/powi_n maka/rios e)/somai") J IV.339; Sn 376; J IV.75; V.148. --jīvin leading what kind of life? Sn 181. --dassin holding what views? Sn 848 (see "śila"). --pakāra of what kind Vin I.358; Sn 241 (kathappakāra). --patipanna going what way, i. e. how acting? D II.277, 279, 281. --bhāvita how cultivated or practised? S V.119. --bhūta "how being," of what sort, what like D I.139, 158; --rūpa of what kind? M I.218; A I.249; III.35; J III.525. --vaṇṇa of what appearance, what like? D II.244. --vidha what sort of? J V.95, 146; Dh A 305. --sameta how constituted? Sn 873. --śila of what character or conduct? how in his morality? Sn 848 (kathāṇḍassī kathāṇśilo upasanto ti vuccati).


--ākāra, in "ṇ karoti to enter into conversation with J VI.413. --samathā able to speak (of the tongue) J III.459; able to talk or converse with (saddhiṇ) J VI.340. --śila (one) in the habit of talking, garrulous J I.299; a° J I.420.

Kathala (potsherd) spelling at Vism 261 for kaṭhala.

Kathali (metri causā)=next, in the Uddāna at Vin II.234

Kathali [nt.] [der. uncertain], always in combn pāḍ'odaka pāḍa--piṭha pāḍa--kā: eitner a clotb 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--ṭhāpāna--yogga dārukhandaṇa asaṇaṇ). Bdgh (on CV II.1.1) expld pādapiṭha as a stool to put the washed foot on, pāda--kathaliaka as a stool to put the unwashed foot on, or a cloth to rub the feet with (ghaṇṣana).

the meaning "bowl" seems to be preferable to Bdgh’s forced interpretation as "towel."

Kathā (f.) [fr. kath to tell or talk, see katheti; nearest synonym is lap, cp. vācābhilāpā & sallāpā] 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=III.36 & passim (e. g. S V.419: corr. sudha° 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--vatthūnī) are enumd at M III.113=A I.117=IV.357=V.67; Miln 344; similarly dhammi kathā A II.51; IV.307; V.192; Sn 325; pavattanī k. A I.151; yutta kathāyaṇa° Sn 826; sammodanīya° k. in salutation formula s°η k°η saraṇīyaṇa° vittisāvetvā D I.52, 108, etc.; A V.185; Sn 419, pp. 86, 93, 107, 116. -- 2. speech, sermon, discourse, lecture Vin I.203, 290 (°kari 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, sīla°, saggā, 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: °ganiḥta° to accept an advice J II.173; III.424. -- 5. explanation, exposition, in aṭṭha° (q. v.), cp. gati° Ps II.72. -- 6. discussion, in °vatthu (see below) Mhbv 5, 138. --dikkathā harmful conversation or idle talk A III. 181; opp. su° A III.182. --kathā vaddheti "to increase the talk," to dispute sharply J I.404; V.412. °samuttāpeti to start a conversation J I.119; IV.73. -- At the end of cpds. (as adj.) °katha° e. g. chinnā° Sn 711; thita° DA I.73; madhura° J III.342; VI.255.

--ābhīniṇāṇa 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. --nighosa the sound of praise, flattery J II.350. --pavatti the course of a conversation I.119; Dha I.249; Mhbv 61. --pākhata subject of a conversation, story J I.252, 364. --bāhula abundance of talk, loquacity A IV.87. --magga narrative, account, history J I.2. --rasa 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 I.32; VR I.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 Kvū takes the 3rd place), see also J.P.T.S. 1882, 1888, 1896. --samuttāhana the arising of a discussion Mhbv 5, 138. --samuttāhāpa starting a conversation J I.119; III.278; Dha I.250. --sampayoga conversational intercourse A I.197. --sallāpā talk, conversation Vin I.77; D I.89 sq., 107 sq.; II.150; M I.178; A II.197; V.188; Ud 40; J II.283; Miln 31; DA I.276 (expld as kathanapati-kathana); Dha II.91 (°kari) VvA 153.

Kathāpeti Caus. II. of katheti (q. v.).

Kathālikā (f.) [fr. kuth, to boil] kettle, cooking pot; in daṇḍa° (a pot with a handle) Vin I.286 (v. l. kathālaka), and meda° A iv. 377; Dha II.179.

Kathika (adj.) (°) [fr. kath, cp. Sk. kathaka] relating, speaking, conversing about, expounding, in cpds. citta° Th 2, 449 (cp. citra°--kathin); (a) tiracchāna° A IV.153; dhamma° J I.148; III.342; IV.2 ("thera"); VI.255 (mahā°); as noun a preacher, speaker, expounder A III.174; Mhbv 14, 64 (mahā°).

Kathikā (f.) [fr. last?] agreement Dpvs 19, 22; see katikā.

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 kathitas the discourse (given) by him).

Kathin (adj.) (°) [cp. kathika] speaking; one who speaks, a speaker, preacher J I.148 (dhamma--kathikesu citrakathī); Miln 90, 348 ("seṭṭha best of speakers"). See also kathan--kathin.

Katheti (v. den. fr. kath, cp. Sk. kathayate) aor. kathesi, inf. kathetuj & kathetave (Vin I.359); Pass. kathiyati & katheti
(Miln 22, cp. Trenckner, Notes 122); ppr. Pass. kathiyamāna & kacchamāna (A. III.181); grd. kathetabba, kathanīya & kaccha. -- 1. to speak, say, tell, relate (in detail: vittharato PvA 77). mà kathesi (=mā bhāṇi) 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 (=āmantaṭi). -- 3. to report, to inform J. V.460. -- 4. to recite DhA I.166. -- 5. to explain, preach J. I.30; Miln 131; DhA 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); DhA II.35; KhA 118.

Kadō [old form of interr. pron. nt., equal to kiṅ; cp. (Vedic) kad in kadarthaṇ=kiṇarthaṇ 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 kāc(--cana) "not at all"; kac--cid "any kind of; is it anything? what then?"

Kadamba (cp. Sk. kadamba) the kadamba tree, Nauclea cordifolia (with orange--coloured, fragrant blossoms) J. VI.535, 539; Vism 206; DhA I.309 ("puppha"); Mhvs 25, 48 (id.).

Kadara (adj.) miserable J. II.136 (expld as lūkha, kasira).

Kadariya (adj.) [cp. Sk. kadarya, kad + arya?] mean, miserly, stingy, selfish; usually expld by thaddhamacchari (PvA 102; DhA III.189, 313), and mentioned with macchari, freq. also with paribhāṣaka S. I.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 Pv., 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).

Kadariyātā (f.) [abstr. fr. last] stinginess, niggardliness D II.243; Miln 180; PvA 45.

Kadala (nt.) the plantain tree Kacc 335.

Kadali

Kadali1

Kadali1 (f.) [Sk. kadalī] -- 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, 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; --phala the fruit of the plantain tree J. V.37.

Kadali2

Kadali2 (f.) a kind of deer, an antelope only in "miga J. V.406, 416; VI.539; DA I.87; and "pavara--pacc. "<-> attharaṇa (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 (indecl.) [Vedic kādā. 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. -- Combd 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; kadāci kadāci from time to time, every now and then J. I.216; IV. 120; DhA 238; PvA 253. --kadāci
karahaci at some time or other, at times A I.179; Miln 73; DhA III.362. --na kadaci at no time, never S I.66; J V.434; VI.363; same with mā k° J VI.310; Mhvs 25, 113; cp. kudacana. --kadāc<> --uppatika (adj.) happening only sometimes, occasional Miln 114.

Kaddama [Derivation unknown. Sk. kardama] mud, mire, filth Nd 2.374 (=panka); J I.100; III.220 (written kadamo in verse and kaddemo in gloss); VI.240, 390; PvA 189 (=panka), 215; compared with moral im<> purities 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 XXIII.23; --parikhā a moat filled with mud, as a defence J VI. 390; --bahula (adj.) muddy, full of mud DhA I.333;

Kanaka (nt.) [cp. Sk. kanaka; Gr. knh_ kos yellow; Ags. hunig=E. honey. See also ka muddy, full of mud DhA I.333; --odaka muddy water Vin II.262; Vism XXIII.23; --parikhā a moat filled with mud, as a defence J VI. 390; --bahula (adj.) muddy, full of mud DhA I.333;

Canaka (nt.) [Sk. kaniṣṭha; compar. & superl.; see kaṇṇā] younger, youngest, younger born Vin III.146 (isi the younger); J II.6; PvA 42, 54; esp. the younger brother (opp. jetha, ‘ka) J I.132; DhA I.6, 13; Mhvs. 9, 7; PvA 19, 55. Comb with jetthaka the elder & younger brothers J I.253; sabbha-- k. the very youngest J I.395. f. kaniṣṭha the youngest daughter DhA I.396. --fig. later, lesser, inferior, in "phala the lesser fruit (of sanctification) Pv IV.188. -- akaniṣṭha "not the smaller" i. e. the greatest, highest; in akanitthagāmin going to the highest gods (cp. parinibbāyin) S V.237= 285, etc. "bhavana the abode of the highest gods J. III.487.

Kaniṣṭha (adj.) younger (opp. jetha) A IV.93= J II.348; DhA I.152; the younger brother Mhvs 5, 33, 8, 10; 35, 49; 36, 116; --kīk and "akā a younger sister, Mhvs 1, 49; Pv I.115 (better read for kaniṣṭha).

Kaniṣṭhata (nt.) the more recent and therefore lower, less developed state (of sanctification) DhA I.152.

Kaniṣṭhi (f.) a younger sister Mhvs 7, 67.

Kaniya (adj.) [compar. of kani, Sk. kanīyaṃ] younger, less, inferior Kacc 122 (only as a grammarian’s construction, not in the living language where it had coalesced with *kanyā=kaṇṇā).

Kanta1

Kanta1 [Sk. kānta, pp. of kāmeti] -- 1. (adj.) in special sense an attribute of worldly pleasure (cp. kāma, kāmaguṇa): pleasant, lovely, enjoyable; freq. in form. iṣṭā kāntā 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 (hattrī--) 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. --akantena with unpleasant words A II.213. --kantatara compar. J III.260.

--bhāva the state of being pleasant DA I.76; VvA 323.

Kanta2
Kanta2 [pp. of kantati, Sk. kṛttā. 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=samucchinna--rāg'--ādisalla ThA 179) cp. katta & pari°.

Kantati1

Kantati1 [Sk. kṛṇātī, *qert, cp. kata, & Lat. cratis, crassus, E. crate] to plait, twist, spin, esp. sutta (thread) Vin IV.300; PvA 75; DhA III.273; kappāsaŋ A III.295. Cp. pari°.

Kantati2

Kantati2 [Sk. kṛṇāti; *(s)qert, to cut; cp. Gr. kei/rw, 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 (+ viddhāṣeti).

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 iṛṇa VvA 344 (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; SA 324; 4 kinds at Nd2 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.

Kantārya (adj.) [from kantāra] (one) living in or belonging to the desert, the guardian of a wilderness, applied to a Yakkha Vv 8421 (=VvA. 341).

Kantika1

Kantika1 (adj.) [to kantati1] spinning PvA 75 (sutta° itthiyo).

Kantika2

Kantika2=kanta in a° unpleasant, disgusting Pv III.41 (=PvA 193).

Kantita1

Kantita1 [Sk. kṛṭta, pp. of kantati1] spun, (sutta) Vin IV.300.

Kantita2

Kantita2 (adj.) Sk. kṛṭta pp. of kantati2] cut off, severed, at Miln 240 better as kantita1, i. e. spun.

Kanda [Sk. 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 [Sk. krandati 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 kāmagnā pass. urattā́ḷiŋ k. M. I.86=Nd2 s. v.; A III.54 (urattā́ḷi for °iŋ v. l.); in phrase bāhā paggayha k° Vin I.237; II.284; J
V.267.

Kandana (nt.) [Sk. kandana] crying, lamenting PvA 262

Kandara [Sk. 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 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. "kaṇṭī vuccati udakaṇḍa; tēna dāritaṅ"). k--padarasākhā A I.243=II.240; PvA 29.

Kandala N. of a plant with white flowers J IV.442. --makula knob (?) of k. plant Vism 253 (as in description of sinews).

Kandaḷa N. of esculent water lily, having an enormous bulb D I.264.

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 (adj.) [Sk. skanna] trickling down J V.445.

Kannāma =kinnāma J VI.126.

Kapaṇa (adj. n.) [Sk. kṛpaṇa from kṛp wail, cp. Lat. crepo; Ags. hraefn=E. raven. Cp. also Sk. kṛchra] -- 1. poor, miserable, wretched; a beggar; freq. expld by varīka, duggata, dina and daḷidda; very often classed with low--caste people, as caṇḍāla Pd III.113 & pesakāra (Ud 4). Sn 818; J I.312, 321; III.199; Pd 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; tā (adv.) pitifully, piteously, with verbs of weeping, etc. J III.295; V.499; VI.143; a’ not poor J III.199; -ati very miserable Pdgp 74. Der. tā wretchedness Sdhp 315. --adhiṅka pl. often with adhi, which means samanabhārīmaṇa--kśa--vaṇāvika--yācaka (e. g. D I.137; PvA 78) beggars and wayfarers, tramps J I.6, 262, DhA I.105, 188 (written kśa--andhika); see also DA I.298 and kapanikā; --iddhiṅka pl. (probably miswriting for addhā, cp. Trenckner, J.P.T.S. 1908, 130) D I.137; It 65; DA I.298; -itthi a poor woman J III.448; -jīvikā in “āj kappeti to make a poor livelihood J I.312; -bāva the state of being miserable PvA 274; --manussa a wretched fellow, a beggar Vism 343; -laddhaka obtained in pain, said of children J VI.150, cp. kiccha laddhaka; -visikāḥ the street or quarter of the poor, the slums Ud 4; --uttin leading a poor life PvA 175.

Kapanikā (f.) a (mentally) miserable woman Th 2, 219; ThA 178; cp. kapanā; also as kapanīyā J VI.93.

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 (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.

--paṭi an earthen pot, a pan J I.347=DhA I.371; --puṇa a pancake J I.345; DhA I.367; VvA 123; Mhvs 35, 67.

Kapallaka -- 1. a small earthen bowl J VI.59; DhA I.224. -- 2. a frying pan J I.346.

Kapāla (nt.) [Sk. kapāla, see kapalla] -- 1. a tortoiseor turtle--shell S I.7=Miln 371; S IV.179; as ornament at DA I.89. -- 2. the skull, cp. kaṭhā in sisakatāhā. <--> 3. a frying pan (usually as ayo, of iron, e. g. A IV.70; Nd2 304III; VvA 335) J II.352; Vv 845; DhA I.148 (v. l. *kapalla); Bdhd 100 (in simile). -- 4. a begging bowl, used by certain ascetics S IV.190; V.53, 301; A I.36; III.225; J I.89; PvA 3. -- 5. a potsherds J II.301.

--ābhāta the food collected in a bowl A I.36; --khaṇḍa a bit of potsherid J II.301; --hattha "with a bowl in his hand," begging, or a beggar, Th 1, 1118; J I.89; III.32; V.468; PvA 3.

Kapāsa = kappāsa, q. v. Dāvs II.39.

Kapi [Sk. kapi, original designation of a brownish colour, cp. kapila & kapota] a monkey (freq. in similes) Sn 791; Th 1, 1080; J I.170; III.148, cp. kavi.

--kacchu the plant Mucuna pruritus Pv II.310; "phala its fruit PvA 86; --citta "having a monkey's mind," capricious, fickle J III.148=525; --naccanā Npl., P, IV.137; --niddā "monkey--sleep," dozing Miln 300.

Kapiṇjala [Derivation unknown. Sk. kapiṇjala] a wild bird, possibly the francolin partridge Kvu 268; J VI.538 (B.B. kapiṇjara).

Kapiṭhana the tree Thespesia populneoides Vin IV. 35.

Kapiṭṭha and "ṭtha and "ṭtha -- 1. the tree Feronia elephantum, the wood--apple tree J VI.534; Vism 183 ("ka); Mhvs 29, 11; -- 2. "j (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 = kapiṭhana J II.445; VI.529, 550, 553; v. l. at Vism 183 for "ītthaka.

Kapila (adj.) [Sk. kapila, cp. kapi] brown, tawny, reddish, of hair & beard Vv 222; "ā f. a brown cow DhA IV.153.

Kapiśīsa [Sk. kapiśīsa] the lintel of a door D II.143 (cp. Rh.D. Buddh. Suttas p. 95 n1) --"ka the cavity in a doorpost for receiving the bolt Vin II.120, 148 (cp. Vin. Texts II.106 n3).

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. "ik Miln 365) a small pigeon J I.244.

--pāda (of the colour) of a pigeon's foot J I.9.

Kapola [Sk. kapola, cp. kapalla, orig. meaning "hollow"] the cheek Vism 263, 362; DhA I.194.

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, "kovidu Mhvs 15, 16; Sn 911; as juice Miln 161. <-> ("°") made as, like, resembling Vin I.290 (ahata°); Sn 35 (khagāvīṣaṇa°); hetu° acting as cause to Sn 16; Miln 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 (kappabīndu) 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 singiloṇa--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.kappa); as a cycle of time=sāsāra at Sn 521, 535, 860 (na eti kappa); as a measure of time: an age of the world Vin III.109; Miln 108; Sdhp 256, 257; PvA 21; It 17 = Bdhd 87 = S II.185. There are 3 principal cycles or aeons: mahā°, asankhya°, antara°; each mahā° consists of 4 asankheyaya--kappas, viz. sāvattā° sāvattātthāyā° vivaṭṭā° vivaṭṭātthāyā° A II.142; often abbreviated to sāvattā-vivaṭṭā° D I.14; It 15; freq. in formula ekampij, etc. Vin III.4. = D III.51, 111 = It 99. On pubbanta° & aparanta°, past & future kappas see D I.12 sq. pathama--kappe at the beginning of the world, once upon a time (cp. āti) J I.207. When kappa stands by itself, a Mahā--kappa is understood: DA I.162. A whole, complete kappa is designated by kevāla° 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. kappāŋ adv.: for a long time D II.103=115= Ud 62, quot. at DA I.103; Vin II.198; It 17; Miln 108; mayi āyukappāŋ J I.119, cp. Miln 141. Cp. sankappa.

--ātiṇa one who has gone beyond time, an Arahaṇ Sn 373. --āvesaṇa (acc.) for the rest of the kappa, in kappaṇ vā
Kappika (--) various occupations); J I.60, Vism I.20 --pa Miln 267. k--a Kappaka [fr. k breakdown of the fixed, arranged, performed.
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 (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: jivika°; a livelihood J III.32; putting into order; danta° J I.321; -- 3. (adj.) (--) trimmed, arranged with: nānāratana° VvA 35.
Kappara [cp. Sk. kūrpara] the elbow Vin III.121=IV.221; J I.293, 297; DhA I.48, 394; VvA 206.
Kappāsika (adj.) made of cotton D II.188, cp. A IV.394; D II.351; Vin I.58=97=281; J VI.590; Pëv II.117. (nt) cotton stuff Miln 267.
--paṇa the leaf of the cotton tree, used medicinally Vin I.201; --sukhuma fine, delicate cotton stuff D II.188; A IV.394; Miln 105.
Kappā (--) (adj.) [fr. kappa] 1. belonging to a kappa, in paṭhamā° --kāla the time of the first Age DA I.247; Vbh 412
Kappita [pp. of kappetī] 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 "jivika a living J V.270; made ready, drawn up (in battle array) D II.189; <-> 3. decorated with, adorned with Sdhp 247. --su² well prepared, beautifully harnessed or trimmed Vv 601.

Kappin (adj.) [fr. kappa] 1. (cp. kappa II.1a) getting, procuring, acquiring (pañña°) 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 (adj.) [fr. kappa] 1. (cp. kappa II.1a) according to rule, right, suitable, fitting, proper, appropriate (PvA 26=anucchavika paṭīrūpa) 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 saṁsāra; of devamanussā Sn 521; na+of the Muni Sn 914. In another sense ("belonging to an Age") in cpd. pathama °--kāla the time of the first Age J I.352. --a° delivered from time, free from saṁsāra, 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; --kuti (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"); --bhāṣa 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. "kuti"); --lesa [cp. Sk. kalpya] guile appropriate to one's own purpose VvA 348; --saṁñī (n) 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 (nt.)=kappa in the dialect used by Makkhali Gosāla, presumably the dialect of Vesāli, D I.54; DA I.164 (a Burmešē MS. reads kappi, and so do Pv IV.332; PvA 254).

Kappūra (m. & nt.) [cp. Sk. karpūra] camphor: (a) the plant J VI.537. -- (b) the resinous exudation, the prepared odoriferant substance (cp. catuṇkapphala) J II.416=DhA III.475; Miln 382; Dāv V.50.

Kappeti [Der. from kappa, cp. Sk. kṛpa shape, form; *qṛrep caus. from fr. *qṛ=Sk. kr, karoti to shape, to make, cp. karoti] to cause to fit, to create, to build, to construct, to arrange, to prepare, order.

I. lit. 1. in special sense: to prepare, get done, i. e. harness: J I.62; plait DA I.274, an offering (yaṁṇā) Sn 1043; i. e. to trim etc. M II.155; J I.223; Mhv 25, 64. 2, generally (to be translated according to the meaning of accompanying noun), to make, get up, carry on etc. (= Fr. passer), viz. iṣyāpathaṇ to keep one's composure Th I.570; J V.262; Bdhd 33; jivitaṇ: to lead one's life PvA 3, 4, 13; dīvīhāraṇ to take the noonday rest Mhv 19, 79; nisajja to sit down Vin III.191; vāsaṇ, saṇḍasāṇ to make one's abode D II.88; Sn 283; PvA 36, 47; saṇḍasāṇ to have (sexual) intercourse with J III.448; Mhv 5, 212; PvA 6; seyyaṇ: to lie down, to make one's bed Pug 55 etc. (acclāka--passage=D I.166).

II. fig. 1. in special sense: to construct or form an opinion, to conjecture, to think Sn 799; DA I.103; -- 2. generally: to ordain, prescribe, determine J V.238 (=say vidahati) -- Caus. II. kappāpeti to cause to be made in all senses of kappeti; e. g. Vin II.134 (massuṣ k. to get one's beard done); J V.262 (hatthiyānāṇī k. to harness the elephant--cars); DA I.147 (paṇca hatthinikā--satāni k. harness the 500 elephants). Pass. kappiyati in prp. kappiyamāṇa getting harnessed J I.62.

Kabara (adj.) [cp. Sk. kabara] variegated, spotted, striped; mixed, intermingled; in patches Vism 190. Of a cow ("gāvi") DhA I.71 ("go--rūpa) ibid. 99; of a calf ("vaccha") J V.106; of a dog ("vaṇṇa=sabalav 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; --kuṭṭhā a kind of leprosy J V.69; --manī 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.
Kabala (m., nt.) [cp. Sk. kavala BSk. kavaḏa 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 231; --sakabala appl. to the mouth, with the mouth full of food Vin II.214; IV.195; -- Sometimes written kabala. --āvachchedaka choosing portions of a mouthful, nipping at a morsel Vin II.214; IV.196.

Kabalinkāra (adj.) [kabala in compn form kabali’ before kr & bhū; kabalin for kabali’] always in combn with āhāra, food "made into a ball," i.e. eatable, material food, as one of the 4 kinds of food (see stock phrase kā āhāro oḷārīko vā suhūmo vā ... at M I.48= S II.11, 98=DIII.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.

Kabalikā (f.) [cp. Sk. kavalikā] a bandage, a piece of cloth put over a sore or wound Vin I.205 (cp. Vin. Texts II.58 n4).

Kabba (nt.) [cp. Sk. kāvyā] a poem, poetical composition, song, ballad in "ṇ karoti to compose a song J VI.410; --karaṇa 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 "ṇ bandhati, to compose a poem ibid.; and --kāra a poet, ibid.

Kama [fr. kram, cp. Vedic krama (—step, way, manner, e.g. sabbath'a vihatakkama "having a course on all sides unobstructed" Sdhp 425; vādḍhana) 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 uppattiṅ, pahāna, patipattikā, bhūmiṅ, desanāṅ, where they are illustrated by examples. Threefold applied to upādāna at Vism 570 (viz. uppattiṅ, pahāna, desanāṅ) -- 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; kamana by & by, gradually Mhvs 3, 33; 5, 136; 13, 6; Dāvs I.30; SnA 455; Bdhd 88; yatikkamaṇ Bdhd 96. -- 3. (adj.) (—) having a certain way of going: catukkama walking on all fours (=catuppāda) Pv I.113.

Kamaṇḍalu (m., nt.) [etym. uncertain] the waterpot with long spout used by non--Buddhist ascetics S I.167; J II.73 (=kuṇḍikā); IV.362, 370; VI.86, 525, 570; Sn p. 80; DhA III.448--adj. kamaṇḍalukā [read kā?] "with the waterpot" A V.263 (brāhmaṇā pacchābhūmakā k.).

Dhtp. expld by padavikhepe; ppr. med. kamamāṇa 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 (saggaṇ) -- (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 (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 (nt.) a lotus, freq. combd with kuvalaya; or with uppala J I.146; DA I.40, expld as vārikīṇjakkha 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. kambala to kamala, at J I.178 however kambā 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; --komalakā (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. -- --pāдukā sandals of k. grass Vin I.190.

Kamalin (adj.) [fr. kamala] rich in lotus, covered with lotuses (of a pond) in kamalinī--kāмuka "the lover of lotuses," Ep. of the Sun Mhbv. 3 (v. 1. 3āmika perhaps to be preferred).

Kampa (-v) [fr. kamp] trembling, shaking; tremor DA I.130 (pāthaviś); Sdhp 401; a° (adj.) not trembling, unshaken; calm, tranquil Sdhp 594; Mhvs 15, 175.

Kampaka (adj.) [fr. kampa] shaking, one who shakes or causes to tremble Miln 343 (pāthaviś).

to shake Dhtp. 186: calane; p. pres. kampanto, kampaŋ, kampamāṇa; aor. akampi; caus. kampeti; p. pres. kampetan Dpvs XVII.51; ger. kampayitvā 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. anuś, paś, viś, samś--kampamāṇa (adj.) trembling J III.161; agitated, troubled ("citta") J II.337; a° not trembling, unhesitating, steadfast J VI. 293.

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.

--rāsa (adj.) "whose essence is to tremble," said of doubt (vicikicchā) DhsA 259.

Kampin (adj.) [fr. kampa] see vi°.

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 (balāṇi) DA I.64.

Kampurī (va.) at Th 2, 262 is to be corr. into kambu--r--iva (see Morris, J.P.T.S. 1884, 76).

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 cīvaraś, 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 páṇḍu Sn 689; Bdhd 1. -- Some woollen garments (ādṛthakāśika) 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 vāla° mentioned Vin I.305=D I.167=A I.240, 295. -- 3. woollen thread Vin I.190 (expld by unṇā) (cp. Vin. Texts II.23); J VI.340; -- 4. a tribe of Nāgas J VI.165.

--kaṇcuka a (red) woollen 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; --pāдukā woollen slippers Vin I.190; --puṇja 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); --vaṇa (adj.) of the colour of woollen fabric, i. e. red J V.359 ("maṇja"); --silāsana (pañdu°) 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 (adj.) [fr. kambala] having a woollen garment D I.55; II.150.

Kambaliya (nt.) [fr. kambala] (a sort of) woollen garment Pv II.117 (cp. PvA 77).

Kambu [cp. Sk. kambu, Halāyudha=śanaka; Dhtp. sayvaraṇe] 1. a conch, a shell: saṇha--kambu--r--iva . . . sobhate su gīvā
Th 2, 262 (for kampuri\'va); s. cpds. -- 2. a ring or bracelet (made of shells or perhaps gold: see Kern. Toev. s. v.) J IV.18, 466 (+k\'y\'ura); Pv II.127, III.93 (=PvA 157, sankhavalya) Vv 362 (=VvA 167 bhaṭṭ\'ālank\'āra), worn on the wrist, while the k\'y\'ura is worn on the upper part of the arm (bhuj\'ālank\'āra ibid.); -- 3. a golden ring, given as second meaning at VvA 167, so also expl. at J IV.18, 130; J V.400.

--g\'va (adj.) having a neck shaped like a shell, i. e. in spirals, having lines or folds, considered as lucky J IV.130 (=suvaṇṇ\'ālingsasadasi\'g\'v\'o), cp. above 1; --tala the base or lower part of a shell, viz. the spiral part, fig. the lines of the neck J V.155 ("ibhās\'ā g\'v\'a, expld on p. 156 as suvaṇṇ\'ālingatala--sannibhā); also the (polished) surface of a shell, used as simile for smoothness J V.204, 207; --pariharaka a wristlet or bracelet VvA 167.

Kambussa [fr. preceding] gold or golden ornament (bracelet) J V.260, 261 (: kambussa\'nu vuccati suvaṇṇaṇa\).


Kambojā (f.) N of a country J V.446 ("ka raṭṭha); Pv II.91 (etc.); Vism 332, 334, 336.

Kambojī (m., nt.) [meaning & etym. unexpld] the plant Cassia tora or alata J III.223 ("gumba=elagal\'āgumba; vv. ll. kamma\'ma\& tampo\" [for kamba\'])

Kamma (nt.) [Vedic karman, work esp. sacrificial process. For ending °man=Idg. *men cp. Sk. dh\'aman=Gr. dh=ma, Sk. n\'āman=Lat nomen] the doing, deed, work; orig. meaning (see karoti) either building (cp. Lit. k\'urti, Opr. k\'ura to build) or weaving, plaiting (still in m\'ālakamma and lat\'a° "the intertwining of garlands and creepers"; also in kamma--kara possibly orig. employed in weaving, i. e. serving); cp. Lat. texo, to weave=Sk. t\'aṣāna builder, artisan, & Ger. wirken, orig. weben. Grammatically kam\'man has in P\'\'ali almost altogether passed into the --a decl., the cons. forms for instr. & abl. kam\'ma\& kam\'man\'a gen. dat. kam\'muno, are rare. The nom. pl. is both kam\'ma\& kamm\'\'a.

1. 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 (hi\'na) & high (ukaṭṭha) professions. To the former belong the kamm\'\'a of a k\'oṭ\'haka and a puppet\'chac\'\'ḍākaka, to the latter belong vā\'ṇ\'j\'īja\& gorakh\'\h.---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; kumbhak\'\'a\° profession of a potter J VI.372; tunn\'a° weaving Vism 122; PvA 161. purohita° office of a high--priest (=abstr. n. porohicca\'n) SnA 466; vān\'j\'a° trade S\'\'a\'śv. 40.--kamm\'\'a by profession Sn 650, 651; kamm\'\'a (pl.) occupations Sn 263=Kh V.6 (anavajj\'āni k. an\'\'a\'kuḷa kamm\'\'a Sn 262), pares\'\'a° k\'\'\'\'a° katvā doing other people's work=being a servant VvA 299; sa° pasu\'ṭa\' bent upon their own occupations D I.135, cp. attano k°-- kubb\'\'a\'n Dh 217. kamma--kara\'na--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 c\'\'v\'ara° 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; pathth\'a° the desired action (i. e. sexual intercourse) DhA II.49; kam\'ma\' karoti to be active or in working, to act: nā\'go p\'ā\'dēhi k.k. the elephant works with his feet M I.414; kata° the job done by the thieves DhA II.38 (corehi), as adj. kata° c\'ora (& akata° c\'ora) 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: ukk\'\'a\'ya kam\'ma\'n n\'\'at\'hi, the torch does not work, is no good Vism 428. (b) (passive) the act of being done (--°), anything done (in its result), work, often as collect. abstr. (to be trsl. by E. ending --ing): apaccak\'\'k\'a° not being aware, deception Vbh 85; da\'\'ḷ\'\'i\' strengthening, increase Vbh 357, Vism 122; citta° variegated work, mā\'la\' garlands, lat\'a° creeper (--work) Vism 108; nā\'ma° naming Bdhd 83; pān\'h\'a° questioning, "questionnaire" Vism 6. -- So in definitions ni\'\'t\'hr\'i\'ya°=ni\'\'t\'hr\'i\'ya Vbh 357; nimitt\'a°=nimitta, obh\'āsu°=obh\'āsa (apparition > appearing) Vbh 353. -- (c) (intrs.) making, getting, act, process (--°). Often trsl. as abstr. n. with ending --ion or --ment, e. g. ok\'\'a\'ya° opportunity of speaking, giving an audience Sn p. 94; pāt\'u° making clear, manifestation DhA IV.198 an\'\'a\'v\'i, anutt\'a\'i concealment Vbh 358; kata° (adj.) one who has done the act or process, gone through the experience SnA 355; a\'ṇ\'j\'a\'li, s\'\'a\'m\'i\'c\'i\' veneration, honouring (in formula with nipaccak\'\'a\' abhiv\'ādāna pac\'\'c\'\'ut\'h\'a\'nā) 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 Vin I.49, 53, 144, 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 āññi 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 āññidutiyakamma Vin II.89; if put three times, a āññidututtha 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: apakolakakamma, ukkhepaniya uposathā tajjaniya tassapāpiyisyakā nisaya, patiññākaraṇiya, paṭipucchākaraṇiya, paṭissāraṇiya, pabbājaniya, sammukhākaraṇiya. -- In this sense: kamma karoti (w. gen.) to take proceedings against Vin I.49, 143, 317; II.83, 260; kamma gaṅghatī to find fault with proceedings gone through Vin II.5; kamma paṭippasambhetti to revoke official proceedings against a bhikkhu Vin III.145.

4. In cpds.: --ādhiṭṭhāyaka superintendent of work, inspector Mhvs 5, 174; 30, 98; --ādhipateyya one whose supremacy is action Miln 288; --ārambhā commencement of an undertaking Mhvs 28, 21; --āraha (a) entitled to take part in the performance of an "act" Vin IV.153; V.221; --ārāma (a) delighting in activity D II.77; A II.42; It 71, 79; --ārāmatā taking pleasure in (worldly) activity D II.78=Ä.22, cp. Vbh 381; A III.116, 172, 393 sq., 330, 449; IV.22 sq., 331; V.163; It 71; āvāḍāna a tale of heroic deeds J VI.295; --kara or kāra: used indiscriminately. 1. (adj.) doing work, or active, in puriso dāso; punnābhāyati "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=Pu 56 (also kāra); A II.208; III.77, 172; Th 2, 340; J I.57. Also as dāsa pesā kāra A III.37=IV.265, 393, and dāsa kāra Vin I.240, 272; II.154; D III.191; S I.92; --a handyman J I.239; Miln 378; (f) --a female servant Vin II.267; kāra Vin IV.224, kāri Dhs A98=Vv A 73 (appl. to a wife); --karaṇā I. working, labour, service J III.219; PvA 120; DA I.168; 2. the effects of karma J I.146; --karanā and kāرانā see below; --kāma liking work, industrious; a laziy A IV.93=J II.348; --kāraka a workman, a servant DA I.8; Mhvs 30, 42; Nd 247; a sailor J IV.139; --garu bent on work Miln 288; --ccheda the interruption of work J I.149; 246; III.270; --jāta sort of action J V.24 (=kammam eva); --dhura (m. nt.) draught=work J I.196; --dheyya work to be performed, duty A IV.285=â72; cp. J VI.297; --dhoreyya "fit to bear the burden of action" Miln 288 (cp. Mil. trsl. II.140); --niketáva having action as one's house or temple ibid.; --nippadhāna accomplishing the business J VI.162; --ppatta 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; kē karoti to carry out an official Act Mhvs 5, 207; Dhs A 399; --v anussāvī to proclaim a kā, to put a resolution to a chapter of bhikkhus Vin I.317; --vassagga difference of occupation J VI.216; --sajja (a) "ready for action," i. e. for battle J V.232; --sudutā "agreeableness to work" Dhs A 151 (cp. kammaññatā & kammañyata); --sāmin "a master in action," an active man Miln 288; --sippī an artisan Vv A 278; --sīla a one whose habit it is to work, energetic, persevering Miln 288; a indolent, lazy J VI.245; a –ttaŋ indolence, laziness Miln 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 katu). 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 regarded 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 Saṁsāra, as driving power of the world), characterized (a) as cause, (b) as consequence, (c) as cause−consequence in the principle of retribution (taliot, d) as restricted to time.

1. (Objective): with ref. to the Past: kiñ kammanda akāsī nāri what (deed) has this woman done? P v I.92; tassā katammapucchī he asked what had been done by her P v A 37, 83, etc. -- with ref. to the Future: k. kātabba hoti I have an obligation, under kusīvatthatthū 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 mīchājīvī D I.12 (santikamma, panidhi, etc.); tassā kammassa katattā through (the performance of) that deed D III.156; dukkarañ kamma--kubbatañ he who of those who act, acts badly S I.19; abhappā tañ kammān kātup incapable of doing that deed S III.225; saḷañcetanīka k. deed done intentionally M III.207; A V.292 sq.; paṃpañkatañ k. D I.251=S IV.322. kātarañ k. karañ karontu ahañ nirayañ na gaccheyyañ? how (i. e. what doing) shall I not go to Niraya? J IV.340; yañ kicchi sīthi k. . . . na tañ hoti mahapphalañ . . . S I.49=Dh 312=Th 1, 277; kadariya" a stinging action P v A 25; k. classed with sippa, vijjā--carassa D III.156; kāni kāni sangāmā--nivātha established slightly in what doings? Sn 324; (b) Repeated action in general, constituting a person's habit of acting or character (ep. katha I.1. a.); action as reflecting on the agent or bearing his characteristics; disposition, character, esp. in phrase kammena samanatā "endowed with the quality of acting in such and such a manner, being of such and such character": tissā dhammehi samanatā nīraye nikkhittato "endowed with (these) three qualities a man will go to N." A I.292 sq.; asucintā kāya k. e. samā asucimañassu "bad people are those who are of bad ways (or character)" Nd 2:112; anavajja kāya=k. samā A II.69 (cp. A IV.364); kāya--kammavacchā--kammena samā kusalena (pabbajita) "a bhikkhu of good character in deed and speech" D I.63; kāya . . . (etc.) --k. samā bāla (and opp. pañjīta) A II.252 (cp. A I.102, 104); visamena kāya (etc.) --k. samā A I.154=III.129; sāvajjena kāya (etc.) --k. samā A II.135 -- kammān vijjā ca dhanno ca silañ jīvitam uttamañ, etena maccā sujinghī, na gottena dhanañ and S I.34=55; M III.262, quoted at Vism 3, where k. is grouped with vipassanā, jhāna, sīla, satipaññhāna as main ideals of virtue; kammānā by character, as opp. to jaccā or jātiyā, by birth: Sn 136; 164; 599; nihiñā manussā (of bad, wretched character) Sn 661; manāpena bahulañ kāya (etc.) --kammena A II.87=III.33, 131; and esp. with mettā, as enum. under aparipāññhīyā and sārāṇīyā dhammā D II.80; A III.288; mettana kāya<--(etc.)--kammena D II.144; III.191; A V.350. sq. (c) Particular actions, as manifested in various ways, by various channels of activity (k. dvrārā, expressions of personality, as by deed, word and thought (kāyena, vācāya, manasā). Kamma kat e.cooh/n means action by hand (body) in formula vacca masana kammāna ca Sn 300, 365; later specified by kāya--kamma, for which kāya--kammanta in some sense (q. v.), and complementing vaci=k. mano=k.; so in foll. combns: citte arakkhite kāya=k. pi arakkhitān hoti (vacci mano) A I.261 sq.; yañ nu kho ahañ idañ kāyena k. kuttakāmo idañ me kāya=k. attabyāhdhaya pi sañvatteyya . . . "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--(vacci--etc.) kamma, which to perform & to leave (sevitatthān and a°) A I.110=III.150; as anulomika A I.106; sabbañ kāya=k. (vacci mano) Buddhañ aññanuñarpavattati "all manifestation of deed (word & thought) are within the knowledge of Buddha" Nd 2:235; yañ lohaphakatañ kammāna karoti kāyena vācāya and manasā vassa vipākañ anubhoti . . . Nett 37; kin nu kāyena v. . . . muktañ kattañ what evil have you done by body, word or thought? Pv II.13 and freq.; ekāna--tiñña kāyakammāni Bhdh 49. (d) Deeds characterized as evil (pāpa--kammāni, pāppāni k., pāpakāni k.; pāpakamma adj., cp. pāpa--kammanta adj.).

pāpakamma: n'atthi loke raho nāma pā pakubbato "there is no hiding (--place) in this world for him who does evil" A I.149; so pā--o dummedho jānañ dukkatañ attano . . . "he, afflicted with (the result of) evil--doing . . . " A III.354; pā--η pavaddhento ibid.; yañ pā--η kattañ sabban tañ idha vedaniyān "whatever wrong I have done I have to suffer for" A V.301; pabbajīvāna kāyena pā--η vivajīya "avoid evil acting" Sn 407; nissagasyan pā--η . . . "undoubtedly there is some evil deed (the cause of this) i. e. some evil karma Pv IV.161--pāpak kammañ--appamattikam pi pā k. kattañ tañ anañ nirayañ upaneti "even a small sin brings man to N." A I.249, tañā vētañ pā k. kattañ tvaññ ñeva etassa vipākañ paṭiñjayedissati "you yourself have done this sin you yourself shall feel its consequences" M III.180= A I.139, na hi pā k. kattañ sañjī khañ na muccoti Dh 71=Nett 161; yassa pā k. kattañ kוס kalasena pithiyati

so imañ lokañ pabhāseti "he will shine in this world who covers an evil deed with a good one" M II.104= Dh 173=Th 1, 872; pā--sā k. --sā samatikkam "the overcoming of evil karma" S IV.320; pāsā k. sā kiriyā "in the performance of evil" M I.372; pāñi k. kāriñ barañ bālo na bujhiyati "he, like a fool, awaketh not, doing sinful deeds" Dh 136=Th 1, 146; pāpā pēhi k.ēhi
nirayaŋ upapajjare "sinners by virtue of evil deeds go to N." Dh 307; te ca p'cesu k'cesu abhiñham upadissare Sn 140.

--pāpaṅkā kammānī: p'ānaŋ k'ānaŋ hetu corañ gāhīṭā vīvīdā kammakāraṅā kārenti "for his evil deeds the kings seize the thief and have him punished" A I.48; ye loke p'āni k' karonti te vīvīdā kamma--kāraṅā kariyanti "those who do evil deeds in this world, are punished with various punishments" M III.186 = A I.142; k'ē kārito p'ē kāyena vācā uda cetasā vā Sn 232 (=kh 190); similairly Sn 127 karontā pē kē yaŋ hoti katukapphalāṅ, "doing evil which is of bitter fruit" Dh 66 = S I.57 = Nett 131; k'ēhi p'ēhi Sn 215. -- In the same sense: na taŋ k'ē kātaŋ sāḍhu yaŋ katvā anutappati "not well done is that deed for which he feels remorse" S I.57 = Dh 67 = Nett 132; āvenī--kammānī karonti (with ref. to sāngha--bheda) A V.74; adhammakammānī A I.74; asucī--k'āni (as suggested by 5 and attributes: asuci, duggandha, etc.) A I.36; sāvajjakammānī (as deserving Niraya) (opp. avajja > sagga) A II.237; kammānī ānantarikānī deeds which have an immediate effect; there are five, enumd at Vbh 378. <- (e) deeds characterized as good or meritorious (kusala, bhaddaka, etc.) taŋ k'ē kātvā kusalaŋ sukkhadraŋ D III.155; puñña--kammo of meritorious (character) S I.143; kusalehi k'ēhi vippayutta carati viññānacāryā Pās 80; kusalassā k'ṛssa katattā Vbh 173 sq.; 266 sq.; 297 sq.; kusala--k'--paccayāṇi Bhdh 12; puññakamma, merit, compd with kappakukha in its rewarding power VvA 32 (cp. puññanubhāva--nissandena "in consequence of their being affected with merit" PāvA 58) -- Cp. also cpds.: kamma--kilesa, k'--ṭhāna, k'--patha; k'lakkhaṇa k'--sāmādāna.

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 mayhaŋ atīte katassa kammassa phalāŋ "the fruit of a deed done by me in former times" Tha 270; Vv 479 (=VvA 202); desanā . . . k'--phalāŋ paccakkhārīṇī "an instruction demonstrating the fruit of action" PāvA 1; similarly PāvA 2; cp. also ibid. 26, 49, 52, 82 (v. l. for kammabala). vipāka: yassa k'ssa vipākena . . . niraye paccayāyi . . . "through the ripening of whatever deed will you be matured (i. e. tortured in N." M II.104; tassa k'ṛssa vipākena saṅgaṃ lokāṅ upajjati "by the result of that deed he went to Heaven" S I.92; II.255; k'--vipāka--kovidha "well aware of the fruit of action," i. e. of retribution Sn 653; kissa kvipākaŋ "through the result of what (action)" Pā I.65; inūnā asubhena k'--vipākena Nett 160; k'--vipāka with ref. to avāyakata--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 ābādhā, illness: A V.110 = Nd2 3041; same as result of good action, as one kind of iditti (supernatural power) Ps II.174; --vipāka (adj.). asakkapakkaṭaṅkā kammānaṅkā vipāko the reaper of careless deeds A IV.393; der. vepakkā (adj.) in dukkha--vepakkapana in pain Sn 537. -- phala+vipāka: freq. in form. sukāṭa dukkhaṭtāṅkā kammānaṅk 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--phalabhūtā vipāko Tha 270; tuṅpañ k'ānaṅ phalaṅ, tuṅpañ k'--aṅ phalaṅ D I.286 -- (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 yathāyaṅ puriso kammaṅ karotī tathā tathā taṅ paṭisaṅvedissati "in whichever way this man does a deed, in the same way he will experience it (in its effect)" A I.249; na vijjati so jagati--ppadeso yathā ṣhiṣṭa muṇeyya pāpa--kammaṅ "there is no place in the world where you could escape the consequences of evil--doing" Dh 127 = Miln 150 = PāvA 104, cp. Divy 532; so the action is represented as vedanīya, 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: kammamakāṅ mātā k--dāyāṅ k'--yoṅi k'--bandhu . . . yaṅ k'ē karotī kalīyaṅaṅ vā pāpakaṅ vā tassa dāyāṅ bhavanti M III.203=A III.72 sq.=186=V.88≈288 sq. (see also cpds.). The punishment is expressed by kammakaraṅa (or "kāraṇa"), "being done back with the deed," or the reaction of the deed, in phrase kamma--karaṇaṅ kāreti or kārāpeti "he causes the reaction of the deed to take place" and pass, kamma--karanaṅ kariyati he is afflicted with the reaction, i. e. the punishment of his doing. The 5 main punishments in Niraya see under karaṇaṅ, 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 karaṇa f. "pain, punishment," fr. k't to tear 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 pāpakaṅ k'ē--āni karoti te diṭṭhaeva dhamme evaṁ vividdā k--kāraṇā kariyanti, kim anga pana paraththa! "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'ē--karaṇāṅ kārenti (v. l. better than text--reading) S IV.344; Sdhp 7; Nd2 on dukkha. As k'--karaṇaṁ saṅvādhaṁ j II.398; kamma--karaṇa--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, purāna resembl and pubbe kataŋ k'ē): compared to the fruitful soil (khetta), as substratum of all existence in kāma, rūpa, arūpa dhatu A I.223 (kāmadihatu--vepakkāṅ ce kammaṅ nābhavissa api nu kho kāmabhavo paṁṇāyethā ti? No h'etaṅ . . . iti kho kammaṅ khettaṅ .
as one of the 6 causes or substrata of existence A III.410; kammanā vattati loko kammanā vattati pajā "by means of karma the world goes on, mankind goes on" Sn 654; kamma--paccaya through karma PvA 25 (=Kh 207); k'j 5 kilesā hetu saṣārasa "k. and passions are the cause of saṣārasa (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: Bhdh 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); Bhdh 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.: kammaja (resulting from karma) Bhdh 68, 72, 75; --vātā, birth--pains i.e. the winds resulting from karma (calisgu) DḥA I.165; DḥA II.262; k'--nimitta Bhdh 11, 57, 62; k'--sambhava Bhdh 66; k'--saṃudderā Vism 600; Bhdh 67, 72; see further cpds. below; -- (b) karma as result or consequence. There are 3 kamma--nidānāni, factors producing karma and its effect: lobha, dosa, moha, as such (ti ni sānāni kammanā samudaya, 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--kkhāyā kamma--nidāna--saṅkhyāya A V.262. There are 3 other nidānāni as atīte anāgata paccuppanne chanda A I.264Q and 3 others as producing or inciting existence (called here kamma--bhava, consequential existence) are puñña, apuñña, āneja (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 ta pāpakā kammaj karissatha karotha vā, na vo dukkha pamutt' atthi) -- na hi nassati kassaci kamma "nobody's (trace, result of) action is ever lost" Sn 666; puñña-puñña--kammassa nissanda kanaka vimāne ekikā hutvā nibbatti "through the cause and the effect of both merit and demerit" PvA 47; cp. VvA 14; yath'assa attabhāvo nibbatti tattva ta ta k'j 5 vipassati "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: kapha--kamma>kāpañhipāka, sukkā, kāñhasukka, kāñhāsa--asusukka: D III.230=M I.389=A II.230 sq.; so sakena kammena nīrajan upapajjati Nd2 304III; k'--ānuhāva--uñkhitta "thrown, set into motion, by the power of k." PV'A 78; sucarita--k'--ānuhāvāvaninākātāni vimānāni "created by the power of their result of good conduct" VvA 127; k--ānuhāvana by the working of k. Pv 77; k'--vega--uñkhittā (same) Pva 284; yathā kamm--ūpaga "undergoing the respective consequences (of former deeds) affected with respective karma: see cpds., and cp. yathā kammā gato gone (into a new existence) according to his karma J I.153 & freq.; see cpds.; k--sārikkhātā "the karma--likeness," the correspondence of cause and consequence: ta ta k'j 5 vibhāventa suvaṇṇamaya āhosi "this, manifesting the karma--correspondence, was golden" VvA 6; so also k--sārikkhaka, in accordance with their deed, retributionary, of kamma--phala, the result of action: tassa kamma--sārikkhaka kammaphalaj 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'j 5 pan'assa udapādi "the retribution for him has come" DḥA I.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 (purāṇa). The final annihilation of all result ("kkhaya") constitutes Arahantship. nava>purāṇa--kamma: as aparipakka, not ripe, and paripakka, ripe D I.54=S III.212; as pañca--kammuno satāni, etc. ibid.; kāyo ... puraṇa k'j 5 abhisankhataj ("our body is an accumulation of former karma") S II.65=Nd2 680 D; see also A II.197; Pv IV.71; VvA 1 45; Nett 179; and with simile of the snake stripping its slough (purāṇass k'ssa saripakkhīnattā ... santo yathā kammaj gacchati) Pva 63. -- k'j 5--niruddha or 5kkhaya: so: so na tāva kāla karoti yāva na ta pāpakamjan vyanti hoti "He does not die so long as the evil karma is unexhausted" A I.141+; navā--purāṇāni k'j 5 desissāmi k'j 5--niruddha 5--niruddha--gāminī ca patipādaj "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=II 410; ... navāna k'j 5 na akaranā setughāta; iti k--kkhāya dukkhakkhaya ... (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--parājaṇa vipāka--p°: "gone beyond karma and its results," i.e. having attained Nibbāna). See also the foll. cpds.: k'j 5--abhisankhāsa, k'j 5arasa, k'j 5kkhaya, k'j 5nibandhana.

--ādhikatā ruled by karma, Miln 67, 68; 5ena by the influence of k. ibid. --ādhigaghita gripped by karma Miln 188, 189; --ānurūpa (adj.) (of vipāka) according to one's karma J III.160; DA I.37; --ābhissanā (3 B) accumulation of k. Nd2 116, 283, 506. --ābhissanda in 5ena in consequence of karma Miln 276, cp. J.P.T.S. 1886, 146; --āraha see 1.; --āyatanā 1. work Vbh 324, cp. Miln 78; 2. action=kamma J III.542; cp. J IV.451, 452. --āyūhāna the heaping up of k. Vism 530; DhsA 267, 268; cp. k'j 5 āyuhi Miln 214 and J.P.T.S. 1885, 58. --āvaraṇa the obstruction caused by k. A III.436= Pug 13=Vbh 341 (in defin. of sattā abhābbā: kamma-vāraṇa samannāgatā, kiles, vipāk...). Kvu 341; Miln 154, 155; Vism 177 (=ānantariya--kamma); --āyaga in yathā kamm--āyaga satte: the beings as undergoing (the consequences of) their respective kamma (3B) in form. cavamāne upapajjānamāne hi pānīte suvaṇṇe dubbanqe 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. Kvn 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; --kiriya--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: sabba--k°--kkhayaŋ patto vimutto upadhi--sankhaye 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 304; appld. to all existence Miln 271; Vism 624 (kammajāyatanadvāra--vasena pākaṭaŋ hoti); appld to rūpa Vism 451, 614; appl. to pains of childbirth (vātā) J I.52, DhA I.165; a° not caused by k., of ākāsa and nibbāna Miln 268, 271; --ṭhāna (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 ṭhāna II.2. c.), kamma--subject, a technical term referring to the instruments of meditation, esp. objects used by meditation to meditate upon these exercises ("stations of exercise" Expos. 224) are highly valued as leading to Arahatship DhA I.8 (yāva arahattaŋ kamma--ṭṭhānaŋ kathesi), 96; PVA 98 (catu--saccakamma--ṭṭhānaŋ bhāvanā meditation on the 4 truths and the objects of meditation). Freq. in phrase kammathāne anuyutto (or anuyoga vasena) na ciras'eva arahattaŋ pāpuni: J III.36; Sāsv 49; see also J I.7, 97, 182, 303, 414; Sdp 493. These subjects of meditation are given as 38 at DhsA 168 (cp. Cpd. 202), as 32 (dvatttingākāra--k°) at Vism 240 sq., as 40 at Vism 110 sq. (in detail); as pañca--sandhiŋka at Vism 277; some of them are mentioned at J I.116; DhA I.221, 336; IV.90; --ṇ anuyuŋjati to give oneself up to meditation Sāsv 151; Pva 61; --ṇ ugaŋhāti to accept his teacher a particular instrument of meditation Vism 277 sq. (also āsa uggaho & uggahanā); KhA 40; DhA I.9, 262; IV.106; Pva 42; --ṇ katheti to teach a pupil how to meditate on one of the k° DhA I.8, 248, 336; Pva 61; --ṇ adasi DhA IV.106; --gahāti J III.246; Vism 89; ācikkhana instruction in a formula of exercise DhsA 246; "dikāya the giver of a k° object, the spiritual adviser and teacher, who must be a kalyāṇaṃatta (q. v.), one who has entered the Path; Vism 89; Bdhd 89, 91, cp. Vism 241; --ṭhānaka a person practising kammathāna Vism 97, 187, 189; DhA I.335; --tappana the being depressed on acct. of one's (bad) karma DhA I.150. -- ṭṭvā́da (3 A b) and cp. ṭṭvā́ (as brought about by neutral, indifferent kamma (: rathass'eva) as sādha); --vā (2) living according to the result of former deeds A II.269, 290; as kus° at D III.78; DhsA 67; as vāyā "the door of action," i. e. the medium by which action is manifested (by kāya, vac̄i, mano) (s. 2 b) J IV.14; KvA 135; DhsA 82; Bdhd 8; --dhāraya name of a class of noun--compounds Kacc 166; --nānatta manifoldsness of k. DhsA 64 (also ṭṭvā́da) and kamma (ib.); --nibandhana (3 B) bound to k. (: ratthass'āni 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; --nirodha the destruction of k. [see 3 B (d)]; --pacaya the ground, basis of karma Vism 538; KvA 101; "pacayena by means of k. J VI.105, Vism 538; (adj.) J V.271, DhsA 304; --paṭiśaraṇa (a) having k. as a place of refuge or as a protector J VI.102; Miln 65; cp. DhsA 66; --patiṃbāla strong by k. Miln 301; --patā (2 b) pl. the ways of acting (=silā q. v.), divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the 3 manifestations into 3 kāya°, 4 vāci°, 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 assuming the 10 items of (good) action Sdp 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; ṭṭvā́ (living on the fruit of one's labour (ad I) J IV.160; -- 2. living according to the result of former deeds A II.135; --bandhu having k. as one's relative, i. e. closely tied to one's karma (see ṭṭvā́) Th 1, 496; cp. J VI.100, etc. --barā 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. --lakkhaṇa having k. as distinctive characteristic A I.102; AA 570; --vagga name of section in Nippāta IV of Anguttara (Nos. 232--238) A II.230 sq.; --vavāṭṭhāna the continuance of k. DhsA 85; --vāda (a) holding to the view of (the power and efficacy of) k. S II.33 sq.; A I.287 (+kiriyaśva, viśīvaśva); --vādin believing in k. D I.115; Vin I.71; J VI.60; --vipāka [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 (acinteyya) of Buddhism at Miln 189. --ja produced as a result of k.: D II.20; Mhb 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. --visuddha meritorious karma Dh 16 (=Dh I.132); --vesesā 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. --samādāṇa (2) the acquisition of ways of acting, one's character, or the incurring of karma, either as micchādīthi" (of wrong views) or sammādiethi (conforming to the right
(adj.) "workable," fit for work, dexterous, ready, wieldy. Often of citta "with active mind" in formula vigatūpakileṣa mudubbhūta kā thīta anejjappatta 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 (muđuḥ ca kammaṇhaṇa ca pabhassaraṇa ca) A I.257 (reads "iya") =Vism 247; of upekkhā and satī Nd2 661, cp. Bdhd 104; of kāyā & 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. -- kammaṇhaṇa-bhāva the state of being workable, readiness, of kāya Dh 46, of vedanā, etc., Dh 326, of citta DhA 130, see next; a unworkable condition DhA 130.

Kammaṇhaṇṭa (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 kammaṇhattaḥ kābhāvo kāmuḍutāḥ: Dhs 46, 47=326=641=730; cp. Dh 585; similar Bdhd 16, 20, 71; Dhs 136, 151 (=kammasādutā) a unworkableness, inertness, unwieldiness, sluggishness Miln 300; Nett 86, 108, cp. Dh 1156, 1236; DhA 255; expld as cittagalaṇṇaḥ DhA 377; as cetato linatṭaḥ Vbh 373.

Kammānta [Sk. kammānta; kamma+anta, cp. anta 14.] 1. doing, acting, working; work, business, occupation, profession. paṭicchanna' of secret acting Sn 127= Vbh 357; as being punished in Niraya A I.60; S IV.180; as occupation esp. in pl. kammāntaḥ: S V.45=135; DhA I.42 (kammānta nappavattanti, no business proceeds, all occupations are at a standstill); anākula° S n 262=Kh V.5; abbhantarā kā upnā ti vā, kappasā ti vā as housework, falling to the share of the wife A III.37=IV.365; khetta° occupation in the field A III.77; see also D L.1; M III.7; S I.204; Miln 9, 33; and below; as place of occupation: Sn p. 13, Pv A 62. Phrases: "ṣa adhitthāti to look after the business A I.115; Pv A 141; jahati give up the occupation S IV.324; Pv A 133; "ṣa payojeti to do or carry on business D I.71; II.175; III.66, 95; A III.57; "ṣa pavatteti to set a business on foot Pv A 42 (and vicāreti: Pv A 93); "ṣa sappadahati to provide with work A IV.269=272. Mhvs VI.16. -- 2. deed, action in ethical sense = kamma, character, etc., Kh 136 (kā=kamma); pāpā° doing wrong Pv IV.81; IV.161; J VI.104 (opp. puṇṇa°); as specified by kāya° vaci ° mano° A V.292 sq.; Vv A 130 (in parisuddha-kāya-kammantata); dhammakā kā M II.191; ākinnā-k° (evam) of such character S I.204; kurūra-k° (adj.) of cruel character A III.383=Pug 56 (in def. of puggalo orabhikkho); sammā° of right doing, opp. micchā°, as constituting one element of character as pertaining to "Maṅga" (= q. v.) D II.216; S II.168; V.1; A III.411; Bdhd 135; expl. as kāya-kamma (=sila 1--3) at S V.9=Vbh 105; Vbh 235; as kāya-duccarathe ārati virati . . . Vbh 106.

--adhiṭṭhayika superintendent of work DhA I.393; --ṭhāna: 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 up of) business DhA III.100; --vipattī "failure of action," evil--doing A I.270 opp. --sampadā "perfection of action, right--doing" A I.271; --saṃvādhaṇa the providing of work D III.191 (one of the 5 duties of the ahapati).


Kammāra [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 Vv A 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; kūtā a smith's hammer Vism 254; --gaggāri 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

Kammāsa [Vedic kalmāsa, which may be referred, with kalana, kaluṣa, kalanka and Gr. kelainos to *qel, fr. which also Sk. kāla black--blue, Gr. khla/s, khli/s; Lat. cālīgo & callidus] I. 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, said of moral conduct D II.80; A II.52; III.36, 572; VI.14, 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 VI.294; Mhvs 30, 31.

Kammika (adj.--n.) [fr. kamma] 1. (--) one who does or looks after; one whose occupation is of such & such a character: aya° 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 ādī° beginner (e. g. Vism 241) see Cpd. 53, 129 n.2. -- 2. a merchant, trader, in jalapathā° and thalapathā° by sea & by land J I.121. -- 3. a superintendent, overseer, manager J II.305 (executor 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 (adj.) (--) [fr. kammā, cp. kammaka] doing, performing, practising J VI.105; Sdhp 196, 292.

Kamya (adj.) (--) [fr. kām] wishing for, desiring DhsA 365 (sādhu°; v. l. 'kāma'); kamyā, abl. in the desire for, see next.

Kamyā (--) in abl. function (of kamyā f. for kamyāya or kamyā 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; muṇcitu° (+paṭisankhā) 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: puṇicatātā sādhu° Vbh 351; 361=Dhs 1059; Nd2 s. v. tanhāII (: has the better reading muccaṭṭhī katā asādhu°; v. l. puccaṭṭhī°; both Vbh and Dhs have sādu in text which should be corrected to asādhu°; see detail under puṇicatātā); of māna; ketu° Nd2 505; Dhs 1116=1233; Vbh 350 sq.; Bdhd 24; of lapanā: pāṭu° (v. l. cātu°) Vbh 246= 352. -- As abl. (=kamyā) in dassana° S I.193=Th 1, 1241; Sn 121 (expl. as icchāya SnA 179). Cp. kamaṁṇatā & kamma--sādutā.


--(a)kkaya, buying & selling Pv I.56 (see also Kh VII.6 and note). --vikkaya (kraya vikraya) buying & selling, trade in paṭīvirata 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).

perhaps connected with krī to buy; Inf. ketuṇ J III.282; cp. kiṇāti.

Kayika [fr. krī, cp. BSk. krayika Divy 505] a buyer, trader, dealer Miln 334.

Kayin a buyer J VI.110.

Kara [fr. krī] 1. (adj.) (--) producing, causing, forming, making, doing, e. g. anta° putting an end to; pabhāṇa° causing splendour; pāpā° 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. --atikaraṇ (adv.) doing too much, going too far J I.431; --dakkara (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, dukkanaraa-kàrikà "doing of a hard task," exertion, austerity M I.93; Nd2 262b. --skukara easy to do S I.9; II.181; Dh 163; Ud 61; na skurakà w. inf. it is not easy to . . . D I.250; A III.52, 184; IV.334. --kañà (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 karaka--kàya 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--rùpa Vism 326. --tala the palm of the hand Mhbv 6, 34; --mara "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.9; IV.220; DhA III.487; --ānàtita a woman taken in a raid, but subsequently taken to wife; one of the 10 kinds of wives (see itthi) Vism III.140 (=dhajàhàtä); --gàhàn gañhàti to make prisoner J I.355; III.361; --mita "to be measured with (two) hands," in "mañjhà, a woman of slender waist J V.219; VI.457.

Karaka 1

Karaka 1 [Etymology unknown. The Sanskrit is also karaka, and the medieval koàsà give as meaning, besides drinking vessel, also a coco—nut shell used as such (with which may be compared Lat. cariña, 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] I. Water—pot, drinking—vessel (=: pàñijà—bàijàna Pàv A 251). It is one of the seven requisites of a samañà Vism II.302. It is called dhammadkaràka there, and at II. 116, 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; Pàv A 185. -- 2. hail (also karaka J IV. 167; Miln 308; Mhvs XII. 9. --vassa a shower of hail, hail—storm J IV.167; Miln 308; Dha I.360.

Karakarà (for kàtañàtha, q. v.) (adv.) by way of gnashing or grinding the teeth (cp. Sk. dantà kàtañàthà) a. i. e. severely (of biting) J III.203 (passage ought to be read as karakàru ñìkhàdınà.

Karañjà [cp. Sk. kàrañjà, accord. to Aufrecht, Halàdyuda p. 176 the Dalbergia arborea] the tree Pongamia glabra, used medicinally Vm I.201; J VI.518, 519.

Karañà [fr. kàr, cp. Vedic karañà] 1. adj. (f. ì) (--) doing, making, causing, producing: as cakkhu° ñàna° (leading to clear knowledge) S IV.331; V.97; It 83; and acakkhu° etc. S V.97; nàthà °à dhammà A V.23 (cp. V.89) and thera° A II.22; dubbanà° 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, performance of (=kamma), as bali° offering of food =bali kamma) Pàv A 81; gabbha° Sn 927; pànùjja° 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 pàñàtipàtassa kà° and ak° ("commission and omission"); Dha I.214; means of action J III.92. (c) ttg. the instrumental case (with or without 'vacana) Pàv A 33; VvA 25, 53, 162, 174. --°atthe in the sense of, with the meaning of the instrumental case J III.98; V.444; Pàv A 35; VvA 304; DhsA 48; Kace 157. -- 4. (--) state, condition; in noun—abstract function = "tañ (cp. kamma I.2) as nàñà° (=nànàtañ) difference M II.128; S IV.294; Bdhd 94; kasi° ploughing Pàv A 66; kattabba° (=kattabbattaña) "what is to be done," i. e. duty Pàv A 30; pùjà° veneration Pàv A 30. sakkàra° reverence, devotion SnA 284.

Note: in massu° and kàmma° some grammarians have tried to derive kà° from a root kàr, to hurt, cut, torture (see Morris J.P.T.S. 1893, 15), which is however quite unnecessary [see kàmma 3 A (b), kataII 1 (b)]. Kàrañà here stands for kàmma, as clearly indicated by semantic grounds as well as by J VI.270 where it explains kàppita—kesa—massu, and J V.309 & Dha I.253 where massukàmma takes the place of kàrañà, and J III.314, where it is represented by massu—kuttì (C.: massukirìya). Cp. also Dà I.137. a° Negative in all meanings of the positive, i. e. the non—performing J I.131; V.222; Nett 81; Pàv A 59; DhsA 127; non—undertaking (of business) J I.229; noncommission M I.93; abstaining from Dhs 299. Cpd. --uttariya (nt.) angry rejoinder, vehement defence Dha I.44.

Kàrañàya [grd. of kàro] 1. adj. (a) that ought to be, must or should be done, to be done, to be made (=kàtabbañ kàrañàrañà) Khà 236) Vin I.58; D I.3, cp. Miln 183; A V.210; DA I.7. Often --° in the sense of "doing, making," as yathà kàma° S II.226; cp. IV.91, 159; "having business" bahu° D II.76; A III.116; S II.215; anukàmpà° Pàv A 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 Arahantship, a sekha J III.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 karanīya taṅ karohi "do what you have to do"); -- "ṇ tireti to conclude a business Vin. II.158; J V.298. Kata "ṇ done is what was to be done, I have done my task, in freq. formula "khiṅā jāti vusitaṅ brahmācariyaṃ . . ." to mark the attainment of Arahantship D I.84; II.68=153; Th 2, 223; Vin I.14; Sn p. 16; DA I.226, etc. See Arahant II.C. <-> There are 3 duties each of a samaṇa, farmer and householder enumerated at A I.229; 3 of a bhikkhu A I.230; -- (b) use, need (with instr.): appamādena kā S IV.125; cetanāya kā A V.2, 312; cp. Miln 5, 78. akaraṇīya 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 <-> saṅ. 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.

Karaṇīyātā (f.) [abstr. fr. prec.] the fact that something has to be performed, an obligation Vin II.89, 93; saṅ being left with something to do Miln 140.

Karaṇḍa (m. nt.) [cp. Sk. karaṇḍa, "ka, "īkā. The Dhāṭumaṁjūśā 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--kañça) cp. Dial. I.88.

Karaṇḍaka [fr. last] a box, basket, casket, as dussaṅ M I.2=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 korāṇḍaka); DA I.222 (vilīva°); SnA 11.

Karamanda [etym.?] a shrub Vism 183 (+kanavīra).

Karati1

Karati1 [cp. Sk. kṛntati] to cut, injure, hurt; in "karato kārayato chindato chedāpayato . . ." D I.52=M I.516; S III.208.

Karati2

Karati2 ("ti") (f.) a superior kind of bean, the Dolichos catjang J VI.536 (=rājamāsa).

Karabha the trunk of an elephant; in karabhoro the trunk of an elephant; in karabhoro (k°+ūru) (a woman) with beautiful thighs Mhbv 29.

Karamara see Kara.

Karala (karala) a wisp of grass (tiṇa°) DhA III.38; DhsA 272.

Karavī [cp. Sk. kala--kaṇṭha cuckoo, & kalavinka sparrow] the Indian cuckoo J VI.539.

Karavīka same J V.204, 416; Vv 364; Vism 112, 206; VvA 166, 219.

"bhāṇin speaking like the cuckoo, i. e. with a clear and melodious voice, one of the mahāpurisa--lakkhanas D II.20=III.144=173=M II.137, etc.; cp. Dial. II.17 n. and BSk. kalaviṅka--manojña--bhāṣīn Sp. Av.Ś I.371 (Index p. 225, where references to Lalitavist. are given).

Karaviya ("iya")=prec. J VI.538.

Karavrī [cp. Sk. karavrī] 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 (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.

Karín (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--paribandha (adj.) [=karisā--paribaddha] bound up in filth, full of filth, disgusting; Ep. of the body Th 1, 1152. Kari here is abbrev. of karisā2 (see note ad loc.).

Karīsa1

Karisā1 (nt.) a square space 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

Karisā2 (nt.) [cp. Sk. karisā, to chṛpaṭṭi to vomit, cp. Lat. --cerda refuse, filth, excrement, dung D II.293; J I.5; Vism 259, 358 (in detail); PvA 87, 258; KhA 59; mutta” urine and feces A I.139; Sn 835.

--magga the anus J IV.327; --vāca the cesspool J III.263 (=gūthakāpa); --vāyin, f. °ini diffusing an odour of excrement PvA 87.

Karunā (f.) [cp. Vedic karuṇa nt. (holy) action; Sk. karunā, fr. kṛ. As adj. karuṇa see under 3.] pity, compassion. Karunā 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.° upekkhā 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--dakkh--āpanaya--kāmatā," the desire of removing bone and sorrow (from one's fellowmen), whilst mettā is expl. as "hita--sukh--a" the desire of bringing (to one's fellow--men) that which is welfare and good. Other definitions are "paradukkke sati sādhūnaḥ hadayakampanaḥ karoti ti" Bdhd 21; "sattesu k° karuṇāyāna karuṇāyitattaṃ karuṇā cetovimuttī as expl. of avihīṣa dhātu Vbh 87.

paradukkhāsahana--rasā Vism 318. K°--sahagatenetar cetasā denotes the exalted state of compassion for all beings (all that is encompassed in the sphere of one's good: see cātuttāsa “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 "paradukkke sati sādhūnaḥ hadaya--kampanaḥ karoti." Frequently referred to as an ideal of contemplation (in conn. w. bhāvanā & jhāna), so in "karuṇaḥ cetovimuttī bhāveti" S V.119; A I.38; V.360; in k° cetovimuttī bhāvītā bahuži--katā, etc. D III.248; A III.291; IV.300; in k°--sahagatena saddhindriyaḥ A I.42; unspecified S V.131; A III.185; Nett 121, 124; Ps I.8; k°+mettā Nett 25; k°+muditā Bdhd 16 sq., 26 sq., 29; ananta k° pañña as Ep. of Buddha Bdhd 1; karuṇā dūrā katvā, without mercy, of the Yamadūta, messengers of Death Sdhp 287; mahā° great compassion Ps I.126, 133; °samaṇaḥ 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. °vācī merciful speech; neg. akaruṇa merciless Mhbv 85, & atī° very merciful J IV.142) and as adv. karuṇaḥ pitifully, piteously, mournfully, in k° paridevati J VI.498, 513, 551; Cp. IX.54; also in abl. karuṇa J VI.466. --See also kāruṇa naïna.

--ādhiśruta intent upon compassion D II.241, 242; --anuvattī following the dictates of mercy Dāvs III.46; --gūnaja 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. Mhbv 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. °vihāra); DA I.33; --sāgara an ocean of mercy Mhbv 7; --śītala "cool with c." + hadaya, whose heart is tempered with mercy Sdhp 33; DA I.1.

Karunāyati [v. den. fr. karuṇa; cp. BSk. karunāyati Divy 105] to feel pity for, to have compassion on Sn 1065 (°ayāmāna;
expl. by Nd2 as anuddayamāno anurakkhā anuggaṁḷa anukampī); Vbh 273; Vism 314. Der. "āyanā compassionateness Vbh 87 = 273 (and "āyitattaṁ ibid.).

Karumbhaka a species of rice--plant of a ruddy colour Miln 252 (see Mil. trsl. II.73).

Karumhā (pl.) a class of Devas D II.260.

Kareṇu [metathesis for kaṇeru, q.v., cp. Sk. kareṇu] elephant, in cpd. --loluta resounding with the noise made by elephants, of a forest Th 2, 373.

Kareṇukā (f.) [fr. kareṇu] a female elephant J II.343; DhA I.196 (v. l. for kaṇeru).

Kareri 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.

Karoṭī1

Karoṭī1 (f.) 1. a basin, cup, bowl, dish J I.243; II.363; III.225; IV.67; V.289, 290. -- 2. the skull (cp. kaḷopi. On the form cp. Dial. I.227 n.) J VI.592.

Karoṭī2

Karoṭī2 (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 "tesaṅ karoṭi nāma pāṇabhojanāṇaḥ" by C. on J I.204. Kern, Toev. s. v. compares BSk. karoṭapāṇayah a class of Yakṣas MVastu I.30.

Karoṭīka [fr. karoṭi)] 1. a bowl, basin J IV.68; DhA II.131 (sappī). -- 2. the skull J VI.592; where it may be a helmet in the form of a skull.

Karoṭīya = karoṭīka 2, J VI.593.

Karoṭī v. irreg. [Sk. karoti, "quer to form, to build (or plait, weave? see kamma), cp. kar--man, Lith. kurti to build, O.Tr. crush form; Lat. corpus, with p-- addition, as Sk. kṛpa, kṛp=kṛp. 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. karomi, etc. Sn 78, 216, 512, 666=Dh 306=It 42; Opt. kale Dh 42, 43, pl. (kareyyāna) kareyyātha Sn p. 101; or (sing.) kareyya (freq.), kareyyāsi Pv A 11; kareyya Sn 920, 923; kuriyā (=Sk. kuryāt) J VI.206; Ppr. karan Dh 136, or karonto (f. karonti) Dh 16, 116. -- 2. Impf. (akara, etc.). -- 3. Aor. (akara) akarō, etc., 3rd sing. akāsi Sn 343, 537, 2nd pl. akattha Pv I.112; Pv A 45, 75; 3rd pl. akariṣu; akaṣu Sn 882; Pv A 74; without augment kari Dh A I.59. Probibitive mā(a)kāsi Sn 339, 1068, etc. -- 4. Imper. karohi Sn p. 32; 1062; karotha Sn 223; Kh A. 168. -- 5. Fut. karissāmi, etc.; kassāmi Pv IV.139; kasaṅ J IV.286; VI.36; kāhāmi (in sense of I will do, I am determined to do, usually w. puṇaṅ & kusalā poetical only) Pv I.113; Vv 33192; 2nd sing. kāhasi Sn 427, 428; Dh 151; 1st pl. kāhāma Pv IV.1011. -- 6. Inf. kātuṅ Pv A 4, 61, 69, 115, Kh VI.10, etc.; kattuṅ Vv A 13; kātave Mhv 35, 29; Vv 4415 (=kātuṅ); kātuye Th 2, 418. -- 7. Pp. kata, see sep. -- 8. Ger. katvā Sn 127, 661, 705, etc.; katvāna (poet.) Sn 89, 269, Pp I.13; karitvā see IV. II. Med. 1. Ind. pres. (kubbe, etc.) 3rd sing. kubbathe Sn 160, 811; 3rd pl. kubbanti Sn 794; or 3rd sing. kurute Sn 94, 796, 819; It. 67; Opt. (kubbe, etc.) 2nd pl. kubbetha Sn 702, 719, 917; It 87; or 3rd sing. kaiyā Sn 728=1051; S I.24; Dh 53, 117; kaiyātha (always expl. by kareyya) Dh 25, 117; It 13; Pv I.1111; Kh A 224; kubbaye Sn 943. -- Ppr. (kuruṁāna, kubbāno, karāno) (a)kubbān Sn 844, 913; (a)kubbanto It 86; f. (vi) kubbantī Vv 112; (a)kubbamāna Sn 777, 787, 897; (vi) kubbamāna Vv 331. -- 2. Impf. (akariṇ, 2nd sing. akarase, etc.) 3rd sing. akubbatha Pv II.1318; 1st pl. akaramhase J III.26, "a Dh A I.145. -- 3. Aor. (none) -- 4. Imper. (2nd sing. kuruṣu, 3rd sing. kuruṭaṁ, 2nd pl. kuruvaḥ) 3rd sing. kuruṭaṁ (=Sk. kuruṭaṁ) J VI.288. -- 5. Fut. (none). III. Pass. 1. Ind. pres. (kariyati, etc.) kaiyarī Dh 292=Th 1, 635; Kh A 168; and kīrati Th 1, 143. Ppr. (kariyamāna, kaiyāḥ). <- >
2. Fut. kariyissati Vin I.107. -- 3. Grd. karaṇīya (q. v.), (kayya) kātabba DhA I.338. IV. Caus. I. (Denom. to kāra) kārayati=kāreti, in origin. meaning of build, construct, and fig. perform, exercise, rule, wield (rajja): kārehi PvA 81 (of huts), kārayissāmi Pv I.64 (of doll); kāressa J V.297 (do.), kārayi Pv II.1310; akārayuḥ Mhvs IV.3; akāresi Mhvs 23, 85; kāretuḥ PvA 74; kārayamāna VvA 9 (of chair); kārētvā (nāmaṇ) PvA 162; karīvā Sn 444 (vasiṇ) 674; 860 (vittiṇ); p. 97 (uttarāsaṅgaṇ). V. Caus. II. Kārāpeti S I.179; PvA 20; Aor. kārāpeṣi he had (=caused to be) erected, constructed Vin II.159; fut. kārāpessāmi Mhvs 20, 9; ger. kārāpetvā PvA 123; grd. kārāpetabba 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 karomi yathā na . . . I prevent, cp. Lat. facio ne . . .). III.297; Pv I.88=II.619; Mhvs 3, 1; 7, 22; -- 3. to produce DhA I.172; -- 4. to write, compose J VI.410; PvA 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 simply employ the noun as verb, e. g. katha to write, compose J VI.454 <-> (uttarāsaṅgaṇ). -- 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
IV.252; Ud

divided or separated Miln

"sankhya na"

III. Kal

J III. multitude; usually of grass, bamboo--or sugar--canes, sometimes of hair and feathers S IV.290 (ti


VIII.256 (udaka--a about the water); IV.219; Sdhp 155. "ṭ udireti to quarrel J V.395; karoti id. J I.191, 404; PvA 13; vadḍheti 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. --ṇkara picking up a quarrel J VI.45; --karaṇa quarrelling, fighting J V.413; --kāraka (f.--)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; --pavaḍdhanī growth or increase of quarrels, prolongation of strife (under 6 evils arising from intemperance) D III.182=DhsA 380; --vadḍhana (nt.) inciting & incitement to quarrel J V.393, 394; --sadda brawl, dispute J VI.336.

Kalā [Vedic kalā° squel, to Lat scalpo, Gr. ska/lw, Ohg scolla, scilling, scala. The Dhtp. (no 6

characteristics) by groups Vism 287, 606, 626 sq.

Kalāpa [cp. Sk. 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 (usūra°); Miln 33; PvA 257, 260 (ucchu°), 272 (veḷu°); 46 (kesā), 142 (mora--piṇja°) -- 2. a quiver Vin II.192; It 68; J VI.236; Miln 418; PvA 154, 169. -- 3. in philosophy: a group of qualities, pertaining to the material body (cp. rūpa°) Vism 364 (dasadhamma°) 626 (phassa--pañcamakā dhāmmā); Bhdh 77 (rūpa°) 78, 120.

--agga (nt.) "the first (of the) bunch," the first (sheaves) of a crop, given away as alms DhA I.98. --sammasanā grasping (characteristics) by groups Vism 287, 606, 626 sq.

Kalāpaka 1. a band, string (of pearls) Vin II.315; Mhvs 30, 67. -- 2. a bundle, group J I.239.


Kalābuka (nt.) [cp. Sk. kalāpaka] a girdle, made of several strings or bands plaited together Vin II.136, 144, 319;

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 (!); J III.370; DhA I.319.

Kalāyati [Denom. fr. kalā] to have a measure, to outstrip J I.163 (taken here as "trick, deceive").

Kalāra in hatthī° 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 (m.) [cp. Sk. kali] 1. the unlucky die (see akhā); "the dice were seeds of a tree called the vibhūtaka . . . An extra seed was called the kali" (DiaII.368 n.) D II.349; J I.380; Dh 252 (= DхаI.317) 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); kaliṣ vićināṭi "gathers up demerit" Sn 658; appamattu kali . . . akkhesu dhanaparājya . . . 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 (=DхаI.316 aparaṇḍha). -- 3. the last of the 4 ages of the world (see 'yuga'). -- 4. sinful, a sinner Sn 664 (=pāpaka). <-> 5. saliva, spittle, froth (cp. kheṣa) Th 2, 458; J V.134.

--(g)aha the unlucky throw at dice, the losing throw; symbolically bad luck, evil consequence in worldly & moral sense

Kali (m.) [cp. Sk. kali] 1. a log, a piece of wood M I.449, 451; S II.268; DхаII.315; often in sense of something useless, or a trifle (combd with kaṭṭha q. v.) Dh 41; DхаI.321 (=kaṭṭhakhaṇḍa, a chip) Th 2, 468 (id.) as kaṭṭhakalingarāṇi DхаII.142. -- 2. a plank, viz. a step in a staircase, in sopāna° Vin I.128, cp. sopāna--kaḷevara.

<-> (b) goodness, virtue, merit, meritorious action J V.49 (kalyāṇa)

Kalinga (m. nt.) (BBI) [cp. Sk. kaḍāṅkara & kaḍāṅgara, on which in sense of "log" see Kern, Toev. s. v. kalinga] 1. a log, a piece of wood M I.449, 451; S II.268; DхаII.315; often in sense of something useless, or a trifle (combd with kaṭṭha q. v.) Dh 41; DхаI.321 (=kaṭṭhakhaṇḍa, a chip) Th 2, 468 (id.) as kaṭṭhakalingarāṇi DхаII.142. -- 2. a plank, viz. a step in a staircase, in sopāna° Vin I.128, cp. sopāna--kaḷevara.

<-> (c) kindness, good service J I.378; III.273 (acittag) kā: without feeling)

Kalingu (m. nt.) [cp. Sk. kalinga & kalingaka] the Laurus camphora, the Indian laurel J VI.537.

Kalita [pp. of kalati] sounding indistinctly Th 1, 22.

Kalusa [cp. Sk. kuluṣa] muddy, dirty, impure; in °bhāva the state of being turbid, impure, obscured (of the mind) DA I.275.

Kalevara see kaļebara.

Kalya see kalla; --rūpa see kalla; --rūpa pleased, glad Sn 680, 683; a° not pleased Sn 691.

Kalyatā (f.) 1. the state of being sound, able, pliant J II.12. -- 2. pleasantness, agreeableness, readiness, in a° opp. (appld to citta) Dhs 1156; DхаS 377 (=gilānabhāva).

Kalyāṇa (& kallāṇa) [Vedic kalyāṇa] 1. (adj.) beautiful, charming; auspicious, helpful, morally good. Syn. bhaddaka Pва 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°=katūpākāra Pva 116 Appld to dhamma in phrase adi° majhe° pariyosāne° D I.62 and °; S V.152; Sn p. 103; Vvа 87; Vism 213 sq. (in var. applications); etc. -- As m. one who observes the silāpadaṇ (opp. pāpa, who violates it) A II.222, cp. k°--mitta=silādihi adhikā Sn 341. -- S IV.303; V.v. 29, 78; A III.77; IV.361; Vin II.8, 95; J I.4; Mīln 297; --kata° (opp. kata--pāpa) of good, virtuous character, in phrase k° katakusala, etc. It 25, etc. (see kata II.1 a). k° of kitti (saddha) D I.49 (=DA I.146 seṭṭha); S IV.374; V.352; of jhāna (tividhā°) Bhdh 96, 98, 99; of mitta, 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. bhadrāṇa. <-> (b) goodness, virtue, merit, meritorious action J V.49 (kalyāṇa here nt. nom. in sense of pl.; cp. Vedic nt.), 492; --° karoti to perform good deeds S I.72; A I.138 sq.; Vin I.73; Pva 122. -- (e) kindness, good service J I.378; III.12 (=upākāra), 68 (°karoti). <-> (d) beauty, attraction, perfection; enumd as 5 kalyāṇāni, viz. kesa°, maṃṣa°, āṭhi°, chavi°, vaya° i. e. beauty of hair, flesh, teeth, skin, youth J I.394; DхаA I.387.

<--ajñhāsaya the wish or intention to do good DхаA I.9; --adhimuttika disposed towards virtue, bent on goodness S II.154, 158; It 70, 78; VbIQ 341; --kāma desiring what is good A III.109; --kārin (a) doing good, virtuous (opp. pāpa°) S I.227, cp. J II.202=III.158; DхаS 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 (+kaṇcanasanabhiccata); --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; Dhs A.380; J II.65 (=sundaraŚ), PvA 230 (=sundara--sīla); silavā+kā (of bhikkhu, etc.) M I.334; S IV.303; PvA 13. --kāṇa kātara 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; --paṇṇa "wise in goodness" possessed of true wisdom Th 1, 506; It 97; --patipādā the path of goodness or virtue, consisting of dāna, uposathakamma & dasakusalakkammapathā J III.342; --paṭibhāna 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; --pīti one who delights in what is good Sn 969; --bhātika 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, learned, liberal and wise"; M I.43 (opp. pāpasā); S I.83, 87 (do.); A IV.30, 357; Pug 37, 41; J III.197; Bdhd 90; aŚ not a virtuous friend Dhs A.247. -- 2. as t.t. a spiritual guide, spiritual adviser. The Buddha is the spiritual friend par excellence, but any other Arahant can act as such S V.3; Vism 89, 98, 121; cp. kammaṭṭhaṇā--dāyaka. --mattāṭṭh friendship with the good and virtuous, association with the virtuous S I.87; such friendship is of immense help for the attainment of the Path and Perfection S V.3, 32; it is the sign that the bhikkhu will realize the 7

bojjhangas S V.78=101; A I.16, 83, it is one of the 7 things conducive to the welfare of a bhikkhu D III.212; A IV.29, 282; Th 2, 213; It 10; Dhs 1328=Pug 24; Vism 107. -- aŚ not having a virtuous friend and good adviser Dhs A.247. --rūpa beautiful, handsome J III.82; V.204; --vākkaraṇa, usually comb. with vācā, of pleasant conversation, of good address or enunciation, reciting clearly D I.93, 115; A II.97; III.114, 263; IV.279; Vin II.139; Miln 21; DA I.263 (=madhura--vacana); aŚ not pronouncing or reciting clearly D I.94. 122. --"tā the fact of being of good and pleasing address A I.38; --vācā, usually in form. kākāvākkaraṇa poriyā vācāya samanāgato D I.114; A II.97; III.114, 195, 263; IV.279; Vin II.139; DA I.282; --sadda a lucky word or speech J II.64; --sampavanka a good companion A IV.357 (in phrase kā--mitta kā--sahāya kā--sū); Pug 37; --"tā companionship with a virtuous friend S I.87; --sahāya a good, virtuous companion A IV.284; 357; Pug 37; cp. prec., --"tā=prec. S I.87; --sīla practising virtue, of good conduct, virtuous Th 1, 1008; It 96.

Kalyāṇaka (adj.) [fr. last] good, virtuous DA I.226; Dhs A.32.

Kalyāṇatā (f.) [abstr. fr. kalyāṇa] beauty, goodness, virtuousness Vism 4 (ādi); kāŚ--kusala clever, experienced in what is good Nett 20.

Kalyāṇin (adj.) [fr. kalyāṇa] (a) beautiful, handsome Vv IV.5; -- (b) auspicious, lucky, good, proper J V.124; Ud 59; -- (c) f. [cp.--i Vedic kalyāṇi] a beautiful woman, a belle, usually in janapadaŚ D I.193=M II.40; S II.234; J I.394; V.154.

Kalla1 & Kalya

Kalla1 & Kalya (adj.) [cp. Sk. kalya] 1. well, healthy, sound Vism I.291. -- 2. clever, able, dexterous Miln 48, 87. -- 3. ready, prepared J II.12, cp. --cīta. -- 4. fit, proper, right S II.13 (paṇīha). -- nt. kallāq it is proper, befitting (with inf. or inf.--substitute): vacanāya proper to say D I.168, 169; A I.144; abhinanditūṇ D II.69; --kallāq na [kho] is it proper? M III.19; S IV.346; Miln 25. -- aŚ 1. not well, unfit Th 2, 439, cp. Th A 270. -- 2. unbecoming, unbefitting D II.68; J V.394.

--kāya sound (in body), refreshed Vism I.291; --kusala of sound skill (cp. kallita) S III.265; --cīta of ready, amenable mind, in form. kā, mudu--cīta, vinīvaraṇaŚ, udaggaŚ, etc. D I.110=148=II.41=A IV.209=Vin I.16=II.156; VvA 53, 286; Vv 5019 (=kamaniya--cīta "her mind was prepared for, responsive to the teaching of the dhamma"); PvA 38. --cītattā the preparedness of the mind (to receive the truth) J II.12 (cp cīta--kalyātā); --rūpa 1. of beautiful appearance Th 1, 212, -- 2. pleased, joyful (kalyaŚ) Sn 680, 683, 691; --sarīra having a sound body, healthy J II.51; aŚ--tā not being sound in body, ill--health VvA 243.

Kalla2

Kalla2 (m. nt.) ashes J III.94 (for kalala), also in °--vassa a shower of ashes J IV.389.

Kallatā (f.) see kalyatā; --a° unreadiness, unpreparedness, indisposition (of citta), in expln of thina Nd2 290= Dhs 1156=1236=Nett 86; DhsA 378; Nett 26. The reading in Nd2 is akalyāṇatā, in Dhs akalyatā; follows akammaññatā.

Kallahāra [cp. Sk. kahlāra, the P. form to be expld as a diaeretic inversion kalhāra > kallahāra] the white esculent water lily J V.37; Dpvś XVI.19.

Kallita (nt.) [fr. kalla] pleasantness, agreeableness S III.270, 273 (samādhismi--kusala); A III.311; IV.34 (id.).

Kallola [cp. Sk. kallola] a billow, in --mlā a series of billows Dāvs IV.44.

Kaḷāya =kalāya.

Kaḷāra (adj.) [cp. Sk. karāla projecting (of teeth), whereas kadāra means tawny] always referring to teeth: with long, protruding teeth, of Petas (cp. attr. of the dog of the "Underworld" Pva 152: tikhiṇāyatakaṇṭhina--dāṭho and the figure of the witch in fairy--tales) J V.91 (=nīkhantadanto); VI.548 (=sūkara--dāṭhehi samānnāgato p. 549); Pva II.41 (=k--danto Pva 90).

Kaḷārikā (f.) [fr. last, lit. with protruding teeth] a kind of large (female) elephant M 1.178 (so read with v. l. for kāḷa°). Cp. kalāra.

Kaḷingara =kalingara.

(cpa. kadāmba, kalamba) a mark used to keep the interstices between the threads of the kaṭṭhina even, when being woven Vin II.116, 317 (v. l. kaḷimpaka).

Kaḷira 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 (vaṇṣa°=vaḷugumba Nd2 556 and p. 58); Th 1, 72; J I.74, cp. III.179; VI.26; Miln 201 (vaṇṣa°); Vism 255 (vaṇṣa°--cakkalaka, so read for kalira°; KhA 50 at id. passage reads kaḷira--daṇḍa).

--(c)chejja (nt.) "the cutting off of the sprout," a kind of torture Miln 193, cp. Miln. trsl. I.270 and kadaliccheda.

Kaḷebara (: kale° and kalevara) (m. & nt.) [cp. BSk. kadēbara Av. Š. II.26] 1. the body S I.62=A II.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: khandhānaṃ bhedo kāsaṃnikkhemo, 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.

Kālopi (=khalo) f. 1. a vessel, basin, pot: see cpds. <+> 2. a basket, crate (=pacchi Th A 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. kālopi (as khalo) 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 (nt.) [cp. Sk. kavaca] a mail, a coat of mail, armour D II.107=Ud 64 (appld to existence); Th 1, 614 (of sīla); J IV.92, 296; Miln 199, 257; Vism 73.

--jālikā a mail--coat Miln 199.

Kavandha (m. nt.) [cp. Sk. kavandha & kabadha] 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, Rāhuvaṇḍa XII.57).
Kavāṭa (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 ("kopa doorcorner"). -- 2. dvāra a door--post J I.63; II.334; PVa 280. -- 3. a window Mhv IX.17; -- "pañāmeti to open the door Vin II.114, 120, 207; "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). --piṭha 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 = kavāṭa Vin II.148; DA I.62 (nīvaraṇa°).

Kavi [Vedic kavi] a poet S I.38; II.267; Dāśa I.10; four classes enumd at A II.230 & DA I.95, viz. 1. cintā an original p. 2. sutā one who puts into verse what he has heard. 3. attha a didactic p. 4. paṭībhāṇa an improvisor.

--kata composed by poets S II.267; A I.72.


--kā a poet J VI.216.

Kaviṭṭha [cp. kapittha] the elephant--apple tree, Feronia elephantum J V.38 ("vana").

Kasaka see kassaka.

Kasāṭa (metathesis of sakāṭa, cp. Trenckner, Miln p. 423) I. (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.

or karo] 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. kasāpeti Miln 66, 82; DhA I.224.

Kasana (nt.) ploughing, tilling J IV.167; VI.328, 364; Vism 384 (+vapana sowing).

Kasambu [Derivation uncertain] anything worthless, rubbish, filth, impurity; fig. low passions S I.166; Sn 281=Miln 414=A IV.172; Vism 258 (maṃsā°), 259 (paramā°).

--jāta one whose nature is impurity, in comb. brahmācariṇaṭṭho antopūti avassuto kā S IV.181; A II.240; IV.128, 201; Vin II.236; Pug 27, 34, 36; Vism 57 (+avassuto pāpa). 'ka--jāta ibid. in vv. ll.

Kasa (f.) [Vedic kaśā] a whip Vin I.99 (in Uddāna); M I.87, etc.; Dh 143; Miln 197. -- --kaśāḥ tāṭeti to whip, lash, flog as punishment for malefactors here, as well as in Niraya (see kamma--kaṇaṇa) 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.).

--nivīṭṭha touched by the whip, whipped Dh 144 (=DhA III.86); --paṭāra a stroke with the whip, a lash J III.178; --hata struck with the whip, scourged Vin I.75; 91=322; Sdhp 147.

Kasāya and Kasāva and Kasāva [Derivation uncertain. The word first appears in the late Vedic form kaśāya, 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), 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. --sa° faultless, flawless, in akāsāvattāq being without defect A I.112 (of a wheel, with --sa° ibid.); --sa° faulty DhA I.82; --mahiṇa° wicked J IV.387. In cpds. both forms, viz. (kasāva° an astringent remedy J V.198 (kasāva° ibid.); --rāsa reddishyellow dye J II.198; (kasāva°)--ōdaka an astringent decoction Vin I.205; --gandha
having a pungent smell Vin I.277; --r̥sa having an astringent taste ibid.; --vāṇa of reddish-yellow colour ibid.


Kasi and Kasī and Kasì (f.) [fr. kasāti] tilling, ploughing; agriculture, cultivation M II.198; S I.172, 173=Sn 76 sq.; Vin IV.6; Pv I.56 (kā, gorakkha, vanijjā); P̣̤a 7; Sdhp 390 (kā, vanijjā); Ṿa 63. -- 偈 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 P̣̤a 66; --khetta a place for cultivation, a field P̣̤a 8 (kasi); --gorakkha agriculture and cattle breeding D I.135; --bhānda ploughing implements Ḍh A I.307.

Kasīna1

Kasīna1 [Vedic kṛṣṇa] (adj.) entire, whole J IV.111, 112.

Kasīna2

Kasīna2 [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 [sāvakā dasa kā --ayatanañī bhāvāṇī]; paṭhāvī, āpo, tejo, vāyō, nilā, pita, lohița, odāta, ākāsā, viññāṇa=that is, earth, water, fire, air; blue, yellow, red, white; space, intellectation (or perhaps consciousness) M II.14; D III.268, 290; Nett 89, 112; Ḍs 202; Ps I.6, 95; cp. Manual 49--52; Bdhd 4, 90 sq., 95 sq. -- For the last two (ākāsā and (paricchinn) )ākāsā Vism 110; cp. Ḍs 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; Ḍs A 186 sq. There are 14 manners of practising the kasiṇa (of which the first nine are: kā=ānuloma; kā=paṭiloma; kā=ānupātīlo maṇa; jhānā nuloma; jhāpaṭī; jhā=ānupātī; jhā=ukkantaṇa; kā ukka; jhā=k=ukka) Vism 374; cp. Bdhd 5, 101 sq., 104, 152. -- Nine qualities or properties of (paṭhāvī--) kasiṇa are enumed at Vism 117. -- Each k. is fivefold, according to uddhās, adho, tiriya, adavaṇa, appamaṇa; M II.15, etc.: -- kasiṇa olokaṇi to fix one's gaze on the particular kasiṇa chosen J V.314; 偈 samamāharati to concentrate one's mind on the k. J III.519.

--ayatana the base or object of a kasiṇa exercise (see above as 10 such objects) D III.268; M II.14; Ps I.28, etc.; --ārammaṇa=ayatana Vism 427 (three, viz. tejo, odāta, āloka). --kamma the k. practice J I.141; IV.306; V.162, 193.

--jhāna the k. meditation Ḍs A 413. --dosa fault of the k. object Vism 117, 123 (the 4 faults of paṭhāvī--kasiṇa being confusion of the 4 colours). --parikamma the preliminary, preparatory rites to the exercise of a kasiṇa meditation, such as preparing the frame, repeating the necessary formulas, etc. J I.8, 245; III.13, 526; Ḍs A 187; --katheti to give instructions in these preparations J III.369; --karoti to perform the k.--preparations J IV.117; V.132, 427; VI.68; --maṇḍala a board or stone or piece of ground divided by depressions to be used as a mechanical aid to jhāna exercise. In each division of the maṇḍala a sample of a kasiṇa was put. Several of these stone maṇḍalas have been found in the ruins at Anurādhapura. Cp. Cpd. 54 f. 202 f. J III.501; Ḍs A IV.208. --samāpatti attainment in respect of the k. exercise Nd2 4668 (ten such).

Kasita (pp. of kasati) ploughed, tilled Anvs 44; --a untilled ibid. 27, 44. -- Cp. viā.

Kasira (adj.) [Probably fr. Vedic kṛchchra, the deriv. of which is uncertain] miserable, painful, troubled, wretched A IV.283; Sn 574; J II.136; IV.113=VI.17; P̣̤v IV.121 (=P̣̤a 229 dukkha). -- adv. kasirā (abl.) with difficulty J V.435; --kasireṇa (instr.) D I.251; M I.104; S I.94; Vin I.195; J I.338; III.513. a without pain, easy, comfortable J VI.224 (=niddukkha); --lābhīn obtaining without difficulty (f' in A IV.342) in formula akicchālābhī akasirālābhī 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.

Kaseruca [etym. connected with Sk. kaseru backbone?] a plant, shrub SnA 284 (v. l. kaśṣiruka for kiṣṣuka?). See also kaṭeruha.

Kassaka [fr. kasati] a husbandman, cultivator, peasant, farmer, ploughman D I.61 (kā gahapatiko kārakārako
see ava°, anu° (aor. anvākasi), pari°; otherwise kasati; cp. also kissati.

Kassāma fut. of karoti.


Kahāpaṇa [doubtful as regards etym.; the (later) Sk. kārśāpaṇa 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 rajataq, 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 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.109. A nominal fine of 1 k. (= a farthing) Miln 193. -- ekā ka pī not a single farthing J I.2; similarly eka--kahāpaṇen' ēva 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 (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 (indecl.) interj. imitating the crow's cry: kā kā J IV.72.

Kā° in composition, is assimilated (and contracted) form of kad° as kāpuppha, kāpurisa.

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 và kulālā và Vin IV.40. -- As bird (of the dead) frequenting places of interment and cremation, often with other carcass--eating animals (sigāla, gijja) 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; DhsA 404; -- uṭṭepaka a crow--scarer, a boy under fifteen, employed as such in the monastery grounds Vin I.79 cp. 371. -- opamā the simile of the crow DhA II.75. -- orava "crow--cawing," appd to angry and confused words Vin I.239, cp. IV.82; -- olūka crow and owls J II.351; DhA I.50; Mhbv 15; -- guhya (tall) enough to hide a crow (of young corn, yava) J II.174; cp. J. trsl. II.122; -- nīla a crow's nest J II.365; -- pānā "crow--wisdom," i. e. foolishness which leads to ruin through greed J V.255, 258; cp. VI.358; -- pāṭṭanaka a deserted village, inhabited only by crows J VI.456; -- pāda crow's foot or footprint Vism 179 (as pattern); -- peyya "(so full) that a crow can easily drink of it," full to the brim, overflowing, of a pond: samatittika kā "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.345; 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 Mhbv 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, appd to a fabulous flying horse D II.174; cp. J II.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.

Kakaccachi [derived by Fausboll 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 (= ghurughurūpāssā; cp. DA I.42 ghurū--ghurūpāsā); I.318; VI.57; Miln 85; Vism 311.
Kākāṇa (nt.) [kā (for kaḍ) + kaṇa=less than a particle] a coin of very small value Sdhp 514.

Kākanikā (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 kahāṇa; it occurs here in a descending line where each succeeding coin marks half the value of the preceding one, viz., kahāṇa, adāha, pāda, māsaka, kākanikā, upon which follows mudhā "for nothing."

--agghanaka "not even a farthing's worth," worth next to nothing J VI.346.

Kākola and Kākoḷa and Kākoḷa [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 (gijja kā ca ca ayomukhā...khādantī naraṅītī kībīsakārīṇātā); VI.566.

--gaṇā (pl.) flocks of ravens Sn 675; VV 5215 (=VvA 227).

Kāca1

Kāca1 [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). -- aṅ not of glass or quartz, i. e. pure, clear, flawless, appl. to precious stones D II.244=J II.418 (=akakāsa) Sn 476. In the same sense also MVastu I.164.

--ambha (nt.) red crystal J VI.268 (=rattamani); --maya made of crystal, crystalline Vin I.190; II.112.

Kāca2

Kāca2 [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--kāja) 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 (f.) [fr. kāca2] balancing like carrying on a kāca, fig. deliberation, pondering Vbh 352=Vism 27.

Kācin (adj.) [fr. kāca1], only neg. aṅ free from quartz, free from grit, flawless Vv 601 (=niddosa VvA 253).

Kāja =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. --ḥāraka a pingo--bearer DhA IV.128.


Kāṇa (adj.) [cp. Sk. kāna] 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; DhAs 60; cp. M III.169=S V.455.

Kattabba (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.

Kātuṇ and Kātu° and Kātu° (in compn with kāma) inf. of karoti.

--kāma desirous 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.
Kātyuṣa is Vedic inf. of karoti Th 2, 418 (in ThA 268 taken as kātuṣa ayaye!).

Kādamba [cp. Sk. kādambara] a kind of goose with grey wings J V.420; VvA 163.

Kādambaka made of Kadamba wood; also 'ya for 'ka; both at J V.320.

Kānana (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.

Kānāmī f. of konāma of what name? what is her (or your) name? Vin II.272, 273; J VI.338.

Kāpilanī patron. f. of Kapila; the lady of the Kapila clan Th 2, 65.

Kāpilavatthava (adj.) of or from Kapilavatthu, belonging to K. D II.165, 256; S IV.182.

Kāpurisa [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 89.112 sq. as regards their origin, difference, consequences, destruction and remedy. <-> Kā.

Kāpottaka (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).

Kāpottikā (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. kapil] a kind of intoxicating drink, of a reddish colour (like pigeons' feet) Vin IV.109, cp. J I.360 (surā).

Kāma (m. nt.) [Dhtp (603) & Dhtm (843) paraphrase by "ichchāyān," cp. Vedic kāma, kam=Idg. *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 kameti 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) vattukāmā: desires relating to a base, i. e. physical organ or external object, and (2) kilesakāmā: 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. sabbasmiñ lobha. -- 4. gāmadhamma. -- 5. hitacchanda. -- 6. seribhāva, 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 (nīvaraṇāni), the three esanās (longings), the four upādānas (attachments), the four oghas (floods of worldly turbulence), the four āsanas (intoxicants of mind), the three taṇhās, the four yogas; and k. stands first on the list of the six factors of existence: kāmā, vedanā, saññā, āsavā, kamma, dukaṁ, 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) nandi, enjoyment; (4) taṇhā, thirst; (5) sineha, love; (6) pipāsā, thirst; (7) pariḷāha, 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 kām--ogh, kāma--yoga, kām--upādāna at Nd2 200, cp. Vism 141 (kām--ogh, āsavā, āupādāna). Similarly at D III.238: kāme avigata--rāga, chanda, pema, pipāsa, pariḷāha, 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), taṇhā (tṛṣ, Lat. torreō=thirst) pipāsā (the wish to drink), sineha (snih, Lat. nix=melting), etc. -- On the other hand, the reaction of the passions on the subject is expressed by khajjati "to be eaten up" paridāyhati "to be burnt," etc. The foll. passage also illustrates the various synonymic expressions: kāme paribhūjāni, kāmamajjhe vasati, kāma--parijāhena paridāyhati, kāmavitakhehi khajjati, kāma--pariyesānāyā ussukko, A I.68; cp. M I.463; III.129. Under this aspect kāma is essentially an evil, but to the popular view it is one of the indispensable attributes of bliss and happiness to be enjoyed as a reward of virtue in this world (mānussakāmā) as well as in the next (dībbā kāmā). See kāmāvacara 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 (kāmūpa patti, It (4): api dibbesu kāmesu ratiṇī so nādhi gacchati Dh 187; rāgaṇ 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 micchācārina, transgressing in lusts, sinning in the lusts of the flesh, or violating the third rule of conduct equivalent to abrahmacariyā, inchastity (see sīla) Pug 38, 39; It 63, etc. itthi--kāmehi paricāreti "he enjoys himself with the charms of woman" S IV.343. Kāmesu brahmacariyāvā practising chastity Sn 1041. Kāmattā for sexual amusement A III.229.

Redemption from kāma is to be effected by selfcontrol (saññama) and meditation (jhāna), 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: kāmaṇa pañhaṇa, kāmasanānāṇaṁ pariṇāṇa, kāma--pipāsānaṁ--patiṇvinayo, kāmavitakākānaṁ samugghāto kāma--parijāhānaṁ vupasamo Vin III.111; --kāmesu (ca) appati bhadhacittato "uddhaṇsoto" ti vu ccati: 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 parivajjaye Sn 771; -- yo kāme parivajjey Sn 768=Nett 69. -- nikkhamma gharā panujja kāme Sn 359; -- ye ca kāme pariṇīṇāya caranti akutobhāya te ve pāragata loke ye pattā āsavakkhayaṁ A III.69. -- Kāmaṇa pariṇāṇa paññāṇeti Gotamo M I.84; cp. A V.64; kāme pajahati: S I.12=31; Sn 704; kāmaṇa vippahāna S I.47; -- ye kāme hitvā aghā caranti Sn 464; -- kāma nirujhanti (through jhāna) A IV.410; kāme panudati Dh 383=S I.15 (context broken), cp. kāmasukha anañjākaritvā Sn 59; -- kāmesu anappekkhī Sn 166=S I.16 (abbrev.); S II.281; Sn 857; -- cp. rāgaṇ vinayetha... Sn 361. vivicc'eva kāmehi, aloof from sensuous joys is the prescription for all Jhāna--exercise.

Applications of these expressions:--kāmesu palājitā A III.5; kāmesu mucehita S I.74; kāmālaye asatta S I.33; kāmesu kathaṅ nameyya S I.117; kāmesu anikilīтивin S I.9 (cp. kela); kitassa munino carato kāmesu anapekshino oghatiṇassā pihayanti kāmesu gathītā pañā Sn 823 (gadhitā Nd1); -- kāmesu asaṇṇata Sn 243; -- yo na lippati kāmesu tam ahaṁ brūmi brāhmaṇaṁ Dh 401; -- Muni santivādo agiddho kāme ca loke ca anūpalitto Sn 845; kāmesu giddha D III.107; Sn 774; kāmesu gedaṅ ṣūpajjati S I.73; -- na so rajjati kāmesu Sn 161; -- kāmaṇaṇaṁ vasam upāgamum Sn 315 (=kāmaṇaṇaṁ asattatā pāpuniṣṣeta Sn 325); kāme parivajjeyi Sn 768, kāme anuṣiyijjaṁ Sn 769.

Character of Kāma. The pleasures of the senses are evanescent, transient (sabbe kāma aniccā, etc. A II.177), and of no real taste (appāsādā); 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: ādīnava ettha bhūyō" (see k--sukha). Thus kāma as kālikā (needing time) S I.9, 117; aniccā (transitory) S I.22: kāma cītā madhurā "pleasures are manifold and sweet" (i. e. tasty) Sn 50; but also appāsādā baluddukkha bahupāyāsā: quot. M I.91; see Nd 72. Another passage with var. descriptions and comparisons of kāma, beginning with appāsādā dukkha kāma is found at J IV.118. --attitaṁ yeva kāmesu antako kurute vasaṅ Dh 48; -- na kāhāpanavassena titti kāmesu vijjati appassādā dukkha kāma iti viṇāya paṅḍito "not for showers of coins is satisfaction to be found in pleasures--of no taste and full of misery are pleasures: thus say the wise and they understand" Dh 186; cp. M I.130; Vin II.25 (cp. Divy 224). -- Kāmato jāyati soko kāmato jāyati bhayaṁ kāmesu vippamuttassa n'aththi soko kuto bhayaṁ ti "of pleasure is born sorrow, of pleasure is born fear" Dh 215. <= Kāmaṇa adhivacanāni, attributes of kāma are: bhaya, dukkha, roga, gaṇḍa, 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 egoism, avarice, quarrels between kings, nations, families, how it leads to warfare, murder, lasciviousness, torture and madness.

Kāmaṇa ādīnavo (the danger of passions) M I.85 sq. =Nd2 199, quot. SnA 114 (on Sn 61); as of the five anupubbikathās: Kṛ ādīnavaṁ okāraṁ saṅkilesaṁ A IV.186, 209, 439; -- they are the leaders in the army of Māra: kāmā te
paṭhamā senā Sn 436; -- yo evamvādi . . . n’atthi kāmesu doso ti so kāmesu pāṭayyatā āpajjati A I.266=M I.305 sq.

Similes.—In the fol. passage (pleasing to appassādā bahudukkā, etc.) the pleasures of the senses are likened to: (1) aṭṭhi–kankhala, a chain of bones; <= (2) maṃsapeti, a piece of (decaying) flesh; -- (3) tiṃ'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) assūnā, a slaughter–house; -- (9) sattī–sūla, a sharp stake; -- (10) sappa–sīra, a snake's head; i.e. the bite of a snake at Vin II.25; M I.130; A III.97 (where athissankhala); 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 khandhānañ for khandhāsan); No. 10 as āsīva (poisonous fangs of a snake) yese mucchitā Th Th 2, 451, and several at many other places of the Canon.

Cases used adverbially: --kāmañ acc. as adv. (a) yathā kāmañ according to inclination, at will, as much as one chooses S I.227; J I.203; PvA 63, 113, 176; yena kāmañ wherever he likes, just as he pleases A IV.194; Vv I.11 (i.e.'cīhanūrañ VvA 11) -- (b) willingly, gladly, let it be that, usually with imper. S I.222; J I.233; III.147; IV.273; VvA 95; kāmañ taco nahāru ca aṭṭhi ca avasissatsu (avususattu in J) sarirī upassasatā maṣa–lohañ 'willingly shall skin, sinews and bone remain, whilst flesh and blood shall wither in the body’ M I.481; A I.50; S I.28; J I.71, 110; --kāmasā (instr.) in same sense J IV.320; VI.181; --kāmasā (instr.) do. J V.222, 226; --kāma for the love of, longing after (often with hi) J III.466; IV.285, 365; V.294; VI.563, 589; cp. Mhv III.18; --akāma 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 (on this passage Morris, J.P.T.S. 1893, 39–41); same expln as prec. at DhA II.156; Th 2, 506. -- attakāma well–wishing, desirous of good, benevolent J I.241; V.504 (anukampā +); sie lege for attakamārūpā, M I.205, III.155, cf. S i.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; dūsettu desiring to molest Vin IV.212; dhamma° Sn 92; pasaṅsa° Sn 825. So frequently in comb. w. inf., meaning, willing to, wishing to, going to, desirous of: jīvita°, amarita°, dātuta°, daṭṭhuta°, dassana°, kātu°, pattu°, netu°, gantu°, bhoejutu°, etc. --sakāma (adj.) willing J V.295. --akāma 1. not desiring, i.e. unwilling: M II.181; mayhañ akāmyā against my wish (=mama anichantiyā) Pv II.107, J V.121, 183, etc. without desire, desireless: Sn 445 --nīkkāma same Sn 1131.

--agga (nt.) the greatest pleasure, intense enjoyment M II.43; Vv 163 (=VvA 79, attributed to the Paranimmita–vasavattino–devā); --aggi the fire of passion J V.487; --ajjosāna (nt.) attachment to lust and desire, No. 10 in kāmacchanda series (see above); --adhikaraṇa 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; --anūsārin pursuing worldly pleasures J II.117; --andha blinded by passion Ud 76=Th 1, 297; --ābhībhū overcoming passions, Ep. of the Buddha D II.274; --ābhīmukha bent upon lust, voluptuous Pva 3; --āvacara "having its province in kāma," belonging to the realm of sensuous 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 sensuous experience D I.34 (of the soul, expld DA 120: cha k°--devapariyāpama); J I.47; Dhs 1, 431; Ps 1, 84, 85, 101; Vbh 324; Vism 88, 372, 452 (rūpa°, arūpa°, lokuttara), 493 (of indriyas), 574; PvA 138. --kamma an action causing rebirth in the six kāma–worlds Dhs 414, 418, 431; --devata Pva 138 (+brahmādevatā) and --devā the gods of the pleasure--heavens J I.47; V.5; VI.99; Vism 392; or of the kāmāvacara--devakola J VI.586; --bhūmi and --lokā the plane or world of kāma Ps I.83; J VI.99; see also avacara; --āvacaraka belonging to the realm of kāma J VI.99; Sdhp 254 ("ika"); --assāda the relax of sensual pleasures Pva 262; DA I.89, 311; --āṭura affected by passion, love--sick J III.170; --ārāma pleasure--loving A IV.438 (gīhi k–bhogi, "ratā, "sammuīdā); --ālāya, the abode of sensual pleasure (i.e. kāma–lokā) S I.33=Sn 177; Sn 306; --āvaṭṭa the whirlpool of sensuality J I.330; --āsava the intoxication of passion, sensuality, lusts; def. as kāmesu kāma–chando, etc. (see above k–chando) Vbh 364, 374; Dhs 1097; as the first of four impurities, viz. k°, bhava°, diṭṭhi°, avijj° at Vin III.5 (the detachment from which constitutes Arahatship); 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; --itthi 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 taṭṭha, as k° diṭṭhi° silabbata°, attavāda° D III.230; M I.51; Vbh 136, 375; Vism 569; --upapatti existence or rebirth in the sensuous universe. These are three: (1) Paccupāṭṭhā–kāma (including mankind, four lowest devalokas, Asuras, Petas and animals), (2) Nimmāna–ratino devā, (3) Paranimmīta–vasavattino devā D III.218; It 94. --upasaṅghita endowed with pleasantness: in formula rūpa (saddā, etc.) itthā kantā manāpā piyārūpā k° rajaniyā "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°,
pleasure—seeking Dh 99=Th 1, 1271; kāra the fulfillment of one's desires J V.370 (=kāmagirīya) —kārāṇya 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 fulfillment of desires Sn 351=Th 1, 1271; --kārin acting according to one's own inclination Th 1. 971; or acting willingly DA I.71; --koṭṭhāsa a constituent of sensual pleasure (=kāmagūṇa) 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; --gijha J I.210 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 cakkhuvinīyāyā rūpā, etc. A III.411; D I.245; II.271; III.131, 234; Nd2 s. v.; Ps I.129; as manāpyiye rūpādhi pañcahoti kāma—koṭṭhāsehi bandhanevi vā DA I.121, where it is also divided into two groups: mānasakā and dibbā. As constituents of kāmrāga at Nett 28; as vana (desire) Nett 81. -- In the popular view they are also to be enjoyed in "heaven": saggā laṅka upapajjissāma tattha dibbhe pañcapi k--geṇhe samappito samangibhūto parīcaressāmi ti Vin III.72; mentioned as pleasures in Pandana S I.5; M I.505; A III.40, IV.118; in various other connections S IV.202; Vv 307; Pv III.71 ("cēhi sōhassā; expl. PvA 205 by kāma--koṭṭhāsehi); PvA 58 (parīcarenti); cp. also kāma--kāmī. As the highest joys of this earth they are the share of men of good fortune, like kings, etc. (mānasakā k guṇā) S V.409; A V.272, but the same passage with "dibbhe pañcapi k--geṇhe samappita ..." also refers to earthly pleasures, e. g. S I.79, 80 (of kings); S V.342 (of a Cakkavatti); A I.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 (ittihūpasīmii); 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 striving after perfection: their critique of the kāmagūṇa begins with "pañcime bhikkhave kāmagūṇa ..." 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.411; IV.415, 430, 449, 458. Other expressions voicing the same view are: gado pañcannañ k--geṇaṇāna adhivacanā A III.312 sq.; aṣissūnā ... adhivacā M I.144; nivāpo ... adhivacā M. I.155; sāvātto ... adhivacā It 114. In connection w. rata & giddha PvA 3; pahīna M III.295; gathīta & mucchīta M I.173; mā te kāmagūṇe bhamassu citta "Let not thy heart roam in the fivefold pleasures" Dh 371; cattas saṃsāgo Vbh 370; asantuṭṭa Vbh 350. See also Sn 50, S 171, 284, 337. --gūṇka consisting of fivefold desire, appl. to rāga S II.99; J IV.220; Dhs A.371; --gvedha a craving for pleasure S I.100; ThA 225; --cāgīn 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 (pañca nivaranāni) D I.156, 246; III.234, 278; A I.231; IV.457; A I.134=Sn 1106; S I.99; V.64; Bdhd 72, 96, 130; Nd2 200, 420A. Also as the first in the series of ten fetters (sanyojātanī) 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 pipāṣā and geda) Vbh 364; Dhs 1114, 1153; Nd2 ad chandārāga and bhavachanda; in order: 2, 3, 5, 9, 6, 7, 10, 4 at A II.10; -- as nine (like above, omitting geda) 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 nivaranas (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; --jala the net of desires Th 1, 355; --tānghī thirst after sensual pleasures; the first of the three tānghī, viz. kāma, bhava, vibhava D III.216, 275; It 50; Vbh 365 (where defined as kāmadhātupaṭṭāsyyutto rāgo); Dhs 1059, 1136 (cp. tānghī: jappāpassage); as the three tānghī, viz. ponobbhavikā, nandirāga—sahagat tattaratābhinandini at Vin I.10= Vbh 101; as k--tānghī khaipamā k--parāśāla pariparipādayamāno 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 saṇbaa' Pv II.138; --dada= prec. Pv II.918; PvA 112; J VI.508; of a stone Miln 243, 252; of Nibbāna Miln 321; Kh VIII.10: esa devamanussanāna saṅkāmāmadado nidhi "this is the treasure which gives all pleasures to gods and men"; --dakkha the pain of sensual pleasures J IV.118; --duha granting wishes, like a cow giving milk J V.33; VI.214; f. "duha the cow of plenty J IV.20; --dhātu "element of desire." i. e. 1. the world of desire, that sphere of existence in which beings are still in the bonds of sensuality, extending from the Avici--niraya to the heaven of the Parannimitta--vasavattis--devas S II.151; Th 1, 181; also 2. sensual pleasures, desires, of which there are six dhātus, viz. kāma, vyāpāda, vihiṃsā, nekkhamma, avyāpāda, avihimsā, 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). --nandī sensual delight (cp. "chanda) A II.11; Dhs 1114, etc. --nīdanaą acc. adv. as the consequence of passion, through passion, M I.85, etc. (in kāmagūṇa passage); --nissaranā deliverance from passion, the extinction of passion It 61 (as three nissaranāya dhātu); cp. A III.245; --nissita depending on craving Miln 11; --nīta led by desire J II.214, 215; --panka the mire of lusts Sn 945; Th 2, 354; J V.186, 256; VI.230, 505; Mhvb 3; --paṭisandhi--sukhin finding happiness in the
association with desire M III.230; --parījāha the flame or the fever of passion M I.242, 508; S IV.188; A I.68 (parīdayhati, khajjati, etc.); A II.11; Vin III.20; Nīḍa 374 (comm with ‘palībdhā); DhA II.2; see also kāmacchanda passage. --pāla the guardian of wishes, i. e. benefactor J V.221; --piṇāśā thirst for sensuality M I.242; A II.11, and under kā--chanda; --bandhā Ud 93, and --bandhāna the bonds of desire J VI.28, also in the sense of kā--gaṇā, 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 Vin I.36; D III.216; A IV.402; Vism 572. Emancipation from this existence is the first condition to the attainment of Arahatship: kāmabhāve atatta akiñcana Sn 176, 1059, 1091 (expl. SnA 215: tividhe bhave alaggana); Bdhūd 61. parīkṣippāna one who has overcome the desire--existence Dh 415=Sn 639. --bhoga enjoyment of sensual pleasures, gratification of desires S I.74 (sārattā --ēsū giddhā kāmesu mucchitā); Th 2, 464; It 94 (--ēsa paṇḍito who discriminates in worldly pleasures); J II.65; --bhogin enjoying the pleasures of the senses Vin I.203, 287; II.136, 149; D III.124, 125; Mīn 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 I.281, 438; S IV.333 sq.; A III.351; Th 2, 486; J III.154. ye keci kāmesu asaṇṇatā janā avitārāga idha k--bhogino (etc.) A II.6, cp. II.17. kāmabhāgi kāmārāmo kāmarato kāma--sammudita A IV.439; --śeyyā sleeping at ease, way of lying down, the second of the four ways of sleeping (kāmabhāgīseyyā vāmena passena) A II.244; --bhōjinī=ōbhogin Ud 65; --maggā the path of sensual pleasures J V.67; --mattā intoxicated with sensual pleasures J VI.231; --muccā sensual stupor or languor S IV.189; A II.11; Dhs 1114, etc. (see kāmacchanda); --yoga application to sensual 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; --rata delighting in pleasures J V.255; --rati amorous enjoyment (as arati) Th 2, 58 and 141; J I.211; III.396; IV.107. --nātthī nissaraṇaṃ loke kīn vivekena kāhasi bhujāssu kratiyo māhu pacchānunātipī S I.128. mā pamādam anuyujitētha, mā kāmaratiasanthanāv appamatto hi jhāyanto pappoti paramaṃ sukhan S I.25=Dh 27=Th 1, 884; --rasa the taste of love J III.329; III.170; V.451; --rāga sensual passion, lust. This term embraces the kāmāgāna & 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 (*vīrajvetvā brahmakākupago). As k--rāgavāpāda Dhs 362; SnA 205; --rūpa a form assumed at will VvA 80, or a form which enjoys the pleasures of heaven Vbh 426; --lāpin talking as one likes D I.91 (= DA I.257 yadīcchaka--bhānīn); --lābhā the grasping of pleasures, in ‘abhijappin A III.353; --loka the world of pleasures=kāmāvacara, q. v. Sdhp 233, 261; --vaṇṇīn assuming any form at will, Protean J II.255= III.409=Vv 33191; J V.157; Vv 163; VvA 80, 143, 146; --vasika under the influence of passions J I.215; --vitakka a thought concerning some sensual pleasure, one of the three evil thoughts (kāma vyāpāda vihiṣṇu) 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; Mīn 310; --vega the impulse of lust J VI.268; --saga the heaven of sensual beings, there are six q. v. under saga 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; --sanga attachment to passion Ud 75; --saṇṇā lustful idea or thought; one of the three akusalaśasaṇṇās (as vitakka) D I.182; III.215; M II.262; S I.126; Vbh 363; Th 1, 1039; virata kāya S I.53=Sn 175; --saṇṇōjana the obstacle or hindrance formed by pleasures; ‘ātīga Ep. of Arahat, free of the fetters of lust A III.373 (+ kāmāraṇā virājvetvā); --sinha love of pleasures Dhs 1097 (also as ‘snea A I.241; S IV.188; A II.10); see k--chanda; --sukha happiness or welfare arising from (sensual) pleasure, worldly happiness, valued as mīla, puthujjana, anariya, and not worth pursuit: see kāmāgaṇa, which passage closes: yā naṃ pañca k--gune pañcika uppayijati sukhāna sōmanasānaṃ idaṃ vuccati k--sukha A IV.415; S IV.225; varying with . . . sōmanasānaṃ āyaṇ kāmānaṇaśassā M I.85, 92, etc. -- As kāma and nekkhamma A I.80; as renounced by the Saint: anapekkhino kā apahāya D III.246= 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; kāmasuhkakkilānuvoga attachment to worldly enjoyment S IV.330; V.421; Vin I.10; D III.113; Nett 110; Vism 5, 32; --sutta N. of the first sutta of the Aṭṭhakavagge of Sn; --seṭṭhā (pl.) a class of devas D II.258; --sevenā pursuit of, indulgence in, sensual pleasure J II.180; III.464; --sevin adj. to prec. J IV.118; --hetu having craving as a cause: in ādinava--section, foll. on kāmagāna M I.86, etc., of wealth S I.74; --hetuka caused by passion Th 2, 355=ThA 243; J V.220, 225.

Kāmaka (adj.) [fr. kāma] only -- in neg. akāmaka unwilling, undesirous D I.115; M I.163; Vin III.13; J IV.31; cp. kāmuka.

Kāmāṇḍaluka (adj.) having a kāmāṇḍalu (q. v.) S IV.312 cp. A V.263.
Kāmatā (f.) [abstr. fr. kāma] desire, longing, with noun: viveka° ... to be alone Pvä 43; anattha° J IV.14; with inf. Pvä 65 (gahetu°); J III.362 (vināsetu°); Mhv 5, 260; Dhä I.91.

Kāmin (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 Sugātis, the blissful states, of Yakkhas, Devas or Devaṇṇatāras (Pvä I.33= Pvä 16), as a reward for former merit; usually in comb with bhuñjāmi paribhogaṇvant (Pvä IV.346) or as "nandino devaloksānim modanti kkāmino" A II.62=It II.12; Th 1, 242; J III.154; Pvä II.115; Pvä 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 āthakāminī devatā Sn 986. -- akāmākāmin passionless, dispassionate Sn 1096, syn. of viṭṭaṇṭhā without desire (cp. Nd 2).

Kāmuka (adj. --n.) [cp. Sk. kāmuka] desiring, loving, fond of; a sweetheart, lover J V.306; Mhvb 3.

Kāmeti [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. kāmīta in kāmita--vatthu the desired object Pvä 119; Vvä 122; grd. kāmintāba to be desired, desirable Pvä 16 (v. l. for kañña, better), 73; Vvä 127; and kāmētabba J. V.156 (=kamaṇīya); prp. (kamaṇ) kāmamānānassa Sn 766 (=icchamānassa, etc., Ndl); J VI.172=Nett 69.

Kāya [der. probably fr. ci, cinoti to heap up, accumulation, or collection; Sk. kāya] group, heap, collection, aggregate, body. -- Definitions and synonyms. -- Snä 31 gives the foll. synonyms and similes of kāya: kuṭi, guhā (Sn 772), deha, sandeha (Dh 148=Th I, 20), nāvā (Dh 369), ratha (S IV.292), dhaja, vammika (M I.144), kuṭikā (Th I, 1); and at Khä 38 the foll. def.: kāye ti sarire, sarirañ hi asucisañcayato kucchitānañ vā kesādinañ āyabhūtato kāyo ti quccati. ... It is equivalent to deha: S I.27; Pvä 10; to sarīra Khä 38; Pvä 63, to nikāya (deva°) D III.264; and cp. formula of jāti: sattānañ tamhi tamhi sattanikāye jāti ... Nd 257.

Literal meaning.--1. mahājana--kāya a collection of people, a crowd S IV.191; V.170; Vvä 78; --bala° a great crowd Sn p. 105; Dhä I.193, 398. -- 2. group or division: satta kāyā akatā, etc. (seven eternal groups or principles) D I.56=M I.517=S III.211 (in Pakudha Kaccāyaṇa's theory); with reference to groups of sensations or sense--organs, as vedanā--kāya, saññā°, viññāṇa°, phassa°, etc. S III.60, 61; D III.243, 244; tanha° D III.244; appl. to hatthī°, 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°, phalaśa°, 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"); dibbi kāyā A I.143; Tāvatiṣṭha° 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 therefore is 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 sensations (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 Ivi. 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 kāyanupassā ... 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 asubhāṇupassā ... A III.142 sq.; V.109 (under asubhasañña°); It 81; cp. kāye aniccāṇupassī S IV.211; and kāyagatā sati. -- This accumulation is described in another formula with: ayañ ... kāyo rūpi āṣṭum(m)ahābhūtiko māta--pettika--samabhavo odana--kumās' 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,
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–ṭhitikā, etc.) Sv.64; A II.145 (with taṁpā, māna, methuna); as needing attention: see ʿparīharikā. As saviṇāṇaḥka, having consciousness A IV.53= S II.252= S III.80, 103, 136, 169; cp. āyu usmā ca viṇānāṃ yādā kāyaṃ jahant'imaṃ S III.143. As in need of breathing assāsā–passāsā S V.330, 336; as tired, fatigued (kilāna–kāya) kilāna–kāyā kilāna–cittā te devā tamhā kāyā cavanti "tired in body, tired in mind these gods fall out of this assembly" (D I.20; III.32+); in other connection Pv A 43; see also kilanta. kāyo kilanto D III.255 sq.:=A IV.332; S V.317; M I.116; jiṃnassa me . . . kāyo na paleti Sn 1144; ātura–kāyo S III.1 (cittaṅ anāturaṅ); paripuṇṇa–kī suruci sujāto, etc., with a perfect body (of the Buddha) Sn 548= Th 1, 818; cp. mahā–kī (of Brahmīns) Sn 298. The body of a Buddha is said to be endowed with the 32 signs of a great man: Bhagavato kāye dvattisā mahāpurisā–lakāhanāṃ . . . Sn p. 107, cp. 549. The Tathāgata is said to be dhamaṃ–kāyo "author and speaker of Doctrine," in the same sense Brahma–kāyo "the best body" (i. e. of Doctrine) D III.84 (Dial. iii, 81).

(3) Value of physical body. From the contemplating of its true character (kāyānupāsā) follows its estimation as a transient, decaying, and repulsive object. -- kāye aniccānupāsā S IV.211 (and vayānupāsā, nirodhānupāsā), so also asubhānupāsī It 81; kāyaṃ ca bhindantāṇ ātāvā It 69; evaṃdhammo (i. e. a heap of changing elements) A III.324; acīrāq vat' ayaṅ kāyo paṭhavī adhisescati chuddho apeti avinānā na niratathā va kalingaran Dhi 41. pittaṅ semhaṅa ca valati kāyāṃhā Sn 198. As bahu–dakkho bahuṇānaḥvā A V.109; as anicca dukkha, etc. M I.500; II.17; kāyena attiyāmānaḥ harayamāna S IV.62; V.320; dissati imassa kāyassa ācayo pi apacayo pi ādānam pi nikkkhepanam pi S II.94. -- This body is eaten by crows and vultures after its death: S V.370. Represented as pūtī foul S I.131; II.120. -- Bdhgh. at Vism 240 defines kāya as "catu–mahābhūtika pūtī–kāya" (cp. similar passages on p. 367: pattadhah ko bhavati kāyo, pātīko bhavati kāyo).

(d) Similes.--Out of the great number of epithets (adhivacanā) and comparisons only a few can be mentioned (cp. above under def. & syn.): The body is compared to an abscess (gaṃ ṭṭ) S IV.140; an anthill (vammika) M I.144; all in reference to its consisting of the four fundamental elements, cp. also: phoṭṭhāma kāyaṃ imaḥ viditvā "knowing that the body is like froth" Dh 46; kūmbhūpamaṃ kāyaṃ imaḥ viditvā nāgarūpamaṃ cittaṅ idaṃ ṣhapetvā 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 maranā . . . i. e. after death . . . upon which usually follows the mention of one of the gatis, the destinies which the new kāya 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, kāya is the fifth in the enumeration of the senses (āyatānāni). It is ajjhāttika as sense (i. e. subjective) and its object is the tangible (phoṭṭhāba). The contact between subject and object consists either in touching (phusitvā) or in sensing (viññeyā). The formulas vary, but are in essence the same all through, e. g. kāya–viññeyā phoṭṭhāba D I.245; kāyena phoṭṭhāba phusitvā D III.226, 250, 269; M I.33; II.42; S IV.104, 112; kāyena phusitvā A V.11; kāyo c'eva phoṭṭhāba 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), pūtī–sukha, is the result of the four stages of meditation, and as such it is always mentioned after the jhānas in the formula: so imaṃ eva kāyaṃ vivekaṇaṃ pūtī–sukhena abhisandeti . . . "His very body does he so pervasive 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 kāya is represented as passaddha, calmed down, i. e. in a state which is free from worldly attachment (viveka). 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 (pamudittā) in attaining the desired end. The formula is pamuditassā pūtī jáyati pīṭṭhamassā kāyo passambhati, passaddhakāyo sukhān vedeti, sukhino cittānaṃ samādhiyati D III.241, 288; S IV.351; M I.37; A III.21, 285; IV.176; V.3, 333; Vbh 227. <ятся Similar: pamudītāya pūtī jáyati, pīṭṭhamassā kāyo pì, passaddhakāya sukhān ved梵 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 kāya and kāma is apparent from a number of other passages: kāya–chando . . . "sneho . . . ‘anavatā paḥiyati M I.500; ajjhāttaṃ ca bhādhdh ca kāye chandaṃ virājaye Sn 203; kāye avigata–rāgo hoti (kāme, rūpe) D III.238=A III.249; madhirakajāto 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, vac (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) e)coxh/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. käyena vācāya uda cetasā: yañ ca karoti käyena vācāya uda cetasā tāq hi tassa sakān hoti tañ ca ādāya gcachati S I.93 yo dhannaścāri käyena vācāya uda cetasā idh eva nam pasāsaṁti pacca sagghe pammoti D I.102. -- So also at A I.63; Sn 232. Besides in formula arakkhitena käyena a rotated a citta na S II.231=271; IV.112. <- With su- and duccarita the comb is extremely frequent, e. g. S I.71; 72; M II 22, etc., etc. In other comb. we have kāya-- (vō, m.) kamma, moneya, soccaya, etc. -- kō. vō. mō. hiṃsa S I.165; saŋгаppati A V.289 sq.; käye (vō, mō.) sati kāya--sācena--hetu uppaṭjati S II.39 sq.; The variations of kāya in the ethics of the Dhamma under this view of kō. vō. mō. are manifold, all based on the fundamental distinctions between good and bad, all being the raiśon d'ètre of kamma: yañ . . . etaraih kāmman karoti käyena v. m. idা vucca ni navakkamma 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 käyena vācāya manasa dukkhaṇa kātaj Pi II.13 and passim. Assutavā putthujano tihi tinhehi micchā paṭipajjato käyena v. m. S II.151; pāṇaḥ na kaiyirac vacasā manasa käyena v. kičcana sabbaloke S I.12=31; yassa käyena vācāya manasa nāthi dukkhaṇa saṇuyutā tihi tinhehi, tam ahaṁ brūmi brāhmaṇag Dh 391=Nett 183. Kāyena saṅyarlo saddhu saddhu vācāya saṅyarlo manasa saṅyarlo saddhu saddhu saṅbathva saṅvaro Dh 361=S I.73= Miln 399; ye ca käyena v. m. ca susaṅyutā na te Māravasānugā, na te Mārassa paccagī S I.104; vācānurakka manasa susaṅyuto käyena ca akusalān na kaiyirā Dh 281=Nett 183.

Kāya as one of a dyad: vācā and kāya: S I.172 (*gutta) M I.461 (rakkhita and a); Pi I.22 (*saññāna and opp.). Vism 28 (kō-vaci-kamma); PAv 98.

Kāya alone as a collective expression for the three: A I.54; Dh 259, 391; Sn 206, 407; kāya avitarāgo M I.101; A III.249; IV.461 sq.; --samācāra S V.354; kāya paṇidhāya Ps I.175; Vbh 244=252; bhāvīta and a M I.239; A I.250; III.106 sq., cp.: kāya--ppakopaţ rakkheyya, käyena saṃyuto sīya kāyaḍuccaraṇata hitvā, käyena sucaṭita ca Dh 231. Ahiṃsaka ye munayo nicaţtā käyena saṃyuto Dh 225.

Kāya in comb with citta: thito va kāyo hoti thītaṇ cittaṇ . . . S V.74; anikaṭṭha--kāyo nikoṭṭha--citto A II.137; sāraddha--kāyo sankliṭṭha--citto A V.93=95=97; bhāvīta--kāyo, 'sīlo, 'citta, 'pañño S IV.111; A IV.111; V.42 sq. Apakassa kāya apakassa cittaņ S II.198. Kāya--citta-passaddhi, etc. Dhs §§ 29–51. In these six couples (or yugas) later Abhidhamma distinguished käya as=cetasikas (mental properties, or the vedana, saññā and sankhāra khandhas), body being excluded. Cpd. 96. See also comb kilaṅkāya, kīlanta--citta under kilamati.

IV. (Various).--Kāyena (i. e. 'visibly') anūmaṇīṇaṇa passitu A II.61; as nānattā e akatta at A IV.39 =Nd2 570. The relation between rūpa--kāya (=cātumahābhūtika), and nāma--kāya, the mental compound (=vedana saññā, etc.) is discussed at Nett 77, 78, and Ps I.183 sq., see also S II.24. K. is anatā, i. e. k. has no soul A V.109; S IV.166. nāaṭā kāyo tūṁhākṛ naṇiṇi paresaṇ, puraṇaṇa idaṇ kammaṇ . . . "neither is this body yours, nor anyone else's: it is (the appearance of) former karma" S II.64, 65 =Nd2 680. Dissamānena käyena and upaddha--dissamānena 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 pīti--bhakkha sayaṇapabha D I.17=VvA 10; manomaya kāya abhinimmināya . . . D I.77; mō sabbanga--paccangi D I.34, 77, 186, 195. -- Under the control of psychic powers (iddhi): käyena va saṃyutteti he does as he likes with his body, i. e. he walks on water, is ubiquitous, etc. (yava bhramalokā 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 Saṅṣāra; kāya nikkaṭapa he lays down his (old) body S IV.60, 400; cp. S III.241 (ossaṭṭha--kāya); referring to continuous change of body during day and night (of a Peti) Pi I.1211.

--anā a limb of the body, kāya nga va cāya nga na kaponiti: they remain motionless and speechless (ref. to the bhikkhus begging) J III.354; Dhsa 93, 240; --anupassīn in comb kāye kāyānupassī "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.; 236; see also above. Der.: "anupassāna Ps. I.178, 184; II.152, 163, 232; "passīta Nett. 123; --"āyāna the sense of touch D III.243, 280, 290; Dhs 585, 613, 653, 783;--"indriya same D III.239; Dhs 585, 613, 972; --"ussjukatā straightness of body (+citta, of thought) Dhs 53, 277, 330; Vism 466; Bdhdh 16, 20. --āpaga 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; Dhs 981, 1006; Vbh 208, 321, 366; Pug 41; Bdhdh 69; DhsA 68, 77, 344. --kammanatā wieldiness, alertness of the bodily senses included under nāma kāya Dhs 46, 277, 326.

--kamma= kamma, in comb. sampatti and sandosa A V.292, 294, 297; M I.17. --kali "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 340 (cp. SnA 343); Th 1, 468, 1225; J I.394; Dh 293 = Nett 39; Dh 299; Mīn 248, 336, 393; Vism 111, 197, 240 sq. --ghantha bodily tie or fetter (binding one to saṃsāra), of which there are four: abhijñā, byāpāda, śilabatta--parāmāsa, idānā--saccābhāvivesa D III.230 = S V.59=Dhs 1135=Vbh 374; cp. Mrs. Rh. D., Dhs. trsl. p. 304; --gangha spelling for *ghantha at Nett 115 --utta one who guards his body, i.e. e. controls his action (+vacagutta) S I.172=Sn 74; --gutti the care or protection of the body Vin I.295; J I.162; --citta body and mind: "ābādhā physical and mental disease J IV.166; see other combs above; --dāha fever Vin I.214; --tapaṇa chastisement of body, curbing one's material desires, asceticism PvA 98; --thāma physical strength J III.114; --daraṇa bodily distress J V.397; VI.295; --dalā bodily vigour Vin II.76, 313; --dakkha bodily pain (+ceto°) M III.288; --duccarita misconduct by the body, evil deeds done through the instrumentality of the body (cp. "kamma) D III.52, 96, 111, 214; A I.48; Dh 231; It 54, 58; Dhs 300, 1305; Bdhd 16, 20; --duṭṭhula unchastity Th 1, 114; --dvāra the channel or outlet of bodily senses J I.276; IV.14; VvA 73; DhsA IV.85; Bdhd 69; --dhātu the "element" of body, i.e. the faculty of touch, sensibility Dhs 613; Kuv 12; --pakopa blameworthy conduct, misbehaviour (+vacē, mano°) Dv 231 = DhsA 330; --pacālaka (nt.) shaking or swaying the body, "swaggering" Vin II.213; --pañcādha 1. adj. (of the breath), dependent on, or connected with the body S IV.293; attached or bound to the body J III.377; V.254; 2. m. an article of dress worn on the body Vin I.123, IV.214; --payoga the instrumentality or use of the body DA I.72=DhsA 98; --pariyantika limited by the body, said of, vedanā, sensation S V.320=A II.198; --parihārika tending or protecting the body D I.71=A II.209=Pug 58; Vism 65 (cīvara); DA I.207; --pasāda clearness of the sense of touch or sense in general Dhs 306; Bdhd 62, 66, 74; cp. Dhs. trsl. p. 173n, 198n; --passaddhi serenity or quietude of the senses S IV.125 (cp. IV.351 and above); V.66, 104; Dh 40, 277, 320; DhsA 130; Bdhd 16, 19, 29; --pāgabbhīya "body--forwardness" immodestly, lasciousness, gener. said of women J II.32; V.449; --pāgabbhinīya same J I.288; --pāguṇātā good condition of the mental faculties, fitness of sense, opp. kāyagalaṇa, apathy Dhs 46, 277, 326; Vism 466; Bdhd 16, 20, 157; --phandita (nt.) bodily activity J III.25; --baddha fastened to the body, appl. to robes DA I.207; --bandhana a girdle or waistband Vin I.46, 51; II.118, 135, 177, 213, 266; M I.237; --bala physical strength Pva 30; --bhāvanā meditation or training with regard to action D III.219; M I.237; cp. Miln 85; --macchera "body--selfishness," pampering the body Th 1, 1033; --mudutā pliability of sense="kammaṇṇātā Dhs 44, 277, 324; Bdhd 16, 20, 157; --muni a sage with regard to action It 56; --moneyya the true wisdom regarding the use of the body as an instrument of action It 56; D III.220; A I.273; Ndt 214; --ratha the "carriage-like" body J VI.253; --lahutā buoyancy of sense = "muduta, same loci; --vanka crookedness of action A I.112; --vikāra change of position of the body J III.354; --vijāmbhāna alertness Dha A IV.113; --viṇātī intimation by body, i.e. merely by one's appearance, appl. chiefly to the begging bhikkhu Dns 585, 636, 654, 844; DhsA 82, 301; Miln 229, 230; Vism 448; Bdhd 69, 70; --viṇāṇā consciousness by means of touch, sensory consciousness D III.243; Dhs 556, 585, 651, 685, 790; Miln 59; Vbh 180; "dhātu element of touch--consciousness Dhs 560; Vbh 88; Kuvt 12; --viṇēyya to be perceived by the sense of touch (+phoṭṭhabba, see above) D I.245; II.281; III.234; M I.85, 144; Dhs 589, 967, 1095; Vbh 14; Kuvt 210; Miln 270; --vipphandana throbhing of the body, bodily suffusion, appld to "vinnatti Bdhd 69, 70; DhsA 323; --viveka seclusion of the body, hermitism J I.289; DhsA 165; --vupākāsā = "viveka D III.285 (+citta° "singleness" of heart); --veyyāvaca menial duties J I.12; "kara a servant J I.334; --veyyāvātika same J VI.418; Sn p. 104; DhsA I.27; "kamma id. J V.317 (=veyyāvaca) DhsA 160; --saṃsāga bodily contact, sexual intercourse Vin I.121, 190; J VI.566; --sakkhī he who has realized and gained the final truth concerning the body (cp. "anupassin D III.105, 254; M I.478=Pug 14, 29; M II.113; III.45; A I.74; 118; IV.10, 451; V.23; Ps I.52, 62; Nett 190; Kuvt 58; Vism 93, 387; --sankhāra the material aggregate, substratum of body Vin III.71; S II.40; III.125; IV.293; A I.122; II.158, 231; Ps I.184, 186; Vism 530. --sangaha control of body (+citta°) Nett 91; --saṅcetanā (-hetu) ground (for the rise of), material, i.e. impure thoughts A I.117; Vism 530 (+vacē, mano°); --saṃmācāra (good) conduct as regards one's actions D II.279 (+vacē) M I.272 sq.; II.113; III.45; S V.354; A III.186 sq. --sampilana crushing the body (of dukkha) Nett 29; --samphassa the sense of touch (see āyatana) D III.243; S V.351; Dhs 585, 616, 651, 684; "ja arisen through touch or sensibility D III.244; Dhs 445, 558; --sucita good conduct in action, as one of the three "kamāṇi (vacē, mano°) D III.52, 96, 111, 169, 215; It 55, 59, 99, Dhs 1306; --suci purity of body, i.e. of action (+vacē, ceto°) A I.273; It 55; --soceyya purification of body (+vacē, mano°) D III.219; A I.271; V 264, 266; It 55.

Kāyika (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). sukha physical happiness (opp. cetasika°) S V.209; A I.81; dukkhaṇ D II.306; M I.302 (opp. cetasikāṇ; kāyikaṇ (sc. dhāmmān) sikkhati to teach the conduct of body (opp. vācaṣiṇaṇ) Vin II.248. In comb. with vācaṣiṇa also at S I.190; Pug 21; Vism 18 (of anācara); PvA 119 (of saṃyasa, control).
Kāraka (usually --) the doer (of): Vin I.221 (capu--capu); sāsana he who does according to (my) advice Sn 445; Bdhd 85 sq.; -- f. kārikā: veyyavacca a servant PvA 65 (text reads "tī"); as n. the performance of (--), service: dukkara--kārikā the performance of evil deeds S I.103; Th 2, 413 (=ThA 267). --agga--kārikā first test, sample Vin III.80.

Kāraṇa (nt.) [in meaning 1 represented in later Sk. by karaṇa f., in meaning 2=Sk. karaṇa 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 ten punishments in misery; the meaning "punishment" also at J IV.36. -- As adj. "karaṇa in dāruṇa" "being obliged to go through the dreadful trial" PvA 221. -- (b) duty obligation, in karaṇa'karaṇa (pl.) duties great and small DhA I.385. Cp. also karaṇa karoti to try M I.444. -- (c) a trick (i.e. a duty imposed by a higher authority through training) J II.325 (ānāja): Miln 201 (ākāsa--gamana). 2. -- (a) acting, action as (material) cause: k też-hūta being the cause of . . . ; (b) (intellectual) cause, reason Miln 150; DhA I.389; esp. as --c: arodana the reason for not crying PvA 63; asocana same, ibid. 62; āgamana the reason for coming (here) ibid. 81, 106. =pariyatti, DhA. 36.=aththa, SA on I.215, SnA. I.238=instr. karaṇa by necessity, needs PvA 195; tena k therefore ibid. 40 -- abl. karaṇā by means of, through, by (=hetu or nissāya) PvA 27; imasmā k therefore PvA 40; karaṇaṭṭhā (expl. as aththa--karaṇā Nd2) for the purpose of some object or advantage Sn 75; opp. nikaraṇā from unselfishness ibid.--sakaraṇa (adj.) with good reason (of vacana) PvA 109.

Kāraṇika [der. fr. prec.] the meaning ought to be "one who is under a certain obligation" or "one who dispenses certain obligations." In usū c S II.257 however used simply in the sense of making: arrow--maker, fletcher. Perhaps the reading should be "karaṇa."
Kāraṇḍava 1

Kāraṇḍava [of uncertain etym., cp. karaṇḍa] chaff, offal, sweepings, fig. dirt, impurity: yava° A IV.169 (chaff); samaṇa° ibid. -- In passage kāraṇḍavaṇṇī niddhamatha, kasambuṇṇa pakasassatha 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

Kāraṇḍava2 [cp. Sk. kāraṇḍava] a sort of duck Vv 358 (expld as also by Halāyudha 2, 99 by kādamba, black goose).

Kārā (f.) [cp. Sk. kārā] confinement, captivity, jail, in 'bhedaka cora a thief who has broken out of jail Vin I.75.

Kārāpaka [fr. kārāpeti] a schemer, inventor J VI.333.

Kārāpana see kāreti.


Kārikā see kāraka see kāraka

Kāritā = kārikā (performance); see pāripūrī°.

Kārin (--) (adj.) doing: yathāvādī tathākāri "as he says so he does" D III.135, Sn 357; see for examples the various cpds. as kamma°, kibbisa°, khaṇḍa°, chidha°, dukkaṭa°, dvaya°, paccakkha°, pubba°, sakkacca°, sampajāna°, etc.

Kāriya (adj.) [grd. of kāreti, Caus. of karoti] to be done, neg. akāriya to be undone, (not) to be made good It 18.

Kāruñña (nt.) [fr. karuṇa] compassion (usually with anudaya and anukampā) S II.199; A III.189; Vism 300; PvA 75; Sdhp 509.

Kāruññatā (f.) compassionateness S I.138.

Kāruṇīka (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: mahākāruṇīka nātha "the Saviour of great mercy" in introductory stanzas to Pv and Vv.

Kāretri (Causative of karoti), to construct, to build, etc.; pp. kārita; der. --kāraṇa the construction of (vihāra°) DhA I.416. For details see karoti IV.; see also kārapaka & kārāpita.

Kāla (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 suggestible, 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 mist)=Lat. cālidus spot, Gr. khli/s spot, and khla/s dark cloud; cp. Lat. cāligo mist, fog, darkness. -- (b) see below, under note. -- Hence. 2. the morning mist, or darkness preceding light, daybreak, morning (cp. E. morning=Goth. mæurgyins 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 kaṇṭha as well, as e. g. by *skei in Sk. chāyā=Gr. skia/shadow as against Ags. hēmacremacren;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 (āṇjana) 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. śyāma (dark–grey) and śyāva (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. kāmmāsa), and is also shown by the second etymology of kāla=Sk. śāra, mottled, speckled=Lat. cærulus, black–blue and perhaps cælum "the blue" (cp. heaven)=Gr. khrulos/lo the blue ice–bird. (On k > s cp. kaṇṭha > śṛṇga, kilamati > śramati, kilissati > śis, etc.) The usual spelling of kāla as kāḷa indicates a connection of the l with the r of śāra. -- The definition of kāla as jhāmāngarasadisa is conventional and is used both by Bdgh. and Dhpāla: DhsA 317 and PvA 90.

1. Kāla, dark, black, etc., in enum of colours Vv 221 (see VvA 111). na kālo samāno Gotamo, na pi sāmo: mangura–chchavi samano G. "The ascetic Gotamo is neither black nor brown: he is of a golden skin" M I.246; similarly as kālī vā sāmā vā manguracchāvī vā of a kālāṇī, a beautiful woman at D I.193= M. II.40; kāḷa–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 kāḷe "on the next new moon day" Vin I.176. -- of Petas: Pī II.41 (kāḷi f.); PīVA 561 ("rūpā); of the dog of Yama ("sunakha) PīVA 151. -- In other connm: kāḷavāṇa–bhūmi darkbrown (i. e. fertile) soil Vin I.48=II.209.

--āṇjana black collyrium Vin I.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, R. D., Miln trsl. II.364; cp. blacksmith > silversmith) Miln 414, 415; --kaṇṭjakā a kind of Asuras, Titans D III.7; J V.187; PīVA 272; --kaṇṭi "black–cared," an unlucky quality. Cp. III.611; J I.239; IV.189; V.134, 211; VI.347; DḥA I.307; II.26; the vision of the "black–eared" is a bad omen, which spoils the luck of a hunter, e. g. at DḥA III.31 (referring here to the sight of a bhikkhu); as "witch" PīVA 272; DḥA III.38, 181; as k–k. sakuṇa, a bird of ill omen J II.153; --kaṇṭika= prec.; --kabaraka spotted, freckled J VI.540; --kēsa (adj.) with glossy or shiny hair, by itself (kāla–kēsa) rare, e. g. at J VI.578; usually in cpd. susukāla–kēsa "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 kāḷa in this connection is to be interpreted just as kaṇṭha (q. v.) in similar combinations (e. g. as Kṛṣṇa Hṛṣikesa or Kesiavā). 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, sukāla is felt as a simplex in the same way as eu)plokamo/s or duh in combs like sudubbla Pāva 149, sudulabhā VvA 20. Bdgh. already interprets the cpd. in this way (DA I.284=svuṭhu–k, āṇjana–vanṇa kva huvā; cp. kaṇṭha–āṇjana J V.155). Cp. also siniddhā–nila–mudu–kuñcita–kēso J I.89, and sukaṇṭhakaṇṭha J V.202; --susukālaṇakesa of others than the Buddha: M II.66. Modern editors and lexicographers see in susu the Sk. śīśu 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 kālaṇakesa at M I.82=A II.22 =J II.57; M I.163=A I.68= S I.9, 117; also in Childers' (reflying on Burnouf), or even susu kva at S IV.111; the only passages showing the right reading susu–kva 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; --daṇḍa a black staff, Sdhp 287 (attr. to the messengers of Yama, cp. Yama as having a black stick at Śat. Br. xi. 6, 1, 7 and 13); --pakkha the dark side, i. e. moonless fortnight of the month A II.18; --cātuddasi the 14th day of the dark fortnight Pāva 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; --vallī a kind of creeper Vīs 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 VI.266. See Morris J.P.T.S. 1884, 76–78; --haththin "black elephant," an instrument of torture in Avici Sdhp 195.

2. Kāla time, etc. (a) Morning: kāle early Pī VA 941 (=pāto Pāva 128), kālāsa in the morning (gen. of time), early VvA 256. Cp. paccūṣa–kāle at dawn DḥA III.242. Opposed to evening or night in kālaṇa in the morning Pī I.63 (opp. sāya). Kāle junhe
by day and by night Nd2 631.  -- (b) time in general: gacchante gacchante kāle in course of time DhA I.319; evaṃ gacchante kāle as time went on PvA 54, 75, 127, etc. --kāla for a time Vin I.176 (spelt kāla); kaṇci kālaŋ some time yet VvA 288; etakaŋ kālaŋ for a long time PvA 102.--kālana kālaŋ (1) from time to time PvA 151; VvA 255, 276; -- (2) continuously, constantly A IV. 45; Pug 11 (+samayena samayana); 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 niccākāle under sadā; but at SnA 128 by phāsu–kālaŋ "in good time") --kāle kāle from time to time, or repeatedly VvA 352. See also cira°, 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: Pva 25; VvA 6; esp. in phrase kālo bho Gotamo, niṭṭhitaŋ bhattāna "it is time, Gotama, the meal is ready" D I.119=226; Sn p. 111; and in kālaŋ āroceṭi 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° paṭṭhaṇa "from the day that she first saw her" VvA 206; gihī° paṭṭhaṇa "from the day of being a layman" PvA 13. (2) proper time, right time: also season, as in utu° favourable time (of the year) Vin I.299; II.173; kālaŋ jānāti "he knows the proper time" A IV.114; as cattāro kāla, four opportunities A II.140; yassa kālaŋ maṇṇasi 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. akalamegha a cloud arising unexpectedly (at the wrong time) Miln 144. --kāle at the proper time, with vikāla (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 (=thitakālana PvA 26); Pug 50; It 42; KhA 144 (=khaṇena samayena). Cp. vikāla. (3) The day, as appointed by fate or kamma, point of time (for death, cp. Vism 236), the "last hour," cp. ha; of a robe A II.24; of a robe a hundred (thousand, etc.) Vism 243. (c) Time as quality of the Tathāgata D I.95; PvA 58; --vipassin considering the right moment, taking the opportunity It 4. --sataṭ ("sahassa, etc.) a hundred (thousand, etc.) times Vism 243. --kiriya death (often combd 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 PvA 29, 40. --ṇūtaṅ 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 cakkavatti (viz. atthaṇū, 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=Nd2 276; Pug 50. --ṇūtā n. abstr. to prec. A I.101; --(p)pavedana announcement of death (=time) Th 1, 563= J I.118=Vism 389=Dha I.248. --bhojana in a° eating at the improper time S V.470; --vādin speaking at the proper time, in formula kāla° bhūta° attha° dhamma° vinaya° under sila No. 7: D I.4; III.175; DA I.76; A I.22, 209; Pug 58; --vipassin considering the right moment, taking the opportunity It 41. --sataṭ ("sahassa, etc.) a hundred (thousand, etc.) times Vism 243.

Kālīka (adj.) [fr. kāla 2] belonging to time, in time, as sabba°–kālīka always in time, cp. Gr. w(rai_os Vv 392; with time, i. e. gradual, slowly, delayed S I.117=Nd2 645; usually neg. akālīka 1. not delayed, immediate, in this world, comb. with sandīthika 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 táva°–kālīka.

Kāliya a kind of (shiny) sandal wood; so to be read for tālīsa at Vin I.203 (see note on p. 381).

Kālusiya (and Kālussiya) (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 see kāla 1.

Kālaka (adj.) [fr. kāla] black, stained; in enumeration of colours at Dhs 617 (of rūpa) with nila, pītaka, lohitaka, odāta, k°, manjēṭṭha; of a robe A II.241; f. kālikā 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 (=kañha--r-iva). -- Fig. of character DhA IV.172.

Kāḷārika see kalārika.


Kāsa1

Kāsa1 [cp. Sk. kāṣa] a kind of reed, Saccharum spontaneum S III.137.

Kāsa2

Kāsa2 [cp. Sk. kāṣa] cough; in list of diseases under ābādhā A V.110=Nd2 3041.

Kāsāya and Kāsāva and Kāsāva (adj.) [Sk. kāṣāya from the Pāli; kāṣāya prob. fr. Sk. śyāma or śāva 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. Kāṣāya as attr. of vatthāni, the yellow robes of the Buddhist mendicant, in phrase kāṣāyāni vā archādevā agārasmā anagāriyaṇ pabbajītva, 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. kāṣāya--nivāsana J III.41; kāṣāviya J IV.447); Pva 20; "vāsin dressed in yellow Sn 487. -- 2. Kāsāva (vattha) the yellow robe (never in above formula) Vin I.287; S IV.190=V.53=301; Dh 9, 10=Th 1, 969, 970=J II.198 =V.50; Miln 11. 'kañṭhā (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 [fr. kāṣa] a yellow robe DhA II.86.

Kāsāviya [fr. kāṣa] one who is dressed in yellow, esp. of the royal executioner (cp. kāṣāya--vattha) J IV.447 (=cora--ghātaka C.).

Kāsīka (adj.) [cp. Sk. kāṣīka & in a diff. sense aḍḍha--kāsika] belonging to the Kāṣī 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 kāṣīk'uttama for kāṣī--kuttama). vattha Benares muslin A I.248; III.50; Pug 34; Miln 2; DhA I.417; Vism 115.

Kāsu [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.

Kī° 2nd. stem of interr. pron. (cp. ka° ku°); 1. in oblique cases of ko (kaḥ), as gen. kissa. loc. kisiṃṭ & kīṭhi. <-> 2. in nt. kiṇ what? (cp. Gr. τί, Lat. quid; ending --m besides --d in kad, as Lat. quom, tum besides quod, id). 3. in primary derivations, as kīṭṭaka, kīva (=Sk. kīvant) which stands in same relation to *qūṭ as Lat. quantus to *quō; and in secondary derivations from kiṇ, as kiṇci, kiṇcakkha, kīḍisa, etc.

Kiṇ [nt. of rel. pron. ka] 1. as nt. subst. what? sotūṇṇa kiṇ nīvāraṇaṇaṇ what is the obstruction? Sn 1032; kiṇ tava patthanāya what is it about your wish, i. e. what good is your wish? VvA 226; kim idaṇ this is what, that is why, therefore, Pva 11; often with su in dubitative question: kiṇ sūḍha vittaṇ purissā saṣṭhaṇ what, then, is the best treasure of man in this world? Sn 181; or with nu: kiṇ nu kha what is it then (in series evaṇ nu kha, na nu kha, kathaṇ nu kha) Nd2 186. -- Gen. kissa of what? Pv I.91; II.940 (=kīḍisassa) and in kissa hetu on the ground of what i. e. why? Sn 1131; Pva II.81 (=kiṇ nimittaṇ). -- Instr. kena by
what or how is it that: kena ssu nivuto loko Sn 1032. -- Acc. kiŋ: kiŋ kāhasī what will you do? Sn 428; kiŋ āgamma kiŋ ārabbha on what grounds & for what reason? D I.13, 14, etc.; kiŋ nissita to what purpose Sn 1043. -- Loc., kismaŋ in what or what about: kismaŋ vivādo "what is the quarrel about?" D I.237; or kimhi, e.g. kimhi sikkhamāṇo in what instructed? D II.241 (corresponds to ettha=in this). The ē of kiŋ in Sandhi is either elided or contracted or undergoes the usual Sandhi changes; ki ha=kiŋ ha KhA 78, kissa=kiŋ assa Sn 1032; kidida (q. v.)=kiŋ disa; kiŋci (see below)=kiŋ cid; kiŋ va a little: see kittaka. -- 2. as interr. particle, introducing a question=Lat. nonne, Gr. α/ν: kiŋ. Sn 23

It DhA I.39

name? J VI.

--akkhāyin preaching what? in conn. with kiŋ vādāyin saying what? i.e. holding what views? A I.62; --attha for what purpose J I.279. --attthi to what purpose J IV.239; Miln 19; VvA 230; to any purpose, of any use S V.171; --abhiṇā having what name? J VI.126. --kara doing whatever (his duty), a servant, in kā--patissāvīn 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; --kāraṇā (abl. of kāraṇa) by reason of what, i.e. why? PVA 25; --kusalagavesin striving after that which is good M I.722. -- 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. kiŋsuka.

--akkhāyin preaching what? in conn. with kiŋ vādāyin saying what? i.e. holding what views? A I.62; --attha for what purpose J I.279. --attthi to what purpose J IV.239; Miln 19; VvA 230; to any purpose, of any use S V.171; --abhiṇā having what name? J VI.126. --kara doing whatever (his duty), a servant, in kā--patissāvīn 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; --kāraṇā (abl. of kāraṇa) by reason of what, i.e. why? PVA 25; --kusalagavesin striving after that which is good M I.722. -- 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. kiŋsuka.

Kiŋsuka [kiŋ+su+ka] N. of a tree (creepere), lit. "whatever--like," or "what do you call it," i.e. strange tree (see kiŋ su & kiŋ 3), pop. name for the Butea frondosa S IV.193 (parable of the k.); J II.265 ("opama--jātaka"); V.405; VI.536. Perhaps v. l. at Sn 324 (=SNA 331).

Kikita (?) dense, thick (?) SS at S IV.289 (for kutṭhita), said of the heat.

Kīki [onomat. to sound--root kṛ (see note on gala), cp. Sk. kṛka--vāku cock, after the cry of the bird] I. (m.) the blue jay (J II.350 k. sakunō). -- 2. (f.) a hen (or the female of the jay?), in simile fr. the Apādana of a hen watching her egg Vism 36 (aḍañña anurakkhamāṇā); J III.375 (rakkhati); cp. SnA 317 (kiķi sakunikā aṇḍassa upari seti).

Kinkaṅika (m. nt.) [=kinkaṅika] a small bell J IV.362; VvA 12.
Kicca (nt.) [grd. of karoti=Sk. krṣya] 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 kicca, kiṃcid eva karaṇyaṇi ti KhA 218; kattabaṇa karaṇyaṇa DhA III.452. -- 2. (nt.) (a) duty, obligation, service, attention; ceremony, performance. The sg. is used collectively as pl. -- adj. (--) the duties to the dead: aha

Cpd. A II.67; Dh 292, 293; J I.36; DhA I.5. -- kattabaka"--karaṇa "the performance of incumbent duties 10; idaŋ me kicca akāsi "he has done me this service" VvA 29. -- In special sense of the duties to the dead: ahaŋ tava pitu ṭṭ kariṇa "I will do the last duty to your father" VvA 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

udaka 11 ref. to DhsA 264); kiccato Vism 58; --appa having few or no duties Sn 144 (cp. KhA 241. --ārāmika 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 Arahant Sn 1105; Vv 531 (cp. VvA 231. --bahu' having many obligations, being very busy A III.116 sq. --bhatta meal DA I.45 sq.; VvA 76; freq. in formula kata (see kata), cp. kat-anakkica Dāv I.59. --mata funeral rites VvA 274. --sarīra the duties of the body, i. e. funeral rites VvA 74). -- Note. In compn with kud ṭ kicca appears as kuk--kucca (q. v.).

--ākicca pl. (kicca+kicca, see Trenckner, Notes J.P.T.S. 1908, 127; cp. ṭhānātha, bhavābha maggāmaga, phalāphala, etc.) duties of all kinds, various duties: ativasā assu kiiccākiccesu "they shall serve me in all duties" Dh 74 (DhA II.78=kuddakamahantesu karaṇyaṇesu "in small and great duties"); āsu yuttapayutto māṇavo (cp. a maid "of all work") VvA 298; āsu usukā endavouring 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; →karaṇyaṇi pl.=kiiccākicca, various duties A IV.87; --kārin=kiiccakara A III.443.

Kiccayatā (f.) [abstr. fr. last] duty Vin II.89 (kō karaṇyaṇatā); Miln 42.

Kicca [see kasira] 1. (adj.) (a) distressed, in difficulty, poor, miserable, painful: kiccha vatāyaŋ idha vutti yaŋ jano passati kibbisakarī (miserable is the life of one who does wrong) Sn 676=parihīnaṇtha, in poverty VvA 220 (kicco=kiccho). -- (b) difficult to obtain, hard, troublesome Dh 182 (kiccho manussaṇapatiñhābo, DhA 235=duñña). -- 2. (nt.) distress, misery, pain, suffering: kiccha ṣāpañno loko D II.30; S II.5: "ṭṭ vā so nigacchati "he gets into difficulties (i. e. becomes poor)" J V.330 (=dukkha nigacchati); Vism 314; DhA I.80. -- Oblique cases used adverbially: instr. kicchena with difficulty J I.147, 191 (patiṣajjita); V.331 (id.) abl. kiccha id. J V.330. -- akiccha (--) without difficulty, easily, in phrase akiccha--lābhīn taking or sharing willingly (+kasira--lābhīn) M I.33, 354=Ś II.278=Ā II.23, 36; A III.31, 114.

--patta fallen into misery Vv III.54 (=VvA 199 dukkhappatta) --vuttin living in misery, poor Vv II.914 (=dukkhājīvita).

Kicchati [v. denom. fr. kiccha, cp. Sk. kṛcchrayate] to be troubled, to be wearied, to suffer Th 1, 962 (w. acc. of obj.); usually with kilamati: kō ṭāyo kilamati Th 1, 1073. Used in a play of words with vičicchati by Bdhhg at DhsA 354 as "ārammaṇaŋ niechetuŋ asakkonto kicchati kilamati" and at Bdhd. 25 (on vičicchatī) as sabhāvaŋ vicinanto etāya kicchati kilamati.

Kiṇcana (adj.-nt.) [kiṇ+ca, equal to kiṇ+cī, 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, dīṭṭi, kilesa, ducarita); as obstruction (palibujhana), consisting in rāga, etc. at DhA III.258 (on Dh 200). Kiṇaŋ--saṃsāro na c'athi kiṇcanaŋ "he has destroyed saṃsāra and there is no obstruction (for him)" Th 1, 306. n'āhaŋ kassaci kiṇcanaŋ tasmīna na ca mama kathaci kiṇcanaŋ 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. --
akīṇcana (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 kiṁcana kiṁcana anāḍānaṁ tam ahaṁ brūmi brāhmaṇan" Dh 421=Sn 645, cf. Th I. 537; kāme akīṇcana "not attached to kāma" as Ep. of a khīṇāsava A V.232 sq.=253 sq. Often combd with anādana: Dh 421; Sn 620, 645, 1094.--Akiṁcana kāmabhava asatto "having nothing and not attached to the world of rebirths" Vin I.36; Sn 176, 1059; --akīṇcanañānupatanti dukkhā "ill does not befall him who has nothing" S I.23. -- sakiṁcana (adj.) full of worldly attachment Sn 620=DA 246.

Kiṁcikkha (nt.) [E. Müller P. Gr. p. 35 expls kiṁcid+ka] a trifle, a small thing: yaṭ̣ vā taṇ vā appamattakaṇ 4haft Sn 121; 131; PugA 210 (III.4). āmisa--kiṁcikkha--hetu "for the sake of a little gain" A L128=Pug 29; at Pv II.83 as āmisa--kiṁci--hetu (but all vv. ll. B. have "kiṁcikkha") "for some food" (expld at PVA 107: kiṁci āmisa patthento); --katā kiṁcikkhabāvanā at S IV.118 is evidently corrupt (v. l. "bhādhana for bādhana?"). --kamyata in the desire for some little thing Sn 121 (cp. SnA 179: appamattake kiṁcincda ičchāya).

Kiṁjakkha (m. nt.) [cp. Sk. kiṁjalka & 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.

Kitaka [doubtful] only at Pv I.92.4, of clothes which are changed into missā kītakā, which is expl. at PVA 44 by kiṭakasadisāṁ lōhapaṭṭasadisāṁ bhavanti "they become like (hot) copper plates."

Kiṭṭha at Vin II.153 of ālinda, a verandah, said to be saṃsaraṇa° ugghāṭana° (a movable screen or a curtain that can be drawn aside) Vin Texts III.174, 176.

Kiṭṭha [cp. Sk. krṣṭa krṣ] growing corn, the crop on the ground, a cornfield A III.393 (in simile), cp. S IV.195. --āḍa eating corn A III.393. --ārakkha the guardian of the cornfield S IV.196. --sambādha "when the corn is thick," in sāmaya near harvest--time M I.115 (in simile); J I.143 (sassa--samaye +), 338.

Kiṅkaṁyāyi [=kinkināyati, denom. fr. kinkiṇi, small bell] to tinkle; also spelt kiṅkaṁyāyati J III.315. See also kilikilāyati and cp. Sk. kiṭkīṭayaṭi to grind (one's teeth) & Prk. kidikidiya (chattering) Weber, Bhagavati p. 289; also BSk. kaṭakaṭayaṭi Tal. Vist. 251. See taṭṭaṭayaṭi & note on gala.

Vedic kriṇāti] to buy Vism 318; pot. kiṇe J V.375; ger. kiṇitvā M I.384; J I.92, 94; inf. kiṇituṇ J III.282.

Kiṇi (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

Kiṇṇa1 [ep. Sk. kiṇva] ferment, yeast; Vin II.116; VvA 73.

Kiṇṇa2

Kiṇṇa2 [pp. of kirati] strewn, scattered, covered; only in compn with proxifes: ā°, o°, ud°, upa°, pari°, saṇ°; see also appa°.

Kiṇha (adj.) [see kaṇha; DA I.254 kiṇhā ti kaṇhā, kālakā ti attho] black; in the stock phrase muṇḍakā samanāka ābhā k° bandhupādāpaccā 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 [pp. of kṛ, with i for a, cp. kiraṇa for karaṇa. The Dhtp. expld by nivāsane] 1. adorned: māḷā° 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 paṇṣu°, soiled with dust Vin II.121, 174.

Kitava & kitavā [=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 saṭṭha also at J VI.228, where the connection with kaṭa is evident: kaṭaṇ Aḷāto gaṇhāti kitavā sikkho yathā like one who is skilled in having the kaṭa, the lucky die. Expld at DhA III.375 as taken from fowling: kitavāya attabhāvaṇa paṭicchādetti "he hides himself by means of a pretence" (behind sham branches).

Kittaka (pron. interr.) [fr. kīva, cp. ettaka & BSk. kettaka (MVastu I.50); see Trenckner, Notes p. 134] how great? nt. as adv.: to what extent? pl.: how many? Vin I.297; kāṇa antovassā avasīṭhaṇ "how much of the rainy season is left?" VvA 66; kittakā pana vo bhante parivāra--bhikkhaṇ "How many bhikkhus are in your retinue?" J I.32. -- As indef.: a little; kittaṇa jivissāmi, J V.505; kittakaṇ addhānaṇaḥ a short time VvA 117 (=kīva cīraṇa).


Kitti & Kittī f. [Vedic kīrti, *qer: cp. Gr. karkai/rw, Ohg. hruom, hruum=Ger. ruhm; *qer: cp. Sk. kāru poet; Gr. kh_ruc herald, Lat. carmen hymn of praise. -- The explns of Dhtp (579) & Dhtm (812) are saṃṣāde & saṃsadde] fame, renown, glory, honour, yaso ca kitti ca S I.25; kitiṇī ca sukhāṇa S I.187; yaso kitti sukhāṇa A II.32 yaso kitiṇī ca "fame and renown" Sn 817 (=Nd1 147, where appl. to the religious perfection attained by a sāmaṇa); Sn 185 (in the same sense); VvA 68 (bāhīra)"--bāhā 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: Bhagavanta Gotamaṇ evaṇa kalyāṇo kā ṅadda addhaggato "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 kītissaddo, bad reputation: A I.126; III.269; Pug 36: yaso ketti, in "hara receiving or deserving praise D III.191; cp.  UIWindow Nd1 147.


Kittita (pp. of kītteti) told Bdhd 124; su" well told Sn 1057.

Kittima (adj.) [cp. Sk. kṛtima, der. fr. kṛti, karoti, in sense of kāta (a) made up, artificial; clever, skilful ThA 227; DhA 391 (of nāma); VvA 275 (of ratha: cleverly constructed)]. Cp. also kutta, -- f. kīttimā at J III.70; VI.508 is according to Kern, Toev. s. v. a misspelling for tittima.


Kinnāma see under kiṇ.

Kipillikā (f.) & Kipillaka (nt.) [Cp. Sk. pipilikā, see Trenckner, Notes, p. 108] an ant Sn 602 (kuntha""); DhA I.360; J IV.142 (kuntha""); V.39 (tamba"--"āni); Miln 272. -- kipillaka J I.487 (v. l. BB. for pillaka); IV.375 (tamba"--"puṭa); DhA IV.134 (v. l. SS. for T. pillaka). -- Cp. kuntha & pipilikā.

Kibbisa (nt.) [Ved. kilbiṣa, according to Grassmann to *kil as in kilāsa, thus originally "stain, dirt." Buddh. Sk. kilviṣa
Kibbisaka = kibbisa Sdhp 290.

Kimī m. [Vedic kṛmī] a worm, vermin: setā kimī kaṇhaśīsā 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 khajopanaka); sālaka a very minute insect Miln 312. In similes: Th 1, 1175 (kimī va milhasallitto); Vism 590, 598. In cpd. kimi--kula the worm kind (genus worm) Miln 100; Vism 235; gaṇa crowd of worms Vism 314.

Kimīna (adj.) [from kimi] covered with worms J V.270.

[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": 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 (kira tī anussavatthe nīpāto). -- 1. mahantaṅ kira Bārāṇasirajāṅ "the kingdom of B. is truly great" J I.126; attā hi kira duddamo "self is difficult to subdue, we know" Dh 159; amoghaṅ kira me puṭṭhaṅ Sn 356. -- na kira surely not Sn 840; J I.158. -- 2. esā kira Visākhā nāma "that I presume is the Visākhā" (of whom we have heard) DhA I.399; petā hi kira jānanti "the petas, I should say, will know" Pv II.710; evaṅ kira Uttare "I suppose this is so, Uttarā" VvA 69. evaṅ kira saggāṅ 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 dāsi adāsi now the maid gave her . . . PvA 46; cp. J I.195, etc.


to scatter, strew; not found in simples, only in cpds. apa, abhuk, abhi, ava (o), pari, vi. See also pp., kiṇṇa.

[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 kirāta is that of a fraudulent merchant, a cheat (see kirāsa & kerāṭika).

Kirāsa (adj.) [a by--form of kirāta] false, fraudulent J IV.223 (=kerāṭika).

Kiriyaṭi [Pass. of kirati or karoti] to be affected or moved Vism. 318.

[abstr. fr. karoti] I. (n.) -- (a) (--) action, performance, deed; the doing=fulfilment; cp. karaṇa, anta, making an end of, putting a stop to (dukkhassa) S III.149; IV.93; Sn 454, 725; --kāla "fulfilment of one's time" i. e. death S III.122; Pv 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; puṇṇa the performance of good works S I.87=89=A III.48; a° PvA 54 mangala a celebration of a festival PvA 86; massu--kiriyā the dressing of the beard J III.314 (cp. m--karana and kappana); sacchī realization, see s. v. --akiriyā the non--performance of, omission, abstaining from (a° akaraṇa=veramaṇī) J III.530; Vbh 285. <-> (b) an act in a special sense=promise, vow, dedication, intention, pledge: PvA 18; justice: Miln 171; kiriyaṅ 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: kiriya= Ger. sache: ursache). Thus is the theory of Makkhałi: n'atthi kammañ, n'atthi kiriyañ n'atthi viriyañ ti= there is no karma, no after-effect and no vigour in this world A I.286 (different at D I.53); n'atthi kiriyañ it does not matter M I.405. -- 2. (adj.) (a) making no difference, indefinite; of no result, as def. of avyākata dhammā Vbh 106, 182=302=Dhs 566 and 989 (manodhåtu kiriyañ neva kusala nákusala na ca kammavipakā: indifferent, neither good nor bad and having no fruit of kamma), same of jhāna Vbh 268=281; DhsA 388. -- (b) indecisive, in akiriyañ 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. (+nathikavāda); --vādin adj. to prec. A I.62; --hetu being a cause of discrimination Dhs 142 sq.

Kiriyañ (f.) [abstr. fr. last] the performance of (-°), state of, etc. See sakkacca°, sacchi°, sātacca°.

Kiriñ (adj.) enveloped, adorned Pv III.91 (=veṭhitasīsa).

Kila see kili (the sound click).

Kilañja (f.) a mat of fibre or rushes, matting Vism 327; also a screen, a fascine, hurdle, faggots; a crate, crating: tassa gandhabbañ kilañja--kañḍuvanañ viya huvā . . . J II.249; "his music was like the scraping of a mat"; suvanañ-ñ-ñañja a gilt mat J IV.212. As a fascine, used in making a road: Dañña A I.442. as a screen (combd with chatta, fan) Py A 127; as faggots: J I.158; Mīn 287; as a crate or basket, used by distillers: M I.228=374 (soñdiññ-ñañja--kilañja) (cp. the trsln under soñda in J.P.T.S. 1909); to which is likened the hood of a snake: S I.106 (snake=māra).

Kilanta [pp. of kilamati] tired, exhausted, weary, either with "kāya tired in body Py A 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 Py I.23; opp. akilañja--kāya-citta alert, vigorous; with sound body and mind.


Kilamati [Sk. klamati, a variation of śramati sri from sri to lean, cp. kilanta, as "sleepy," and Lat. clinaere, clemens. To k > ś cp. kañña > śṛṅga, kilissati > śuṣyati, etc. The Dhdp (222) & Dhmt (316) paraphrase kilam by gilmatamati, a mat of fibre or rushes; mathing Vism 327; also a screen, a fascine, hurdle, faggots; a crate, crating: tassa gandhabbañ kilamañja–kañḍuvanañ viya huvā . . . J II.249; "his music was like the scraping of a mat"; suvanañ–ñañja a gilt mat J IV.212. As a fascine, used in making a road: Dañña A I.442. as a screen (combd with chatta, fan) Py A 127; as faggots: J I.158; Mīn 287; as a crate or basket, used by distillers: M I.228=374 (soñdiññ–ñañja–kilañja) (cp. the trsln under soñda in J.P.T.S. 1909); to which is likened the hood of a snake: S I.106 (snake=māra).

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; Py A 23; as nidda° A II.48, 50.

Kilamita [pp. of kilameti] worn out, tired, fatigued PVII.83.

Kilamet [denom. fr. kilama] to be tired or fatigued J I.115; ppr. kilamayanto D I.52. -- pp. kilamita.

Kilāsa [cp. Sk. klāsa] a cutaneous disease, perhaps leprosy, enumd under the var. diseases (ābhādha) together with kuṭṭha ganḍa k° sosa Vin II.271; A V.110; Nd2 3041.

Kilāsika & kīya (adj.) [fr. last] afflicted with a cutaneous disease, a leper, in same comb as kilāsa, Vin I.93; Kvu 31 (kīya).
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 (sometimes kila) [onomat. fr. sound--root kI] 1. indecl. the sound "click," of the noise of a trap when shutting J I.243; II.363, 397 (as "kilt"). -- Also repeated "kilikili ti" click, J I.70. -- 2. as n. f. tinkling, clicking, ticking (cp. kiñī), in kiliñ karoti to tinkle J V.203.

Kilikilayati [denom. fr. kili with reduplication] to tinkle J V.206; (freq. fr. kili or den. fr. kilikilā; cp. kilikilā "shouting for joy" AvŚ I.48 and in cpd. háhákárikakililā "shouting há--há and hail--hail" ibid. I.67 MVastu III.312 and Divy 459). See also kinnikānapāyati. Note.--Kil is one of the variations of the sound--imitating qel, which otherwise appears as qal, qul in Gr. kel--ados, L. cal--are, Ohg. hell--an (cp. Sk. krandati?) also Gr. kla/zw, L. clango, Goth. hlahan ("laugh") and in Sk kolokhala, kokila, cp. cuculus (cuckoo) and perhaps Sk. ululāka (owl), Gr. o)lou/zw, L. ululare. See also the cognate qer under kitti.

Kilijjati [med.-pass. of kilid=Sk. klid, to be wet. prob. = śliś to stick to, and confounded with svid, cp. also kelana & khela. The meaning "to get wet, to be soaked" 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 & kliñ in a meaning which differs from Sk.] to become heated, to get into a state of inflammation, to fester (of wounds) Vin I.205 (vañño kilijjitha festered); Sn 671 (gloss for kilissati, expld at SnA 481 by pūṭi hoti). -- pp. kilinna. See also ukkiledeti (to clean out a stain, to "disinfect").

Kilinna [pp of kilissati] 1. soaked, stained, impure; of gatta, cloaks Bhdh 92; of vattha, clothes DhA II.261; of pāvāra--puppha, 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 gaññikā); together with kuthita Miln 250.

Kilissati [Sk. kliñyati=kliñ or śliś to adhere, cp. P. khēla and silesuma or semha, Sk. ślesma, slime. Same root as Gr. leî/mac snail; Ags. slim 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 upatapp. 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 kilissati); Ps I.130. Kilisseyya Dh 158 (expld as nindañ labhati) to do wrong. Cp. pariññā.

Kilissana (nt.) getting dirty, staining J I.8.

Kilesa (and klesa) [from kilissati] 1. stain, soil, impurity, fig. affliction; in a moral sense, depravity, lust. Its occurrence in the Piñakas 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 vāto yathā abbhaghañca vihāne Sn 348; pāriyodapeyya attāñca cittakeñci paññīto S V.24=A V.232, 253=Dh 88. 2. Occurs in such combinations as kilesa ca khandhā ca ahbhissankhāra ca Ndi 487; kilesa+khandha: Ps I.69<--72; II.36, 140; cp. Vbh 44, 68; kilesa+saññāsa PvA 7; kammaññ kilesā hetu saññārassa Nett 113, cp. 191. <-> 3. kilesa also occurs in a series explanatory of tāññā, in the stereotype comb of t., dīṭṭhi, kilesa "clinging to existence, false ideas and lust" (see Ndi 2 s. v. tāññā). -- 4. In the same function it stands with rāga, viz. rāga dosa mohā kilesa, i.e. sensuality, bewilderment and lust (see Ndi 2 s. v. rāga II.), cp. Dhs 982, 1006. <-> The grouping as dasa kilesa--vatthūni is: lobha dosa mohā māna dīṭṭhi vicikicchā tīnaññ uddhaccañ aññottapaññ Dhs 1548=Vbh 341; Vism 683; mentioned at Ps I.130. -- These with the exception of the last two, are also grouped as atha 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. samudayo kilesa Nett 191. --āvaraṇa the obstacle of lust Vbh 342 Pug 13; Vism 177; 2āvaraṇatā id. A III.436; --kkhaya the destruction of lust Bdhd 81; --paripantha danger of lust J VI.57; --pahāna the giving up of worldly lust Vin III.92 sq., IV.25; Bdhd 129, 131; --purṛja the heap of lusts; consisting of ten qualities, viz. the four āraññāna (etc. four of each): vipallāsā, upādānāni, yogā, gandhā, āsāvā, oghā, sallā, viññāṇaphitiyo, agatigamanāṇi. Nett 113, 114; 116 sq. --bhūmi the substratum or essence of lust Nett 2, 192; there are four mentioned at Nett 161: anusayā, pariyuṭṭhāna, saññojana, upādāna; --māra death which is the consequence of sinful desire Dhs 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 [v. den. fr. kilesa] to become soiled or stained (fig.): indriyāni kilesenti Sdp. 364.

Kiloma [=next?] at J III.49 taken as syn. of loma, hair and used in sense of pharusa, shaggy, rough (in kiloma mañaskhandha as simile for kiloma--vācā).

Kilomaka [=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.

Kisa (adj.) [Sk. kṛṣa, 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; Sdp. 101; Miln 303. For phrase kisa--dhamani--santhata see the latter.

Kisaka =kisa Vin I.36=J I.83; f. kisikā Th 2, 27.


Kissava in neg. akissava at S I.149 is doubtful in origin and meaning. The trsln gives "without wisdom." Should we read akittima or akiñcana, as we suggested under a°, although this latter does not quite agree with the sense required?

Kīta (nt.) [cp. Sk. kītā] a general term for insect DhA I.187; usually in combn with paṭānga, beetle (moth?) M III.168 (with puḷava); Sn 602; J VI.208; Miln 272 (vaṇṇa); Pva 67; Vism 115. kīta at J V.373 means a kind of shield (=cātipāla ? c.), the reading should prob. be kheṭa.

Kīṭaka (nt.) one or all kinds of insects Vin I.188.

Kīta [pp. of kīṭāti] bought J I.224 (=dāsa a bought slave) II.185.


Kīrīsa =kidisa Th 2, 385 (cp. ThA 256).

Kīla =a pin, a stake, see Khila.

Kīḷati [Sk. kridati] to play, sport, enjoy or amuse oneself Vin IV.112 (udake k. sport in the water); Pvi 121 (=indriyāni paricarāmi Pva 77) D II.196; J V.38; Th 2, 147; Pva 16, 67, 77, 189; -- c. acc. to celebrate: nakkhatta J I.50; VvA 63; Pva
73; ThA 137; chaṇḍa DhA III.100. -- pp. kiḷita. Caus. II. kiḷāpeti to make play, to train J II.267 (sappāṇ to train or tame a snake).

Kiḷañāṇa [fr. kiḷati] a playingthing, a toy Th 2, 384 (with ref. to the moon).

Kiḷanā (f.) [fr. same] playing, sport, amusement Nett 18; Pv A 67; Dh A III.461 (nakkhatta° celebration).

Kiḷā f. [fr. kriḍ, cp. Sk. kriḍā] play, sport, enjoyment; udakakīḷānā kilanti enjoying herself on the water Pv A 189. -- uyyāna° amusement in the park Dh A I.220; IV. 3; nakkhatta--kiḷānā to celebrate a festival (i. e. the full moon when standing in a certain Nakkhatta) Vv A 109, Th A 137; sāla--kiḷā sport in the sāla woods J V.38; kilādhippāyena in play, for fun Pv A 215; -- Cp. kilīkā.

--goḷā a ball to play with Vism 254. --goḷāka id. Vism 256 (cp. Khā A 53); Th A 255; --pasuta bent on play J I.58;

--bhaṇḍaka (nt.) toy Miln 229 (=kiḷāpanaka M I.266); --maṇḍala play--circle, children's games, playground J VI.332; Dh A III.146; --sālā playhouse J VI.332.

Kiḷāpanaka 1. (nt.) a playingthing, 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. sappāṇ kiḷāpeti J II.267).

Kiḷikā (f.) play, sport, amusement; always --°, like kumāra° D II.196; uyyāna° (sport in the garden) J III.275; IV.23, 390; udaka° Th A 186.

Kiḷita [pp. of kiḷati] played or having played, playing, sporting; celebrated (of a festival) A IV.55 (hasitālapita°); Pv A 76 (sādu°). --(nt.) amusement, sport, celebration M I.229 (kiḷīta--jāṭa kiḷāti). Cp. sahapaṣau°; see also keḷi & khiḍḍā.


Ku (kud-- and kum--) 3rd stem of interrog. pron. ka (on form and meaning cp. kad;=Lat. * qū in (qu)ub, like katara < (qu)uter; cp. also Vedic kī how? Sk. kutra, kutah, 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; kuk--kucca=kud--kicca doing wrong, troubling about little=orry. --ku at Pv A 57 (in expl. of kuṇjara) is interpreted as paṭhavi.

1. Kuto where from? whence? Dh 62; k°bhayaṇ whence i. e. why fear? Dh 212 sq.; Sn 270, 862; Pv II.69; how? J VI.330; with nu whence or why then? Sn 1049 (=kacci su Nd 2 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 akutobhaya); Pv II.121 (id.); kuto--ja arisen from where? Sn 270; --nidāṇa having its foundation or origin in what? Sn 270, 864 sq.

2. Kudā at what time, when? (cp. kada) Pug 27; indef. kudacanaṇ: at any time, na k° never Sn 221 (expl. by soḷasim pi kalaṇ Sn A 277); Dh 5, 210; Bdhd 125; gamanena na pattabbdo lokaṣant̄o k° "by walking, the end of the world can never be reached" S I.62.

3. Kuva, kva, where? Sn 970 (kuvaṇ & kuva) indef. kvacī 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 Nd 2 like kuhiṇci. kuvaṇ at D III.183.


5. Kuhiṇ (= kuhaṇ, cp. Sk. kuha) where? whither? Often with fut.: k° bhikkhu gamissati Sn 411; ko gacchasi where are you going? Pv II.81; tvā ettaṇā divasāṇ k° gātā where have you been all these days? Pv A 6; 13; 42; indef. kuhiṇci, 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=kimhiṇci; Dh 180.
Kukutthaka (v. l. BB. kukūṭhaka) a kind of bird J VI.539. Kern (Toev. s. v.) takes it to be Sk. kukūṭaka, phasianus gallus.


Kukkaka [fr. kukku] "of the kukku--measure," to be measured by a kukku. Of a stone--pillar, IV.404. -- akukkuka--j

Kukutthaka (v. l. BB. kukku gallus.

Kukkucc(cock as symbol of fire) A I.

Kukkuccaka (adj.) conscientious (too) scrupulous, "faithful in little" J I.376; VvA 3

Kukku Matthew 1.6; III.369, 455. The classical Sk. form is kukku

Kunkuma (nt.) [cp. Sk. kunkuma] saffron Miln 382; Vism 241.

Kukkuccaka (adj.) conscientious (too) scrupulous, "faithful in little" J I.376; VvA 3

Kukkuccayati [denom. fr. kukkucca] to feel remorse, to worry A I.85; Pug 26. Der. are kukkuccāyānaṇa and अयितत्त= kukkucca in def. at Dhs 1160=Nd2 s. v.

Kukkucciya = kukkucca Sn 972.

Kukkuṭa (Sk. kurkuṭa & kukkuṭa; onomatopoetic=Lat. cucurio, Ger. kikeriki) a cock Miln 363; J IV.58; VvA 163; f. kukkuṭi a hen DhA I.48; ThA 255; in simile M I.104 = 357 = A IV.125 sq., 176 sq. (cp. 'potako).

--āṇḍa (kukkuṭa) 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; -- lakkhaṇa divining by means of a cock D I.9; -- sambilita 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 [Sk. kurkura, or is it ku--krura? Cp. kurūra] a dog. usually of a fierce character, a hound A III.389; V.271; J I.175 sq.; 189; Pug III.7Q; Sdhp 90. In similes: S IV.198; M I.364; A IV.377. -- f. kukkuriṇi Miln 67.

--vatiya (adj.) imitating a dog, cynic M I.387 (+ dukkanā kāraka; also as कृता-vata, सिता, अकृता); D III.6, 7; Nett 99 (+ govatika); -- sangha a pack of hounds A III.75.

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 kukula] hot ashes, embers S III.177; J II.134; Ksv 208, cf. trans. 127; with ref. to Purgatory S I.209; J V.143 ('nāma Niraya); Sdhp 194; Pdgdp 24.

-- vassa a shower of hot ashes J I.73; IV.389 (v. l.).

Kukkusa 1. the red powder of rice husks Vin II.280 (see Bṛdhg II.328; kukkuṣaṇa mattikaṇa=kūndaṇa c'eva mattikaṇa ca).

-- 2. (adj.) variegated, spotted J VI.539 (= kalakabara 540; v. l. B. ukkusa).

Kunkuma (nt.) [cp. Sk. kunkuma] saffron Miln 382; Vism 241.
Kunkumin (adj.) fidgety J V.435.
Kunkumiya (nt.) noise, tumult J V.437 (=kolāhala).

Kucchi (f.) [Sk. kukṣiḥ, cp. kośa] a cavity, esp. the belly (Vism 101) or the womb; ānṇava° 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.
--dāhā 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; --vithambhana steadying the action of the bowels (digestion) Dhs 646=740=875.

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 kukucca Vism 470; in def. of paṇṣu--kāla Vism 60.


Kujati [or kujjati? see kujja] in kujantādīnalocanā Sdhp 166: to be bent, crooked, humpbacked?

Kujana (adj.) [fr. kujati] only neg. a° not going crooked, in ratho akujano na S I.33.

Kujja (adj.) [Sk. kubja, humpbacked; √qub, Lat. cubare, Gr. kufo/s, Mhg. hogger, humpback] lit. "bent," as nt. kujja in ajjhena--kujja° Sn 242 crookedness, deceit, fraud (cp. SnA 286 kūṭa?). Cp. kujati & khujja, see also ava°, uk°, nik°, paṭi°, pali°.

Kujjhati [cp. Vedic krunhyate, fr. krudh] to be angry with (dat.) A I.283= Pug 32, 48; Vism 306; mā kujjhittha kujjhata°, "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

Kujjhana (adj.) [fr. kujjhati] angry=kodhana VvA 71; Pug A 215 ("bhāva"). Kujjhāna (f.) anger, irritation, together with kujjhitatta° in defn of kodha Dhs 1060= Pug 18, 22.

Kujuhōpana (nt.) [Caus. formation fr. kujjhati] being angry at DhA IV.182.

Kuńca (nt.) [kruṅc, cp. Sk. kroṣati, Pali koṇca, Lat. crocio, cornix, corvus; Gr. krw/cw, kraugh/; all of crowing noise; from sound--root kṛ, 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.

Kuńcikā (f.) a key, Bdhgh 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.

Kuńcita (adj.) [pp. of kuńc or kruṅc; cp. Sk. kruṇṇati, to be crooked, Lat. crux, Ohg. hrukki, also Sk. kuṇcita bent] bent, crooked J I.89 ("kesa with wavy hair"); V.202 ("agga: kaṇṇesu lambanti ca kuṇcitaggā: expld on p. 204 by sīhakunḍale sandhāya vadati, evidently taking kuṇcita as a sort of earring"); of Petas, Sdhp 102.

Kuṇja (m.) a hollow, a glen, dell, used by Dhpāla in expln of kuṇjara at VvA 35 (kuṇjaro ti kuṇje giritale ramati) and PvA 57 (kuṇ pathlavā jārayati kuṇjo suvāraṇ aticarati kuṇjaro ti). --nadi° a river glen DA I.209.

Kuṇjara (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.
Kuṭa a pitcher Vv 509; J I.120; DhA II.19, 261; III.18. Kuṭa is to be read at J I.145 for kuṭa (antokuṭe padīpo viya; cp. ghaṭa). Note. Kuṭa at DhsA 263 stands for kuṭa3 sledge--hammer.

Kuṭaka a cheat Pgdp 12; read kūtaka. So also in gāma kuṭaka S II.258.

Kuṭaja a kind of root (Wrightia antidysenterica or Nericum antidysentericum), used as a medicine Vin I.201 (cp. Vin. Texts II.45).

Kuṭati see paṭī and cp. kūṭa1, koṭṭeti & in diff. sense kuṭṭa1.

Kuṭava (v. l. S. kū; B. kulāvaka) a nest J III.74; v. l. at DhA II.23 (for kuṭikā).

Kuṭikā (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; arāṇa 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. atṭhakuṭikā gāmo a village of 8 huts Dh I.313.

Kuṭimbika (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 (adj.) bent, crooked (cp. kuj and kuc, Morris J.P.T.S. 1893, 15) J III.112 (=jimha); Miln 297 (śankuṭila), 418 (of an arrow); nt. a bend, a crook Miln 351. --° straight Vv 167 (--magga).

--bhāva crookedness of character Vism 466; PvA 51; Vv 84. --° uprightness Bdhd 20.

Kuṭilatā (f.) [fr. kuṭiḷa] 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); S 18, 19; Pv II.28; VvA 188, 256 (cīvara, a cloak as tent). See also kappiya, gandha, paṇṭha, 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.

Kuṭukaṇcaka see kuṭukaṇcaka.

Kuṭumba (nt.) family property & estates J I.122, 225; rāja° (and kuṭumbaka) the king's property J I.369, 439.

--kuṭumbara saṇṭhapeti to set up an establishment J I.225; II.423; III.376.

Kuṭumbika see kuṭimbika.

Kuṭṭa1

Kuṭṭa1 [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 kuṭa1, which is expld as koṭilla] powder. Sāsapa° mustard powder Vin I.205; II.151 (at the latter passage to be read for kudda, cp. Vin Texts III.171), 205.

Kuṭṭa2

Kuṭṭa2 [of doubtful origin & form, cp. var. BSk. forms koṭṭa--rājā, koṭa° & koḍḍa°, e. g. MVastu I.231] only found in cpds. kōḍrūṇa 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. kujiya°); cp. kuḍḍa° J V.102 sq., where expl. pāpa--rājā, with vv. ll. kuṭa and kuṭa. See
also khujja and khuddaka--râjâ.

Kuṭṭha1

Kuṭṭha1 (nt.) (cp. kus; Sk. kuṣṭhâ f.) leprosy J V.69, 72, 89; VI.196, 383; Vism 35 (+gânda); DA I.260, 261, 272. The disease described at DhA 161 sq. is probably leprosy. Cp. kilâsa. On var. kinds of leprosy see J V.69, IV.196.

Kuṭṭha2 a kind of fragrant plant

Kuṭṭha2 a kind of fragrant plant (Costus speciosus) or spice J VI.537.

Kuṭṭhita hot, sweltering (of uṭha) S IV.289 (v. l. kikita); molten (of tamba, cp. uttatta) Pgdp 33. See also kathati kuthati, ukkaṭṭhita & pakkutthita.

Kuṭṭhin a leper M I.506 (in simile); Th 1, 1054; J V.413; VI.196; Ud 49; DhA III.255.

Kuṭṭhilikā the pericarp or envelope of a seed (phala°) VvA 344 (=sippâṭkā).

Kuṭṭhāri (f.) [cp. Sk. kuṭhāra, axe=Lat. culter, knife from *(s)qer, to cut, in Lat. caro, etc]. An axe, a hatchet Vin III.144; S IV.160, 167; M I.233=S III.141; A I.141; II.201; IV.171; J I.431; DhA III.59; PvA 277. Purisassa hi jâtassa kuthâri jâyate mukhe "when man is born, together with him is born an axe in his mouth (to cut evil speech)" S I.149=Sn 657=A V.174.


Kuḍḍa [to kṣud to grind, cp. cuṇṇa] a wall built of wattle and daub, in "nâgâraka "a little wattle and daub townQ" 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. itṭhakā° of tiles, silâ° of stone, dâru° of wood. The expln of kuḍḍa at Vism 394 is "geha--bhittiyâ etam adhvacaânaâ." Kuḍḍa--râjâ see under kuṭṭha). Also in tirokuḍḍaṇ outside the wall M I.34=II.18; A IV.55; Vism 394, and tirokuḍḍesu Kh VIII1=Pv I.51. -- parakuḍḍaṇ nissâya J II.431 (near another man's wall) is doubtful; vv. ll. S. kuḍḍhaṇ. B. kuṭṭhaṇ and kuṭṭhaṇ. (kuḍḍa--) pâda the lower part of a lath and plaster wall Vin II.152. Note. Kuḍḍa at Vin II.151 is to be read kuṭṭha.

Kuḍḍa--mûla a sort of root Vin III.15.

Kuḍḍaka in eka° and dvi° having single or double walls J I.92.

Kuṇa (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 paṭikunîta an--ujabhûta); DhA III.71 (kâna° blind and lame).

Kuṇapa [der. fr. kuṇa? cp. Sk. kuṇapa] a corpse, carcase, Vin III.68=M I.73=A IV.377 (ahi°, kukkura°, manussa° pûti°); A IV.198 sq.; Sn 205; J I.61, 146; PvA 15. Kuṇthe âsatto 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°, mahiṇṣa°, manussa°, ahi°, kukkura°. Cp. kalebara.

--gandha smell of a rotting corpse SnA 286; PvA 32.

Kuṇalin in kuṇalikata and kuṇālimukha contracted, contorted Pv II.9 26.28. (Hardy, but Minayeff and Hardy's S.S.

Kuṇḍali°), expld PvA 123 by mukhavikârena vikunîtâṇ (or vikucitaṇ SS.) sakunîtâṇ (better: sankucitaṇ) (cp. Sk. kuc or kuṇc to shrink).

Kuṇāla N. of a bird (the Indian cuckoo) J V.214 sq. (kuṇāla--jâtaka). Kuṇāla--daha "cuckoo--lake," N. of one of the seven
great lakes in the Himavant Vism 416.

Kuṇālaka [fr. kuṇālā] the cuckoo J V.406 (=kokīla).

Kuṇi (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. kuṇṭahhatthā)= DhA I.376; Pug 51 (kāna, kuṇa, khaṇja); see khaṇja.

Kuṇita (or kuṇika)=kuṇa PvA 123, 125 (or should it be kucita?). Cp. paṭi°.

Kuṇṭha [cp. kuṇa and kuṇḍa] 1. bent, lame; blunt (of a sword) DhA I.311 ("kuddāla"); Pug A I.34 (of asi, opp. tikkhina); 2. a cripple J II.117.

Kuṇṭhīta [a variant of guṇṭhīta, as also found in cpd. palikuṇṭhīta] Pv II.38 and kuṇḍīta S I.197, both in phrase paṇṣu°, according to Hardy, PvA p. 302 to be corrected to guṇṭhīta covered with dust (see guṇṭhīti). The v. l. at both places is kuṭṭhīta. Also found as paṇṣu kuṇṭhīta at J VI.559 (=makkhīta C; v. l. B. kuṇḍīta).

Kuṇḍa (a) bent, crooked DA I.296 ("daṇḍaka"); PvA 181.

Kuṇḍaka the red powder of rice husks (cp. kukkusa) 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 sarīraga makkhetvā). --sakuṇḍaka (--bhatta) (a meal) with husk powder--cake J V.383.

--angārapūva pancake of rice powder DhA III.324; --kuṭjī in "sindhavapakata "the rice--(cake--) belly colt" J II.288; --khaḍaka (a) eating rice--powder J II.288; (cp. DhA III.325); --dhumā, lit. smoke of red rice powder, Ep. of the blood J III.542; --pūva cake of husk--powder J I.422 sq.; --muṭhi a handful of rice--powder VvA 5; DhA I.425; --yāgu husk--powder greul J II.288.

Kuṇḍala [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 maṇī°, a jewelled earring Vin II.156; S I.77; M I.366; Pv II.950; siha° or sihamukha° an earring with a jewel called "lion's mouth" J V.205 (=kuṇḍita), 438. In sāgara° it means the ocean belt Miln 220=J III.32 (where expl. as sāgaramajjhē dipivasena ṭhitattā tassa kuṇḍalabhūtañ). Cp. also rajju° a rope as belt VvA 212. --kuṇḍalavatta turning, twisting round D II.18 (of the hair of a Mahāpurisa).

Kuṇḍalin1


Kuṇḍalin2


Kuṇḍi (f.) [=kuṇḍikā] a pail or pot, in phrase kuṇḍipaddhaṇa giving a pailful of milk J VI.504 (Kern, Toev. s. v. compares phrase Sk. kāsyopadohana & proposes reading kuṇḍopadohana. See also kaṇṣupadhāraṇa).

Kuṇḍika [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 (f.) a water--pot J I.8, 9, II.73 (=kamaṇḍalu), 317; V.390; DhA I.92 (cp. kuṭa).

Kutuka (adj.) eager, in sakutuka eagerness Dāvs IV.41.
Kutumbaka (--puppha) N. of a flower J I.60.

Kutūhala (m. nt.) tumult, excitement; Dāvs V.22; DhA III.194 (v. l. kot°). a° (adj.) unperturbed, not shamming J I.387 (expl. by avikiṇṇa--vaco of straight speech). See also kotūhala.

--mangala a festivity, ceremony, Nd2 in expl. of anekaruṣena Sn 1079, 1082; --sālā a hall for recreation, a common room D I.179=S IV.398=M II.2, cp. Divy 143.

Kuto see under ku°.

Kutta (nt.) [Der. fr. kattā=Sk. kṛṣṭa, cp. Sk. kṛṣṭima artificial=P. kuttima, in caus. -- pass. sense=kappita of kḷp)] "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.22; 472; itthi° and purisa° A IV.57=Dhs 633 (expl. at DhsA 32 by kiriyā). -- As adj. in kuttavāla, well arranged, plaited tails D I.105 (expld at DA I.274 as kappita--vāla; cp. kappita).

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 kaṭṭhissa 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 in kāsi--kuttama J VI.49 should be read as kāsi'uttama.

Kutthaka S I.66 should be replaced by v. l. koṭṭhuka.

Kutha see under ku°.

Kuthati [Sk. kvathati cp. kaṭṭhita, kaṭṭhita, 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.


Kudaṇḍaka a throng J III.204.

Kudassu (kud--assu) interj. to be sure, surely (c. fut.) A I.107; Nett 87; SnA 103.

Kudā see under ku°.

Kudāra (ku--dāra) a bad wife Pv IV.147.

Kudārikā at Pv IV.147 & Pv A 240 is spelling for kuṭṭhārikā.
Kuditti (f.) [ku+di] wrong belief Sdhp 86.

Kuddāla a spade or a hoe (kanda--mūla--phalagaha' <- > attha) DA I.269; J V.45; DhA 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 =prec. DhA I.266.

Kuddha (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 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.

Kunna (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 (nt.) the jasmine Dāvs V.28.

Kunnadī (f.) (kuŋ--nadī) a small river, a rivulet S I.109; II.32, 118; A IV.100; J III.221; Vism 231, 416; DA I.58.

Kupatha (kuŋ+patha) wrong path (cp. kummagga) Miln 390.


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. kuppana anger Vin II.133 (karis<-> sāmi I shall pretend to be angry). -- akuppa (adj.) and akuppān (nt.) steadfast, not to be shaken, an Ep. of arahant and nibbāna (cp. asankuppa); akuppa--dhammo Pug 11 (see akuppa). Akuppa as freedom from anger at Vin II.251.

Kuppati [Sk. kupyate, "qup to be agitated, to shake= Lat. cupio, cupidus, "to crave with agitation," cp. semantically Lat. tremere>Fr. craindre] to shake, to quiver, to be agitated, to be disturbed, to be angry. <-> aor. kuppi, pp. kupita, ger. kuppa, caus. kopeti A III.101; Sn. 826, 854; Pug 11, 12, 30. Of the wind Miln 135; of childbirth udaravāto kuppi (or kupita) J II.393, 433; paccanto kuppi the border land was disturbed J IV.446 (cp. kupita).

Kuppila (?) a kind of flower J VI.218 (C: mantālakamakula).

Kubbati2

Kubbati2 etc. see karoti II.

Kubbanaka [fr. kuŋ--vana] brushwood or a small, and therefore unproductive, wood Sn 1134 (expl. Nd2 by rittavanaka appabhakkha appodaka).

Kumāra [Vedic kumāra] a young boy, son Sn 685 sq. (kuhai kumāro aham api daṭṭhukāmo: w. ref. to the child Gotama); Pv III.52; PvA 39, 41 (= māṇava); daharo kumāro M II.24, 44. -- a son of (-rā) Sv 163; khattiyā, brāhmaṇaē Bhdhd 84; devaē J III.392 yakkhaē Bhdhd 84.

--kīḷā the amusement of a boy J I.137; --pañhā questions suitable for a boy Kh III.; --lakṣaṇa divination by means of a young male child (+kumārī?) D I.9.

Kumāraka 1. m. a young boy, a youngster, kumārakā vā kumāriyo boys and girls S III.190. 2. nt. ณ a childish thing A III.114. -- f. โ/kā a young girl, a virgin J I.290, 411; II.180; IV.219 (thullu); VI.64; DhA III.171.

--vāda speech like a young boy's; S II.219.

Kumārī (f.) a young girl Vin II.10; V.129 (thullu); A III.76; J III.395 (dahari kā); Pug 66 (ittīḥ vā kā vā).

--pañhā obtaining oracular answers from a girl supposed to be possessed by a spirit D I.11 (cp. DA I.97).

Kumuna (nt.) a fish net Vin III.63; Th I, 297; J II.238; ThA 243.

Kumuda (nt.) 1. the white lotus Dh 285; Vv 354 (=VvA 161); J V.37 (setā?); Vism 174; DA I.139. -- 2. a high numeral, in vīsati kumudā nirayaē A V.173=Sn p. 126.

--nāla a lotus-stalk J I.223; --patta (--vaṭṭa) (having the colour of) white lotus petals J I.58 (Ep. of sindhavā, steeds);

--bhaṇḍikā 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 [for etym. s. kūpa and cp. Low Ger. kump or kumme, a round pot] 1. a round jar, waterpot (=kūlalabhājana 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 uḍī waterpot Dh 121; J I.20; Pv I.129. -- 2. one of the frontal globes of an elephant Vin II.195 (hatthissa); 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=Miln 331. Vin IV.7. In similes, generally referring to his skill D I.78=Μ II.18; Vism 142, 376; Sn 577; DhA I.39 (=sālā). rājaē the king's potter J I.121. -- 2. a bird (Phasianus gallus? Hardy) VvA 163. -- Cpd.: ณantevāsin the potter's apprentice D I.78=Μ II.18; ณnīvesana the dwelling of a potter Vin I.342, 344; S III.119; ณpāka the potter's oven S II.83; A IV.102; ณputta son of a potter (cp. Dial. I.100), a potter Vin III.41 sq.; ณkārikā a large earthen vessel (used as a hut to live in, Bdhdgh) Vin II.143, cp. Vin. Texts III.156; ณtānākathā gossip at the well D I.8=D III.36=A V.128=S V.419, expld. at DA I.90 by udaka--tānākathā, with variant udakatittha--kathā ti pi vucati kumbha--dāsikathā vā; ณthūna a sort of drum D I.6 (expl. at DA I.84: caturassara--ammanakapāḷa kumbhasaddan ti pi eke); D III.183; J V.506 (pāṇissarāñ+). ณiṇa one who plays that kind of drum Vin IV.285=302; ณtenahaka of cora, a thief, ณwho 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; ณdāsi a slave girl who brings the water from the well D I.168; Miln 331; DhA I.401 (udakatitthato kē viya ānātā). --dūhana milking into the pitchers, giving a pile of milk (of gāvo, cows) Sn 309. Cp. kunḍi. --bhāramatta as much as a pot can hold J V.46; --matta of the size of a pot, in kumbhamapphassagā mahodarā yakkhā, expln. of kumbhāṇḍā J III.147.

Kumbhāṇḍa 1. m. a class of fairies or genii grouped with Yakkhas, Rakhasas and Asuras S II.258 (kē puriso vehāsā gacchtanto); J I.204; III.147 (with def.); Miln 267; DhA I.280; Pgd 60. -- 2. nt. a kind of gourd J I.411 (lābu?); V.37; (elāluka--lābukaē); DA I.73= DhA I.309 (placed on the back of a horse, as symbol of instability); the same as f. kumbhāṇḍi Vism 183 (lābu+).

Kumbhī (f.) a large round pot (often combd with kālopi,) Vin I.49, 52, 286; II.142, 210; Th 2, 283. lohaē 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 lohakumbhi). Cp. nidhi°.

--mukha the rim of a pot (always with kalopi--mukha) D I.166 and + (see kalopi); Vism 328.

Kumbhila (kuŋ+bhira?) a crocodile (of the Ganges) J I.216, 278; DhA I.201; III.362.

--bhaya the fear of the crocodile, in enumeration of several objects causing fear, at M I.459 sq. = A II.123 sq.; Miln 196=Nd2 on bhaya. -- Th 2, 502; --rājā the king of the crocodiles J II.159.

Kumbhilaka [fr. kumbhila] a kind of bird ("little crocodile") J IV.347.

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 (and kumagga) [kuŋ+miga] a wrong path (lit. and fig.) Miln 390 (+ kupatha); fig. (= micchāpatha) Dhs 381, 1003; Pug 22. Kummaggaŋ patipajjati 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 [Vedic kulmāṣa] junket, usually with odana, boiled rice. In formula of kāya (cātumahābhūtika etc., see kāya) D I.76=M II.17 and +; in enum. of material food (kabajinkārāhāra) 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.

Kummigga (kuŋ+miga) a small or insignificant animal Miln 346.

Kuyyaka a kind of flower J I.60 (°puppha).


Kurara an osprey J IV.295, 397 (= ukkusa); V 416; VI.539 (= seta°).


Kurunga [deriv. unknown. The corresponding Sk. forms are kulunga and kulanga] a kind of antelope, in --miga the antelope deer J I.173 (k°-- jātāka); II.153 (do.).

Kuruṭṭharū (v. l. kururū) a badly festering sore D II.242.

Kurundī N. of one of the lost SS commentaries on the Vinaya, used by Buddhaghosa (cp. Vin. Texts I.258; II.14).

Kuruvindaka vermilion in cuṇṇa, a bath--powder made from k. J III.282; and °sutta a string of beads covered with this powder Vin II.106 (cp. Bdhgh Vin II.315; Vin. Texts III.67).

Kuruḍa (adj.) [Sk. krūra, cp. Lat. cruor thick blood, Gr. krev/ (raw) flesh, Sk. kravīh; 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.

Kurūra = kuruḍa Pv III.23.

Kula (nt.; but poetic pl. kulā Pv II.943 [Idg. *quel (revolve); see under kantha, 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). Dh'dh at Vism 91 distinguishes 2 kinds of kulāṇi, viz. nātikulaŋ & upaṭṭhāka-–kulaŋ. -- 1. A II.249 (on welfare and ill--lucky of clans); Sn 144; 711; It 109 sq. (sabrahmakāṇi, etc.); Dh 193. -- brāhmaṇaṅct Bhrahmanic family A V.249; J IV.411, etc.; vānijaṅ the household of a trader J III.82; kassakaṅ id. of a farmer J II.109; purāṇaṣeṭṭhiṅ of a banker J VI.364; upaṭṭhākā (Śāriputtassa) a family who devoted themselves to the service of S. Vin I.83; sindhavaṅ Va 280. -- uccaṅkula of high descent PIII.116, opp. nīcāṅ of mean birth Sn 411 (cp. kulinio); viz. cāṇḍālkula, nesāṅ, etc. M II.152=A I.107=II.85=III.385=Pu 51; sadisaṅ a descent of equal standing PVA 82; kula–rīpa– sampanna endowed with "race" and beauty PVA 3. 280. -- 2. household, in the sense of house; kulāṇi people DhA I.388; parakulesu among other people Dh 73; parakule do. VvA 66; kule kule appādhaṅcittot not in love with a particular family Sn 65; cp. kule gaṅe avāśe (asatto or similar terms) Nd2 on tañhā IV. -- devakula temple J II.411; rījaṅ the king's household. palace J I.290; III.277; VI.368; kulāṇi bahūtthikāṅ (=bahuṁthikāṅ, bahukīthīṅ A IV.278) appapurisāṅi "communities in which there are many women but few men" Vin II.256=S II.264=A IV.278; nāṭi–kula (my) home Vv 3710 (: pitugeṅhaṅ 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 kulangāroti: but vv. ll. show ti as superfluous); printed kulunguro (for kul–ankuro? v. l. kulangāro) kulapacchimakango (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 angārabhūṅa DhA III.350; Sn A 192 (of a dujjāto putto), and kulagandhana; --ithi a wife of good descent, together with kuladhīṁ, kumāṁī, suṇhā, dāśi at Vin II.10; A III.76; Vism 18. --ūpaka (also read as āupaka, āupaga; upaga; for upaga, see Trenkner, P.M. 62, n. 16; cp. kulopaka 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 bahukāṇi kulāṇi 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 (rājaṅ); PvA 266. f. kulūpikā (bhikhkuni) 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 kulacchedaka or have vv. ll. kuladhanṣana and kusajantuno. Should it be read as kulangāraka? Cp. gandhina; --gaha clanhouse, i. e. father's house DhA I.49. --tanti in kulantantikulapavēnī–rakkhako anujāto putto "one who keeps up the line & tradition of the family" J VI.380; --dattika (and addafiya) given by the family or clan J III.221 (śāmika); IV.146 (where DhA I.346 reads santaka); 189 (kambala); VI.348 (pati). --dāśi 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; --dhitā 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. Snāna 165, opp. of kuludīsaka; --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 Brahmín (with sujāto as 1st) in formula at D I.93, 94+: Vin I.15, 43, 185, 288, 350; M I.85+ (in kāmāṇnaṅ ādīnavo 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": --vāpasa 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: 2hapana 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 dattiya). Kulanka --pādaka "buttresses of timber" (Vin. Texts III.174) Vin II.152 (cp. Bdghg. p. 321 and also Morris, J.P.T.S. 1884, 78).

Kulattha a kind of vetch M I.245 (yūsa): Miln 267; Vism 256 (yūsa).

Kulala a vulture, hawk, falcon, either in combn with kāka or gijjha, or both. Kāka+kṅ Vin IV.40; Sn 675 (=Snāna 250); gijjha+kṅ PVA 198; gijjhā kākā kṅ Vin III.106; kākā kṅ gijjhā M I.58; cp. gijjho kanko kulalo M I.364, 429.

Kulāla 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. Kulāva 1. waste (?) Vin II.292: na kulāvaṅ gamenti "don't let anything go to waste." Reading doubtful. -- 2. a cert. bird J VI.538.
Kulāvaka (nt.) a nest D I.91 (=DA I.257 nivāsaṭṭhānaṇ; 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 (adj.) [fr. kula] belonging to a family, in agga° coming from a very good family PvA 199.

Kuḷika (?) in kata°--kalāpaka a bundle of beads? Bdgh Vin II.315 (C.V. V.1, 3) in expln of kuruvindaka--sutta.


Kulin =kulika, in akulino rājano 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).

Kulina =prec. in abhijāta--kula--kulina descendant of a recognized clan Miln 359 (of a king); uccā° of noble birth, in uccākulinātā descent from a high family S I.87; M III.37; VvA 32; nīca° of mean birth Sn 462.

Kulīra a crab, in kulīra--pādaka "a crab--footer," i. e. a (sort of) bedstead Vin II.149; IV.40 (kulīra), cp. Bdgh on latter passage at Vin IV.357 (kulīra° and kulīya°): a bedstead with curved or carved legs; esp. when carved to represent animal's feet (Vin. Texts III.164).

Kulīraka a crab J VI.539 (=kakkaṭaka 540).


Kulla1
Kulla1 a raft (of basket--work) (orig. meaning "hollow shaft," cp. Sk. kulya, bone; Lat. caulis stalk, Gr. kaulo/s, Ohg. hol, E. hollow) Vin I.230; D II.89 (kullaŋ bandhati); M I.134 (kullūpama dhamma).

Kulla2

Kullaka crate, basket work, a kind of raft, a little basket J VI.64.


Kuva (ŋ) see ku--.

Kuvalaya the (blue) water--lily, lotus, usually combd with kamala, q. v. Vv 354; DA I.50; VvA 161, 181; PvA 23, 77.

Kuvilāra =koviḷāra J V.69 (v. l. B. ko°).

Kusa1. the kusa grass (Poa cynosuroides) DhA III.484: tikhiṇadhāraṇa tinaṇ 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; kusaṇ sankāmētvā "having passed the lot on" Vin III.58.

--agga the point of a blade of grass PvA 254=DA I.164; Sdhp 349; kusaggiṇa bhuṇjati or pivati to eat or drink only (as little as) with a blade of grass Dh 70; VvA 73 (cp. Udānavarga p. 105); --kaṇṭhaka=prec. Pv III.228; --cīra a garment of grass Vin
Kusaka = prec. Vv 355 (= VvA 162).

Kusala (adj.) [cp. Sk. kuṣāla] 1. (adj.) clever, skilful, expert; good, right, meritorious M I.226; Dh 44; J I.222. Esp. appl. in moral sense (= puṇṇa), whereas akusala is practically equivalent to pāpa. ekam pi ce pāpa aduddhācitto metṭiyati kusalo tena hoti It 21; sappānāno pandito kusalo naro Sn 591, cp. 523; Pv I.33 (= nipuṇa). With kamma=a meritorious action, in kammaṃ kathā kusalā D III.157; Vv III.27; Pv I.1011 see cpds. -- acāra=kīd good in conduct Dh 376; parappavādā skilled in disputation Dpps 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 kīd skilled in the art of throwing pot <->

shers PVa 282. -- In derivation k. is expld by Dhpāla & Bdhgħ by kuchita and salana, viz. kuchita–salanađhi thatha kusalaq VvA 169; kuchite pāpaddhamme salayanti calayanti kappenti viddhaṃṣenti ti kusalā DhsA 39; where four alternative derivations are given (cp. Mrs. Rh. D., Dhs. trsl. p. lxxixi). -- 2. (nt.) a good thing, good deeds, virtue, merit, good consciousness (citta omitted; cp. DhsA 162, 200, etc.): yassa pāpana kathaṃ kusalanena pittihati, so imaṃ lokaṃ pabhāsəti 'he makes this world shine, who covers an evil deed with a good one' M II.104=Dh 173=Th 1, 872; suhhā ca k. pucchi (fitness) Sn 981; Vv 301 (=ārogyan); D I.24; J VI.367; Pv I.13 (= puṇṇa); PvA 75; Miln 25. -- In special sense as ten kusalanā equivalent to the dasasīlaq (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. -- Kusalaq karoti to do what is good and righteous, i.e. k. e. kāyaṇa, vācāya, manasā It 78; cp. Dh 53; sabbā–pāpassa akaraṇaṃ kusalassā upasampadā sacittaparipiyodapanāṇaṃ etaṃ Buddhānusāsanaṇaṃ D II.49=Dh 183; cp. Nett 43, 81, 171, 186. Kusalaṃ bhāveta to pursue righteousness (together with akusalaṃ pajiha to give up wrong habits) A I.58; IV.109 sq.; It 9. -- akusala adj.: improper, wrong, bad; nt.: demerit, evil deed D I.37, 163; bālo+akusalo Sn 879, 887; = pāpa PVa 60, cp. pappasuto akatakusalo ib. 6. kusalaq & akusalaq are discussed in detail (with ref. to rūpāvacara° fivefold, to arūpāvacara° lokuttara° fourfold, to kāmāvacara° eight & twelfeofold) at Vism 452–454. -- kusalākusalā good and bad M I.489; S V.91; Miln 25; Nett 161, 192; Dhs 1124 sq. -- sukusalā (dhammānaṃ) highly skilled D I.180 (cp. M. II.31).

-- anuesin striving after righteousness Sn 965; cp. kinkusalanuressin D II.151 and kinkusalagavesin M I.163 sq.; -- abhisanda overflow of merit (+ puṇṇa°) A II.54 sq.; III.51; 337; -- kamma meritorious action, right conduct A I.104; 292 sq.; Ps I.85; II.72 sq.; PVa 9, 26; -- cittā (pl.) good thoughts Vbh 169–173, 184, 285 sq., 294 sq.; -- cetanā right volition Vbh 135; -- dhammā (pl.) (all) points of righteousness, good qualities of character S II.206; M I.98; A IV.11 sq.; V.90 sq.; 123 sq.; Pug 68, 71; Vbh 105; Ps I.101, 132; II.15, 230; VvA 74, 127; -- pakkha "the side of virtue," all that belongs to good character M III.77 (and a°) with adj. 5 pakkhika S V.91; -- macchariya Dhs 1122 is to be corrected to kula° instead of kusala° (meanness as regards family) cp. Nd2 on veviecha; -- mūla the basis or root of goodness or merit; there are three: alobhā, adosa, amoha M I.47, 489=A I.203=Nett 183; D III.214; Dhs 32, 313, 981; Vbh 169 sq., 210; Nett 126. Cp. 5 paccaya Vbh 169; 5 ropanā Nett 50; 5 vitakka good reasoning, of which there are three: nekkhamma°, avyāpāda°, avipajjo° D III.215; It 82; Nett 126; --vipāka being a fruit of good kamma Dhs 454; Vism 454 (twofold, viz. ahetuka & sahetuka). -- vedanā good, pure feeling Vbh 3 sq.; cp. 5 sañña and 5 sankhāra Vbh 6 sq.; Nett 126 (three 5 sañña, same as under 5 vitakkā); — sīla good, proper conduct of life M II.25 sq.; adj. 5 sīlin D I.115 (= DA I.286).

Kusalatā [fem. abstr. fr. kusala] (only --°) skill, cleverness, accomplishment; good quality; — lakkhaṇa° skill in interpreting special signs VvA 138; aparicīta° neglect in acquiring good qualities PVa 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; ayataṇa° skill in the spheres; paṭiccasaṃ uppāda° skill in conditioned Genesis; thāna° and atthāna° skill in affirming (negating) causal conjuncture: all at D III.212 and Dhs 1329–1338; cp. A I.84, 94.

Kusi (nt.) one of the four cross seams of the robe of a bhikkhu Vin I.287; II.177; and addha° intermediate cross seam ibid. See Bdhgħ's note in Vin. Texts II.208.

Kusita (adj.) [Sk. kuṣita; cp. kosajja] indolent, inert, inactive. Expl. by kāma–vitakkādihi vitakkehi vittināmanakapuggalo Dha II.260; by nibbiroo Dha III.410; by alaso PVa 175, Often combd with hīnaviriya, devoid of zeal; It 27, 116; Dh 7, 112,

Kusuma (nt.) any flower J III.394 ("dāma"); V.37; PvA 157 (=puppha); VvA 42; Dpvs 1.4; Sdhp 246, 595; Dāvs V.51 ("agghika"), fig. vimutti° the flower of emancipation Th 1, 100; Miln 399.

Kusumita (adj.) in flower, blooming VvA 160, 162.

Kusumbha (nt.) the safflower, Carthamus tinctorius, used for dying red J V.211 ("rattatva"); VI.264 (do); Khus IV.2.

Kussubbha and kussobbha and kussobbha (nt.) [Sk. kuśvabhra] a small pond, usually combd with kunnadī 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 (adj.) [Sk. kuha; *qeudh to conceal, cp. Gr. keudh to hide] deceitful, fraudulent, false, in phrase kuha thaddālapī A II.26=It 113. -- akuha honest, upright M I.386; Sn 957; Miln 352.

Kuha (nt.) (der. fr. kuha) a hole, a cavity; lit. a hidingplace Dāvs I.62.

Kuharā (nt.) (der. fr. kuha) a hole, a cavity; lit. a hidingplace Dāvs I.62.

Rātvatthūni (pl.) cases or opportunities of deceit, three of which are discussed at Nd2 on nikkuha, mentioned also at Vism 24; DA I.91 & SnA 107.

Kuhanā (f.) [abstr. fr. adj. kuhana=kuha] 1. deceit, fraud, hypocrisy, usually in combn kuhanā-lapana "deceit and talking--over"=deceitful talk D I.8; A III.430; DA I.92; Miln 383; Nd2 on avajja. -- M I.465=It 28, 29; S IV.118; A V.159 sq.: Vism 23; Vbh 352; Sdhp 75. -- 2. menacing SnA 582. -- Opp. akuha Sn 857. -- Var. commentator's derivations are kuhanāyanā (fr. kuhana) and kuhitattaŋ (fr. kuheti), to be found at Vism 26.

Kuheti [v. denom. fr. kuha] to deceive DA 91; ger. kuhitvā deceiving J VI.212.

expld with guj at Dhtp 78 by "avatthi sadde" to sing (of birds; cp. vikūjati) J II.439; IV.296; Dāvs V.51. -- pp. kūjita see abhi°, upa°.

Kūṭa

Kūṭa1 (nt.) [Dhtp 472 & Dhtm 526 expl. kuṭ of kūṭa1 by koṭille (koṭilye), cp. Sk. kūṭa trap, cp. Gr. paleu/w to trap birds] a trap, a snare; fig. falsehood, deceit. As trap J I.143 (kūṭapāsādi); IV.416 (expln paṭicchannapāsa). As deceive, cheating in formula tulā° "kaṣaṃ° māna° "cheating with weight, coin and measure" (DA I.78=vaṭīcana) D I.5=III.176=S V.473=M I.180 =A II.209; V.205=Pug 58. māna° PavA 278. -- As adj. false, deceitful, cheating, see cpds. -- Note. kūṭe J I.145 ought to be read kūte (antokute padīpo viya, cp. ghaṭa).
--ațța a false suit, in "kāra a false suitor J I.2; DhA I.353; --jaṭṭa a fraudulent ascetic J I.375; DhA I.40; --mana false measure PvA 191; --vaṇṇa a false--trader Pv III.42; PvA 191; --vinicchayikā a lie (false discrimination) PvA 210. --vedin lier, calumniator J IV.177.

Kūṭa2

Kūṭa2 (m. nt.) [Vedic kūṭa horn, bone of the forehead, prominence, point, *qele to jut forth, be prominent; cp. Lat. celsius, collis, columna; Gr. kolwno/s kolofw/n; Ags. holk, E. hill] -- (a) prominence, top (cp. koṭi), in abhava° ridge of the cloud Vv I.1 (=sikāra); aṣaṇa° 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 (=kaṇṭikā VvA 304); gaha° Dh 154; PvA 55. Cp. also kūṭāgāra. -- (c) a heap, an accumulation, in sāṅkāra° dust—with main, M II.7; Pav A 144. -- (d) the topmost point, in phrase desanāya kūṭaṃ gahetvā or desanā kūṭaṃ gaṃhanto "leading up to the climax of the instruction" J I.275, 393, 401; V.151; VI.478; VvA 243. Cp. arahattena kūṭaṃ gaṃhanto J I.114; arahattapalena k. gaṃhi ThA 99.

--angā the shoulder Vv 158 (=VvA 123). --āgāra (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; Pv III.17; 221; Vv 82 (=ratanamaya kaṇṭikāya bandhaketuvanto VvA 50); VvA 6 (upari°, with upper storey) v. l. kuṭṭhāgāra; Pav 282 ('dhaja with a flag on the summit); DhA IV.186. In cips.: — maṇṭa as big as an upper chamber J I.273; Miln 67; —sālā a pavilion (see description of Maṇḍalamāla at J 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 vaṃṭha kā° esēkathāyin D I.14=56= S III.211=M I.517 (expl. DA I.105 by pabbatakūṭa viya ṭhita);

--poṇa at Vism 268 is to be read "goṇa: see kūṭa4.

Kūṭa3

Kūṭa3 (nt.) [*qolā to beat; cp. Lat. clava; Gr. klā/w, ko/los, and also Sk. khadga; Lat. clades, procello; Gr. kladaro/s. The expln of kuṭa at Dhtp 557 & Dhtm 783 is "āko ṭane"] a hammer, usually as aya° an iron sledge hammer J I.108; or ayo° Pav A 284; ayomaya° Sn 669; kammāra° Vism 254.

Kūṭa4

Kūṭa4 (adj.) [Sk. kūṭa, not horned; *s)qer to cut, mutilate, curtail, cp. Lat. caro, curtus; also Sk kṛdhū maimed. The expln of kuṭa as "chede," or "chedane" (cutting) at Dhtp 90, 555; Dhtm 115, 526, 781 may refer to this kūṭa. See also kuṭa] 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—rathā a cart to which such a bullock is harnessed (uppathaṅghāva viya ṭhavi runs the wrong way); kūṭa—dhenuy khirāṅg pīvīvā 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 (m.) [Vedic kūpa, orig. curvature viz. (a) interior = cavity, cp. Lat. cupa, Gr. ku/pellon cup; also Gr. ku/mbh, Sk. kumbha; -- (b) exterior=heap, cp. Ags. bē̃ap, Ohg. heap, Sk. kūpa mast]. 1. a pit, a cavity: akkhā° the socket of the eye M I.80, 245; Dhs A 306; gūṭha° a cesspool D II.324; Sn 279; Pv II.316; Pug 36; mīṭha° a pit for evacuations Pgdp 23, 24; loma° the root of the hair, a pore of the skin DA I.57; Vism 262, 360; also in na loma--kūpamattaṇ pi not even a hairroot J I.31; III.55; vacca°=gūṭha° Vin II.141, 222. As a tank or a well: J VI.213; Vv A 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.
Kūpaka =kūpā 1. Vism 361 (akkhi°), 362 (naditira°), 449 (id.); =kūpa. 2. J II.112; IV.17.

Kūla (nt.) [Dhpt 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: udāpāna° the facing of a well Vin II.122; vaccakūpasa k° the sides of a cesspool Vin II.141. See also paṇsu°, & cp. uk°, upa°, paṭ°.

Kūra (nt.) in sukkha° boiled rice (?) Vin IV.86; Dha II.171.


Keṭubha [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 [deriv. unknown] MA 152 (on M I 32) has "trained deceivers (sikkhitā kerātikā); very deceitful, false all through"; III.6=A III.199.


Ketana sign etc., see saṇ°.

Ketu [Vedic ketu, *(s)qait, clear; cp. Lat. caelum (=caidлом), Ohg heitar, heit; Goth. haidus; E. --hood, orig. appearance, form, like] -- 1. ray, beam of light, splendour 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, dhāma--k° having the Doctrine as his banner A I.109=III.149; dhāma--k° having smoke as its splendour, of fire, J IV.26; VvA 161 in expln of dhūmasikha.

--kamytā desire for prominence, self--advertisement (perhaps vainglory, arrogance) Vism 469; Dhs 1116 (Dhs A. trs. 479), 1233=Nd 505; Nd 1 on Sn 829 (=uṇṇama); -- mālā "garland of rays" VvA 323.

Ketuṇ see kayati.

Ketuvant (adj.) [fr. ketu] having flags, adorned with flags VvA 50.

Kedāra (m. nt.) an irrigated field, prepared for ploughing, arable land in its first stage of cultivation: kedare pāyetyā 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 (caturassa°; 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.3; Pva 7 (=khetta). The spelling is sometimes ketāra (J III.255 v. l.) see Trenckner, J.P.T.S. 1908, 112. Note. The prefix ke-- suggests an obsolete noun of the meaning "water," as also in kebuka, ke--vaṭṭa; perhaps Sk. kṣvīd, kṣvedate, to be wet, ooze? ke would then be k(h)ed, and kedara= ked+dr, bursting forth of water=imundation; kebuka =kedv(a)ka (udaka); kevatt(a)=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 [on ke-- see note to prec.] water J VI.38 (=42: k. vuccati udakaṇ). As naḍī a river at J III.91, where Seruma at similar passage p. 189.

Keyūra (nt.) a bracelet, bangle Dha II.220 (v. l. kāyura).

Keyūrin (adj.) wearing a bracelet PbA 211 (=kāyūrin).
Keiya (ger. of kayati) for sale J VI.180 (=vikkinitabba).

Kerǘṭika (adj.) [fr. kirǘṭa] deceitful, false, hypocritic J I.461 (expld by bülāra); IV.220; IV.223 (=kirǘṣa); MA 152; DhA III.389 (=sātha). -- a′ honest, frank J V.117 (=akitava, ajǘtakara).

Kerǘṭiya =prec. J III.260 (=lakkhana); MA 152.

Kelasā at Th 1, 1010 is to be corrected into keljiyo (see kelji2).

Kelenā (f.) [fr. kilissati? or is it khelana?] desire, greed, usually shown in fondness for articles of personal adornment: thus "selfishness" Vbh 351 = DA I.286 (+paṭikelenā). In this passage it is given as a rather doubtful expln of cāpalla, which would connect it with kṣel 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 parikelenā and acts as syn. of vibhūsanā.

Keiýati [Denom. fr. kil in meaning "to amuse oneself with," i. e. take a pride in. Always combd with mamāyati. BSk. same meaning (to be fond of): sālikṣetraṇī k. gopāyati Divy 631. Morris. J.P.T.S. 1893, 16 puts it (wrongly?) to kel to quiver: see also kelenā] to adorn oneself with (acc.), to fondle, treasure, take pride in (gen.) M I.260 (alliyaṭi keiýati dhanāyati mamāyati, where dhanāyati is to be read as vanāyati as shown by v. I. S. III.190 & M I.552); S III.190 (id.); Miln 73. -- pp. keiýita.


Keiýita [pp. of keiýati] desired, fondled, made much of J IV.198 (expld with the ster. phrase keiýati mamāyati pattheti piheṭi icchatī ti atttho).

Kelāsa (cp. Sk. kilāśa) N. of a mountain Bdhd 138.

Kei1

Kei1 (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 "manḍala "circle of the game," draught--board; "ṇ 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.

Kei2

Kei2 (f.) [either fr. kil as in kiliyati & kilissati, or fr. kel, as given under keiḷānā] the meaning is not quite defined, it may be taken as "attachment, lust, desire," or "selfishness, deceit" (cp. kerǘṭika & kilissati), or "unsettledness, wavering." --keiḷi--siḥa of unsettled character, unreliable, deceitful PvA 241. 'siḥaka id. J II.447. -- paṇca citta--keiḷyo=paṇca ni✈araṇāṇi (kāmacchanda etc.), the gratifications of the heart Th 1, 1010 (corr. kelsā to keljiyo!). -- citta--keiḷi kīḷanta bhānuṇ pāpakammaṇ katvā enjoying themselves (wrongly) to their heart's content J III.43. Cp. kāmesu a--ni--kīḷitāvin unstained by desires S I.9, 117.

Kevaṭṭa [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 Kevaddha (?). --dvāra N. of one of the gates of Benares, and a village near by Vv 197; VvA 97.

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; whole, complete; adv. altogether or only -- 1. "ṇ
Kesara2 [fr. kesa] filament of flowers, hairy structures of plants esp. of the lotus; usually of kiñjakkha VvA 77; VvA 12; 111; --sa--kesarehi padumapatthehi lotusleaves with their hairs VvA 32; nicula--k̩ fibres of the Nicula tree VvA 134.

--bh̩̩ra a sort of fan (cp. vàladhi and cāmara) VvA 278.

Kesarin [fr. kesara1] having a mane, of a lion, also name of a battle--array ("sāṅgāmo") Dpvs I.7; cp. AvŚ I.56.

Kesava [fr. last] of rich hair, of beautiful hair. Ep. of King Vāsudeva (cp. kañha) Ñv II.62.
Kesika (adj.) [fr. kesa] hairy, of mangoes Miln 334.

Ko see ka.

Koka1

Koka1 [not=Sk. koka, cuckoo] a wolf J VI.525; Nd1 13= Nd2 420; Miln 267=J V.416. "vighāsa remainder of a wolf's meal Vin III.58.

Koka2


Kokāsika the red lotus in "jāta the red lotus in "jāta "like the red lotus," said of the flower of the Pāricchatika tree A IV.118.

Kokila [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 [fr. kuc] see saŋ°.

Koci see ka.

Koccha1

Koccha1 (nt.) some kind of seat or settee, made of bark, grass or rushes Vin II.149; IV.40 (where the foll. def. is given: koccha nama vāka--mayaṇaḥ vā usīra--mayaṇaḥ vā mūnjamayaṇaḥ vā babbaja--mayaṇaḥ vā anto saṃvēṭhetvā badhhaḥ hoti. Cp. Vin. Texts I.34; III.165); J V.407. Also in list of 16 obstructions (palibodhā) at Miln 11.

Koccha2

Koccha2 (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 mail armour J IV.296 (= kavaca).

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.

Koña1

Koña1 [cp. Sk. krauṇca & kruṇc] the heron, often in comb with mayūra (peacock): Th 1, 1113; Vv 111, 358; J V.304; VI.272; or with haṣa Pv II.123. -- Expld as sārasa VvA 57; jiṇṇa° an old heron Dh 155.

Koña2
Koñca2= abbr. of koñca--nāda, trumpeting, in koñcañ 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 kruñc. (meaning to bend, cp. Lat. crux, E. ridge), but prob. a contamination of kroṣa, fr. krus to crow, and kuñja=kuñjara, 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.


Koṭacikā pudendum muliebre, in conn. with kāta as a vile term of abuse Vin IV.7 (Bdghh. koṭacikā ti itthinimittag . . . hino nāma akkoso).

Koṭi (f.) [cp. Sk. koṭi & kūṭa2] 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; aṭṭhī--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; khettā 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. aparanta). These expressions are used only of saṅsāra: saṅsārassa purimā koṭi na paññāya "the first end, i. e. the beginning of S. is not known" Nd2 664; DhSA 11; of pacchimā koṭi ibid. -- anamatagg āyaṃ saṅsāra, pubba na paññāya S's end and beginning are unthinkible, 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 paññāya). -- koṭiyā ṭhitō bhāvo "my existence in the past" J I.167. -- (c) of number: the "end" of the scale, i. e. extremely high, as numeral representing approximately the figure a hundred thousand (cp. Kirfel, Kosmographie. p. 336). It follows on satasaḥsānī Nd2 664, and is often increased by sataḥ or sahassā, esp. in records of wealth (dhana) Sn 677; J I.227, 230, 345=DhA I.367 (asiti=--vibhavo); J I.478; PVa 3, 96; cp. also koṭisātā arahanto Miln 6, 18. -- kahāpaṇa--koṭi--santhāraṇa "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 Anāthapindikā).
--gata "gone to the end," having reached the end, i. e. perfection, nibbāna. Nd2 436; --ppatta=prec. Nd2 436; as "extreme" J I.67. --simbalī N. of a tree (in Avīci) Sdhp 194.

Koṭika (adj.) [fr. koṭi] 1. having a point or a top, with ref. to the human teeth as eka, dvi, 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 397; Vism 10. <> 3. referring to (both) ends (of saṅsāra), in ubhato pañhā questions regarding past & future M I.393 sq.

Koṭin (adj.) [fr. koṭi] aiming for an end or goal J VI.254 (cp. ākoṭana2).

Koṭilla (nt.) [fr. kuṭila] crookedness Dhtm 526; Abhp 859. As koṭilya at Dhtp 472.

Koṭumbara (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 (°) breaking, asi--k° note on Vin IV.363 (for asikoṭṭha Vin IV.171°); aṭṭhi at Vism 254 read koṭṭh°.


Koṭṭita (pp. of kotetti) beaten down, made even Vism 254, 255.

Koṭṭima a floor of pounded stones, or is it cloth? Dāvs IV.47.

Koṭṭeti [cp. Sk. kuṭ & kuṭṭa1. Expld one--sidely by Dhtp (91 & 556) as "chedane" which is found only in 3 and
adhikṣṭanā. The meaning "beat" is attributed by Dhp (557) & Dhtm (783) to root kuṭ (see kūṭa) by expla "akoṭane." Cp. also kūṭa4; ākoṭeti & paṭikoṭeti]-1. to beat, smash, crush, pound J I.478; VI.366 (spelt ṭṭḥ); Dха I.25 (suvaṇṇa) 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); Dха I.70 (pharasunā). -- pp. koṭṭita. -- Caus. koṭṭāpeti to cause to beat, to massage Vin II.266; J IV.37 (ṭṭ the only v. l. B.; T. has ṭṭḥ).

Koṭṭha1

Koṭṭha1 (m. nt.) [Sk. koṭṭha abdomen, any cavity for holding food, cp. kūṭa groin, and also Gr. ku/tos cavity, ku/sdos pudendum muliebre, ku/stis bladder = E. cyst, chest; Lat. cunnus pudendum, Ger. hode testicles] anything hollow and closed in (Cp. gabbha for both meanings) as -- 1. the stomach or abdomen Miln 265, Vism 357; Sdhп 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 department IV.171.

--aṭṭhi a stomach bone or bone of the abdomen Vism 254, 255. --abhaṅtara the intestinal canal Miln 67; --āgāra (nt.) storehouse, granary, treasury: in conn. with kosa (q. v.) in formula paripūṭa--kosa--koṭṭhāgāra (adj.) D I.134, expld at DA I.295 as threefold, viz. dhanā dhañña vatthā, treasury, granary, warehouse; PvA 126, 133; --āgārika a storehouse--keeper, one who hoards up wealth Vin I.209; Dhа I.101; --āsa [=koṭṭha +aṣa] share, division, part; koṭṭhāsa (adj.) divided into, consisting of. K. is a prose word only and in all Com. passages is used to explain bhāga: J I.254; 266; VI.368; Miln 324; Dhа IV.; 108 (=pada), 154; PvA 58, 111, 205 (kāma=kāmagunā); VvA 62; anekena k°--ena infinitely PvA 221.

Koṭṭha2

Koṭṭha2 a bird J VI.539 (woodpecker?).

Koṭṭha3


Koṭṭhaka1

Koṭṭhaka1 (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; koṭṭhake pātuṣrahoṣi 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; Dhа II.19; a gateway, Vin II.77; usually in cpd. dvāra--k° "door cavity," i. e. room over the gate: gharā satta--dvāra--koṭṭhakapāṭhamanḍīta n°a mansion adorned with seven gateways" J I.227=230, 290; VvA 322. dvāra--koṭṭhakesu āsanāni paṭṭhaṇeti "they spread mats in the gateways" VvA 6; esp. with bahi: bahi--dvārakoṭṭhakā nikhāmetva "leading him out in front of the gateway" A IV.206; °e thiṭa or nisinnan 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

Koṭṭhaka2 [cp. Sk. koyaṣṭika] the paddy--bird, as rukkha° J III.25; II.163 (v. l. ṭṭ).

Koṭṭhu see koṭṭhu.

Koṭṭhetai at J II.424 the v. l. khobheti (nāvaṇ) should be substituted. See also koṭṭeti.

Koṇa [cp. Sk. koṇa & also P. kaṇa] 1. a corner Vin II.137; catu°=catu--kaṇṭha PvA 52; °raccḥa crossroads PvA 24. -- 2. a plectrum for a musical instrument Miln 53.
Koṇṭa (v. l. B. koṇḍa) (?) a man of dirty habits J II.209. 210, 212.

Koṇṭha a cripple J II.118.

Koṇḍa-- damaka (?) [cp. kùṇḍa] J IV.389; also as v. l. B at J II.209.

Koṇḍañña a well-known gota J II.360.

Kotūhala (nt.) [on formation cp. kolūhala; see also kutūhala] excitement, tumult, festival, fair Dāvī II.80; esp. in "mangāḷa paccāgacchati he visits the fair or show of . . . M I.265; A. III.439; "mangali 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 mangali) -- (b) adj.: kotūhala excited, eager for, desirous of Miln 4; DhA I.330.

--sadda shout of excitement Miln 301.

Kothalī (koṭṭhali?) a sack (?) Vin III.189=IV.269.

Kothu [koṭṭhau J only: cp. Sk. kroṣṭu, of kruṣṭ] a jackal D III.25, 26; M I.334; Nd1 149 (spelt koṭṭhu); J VI.537 ("sunā: expld by sigāḷa--sunakhā, kathṭu--soṇṭ ti pi pāṭho). kothṭuka (and koṭṭhuka)=prec. S I.66 (where text has kutṭhaka) J II.108; Miln 23.

Koṇḍaṇḍa (nt.) [cp. Sk. kōṇḍaṇḍa] a cross--bow M I.429 (opp. to cāpa); Miln 351 (dhanu and kē). "ka same J IV.433 (expld by dhanu).

Kodumbara see koṭumbara.

Kodha [Vedic krodha fr. kruḍh, cp. kujjhati] anger. Nearest synonyms are āghāta (Dhs. 1060=Nd2 576, both expositions also of dosa), upanāha (always in chain rāga, dosa, moha, kodha, upanāha) and dhūma (cp. quōmıs, Mhg. toōm=anger). As pair k. and upanāha A I.91, 95; in sequence kodha upanāha makkha palāsa, etc. Nd2 rāga 1.; Vbh 357 sq.; Vism 53, 107, 306; in formula abhijjha byāpāda k. upanāha 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 comb: 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 (anatthā--janano kodho); PVA 55, 222. -- kodha is one of the obstacles to Arahattship, and freedom from kodha is one of the fundamental virtues of a wellbalanced mind. -- mā vo kodho ajjhahavī "let not anger get the better of you" S I.240; māṇo hi te brāhmaṇa kāḥṁibhārā kodha dhūmo bhasmani mosavajjaṇ, etc. "anger is the smoke (smouldering) in the ashes" S I.169=Nd2 576. -- kodhaṇ āchātā cutting off anger S I.41=47=161=237; kodhaṇ jáhe vippajaheyya māṇaṇ "give up anger, renounce conceit" J I.23 25=Dh 221; kodhaṇ pajaḥanti vipassino: "the wise give up anger" It 2=7; panuṇṇa--kodha (adj.) one who has driven out anger Sn 469; akkodhena jine kodhaṇ conquer anger by meekness Dh 223=J II.4=VvA 69. Yo ye uppatitaṇ kodhaṇ rathaṇ bhantaya va dhāraye tam ahaṇ sārathijñ 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 avihīṇa tenderness, kindness); A I.95; Dh 223=J II.4=VvA 69.

--ātimāna anger and conceit Sn 968. --upāyāsa companionship or association with anger, the state of being perved with anger (opp. akkodhī) M I.360, 363; often compared with phenomena of nature suggesting swelling up, viz. "uddhumāyika" kodhūpayāsassa adhibacanan M I.144; "sa--ummi" It 114; "sabbho papāto" S III.109; --garu "having respect for" i. e. pursuing anger (opp. saddhammagaru) A II.46 sq., 84; --paṇṇāna (adj.) knowing the true nature of anger Sn 96 (cp. SnA 170); --bhakkhe feeding on, i. e. fostering anger, Ep. of a Yakkha S I.238; --vinaya the discipline or control of anger A I.91; V.165, 167 (combd. with upanāha vinaya).

Kodhana (adj.) [fr. kodha] having anger, angry, uncontrolled]; usually in comb with upanāhin, e. g. Vin II.89; D III.45, 246; A V.156, cp. Sn 116; S II.206; Pug 18. -- kē kodhābbhibhūta A IV.94 sq.; kē kodhavinayassa na vanṇavādi 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 a pennant, standard (cp. kunta) J VI.454; DA I.244; SnA 317.

Kontimānt at J VI.454 is expld by camma--kārā, thus "worker in leather (--shields or armour)," with der. fr. konta ("satthitāya kontāya likhattā . . ."), but reading and meaning are uncertain.

Kopa [fr. kup] ill--temper, anger, grudge Vin II.184=Sn 6; Dhs 1060; with appaccaya (mistrust) M I.27; almost exclusively in phrase kopaḥ ca dosāḥ ca appaccayaḥ ca pāthakaroṭi (pāthakāsī) "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 (adj.) [fr. kopa] apt to arouse anger J VI.257.

Kopīna (nt.) [cp. Sk. kaupīna] a loin--cloth J V.404; Pv II.323; PvA 172; Sdhp 106.

Kopeti [caus. of kuppati] to set into agitation, to shake, to disturb: rājadhamme akopetvā not disturbing the royal rules PvA 161; J II.366=DhA IV.88; kammaṅ kopetuṅ Vin IV.153 to find fault with a lawful decision; kāyangaṅ na kopeti not to move a limb of the body: see kāya. Cp. paṭiṅ, pariṅ, viṅ, saṅṅ.

Komala see kamala; Mhbv 29.

Komatāra (and 'ika)=prec. A I.261; J II.180 (dhamma virginity); of a young tree S IV.160. --f. 'ikā J III.266.

Komudī (f.) [fr. kumuda the white waterlily, cp. Sk. kaumudī] moonlight; the full--moon day in the month Kattika, usually in phrase komudī catumāsinī Vin I.155, 176, sq.; D I.47 (expld at DA I.139 as: tadā kira kumudāni supupphitāni honti) or in phrase komudiyā puṇṇamāya DhA III.461.


Korajika (adj.) [fr. ku+raj or rañj, cp. rāga] affected, excitable, infatuated Nd1 226=Nd2 342 (v. l. kocaraka)=Vism 26 (v. l. korañjika).

Koranda (=kurañḍaka) a shrub and its flower J V.473 ("dāma, so read for karañḍaka"); VI.536; as Npl. in Koranda--vihāra Vism 91.


Koriyā (f.) a hen v. l. (ti vā pāli) at Th 2, 381 for turiyā. See also ThA 255 (=kuñcakārakukkuti).
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--kolaṅkaṇ ṭūkaramaṇaṇaḥ 'pork with jujube'); J III.22 (=badara); VI.578.

--mattiyō (pl.) of the size of a j. fruit, always comb. w. kolaṭṭhi--mattiyō, 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 [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.

Kolaṇṇā (adj.) [fr. kula] born of (good) family (cp. kulaja); as --c, belonging to the family of . . . D I.89; DA I.252; Miln 256. --khiṇa--kolaṇṇā (adj.) one who has come down in the world Vin I.86.

Kolāṭṭhi the kernel of the jujube, only in cpd. "mattiyō (pl.) S I.150=A V.170=Sn p. 125 (with kolamattiyō), and "mattā Th 2, 498=ThA 289; DhA I.319.

Kolaputi at A I.38 is composition form of kulaputta, and is to be combined with the foll. --vanṇa--pokkharatā, i. e. light colour as becoming a man of good family. Kern, Toev. s. v. quite unnecessarily interprets it as "heroncolour," comparing Sk. kolaputti at A I.38 is composition form of kulaputta, and is to be combined with the foll. --vanṇa--pokkharatā, i. e. light colour as becoming a man of good family. Kern, Toev. s. v. quite unnecessarily interprets it as "heroncolour," comparing Sk. kolaputti heron. A similar passage at Nd 2, 498=NdA 289; DhA I.252; Miln 256. --khiṇa--kolaṇṇā (adj.) one who has come down in the world Vin I.86.

Kolamba (and 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 (nt.) (cp. also halāhala) shouting, uproar, excitement about (--c), tumult, foreboding, warning about something, hailing. There are 5 kolāhalaṇī 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--)halāhalaṇī given at J I.48 as kappa--halāhala, buddha° and cakkavatti°, eka--kolāhalaṇī one uproar J IV.404; VI.586; DhA II.96. See also Vin II.165, 275, 280; J V.437; DhA I.190; VvA 4; VvA 132.

Koliya (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.

Kolinīya (f.) well--bred, of good family J II.348 (BB koleyyaka).

Koleyyaka (adj.) of good breed, noble, appld to dogs J I.175; IV.437. Cp. kolinīya, and Divy 165: kolikagadrabha a donkey of good breed.

Kolāpa (and kolāpa) (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 Nd 2 40; SnA 355 (where Weber, Ind. Streifen V.1862, p. 429 suggests reading koṭara=Sk. koṭara hollow tree; unwarranted).

Koliṅka (or kolika?) (f.) adj.=kolaka, appl. to boils, in piliṅkoliṅka (ittī) having boils of jujube size Th 2, 395 (expl. at ThA 259; akkhidadesu nibbattanakā piliṅka veuccati).

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--pariyāya°); A II.46; M I.1, 7, 135, 300, 310, 433; Dh 403=Sn 627; Sn 484 (jātimaraṇa°), 653 (kammavipāka°); Pv I.1112; Vv 159 (=VvA 73), 6330 (=VvA 269); Miln 344; Sdhp 350. --akovida ignorant of true wisdom (dhammadhassa) S I.162; Sn 763; S IV.287=Nd 2 on attānudittiṃ.

Kovīḷāra [cp. Sk. kovīḷāra] Bauhinia variegata; a tree in the devaloka (pāricchattaka kovīḷāra: k--blossom, called p. VvA
Kosa1

Kosa1 (m. nt.) [cp. Sk. kośa and kośa, cavity, box vessel, cp. Goth. hūs, E. house; related also kukṣī = 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 (addhakosa only half a house) in cpd. koṭṭhāgāra, expld at DA I.295 as koso vucauti bhandāgarāṇ. Four kinds are mentioned: hathū, assā, rathā, raṭṭhanā. 2. a sheath, in khura, Vism 251, paṇña 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 praeputium J V.197. The Com. expls by sarīra--saṅkhāta kā. See cpd. kosohita. 2. a sheath, in khura, Vism 251, paṇña 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 praeputium J V.197. The Com. expls by sarīra--saṅkhāta kā. See cpd. kosohita. 3. a vessel or bowl for food: see kosaka. 4. a cocoon, see --kāraka; 5. the membranous cover of the male sexual organ, the praeputium J V.197. The Com. expls by sarīra--saṅkhāta kā. See cpd. kosohita.

Kosa2

Kosa2 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 [fr. kosa] 1. a sheath for a needle J III.282; 2. a vessel, container, or vessel for food J I.349 (v. l. kesaka); M II.6, 7. a--hāra adj. living on a bowl--full of food; also adha) Vism 263. 2. a sheath, in khura, Vism 251, paṇña 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 praeputium J V.197. The Com. expls by sarīra--saṅkhāta kā. See cpd. kosohita.

Kosajja (nt.) [From kus 

Kosamattha =ka+samattha "who is able," i. e. able, fit DA I.27.

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 pañdicca and nepuñña. See also Pug 25; Vism 128 sq. (appanā), 241 sq. (uggaha & manasikāra), 248 (bojjhanga); PvA 63, 99 (upāya).

Kosātakī (f.) [cp. Sk. kośQtakī] a kind of creeper Vv 474; Vism 256, 260, 359; VvA 200; --bijā the seed of the k. A I.32=V.212.

Kosika =kosiya, an owl J V.120.


Kosi (f.) a sheath D I.77=M II.17.

Kosēyya [der. fr. kosa, cp. Sk. kauśeya 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 (nt.) [fr. kuhana] hypocrisy, deceit J II.72; III.268; IV.304; DhA I.141.
Kha syllable & ending, functioning also as root, meaning "void, empty" or as n. meaning "space"; expld. by Bdhgh with ref. to dukkha as "kha
dtaddo pana tucche; tucchañhi akasañh 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; Bdhhd 56.

Khaga [Sk. khadga; perhaps to Lat. elades and gladius; cp. also kuta3] 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--manji Divy 147, one of the royal insignia); -- khaggañh
bhandati to gird on one's sword PvA 154, khaggañh sannayhati id. DhA III.75; "gahaka a sword--bearer Miln 114; "tala
sword--blade Mhs 25, 90. -- 2. a rhinoceros J V.406 (=gavaja), 416; VI.277 ("miga"), 538. In cpd. "visaná (cp. BSk.
hadgaviñana Divy 294=Sn 36) the horn of a rh. (; khagga--visanñ náma khagga--miga--sinañ Sn 65) Sn 35 sq. (N. of
Sutta); Nd2 217 (khagga--visanñ--kappa "like the horn of the rh." Ep. of a Paccekabuddha, (cp. Divy 294, 582), also at Vism
234.

Khacita [pp. of khac as root expld at Dhtm. 518 by "bandhana"] inlaid, adorned with, usually with jewels e. g. VvA 14,
277; manji--muttådi khacitá ghaná "bells inlaid with jewels, pearls, etc." VvA 36; of a fan inlaid with ivory (danta--khacita) Vin
III.287 (Sam. Pás.); Suvañña--khacita--gajak'atthara "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.

Khaijja (adj.--nt.) [grd. of khajjati] to be eaten or chewed, eatable, solid food, usually in cpd. --bhoja solid and other food,
divided into 4 kinds, viz. asita, pana, mahañita, sañita Pv I.52 (=PvA 25) J I.58; Miln 2. --bhajaka a distributor of food (an office
falling to the lot of a senior bhikkhu) Vin II.176 (=V.204); IV. 38, 155.

Khaijaka (adj.) [fr. last] eatable, i. e. solid food (as "bhojanáni opposed to yágu PvA 23); (nt.) J I.186 (of 18 kinds, opp.
yágu); I.235 (id.); Miln 294. --bhajaka= prec.

Khaijati (=khañyiati, Pass. of khadati; Dhtm 93 bhakkañha) 1. to be eaten, chewed, eaten up, as by animals: upacikáhi
Vin II.113; suñkhehi Pí 37; pulavehi J III.177; cp. Pí IV.52 (cut in two) -- 2. to be itchy, to be irritated by itch (cp. E.
"itch"=Intens. of "eat") J V.198 (kḥanduvaya); Pí II.39 (ccakuyá kḥ) -- 3. to be devoured (fig.), to be consumed, to be a
victim of: kamaññihi M. I.504; rüpena S III.87, 88 (kajjaniya--pariyâya, quoted Vism 479). <--> prp. kajjamiña Pí II.15
(consumed by hunger & thirst).

Kajjara caterpillar Pgdp 48.

Kajjapanaka [cp. Sk. khadyota] the fire--fly M II.34=41; J II.415; VI.330, 441; DhA III.178; also kajjüpanaka

Kajñja (adj.) [cp. Sk. kajñja, Dhtp 81: kajña gativedyale] lame (either on one foot or both: PugA 227) Vin II.90=A
I.107=II.85=Pug 51 (comb. with kaña and kuñi); Th 2, 438 (+kaña); DhA I.376 (+kuñi).

Kajñjati [fr. kajñja] to be lame Pv III.228.

Kajñjana (nt.) hobbling, walking lame PvA 185.

Kata (khañ--kata, making khätt; cp. kakkari) the noise of hawking or clearing one's throat: --sadda Vin I.188;
DhA III.330; cp. kakkhaña (v. l. käftthaña) Divy 518=ukâñsanañabda.

Khaṇa1

Khaṇa1 (m.) [Derivation unknown. It has been suggested that khaṇa and the Sk. khaṇa are derived from ikhaṇa (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. (a) (short), moment, wink of time; in phrase khaṇa eva "in no time" PvA 38.117; Sdhp 584 (etc.). Sdhp 584; khaṇo ve mā upacagā "let not the slightest time be wasted" Sn 333=Dh 315; cf. Th. II.5 (cp. khaṇātīta); n'atthi so khā' vā lavo vā mhuotto vā yāj (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 (jīvita°), 473; (khaṇa--vasena uppād° <- a) dī--khaṇa--ttaya, viz. uppāda, thiti, bhanga, cp. p. 431); J IV.128; attha--khaṇaka--vinimmutto khā' paramuddallāhbo: 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 taṭ khaṇaṭ yeva "all at once," simultaneously, with which syn. ṭhānasos J I.167, 253; III.276, PvA 19; PvA 27, 35; tasmiṭ 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; paṭiṇsandhi° Ps II.72 sq.; Bdhd 59, 77, 78; uppatitā 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 akkhaṇavedhin. --akkhaṇe at the wrong time, in<−> opportune Pv IV.140 (=akāle). On kh. laya, mhuutta cp. Points of Contr. 296, n. 5.
--ātita having missed the opportunity Sn 333=Dh 315 (=DhA III.489); --nūu 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°, adhāh°). --paritta small as a moment Vism 238.

Khaṇa2


Khaṇika (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). Khaṇikā pūṭi "momentary joy" is one of the 5 kinds of joy, viz. khuddikā, khaṇikā, okkantikā, ubbega, pharaṇa (see pūṭi) Vism 143, DhA 115.
--citta temporary or momentary thought Vism 289. --maraṇa sudden death Vism 229. --vassa momentary, i. e. sudden rain (--shower) J VI.486.

Khaṇikatta (nt.) [fr. khaṇika] evanescence, momentariness Vism 301.

Khaṇḍa [freq. spelt kaṇḍa (q. v.). Cp. Sk. khaṇḍa; expld at Dhpt 105 as "chedana"] 1. (adj.) broken, usually of teeth; Th 2, 260 (=ThA 211); Miln 342; Vism 51. <−> 2. (m. nt.) a broken piece, a bit, camma° a strip of hide Vin II.122; coḷa° a bit of cloth PVA 70; pilotoṭka° bits of rags PVA 171; pūva° a bit of cake J III.276; -- akhaṇḍa unbroken, entire, whole, in --kārin (sikkhāya) fulfilling or practicing the whole of (the commandments) Pv IV.343 and 'sīla observing fully the sīla--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 bis, in kh° chindati to break up into fragments A I.204 (of mālavālāta); II.199 (of thūnā); S II.88 (of rukkha); cp. Vin III.43 (dārūṇi° chedāpetvā); J V.231 ("kāvā). --danta having broken teeth, as sign of old age in phrase kh° palitakesa, etc. "with broken teeth and grey hair" A I.138 and ½; J I.59, 79 (id.).
--phulla [Bdhgh on Vin II.160; khāṇḍa =bhinn'okāso, phulla=phalit'okāso.] broken and shattered portions; ‘ṭṭ patisankharoti to repair dilapidations Vin II.160 (=navakamman karoti) 286; III.287; A III.263; cp. same expression at Divy 22. a° unbroken and unimpaired fig. of sila, the rule of conduct in its entirety, with nothing detracted Vv 8316=Pv IV.176 (cp. akhaṇḍaśīla)=DhA I.32.

Khāṇḍati to break, DhA IV.14; pp. khāṇḍita broken, PvA 158 (--kaṇṇo=chinnakaṇṇo).


Khāṇḍicca (nt.) the state of being broken (of teeth), having broken teeth, in phrase khāṇḍa=pālicca, 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.

Khāṇḍeti [v. denom. fr. khaṇḍa] to renounce, to remit, in vetanā 'etvā J III.188.

Khata1

Khata1 [pp. of khanatī] 1. dug up, uprooted, fig. one whose foundation (of salvation) has been cut off; in comb. with upahata D I.86 (=DA I.237); khaṭaṭa upahataṭa attānaḥ 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. akkaṭaṭa anupahataṭa, etc. A I.89.

Khata2

Khata2 [pp. of kṣan, to wound] hurt, wounded; pāḍo khaṭaṭa sakaliṅkāya "he grazed his foot" S I.27=Miln 134, 179. -- akkhaṭa unmolested, unhurt Vv 8452 (=anupadduta VvA 351). See also parikkhata.

Khataka [fr. khata2] damage, injury VvA 206, khatakā ḍāsiyā deti 'she did harm to the servant, she struck the s." Or is it khaliṅkā? (cp. khaḷeṭi); the passage is corrupt.

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 khaṭṭa°=khatta°) --vijji polity D I.9, condemned as a practice of heretics. Bdhgh at DA I.93 explains it as nīti--sattha, political science (=dhamma), See Rh. D. Dialogues I.18. --vijjavādīn a person who inculcates Macchiavelian tricks J V.228 (paraphrased: mātāpitaro pi māretvā attano va atttho kāmetabbi ti "even at the expense of killing father and mother is wealth to be desired for oneself"), so also J V.240; --vijjācārya one who practises kh°--vijja ibid.; --vida (so read for 'vidha')=vijja (adj.) a tricky person, ibid. (v. l. 'vijja, better). Cp. Sk. kṣāṭra--vidya.

Khattar [Sk. kṣāṭrṛ 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--pañhaṭa vyākaraṇa--samattho 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=kathā; gāḍhaṅk k° A I.107=Pug 43 v. l. for kattā (cp. Pug A 225).

Khattiya [der. fr. khatta=kṣatra "having possessions"; Sk. kṣatriya] pl. nom. also khattiyaśe J III.441. A shortened form is khatyā J VI.397. -- f. khattiya A III.226--229, khattī D. I.193, and khattiya. 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 seṭṭho jane tasmāṇ D I.199=II.97=Μ I.358=S I.153, II.284. This favourite verse is put into the mouth of a god; and he adds that whoever is perfect in wisdom and righteousness is the best of all. On the social prestige of the khattiyas see further M II.150--157; III.169; A II.86; S I.71, 93; Vin IV.6--10. On the religious side of the question D III.82; 93; M I.149, 177; II.84; S I.98. Wealth does not come into consideration at all. Only a very small percentage of the khattiyas were wealthy in the opinion of that time and place. Such are referred to at S I.15. All kings and chieftains were khattiyas D I.69, 136; III.44, 46, 61; A I.106; III.299; IV.259. Khattiyas are called rājāno Dhp 294, quoted Netti 165.
--ābhiseka the inauguration of a king A I.107, 108 (of the crown-prince)=A II.87; --kaññā a maid of khattiya birth J I.60; III.394; --kula a khattiya clan, a princely house, Vin II.161 (w. ref. to Gotama's descent); III.80; --parisā the assembly of the khattiyas; as one of the four parisās (kh°, brāhmaṇ°, gahapati°, samaṇa) at Vin I.227; A II.133; as the first one of the eight (1--4 as above, Čatummahārajika°, Tāvatiṣṭha°, Māra°, Brahma°) at M I.72=D III.260; --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.

Khattiy (f.) a female khattiya, in series brāhmaṇ°-vessi sudhi candali nesadi veni rathakari pukkusi A III.229; similarly M II.33, 40.

"Khattu [Sk. kṛtvah, cp. kad] in comp with numerals "times": dvikkhattuṇ, tikkhattuṇ, etc.; twice, three times, etc.

Khadira [Sk. khadira; Gr. ki/ssaros, ivy; Lat. hedera, ivy] the tree Acacia catechu, in cpds. --angāra (pl.) embers of (burnt) acacia--wood J I.232; PvA 152; --gāthāk a piece of a.--wood J IV.88; --thambha 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 see khaṇṭi.

Khaniti (f.) [to khan, cp. Sk. khanti] a spade or hoe Vin I.270; J VI.520=V.89 (+ankusa).


Khanthi & Khanthi f. [Sk. kṣanti] patience, forbearance, forgiveness. Def. at Dhs 1341: khanthi khamanatā adhivāsanatā acandikka anasuro pottamatanā cittassa. Most frequent combinations: with mettā (love) (see below); --titikkhā (forbearance) khanthi paramaṇa tapo titikkhā nibbānaṇa paramaṇa vadaṇī Buddhā Dh 184=D II.49=Vism 295; khanthīya bhiyyo na vijjati, S I.226; cp. DhA III.237: titikkhā--sankhārā khanthi; --avihiṣā (tolerance): kh°, avihīsā, mettātā, anudaya-, S V.169; --akodhana (forbearing, gentle) VvA 71; --soraccā (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 khanthā; --soraccassatā (kind speech) Sn 266 (cp. KhA 148). See also cpds. -- Khanthi is one of the ten paramitās J I.22, 23; cp. A III.254, 255. -- In other connections: khanthiyya upasama upeta S I.30; ativissuto Sdhp 473; anulomikāya kh°iṣyā samannāgata (being of gentle and forbearing disposition) A III.437, 441; Ps II.236 sq.; Vbh 340. See also A III.372; Sn 189, 292, 897, 944. <> In scholastic language frequent in combination dīthi khanthi ruci, in def. of idha (Vbh 245), tattha (Nd2), dīṭṭhi (Nd2), cp. Nd2 151 and Vbh 325 sq. -- akkhanti intolerance Vin IV.241 (=kopa); Vbh 360 (in def as opp. of khanthi Dhs 1341. q. v. above), 378.

--bala (nt.) the force of forbearance; (adj.) one whose strength is patience: .. adhuṭho yo titikkhati khatibalañ balāñkañ tam ahañ bruñi brāhmañ Dh 399=Sn 623; -- DhA IV.164; Ps II.171, 176; --mettā forbearing love, in phrase kh° --mettānuddayasampanna (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 khanthi Ps II.183; --soraccā (nt.) gentleness and forbearance S I.100, 222; A II.68; J III.487; DhA I.56; °e nivīttha "established in forbearance and meekness" A III.46=D III.61.

Khantika (adj.) [fr. prec.] acquiescing in--; of such and such a belief, in añña° belonging to another faith, combd with aññadīṭṭhika and aññāruvikā D I.187; M I.487.

to jump, only in cpd. pakkhandati; given as root khand at DhTm 196 with meaning "pakkhandana."

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; vāraṇassā J III.392; haththi--khandha--vara--gata on the back of the state elephant J I.325; PvA 75. Also with ref. to an elephant (hatthināga) sañjāṭa° "to whom has grown bulk=a large back" Sn 53, expl. SnA 103 by susanāḥthākhandho "well endowed with bulk." <> (b) of a person: the shoulder or back: nangalan khan <> dhe karīvā 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 rukkhaṇa J I.324; tālaṇa the stem of a palm PvA 56; nigrodhassa khandhajā (see cpds.) S I.207=Sn 272; mulaṃ atikkamma ṭhṇ sāraṇ 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. aggī a great mass of fire M I.II.44, 41; J I.V.139; udakaṃ a mass of water (i. e. ocean) A III.336; S IV.179; J I.324; PvA 62; puṇṇaṣa a great accumulation of merit A III.336=V V.400; bhogaṃ a store of wealth A V.84; J I.6; maṇiṃ an extraordinarily large jewel (possessing magic power) J II.102 sq. -

II. Applied meaning.--A. (--) the body of, a collection of, mass, or parts of; in collective sense "all that is comprised under"; forming the substance of. <-> (a) dukkhaṇa 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 dukkhaṇhandhassa samudaya and nirodha (the origin & destruction of all that is suffering) with ref. to the paṭiccasamuppāda, the chain of causal existence (q. v.) Vin I.1; S II.95; III.14; A I.177; V. 184 & passim. Similarly: samudaya Vbh 135 sq. nirodha Nett 64; antakiriyā A I.147; vyādhimaraṇatunnaṇaṃ dukkhaṇhandhappayāṇūdi Th 2, 162. -- (b) lobhaṃ dosaṃ mohaṃ the three ingredients or integrations of greed, suffering and bewilderment, lit. "the big bulk or mass of greed" (see also under padāyati, S V.88 (nibbjhāti through the satta bojhāṅgā)). -- (c) vayoṃ a division of age, part of age, as threefold: purimaṃ, majjhimaṃ, pacchimaṃ Nd2 in def. of sadā. -- (d) sīla (etc.) khā the 3 (or 5) groups or parts which constitute the factors of right living (dhamma), viz. (1) sīlaṃ the group dealing with the practice of morality; (2) samādhiṃ that dealing with the development of concentration; (3) paññāṃ that dealing with the development of true wisdom. They are also known under the terms of sīla--sāmpadā, cittaṃ, paññāṃ D I.172 sq.; see sīla. -- D I.206; Nett 64 sq.; 126. tihi dhammehi samannāgato "possessed of the three qualities," viz. sīlaṃ, khandhehi, etc. It 51; cp. A A I.291; V. 326. tihi khandhehi . . . aṭṭhaṅgiko maggo sangahito M I.301; silakkhaṇḍhaṃ, etc. paripūrtri "to fulfill the sīla--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--nāna--dassana "the group dealing with the realization of the achievement of emancipation. As 1--4 only at D I.322 (misprint puṇṇa for paññā); 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 sīla.

B. (absolute) in individual sense: constituent element, factor, substantiality. More especially as khandhā (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 life and body is evanescent, fraught with ills & leading to rebirth. Paraphrased by Bdhgh. as r āsi, heap, e. g. As I.141; Vbh A 1 f.; cf. B. Psy. 42. 1. Unspecified. They are usually enumerated in the foll. stereotyped set of 5: rūpaṃ (material qualities), vedanā (feeling), saññā (perception), sankhārā (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 vedayitaṃ saññānaṃ viññānaṃ yaḥ ca sankhaṇaṃ nāsō '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 dhātuṣ, viz. kāmaṃ rūpaṃ arūpa--dhātuv Bhv 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 evaṃ khandhau santesu hoti saṭto 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=Mīłān 28. Their connotation "khandha" is discussed at S III.101=M III.16: "kittāvatā nu kho khandhānaṃ khandhādhivacananuṃ rūpaṃ etc. (at) atītāṅgatapaccuppannaṃ ajhattaṃ vah bahiddhā vah olārikaṇaṃ etc.; i.e. material qualities are equivalent terms for the kh. What causes the manifestation of each kh.? accitāro mahābhūtā . . . paccayo rūpa--khandhassa paññāpanāya; phasso . . . vedanānaṃ, saññānaṃ, sankhārānaṃ etc.; nāmarūpaṃ . . . viññānaṃ: the material elements are the cause of rūpa, touch is that of vedanā, saññā, sankhārā, 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 nāmañcayo cattāro arūpo khandhā "the material body forms the material factor (of existence), the individualized body the 4 immaterial factors" Nett 41; the rūpakkhandha only is kāmadhūtā--pariyāpanno: Vbh 409; the 4 arūpo khandhā 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 patissandhi--khaṇṇa; see Ps II.72--76. Thus the var. phases of life in transmigration are defined as -- (jāti): ya tesāṇaṃ tesāṇaṃ sattānaṃ tamhi tāmi satta--nīkaye jāti sañjāti okkanti abhinibbatti khandhānaṃ pāṭubhāvo āyatanaṇaṃ paṭīlābho Nd2 on Sn 1052; cp. jāti dviti khandhehi sangahitaṃ ti VvA 29; khandhānaṃ pāṭubhāvo jāti S II.3; Nett 29; khandhānaṃ nibbatti jāti Vism 199. -- (maraṇaṃ) yā tesāṇaṃ tesāṇaṃ sattānaṃ . . . cuti cavanatā bheda antaradānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bheda kalavarassa nikkhepo M I.49=Vbh 137=S II.3.42. --
vivatā--khandha (adj.) one whose khandhas have revolted (passed away), i.e. e. dead S I.121=III.123. -- kh'anañg 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 kāma khandhānā adhikūṭāna S I.128=Th 2, 58, 141 (ThA 65: nattithi tesañ adhikö?); craving is their cause & soil: hetupaṭica sambhūta 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: yañ rūpañ, etc. . . . n'etañ mama n'esō hañ asmi na m'esō attā ti; evañ etañ yathābhbundai sammapaññāya passati; eva kho jānato passato . . . ahamkāramankāra--mānūnasyā na hotā ti S III.103; --pañca--khandha parinīśāya S III.83; pañca--khandhā parinīṇātā tiṭṭhanti chinnamūlākā Th 2, 106. See also S I.134. -- (d) their relation to dhātu (the physical elements) and āyata (the elements of sense--perception) is close, since they are all dependent on sensory experience. The 5 khandhas are frequently mentioned with the 18 dhātuyo & the 12 āyatanānī: khandhā ca dhō cha ca āyatanā ime hetuñ pañcica sambhūta hetubhangā nirujihare S I.134; kh'--dhū--āyatanā sankhatañ jātīmuñ Th 2, 472; dhāmañ adesesi khandh'--āyata--dhātuyo Th 2, 43 (cp. ThA 49). Enumerated under sabbha--dhāmā Ps I.101=II.230; under dhāma (states) Dhs 121, as lokuttara--khandhā, etc. Dhs 358, 528, 552. -- khandhānā khandhâtho abhiññeyo, dhātuññā dhātuññho, etc. Ps I.17; cp. I.132; II.121, 157. In def. of kāmavacarā bhūmi Ps I.83. In def. of dukkha and its recognition Nett 57. In def. of arahanto khīnasāvā NaD2 on sakkhāta--dhāmā ("kh. sakkhāta," etc.), on tinña ("khandh--etc.) pariyanta thita), &. passim. -- (e) their valuation & their bearing on the "soul"--conception is described in the terms of na mama (na tūmāhākā, anatā, aniccañ and dukkhañ (cp. upādānakkhā infra and rūpa) rūpañ (etc.) . . . aniccañ, dukkhañ, n'esō 'ham asmi, n'esō me attā "material qualities (etc. kh. 2--5) are evanescent, bad, I am not this body, this body is not my soul" Vin I.14==S IV.382. n'esō 'ham asmi na m'esō attā S I.112; III.103, 130 & passim; cp. kāyo na tūmāhāk (anatā rūpañ) S II.65; Nd2 680; and rūpa na tūmāhāk S III.33 M I.140=Nd2 680. -- rūpañ, etc. as anatā: Vin I.13; S III.78, 132--134; A I.284= II.171; 202; cp. S III.101; Vin I.14. -- as aniccañ: S III.41, 52, 102, 122, 132 sq., 181 sq., 195 sq., 202--224, 227; A II.147 (aniccānapassī dukkhanūpapassī); anicca dukkha roga, etc., Ps II.238 sq.; Vbh 324. -- 2. Specified as panca'upādanā--khandhā the fivefold clinging to existence. Defined & discussed in detail (rūpūpaddāna--khandhā, etc.) S III.47; 86--88; also Vin I.10; S III.127 sq. Specified S III.58 III.100= M III.16; S III.114, 158 sq.; V.52, 60; A II.458; Vism 443 sq. (in ch. xiv: Khandha--nīdesa), 611 sq. (judged aniccañ, etc.). -- Mentioned as a set exemplifying the number 5: Kh III.; Ps I.122, 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--see above 1 (a)--(e)--is equally applied to them in connection with upādāna. <r> (a) As regards their origin they are characterized as chandamūlākā "rooted in desire, or in wilful desire" S III.100; cp. yo kho . . . pañca'supādānakkhandhesu chandrārāgo taññha upādānañ ti M I.300, 511. Therefore the foll. attributes are characteristic: kummo pañcañ etat upādã anāñ adhivacañ S I.144; bhārā hañ pañcakkhā S III.26; pañcavadhākā paccatthikā pañcann. . . adhivacañ S IV.174; pañc'upādã . . . sakkāyā vutto M I.299= S IV.259. -- (b) their contemplation leads to the recognition of their character as dukkha, anicca, anatā: na kiñcī attānañ vā attamīnañ vā pañcausūpādānakkhandhesu S III.128; rogato, etc. . . . manasiñātābā pañc' S III.167; pañcausūpād'esu aniccāupassī "realizing the evanescence in the 5 aggregates of attachment" A V.109; same with udayavayānūpapassī S III.130; A II.45, 90; III.32; IV.153; and dhāmānūpapassī M I.61. Out of which realization follows their gradual destruction: pañc' . . . khandhānā samudayoathangañ assādo, etc. S III.31, 160 sq.; A II.45, 90; IV.153; Nd2 under sakkhāra. 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: sankhittena pañc'upādānakkhandhā pi dukkha "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. katamañ dukkham ariyasaçcañ? pañc'upād' a tissa vacanīyañ, seyyathidhā . . . S III.158=S V.425; khandhāsīā dukkha Dh 202 (& expl. DhA III.261). -- 3. Separately mentioned: khandhā as tayo arūpino khō (ved', saññā', sankh') DhA I.22; viññāna--khō (the skandha of discriminative consciousness) in Def. of manas: manindriya viññānañ viññā--khandho tajjā manovinñānadāhū NaD2 on Sn 1142=Dhs 68. --adhibacana 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; PAVA 113; DhA II.79. Said of a hermitage J V.35. -- fig. in sila--khandhāvārañ bandhītvā "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 jāta khandha--jā, pārōhanan etañ adhivacanañ. --nīdesa disquisition about the khandhas Vism (ch. xiv esp.) 482, 485, 492, 509, 558, 389. --pañittiya succession of khandhas Vism 411 sq. --paritta protective spell as regards the khandhas (as N. of a Suttanta) Vism 414. --bijā "trunk seed" as one kind of var. seeds,
with múla° pñhulu° agga° bija° at Vin V.132, & D I.5, expld. DA I.81: náma assattho nigrodho pilakkho udumbaro kacchako kapithana ti evam--ādi. --rasa taste of the stem, one of various tastes, as múla° khandha° taca° patta° puppha°, etc. Dhs 629=Nd2 540. --loka the world of sensory aggregates, with dhátu-- 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 [fr. khandha] division, chapter, esp. in the Vinaya (at end of each division we find usually the postscript: so & so khandhaka niṣṭhita "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 (adj.) having a (big) trunk, of a tree A III.43.

Kham (adj.) [fr. kñam] (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. rūpāna, saddāna, etc.; indulgent as regards sights, sounds, etc.) A III.113=138; the same applied to the king's horse A III.282. Khamā patipadā the way of gentleness (and opp. akkhamā), viz. akkosanta na paccakosati "not to shout back at him who shouts at you" A II.152 sq.; cp. Nett 77; classified under the four patipadā 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 unphassa, etc., enduring frost & heat A III.389=V.132; addhāna° padhāna° (fit for) A III.30; ranga°, anuyoga°, vimajjana° M I.385. -- akkhamā (adj.) impatient, intolerant, in combn dubbaca dovacassa karapehi dharmehi samannāgata S II.204 sq. = A I.147 sq. With ref. to rūpa, saddā, etc. (see above), of an elephant A III.156 sq. -- D III.229; Sdhp 95.

Khamati [Dhtp 218: sahane, cp. Sk. kñamate, 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): nāhaḥ bhayā khamāmi Vepacittino (not do I forgive V. out of fear) S I.221, 222; aparādhaḥ 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. sabbāna na me 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 nijjhāna khamanti M I.133, 480; cp. diṭṭhi--nijjhāna--khamanti M I.480 & A I.189. -- ppr. med. khamamāna Vin I.281 (uppaddhakāsinaṃ kh°) fit for, allowing of, worth, cp. Bdhgh. note Vin Texts I.195. -- grd. khamāṇya 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 (nt.) long--suffering Miln 351; bearing, suffering Sdhp 202; and a° intolerance Bdh 24.

Khamanatā (f.) forbearance and a° intolerance, harshness both as syn. of khanti & akkhanti Dhs 1342, Vbh 360.

Khamā (f.) [fr. kañam] (a) patience, endurance. (b) the earth (cp. chamā & see khamati) J IV.8 (v. I. B. chamāya).


Kambha [Sk. khambha & 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 īru° "stifening of the thigh" M I.237 (through pain); J V.23 (through fear). See also chambheti & thambha.

Kambhетi [Caus. fr. prec. -- Sk. skambh, skabhnāti] 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. kambhiya: see vi°.

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
āsavānañ ākhāy anāsavānañ cetovimuttīṇ upasampajjā A I.107= 221=D III.78, 108, 132=It 100 and passim. -- rāgassa, dosassa, mohassa kh. M I.5; A I.299, cp. rāga², dosa², moha², A I.159; dosa² S III.160, 191; IV.250. -- taṇhānañ kh. Dh 154;
sankhārānañ kh. Dh. 383; sabbamanitānañ, etc. M I.486; āyu³, puññā³ Vism 502. -- yo dukkhañha pājāñāti idh'eva khayañ attano Sn 626=Dh 402; khayañ virāgañ amañña paññāñ Sn 225. -- In exegesis of rūpassa aniccatā: rūpassa khayo vayo bheda Dhs 645=738=872. -- See also khīna and the foll. cpds. s. v.: āyu³, upadhi³, upādāna³, jāti³, jīvita³, taṇhā³, dukkha³, puññā³, bhava³, loka³, sañyojana, sabbadhamma³, samudda³.
--ātīta (a) gone beyond, recovered from the waning period (of chanda, the moon=the new moon) Sn 598; --ānupassin (a) realizing the fact of decay A IV.146 sq. = V.359 (+vayānupassin); --nāna knowledge of the fact of decay M II.38=Pug 60; in the same sense khaye nāna Nett 15, 54, 59, 127, 191, cp. kvu 230 sq.; --dhamma the law of decay A III.54; Ps 1.53, 76, 78.

Khara1

Khara1 [cp. Sk. khara] 1. (adj.) rough, hard, sharp; painful D II.127 (ābādha); J III.26 (vedanā) Miln 26 (+sakkha--kātha-lā-vālikā), PvA 152 (loma, shaggy hair; cp. Np. Kāra--loma--yakkha Vism 208). -- ka=kha rough, stony PvA 265 (=thaṇḍila). -- 2. (m.) a donkey, a mule, in --putta, nickname of a horse J III.278. -- 3. a saw J II.230 (=kakaca (:Bdhgh. on C.V. VI.3, 45; Miln 260=maṭṭa, as large as . . .).

--agga the best corn for threshing Dha I.98; IV.98; --kāla the time for threshing Dha IV.98; --bhaṇḍ'agga the best agricultural implement for threshing Dha I.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 . . .").

Khala in --pāda in --pāda at J VI.3 should probably be read kalanka² (q. v.).

Khalati [Dhtp 260: kampane; Dhtm 375: sañçalane; cp. Sk. khalati, cp. Gr. sfallw to bring to fall, to fail] to stumble; ger. khalitvā Th 1, 45; Miln 187; pp. khalita q. v. Cp. upa³, pa³.

Khali a paste Vin II.321 (:Bdhgh. on C.V. VI.3, 1 for madda).

Khalika (or khalikā f.) a dice--board, in khalikāyā kījanti to play at dice (see illustr. in Rh. D. Buddh. India p. 77) Vin II.10; cp. D I.6 (in enumn of various amusements; expl. at DA I.85 by jūta--khalika pāsaka--kījanāṇa). See also kali.

Khalita1

Khalita1 [Sk. khalati=Lat. calvus, bald; cp. khallāṭa] bald--headed A I.138 (+vilūna); Th 2, 255 (=vilūnakesa ThA 210).

Khalita2

Khalita2 [pp. med. of khalati, cp. Dhtp 611; Dhtm 406 khalā=soceyye] (adj. & n.) 1. faltering, stumbling, wrong--doing,
Described as bold and hard to manage A IV.

Khalunka [adj. fr. khala in caus. sense of khaleti, to shake. In formation=khalanga>khalanka>khalunka, cp. kul meaning problematic); only at J IV.205=382: gale gahetv khalunk'asso; as va

Khalu [indecl., usually contracted to kho, q. v.] either positive: indeed, surely, truly D I.87; Sn p. 103; J IV.391 (as khālu); Mhvs VII.17; or negative: indeed not Vism 60 (=paṭiṣedhan'atthe nipāto). --pacchābhatti (adj.)=na p\(^{\circ}\): 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 [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 ājānya (a thoroughbred) A V.166. Three kinds at A I.287 sq.=IV.397 sq. In expl. of vaḷvā (mare) at J I.180=sindhavakule ajāto khalunk'asso; as vaḷvā khalunkā J I.184. -- Der. khalunkatā in a\(^{\circ}\), not shaking, steadiness VvA 278.

Khalu [Sk. kṣālayati of kṣal?] lit. to wash (cp. pakkhāle), slang for "to treat badly," "to give a rubbing" or thrashing (exact meaning problematic); only at J IV.205=382: gale gahetvā khalayātha jamaṇaṇ "take the rascal by the throat and thrash him" (Com. khalayātha khaliķēraṇ (i. e. a "rub," kind of punishment) pāpetvā niddhamatha=give him a thrashing & throw him out. v. l. at both passages is galayātha).

Khallaka in baddh II.

Khallika only at S V.42

Khallu [indecl., usually contracted to kho, q. v.] either positive: indeed, surely, truly D I.87; Sn p. 103; J IV.391 (as khālu); Mhvs VII.17; or negative: indeed not Vism 60 (=paṭiṣedhan'atthe nipāto). --pacchābhatti (adj.)=na p\(^{\circ}\): 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.

Khallu [Sk. khalvāta, cp. khalita] bald, in --sīsā a bald head DhA I.309. Der. khallātiya baldness, in khallātiyapeti the bald--headed Petī PvA 46 (where spelled khalātiya) and 67.

Khallika only at S V.421; cp. S IV.330 (Dhammacakkappa--p--Sutta). It is a misreading. Read with Oldenberg, Vin I.10, kāmesu kāmasukhāllkānuñyoga (devotion to the passions, to the pleasures of sense). See kāmasukha and allika.

Khalopī (and khalopī, also kalopī, q. v. Cp. Trencner Notes, p. 60, possibly=karoṭī) a pot, usually with kumbhi: D I.167 (--mukha+kumbhi--mukha); Pug 55; Miln 107.

Khaḍu [also often spelled khānu; prob.=Sk. sthāṇu, corrupted in etym. with khaṇati, cp. Trencner, Notes 58, n. 6] a stump (of a tree), a stake. Often used in description of uneven roads; together with kaṇṭha, thorns A I.35; III.389; Vism 261 ("paharaṅgāga") 342 ("magga"); SnA 334. -- jhāmaṇa a burnt stump (as characteristic of kālaka) S IV.193. -- nikāhaṇa an uprooted trunk DA I.73. Khaṇṭhaṇa= kōṇdanaṇa N. of a Thera Vism 380; DhA II.254.

Khaṇṭhaṇa (S V.379 (avihata)): J II.18, 154; V.45 (loha--daṇḍa--khāṇa pins & stakes of brass); Miln 187 (mūle vā khaṇṭhānu vā . . . khalīṭvā stumbling over roots & stumps); Vism 381=DhA II.254 (with ref. to the name of Khaṇṭhaṇa who by robbers was mistaken for a tree stump); VvA 338 (in a road=sankuka).

Khaṭṭa (adj.) [Sk. khāṭta; pp. of khaṭa] dug DA I.274 (=ukkhiṇṇa), a\(^{\circ}\) not dug Miln 351 ("talāka"). Cp. atikhaṭṭa J II.296.

Khaḍa (nt.) eating, in --kāraṇa the reason of eating . . . PvA 37.

Khaḍa (nt.) eating (nt.) Vism 479; eating, living on (adj. --\(^{\circ}\)), an eater J IV.307; PvA 44; lohita --maṇsa\(^{\circ}\) (of Yakkhas) J I.133, 266; camma\(^{\circ}\) J I.176; gūthā\(^{\circ}\) (of a Peta) PvA 266.

Khaḍati [Dḥtp 155 "khaḍa bhakhkane"; cp. Sk. khaḍati, cp. Gr. knw/dwn the barbed hook of a javelin, i. e. "the biter"; Lith. kāndu to bite] to chew, bite, eat, devour (=Ger. fressen); to destroy. -- Pres. Dh 240; J I.152 (sassāṇi); III.26; Pv I.63 (puttānī, of a Petī); I.94 -- kaṭṭhaṇa khāṇa to use a toothpick J I.80, 282, <--> dante khāṇa to gnash the teeth J I.161. -- santakaṇaḥ khāṇa\(^{\circ}\)
to consume one’s property DhsA 135. -- of beasts, e. g. Sn 201, 675. -- Pot. khâdeyya J III.26. -- Imper. khâda J I.150 (maṣaṇ); II.128 (khâdaniya); VI.367. (pūvaṇ); PvA 39, 78. -- Part. pres. khâdanto J I.61; III.276. -- Fut. khâdissati J I.221; II.129. -- Aor. khâdiṣu PVA 20. -- Pass. ppr. khâdiyamāna (cp. khajjati) PVA 69 (tanḥāya) (expl. of khajjamāna). -- Inf. khâdiṭuṇ J I.222; II.153; DHA IV.226. -- Ger. khâdīṭvā J I.266, 278 (phalāṇi); PVA 5, 32 (devour); poetical khâdiṭā J V.464 (= khâdītvā). -- Grd. khâditabba J III.52, and khâdaniya (q. v.). -- Pp. khâdīta (q. v.). Cp. pali°

Khâdāna (nt.) the act of eating (or being eaten) PVA 158. -- adj. f. khâdanī the eater DpvS 238; khâdana at J II.405 is to be read as ni° (q. v.). Cp. vi°

Khâdāniya [grd. of khâdāti; also as khâdāniya] 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. -- piṭha° pastry Vin I.248.

Khâdā (f.) food, in rāja° royal food Sn 831 (rājakhâḍāya putṭho=rājakhâḍaniyena rājabhojaniyena posito Nd1 171; where printed °khâḍâya throughout).

Khâdâpana [fr. khâdâpeti] causing to be eaten (kind of punishment) Miln 197 (sunakhehi).

Khâdâpeti (Caus. II. of khâdāti) to make eat J III.370; VI.335.

Khâdika = khâdaka, in aṇāmanaṇa° S V.456.

Khâdita (adj.) [pp. med. & pass. of khâdāti] eaten, or having eaten, eaten up, consumed J I.223; II.154; PVA 5. -- A twin form of khâdita is khâyita, formed prob. on analogy of sâyita, with which freq. combined (cp., however, Trenckner P.M. 57), e. g. Pug 59; Vism 258; PVA 25. Used as the poetical form P V.1211 (expl. PVA 158=khâdita). -- Der. khâdittatta (nt.) the fact of being eaten J I.176.

-- throttle the eating place, place of feeding J V.447.

f. khâdinī=khâdaka PVA 31.


Khâyita see khâdita; cp. avakkhâyika.

Khâra [Sk. kśāra, 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 āsa (salt earth) at S III.131 (--gandha); A I.209. -- Used as a caustic P V.112; Sdhp 281. See also chârikā.

--āpatachchika 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. “ičch”; C. has āpatachchika, v. l. paticchhaka); Vism 500; Miln 197. Both A & Nd have v. l. kharāpaticchhaka; --ōdaka an alkaline solution Vism 264, 420; Dha I.189; PVA 213; cp. khārodkā nādi (in Niraya) Sdhp 194.

Khâraka (adj.) [fr. khâra] sharp or dry, said of the buds of the Pāricechattaka A IV.117 sq.

Khârī (f.) [and khârī---] a certain measure of capacity (esp. of grain, see below khârika). It is used of the eight requisites of an ascetic, and often in conn. with his yoke (kāja): "a khârī---load."

--kâja Vin I.33 (cp. Vin Texts I.132); J V.204. --bhâṇḍa Dha III.243 (kahaṇ te kh--bh° ko pabbajita parikkhāro); --bhâra a shoulder--yoke S I.169; J III.85; --vidha=“kâja S I.78=Ud 65; D I.101. At Ud and D passages it is read vividha, but DA I.269 makes it clear: khârī ti arani--kamandalu--succhādayo tāpasa--parikhkhāra; vidho ti kāco, tasmā khāribhartiṇ kācam ādâyā ti atttho. As Kern (Toev. s. v.) points out, “vidha is a distortion of vivadhā, which is synonymous with kâja.
Khārika

Khārika [adj. to khāra] alkaline, in enumn of tastes (cp. rasa) at S III 87; Dhs 629 and +.

Khārika2

Khārika2 [adj. of khāri] of the khāri measure, in viṣati² kosalako tilavāho A V.173=Sn p. 126.

Khāleti Caus. of khalati: see khaleti & vikkhāleti.

Khāhinti at Th 2, 509 is to be read kāhinti (=karissant ThA 293).

Khidā [Vedic krīdā, cp. kīlāti] play, amusement, pleasure usually combd with rati, enjoyment. Var. degrees of pleasures (bāla⁰, etc.) mentioned at A V.203; var. kinds of amusement enumerated at Nd2 219; as expounded at D I.6 under jūta--pamādaṭṭhāna. Generally divided into kāyiśka & vācaskā khidā (Nd2; SnA 86). Expl. as kiḷanā SnA 86, as hassādhippāya (means of mirth) PvA 226; sahāyaṇādhīhi keli 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. padusika); --rati play & enjoyment Sn 41, 59; Vv 1612, 327; Pv IV.72; Vism 619.

Khitta [pp. of khip, to throw Dhtp 479; pera interpret. of khetta PvA 7 said of sowing: khitta pleasures D I.

Khipati [Vedic kṣipati] to throw, to cast, to throw out or forth, to upset Sn p. 32 (citta

-- 2. a sort of fishing net or eel--basket (cp. khipa & Sk. kṣepaṇi) S I.74. -- nt. adv. khipaṇḍ quickly A II.118=III.164; Sn 413,

Khipama (nt.) the act of throwing or the state of being thrown J I.290 (pasaka-- kści). 2nd caus. khipati to cause to be thrown J I.202; IV.139 (jala). Cp also khepa.

Khipanā (f.) cp. khipati] throwing up, provocation, mockery, slander Miln 357; Vbh 352; cp. Vism 29.

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 Pv II.23 (expl. PvA 80: mukhato nikhetamalā); DhA I.314 ("roga-kāsa, coughing.

--sadda the sound of expectorations D I.50; DhA I.250.

Khipa (adj.): [Vedic kṣipra to kṣip] 1. quick, lit. in the way of throwing (cp. "like a shot") Sn 350 (of vacana =lāhu SnA).

-- 2. a sort of fishing net or eel--basket (cp. khipa & Sk. kṣepaṇi) S I.74. -- nt. adv. khipaṇḍ quickly A II.118=III.164; Sn 413,
Khippati [fr. kṣī] to ill--treat, in ppr. khippamāna Vv 8444, expld at VvA 348 by vambhento, piljanto.

Khiṇa (m. nt.) [cp. Sk. khila] waste or fallow land A III.248; fig. barrenness of mind, mental obstruction. There are five ceto--khilā ennum in detail at M I.101 = A IV.460 = D III.238 (see under ceto); mentioned A V.17; SnA 262. As three khilā, viz. rāga, dosa, moha at S V.57; also with other qualities at Nd2 9. In combn with palīgha S I.27 (chetvā khī nj); khiṇa pabhindati to break up the fallowness (of one's heart) S I.93; III.134; Sn 973. <-- akhila (adj.) not fallow, unobstructed, open--hearted: citta susamāhiṣa... akhilā sabbabhiṣesu DII.261; S IV.118; in combn with anāsava Sn 212; with akankha Sn 477, 1059; with vivattacchada Sn 1147; cp. vigatakhiṇa Sn 19.


Khiṇa [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. vusita bhagavān" (= VvA 94); --maccha without fish (of a lake) Dh A 655; --vyappatha without the way of (evil) speech (vyappā vācaya patho; expl. SnA 204 as na pharutavāco) Sn 158; --sota with the stream gone, i. e. without water, in macche appodake kha Sn 777.

Khiṇatā (nt.) DA I.225 & khiṇatā (f.) DhA IV.228, the fact of being destroyed.

Khiṇāya [cp. khyati2] in --dhamaṇḍ 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.

Khiṇati [Sk. kṣīyate, pass. to khayati] to be exhausted, to waste away, to become dejected, to fall away from Vin IV.152; J I.290 (dhana); Pv II.942; 112; Ps I.94, 96; II.31 (āsavā); Bdhd 80. -- ppr. khyāmaṇa Sn 434; Bdhd 19. aor. khyi D III.93; grd. khyitabba ibid. see also khīya and khiṇana. 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 quāsī--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.

Khiṇana (a) [der. fr. khyā] in combn with paccittiya a "falling away" offence (legal term denoting the falling away from a consent once given) (see khīya) Vin II.94, 100; IV.38.

Khiṇā [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, navanīta, sappi, sappi--māṇḍa) = D I.201; DhA I.98; enumd with dadhi, etc., as one constituent of material food (kaballinkāro āhāro) at Dhs 606 = 740 = 875; -- J IV.138 (mātu khī); 140; Dh 71 = Nett 161; Miln 41; PVA 198 (= sneha, milky juice); VvA 75; DhA I.98 (nirudaka khī 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 khrodakībhūtā 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). --ghanda the smell of milk J VI.357. --ghaṭa a pot of milk Miln 48; --paka drinking milk; sucking (of a calf:
vaccho mātari kh°) Dh 284 (v. l. khīra--pāna); DhA III.424; --paṃśin (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.

Khiranikā (f.) a milk--giving cow S I.174.

Khila [Sk. kīla & khīla] a stake, post, bolt, peg Vin II.116 (khīlaṃ 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°.

--ṭhāyi--ṭhita standing like a post (of a stubborn horse) A IV.192, 194.

Khilaka (adj.) having sticks or stumps (as obstacles), in a° unobstructed J V.203 (=akāca nikkanṭaka 206).


Khīleti [to kil or to khila?] to scorn, deride, only in combn hīlīta khīlīta garahita (pp.) Miln 229, 288; cp. khīlana.

Khu (--) is doubtful second part of inghāla° (q. v.).

? 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 (=ghaṭṭetī); Vin IV.7; SnA 357; DhA IV.38. -- pp.

kuṇṣita DhA II.75.

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°--rāja a smaller, subordinate king Sdhp 453.

Khudda =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 (m.) the little one, Miln 40 (mātā ṣassa).

--nadi=kuṇṇadi, 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, Paṭṭasambhidamagga, Apādāna, Buddha--Vāṣṣa, 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; --maṇḍaka a small or low bed J I.167; --rāja an inferior king J V.37 (+mahārājā); SnA 121; cp. khujja & kuṭṭa; --vaggulī (f.) a small singing bird DhA III.223; --vathhuka belonging to or having smaller sections Vin V.114.
Khuppiṣā [cp. khudā] hunger & thirst: ॐāya miyāmāno 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 saṇṭ & khobha. The root is given at Dhtp 206 & 435 as "khubha=saṅcalane."

Khura

Khura [Vedic khura] the hoof of an animal Vv 6410 (of a horse=ṭurāgaṇaṇa khuraniṇa, 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."

Khuppiṣā II.257; --n

Khetta (nt.) [Vedic khaṭṭa, Sk. khaṭṭa, Pali ḍheṭṭa] a razor, razors Sn 674 (+tiṇḍha); Vism 251, 255. --cakka a wheel, sharp as a razor J IV.3; --dhāra 1. carrying razors, said of the Vetarāṇī whose waters are like razors Sn 674 (+tiṇḍha); J V.269; Vism 163. -- 2. the haft of a razor, or its case Sn 716 (ॐāpa); Vism 500; DhA II.257; --nāsa having a nose like a razor J IV.139; --parīyanta a disk as sharp as a razor, a butcher--knife D I.52 (=DA I.160; khura--nemī khura--sadisa--parīyanta), cp. "cakka; --māla N. of an ocean, in ṛamudda J IV.137; --māli (f.)= prec. ibid.; --mūnda close--shaven Vin I.344; VvA 207. Khuramunḍa karoti to shave closely D I.98; S IV.344= A II.241; --bhaṇḍa the outfit of a barber, viz. khura, khura--silā, khura--sipāṭṭikā, namatāka Vin I.249; II.134, cp. Vin. Texts III.138; --silā a whetstone Vin I.134; --sipāṭṭikā a powder prepared with s. gum to prevent razors from rusting Vin I.134.

Kuchukhulū--kārakaṇa (nt. adv.) "so as to make the sound khulu, khulu," i.e. clattering or bumping about M II.138. Cp. ghuru-ghuru.

Kheṭta [cp. Sk. kheṭaka] a shield: see kīra.

Khetta (nt.) [Vedic kṣetra, to kṣi, kṣenti, kṣīti, 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: khitaṇṇaṁ vuttaṁ bijaṁ tathā . . . ti khettaṇṇa] 1. (lit.) a field, a plot of land, arable land, a site, D I.231; S I.134 (bijāṇa khette virūhāti; in simile); three kinds of fields at S IV.315, viz. agga, maṭha, hina (in simile); A I.229=239; IV.237 (do.); Sn 524; J I.153 (sāli--yava); Pj II.968=DhA III.220 (khette bijaṁ ropitaṁ); Miln 47; PvA 62; DhA I.98. Often as a mark of wealth=possessions, e. g. D III.93 in defn of khattiya: khettānaṁ pati 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 yasmin pubbaṇṇaṁ rūhāti, vatthu nāma yasmin aparāṇṇaṁ rūhāti, "kh. is where the first crop grows and v. where the second." A similar expln at Nd1 248, where khetta is divided into sāli, vihi, mugga, māsa, yava, godhūma, tila, i. e. the pubbaṇṇi, and vatthu expld ghara, koṭṭhaka, pure, pacchā, ārāma, vihāra without ref. to anāja.) S II.41; Sn 769. Together with other earthly possessions as wealth (hiraṇṇa, suvaṇṇa) Sn 858; Nd2 on lepa, gahaṭṭha, etc. As example in definition of visible objects Dhs 597; Vbh 71 sq. -- Kasi a tilled field, a field ready to bear Pv I.12, cp. PvA 8; jāti "a region in which a Buddha may be born" (Hardy, after Childers s. khetta) PvA 138. Cp. the threefold division of a Buddha--khetta at Vism 414, viz. jāti, anāja, 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 dakkhineyya, puṇḍarika (see detailed expln at Vism 220; khetta here = virūhāna--ṭṭhāna), brahma. -- A I.162, 223 (kammaṇa, khettaṇa, viṇṇaṇaṁ bijaṁ); IV.237; II 98; VvA 113. <--> akhetta barren soil A III.384 (akhetaṇṇa not finding a good soil); IV.418 (do.); PvA 137. Sukhetta a good soil, fertile land S I.21; PvA 137; opp. dukkheta S V.379.

--ūpama 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 puṇṇakaṁ kamma "good work becoming a field of merit" PvA 136, 191; --gopaka a field watche 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; --mahatātā the supremeness of the field (of merit) VvA 108; --rakkha 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; --sāmīka 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 [cp. khepeti] --° the passing of, appld to time: āyu° VvA 311.

Khepita [pp. of khepeti] destroyed, brought to waste, khepitatta (nt.) the fact of being destroyed, destruction, annihilation, DHA II.163 (kilesavatthassa kh.).

Khepeti see khipati.

Khema [Vedic 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 (vivaṭṭa amataadvāraṃ khemaṇ nibbānapattiyā "opened is the door to the Immortal, leading to peace, for the attainment of Nibbāna") A III.354 (of नन्दा) It 32; Sn 268 (=abhaya, nirupaddava KhA 153); Dh 189 sq.; Pv IV.33 (of a road= nibbāya 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 khemaṇ); Ps I.59. See also yoga. Abl. khemato, from the standpoint of the Serene S II.109; Sn 414, 1098; Nd2 s. v. (+tānato, etc.).

--atta one who is at peace (+viratta) S I.112 (=khembhūtaṃ assabhāvaṇa SA). --anta security, in "bhūmi a peaceful country (opp. kantāra), a paradise (as Ep. of Nibbāna) D I.73; Nd2 on Satthā; Vism 303. --ṭṭhaṇā the place of shelter, the home of tranquillity Th 2, 350 (=Nibbāṇa ThA 242); --ṭṭhaṇa 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 (adj.) one who enjoys security or peace S III.13; Sn 145 (=abhaya KhA 244); Dh 258.

Khēla [Sk. kheṭa, cp. kṣeyaṇa and śeṣma, P. sileṣuma. See also kilid & kilis, cp. ukkheṭaṇa. On root khēla see keṭana; 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 singhāṇikā mucus, sometimes in the sense of perspiration, sweat A I.34; IV.137; Sn 196 (+singhī); Kh II.=Miln 26 (cp. Vism 263 in detail, & KhA 66); J I.61; IV.23; VI.367; Vism 259, 343 (+singhāṇikā), 362; DHA III.181; IV.20, 170; Pv II.23 as food for Petas, cp. Av.S. I.279 (khetuṃtropajīvīṇī; II.113: khetavadutsṛjya); Pva 80 (=niṭṭhubhāna).

--kilinna wet with exudation J I.164; --mallaka a spitting box, a cuspidor Vin I.48; II.175, 209 sq.; --singhāṇikā phlegm & mucus DHA I.50.

Khēlapaka (Vin) & khēlasīka (DHA) an abusive term "eating phlegm" (?) [Müller, P.G. 30=khetatmakā] 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 [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 avadhāraṇaḥ (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.: mayhaṃ 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 khvāssa A V.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; täpi kho; api ca kho; evaṃ bhante ti kho; evaṃ byā kho Vin IV.134; Dh I.27, etc. -- In interv. sentences it often follows: kīn nu kho J I.279; atthi nu kho J III.52; kahan nu kho J I.255.

Khobha (m.) [cp. Vedic kṣubh kṣobhayati, to shake=Goth. skiuban Ger. schieben, to push, E. shove] shaking, shock Vism 31, 157; khobhaṅkaroti to shake VvA 35, 36, 278; khobha--karana shaking up, disturbance Vism 474. See also akkhobha.

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.

G.

"Ga [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, vedā." -- dugga (m. & nt.) a difficult road Dh 327=Miln 379; Pv II.78 (=duggamana--tīhāna Pv A 102); II.925; J III.385.

Gagana (nt.) the sky (with reference to sidereal motions); usually of the moon: g̣e majjhe puṇcācando viya J I.149, 212; g̣e tale canda--maṇḍala J III.365; cando g̣e majjhe tīhō J V.137; cando gagane viya sobhātī Vism 58; g̣e tale candān viya DhA I.372; g̣e tale puṇcācanda "the full--moon in the expanse of the heavens" VvA 3; g̣e talamagga the (moon's) course in the sky PvA 188; etc. Of the sun: suriyō akāśe antalikkhe gaganapathe gacchati Nd2 on Sn 1097. Unspecified: J I.57; Vism 176 ("tal--ābhimukhaŋ").

Gaggara [Vedic gargara throat, whirlpool. *g̣uer to sling down, to whirl, cp. Gr. ba/raqron, Lat. gurges, gurgulio, Ohg. querechela "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, in haṃsa the sound of geese J V.96 (expl. by haṃsamadhurstassara). Gaggārā as N. of a lake at Vism 208. -- See note on gala.

Gaggarakā fr. gaggarā] 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.


Gacchita [Vedic gacchati, a desiderative (future) formation from *g̣uṃ "I am intent upon going," i. e. I go, with the foll. bases. -- (1) Future--present *g̣uṃskēti> *g̣aścāti> Sk. gacchati=Gr. ba/skw (to bainw). In meaning cp. i, Sk. emi, Gr. eQmi "I shall go" & in form also Sk. pṛcchati=Lat. por sac "I want to know," Vedic icchātī "to desire." -- (2) Present *g̣uṃjīo=Sk. gamati=Gr. bai/nw, Lat. venio, Goth. qiman, Ohg. koman, E. come; and non--present formations as Osk. kūṃbened, Sk. gata=Lat. ventus; gantu=(ad) ventus. -- (3) *g̣ū, which is correlated to *stā, in Pret. Sk. āgāṃ, Gr. e)bh(n, cp. bh ma]. These three formations are represented in Pāli as follows (1) gacchā, in pres. gacchati; imper. gaccha & gacchāhī; pot. gacche (Dh 46, 224) & gaccheyya; p.pres. gacchanto, med. gacchamāna; fut (2nd) gacchissati; aor. agacchi (VvA 307; v. l. agaṇči). -- (2) gamā in three variations; viz. (a) gamā, 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. agamāṅhase (Pv II.310), pl. agamāṇ (Sn 290), agamaṃṣu & gamiṃṣu; prohib. mā gami; ger.
Meanings and Use: 1. to go, to be in motion, to move, to go on (opp. to stand still, tiṣṭhati). Freq. in comb with tiṣṭhati

1.3 gacchati. <-> eva gacchanto on his way J I.255, 278; agama (the intention); hence fig. to come to know, to experience, to realize. -- (a) with acc. of direction: R intended to go ("were going") to S. J III.176. -- 2. to go, to walk (opp. to run, dhāvati) Dha I.389. -- 3. to go away, to go out, to go forth (opp. to stay, or to come, āgacchati): agamāśi he went Pv II.86; yo mañ ičchati anveto yo và n'ičchati gachatu "who wants me may come, who does not may go" Sn 564; āgacchantānaṁ ca āgacchantānaṁ ca paṁ ma na atthī "there was no end of all who came & went" J I.133; gacchāṁ "let us go" J I.263; gaccha dāṇi go away now! J I.160; gaccha re mūndaka Vism 343; gacchāḥi go then! J I.151, 222; mā gami do not go away! J IV.2; pl. mā gamittha J I.263; gachanto on his way J I.255, 278; agamāśa they went away J IV.3; gantukāma anxious to go J I.222, 292; kattha gacchissi where are you going? (opp. agacchasi) Dha I.373; kahaṁ gacchissathā id. J II.128; kūṇiṁ gacchissi 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, to experience, to realize. -- (a) with acc. of direction: Rājagaṇhaṁ gami he went to R. Pv II.86; Devadāha--nagarāṇ gambantu J I.52; gacchāṁ anah Kusināraṁ J I shall go to K. D II.128; Suvannabhūmin gacchanti they intended to go ("were going") to S. J III.188; migavaṁ g. to go hunting J I.149; janapadaṁ gamissāma J II.129; paradāraṁ g. to approach another man's wife Dh 246. -- (b) with adverbs of direction or purpose (atthāya): santikaṁ (or santike) gacchati to go near a person (in gen.), pitu s. gacchāma Dha I.372; devāna santike gacche Dh 224; santikaṁ also J I.152; II.159, etc. Kathan taṁ gamissiṁ how shall I get there? J I.159; II.159; tattha gamāśi he went there J I.160. dukkaṁ bhavanatthāya gacchamāṃ "going away for the purpose of undergoing suffering" J IV.3; vohārataṁ gacchāṁ 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); Nirayaṁ gamissati J VI.368; saggaṁ lokāṁ g. J I.152; gacche pūram apārato Sn 1129; in this sense interpreted at Nd2 223 as adhīgarāṁ phusati sacchikarot, to experience. -- Sometimes with double acc.: Bhagavantaṁ saraṇaṁ gacchāṁ "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. cela va bien=it is good). Here belongs gati "existence," as mode of existing, element, sphere of being, and out of this use is developed the periphrastic use of gamā, which places it on the same level with the verb "to be" (see b). -- (a) sugati gamissiṁ you will go to the state of well-being, i. e. Heaven Vin II.195; It 77; opp. duggatiṁ gacchanti Dh 317--319; maggaṁ na jāntani yena gacchanti subbatā (which will fall to their share) Sn 441; gamissanti yattha gantvā na socare "they will go where one sorrows not" Sn 445; Vv 514; yan ca karoti ... taṁ ca ādāya gacchati "whatever a man does that he will take with him" S I.93. -- (b) periphrastic (w. ger. of governing verb): nagaraṁ pattharitvā gaccheṁa "would spread through the town" J I.62; parināmaṁ gaccheṁa "could be digested" D II.127; sīhabambanāṁ āgamaṁ aghaṁsaṁ "they took the lion's skin away with them" J II.110; itthiṁ pahāya gamissati shall leave the woman alone J VI.348; sve gahetvā gamissiṁ "I shall come for it tomorrow" Miln 48.

Gaja [Sk. gaja] an elephant J IV.494; Miln 2, 346; Dha 295 (appld to a kind of thought). --potaka the young of an elephant PvA 152; --rājā the king of the elephants Miln 346.

Gajakā =gaja, in gajakattharaṇa an elephant's cover VvA 104.

Gajjati [Sk. garjati, cp. gargara & jāra 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. gajjayati, ger. gajjayitvā (megho ḡ thanayitvā (megho ḡ thanayitvā pavassati) It 66.

Gajjitar [n. agent fr. prec.] one who thunders, of a man in comparison with a cloud A II.102=Pug 42.

Gaṇa [Vedic gaṇa; "ger to comprise, hold, or come together, cp. Gr. a)gQi/ro to collect, a)gora/ meeting, Lat. grex, flock, Sk. jaranate conveniunt" (see Wackernagel, Altd. 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": 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); pisāca° S I.33; tīdasa° Sn 679. -- (b) amacca° suite of ministers J I.264; ariya° troup of worthies 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) dvija II.967; with ref. to the books of the Canon: Suttantika Sn 675; bhamara° A III.422 sq.; M III. -- (d) dvija° J I.152; dija° Pv II.124; sakupa°, of birds J I.207; II.352; go°, of cows A I.229; V.347, 359; J II.128; kākola°, of ravens Sn 675; bhāmarā°, of bees J I.52; migā° of beasts J I.150. -- (d) taru° a cluster of trees PvV 154; tāra°, a host of stars A I.215; Pv II.967; with ref. to the books of the Canon: Suttantika° & Ābhidhammika° Vin 93.

--ācariya "a teacher of a crowd," i. e. a t. who has (many) followers. Always in phrase sanghi ca gañi 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;

--(ŋ)gaṇupāhāna° (pl.) shoes with many linings Vin I.185, 187; cp. Vin. Texts II.14. See also Bhdhg. on ataliyo (q. v. under atala). --pūraka (adj.) one who completes the quorum (of a bhikkhus chapter) Vin I.143 sq.; --bandhana in "āṇa dānāg datvā to give by co-operation, to give jointly DhA II.160; --bhoojana food prepared as a joint meal Vin II.196; IV. 71; V.128, 135, 205; --magga in "āṇa ganetūṭ 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 [fr. gaṇ, to comprise in the sense of to count up] a counter, one skilled in counting familiar with arithmeti; an accountant, overseer or calculator. Enumd as an occupation together with muddika at D I.51 (expl. DA I.157 by achchida--pāṭhaka); also with muddika and sankhāyika S IV.376; as an office at the king’s court (together with amaccā as gaṇaka)--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 (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 (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 "ṇ kārvāvā; DhA I.11, 34. -- 3. the art of counting, arithmetics as a study & a profession, forbidden to the bhikkhus Vin I.77=IV.129 ("ṇ sikkhati to study ar.); D I.11 (expl. DA I.95 by achchdaka--gaṇanā); M I.85; III.1 ("ājīva); DA I.157. --gaṇana--patha (time--) reckoning, period of time Miln 20, 116.

Gaṇikā1

Gaṇikā1 (f.) "one who belongs to the crowd," a harlot, a courtesan (cp. gaṇakī) Vin I.231 (Ambapāli) 268, (do.); II.277 (Addhakāsi); Ud 71; Miln 122; DhA III.104; VvA 75 (Sirimā); VvA 195, 199. -- Customs of a gaṇikā J IV.249; V.134. -- Cp. saŋ°.

Gaṇikā2

Gaṇikā2 (f.)=gaṇanā, arithmetic Miln 3.

Gaṇin1

Gaṇin1 (adj.) one who has a host of followers, Ep. of a teacher who has a large attendance of disciples; usually in standing combn sanghi gañi gaṇācariyo (see above). Also in foll.: Sn 955, 957; Dpvs IV.8 (mahāgañi), 14 (thera gañi); gañi--bhūtā (pl.) in crowds, combd with sanghi sanghi D I.112, expld at DA I.280: pubbe nagarassa anto agoṇa bahi nikkhamitvā gaṇa--sainpannā ti. See also paccakeṅgin.
Gaṅin2

Gaṅin2 a large species of deer J.V.406 (=gokāṇa).

Gaṅeti [denom. to gaṅa Dhtp 574; sankhyāne] 1. to count, to reckon, to do sums D.19; J.VI.334; Miln 79; 293; pp. gaṅita Sn 677; pass. gaṅiyati 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.

Gaṅthi (m.) [Vedic granthi, to grem to comprise, hold together, cp. Lat. gremium, Sk. gaṅa & 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 ("jāta what has be come knotty or hard); --diṭṭhi--gaṅthi the tangle of false doctrine VvA 297; anta--gaṅth--ābādhā entanglement of intestines Vin I.275. -- 2. a (wooden) block Vin II.110 (of sandal wood).

--ṭhāna (for gaṅthi-kaṭṭhana?) the place of the block (i.e. of execution) J.III.538; (reads gaṅthi--gaṇṭī--ṭhāna); Vism 248. -- bhedaka, in "cora "the chief who breaks the block" (or rope, knot?) DhA II.30.

Gaṅṭhikā (f.) (freq. spelled gaṇḍikā, q. v.)=gaṅṭhi, viz. 1. a knot, a tie DA I.199 (catu--paṇca--gaṇḍhik'ahata patta a bowl with 4 or 5 knots, similarly āṇi--gaṇḍhik'--ahata aoyapatta Vism 108; but see āṇi); DhA I.335 ("jāta=gaṅṭhijāta knotty part), 394. -- 2. a block (or is it knot?) Vin II.136 (+pāsaka; cp. Vin. Texts III.144); V.140. Esp. in phrase gaṇṭhikā paṭīmaṇcitī Vin I.46= I.213, 215, trsd at 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. -- uccuganṭhikā sugar cane: see uccu.

--kāśāva a yellow robe which was to be tied (or which had a block?) J.IV.446.

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 loma and kāya. Mentioned with similar cutaneous diseases under kīlāsa (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 288); S.IV.64 (=ejā; Sn 51, 61 (v. l. for gaḷa); J.I.293; Vism 360 ("pilakā); DhA I.297 (gaṇḍ--ā--gaṇḍajāta, covered with all kinds of boils); IV.175; PvA 55. Cp. Av. S.I.1681. -- 2. a stalk, a shaft, in N. of a plant --"tiṇḍu--rukkha J.V.99, and in der. gaṇḍikā & gaṇḍī, cp. also Av. S.II.13312. <-> 3. =gaṇḍuppāḍā in cpd. gaṇḍamattikā clay mixed with earth--worms Vin.II.151 (cp. Bdhgh. gaṇḍuppāḍagūtha--mattikā clay mixed with excrement of earthworms Vin. Texts I.172).

--uppāda (lit. producing upheavals, cp. a mole) an earth--worm, classed as a very low creature with kīṭā & pūlavā at M.III.168; J.V.210 ("pāṇa"); DhA III.361 ("yonī"); SnA 317.

Gaṇḍaka (adj.) having bois Sdhp 103.

Gaṇḍamba N. of the tree, under which Gotama Buddha performed the double miracle; with ref. to this freq. in phrase gaṇḍamba--rukkha--mūle yaṇamāpāṭhārīyaṇa katvā J.I.77; IV.263 sq.; DA I.57; PvA 137; Miln 349; Dāvs V.54. Also at DhA III.207 in play of words with ambā--rukkha.

Gaṇḍikā (f.) [a--n. formation from gaṇḍa or gaṇṭha, see also gaṇṭhikā]--1. a stalk, a shaft (cp. gaṇḍī) J.I.474; DhA 319 (of the branches of trees; g'--ākoṭana--sadda). -- 2. a lump, a block of wood (more freq. spelling gaṇṭhikā, q. v.). -- 3. N. of a plant Vv 354 (=bandhujīvaka 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 gaṇḍī; also ghaṭikā2.

Gaṇḍī [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 bois, being afflicted with a glandular disease (with kuṭṭhin & kilāsin) Ku costly.

Gaṇḍī (f.) [=gaṇḍikā in meaning 1; prob. =Sk. gaṇṭī in meaning 2]--1. a shaft or stalk, used as a bar J.I.237. -- 2. a gong DhA I.291 (gaṇḍīn paharati to beat the g.); II.54, 244; gaṇḍīn ākoṭētvā KhA 251. Cp. AvS I.258, 264, 272; II.87, 95 & Divy

Ganḍhāta & Gaṇḍhāta [Vedic grha (grabh), grhṇāti 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. gaḥa, gihin, geha, ghara, & also Vedic harati to seize, harst hand]. The forms of the verb are from three bases, viz. (1) gaḥa-- (Sk. grhṇ--); Pres.: ind. gaḥṇāti (ganḥāsi PvA 87), pot. ganheyya, imper. gaṅa (J I.159; PvA 49 = handa) & gaṅhā (J I.279). Fut. gaṅhissati; Aor. gaṅṭhi. Inf. gaṅhıtū (J III.281). Ger. gaṅhītvā. Caus. gaṅhāpeti & gaṅhāpeti. -- 2. gahe-- (Sk. grh--); Fut. gaḥessati. Aor. aggahesi (Sn 847; J I.52). Inf. gaheṇtu (J I.190, 222). Ger. gaheṇtvā & gaheṇtvāna (poet.) (Sn 309; Pv II.3). -- 3. gh-- (Sk. grh--): Aor. aggah. Ger. gaṅha & gaṅhā (Sn 791). Pass. gaṅhatai. Pp. gaṅhita & gaṅhīta. Cp. gaha, gahanā, gāha.

Meanings: to take, take up; take hold of; grasp, seize; assume; e. g. ovādaṅ g. to take advice J I.159; khaṅgaṅ to seize the sword J I.254--255; gocaṅ to take food J III.275; jane to seize people J I.253; dhanaḥ to grasp the treasure J I.255; nāgaṅ to occupy the city J I.202; pāde gāṅhaṅ gaṅhētu holding her feet tight J I.255; macche to catch fish J III.52; mantaṅ to use a charm J III.280; raṅja to seize the kingdom J I.263; II.102; sākhaṅ 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 PaV 18; pāṭisandhiṅ g. to be born J I.149; maraṅgaṅ g. to die J I.151; mūlena g. to buy J III.126; vacaṅaṅ g. to obey J III.276 (in neg.). The ger. gaṅhētu is very often simple to be translated as "with," e. g. tīdaṅgaṅ gaṅhētu caranto J I.317; satta bhikkhū gaṅhētu agamāsi VvA 149.

Caus. gaṅhāpeti to cause to be seized, to procure, to have taken: phalāṇi J II.105; rājānaṅ J I.264. Cp. gāḥāpeti.

Gata [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. thita: gate thite nisime (loc. abs.) when going, standing, sitting down (cp. gacchati i) D I.70; opp. āgata: yassa maggaṅ na jānasi āgataśa gatassa vā Sn 582 (cp. gati 2). Also periphrastic (=gacchati 5 b): aṭṭhi parītvā gatāṅ "the bone fell down" J III.26. Very often gata stands in the sense of a finite verb (=aor. gaṅchī or agaṅmī): yo ca Buddhaḥ . . . saraṅgaṅ gato (cp. gacchati 4) Dh 190; attano vasanaṅkāṅ gato he went to his domicile J I.280; II.160; nāvā Aggaṅmāṅgaṅ gāta the ship went to Aggimāḷa J IV.139. <-> 2. in applied meaning: gone in a certain way, i. e. affected, behaved, fared, fate, 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; atthaṅg gone home, set; addhanā done with the journey (cp. gat--addhin); gone into: taṅhā fallen a victim to thirst, tamaṅ obscured, rahoṅ, secluded, vyasanaṅ fallen into misery; having reached: antaṅ arrived at the goal (in this sense often combd with patta: antagata antapatta Nd2, 436, 612), koṭṭhaṅ perfected, parinibbāṅaṅ having ceased to exist. vijjāṅ having attained (right) knowledge; connected with, referring to, concerning: kāyā relating to the body (kāyagatā sati, e. g. Vism 111, 197, 240 sq.); diṭṭhiṅ being of a (wrong) view; sankhāṅ, etc. -- Sometimes gata is replaced by kata and vice versa: anabhipaṅkata>anabhipaṅgaṅcchati; kālagaṅ>kālakata (q. v.).

agata not gone to, not frequented: "ṇa disaṅ (of Nibbāna) Dh 323; purisantaraṅ "ṇa mātuṅgaṅaṇ "a maid who has not been with a man" J I.290.

sugata of happy, blessed existence, fortunate; one who has attained the realm of bliss (=sugataṅ 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 227 (see expl. KhA 183).

duggata of miserable existence, poor, unhappy, illfated, gone to the realm of misery (duggatīṅ gata PvA 33, see gati) Pv I.62; II.317; duggata--bhāva (poverty) J VI.366; duggat--ittī (miserable, poor) J I.290; parama--duggatīṅ kulāṅ claus in utmost misery (poverty) PvA 176.---Compar. duggatatarata DhA I.427; II.135.

--atthā (fr. attā) self--perfected, perfect D I.57 (expl. by koṭippatta--citto DA I.168); cp. paramāya sātiyaṅ ca gatiyā ca dhītiyā 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; --ṭhāna place of existence PvA 38; =gamana in āgata--ṭhānaḥ vā: coming and going (lit. state of going) J III.188; --yobbana (adj.) past youth, of old age A I.138; Sn 98=124.

Gatāka a messenger J I.86.

Gatatta 1.=Sk. gat--ātman (see prec.). -- 2. Sk. gatatvaṅ the fact of having gone KhA 183.
Gati (f.) [fr. gachchi; cp. Gr. ba/sis, Lat. (in--) ventio, Goth. (ga--)jumps] 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 gāhi arahattat paatto Miln 264, with ref. to the distinction of the child Gotama J I.56. -- phassāyatanānaṃ gati (course or direction) A II.161; jagato gati (id.) A II.15, 17; sakutānaṃ g. the course, flight of birds Dh 92= Th 1, 92. -- Opp. āgati P v II.922. -- tassā gati jānāti "he knows her going away, i. e. where she has gone" P v A 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 (tassā kā gati ko abhisamparāyō? what is his rebirth and what is his destiny?); in comba āgati vā gati vā (=cutūpapatti), rebirth & death M I.328, 334. In defn of saṃsāra expld as gati bhavābhava cuti upapatti= one existence after the other Nd2 664; as gati upapatti paṭisandhi Nd2 on dhātu (also as puna-gati rebirth). -- The Arahant as being beyond Saṃsāra is also beyond gati: yassa gati na jānanti devā gandhabba= mānuṣā Dh 420= Sn 644; yesaṃ gati n'atthi Sn 499; and Nibbāna coincides with release from the gatis: gatīvippamokkhāhañ parinibbānañ Sn A 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" P v III.114; sabbagati te ijjhantu "all fate be a success to you" J V.393; gato sassa yā gati "he has gone where he had to go (after death)" P v 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 mig, yāsu gati hīthaya gati dhammānaṃ, nibbānañ 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= Sn A 346; apuññālābhavo ca gati ca pāpikā Dh 310; duggati J I.28; avijjāy eva gati the quality of ignorance Šn 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 (= Saggas, realm of bliss) & duggati (= Yamaloka, apāya, realm of misery). These gatis are given in the foll. order: (1) nīraya purgatory, (2) tiracchānāni the brute creation, (3) pittivisaya the ghost world, (4) manussa (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 Pañcagatidipana (ed. L. Feer, J.P.T.S. 1884, 152 sq.; trsl. by the same in Annales du Musée Guimet V. 514--528) under Narakakaṇḍa, Tiracchānañ, Petañ, Manussañ, Devañ. Of these Nos. 1--3 are considered duggatis, whilst Nos. 4 and 5 are sugatis. In later sources we find 6 divisions, viz. 1--3 as above, (4) asūrañ, (5) manussañ, (6) devañ, of which 1--4 are comprised under apāya (conditions of suffering, q. v.) or duggatiyo (see P v IV.11, cp. P v A 103). These six also at D III.264. -- lokassa gati jānāti Bhagavā Sn A 377 (gati= nīrayādipañcappabhedañ Sn A 368). The first two gatis are said to be the fate of the mūchādīṭhino D I.228, dve niṣṭhā DA I.249 (q. v. for var. appl. of gati) as well as the dusśiliñ (A I.60), whilst the last two are the share of the silaṅkā (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 tatttha: there you have no access S I.115. <= 2. = duggati, a wrong course. agatīgamama a wrong course of life D III.133; A I.72; II.18 sq.; III.274 sq.; J V.510; P v A 161. Technically the four agatī-gamanāni are: chandañ dosañ mohā bhayañ D III.228 (see also under chanda).

sugati (sometimes sugatti after duggati e. g. J VI.224) a happy existence; a realm of bliss; the devaloka. Cp. sugatiñ. Usually with gacchati (sugatiñ) & gata "gone to Heaven" Vin II.195; D II.202; It 77; P v A 65. In combu w. sagga loka (sugatiñ, etc. upapajjati) D I.143; A I.97; J I.152. parammarañ sugati pāṭikankhā It 24; sugattiñ gata Dh 18; sugati pāpehi kammehi sulabhā na hoti "bliss is not gained by evil" P v A 87; = sugga & dibbaṭṭhāna P v A 89; sugatiñ-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 (duggatiñ gata, reborn in a miserable state) or upapajjati D I.82; A I.97, 138 (+ vinipātaṇ nirayañ); II.123; III.3; IV.364; Dh 17; Sn 141; Sn A 192 (= dukkhappatti); P v A 87. Sakakkamāṃ nay anti duggatiñ, one's own deeds lead to rebirth in misery, Dh 240; with ref. to a Peta existence: P v I.62; II.16; 113; 317. Cp. duggata.

Gatika (adj.) 1. going to, staying with, in bhikkhuñ a person living with the bhikkhus Vin I.148. <= 2. leading to: yaññat 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: evaññ D I.16 (w. ref. to one of the first 3 gatis: DA I.108); niyatañ whose destiny is certain (w. ref. to sugati) and aniyatañ whose destiny is uncertain (w. ref. to a duggati) DhA III.173.

Gatin (adj. = gatika) 1. going, i. e. having a certain course: sabbā nādi vankagati "every river flows crooked" J I.289. <= 2.
having a certain gati, fated, destined, esp. in su° & dug°: samparāye suggatī going to a happy existence after death Vin II.162=J I.219; saggaṇaṇa yanti "those who have a happy fate (because of leading a good life) go to one of the Heavens" Dh 126.

Gatimant (adj.) of (perfect) behaviour, going right, clever (cp. gatatta under gata, & gati 3) M I.82.

Gatta (nt.) [Vedic gātra] the body, pl. gattāṇi the limbs. <--> As body: Vin I.47; S I.169=183 (analla° with pure bodies; anallin° at 169, but v. l. analla°); A I.138; Sn 673 (samacchida° with bodies cut up); Pv I.112 (bhinn--pabhinn°, id.); PvA 56 (=sārīra); 68. -- As limbs: S IV.198 (arupakkāṇi festering with sores); M I.506 (id.); M I.80=246; J I.61 (lālākīlinna°); Sn 1001 (honti gattesu māhāpurisaīkhaṇa); 1017, 1019; Pv III.91 (=sārīrāvayava PvA 211); Miln 357 (arupakkāṇi).

Gathita (adj.) [pp. of ganthati to tie, cp. gantha, knotQ Sk. grathita] tied, bound, fettered; enslaved, bound to, greedy for, intoxicated with (c. loc.). When abs. always in combn w. paribhuṭa and with ref. to some object of desire (bhoga, lābha, kāmagűṇa). Usually in standing phrase gathita mucchita ajjhāpanna (ajjhōpanna) "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 & ajjhāpanna: 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 (kāmagūṇesu). In other connections: aḍānaganthaṇa gathitaṇa visajja Sn 794 (cp. Nd1 98); yāni loke gathitāni na tesa pasuto sīyā Sn 940. -- J IV.5 (=giddha); V.274 (gedhita for pagiddha); PvA 262 (gadhita as expln of giddha)--agadha (agadhita) not fettered (by desire) without desire, free from the ties of craving (+m, a°) S II.194, 269; A V.181; Miln 401 (trsl. Rh.D. II.339: "without craving, without faintness, without sinking").

Gaddula (and gaddūla, gaddhula) a leather strap S III.150; J II.246; III.204; fig. in taṇḍā--gaddula "the leash of thirst," Nd2 on jappā (taṇḍā)=Dhs 1059=Dhb 361, cp. DhsA 367.

Gaddūhana (nt.) [Derivation unknown; Sk. dadṛughna] 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 [Vedic gṛdhā; 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 [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.340.

--bhāraka a donkey load J II.109; DhA I.123; --bhāva the fact of being an ass J II.110; --rava (& --rāva) the braying of an ass ibid. & Vism 415.

Gadhita see gathita.

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 khaṇṭā, of the king's elephant A II.116=III.161; v. l. for gatā at M II.155.

Gantha (in BB often misspelt gandha) [fr. ganthattī]--l. 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 kāyagantāṇa, viz., abhijhāya, byāpāda, sīlābhātapatārāṃsā, idaṃsaćcābhīhinava; thus Nd1 98; Vism 683. In other conn. Sn 347, 798, 847, 857, 912; Nd2 on jappā (taṇḍā); Dh 211; Ps I.129; Dhs 1059, 1472; Vbh 18, 24, 55, 65, 77, 117, 120; NetT 31, 54, 114, 124 (gandha); Sdhp 616. --chinna° (adj.) one who has cut the ties (of bad desires, binding him to the body). Combnd w. anigha nīrāsa S I.12 (gandha), 23; w. asita anāśava Sn 219. Cp. pahīnāmānassa 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. vipassanādhuraṇ, the burden of contemplating Dха 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 ganthas Dhs 1480; opp. vi Dhs 1482.

Ganthi & Gantheti [Vedic grath, granth, grathnāti, to *grem, cp. Lat. gremium; see also gaṇthi gathita, gantha]
I. to tie, knot, bind, fasten together: kathaṃ mittāni ganthi "how does he bind friends" S I.214= Sn 185; mālaṇ gaṇthamāna tying a garland Vv 381 (gaṇthento VvA 173). Of medicines: to mix, to prepare J IV.361. -- pp. gaṇhita tied, bound, fettered: catūḥi gaṇthehi g² Ps I.129; -- grd. gaṇthiya to be tied or tending to act as a tie (of "body"); expl. as ārāmaṇa-kaṇaṇa-vasana gaṇthehi gaṇhitabba DhsA 69; dhammā g² ā ("states that tend to be are liable to be ties" Buddha. Ps. p. 305; Expositor 64) Dhs 1141; 1478. In combn saṅñoṇjaniya g² oghānaya (of rūpa) Dhs 584=Vbh 12; of rūpa-kkhandha Vbh 65, of dasāyatanā ib. 77, dasindriya ib. I.29, saccā g² and ag² (= gaṇtha--sampayutta & vippayutta) ib. 117. --. 2. to put together, to compose: mante gaṇthetvā (v. l. gandhivā) Sn 302, 306.


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; Dh 54--56=Mīla 333; Dhs 605 under gaṇhāyatanānā); āma ś smell of raw flesh A I.280; D II.242; Sn 241 sq.; maccha ś the scent of fish J III.52; muttakariśa ś the smell of faces and urine A I.158; catuṭā ś four kinds of scent J I.265; PvA 127; dibba--g³puppha a flower of heavenly odour J I.289. -- 2. odour, smell in particular: enumerated as mūla ś, sāra ś, puppha ś, etc., S III.156=V.44= A V.22; Dhs 625 (under gandhāyatanāṇa, sphere of odours). Specified as māla ś, sāra ś, puppha ś, uttāṇa ś under tiṇi gaṇhayatāṇi A I.225; -- puppha ś Dh 54= A I.226. -- 3. smell as olfactory sensation, belonging to the sphere (āyatanaṇa) of sense--impressions and sensory objects & enum. in set of the 12 ajhāṭtha--bāhūrāṇi āyatanaṇi (see under rūpa) with ghanena gandha gāhyātva "sensing smell by means of the olfactory organ" D III.102; 244=250= 269=Nīd 2 on rūpa; M III.55, 267; S IV.71; Vin I.35; Defined at Vism 447. Also as gandha gāhāviniṇṇeyya under kāmagūṇa M II.42; D III.234, etc. In series of 10 attributes of physical quality (--rūpa, etc.) as characteristic of devas D III.146; Pⅲ 958; as sāra ś, pheggū ś, taca ś, etc. (nine qualities in all) in definition of Gandhabba--kāyikā devā S III.250 sq. -- In the same sense & similar connections: vanā ś--ras ś--upetō Dh 49; J II.106; gandhānān khamo & akkhamo (of king's elephant) A III.158 sq.; itthi ś, purisa ś 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 kalinessa is stated in the Silas (D 1.8) as characteristic of certain Wanderers and Brahmins. Here gandha is mentioned together with mālā (flowers, garlands): D I.5= Kⅵ I.2; D I.7 ("kathā"); Vin II.123; Sn 401; J I.50, 291; PvA 62. The use of scented ointment (vilepana & ālepā, 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 (anna--pāṇa--vattha--yānamāla--gandhā--vilepāna-- sey-- āvasathā -- padīpeya): S III.252; Nīd 523=It 65. Out of this enumeration: g²--m²--v³--Pⅲ 316; chatta--g²--m²--upāhanā Pⅲ 49; J II.936; m²--g³--v³ kappūra--kātu kappalāṇi J II.416. -- Application of scented ointment (gandhena or gaṇthehi vilimpati) is customary after a bath, e. g. Pⅰ 50 (on Pⅲ 106); J I.254, 265; III.277. Var. kinds of perfumes or scented substances are given as gḍhūpa--cuṇḍa--kappūra (incense, powder, camphor) J I.290; vāsa--cuṇḍa--dhūpanādi g² KhA 37. See also cpds. -- 5. occurs as v. l. for gantha (book).

Duggandha a disagreeable smell Dhs 625; 7 yāvati to emit a nasty odour Pⅰ 14; as adj. having a bad smell, putrid Sn 205; Pⅰ 15 (= pūtigandha), f. --ā: duggandhā pūṭi vāyasi "you emit a bad odour") Pⅰ 61 (= anīṭha ś). -- sugandha an agreeable smell Dhs 625; as adv. of pleasant smell J III.277; Sdhp. 246. -- āpana a perfumery shop J I.290; —ika perfume seller Mīla 344; —āyatana an olfactory sense--relation, belonging to the six bāhūrāṇi āyatanaṇa, the objective sensations D III.243, 290; Dhs 585, 625, 655; --ārāmaṇa bearing on smell, having smell as its object Dhs 147, 157, 365, 410, 556, 608; --ālepā (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 I.131; V.351; Pug 34; --kūṭī (f.) a perfumed cabin, name of a room or hut occupied by the Buddha, esp. that made for him by Anāthapindīka in Jetavana (J I.92). Gotamassa g² J II.416, cp. Av. Š II.401; Dha IV.203, 206; --cuṇḍa scented (bath--) powder J III.277; --jāta (nt.) odour, perfume ("consisting of scents"). Three kinds at A I.225 (māla ś, sāra ś, puppha ś); enum. as
Gandhinā (adj.) DhA I.423; in defin. of gandha DA I.77; Dh 55; -tanhā thirst or craving for odours (cp. g2-āsā) Dhs 1059=Nd2 on jappā; -tela scented oil (for a lamp) J I.61; II.104; DhA I.205; -thena a perfume-thief S I.204; -dhatū the (sensory) element of smell Dhs 585; 625. 707 (in conn. w. ʿāyatanā); -paṅcangulika see sep.; -saṅcetanā the olfactory sensation; together with ʿsaṅānā perception of odours D III.244; A IV.147; V.359; -sannidhi the storing up of scented unguents D I.6 (=DA I.82).

Gandhina see gandhīna.

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 ʿkāyika) belonging to the demigods who inhabit the Cātumahārājika realm D II.212; A II.39 (as birds); IV.200 (with asūrā & nāgā), 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; --mānūsā (pl.) G. & men Dh 420= Sn 644; --hattakā "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.

Gandhībba (f.) music, song J II.254; VvA 139; Miln 3; ʿeta karoti to make music J II.249; III.188.

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 (and ʿuja Pv II.120; II.121)--1. having perfume, fragrant, scented, J I.266 (su); Pv II.1Q0 (=surabhigandha); II.121 (sogandhiya); VvA 58 (read gandhikāgandhikehi).--2. dealing in perfume, a perfumer Miln 262 (cp. gandhīna 2).

Gandhin (adj.) 1. having a scent of, smelling of (ʿ), i. e. candana of sandal wood J III.190; gūthā of face Pvs II.315 (=karisāvāyini Pvs). -- 2. dealing with scents, a perfumer Pvs A 127 (=māgadha; cp. gandhika 2).

Gandhīhinda in kule antimagandhīna J IV.34 (expl. by sabbapacchimaka) and gandhāna in kula--gandhāna It 64 see under kula°.

Gabbita (adj.) proud, arrogant J II.340 (ʿbhāva=issariya); III.264 (ʿsabhāva=dittasabhāva); Sum. V. on D III.153 (=avamata).

Gabhā [Vedic gabhā, either to *gabhā, as in Lat. galba, Goth. kalbo, Ohg. kalba, E. calf, or *gē bu, as in Gr. delphus' womb, adelpo's sharing the womb, brother, de/fiac 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. gabhbe 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). ʿeta upeti to be born Dh 325=Th 1, 17= Nett 34, 129; ʿeta upapajjati to be born again Dh 126; gabhā gabbhājan . . . dukkaṇṇaṅgacchanī from womb to womb (i. e. from birth to birth) Sn 278; gabhāhato paṭṭha āya from the time of 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 ṣeta kucchinā parigaritvā 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 patīṭhitọ) 134; II.2; IV.482; M I.265; Miln 123 (gabbhassa avakkanti); DhA I.3, 47; II.261. -- Pv I.67; Pva 31; gabbhō vuṭṭhāsi the child was delivered Vin II.278; itthe--gabhxo & purisa female & male child J I.51; gabbhaj pāteti to destroy the foetus Vin II.268; apagatagabhā (adj.) having had a miscarriage Vin II.129; mūḷha--gabhho id. M II.102 (+visatā°); paripunna--gabhha ready to be delivered J I.52; Pva 86; saṅānā° a conscious foetus D I.54=M I.518=S III.212; sannisnma--gabhha having conceived Vin II.278.

--avakkanti (gabhhe okkanti Nd 3041) conception D III.103, 231; Vism 499, 500 (okkanti); this is followed by gabbhē ṭhitī & gabbhē vuṭṭhānā, see Nd2; --āsaya the impurities of childbirth Pv III.53 (=mala); --karāna effecting a conception Sn 927; --gata leaving the womb, in putte gabbhagate when the child was born Pva 112; --dvāra the door of the bed--chamber J I.62;
Gabbhara (nt.) [Derivation uncertain. Cp. Sk. gahvara] a cavern Sn 416 (giri\(^a\)); Vv 635 (giri\(^a\)).

Gabbhini\(^a\) (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 \(g°\) pāyamāṇā purisantaragatā (pregnant, lactating & having had sex. intercourse) A I.295=II.206=M I.77, 238, 307, 342=Pug 55; with utun anutunā (menstruating & having ceased to menstruate) A I.326.

Gammaka (ajj. f.) pregnant J II.2; DhA I.4; --pātana the destruction of the embryo, abortion, an abortive preparation Vin III.83 sq.; Pv I.66 (akāriṇa); PvA 31 (dāpessi); DhA I.47 ("bhēsajja"); --mala the uncleanness of delivery, i. e. all accompanying dirty matter PvA 80, 173 (as food for Petas), 198; DhA IV.215; --vīsa in ahaṅc'ānhi gabbhaviṣo "I am 20 years, counting from my conception" Vin I.93; --vutthāna (nt.) childbirth, delivery J I.52; DhA I.399; II.261; --seyyā (f.) the womb; only in expressions relating to reincarnation, as: na punar eti (or utteti) gabbhaseyya "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.

Gamba 1. (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 \(g°\) pāyamāṇā purisantaragatā (pregnant, lactating & having had sex. intercourse) A I.295=II.206=M I.77, 238, 307, 342=Pug 55; with utun anutunā (menstruating & having ceased to menstruate) A I.326.

Gambhira (adj.) [Vedic gambhīra & gabhīra] deep, profound, unfathomable, well founded, hard to perceive, difficult. -- (a) lit. of lakes: Dh 83; Pv II.119 (apagāda); 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 duppariyogāho M I.487; parisā g. (opp. Uttāna, shallow, superficial, thoughtless) A I.70; g. thāna w. ref. jhāna, etc. Ps II.21; saddhāma g. Sdhp. 530; g. gūḍha nipuṇa Nd 342; lokanātha nipuṇa g. Pvā 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).

Gamika (adj.) going away DhA II.8; Sn 40, 691, cp. vāraṇa\(^a\); J I.62; 216 (in expl. of vihāgama: (ākāse) gamanato pakhī vihaṇ gamā ti vuccanti); 295; PvA 57. -- pahinā\(^a\) going on messages D I.5, etc.; agati\(^a\) going far, hadaya\(^a\) going to one's heart, q. v. -- 2. m. course, going to; in atthāgama going & coming, i. e. easily accessible A V.15; J I.85; --karoṭi to go to and fro VvA 139. --kamma going away DhA II.81. --karaṇa a reason for or a means to going, in "karoṭi to try to go J I.2; --bhāva the state of having gone away J I.133; --magga (pleonastic) the way J I.202; 279; --vanṇa the praise of his course or journey J I.87.

Gamaniya (adj.; grd to gam) 1. as grd. to gacchati: (a place where one) ought to go; in "not to be gone to (+thāna) Vvā 72. -- 2. as grd. to gameti: in bhogā pahāya gamaniyā (riches that have) to be given up (by leaving) Kh VIII.8 (see expl. as KhA 223); PvA 87 (=kālikā, transient).

Gamika (and gamiya J I.87) (adj.) going away, setting out for a journey (opp. agantuka coming back) appl. to bhikkhus only: Vin I.292 ("bhatta food for outgoing bh."); II.170 (agantuka\(^a\)\); 211, 265; V.196; J VI.333 (agantuka\(^a\)). See also under abhisankhāra. Cp. Av Š I.87; Divy 50.

Gamina (adj.) being on a "gati," only at Sn 587 in "aññe pi passe gamine yathākammūpage nare."

Gameti [caus. of gacchati] to make go, to send, to set into motion, to cause to go it 115 (anabhāva to destroy), see under gacchati.

Gambhiṣa (adj.) "the protection of the embryo," a ceremony performed when a woman became pregnant J I.8; DhA I.4; --pātana the destruction of the embryo, abortion, an abortive preparation Vin III.83 sq.; Pv I.66 (akāriṇa); PvA 31 (dāpessi); DhA I.47 ("bhēsajja"); --mala the uncleanness of delivery, i. e. all accompanying dirty matter PvA 80, 173 (as food for Petas), 198; DhA IV.215; --vīsa in ahaṅc'ānhi gabbhaviṣo "I am 20 years, counting from my conception" Vin I.93; --vutthāna (nt.) childbirth, delivery J I.52; DhA I.399; II.261; --seyyā (f.) the womb; only in expressions relating to reincarnation, as: na punar eti (or utteti) gabbhaseyya "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.
--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; --sita resting on depth (of soil), well-founded A IV.237.


Gamma (adj.) [fr. gāma. Vedic grāma] of or belonging to the village, common, pagan (cp. Fr. villain), always combd with hina, low & pagan Vin I.10 and + (anta, standard of life); A III.325 (dassana, view); D III.130 (sukhālikānuyoga, hedonist) Sdhp 254. Cp. pothujiṇaṅka.

Gayha (adj.) [grd. of gayhāya] 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 gayhūpakaṇṭ at J IV.219.

Gayhaka (adj.=gayha) one who is to be taken (prisoner), in ‘niyamāna id. S I.143=J III.361 (expl. as karamaragāhaṇ gahetvā niyamāṇa; cp. karamara). Gayhati [Pass. to gaṇhāti] to get seized, to be taken (see gaṇhāti); p.pres. gayhamāna being caught DhA III.175 (‘ka). -- grd. gayha.

Garahaka (adj.) finding fault with, rebuking; in paṭhavī° āpa°, etc., combd w. paṭhavī–jigucchhaka, etc. (disgusted w. the great elements) M I.327.

Garaṇaṇa (nt.) reproof VvA 16, as if °nā at Vism 29.

Garaha [Vedic garhaṭ Dhtp 340 nindāyaṇ] to reproach, to blame, scold, censure, find fault with; agarahiyam mā garahithu "do not blame the blameless" S I.240; D I.161 (tapaṇ to reject, disapprove of); D III.92, 93 (aor. garahi, grd. garahitabba); Sn 313, 665; Miln 222 (+jigucchhanti); PvA 125, 126; Sdhp. 382. -- pp. garaṇita blameworthy Dh 30 (paṁādo); Sn 313; J V.453; Miln 288 (dasa puggalā g.). agarahita blameless, faultless PvA 89 (=anindita, 131). -- See also gārayha & cp. vi°.

Garahā (f.) blame, reproach D I.135 "stating an example," see DA I.296; D III.92, 93; Sn 141; J I.10 (garahapāṭīcchādanabhāva preventing all occasion for finding fault); 132 (garaha–bhāya–bhīta for fear of blame), 135 (garahatthe as a blame); Nett 184.

Garahin (adj.) blamiing, censuring Sn 660 (ariya°), 778 (atta°), 913 (anatta°); Miln 380 (pāpa°).

Garu [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 (rūpagarbhāra the heavy load of "form"). Compar. garutara (as against Sk. gaṛiṇa) PvA 191. -- (b) fig. important, to be esteemed, valued or valuable A III.110 sq. (piya manāg g. bhāvanīya); c. gen. or °bent on (often in sequence °garu, °nīna, °pōṇa, etc., e.g. Vism 135); pursuing, paying homage to, reverent; (or) esteemed by, honoured, venerated: Satṭhaguru respecting 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); Dpvs IV.12. -- agaru (c. gen.) irreverent towards Sn p. 51 (Gotamassā). Cp. garuka, gārava; also agaru & agalu. -- 2. N. a venerable person, a teacher; garuṇaṭ dāsanāya & sakāsāya Sn 325, 326 (v. l. garuṇaṭ to be preferred, so also SnA 332, 333); garuṇaṭ dāra it I.36. -- garukaroti (for garuṇaṭ k°) to esteem, respect, honour; usually in series sakkaroti g° māṇiṇī pūjati Vin II.162; M I.31; D I.91; A III.76; IV.276; Nd2 334 (on namatī), 530 (on yasassin); PvA 54. Expl. at DA I.256 by gāravaṇ karoti. -- garukātabba worthy of esteem PvA 9. -- garukāra (sakkāra g. māṇana vandana) esteem, honour, regard Pug 19=Dhs 1121. -- See also guru.

--upanissita (adj.) depending on a teacher, one being taught Ps II.202; --ṭhāṇiya one who takes the place of a teacher A
A. palatal group ("light" sounds): squeak, yell, giggle, etc., applied to -- (a) Animate Nature: the cackling, crowing noise of which utters this sound (cuckoo, e. g.). To be divided into:

1. 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

2. 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 ("dark" sounds): groan, growl, howl, etc., applied to -- (a) Animate N.: the snorting, grunting noise of the grinding, nibbling, trickling, dripping, fizzing noises or sounds (P. galati, etc.).

Palmipeds & related birds, reminding of laughter (heron, hen, cock; cp. P. koṭṭa)

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 vyañjana). -- 2. fig. (a) heavy, grave, serious esp. appld to -- āpatti, breach of regulations, offence (opp. lahuha) 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 ("parinamati"). <--> (b) important, venerable, worthy of reverence Th 2, 368 (Satthu sāsana=garukātabba Th A 251); Miln 140. -- (c) "heavy on," bent on, attaching importance to: nāhānaa bon of bathing Vin I.196; tadatthaā engaged in (jhāna) Nd2 264; kammaā attributing importance to k. Nd2 411; saddhammaā 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.

Garuḷa [Derivation uncertain. Sk. garuḍa, Lat. volucer winged, volo to fly]. N. of a mythical bird, a harpy Ps II.196=Nd2 235, 3 q.; Vism 206; VvA 9 (=supānṇa); DhA I.144.

Gala [*gel to devour, to swallow=Lat. gula, Ohg. kela, cp. Sk. gala jalaḥ, and *guel, as Gr. de/llear, cp. also Sk. girati, gilati Dhtp 262 gives as meaning of gal "adana." This root gal also occurs at Vism 401 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.444 (+dandapahāra); --nāṭi the larynx DhA I.253; II.257; --ppamāṇa (adj.) going up to the neck J I.264 (āvāṭa); --pāryosāṭa 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 (œsophagus?) Vism 185, 258.

Note. --gala with many other words containing a guttural+liquid element belongs to the onomatopoetic roots kl &ge(2); (Kr &ge(1);), 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. koṇca, 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. koṇca, kuṇjara; pig, boar) -- (b) Inanimate N.: the roaring, crashing, thundering noises (P. gaḷagaḷayati, ghurughurhayati).

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 gl 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), càrmēn; kel (2 A): ke/lados, calo (cp. P. kandati), Ohg. hellan; ker (2 Aa): karkai/rw,
Ga
(6)(trickle), Sk. ghargharik hook, a fishhook Sn 6
Galaka (nt.) throat J III.48
bhinnaga
Sk. gargara to 3); (2 B); gaggar (trickle): (2 Ba) Pk. galagajjiya (roar) & guluguliya (bellow); (2 Bb) ga
relation with the liquids. In most cases graphic representation varies between both (cp. gala & ga
cakkavaka, jagghati, ci
ko/rkaros=querquedula=kakkara (partridge); kol (2 B): cuculus, okara: (3 Ba) Sk. gilati, Ohg. kela -- gal (2 A): gallus (a)
gloria (b); gal (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 Ab) ge/ranos = crane, Ger. kräh, Lat. gracillo (cackle); (2 Ba) Ohg. kerran
(grunt), Sk. grātī (sing); (2 Ab) Sk. jārati (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. k
v. Closely connected with Idg. k
a kind of window Mhvs 9. 15, 17; --āghātana slaughterings of cows Vin I.182; --āssa cows & horses Vin V.350; D
I.5--; Sn 769; --caṇḍa fierce towards cows Pug 47; --pānā milky rice pudding J I.33; --("m")pati "lord of cows," a bull Sn 26, 27
(usbha).
Gavacchita furnished with netting (?) (Hardy in Index) VvA 276, of a carriage (=suvaṇṇajālavitata).
Gavaja see gavaya.
Gavaya (and gavaja) a species of ox, the gayal [Sk. gayava, cp. gavala, buffalo] J V.406. ("ja=khagga); Miln 149; DhsA
331.
Gavaja furnished with netting (?) (Hardy in Index) VvA 276, of a carriage (=suvaṇṇajālavitata).
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331.
Gavaya (and gavaja) a species of ox, the gayal [Sk. gayava, cp. gavala, buffalo] J V.406. ("ja=khagga); Miln 149; DhsA
Gavesin (adj.) seeking, looking for, striving after (usually --gavesi=vicini); Bdhd 53. In Nd2 always in combn esati gavesati pariyesati.

°Gavesaka (adj. fr. next) looking for, seeking J I.176 (kāraṇa°); II.3 (aguṇa°).

Gavesati [gava+esati. Vedic gavevāṣate. Origin. to search after cows. Dhtp 298=maggana tracking] to seek, to search for, to wish for, strive after Dh 146 (gavessatha), 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 search for PvA 185.

Gavesin (adj.) seeking, looking for, striving after (usually --) D I.95 (tāṇa°, etc.); Dh 99 (kāma°), 245 (suci°), 355 (pāra°); Nd2 503 (in expl. of mahesi, with esin & pariyesin); Bdhd 59.

Gassetu at S I.208 where S has "gaṇhāti" 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; --kūta the peak of a house, the ridge--pole, metaph. of ignorance Dh 154 (=kaṇṭhika--maṇḍala DhA 128), replacing thūṇirā (pillar) at Th 1, 184 in corresp. passage (= kaṇṭhikā Com.); --ṭṭha a householder, one who leads the life of a layman (opp. anagāra, pabbajita or paribbājaka) Vin I.115 (sagahaṭṭhā parisān an assembly in which laymen were present); S I.201; A III.114, 116, 258; Itt. 112 (gharaṇ esino gahaṭṭhā) Dh 404=Sn 628; Sn 43 (gharaṇ āvasanto, see Nd2 226 for explanation), 90, 134 (paribbājaṇ gahaṭṭhā vā) 398, 487; Sdhp 375. --vatta a layman's rule of conduct Sn 393 (=agāriya paṭipadā SnA 376) --"ka belonging to a layman; acting as a layman or in the quality of a l. A II.35 (kinkaraṇiyāṇi), III.296 (brahmacariyā); --pati see sep.

Gaha1

Gaha2 [Sk. graha, gaṇhāti, q. v. for etym.] "seizer," seizing, grasping, a demon, any being or object having a hold upon man. So at S I.208 where Sānu is "seized" by an epileptic fit (see note in K.S. I.267, 268). Used of dosa (anger) Dh 251 (exemplified at DhA III.362 by ajagara° the grip of a boa, kumbhila° of a crocodile, yakkha° of a demon). sagaha having crocodiles, full of e. (of the ocean) (+sarakkhasa) It 57. Cp. gahaṇa & saṇa°.

Gahaṇa [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; arahattā° DhA I.8; dussa° DhA II.87; maccha° J IV.139; hattha° J I.294; byanjana°-lakkhaṇa Nett 27. gahaṇatthāya in order to get . . . J I.279; II.352. <=-- amhākaṇ g° sugahaṇaṇ we have a tight grip J I.222, 223.


Gahanikā in phrase saṃsuddha--gahanikā coming from a clean womb, of pure descent, in the enum. of the indispensable good qualities of a brahmī or a noble D I.113, 115, 137 (gahanī expl. as kucchi DA I.281); A I.163, III.154, 223; Sn p. 115. J I.2; duṭṭha--gahanikā having a bad digestion Vin I.206.

Gahana [Sk. gahana, cp. also ghana] 1. adj. deep, thick, impervious, only in a° clear, unobstructed, free from obstacles Vv 187 (akanatata°); Miln 160 (gahanā a° kataṇ the thicket is cleared). -- 2. nt. an impenetrable place, a thicket jungle, tangle. -- (a) 18 gahanānī at J V.46; usually appl. to grass: tiṇa° A I.153=III.128 (+rukkhā°); Miln 369; adj. tinagahanā obstructed with grass (of vihārā) Vin II.138; -- S I.199 (rukkhamūla°); J I.7, 158; PvA 5 (pabbata°), 43; VvA 230 (vana°). -- (b) fig.
Gahapati [gaha+pati. Vedic ghrapati, 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, hunda—faps=senāpāti. See details under pati.] the person or 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 & brāhmaṇa in kh°—mahāśālā, wealthy Nobles, brahmāmahāśālā, do. Brahmins, gah°—m° well—to—to do gentry S I.71; Nd 125; DhA I.388. -- kh°—kula, br°—kula, g°—kula the kh°, etc. clans: Vin II.161; J I.218. kh°, amaccă, br°, g° D I.136. -- (b) as regards education & mode of life ranking with kh°, br°, g° & sameṇa Vin I.227; A I.66; Nd 235, see also cpd. —paṇḍita. << 2. Other applications: freq. in combn brāhmaṇagahapatikā priests & yeomen: see gahapatika. In combn 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 Buddh in enumerating the people as gahapativahah—putto vā aññataramaññā vā kule paccājato 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 seṭṭhino (see below) & cp. seṭṭhi Vin I.16, but also kassaka, farmer A I.229, 239 sq.; and dārakammika, 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—bhattiko a man accustomed to good food Vin II.77=III.160. -- f. gahapatāni Vin III.211, 213 sq., 259 (always w. gahapati); DhA I.376; pl. gahapatāniyo 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 gahapati, where g. almost assumes the function of a title are Anāthapindika g. Vin II.158 sq.; S I.56; II.68; A II.65; J I.92; PvA 16; Menaṇa g. Vin I.240 sq.; Cittas IV.281 sq.; Nakulapāti II.II. sq.; Pataliya M I.359; Sandhiṇa D III.36 sq.; Hādiḍḍhakīṇa S I.II. -- See next. -- 'aggī 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. under 'aggī at A IV.41; D III.217; —cīvara the robe of a householder (i.e. a layman's robe) Vin I.280 sq.; "dhara wearing the householder's (private man's) robe (of a bhikkhu) M I.31; A III.391 sq.; —necayika (always with brāhmaṇa—mahāśālā) a business man of substance D I.136; III.16 sq.; —paṇḍita 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; —mahāśālā a householder of private means (cp. above 1 a) usually in combn 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 (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 gehassa pati ekageha—matte jetṭhaka DA I.171); Nd 324; PvA 39. Often in combn w. khattiya & brāhmaṇa: A I.66; D III.44, 46, 61; & often in contrast to brāhmaṇa only: brāhmaṇa—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. — paṇṭika g° "owner of a house of leaves" as nickname of a fruiterer J III.21; of an ascetic J IV.446.

Gahita (and gahīta Dh 311) (adj.) [pp. of gaṇhāti] seized, taken, grasped D I.16; DA I.107 (=ādinna, pavattīta); J I.61; IV.2; PvA 43 (v. l. for text ganhita). -- nt. a grasp, grip DhA III.175; -- gahitaṅka karoti to accept VvA 260. -- dugahīta (always "gahīta) hard to grasp M I.132 sq.; A II.147, 168; III.178; Dh 311; J VI.307 sq.; sugahīta (sic) easy to get J I.222. -- bhāva (cittasa) the state of being held (back), holding back, preventing to act (generously) DhusA 370 (in expln of agghatattaṃ cittasa DhsA 1122 see under ā°).

Gāthaka [demin. of gātha]=gāthā, in ekaṃ me gāhi gāthakaṇṇ "sing to me only one little verse" J III.507.

Gāthā (f.) [Vedic gāthā, on derr see gāyate] a verse, stanza, line of poetry, usually referring to an Anūṭṭhubbāṇ or a
Tutṭhubbaṅ, & called a catuppādā gāthā, a stanza (śloka) of four half--lines A II.178; J IV.395. Def. as akkhara--padaniya--mita--ganthita--vacanat 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 ajjāḥbhāṣati 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 āyamāna uttering the lines Vin I.38. -- anantaragāthā the foll. stanza J IV.142; Sn 251; J I.280; Dh 102 ("sataṇ").

--abhiṭṭitā gained by verses S I.167=Sn 81, 480 (gāthāyo bhūṣītvā laddhaṇ Com. cp. Ger. "ersungen"). --āvasāne after the stanza has been ended DhA III.171; --jāṇanaka one who knows verses Anvs. p. 35; --dvaya (nt.) a pair of stanzas J III.395 sq.; PvA 29, 40; --pada a half line of a gāthā Dh 101; KhA 123; --suḥkattāṇ in order to have a well--sounding line, metri causā, PvA 33.

Gāḍha1

Gāḍha1 [Sk. gālha pp. of gāh, see gāhāti] depth; a hole, a dugout A II.107=Pug 43 (cp. PugA 225); Sdhp 394 ("ṇ khaṇaṭi). Cp. gālha2.

Gāḍha2

Gāḍha2 [Sk. gālha firm Dhtp 167 "paṭīṭṭhāyaṇ" cp. also Sk. gāḍha, fordable & see gālha1] adj. passable, fordable, in a° unfathomable, deep PvA 77 (=gambhāra). nt. a

iord, a firm stand, firm ground, a safe place: gambhīre "ṇ vindati A V.202. "ṇ esati to seek the terra firma S I.127; similarly: "ṇ labhati to gain firm footing S I.47; "ṇ ajjāgā S IV.206; "ṇ labhate J VI.440 (=paṭīṭṭhā). Cp. o°, paṭi°.

Gāḍhatī [v. der. fr. gāḍha2] to stand fast, to be on firm ground, to have a firm footing: āpo ca paṭhāvī ca tejo vāyo na gāḍhāti "the four elements have no footing" D I.223=S I.15; -- Dhamma--Vinaye gāḍhāti "to stand fast in the Doctrine & Discipline" S III.59 sq.

Gāmā [Vedic grāma, heap, collection, parish; *grem to comprise; Lat. gremium; Ags. crommian (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. araṇī): gāme & yādi vāraṇīe 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" (raṭṭhaṇ). See definition & description at Vin I.366. 4. It is the source of support for the bhikkhus, and the phrase gāmaṇa pīṇḍāya carati "to visit the parish for alms" is extremely frequent. -- 1. a village as such: Vin I.46; Ārāmikā°, Pilinda° Vin I.28, 29 (as Ārāmikagāmaka & Pilinda--gāmaka at Vin III.249); Sakyāṇaṇa gāme janapade Lumbineyye Sn 683; Uruvela° Pv II.1318; gāmo nāṭikālēna pavitaṭtabo M I.469; "ṇ raṭṭhaṇ & bhūṣiṭati Sn 619, 711; gāme tiṣṭa kulāṇi honti J I.199; -- Sn 386, 929, 978, J II.153; VI.366; Dh 47, 49; Dhs 697 (suṇhō g.); PvA 73 (gāme amaccakula); 67 (gāmassa dvārasamāpena). -- gāmā gāmaṇa from hamlet to hamlet M II.20; Sn 180 (with nāgā nagaṇ; expl. SnA 216 as dvagāmā devagāmā), 192 (with purā purāṇ); Pv II.1318. In the same sense gāmena gāmaṇa Nd2 177 (with nīgamana n°, nīgareṇa n°, raṭṭhaṇa r°, janapadana j°.). -- 2. groupd with nigama, a market--town: gāmānigama savitaṭtabo or asevitaṭtabo A IV.365 sq., cp. V.101 (w. janapadapadeso); -- Vin III.25, 184 ("ṇ & nīgamaṇa & upanissāya); IV.93 (pīṇḍāya pavitaṇi); gāmassa & nīgamassā & avidūre D I.237; M I.488; gāme & nīgane & 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 saddena nāgarāṇi ti pi vattabbaṇ. -- See also dvāra°; paccanta°; bija°; bhūta°; mātu°.

--anta the neighbourhood of a village, its border, the village itself, in "nāyaka leading to the village A III.189; vihārīn (=āraṇīhaka) living near a v. M I.31, 473; A III.391 (w. nemantanika and gahapati--cīvāra--dhara); -- Sn 710; --anta the (interior of the) village, only in t. t. gāmānataro gaṭchati to go into the v. Vin II.300, & in "kappa the village--trip--licence" (Vin. Texts III.398) ib. 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 "ṇ karoti to make a place habitable J I.199; --kūṭa "the village--fraud," a scyphont S II.258; J IV.177 (= kūṭavedin); --goṇā (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; --ṭhāna in purāṇa a ruined village J I.202; --dārakā (pl.) the youngsters of the v. J III.275; f. --dārīka the girls of the v. PvA 67; --dvaya, in "āsika 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 (= vasaḷadhamma); VvA 11; DA I.72 (= gāma--vāsanā dhamma?); --poddava (v. l. kāmapuddava) a shampooper (? Vin. Texts III.66; Bdhgh explains: kāmapuddava ti chāvi--rāga--maṇḍanānuyuttā nāgarikamanussā; gāmaṇḍ podāvā ti pi paḍho es'ēv'attho, Vin II.315) Vin II.105; --bhōjaka the village headman J I.199; DhA I.69; --majjie 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 III.110; v. I.72; DA I.72; --saṇṇā 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; (+ migama) --simā the boundary of the parish Vin I.110 (+ migama?); --sūkara a village pig J III.393.

Gāmaka 1. = gāma Vin I.208; J I.199 (Macala), 253; IV.431 (corā); PvA 67 (Itthakāvatī and Dīgharājī); DhA II.25 (dvāra). -- 2. a village J V.107 (= gāmavāsin).

--āvāsa an abode in a village PvA 12; VvA 291.

Gāmaṇika = gāmaṇī S I.61; A III.76 (pūga).

Gāmaṇī (m.) the head of a company, a chief, a village headman Vin II.296 (Maṇicūlaka). Title of the G. <-> Saṇyutta (Book VIII. of the Saḷāyatanas--Vagga) S IV.305 sq.; & of the G.--Jātaka J I.136, 137. --S IV.306 (Talapuṭa naṭa), 308 (yodhājīvo g.), 310 (hatthāroho g.), 312 (Asibandhakaputta), 330 (Rāsiya).

Gāmaṇḍala "the round of the ox," like the oxen driven round & round the threshing--floor Th 1, 1143. -- Cp. gomaṇḍala (s.v. go).


Gōmmin (adj.) [from gacchati, gam] f. ṣīṇi, in composition ṣīmī. -- (a) going, walking, lit.: sīgha walking quickly Sn 381; (b) leading to, making for, usually with magga or paṭipadā (gāminī), either lit. Paṭaliputta-gāmi--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 paṇṭhā A V.15; dikkhanirodha paṭipadā Vin I.10; cp. ācaya Dhs 584. 1013. Acc. ṣīmīnaṁ ḷaṁ Amata M I.508; brahmaṇariyāṇ: nibbān 'ogadhā it 28, 29; dikkhūpasama maggaṇ Sn 724=Dh 191; niraya maggaṇ Sn 277, ThA 243. Or ṣīmīn: Sn 233, 381.

Gāmeyya (adj.) belonging to a village in sa of the same v., a clansman S I.36=60 (+ sakā).

Gāyaka [fr. next] a singer PvA 3 (naṭaka).}

Gāyati [Vedic gāi, gāyate] to sing, to recite, often comb w. naccati to dance; prr. gāyanto, gāyamāna & gāyamāna (Vin I.38); imper. gāhi (J III.507); fut. gāyissati; grd. gāyitabba. Vin II.108 (dhammaṇ), 196 (gāthaṇ); Sn 682 (gā ca vādayanti ca); J I.290 (gitaṇ); III.507 (naccitvā gāyitvā); Vism 121 (aor. gāi); PvA 151. Cp. gāthā, gīta, geyya.

Gāyana (nt.) singing VvA 315 (naccana+).

Gārayha (adj.) [grd. of garahati] contemptible, low Vin III.186; IV.176 sq.; 242; V.149; M I.403; A II.241 (kammaṇ pādaṅ gārayhaṅ mosallāṅ); Sn 141; Nett 52; SnA 192. a° not to be blamed J VI.200 (spelt aggarayha).
Gārava (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: Buddhe [Satthari], Dhamme, Sanghe, sikkhāya, appamāde, paṭiṣanththāre 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°). Exppl KhA 144 by garubhāvō; often in comb with bahumāna PvA 135 (=pūjā), saññāja--g°--bahumāna (adj.) PvA 50; VvA 205. Instr. gāravena out of respect, respectfully D II.155; J I.465. Appld to the terms of address bhante & bhaddante Pva 33, 121, & āyasmā (see cpd. ədhihavacana). -- agārava (m. nt.) disrespect Vin V.92 (six: as above); J I.217; PvA 54. -- As adj. in sagārava and agārava full of reverence toward (with loc.) & disrespectful; D III.244 (six g.); A IV.84 (seven); M I.469; combd with appatissa & sappatissa (obedient) A III.7 sq., 14 sq., 247, 340. Also in tibba--gārava full of keen respect (Satthu--garu Dhamma--garu Sanghe ca tibba--gārava, etc.) A III.331=IV.28 sq.

--ādhihavacana a title of respect, a reverential address Nd2 466 (with ref. to Bhagavā), cp. sagārava sappatīsādhihavacana Nd2 130 (āyasmā).


Gāvī (f.) [see go] gen. sg. gāvīya (Pug 56=A II.207); nom. pl. gāvīyo (Sn A 323; VvA 308); gen. pl. gāvīnaṅ 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 (nt.) [cp. Vedic gavyūti 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 (adj.) reaching a gāvuta in extent DA I.284.

Gāvo see go.

Gāha [fr. gaṅhāti] 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 candaṇa gaṅhāti). 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 paṭiṣgāha & abhinivesa Nd2 27111 (on lepa); Pug 22Q Dhs 381 (=obsession like the grip of a crocodile DhA 253), 1003; Vbh 145, 358. In the same formula as vipāriyasa gāha (wrong view), cp. vipārita° VvA 331 (see diṭṭhi). As doubt & error in anekaṅ sa+g° in defn of kankhā & vicikicchā Nd2 1; Vbh 168; ekaṣaṅa° & apaṇṇaka° certainty, right thought J I.97. -- gāhaṅ 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 II.953 (=gāhaka PvA 135). -- (b) med.--pass. taken: jivagāha taken alive, in °ṇ gaheti to take (prisoner) alive S I.84, karamaragāhaṇ gaheti same J I.361 (see kara).

Gāhaka (adj.) f. gāhikā holding (--°) chatta° Sn 688; Dāvs II.119; katacchu° PvA 135; cāmari° J VI.218. Cp. saṅj°.

Gāhata [Sk. gāhate but Dhtp 349=viloḷana] to immerse, to penetrate, to plunge into: see gādha & gālha; cp. also avagadha ajjhogāhāti, ogāhāti, pagāhāti.

Gāhana (nt.) [fr. last] submersion, see avagahanā, avagāhatē & avagāhanā.

Gāhavant in ekaṣaṅa--gāhavatī nibbici kicchā "doubtlessness consisting in certainty" VvA 85 in explQ of ekaṣiṣka.
Gāhāpaka [fr. gāhāpeti] one who is made to take up, a receiver Vin II.177 (patta°).

Gāhāpeti [caus. of gaṅhātī] 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--cīvaraṇ). With double acc. mahājanāḥ kathāṃ g° made people believe your words J II.416; cetake kaśā g. made the servants seize their whips J III.281. Cp. gaṅhāpeti.

Gāhi Imper. pres. of gāyati J III.507.

Gāhika (--°)=gahin, see anta°.

Gāhin (adj.) (--°) grasping, taking up, striving after, āḍhāna° D III.247; udaka° J I.5; piya° Dh 209; nimitta° anubyañjana°, etc.

Gāheti [v. denom. fr. gāha] to understand, to account for DA I.117.

Gingamaka (v. l. BB kinkamaka) a sort of ornament J VI.590.

Gijjha [Vedic grdhra, cp. gijjhati] I. (m.) a vulture. Classed with kāka, crow & kulala, hawk M I.88; (kākā+), 364 (in simile, with kankā & kulātā) 429 (do.); Sn 201 (kākā+); PvA 198 (+kulalā). It occurs also in the form gaddha. -- 2. (adj.) greedy, desirous of (--°): kāmā° 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).


Giṇḍakā (f.) a brick, in "āvasathā a house of bricks, as N pl. "the Brick Hall" D I.91; Vin I.232; M I.205.

Giddha (adj.) [pp. of gijjhati] greedy; greedy for, hankering after (with loc.) S I.74 (+kāmesu mucchita); II.227; A I.2; III.68; Sn 243 (rāsesu), 774 (kāmesu); 809; Pv IV.62 (sukhe); PvA 3 (+rata) (=gadhita), 271 (āḥāre=hungry; cp. giddhin). In series with similar terms of desire; giddha gathita (or gadhita) mucchita ajjhopanna Nd2 369 (nissita); Sn 286. Cp. gathita. --agiddha without greed, desireless, controlled It 92 (+vitāgedha); Sn 210 (do), 845. Cp. pa°.

Giddhi (f.) [cp. Sk. grdhya or girdhnut] greed, usually in cpds.: "māna greed & conceit Sn 328, "lobha g. & desire M I.360, 362 (also a° and giddhilobh); J V.343. Der. giddhikatā (f. abstr.=Sk. grdhnut) greed Vbh 351 (v. l. gedhi°).


Giddhimā (adj. fr. giddhi) greedy, full of greed J V.464 (rasa°).

Gini (poet.) [Vedic agni; this the aphetic form, arisen in a combn like mahāgni=mahā--gini, as against the usual assimilation agi] fire A III.347 (mahāgni); Sn 18, 19 (āhiito > nibutto: made > extinguished); J IV.26. <-> Note. The occurrence of two phonetic representatives of one Vedic form (one by diāresis & 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 abhīnha (abhikṣṇa), silesuma & semha (śleṣman) galagala & gaggara (gargara), etc.

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. gihānamāse"). -- 2. of summer: usually in combn w. and in contrast to hemanta winter: hemanta--gimhisu in w. & s. Dh 286 (cp. gimhika for
Gimhāna (adj. -n.) [orig. gen. pl. of gimhā=gimhānañ, fr. combn gimhāna(ŋ) 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 (adj. fr. gimha) summerly, relating to the summer, for the summer Vin I.15; D II.21 (+vassika & hemantika).

Girā [Vedic gir & gēr, song; grāññi to praise, announce gārti praise=Lat. grates "grace"; to *ger or *guer, 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); Dhs 637, 720; DhsA 93; DA I.61 (aṭṭhāngupetāṇ giran), J I.134.

Giri [Vedic giri, Obulg. gora mountain] a mountain; as a rule only in cpds, by itself (poetical) only at Vism 206 (in enumn 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; DHA I.89. The BS. version is girivaggu--samāgama AvŚ II.24; --kannikā (f.) N. of a plant (Clitoria ternatea) Vism 173; DHA I.383 (v. l. kaññikā cp. Sk. "karnī;") --gabhbara=“guhā Sn 416; --guhā a mountain cleft, a rift, a gorge; always in formula pabbata kandara gā; 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 girī guhā); A IV.437; expl. at DA I.210: dvinnāñ pabbatānañ antarañ ekasmi kā (f. --) --pucchaka one who asks (i. e. enquires after) the sick Vin I.292 sq.; --sikhara mountain top, peak Vism 259.

---paccaya support or help for the sick PvA S II.

---shining).

Giri [Vedic gir, Obulg. gora mountain] a mountain; as a rule only in cpds, by itself (poetical) only at Vism 206 (in enumn 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; DHA I.89. The BS. version is girivaggu--samāgama AvŚ II.24; --kannikā (f.) N. of a plant (Clitoria ternatea) Vism 173; DHA I.383 (v. l. kaññikā cp. Sk. "karnī;") --gabhbara=“guhā Sn 416; --guhā a mountain cleft, a rift, a gorge; always in formula pabbata kandara gā; 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 girī guhā); A IV.437; expl. at DA I.210: dvinnāñ pabbatānañ antarañ ekasmi kā (f. --) --pucchaka one who asks (i. e. enquires after) the sick Vin I.292 sq.; --sikhara mountain top, peak Vism 259.

---hall for the sick, hospital S IV.210; A III.142; Vism 259.


Gilati [Vedic girati & gilati Dhtp 488: adane; cp. gala throat, Ohg. kela, E. gullet; see note on gala] to swallow, to devour: mā Rāhu gili carañ antalikkhe S I.51=VvA 116; mā gili lohañañ Dh 371; J III.338; Miln 106. --pp. gilata: gilatāḷaṣa having swallowed the hook S IV.159. Cp. ud°, o°, pari°; -- Caus. gilāpeti to make swallow J III.338.


Gilāna (adj.) [Sk. glāna, glā to fade, wither, be exhausted, expld suitably by "ḥāsa--kkhaya" 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 (bālha' 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. --upaṭṭhāka (f. --) one who attends to the sick Vin I.92, 121 sq.; 142 sq.; 161, 303, A I.26; III.143 sq.; --bhatta food for the attendant or nurse Vin I.292 sq.; --upaṭṭhāna tending or nursing the sick D III.191; --paccaya support or help for the sick Pva 144; usually with "bhāsajja medicine for the sick in freq. formula of cīvarapiṇḍañjīpaṭā" (the requisites of the bhikkhu): see cīvara; --pucchaka one who asks (i. e. enquires after) the sick Vin IV.88=115, 118; --bhātta food for the sick Vin I.142 sq.; 292 sq.; 303; Vism 66. --bhāsajja medicine Vin I.292 sq.; --sālā a hall for the sick, hospital S IV.210; A III.142; Vism 259.
Gilänaka (adj.) 1. ill (=gilāna) A III.142; -- 2. fit for an illness (bhesajja medicine) Miln 74.

see āgilāyati.

Giha [=gaha] only in agiha (adj.) houseless, homeless (=pabbajita, a Wanderer); poet. for anagā. For the latter). giha yellowrobed i.e. bhikkhus) D I.211; III.117, 124, 210; M I.340; III.261; A I.74. -- Contrasted with pabbajitā: A I.69; D III.147, 167, 179. giha dhaññena dhanena vaddhati 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 (gihinīyāma); Sdhp 376, 426; Pva A 13 (gihikālato paṭṭhāya from the time of our laymanship); DhA II.49 (id.).

--kicca a layman's or householder's duties Pv IV.142 (=kuṭumba--kiccāni Pva 240); --dhamma a layman's duty A III.41; --parīśa a congregation of laymen S I.111; M I.373; A III.184; --bandhanā (pl.) a layman's fetters Sn 44 (=Nd2 228 putā ca dāsi dāsa ca, etc.); --byañjanā (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. --saṅsārga association with laymen A III.116, 258; --saṅyojana the impediments of a householder (cp. bandhanā) M I.483; --sukha the welfare of a g. A I.80.

Gīta [pp. of gāyati] 1. (pp.) sung, recited, solemnly proclaimed, enunciated: mantapadañ gītañ pavuttañ D I.104 (cp. gīra). -- 2. (nt.) singing, a song: grouped under vācāsikā khidddā, musical pastimes at Nd2 219; SnA 86. Usually combd with nacca, dancing: A I.261; Vv 8110 as naca gātā J I.61; Vv 131; referring to nacca--gīta--vādita, dancing with singing & instrumental accompaniment D III.183 (under samajja, kinds of festivities); Vv 324. Same with visūkadasana, 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.235; J III.188.

Gītaka (nt.) & gītikā (f.) a little song J III.507.

Gīvā (f.) [Sk. grīvā, to *guer to swallow, as signifying throat: see note on gala for etym.] the neck Sn 609; J I.74 (gant pasāreti to stretch forth), 167 (pasārita’), 207, 222, 265; III.52; Vv 27 (mayūra’), 157; DA I.296 (gāya kunḍa--daṇḍaka--bandhana, as exhibition & punishment): similarly in the sense of "life" (hinting at decapitation) J II.300 (gāya karissāmi "I shall go for his neck"); IV.431 = V.23. -- Syn. kanṭha the primary meaning of which is neck, whereas gīvā orig. throat.

Gīveyaka (nt.) [cp. Sk. grāiveyaka] 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 gīveya only); 257; III.16; J IV.395 (gīveya only); V.297; VI.590; VvA 104.

Guggula [?] a kind of perfume J VI.537.

Gucch’ in jugucchati (Des. of gup=Sk. jugupsate) to detest, see s. v.

Gūnā (f.) a plant (Abrus precatorius); the redness of its berries is referred to in similes; DhA IV.133 (vaññāni akkhīni). See also jinjuka.

Gūṇa1

Gūṇa1 [Non--Aryan?] 1. a string, a cord -- (a) of a robe, etc., in (kāya--bandhanañ) saguññ 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. guṇaka. <--> (b) of musical instruments Vin I.182=A III.375 (vinā)., -- (c) of a bow, in aguna stringless J V.433 (dhānu). <--> 2. (a strand of a rope as) constituent part, ingredient, component, element; with numerals it equals --fold, e. g. pañca kāmaguṇā the 5 strands of kāma, or 5--fold craving (see kāma); ekaguṇaṇ once, diguṇaṇ twice Sn 714; diguṇaṇ nivāpaṇ pacitvā cooking a double meal VvA 63; catuṇgaṇa fourfold, of a sanghāti D II.128; S II.221, cp. Rhys Davids, Dialogues II.145. āṭṭhaṭṭha (hiraṇṇā) Th. 2, 153; aneka--bhāgena guṇena seyyo many times or infinitely better Pv IV.19; sataguṇena sahassā 100 and 1,000 times PvA 41; asankheyena guṇena infinitely, inconceivably Miln 106; sataguṇaṇ sahassaguṇaṇ Vism 126. -- 3. (a part as) quality, esp. good quality, advantage, merit J I.266; II.112; III.55, 82. -- lobha’ Sn 663; sādhu’ Sn 678; sīla’ J I.213; II.112; Buddhā’ J I.111; pabbajita’ J I.59.

--aggatā state of having the best qualities, superiority Dpos IV.1. --adṛḍha rich in virtue Sdhp 312, 561. --upeta in khuppipāsāhi guṇapeto as PvA 10 is to be read khuppipās’abhībhūto peto. --kathā "tale of virtue," praise J I.307; II.2.

--kittana telling one’s praises PvA 107, 120. --guṇika in phrase tantakulajāta g--g--jāta at S IV.158, see under guḷā--guṇṭhika.

Guṇa2

Guṇa2 [for which often guḷa with common substitution of ḷ for ṇ, partly due to dissimilation, as māḷaiguḷa > māḷaiguṇa; cp. Sk. guṇikā tumour: guḷa and gaḷa, velu: veṇu, and note on gala] a ball, a cluster, a chain (?) in anta the intestines; M I.185--., Kh 11., cp. KhA 57 for expln. -- māḷaiguṇa a garland or chain (cluster) of flowers Dh 53 (but āguḷa at J I.73, 74). See guḷa3.

Guṇa2


Guṇaka (adj.) [to guḷa1, cp. guḷika?] having a knot at the end, thickened at the top (with ref. to käyabandha, see guṇa 1a) Vin II.136, cp. Vin. Texts II.143.

Guṇavant (adj.) [to guṇa1] possessed of good qualities, virtuous Pv II.971 (=jhān’ādiguṇa--yutta); PvA 62 (mahā’).

Guṇī (f.) [of adj. guṇīn, having guṇas or guḷas, i. e. strings or knots] a kind of armour J VI.449 (g. vuccate kavaṇa C); see Kern, Toev. p. 132.

Guṇṭhika (in meaning=guṇṭhita) one who is covered with or wrapped up in, only in ahi an snake--trainer (like a Laocoon). See details under ahi or J II.267; III.348 (text: āguṇṭhika); J IV.308 (ahi--kūṇḍika, v. l. SS guṇṭhika); IV.456 (text āguṇṭhika; v. l. BB ākūṇḍika). Also in guḷā--guṇṭhika (q. v.).

Guṇṭhima covered over (?), see pāli°

Guṇṭheti [cp. Sk. guṇṭhyayati Dhp (563) & Dhtm (793) give both roots guṇṭh & guṇḍ as syn. of vēṭh] to cover, to veil, to hide; pp. guṇṭhita in pāṣu° covered with dust Pī V.35 (in Hardy’s conjecture for kunṭhita, q. v.). Also in cpd. paliguṇṭhita obstructed, entangled Sn 131 (mohena) where v. l. BB kunṭhita. Cp. o°

Guṇḍika see guṇṭhika.

Gutta [Sk. gupta, pp. of gup in med.--pass. sense, cp. gopeti).-- I. as pp. guarded, protected. -- (a) lit. nagaraṇ guṭtaṇ a well--guarded city Dh 315=Th 1, 453, 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 guṭto+ vijitindriyo), 971 (id. +yatacārīn); Dh 36 (cittan). <--> II. as n. agent (=Sk. goṭr, cp. kata in kāla--kata= kāla kartra) one who guards or observes, a guardian, in Dhammassa gutta Dh 257, observer of the Norm (expl. Dха A 328: dharmajāpāṇāya 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 (+ susasyuta); 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 mattaṅnutā (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 (f.) [Vedic gupti] protection, defence, guard; watchfulness. -- (a) lit. of a city A IV.106 sq. -- (b) fig. of the senses in indriyāngutti Dh 375; Pug 24 (+gopanā); Dhs 1348; Sdhp 34 (agutti); Vin IV.305; A II.72 (atta°); also in pl.: guttiṣuussuka keen in the practice of watchfulness D III.148.

Guttika [fr. last] a guardian, one who keeps watch over, in nagarā the town--watchman, the chief--constable PvA 4; Miln 345.

Gumpha see ogumpheti.

Gumba [Sk. gulma, *glem to *gel, to be thick, to conglomerate, cp. Lat. glomus (ball), globus, etc. See guḷa] 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 (elagalā°); 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 I,919.-- Acc. gumbaŋ (adv.) thickly, in masses balled together Miln 117 (of clouds). --antara thicket VvA 233.

Gumbiya (adj.) [fr. gumba] one of the troop (of soldiers) Vin I.345.

Guyha [ger. of guh=Vedic guhya] 1. adj. to be hidden, hidden in *bhanḍaka 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 (adj.--n.) [a younger form of garu (q. v.); Sk. guru] venerable, reverend, a teacher VvA 229, 230 ("dakkhinā a teacher's fee"); PvA 3 ("jānā venerable persons"); Sdhp 227 ("padesa"), 47.

Guḷa1

Guḷa1 [Sk. guḍa and guli ball, guṭikā pill, guṇikā tumour; to *gule to make into a ball, to conglomerate. Cp. Sk. gauḥ 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. --kīḷa play at ball DhA I.178; III.455; IV.124. --parimāṇḍala the circumference of a ball, or (adj.) round, globular, like a ball PvA 253.

Guḷa2

Guḷa2 (Non--Aryan?] sugar, molasses Vin I.210, 224 sq., 245. -- saguḷa sugared, sweet, or "with molasses" J VI.324 (saguḷāni, i. e. saguḷa--pūve pancakes). --āsava sugar--juice VvA 73. --odaka s. --water Vin I.226. --karaṇa a sugar factory ibid. 210. --pūvaka sweet cake Mhvs 10. 3. --pāṁita molasses VvA 179.

Guḷa3
Gušā [for guṇa, due to distance dissimilation in maniguṇa and mālāgūṇa—manigula and mälāgula; cp. similarly in meaning and form Ohg. chliuwa—Ger. knäuel] 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 "gušika"); IV.256 (v. l. id.); mālā a cluster, a chain of flowers, a garland J I.73, 54; puppha id. Dh. 172, 233.

Guša (f.) [to guša1] a swelling, pimple, postule, blight, in cpd. guša—gunthika—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)=guša—gunṭhiṭa covered with swellings (i. e. blight); cp. similar expression at DhA III.297 gaṇḍaṇḍa (=-jāta) "having become covered all over with postules (i. e. rash)." All readings at corres. passages are to be corrected accordingly, viz., S II.92 (guḷgandhika); IV.158 (guḷagunṭika); the reading at Dpsv XII.32, also v. l. SS at A II.211, is as quoted above and the whole phrase runs: tantākulajāṭa guḷagunṭhikajāṭa "entangled like a ball of string and covered with blight."

Gušika (adj.) [to gušika=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 "guša"); IV.256; Vism 285 (+mutta=gušikā).

Gušikā (f.) [to guši; cp. Sk. guṭikā pil, gunikā tumour] a little ball S V.462 (sattā—kolaṭṭhi—mattiyo gušikā, pl.); Th 2, 498 (kolaṭṭhimatta gē balls of the size of a jujube), cp. ThA 289.

Guhanā (f. abstr. to guḥati) hiding, concealing, keeping secret Vbh 358 (+pariguhan). Also as guhanā, q. v.

Guhā (f.) [Vedic guhā, guh, guḥati to hide (q. v.) Dhtp 337: saṃvaraṇa] a hiding place, a cave, cavern (cp. kandara & see giriguha); 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. sattapanī—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 (maccūpaso+); J V.367 (id.); Dh 37 (cittaṇ; see DhA I.304).

Gu (−) [fr. gam, cp. "ga"] going, having gone (through), being skilled or perfected in. See addha, anta, chanda, dhamma, paṭṭha, pāra, veda.

Gūthā [Sk. gūtha; probably to Lat. bubino, see Walde, Lat. Wtb. s. v.] excrements, feces, 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. --kalāla dung & mire J III.393; --kīlana playing with excrements Vism 531. --kūpa a privy (cp. karīsa) M I.74; Sn 279; Pv II.316; Pug 36; J V.370; Vism 54. --khādaka living on feces J II.211 (pāṇaka) Pva 266; --gata having turned to dung It 90; --gandhin smelling of excrements Pv II.315; --ṭhāna a place for excrementation Th 1, 1153; --naraṇa=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; --bhānīn of foul speech A I.128; Pug 29 (Kern, Toev. s. v. corrects into kūṭa?).

Gūthaka "a sort of gūthā," excretion, secretion, rheum, in akkhi and kaṇña (of eye & ear) Sn 197 (cp. SnA 248; Vism 345 sq.).

Gūlha & gūlhaka (adj.) [pp. of gūhati] hidden, secret Vin II.98 (gūlha—ko salākagāho).

Gūhati [Sk. gūhati, pp. gūdh; see guhya, guhā, etc.] to hide, to conceal. See paṭṭi, pari. -- Caus. gūhayati Sdhp 189 (gūhayaṇ ppr.). Cp. gūha.

Gūhana (nt.) hiding, concealment Sdhp 65 (laddhi—citta).

Geṅḍuka a ball for playing. The SS spelling is in all places bhṛṇḍuka, 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 parābhettvā for parāgetvā. -- bhṛṇḍukena kiḷi J IV.30; bhūmiyaṇṭ pahata--bhṛṇḍuka (striking against the ground) J IV.30; Vism 143 (pahatā--citra")=DhsA 116 (where wrongly pahatṭha--citra--bhṛṇḍuka); J V.196 (citra--bhṛṇḍ); Dha III.364.

Gedha1

Gedha1 [Vedic grdhā, cp. gijjhati] greed. Its connection with craving and worldly attachment is often referred to. Kāmesu gṛ S I.73; Sn 152; A II.312 sq. (gedho: pañcann'etaṇ kāmaguṇanāṇ adhivacanaṇ). gedhaṭanā Bh I.15 (v. l. kodha); Sn 65, 945, 1098; Th 2, 352; Nett 231; Dhs 1059 (under lobha), 1136; Nett 18; Dha I.366; PvA 107. --agedhatā freedom from greed Miln 276. -- See also gedhi & paligedha.

Gedha2

Gedha2 [=geha? Kern] a cave A I.154=III.128 (the latter passage has rohda, cp. v. l. under gedhi).

Gedhi [Sk. grdhī, cp. gedha] greed, desire, jealousy, envy: gedhiṣṭa karoti (c. loc.) to be desirous after M I.330. --gedhikata in "citta (adj.) jealous, envious, ibid. As gedhikatā (f.) vanity, greed, conceit Nett 258 (v. l. rodhitā).

Gedhita [pp. of gijjhati] greedy, in gedhita--mano greedyminded Pv II.82; as nt. greed, in der. gedhifatta (syn. of gedhikatā) Nett 585.

Geyya (nt.) [grd. of gāyati, Sk. geya] a certain style of Buddhist literature consisting of mixed prose & verse. It is only found in the stér. enum. of the Scriptures in their ninefold division, beginning suttā geyyaṇ veyyākaraṇaṇ. See under navanga.

Geruka (nt.) & gerukā (f.) [Sk. gairika] yellow ochre (Bdghh 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 (nt.) [Sk. geha=grha, to grh, gaṅḥāti; cp. gaha, gihin, ghara; see also gedha2] a dwelling, hut, house; the household J I.145, 266, 290; II.18, 103, 110, 155 VI.137; Vism 593; PvA 22, 62, 73, 82; fig. of kāya (body) Th 1, 184=Dh 154. -- Appld to a cowshed at Miln 396.

--angana the open space in front of the house VvA 6; --jana (sg. collective) the members of the household, the servants PvA 16, 62, 93; --jāhapano incendiarius Vism 326. --ṭhāna a place for a dwelling Dha III.307; --dvāra the house door PvA 61; --nissita (adj.) concerning the house, connected with (the house and) worldly life Sn 280 (pāpiccha); It 117 (vitakka); cp. शिस्; --patana the falling of the house J III.118. --pavesana (mangala) (the ceremony of) entering a new hut Dha III.307; -- pitthi the back of the house PvA 78; --rakkhika keeping (in the) house, staying at home VvA 76 (dārakā); --vigata (nt.) the resources of the house, worldlyly means, riches Th 2, 327 (=upakaraṇa ThA 234); --sita (शिस्)=nissita, connected with worldly life (opp. nekkhamma, renunciation). Of chandā & vitakkā (pl.) M I.123; dominanassa & somanassa (grief & pleasure) S IV.232=Miln 45; Vbh 381; DhsA 194; dhammā, etc. S IV.71; Vbh 380; Nett 53.

Go (m.--f.) [Vedic go, Lat. bos, Gr. bou_s, Ohg. chuo, Ags. 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. ajā--go--mahāsiṇi Pv A 80=pasū); gen. gavassa (M I.429); instr. gohi (Sn 33); acc. gavaṇṇ (D I.201=A II.95= Pug 69); loc. gavamhi, gāvimi (Sn 323), gave (Sn 310). -- Pl. nom. gavo (D I.141; M I.225; A I.205; II.42 sq.; Sn 20, 296, 307; J I.295); gen. gonoṇaṇ A II.75 (cp. Vedic gonaṇā), gavoṇa (J IV.172, cp. gavoṇaṇ patiś, gavoṇṇa (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, goṇa.
--kaṇṭaka the hoof of an ox, in "haṭā bhūmi, trampled by the feet of cattle Vin I.195; A I.136 (cp. Vin. Texts II.34); --kaṇṭa
a large species of deer J V.406 (=gaṇṭa, 416 (khagga-+); DhsA 331 (gavaya-); cp. next; --kiña (f.) =gokāṇṭh 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 I.127; Dha A I.175; VvA 311;
--gaṇṣikā a cow--hide (?). Vin II.117 (cp. Vin. Texts III.98); --ghāṭaka one who kills cows, a butcher D II.294 (in simile); M I.
58, 244, 364 ("sūṇa, slaughter--house"); S II.155; IV.56; A III.302, 380; J V.270; Vism 348 (in simile). --cara 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
(dāṇḍena gopālo gāvo pāceti gocara; with a stick the cowherd drives the cattle to pasture). Siho gocarāya pakkamati "the lion
goes forth for his hunt" A II.33= III.121; gocārāya gacchati to go feeding, to graze Sn 39; J I.243; gocare carati to go feeding,
to feed J I.242. <~ (b) metaph. of persons, esp. the bhikkhu: pucchitabba gocara (and agocara) "enquiries have to be made
concerning the fitness or otherwise of his pasture (i. e. the houses in which he begs for food)" Vin II.208; samāno gocarat
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; metaph. dealing with, mixing with. vana
living in the woods Pv II.65; vāri (in water) Sn 605; jala (id.) J II.158 (opp. thala'). Vesiya (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 indriyānaṇā naṇa gocarāni various spheres of sense--perception S V.218; sense--object (=ārammaṇaṇ) 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: ariyānaṇa gocare ratā "finding delight in the pasture of the good," walking in the ways of the good Dh 22;
vimkho yesaṇ gocaroro "whose pasture is liberty" Dh 92= Th 1, 92. Esp. in phrase ācāra--gocara--sampannā "pasturing in the
field of good conduct" D I.63=It 118; M I.33; S V.187; It. 96; analysed as Dvanda cpd. at Vbh 246, 247, but cp.
pāpičcāra--gocara Sn 280, 282. This phrase (ācāra--gocara) is also discussed in detail in Vism 19, where 3 kinds of gocara are
distinguished, viz. upānissaya, arakkha, upānībandha. 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. --) 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=A V.347 (of a cowherd driving out his cattle;
S III.266 sq. (samādhī); A III.311 (do.) V.352 sq. (w. ref. to cattāro satipatthānā); --gahaṇa the taking of food, feeding J I.242;
--gāma a village for the supply of food (for the bhikkhus) Pv A 12, 42; --ṭṭhāna 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
pasturage J VI.335; --ṭṭha (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, herdsman Sn 18; Dh 19; J IV.364 (a robber); Vism 166 (in
simile); Dha A 157, f. gopi Sn 22, 32; --pakhuama (adj. 22) having eyelashes like a heifer D II.18; III.144, 167 sq.; VvA 162, 279
(=ājāramāṇa); --pada a cow's footprint, a puddle A III.188; IV.102; Miln 287; also "padaka A III.188 v. l.; DA I.283;
--parināyaka the leaders of the cows, Ep. of a bull (gopita-) 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= A V.347; M I.333; S IV.181; A I.205 (="uposatha); Miln 18, 48;
Vism 279 (in comparison); Dha A III.59; --pitā "father (protector) of the cows" gavaṇ pati, Ep. of a bull M I.220
(="parināyaka); --pī f. of gopa, q. v.; --purā (nt.) [Sk. gopura] the gate of a city J VI.433; Mil 1, 67, 330; Bdhd 138;
--balivadda in "nayena; in the expression goblavadda (black--cattle--bull) i. e. by an accumulation of words VvA 258;
--bhatta cows'fodder J IV.67; --maṇḍal ox--beat, ox--round, Cp. III.151 (as gā), quoted J I.47 (cp. asa--mi'); SnA 39; also in
phrase "paribūḥīna Sn 301 (expld by SnA 320 as goyūthepi parikiṇṭha); J VI.27; at M I.79 however it means the cowherds or
peasants (see note M I.536; gopālārakā or gāmādarākā to v. I. gāmaṇḍala) cp. gāmaṇḍala; --mayā (m. nt.) cowdung M I.79;
A I.209, 295; V.234, 250, 263 sq.; Nett 23; Dha A I.377; --pāka a coprophagan, dor beetle J II.156; --piṇḍa a lump of cowdung J I.242; --bhākka eating cowdung D I.166=+; --māyu a jackal Pgd 49; --mutta (and "ka) a precious stone of light
colour VvA III; Dha A 151; --medaka=gomuttaka VvA 111; --medha a cow sacrifice, in "yaṇa Sn A 323; --yuṭha a
herd of cows Sn A 322; Dha A I.323; --rakkha (f.) cow--keeping, tending cattle, usually combd with kasi, agriculturaling M I.85;
Pv I.56; J I.388; II.128; given as a superior profession (ukkatha--kamma) Vin IV.6. --ravaka the bellowing of a cow M I.225;
--rasa (usually pl.) produce of the cow, enumd in set of five, viz. khīra, dadhi, takka, navanīta, sappi (milk, cream, buttermilk,
butter, ghee) Vin I.244; Dha A I.158, 323, 397; VvA 147; SnA 322; --rūpa (collect.) cattle J I.194; IV.173; Miln 396 (bull);
--lakkaṇa fortune telling from cows D I.9=+; --vaccha (khīra & takka) Vism 28. --vatika [Sk. govri] one who lives
after the mode of cows, of bovine practices M I.387; Nett 99 (cp. govata DhsA 355, and Dhs. trsl. p. 261); --vikattana (and
\textit{Gōtaviya} (go\textit{tavīsa Text}) v. l. J VI.225, part of a boat, the poop (expl. ib. p. 226 by nāvāya pacchimabandho).

\textit{Gōṭapaphala} a medicinal seed [Sk. gotra\textit{vṛkṣa? Kern}] Vin I.201.

\textit{Gōṇa1}

\textit{Gōṇa1} [The Sanskrit go\textit{ṇa, 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; ḌhA III.60. --sūra wild ox J VI.538 (=araṇṇago\textit{ṇaka}).

\textit{Gōṇa2}

\textit{Gōṇa2=} go\textit{ṇaka2}, in \textit{santhta} (of a pallanka), covered with a woollen rug Vv 818; Pv III.117; (text saṃṭhitu; v. l. BB go\textit{ṇakatthata, cp. next}).

\textit{Gōṇaka1}

\textit{Gōṇaka1} [go\textit{ṇa1} a kind of ox, a wild bull J VI.538 (araṇṇa\textit{}).

\textit{Gōṇaka2}

\textit{Gōṇaka2} [Sk. BS. go\textit{ṇika, cp. Pischel, Beitr. III.236; also spelled gonaka] a woollen cover with long fleece (DA I.86: dīghalomako mahākōjavo; caturangulādhikāni kira tassa lomānī) D I.7++; S III.144; J V.506; Pv II.128; Th 2, 378 (+tūlika); ThA 253 (=dīgha--lomakālakoja). --atthata spread w. a go\textit{ṇaka}--cover A I.137= III.50=IV.394; cp. IV.94, 231 (always of a pallanka), See also go\textit{ṇa2}.

\textit{Gōṇisādika} an ox--stall Vin I.240; cp. Vin. Texts II.121. As gōnisādi Vin III.46.

Gotta (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 lakkhaṇa Sn 1004; gotta salakkaṇa Sn 1018; Ādīcā nāma gottena, Sākiyā nāma jātiyā Sn 423; jāti gotta kula J I.13; jātiyā gottena bhogena sadisa "equal in rank, lineage & wealth" Da\underline{h}a II.218. -- eva--gotta (adj.) belonging to such & such an ancestry M I.429; II.20, 33; kathanj 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): nāma-gotta Vin I.93; II.239; D I.92 (expl. at DA I.257; paṇṇati--vasena nāma pavaṇī--vasena gotta\underline{t}: the name for recognition, the surname for lineage); Sn 648; Vv 8445 (with nāma & nāmadhe\underline{yya}; expl. at VvA 348<<> 349: nāmadhe\underline{yya}, as Tisso, Phusso, etc.; gotta, as Bhagavā Bhāradvājo, etc.). -- gottena by the ancestral name: Vin I.93; D II.154; Sn 1019; Dh 393; gottato same J I.56. Examples: Ambaṭṭha Kaṇṭhāyana--gottena D I.92; Vippasi Koṇdaññio gō; Kakusandho Kassapo gō; Bhagavā Gotamo gō D II.3; Nāgito Kassapo gō D A I.310; Vusudevo Kaṇho gō PvA 94.

--thaddha conceited as regards descent (+jāti & dhana\textit{}) Sn 104; --paṇha question after one's family name Sn 456; --paṭṭisārin (adj.) relying on lineage D I.99 (cp. Dialogues I.122); A V.327 sq.; --bandhava connected by family ties (nāṭi+ ) Nd2 455; --rakkhita protected by a (good) name Sn 315; VvA 72; --vāda talk over lineage, boasting as regards descent D I.99.
Gottā [n. ag. to gopeti=Sk. goptr] f. gotti protectress J V.329.

Gotrabhū "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. -- °ñāṇā, PPA 184; Vism 673. Å° Vism 683.

Godhaka a kind of bird J VI.358.

Godharanī (f.--adj.) being able to be paired (of a young cow), or being with calf (?) Sn 26.

Godhā1

Godhā1 (f.) [Sk. godhā] iguana, a large kind of lizard Vin I.215--16 (°mukha); D I.9 (+°lakhaṇa, 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.

Godhā2

Godhā2 (f.) string of a lute J VI.580 (cp. RV. 8, 58, 9).

Godhūma wheat (usually mentioned with yava, spelt) Miln 267; DA I.163; SnA 323. See dhañña.

Gopaka a guardian, watchman DA I.148; cp. khetta°.

Gopanā (f.) protecting, protection, care, watchfulness (cp. gutti) Pug 24 (+gutti) Dhs 1347; Miln 8, 243.

Gopānasī (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 I.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 (adj.) [pp. of gopeti] protected, guarded, watched (lit. & fig.) J VI.367; Miln 345; SnA 116 (°indriya = guttindriya); Sdhp 398.

Gopeti [Sk. gopayati, gup; cp. gutta, gottā] to watch, guard, pot. gopetha Dh 315; -- pp. gopita (q. v.).

Gophaka [Dem. of goppha=Sk. gulpha] the ankle Vin IV.112; A IV.102; J V.472; DhA II.80, 214; SnA II.230.

Gomika [Sk. gomin] an owner of cows S I.6=Sn 33, 34.

Golikā see godhā1.

Golomika (adj.) [inverted dieretic form fr. Sk. gulma=P. gumba: viz. *golmika>*golmika>golomika] like a cluster; in phrase massuṇ golomikāṇ kārāpeti "to have the beard trimmed into a ball-- or cluster--shape" Vin II.134. Bdgh'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 a ball ThA 255 (kīḷā°).

Gh.

*Gha (adj.--suffix to ghan) killing, destroying, see hanati. -- iṇaghā at Sn 246 is v. l. SS for iṇaghāta. Cp. pāṭī° & see also ghana2 & ghāta.

Ghaṃsati1

Ghaṃsati1 [Sk. gharṣati, *ghṛṣ to *gher 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 (=ghasitu° to next?) 216; VI.331. -- Caus. ghaṃsāpeti to rub against, to allow to be rubbed or crushed Vin II.266. Cp. upani°, pari°, & pahaṃsati1. <> Pass. ghaṃṣiyati (ghaṃsiyati) to rub (intr.), to be rubbed Vin I.204; II.112.

Ghaṃsati2

Ghaṃsati2 [=haṃsati for Sk. harsati, see haṃsati] to be pleased, to rejoice J IV.56 (v. l. ghasati). Cp. pahaṃsati2.

Ghaṃsana rubbing, in pāda--gh "a towel for rubbing the feet Vin II.130.

Ghaṃskā in go°, cow--hide (?) see go.

Ghaḍcā (f.) [fr. hanati, han and ghan] destruction (usually --°) D III.67 (mūla°); J I.176 (sakuṇa°).

Ghaṇña (adj.--n.) [fr. Sk. ghana to han, cp. ghānya & hatya] killing, destroying (--°) see atta°.

Ghaṭa1

Ghaṭa1 [Non--Aryan?] a hollow vessel, a bowl, vase, pitcher. Used for holding water, as well as for other purposes, which are given under pāṇīya° 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 (puṇḍa°), 166; VvA 118, 207, 244 ("satena nīhato viya); PVA 66 (udaka°), 179 (pāṇīya°), 282. -- In general: S IV.196. For holding a light (in formula antoghaṭe padīpo viya upanissayo pajiṣṭati) J I.235 (cp. kuṭa), PVA 38. Used as a drum J VI.277 (=kumbhathūṇa); as bhadda° Sdhp 319, 329. --pamāṇa (adj.) of the size of a large pot J II.104; PVA 55.

Ghaṭa2

Ghaṭa2 (m. & f.) [Sk. ghaṭā; conn. with ganthati to bind together] multitude, heap, crowd, dense mass, i. e. thicket, cluster. itthī° 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 [Dem. of prec.] 1. a small jar (?) Vin II.129, 130 (combd w. kataka & samajjanī); cp. Vin. Texts III.130. -- 2. the capital of a pillar J I.32 (cp. kumbha).

Ghaṭati [Sk. ghaṭate, to granth, cp. ganthati. The Dhtp gives two roots ghaṭ, of which one is expld by "ghāṭune" (No. 554), the other by "lihāyaṃ," i. e. from exertion (No. 98)] to apply oneself to, to exert oneself, to strive; usually in formula utṭhaḥati ghā vaṃmati M I.86; S I.267 (yamati for vāy°); Pug 51; or yuṇjati ghā vāy° J IV.131. -- Sdhp 426, 450.

Ghaṭana see Ghaṭṭana.
Ghaṭikā1

Ghaṭikā1 (f.) [to ghaṭā1] a small bowl, used for begging alms Th 2, 422 (=ThA 269: bhikkhā--kapāla).

Ghaṭikā2

Ghaṭikā2 (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 (=khanda ThA 290). upadhāṅgahāṭikā J III.179 (belonging to the outfit of an executioner); pāśa° J II.253 is a sort of magic stick or die (=pāsaka) <-> 2. a game of sticks ("tip--cat" sticks Miln trsl. II.32). D I.6+(DA I.85: ghaṭikā ti vuccati dīgha--daṇḍakena rassa daṇḍaka--paharaṇa kilā, 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.

Ghaṭī [pp. of ghaṭeti] connected, combined Vism 192.

Ghaṭī (f.) [to ghaṭa1] a jar DhA I.426. In cpds. also ghaṭī°.

--odana rice boiled in a jar DhA I.426; --kaṭāha a water pot, or rather a bowl for gathering alms (cp. ghaṭikā) Vin II.115 (=gāṭi--kapāla Bdhgh); --kāra a potter DhA I.380; Np. of a kumbhakāra S I.35, 60; M II.45 sq. (=śuttanta, mentioned as such at DhA III.251); J I.43.

Ghaṭīyati [Pass. of ghaṭeti] 1. to be connected or continued DhA I.46 (paveṇī na gh.), 174. -- 2. to be obstructed Nd2 102 (=virujhati, paṭhaṇṇati).

Ghaṭeti [Denom. fr. ghaṭa2, cp. gantheti] to join, to connect, to unite J I.139; freq. in anusandhi ghaṭetvā adding the connection (between one rebirth & another) J I.220, 308.

Ghaṭṭa see araghaṭṭa; meaning "rubbed, knocked against" in phrase ghaṭṭa--pāda--tala SnA 582 (for ugghaṭṭha); also at Vin IV.46 in def. of vēhāsa--kuṭi (a cell or hut with air, i. e., spacious, airy) as majjhimassa purisassa a--sīsā--ghaṭṭa "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. ghota).

Ghaṭṭana (nt.) [Sk. ghaṭṭana, 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. sanghaṭṭana.

Ghaṭṭeti [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. ghaṭti); Sn 48 (=saṇḍ Nh2 233); J I.218; Pv IV.109 (=paṭhaṇṣatīi PvA 271); DA I.256 (=khuṇṣeti); DhA I.251. -- (b) fig. A III.343; Sn 847 (cp. Nd1 208); Vism 18. -- pp. ghaṭṭa Pug 30, 36; psychologically ghaṭṭayati=ruppati. B or S III.86. -- Pass. ghaṭṭyati (q.v.).--Cp. āsajjā and ugghaṭeti.

Ghaṇṭā (f.) a small bell (cp. kinkanikā) J IV.215; VvA 36, 37, 279 (khuddaka°). As ghaṇṭī 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 (ghatasita).

Ghana1

Ghana1 [Vedic ghana, cp. Gr. eu)χhnh/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. paṇṣu J I.264, paṭhavī (solid ground) J I.74; PvA 75; palāsa (foliage) PvA 113; buddhatasmīyo J I.12; "maṇḍa solid, pure flesh DhA I.80; "sāṭaka (thick cloth) J I.292; "saṃchanna (thickly covered) PvA 258; "svaṇṇakoṭṭima DhA IV.135; abbhā° 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).

Ghana2

Ghana2 [Vedic ghana to hanti (ghanti, cp. ghātayati), "gūhen "strike," cp. Gr. qei/nw, fo/nos, Lat. of--fendo, Ags. gud, Ohg. gunde(a) 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. VV A 37.

Ghanika [to ghana1 in meaning of "cloud" (Sk.)] a class of devas (cloud--gods?) Miln 191.

Ghamma [Vedic gharma=Gr. qermo/s, Lat. formus, Ohg. etc. warm; to *gṷher "warm," cp. Sk. ghṛṇoti, hara; Gr. qe/ros, etc.] heat; hot season, summer. Either in loc. ghamme J IV.172 (=gimha--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 aḥbitatta (ghammāḥbitatta, overpowered by heat) M I.74; D II.266; A III.187 sq.; Sn 1014 (cp. 353 ghammatatta); Miln 318; VvA 40; PvA 114.

Ghara

Ghara2 [a drink (cp. gala) & garala poison] (°°); in °°dinnakābdha 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.

Gharaṇī (f.) [fr. gharā1] a house--wife Vin I.271; S I.201; Pv III.19 (=ghara--sāminī PvA 174); DhA III.209.

Ghasa (adj.--n.) eating, an eater; in mahagghasa a big eater A V.149 (of the crow); Dh 325; Miln 288.

Ghasati [Vedic gratasi & *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 I, 749. -- Cp. ghasa, ghasta & ghāsa. See also jaddhu. Desid. jighacchati.

Ghasta [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 see saṃ°; ghāṭana see ghāṭati.

Ghāta (usually °°°) [Sk. ghāta & ghātana; to han (ghan), strike, kill; see etym. under ghana2 & 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); pantha" 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'; saṅā".

Ghātaka (adj.--") murdering, destroying, slaughtering Vin I.89 (arahantā"), 136 (id.), 168 (id.); II.194 (manussa"); IV.260 (tala") J IV.366 (gāma" corā robbers infesting the village); V.397 (thī"=iti"") Pug 56 (maccha"). -- As noun: (m.) one who slays, an executioner: go" a bull--slaughterer M I.244, etc. (see go); cora" an executioner or hangman J III.41; Pug 56; PvA 5. -- (nt.) brigandage, robbery, slaughtering: gāmaghātakaṇ karoti J I.200.

Ghātikā (f. abstr. to ghātaka) murder J I.176 sq.

Ghātita (adj.) [pp. of ghāteti] killed, destroyed ThA 289; also in Der. ghātitatta (nt.) the fact of having killed J I.167. Cp. uggātita.

Ghātin (adj.--n.) killing; a murderer J I.168 (pāṇa"); VI.67 (ghātimhi=ghātaka).

Ghātimant (adj.) able to strike, able to pierce (of a needle), in ghana" going through hard material easily J III.282.

Ghāteti [Denom. fr. ghāta, cp. Sk. ghātayati to han] tc kill, slay, slaughter It 22 (yo na hanti na ghāteti); Dh 129, 405; J I.255; Mhvs VII.35, 36. -- aor. aghāteti J I.254; ger. ghātēvā J I.166. -- Caus. ghātāpeti to have somebody killed J IV.124. -- Cp. ghačca, ghaṭita, āghāṭeti.

Ghāna (nt.) [Sk. ghrāṇa to ghṛ, see ghāyati. On n for ṇ cp. Trenckner, Notes, p. 81] the nose; usually in its function as organ of smell=sense of smell (either in phrase ghānena gandhāṇa ghāyati: to smell an odour by means of the nose; or in ghana--viṇṇeyyā 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 (ghāna--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; --viṇṇāṇa perception of smell Dhs 443, 608, 628; --samphassa contact with the sense of smell S I.115; D III. & Dhs as above.

Ghāyati1

Ghāyati1 [Sk. ghṛāti & jīghrati, to ghṛ, cp. gandha] to smell, always with gandhaṇ; ger. ghāṭvā S IV.71, 74 or ghāyītvā J I.210 (jālagandhaṇ); III.52 (macchagandhaṇ); Miln 347. Cp. sāyati & upagghāyati.

Ghāyati2

Ghāyati2 [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 ("ṇ kurute); PvA 173 ("atthāya gacchati "go feeding"). Mostly in: --esana search for food (=gocara) S I.141; Sn 711. -- Cp. vi".

--chāda (chāda & chādāna) 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; chādāna: 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.

Ghuṭṭha [Sk. ghuṣṭa, pp. ghus, see ghoseti & cp. saṅ°] proclaimed, announced; renowned J I.50 (of festival); 425
(nakkhattaŋ); II.248 (ussava); Pv II.82 (dūraŋ of wide renown, world--famed of Bārāṇasī); DhA III.100 (chaṇe ghuṭṭhe 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 (& 2in) snoring & breathing heavily, panting, snorting & puffing S I.117 (of Māra); J I.160 (of sleeping bhikkhus, ghū kākacchamāṇā breathing loud & snoring). Cp. next.


Ghoṭaka [cp. Sk. ghoṭaka, Halāyudha 2, 281] a (bad) horse J VI.452.

Ghoṣa [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 (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 (f.) fame, renown, praise, in Māra° J I.71.

Ghosavant (adj.) full of sound, roaring J III.189.


Ghoseti [Denom. of ghosa, cp. Sk. ghiṣayati, caus. to ghus] to proclaim, announce; cry aloud, wail, shout J II.112; III.52; Pv II.937 (=uggh°); IV.63; pp. ghosita & ghuṭṭha (q. v.). -- Caus. ghoṣāpeti to have proclaimed J I.71.

C.

Ca (indef. enchtic particle) [Vedic ca adv. to rel. pron. *quō, idg. *que=Cr. te, Lat. que, Goth. --h. Cp. ka, ki, ku] 1.

Indefinite (after demonstr. pron. in the sense of kiŋ=what about? or how is it? cp. kiŋj=ever, whoever, what--ever, etc. [Sk. kaśca, Gr. Qs te, Lat: quisque, Goth. hvazuh] so ca whoever (see below 3), taŋ ca pan' amhākaŋ ruQati tena c'amhā attamanā M I.93; yaŋ ca kho ... ceteti yaŋ ca pakappeti ... whatever he thinks, whatever he intends ... S II.65. As a rule the Pali form corresp. 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: ataḥā taṇataḥna ca Dh 256; pubbāparāṇi ca Dh 352; alaṅ etehi ambehi jambūhī 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): tuyaṅ ca tassā ca to you and her (orig. this or whatever to you, whatever to
laughed as well as cried J I.; a negation): yo ca but who ThA 72 (Ap V.40). <-> (b) disjunctive: but (esp. after a negation): yo ca but when (cp. tadā ca) J III.128. In conditional clauses (cp. 3) combd with sace=but if, on the other hand: sace agārañ ājihāvasati . . . sace ca pabbajati agārā Sn 1003. With neg, na ca=but not: mahāti vata te bondi, na ca paññā taudāpikā (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 (rūpañ ca attā abhavissa); A I.58; V.87; J II.110 (cīram pi kho khadeyya yayān . . . ravamāno ca dūṣayi: "he might have eaten a long time, if he had not come to harm by his cry," or "but"); IV.487; V.185, 216 (Sakk ca me varañ 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 (ahañ ca kha . . . pavāremi, na ca me Bhagavā kīñcī garahati: if the Bh. will not blame me). For BSk. ca=ced see AvŚ II.189, n. o.

Cakita (adj.) [Sk. cakita, cak] disturbed; afraid, timid D I. & Ags. hveohl, hvel=wheel, Oisl. hveol=wheel. The unredupl. form in Sk. carati (versatur), Gr. pe/lomai, poleu/w, po/los (pole); Lat. colo, incolo; cankora.

Cakora [Sk. cakora to kol (kor), see note on gala] the francolin partridge (Perdix rufa) J V.416; Vv 358; VvA 163. See also cankora.

Cakka (nt.) [Vedic cakra, redupl. formation fr. *quel to turn round (cp. P. kaṇṭha > 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. c. circle. Cakra=Gr. ku/klos, Ags. hveohl, hveol=wheel. The unredupl. form in Sk. carati (versatur), Gr. pe/lo/mai, poleu/w, po/los (pole); Lat. colo, incolo; Obul. 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; Pgd 36; cp. khura a razor as an instr. of torture. -- 3. a disc, a circle: heṭhpādatalesu cakkāni jātāni, forming the 2nd characteristic mark of a Mahāpurisa D II.17= III.143; D III.149. -- J II.331; Miln 51. -- 4. an array of troops (under tayo vyūhā: padumā cakka sakāta) 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; Sdhp 604. sā, migā the sphere or region of dogs & wild animals Miln 178; cakkena (instr.) in succession PvA III. cakkañ kātabbañ, or bandhitabbañ 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 (catucakkañ). In this sense generalized as a happy state, consisting of "4 blessings": paṭirūpadesa--vāsa, sappurisūpapassa, atta--sammāpaṇidhi, pubbe--kata--puṇñatā 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 & keep 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; S II.27; A II.9, 24; III.9, 417; V.33; Vbh 317 sq.; 344 (see brahma). Cp. cakkavattin (below). -- Cp. vii°.

--chinna (udaka) (water of a well) the wheel of which is broken Ud 83; --bhañjanin one who destroys a state of welfare & good J V.112 (patirūpadesavāsādino kusala--cakkassa bhañjani C); --bheda breaking peace or concord, sowing discord Vin I.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; Dialogue II.197, 102) D II.171; III.59 sq., 75; J I.63; II.311; DA I.249. See also cakkavattin; --vattaka (nt.) a scoop--wheel (a wheel revolving over a well with a string of earthen pots going down empty & coming up full, after dredger fashion) Vin II.122; --vattin (cp. dhammacakkavattini pavatteti above) he who sets rolling the Wheel, a just & faithful king (rāja hoti c. dhammiko dhimarājā cāturanto Sn p. 106, in corresp. pass. v. 1002 as vijeyya pathavi imañ ca adandena asaththena dharmma=--m--anuñāsati). 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; Khā 227), a dipa--c (ruling over one), a padesa--c (ruling over part of one) Usually in phrase rāja 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
Cakkalaka [fr. cakka] a disc or tuft (?) Vism 255 (kaḷira⁴, where KhA 50 reads in same context kaḷira–daṇḍa).

Cakkali (f.) drapery Vin II.174.

Cakkalikā a window blind, curtain Vin II.148.

Cakkavāka [Vedic cakravāka, cp. kṛkavāku, to sound root kṛ, see note on gāla] the ruddy goose (Anas Casarca) J III.520; IV.70 sq. (N. of J No. 451); Pv II.123; Miln 364, 401; -- f. cakkavāki J III.524; VI.189=501.

Cakkavaḷa [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; Dha 11. 15; III.498; in the trope "cakkavaḷaṇ atisambādaḥ brahma-loka atiṇaḥ (=the whole world cannot hold it) to express immensity Dha I.310; VvA 68. --gabba the interior of the C. sphere J IV.119; DA I.284; --pabbata (nt.) the C. mountains, "world's end" J III.32; VI.272; --raja (nt.) the whole world, strictly speaking the whole region of a sphere J II.392.

Cakkhu (nt.) [Vedic cakku] the organ of sense--(a) psychologically: cakkhuṇ "seeing visible object (shape) with the eye" (Nd2 on rūpa q. v.) is the defin. 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 DA I.194 sq., and more fully at Dhs 597 sq. (see DhsA 306 sq; Dhs trsl. 173 sq.); cp. cak kuṇā puriso ālokaṭi 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. -- cakkhusmiṇ āhaṇāti rūpehi S IV.201; hata⁵ A I.129. passāmi naṭ maṇaśa cakkhunā va "I see him with my mind as with my eye" Sn 1142. -- Vin I.184; S I.32, 199; IV.123; Dh 360; J IV.137; DA I.183; Nett 191. Vism 444 sq. As adj. ("-śa") seeing, having or catching sight of: eka" (dvi") one--eyed (two") A I.128 sq.; amisa" 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.244 (anicaṇḍa, etc.); III.255 (do.) IV.81, 128 (na tumhākāṇ); Ps I.132 (anicchatthāṇ). Numerous others see under 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 niṇaṇa (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 dhamma⁶ "the eye of the truth," said of the attainment of that right knowledge which leads to Arahants, in phrase viraja viṭamalāṇ dh--cakkhuṇ uppaṭṭajāti 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 paṇāṇa", 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. maṇaśa--cakkhu: the physical eye which is said to be exceptionally powerful & sensitive. See Kv III.7 (trans. p. 149 ff.). Vism 428 (maṇaśa ⁴ 2 niṇaṇa⁴).--2. dibba--: the deva--eye, the eye of a seer, allpervading, & seeing all that proceeds in hidden worlds. <-> 3. paṇāṇa: the eye of wisdom; he who knows all that can be known (jānaṇa paṇaṇa recognizing & seeing, i. e. of perfect understanding; cakkhubhūta niṇana dhamma⁷ brahma⁷). -- 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 set Q:

(Nos. 1–5): Dhs A 306; Sn A 351; (Nos. 1–3): It 52 = Kv 251 sq. (It 52 = Kv 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; II. 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; Pv A 5. -- (pañña:) S IV. 292; V. 467; A I. 35; Dh A III. 174, 175. -- (buddha:) Vin I. 6; S I. 138; Ps II. 33; Pv A 61. -- (samanta:) S I. 137 = Nd 2 2354; Sn 345, 378, 1063, 1069, 1090, 1133; Ps II. 31 = Nd 2 2355.

--āyatana (either cakkh'or cakkha) the organ or sense of sight D III. 243, 280, 290; Dhs 585, 653; --indriya (cakkhundriya) the organ of eye, faculty of vision D I. 70; III. 225, 239; A I. 113; Dhs 585, 597, 661, 830, 971; Vism 7; --karana (always in comb w. ṅaṇa--karana) producing (right) insight (and knowledge) It 82 (of kusalavitakkā); f. 'S IV. 331 (of majjhima patipada); Ps II. 147; --dada one who gives the eye (of understanding) Th 1, 3; --dhātu the element of vision Dhs 597, 703, 817. -- patha the range of vision; sight J I. 65 = Dh A I. 173; J I. 146; IV. 189, 378, 403 (= cakkhāṇaṇa ṃta ṇaṇa C.); Vv A 119; --bhāta (ḥaṇa) (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 Nd 2 177; --viṇṇaṇa consciousness by means of visual perception, visual cognition Vin I. 34; D II. 308, 310; III. 243; Dhs 433, 556, 585, 589, 620; cp. Mrs. Rh. D. Buddh. Psych. Eth. p. 177; Miln trs l. 80, 89; -- viṇṇeyya (adj.) (i. e. rūpa) to be apperceived by the sense of sight 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 I. 5, 40, 136.

Cakkhuka (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 (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 ṛpāṇi dakkhini "those who have eyes to see shall see" (of the Buddha) D I. 85, 110, etc. -- Vin I. 16; S I. 27; A I. 116, 124; IV. 106; Dh 273; It 108, 115; DA I. 221; Dh A 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 Buddha Bhagavā Vv A 60, cop. cakkhu III.); Vv 8127.

Cakkhula (adj.) [= cakkhuka] in visama=quint--eyed. squinting J I. 353; VI. 548.

Cakkhusa (adj.) [Vedic cakṣusya] pleasing to or good for the eyes (opp. a°) Vin II. 137, 148.

Cankama [Sk. cankrama & cankrām, fr. cankamati] (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. kataradāṇḍa=passages).

Cankamati [Intens. of kamati, to kram=Sk. kramātī; cp. kamati] to walk about, to walk up & down Vin I. 15, 182; II. 193, 220; IV. 18; S I. 107; 212; Pv A 105. -- Caus. cankamāpeti J III. 9.

Cankamaṇa (nt.) [fr. cankamati] I. walking up & down S II. 282; Dh A I. 10. -- 2. a cloister walk (=cankama) Vv A 188. Usually °: Vin I. 139 (śālà); J III. 85; IV. 329; Pv A 79 (koṭi the far end of the cloister).

Cankamika (adj.) [fr. cankama] one who has the habit of walking about Miln 216 (thāna° standing & walking).

Cankora [cp. cakora] the Greek partridge Vv 358 (cp. Vv A 163); J VI. 538.

Cangavāra [cp. Tamil cangavaḍa a dhone, Anglo--Ind. dönī, a canoe hollowed from a log, see also dönī] 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. caṇcu "a box" Divy 131.

Cangotaka [cp. cangavāra] a casket, a box J I. 65; IV. 257; V. 110, 303; VI. 369, 534; Dh A II. 116; III. 101; Vv A 33, 158; Mhvs IV. 106; Anvs p. 35 Vism 173.
Cacara (nt.) [Sk. catvara, cp. Trencker, 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 (+catukkasinghājaka), 330 (do.); J I.425 (*raccha).

Caja (adj.) giving up, to be given up; in cpd. duc hard to give up A III.50; J V.8. Cp. cāga.

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 karīsaṇ) fig. to utter (a speech) J V.362. -- 2. to abandon, to give up, sacrifice (with loc. of person to whom: Asuresu pāṇaṇ 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.

Caṇćala (adj.) [Intens. of cal=car, to move, with n instead of r in reduplication, cp. Sk. caṇḍula =carcariti, caṇćala (=*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.

Caṭuḷa (adj.) [Sk. catura] clever, skilled Mḥbv 148. See catura.

Caṇḍa (adj.) [Sk. caṇḍa] fierce, violent; quick-tempered, uncontrolled, passionate Vin II.194 (hatthi); 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 (=kodhana PvA 83). <-> Compar. caṇḍatara S II.242. -- In cpds. caṇḍi, see caṇḍikata & caṇḍitta.

Caṇḍaka (adj.)=caṇḍa; f. caṇḍikā Pv II.35, & caṇḍiyā J III.259 (=kodhana).

Caṇḍāla1

Caṇḍāla1 [Vedic caṇḍāla] a man of a certain low tribe, one of the low classes, an outcaste; grouped with others under nicā kulā (low born clans) as caṇḍāla nesādā veṇā rathakārā pukkusā at A I.107=II.85=Pug 51. As caṇḍāla=pukkusā with the four recognized grades of society (see jātī & khattiya) at A I.162. -- Vin IV.6; M II.152; S V.168 sq. (*vaṣa); 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

Caṇḍāla2 (nt.) a kind of amusement or trick D I.6+ (=ayogulakilā play with an iron ball DA I.84).

Caṇḍikata (adj.) [cp. caṇḍa] angry Vin IV.310.

Caṇḍikka (nt.) [*caṇḍika, of caṇḍa > caṇḍaka] ferocity anger, churlishness Nd2 313, 576, Dhs 418, 1060, 1115, 1231; Vbh 357; DhA II.227. Cp. caṇḍita.

Caṇḍitta (nt.) anger Dhs 418; Pug 18=22. Cp. caṇḍikka.

Catukka1

Catukka1 (nt.) [fr. catu= *catuka > *catuken] 1. a tetrad, a set of four, consisting of four parts: *paṇcakajjānā (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 catukke catukke kasāhi tāleti (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.

--bhātta a meal for four bhikkhus Vin II.77; III.160; --maggā the 4 fold path Nett 113; --yaṇa (usually sabbha 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

Catukka2 [origin. "consisting only of one quarter"] empty, shallow, little Nd2 415 ("pañña, with omakapañña, lāmaka--p"); J IV.441 (nadi=tucchā Com.).

Catuttha (num. ord.) [Vedic catuvṛtha, Idg. *queturto=Gr. te/traatos, Lat. quartus, Ohg. fiordo] the fourth Sn 97, 99, 450; J III.55; VI.367; Ṛ (adv.) for the fourth time DhA III.174. -- f. catutthī Sn 436; Vism 338.--See also (s.v. Adṛṭṭa) addhuddha.

--bhatta food eaten only every fourth day J V.424. --magga "the fourth Path," of Arahatship 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.

catu in composition [Vedic catvārah (m.) catvārī (nt.) fr. *quetu, *quetur=Gr. te/taares (hom. pi/surQs), Lat. quattuor, Goth. fidvōr, Ohg. fior, Ags fīordo] base of numeral four; 1. As num. adj. nom. & acc. m. cattāro (Dh 109; J III.51) and caturo (Sn 84, 188), f. catasso (Sn 1122), nt. cattāri (Sn. 227); gen. m. catunna (Sn p. 102), f. catassanañ; instr. catūbbhi (Sn 229), catūthi (Sn 231) & catuhi; loc. catūsi (J I.262) & catusu. -- 2. As num. adv., catu⁴ catur⁴ in cpdfs. catuddasa (14), also through elision & reduction cuddasa PvA 55, 283, etc., cp. also cattuddasī. Catuśvati (24) Sn 457; catuṣṭäthi (64) J I.50; II.193; PvA 74; catuśśiti (84) usually with vassa--sahasānī J I.137; II.311; Pv IV.77; DhA II.58; PvA 9, 31, 254, etc. See also cattārīsa (40).

--(r)ānasā (=catussada, having four edges, four-edged Dhs 617; PvA 189 (read "sobhitāya"); --(r)ānga (consisting of) four limbs or divisions, fourfold M I.77; J I.390; II.190, 192; VI.169 (uposatha, cp. aṭṭhanga); Dpsv I.6; Sdhp 64; --(r)angika=prec. Dhs 147, 157, 397; KhA 85; Sdhp 58; --(r) angin (adj.) comprising four parts, f. "inī, of an army consisting of elephants, chariots, cavalry & infantry D II.190; J I.102, 104; Vism 146; Sna 225, 353; DhA IV.144; cp. J VI.275; --(r) angula (adj.) measuring 4 fingers, 4 fingers broad or wide, Vin I.46; S II.178; J VI.534; Th 1, 1137; Vism 124. --(r)angulika=prec. Th 2, 498 (--Tha, 290); --(r)anta see caturQ; --(r)assa [catur+assa⁴] four--cornered, quadrangular, regular Vin II.310 (Bdhg); J IV.46 (āvāta) 492 (sālā); V.49; II.119. Cp. cатурānsā & next; --(r)assara (see last) with 4 sharp sides (of a hammer; "muggara) DhA I.126; --(r)ādiṭṭhānā (adj.) one who has taken the four resolutions (see adhiṭṭhāna) M I.239; --(r)āpāsena (adj.) endowed with the four apāsena: lit. reclining on four A V.29, 30; D III.269, 270; --ussada (catussada) full of four, endowed with 4 things, rich in four attributes J IV.309 (expld. p. 311 as having plenty of people, grain, wood & water); IV.422=461 "with four pillows" (p. 422 has catussada for catussada, which latter is also to be preferred to catussada, unless this is a haplogly. In the same connection occurs satt--ussada (full of people) D I.111 e. g. & Pv IV.18 (see satta). The formation "catussada" has probably been influenced by "sobhitāya"; --(k)kaṇṭha (& & ka) a) with 4 corners Vin II.137; J III.255. -- (b) "between four ears," i. e. secret, of manta (counsel) J VI.391; --(k)kama walking with four (feet), quadruped Vv 648; Pv I.113; --kuṇḍika on all fours M I.79; A III.188; D III.6; Pv I.27 (cp. PvA 181); --koṇa four cornered, crossed, in "maccha cross road DvA 24; --(k)khandha the four khandhas, viz. feeling, perception, synthesis & intellect (see khandha) DhsA 345; --(g)guna fourfold, quadruple D II.135; S I.27; J I.213; VvA 186; Sdhp Q40; --cakka with four wheels S I.16=63 (said of the human body, see under cakka); --jāta of four sorts, viz. gandha (perfume) having four ingredients ThA 72 (see next) --jāti of four kinds J I.265, V.79; (gandha). These 4 ingredients of perfume are saffron, jasmine, Turkish (tarukkha) & Greek incense (yavana); --jātiya (& & jāti) in & gandha prec. J III.291; IV.377; PvA 127; Miln 354; J I.178 ("ka"); --(d)disā (pl.) the 4 quarters of the globe S I.167=Sn p. 79; D I.251; may also be taken for abl. sg. as adv.: in the 4 quarters Vin I.16, cp. acc. catuddisa D II.12; --(d) dipika covering the 4 continents, of megha (a cloud) DvA II.95; --dvāra with 4 gates, of a house D I.102 (=DA I.270); of Aviciniraya It 86; J IV.3; Pv I.1013; cp. Catudvāra Jātaka (No. 439; J IV.1 sq.); --nahuta ninety--four J I.25; VI.486; --paccaya the four requisites (see paccaya) J III.273, "santosa contentment with "DhA IV.111; --pañṇāsa fiftyfour DhA I.4; --(p)patha a fourways J IV.460; --(p)pada [Sk. caturpād, Gr. tetra/pous, Lat. quadrupes] a quadruped Vin II.110; S I.6; A V.21; Sn 603, 966; It 87; J I.152; III.82; --parivaṭṭa (cp. attha "adhipa=ñañnadassana A IV.304) fourfold circle S III.59 sq. (pañcupāñnakhandhe). --pariṣā (f.) the fourfold assembly, scil. of male & female bhikkhus & upāsakas (cp. parisā) PvA 11; --pala fourfold Vism 339. --(p)pādaka (adj.) consisting of 4 paddas, i. e. a sloka; f. "ikā (gāthā) a complete stanza or sloka Anvs p. 35; --pariṣuddhasāla (nt.) the four precepts of purity J III.291; DhA IV.111; --(b) bidha (catur+vyāda) fourfold ThA, 74; --(b)bipallāsa (catur+vyipallasa) the fourfold change (cp. Nett 85) Th++1, 1143; SnA 46; --byūha (catur+vyūha) arranged in 4 arrays (of hāra) Nett 3, 105; --bhāga the 4th part, a
quarter Dh 108; --bhūmika having 4 stories or stages (of citta or dhamma) DhA I.21; IV.72; DhsA 344, 345; cp. Vism 493 (of indriya); --madhura (nt.) sweetness (syrup) of 4 (ingredients) DA I.136; ThA 68; --mahāpātha a crossing on a high--road Vism 235. --mahābhūtika consisting of the four great elements DhsA 403; --(m)ahārajika: see cātum"; --māsa 4 months, a season PvA 96; Dpsv I.24, 37 (cāta); see under māsa; --sacca the four truths or facts (see ariyasacca) DhA III.380; Miln 334; (s)sāla (nt.) [catu-+sāla] a square formed by 4 houses, in phrase catuhi gabbhehi paṭimānditañ catussQlañ kārtevā VvA 220; DhA III.291; --ha (catuha & catūha) 4 days; catuhena within 4 days S II.191; catūhāpañcāha 4 or 5 days Vin IV.280. -- See also cpds. with cātu.

Catura [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).

Caturīya at Vv 412 is to be read ca turiya, etc. Otherwise see cāturiya.

Catta [pp. of cajati] given up. sacrificed A II.41; III.50; Th 1, 209 (vaṇṇa who has lost fame); J II.336; IV.195; V.41 ("jīvita).

Cattatta (nt.) [fr. catta] the fact of giving up, abandonment, resignation Vbh 254 sq.; DhsA 381.

Cattārīsa (& cattālīsa) [Sk. catvāriqṣat] 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.

Cattārisaka (adj.) having forty M III.77.

Cadika at Miln 197 (ūmikavankacadiqa) prob. for "madika.

Cana (--) [Vedic cana fr. rel. pron. *qvo+denomstr. 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 kīncana anything, kudācana at any time, etc. Cp. ca & ci.

Canañ =cana; and then, if Vin III.121 (cp. ca 3); or should it be separated at this passage into ca nañ?

Canda [Vedic candra from *(s)quend to be light or glowing, cp. candana sandal (incense) wood, Gr. ka/hdaros cinder; Lat. candeo, candidus, incendo; Cymr. can 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 (maññā 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; --(g)āha a moon--eclipse (lit. seizure, i.e. by Rāhu) D I.10 (cp. DA I.95); --maṇḍala the moon's disc, the shiny disc, i.e. the moon A I.283; J I.253; III.55; IV.378; V.123; Dh 617; Vism 216 (in compar.); PVA 65; --suriyā (pl.) sun & moon J IV.61.

Candaka =canda VvA 278 (maññī); Sdhp 92 (mayūra the eye in a peacock's tail).

Candatta (nt.) [abstr. fr. canda] in cpd. paripuṇṇa state or condition of the full moon SnA 502.

Candana (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. --Kasika sandal from Kāsi 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 (=candanasāraññulitto 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 (f.) a pool at the entrance of a village (usually, but not necessarily dirty; see Vin II.122 & cp. candanapanka 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.

Candimā (m. or f.?) [Sk. candramas m. & candrimā f., cp. pūrṇimā; a cpd. of canda+m, 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 "abhā mutto va candimā" M I.122=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 (adj.) [Sk. capala cp. cāpa bow; from *qep to shake or quiver, see Walde Lat. Wtb. under caperro] moving to & fro, wavering, trembling, 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 (f.) [fr. last] fickleness, unsteadiness Miln 93. 251; Pgdp 47, 64. At Nd2 585 as capalanā+cāpalyaṇ with gedhikatā, meaning greed, desire (cp. capala at J VI.548).

Capu (or capucapu) a sound made when smacking one's lips Vin II.214 (capucapukāraka adj.), 221; IV.197.

Cappeti [Sk. carvayati Dhtp 295 gives root cabb in meaning "adana"] to chew Bdhgh on Vin II.115. Cp. jappati.

Camati (& cameti) [cam. to sip; but given at Dhtm 552 in meaning "adana," eating] to rinse, only in cpd. ācamati (ācametī).

Camara [Deriv. unknown, probably non--Aryan. Sk. camara] 1. the Yak ox (Bos grunniens) J I.149; III.18, 375; V.416; Miln 365. -- f. -- 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 kakudhabhaṇṭā & cp. vāla--vijāni).


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; camūpāti a general Mhvs 10, 65; 23, 4; Dāvs I.3.

Campa =campaka J VI.151.

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 (f.) N. of a town (Bhagulpore) & a river D I.111; DA I.279; J IV.454.

Campeyya N. of a Nāgarāja J IV.454 (="jātaka, No. 506); Vism 304.
Campeyyaka (adj.) belonging to Campā Vin V.114; J VI.269 (here: a Champaka--like tree).

Camma (nt.) [Vedic carman, cp. Lat. corium hide or leather, cortex bark, scortum hide; Ohg. herdo; Ags. heorQa=E. hide; also Sk. krṭṭi; Ohg. scirm (shield); E. skin; from *squer to cut, skin (cp. kaṭṭu)=the cut--off hide, cp. Gr. de/rov (de/rma) 1. skin, hide, leather Vin I.192 (siḥaḥ vyaghhaḥ dipiḥ); 196 (elakaḥ ajaḥ migaḥ); A IV.393 (siḥaḥ dipiḥ); PvA 157 (kadalimigaḥ as rug); J II.110 (siḥaḥ); III.82, 184; Miln 53; Sdhp 140. It is supposed to be subcutaneous (under chavi as tegument), & next to the bone: chaṇḍa chindetvā cammaṇaḥ chinḍati S II.238=A IV.129; freq. in expr. like aṭṭhi--cammanahāṛu--matta (skin & bones) PvA 68, see under nahāṛu; camma--maṇaḥ--nahāṛu PvA 80. -- 2. a shield Vin II.192 (asīḥ sword & shield); M I.86; A III.93; J V.373; VI.580.

--aṇḍa 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; --ghaṭaka 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; --bhāst (f.) a sack J V.45; --māluka a leather bag VI.431, 432; --yodhin a soldier in cuirass D I.51+ (in list of var. occupations; DA I.157: cammanācukaṇṭa paviṣṭvā); A IV.107, 110; --varatta (f.) a leather thong J II.153; --vāsīn 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 a skin Bu II.52.

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 (nikkhaḥ, khettaḥ, etc.). See also ā, apaḥ, upaḥ.

Cara (n--adj.) [from car, carati] 1. the act of going about, walking; one who walks or lives (usually --°): okaḥ living in water M I.117; J VI.416; antaraḥ S IV.173; ekāḥ solitary Sn 166; saddhiḥ a companion Sn 45; anatthaḥ J V.433; jalaḥ Dāvs IV.38. See also căretī & gocara. -- Instr. carasā (adv.) walking M I.449. -- cara--vāda "going about talk," gossip, idle talk S III.12; V.419. -- suca easy, ducerra 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--purāya at A V.133 should be changed into v. l. SS paramparāya.

Caraka 1. = cara2 (a messenger) J VI.369 (atthaḥ); adj. walking through: sabbalokaḥ J V.395. -- 2. any animal S I.106; PvA 153 (vanaḥ).

Carana (nt.) [of a deer, called paṇca--hattha "having 5 hands," i. e. the mouth and the 4 feet] 1. walking about, grazing, feeding VvA 308 (ṭṭhāṇa). -- 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. sampannacaraṇa (adj.) accomplished in right behaviour S I.153, 166; Sn 1126; Pv II.138. -- Cp. saṇṇā.

Caranavan (adj.) one of good conduct (=sampannacaraṇa) Sn 533, 536.

Carati [Vedic carati, *q̥et to move, turn, turn round (cp. kaṇṭha & kula)=Lat. colo (incolo), Gr. pe/loimai, po/los (also ai) po/los goat--herd & bouko/los move--gocara); also P. cakka, q. v. A doublet of car is cal, see calati Dhtp 243 expld car by "gati--bhakhahnesu"] to move about, to "live and move," to behave, to be. -- Imper. act. cara (J I.152), carā (metri causa, J III.93); --> imper. med. carassu (Sn 696), pl. carāmase (= exhortative, Sn 32); --> ppr. caranto (J I.152; PvA 14) & caraṇ (Sn 151; Dh 61, 305; It 117); med. caramāṇa (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 caraṇ (S III.29), acārisaṇ (Pv III.95), 3rd caraṇ (Sn 344), acāri (Sn 354; Dh 326); caraṇ (J II.133). --> pl. 3rd caraṇsu (Sn 809), acārisuṇ (Sn 284); caraṇsu (Sn 289), acaraṇu (Sn 289), acāruṇ (J VI.114); --> inf. caraṇu (caritu--kāma J II.103); --> ger. carivā (J I.50) & carivāṇa (Sn 816); --> pp. cinṣa (q. v.) --> Caus. căreṭi (=Denom. of cara), pp. carita. 2nd caus. cărapeti (q. v.). -- See also cara, caraṇa, cariyā, căraka, căriṅ, cărīn.

Meaning: 1. Lit. (a) to move about, to walk, travel, etc.; almost synon. with gacchati in contrast to tiṭṭhati to stand still; cp.
phrase carañi và yadi và tiṭṭhañ nisinno udāhu sayañ It 117 (walking, standing, sitting, reclining; the four iriyāpathā); care tiṭṭhe acche saye It 120; tiṭṭhañ carañ nisinno và sayañ vào và Sn 151. <-> Defined as "catūhi iriyāpathethi vicarati" (i. e. more generally applied as "behaviour," irrespective of position) DhA II.36. Expl. constantly by series viharati iriyati vattati pātī, yāpeti Nādi 2.237. -- carāmi loke I move about (= I live) in the world Sn 25, 455; agīho c. I lead a homeless life Sn 456, 464; eko c. he keeps to himself Sn 35, 956; Dh 305, 329; sato c. he is mindful Sn 1054, 1085; gocarañ gānhañ c. to walk about grazing (see below) J III.275; gavesanto c. to look for J I.61. -- (b) With definition of a purpose: piṇḍāya c. to go for alms (gāmañ to the village) Sn 386; bhikkhaññi 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. cārīkāññ to wander about, to travel: Vin I.83; S I.305 (applied: "walk ye a walk"); Sn 92; Dh 326; PvP A 14 (janapada–cārīkāññ), 160 (pabbata–c. wandering over the mountains); or with cārīaññ, piṇḍaññ c. to perform the begging–round Sn 414; or with caritaññ duccaritaññ c. to lead a bad life Sn 665 (see carita). Also with acc. of similar meaning, as esanaññ c. to beg Th 1, 123; vadhāññ c. to kill Th 1, 138; dukkhaññ c. to undergo pain S I.210. <-> (c) In pregnant sense: to go out for food, to graze (as gocaraññ c. to pasture, see gocara). Appl. to cow: caranti gāno Sn 20; J III.479; or to the bhikkhu: PvP I.1010 (bb. caramāño bhikkhañ c. PvP 51); Sn 386 (vikāne na c. buddhā: the Buddhās do not graze at the wrong time). -- 2. Appld meaning: (a) 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: brhamacaritaññ c. to lead a life of purity Vin I.17; Sn 289, 566, 1128; dhammaññi c. to walk in righteousness J I.152; sucaritaññ c. to act rightly, duccaritaññ c. to act perversely S I.94; Dh 231.

Carahi (adv.) [Sk. tarhi; with change tQ c due to analogy with "ci (=cid) in combn with interv.] then, therefore, now, esp. after interr. pron.: ko carahi jāñāti who then knows? Sn 990; kathaññi carahi jāñemų how then shall we know? Sn 999; kiññ c. A V.194. -- Vin I.36; II.292; Sn 988; J III.312; Miln 25; DA I.289.

Carāpeti [Caus. 11. of carati] to cause to move, to make go J I.267 (bheriññi c. to have the drum beaten); PvP A 75 (do.); DhA I.398 (to circulate). As carāpeti J V.510 (bheriññi).

Carita [pp. of căreti, see cara & carati] 1. (adj.) going, moving, being like, behaving ("-") J VI.313; Miln 92 (rāgac=c=rattā); Vism 105, 114 (rāga=c, dosa=c, moha=c, etc.). -- 2. (nt. action, behaviour, Living Dh Dho 303 (ekassa c. living alone); Ps I.124; Miln 178. See also carati 1b, 2b. Esp. freq. with suññ and duc=c: good, right, proper or (nt.) good action, right conduct & the opposite; e. g. sucarita Dh 168, 231; PvP A 12, 71, 120; duccarita A I.146; II.85, 141; III.267, 352; D III.111. 214; Dh 169, Sn 665; PvP I.94 ("ča caritvā), etc. See also kāya=c vacri=c mano=c under kāya.

Caritaka (nt.) conduct (=carita2) Th 1, 36.

Caritar [n. agent to căreti, cp. carita] walking, performing (c. acc.) M I.77.

Carima (adj.) [Vedic carama, Gr. te/los end, pa/laí a long time (ago)] subsequent, last (opp. pubba) Th 1, 202; It 18; J V.120. -- acarima not later (apubba ae simultaneously) D I.185; M III.65; Pug. 13.

--bhava the last rebirth (in Saññāra, with ref. to Arahanthiship) ThA 260, cp. caramabavika in Divy (freq.) & next.

Carimaka (adj.) last (=carima) M I.426; Nd 569b (viññāṇassā nirodh, the destruction of the last conscious state, of the death of an Arahant); Vism 291.

Cariya (nt.) & cariyā (f.) [from car, carati] (mostly "") 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 Nd 237b. Very freq. in dhamma=c & brahma=c, a good walk of life, proper conduct, chastity -- eka=c living alone Sn 820; unchā=c begging J II.272; III.37; bhikkha=c a life of begging Sn 700; nagga=c nakedness Dh 141. -- See also carati 2b. In cpds. cariyan.

--pitaka the last book in the Khuddaka--nīkāya; --manussa a spy, an outpost J III.361 (v. l. cărika).
--ācala [intens. redupl.] moving to & fro, in constant motion, unsteady J IV.494, 498 (=cañcala); Miln 92; (cp. Divy 180, 281); --kkaku having a quivering hump J III.380 IV.330 (=calamānakudha or calakakudha).

Calaka1

Calaka1 (m.) a camp marshal, adjutant D I.51 (= in list of various occupations); A IV.107 sq.

Calaka2

Calaka2 (nt.) [perhaps from carv to chew; but Sk. carvana, chewing, is not found in the specific sense of P. calaka. Cp. ucchi (adj.) a piece of meat thrown away after having been chewed Vin II.115; IV.266 (=vighāsa); VvA 222 ("āṭṭikāṇi meat--remnants & bones).

Calati [Dḥtp 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 (kilesa cali); III.188 (macchā c.) Miln 260. -- ppr. med. calamāna J IV.331. -- Esp. freq. in expression kammāja--vattā caliṣṣu the labour--pains began to stir J I.52; VI.485. <-> pp. calita (q. v.) -- caus. caleti to shake S I.109.

Calana (adj. & nt.) shaking, trembling, vibrating; excitement J III.188; DhsA 72. -- f. calmā (quick, + langhī) 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 [Vedic cyavate from cyu=Gr. seu/w; cp. Lat. cieo, cio, sollicitus, Gr. κι/ς, κιέω, 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 (saṁsaranti c' upapajjanti, cp. DA I.105); Kh VIII.4 (=KhA 220: apeti vigacchati acetano pi samāno puññaikkhaya--vasena aṭṭāna gacchati); It 99= Nd2 2352 (satte cavamāne upapajjāne); It 77 (devo deva--kāyā c. "the god falls from the assembly of gods"), Sn 1073 for bhavetha (=Nd2 238;) PvA 10. Caus. căveti: inf. căvetuṇṇa S I.128 sq., 134 ("kāma") -- pp. cuta (q. v.), see also cuti.

Cavana (nt.) [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; VL.482 ("dhammatā").

Cavanātī (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 atirocāti "he who is virtuous & religious excels all stingy people in generosity" A III.34. In freq. combns e. g. sacca dama dhīti 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, suta, 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 sutā) 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. śīla--śruti--tyāga Itm 311. -- PvA 30, 120; Sdhp 214, 323. See also anusati & anusarati.

--ādhiṭṭhāna the resolution of generosity, as one of the 4: paññā°, sacca°, c°, upasama° D III.229; --ānuṇussati generosity A I.30; V.331; D III.250, 280; Vism 197; --kathā talk about munificence A III.181; --dhanā the treasure of the good gift, as one of the 7 riches or blessings, the ariyadhanāni, viz. saddhā, sīla, hiri, ottappā, suta, c., paññā D III.163, 251.; A IV.5; VvA 113; as one of 5 (see above) A III.53; --sampāda (& sampanna) the blessing of (or blessed with) the virtue of munificence A I.62; II.66; III.53; IV.221, etc.
Cāgant (adj.) generous A III.183; IV.217, 220; Pug 24.

Cāgin (adj.) giving up, sacrificing, resigning Sn 719 (kāma*).

Cāti (f.) [cp. Hindi cātā] 1. a jar, vessel, pot J I.199; 302 (pāṇiṣa*); III.277 (madhu* honey jar); DhA I.394 (tela* oil tank); VvA 76 (sālabhatta* 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.

--pañjāra 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 (=kīṭa).

Cātu [cp. cāru] pleasant, polite in kammatā politeness, flatterily Miln 370 (cp. Sk. cāṭukāra); cātu--kamyatā Vbh 246; Vism 17, 23, 27; KhA 236.

Cātur° (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, --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; --kumāra sour gruel with four ingredients VvA 308; --(d)dasī (f.) [to catuddasa fourteen] the 14th day of the lunar half month A I.144. PvA 55; VvA 71, 99, 129. With pancadasī, athamī & pāthāriyappakka at Sn 402; Vv 155. āsikā belonging to the 14th day at Vin IV.315; --(d)disa (adj.) belonging to, or comprising the four quarters, appd to a man of humanitarian mind Sn 42 ("showing universal love," see Nūd 239); cp. RV X.136. Esp. appd 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 catuhi disāhi agata--bhikkhu--sangha). Cp. AvŚ I.266; II.109; --(d)dipa of four continents: rājā Th 2, 486; cp. M Vastu I.108, 114; --(d)dīpakā 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; --māsīn of 4 months; f. "ini Vin I.155; D I.47; M III.79; DA I.139, cp. komūdi; --(m)mahāpātha 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 II.94 sq.; Miln 379; cp. AvŚ I.191 & Sk. cāturbhartika; --(m)mahārājīka (pl.) (sc. devā) the retinue of the Four Kings, inhabiting the lowest of the 6 devalokas Vin I.12; III.18; D I.215; Nūd 307 (under devā); J II.311 (devā--loka); --yāma (saṅvara) 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.

Cāturom (nt.) [cp. catura+iya] skill, cleverness, shrewdness J III.267; VI.410; ThA, 227; Vbh 551; Vism 104; Dāvs V.30.

Cāpa (m. nt.) [Sk. cāpa, from qep tremble, cp. capala wavering, quivering] a bow M I.429 (opposed to kōdanḍa); Dh 156 (ātikhiṇa shot from the bow, cp. DhA III.132), 320 (abl. cāpāto metri causa); J IV.272; V.400; Miln 105 (dālha°), 352.

--kōti the end of a bow VvA 261; nālī (f.) a bow--case J II.88; --lassuṇa (nt.) a kind of garlick Vin IV.259.

Cāpalla (nt.) [Der. fr. capala, Sk. cāpalya] fickleness D I.115 (=DA I.286). Also as cāpalya M I.470; Vbh 351; Vism 106.

Cāmara (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 (nt.). [Deriv. unknown. Sk. cāmikara] gold VvA 12, 13, 166.

Cāvatī [fr. cī] to honour, only in cpd. --apacāyati (q. v.). The Dhtp (237) defines the root cāy by pūjā.

Cāra [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; pinda* alms--begging Sn 414, 708; sabbarati° wandering all night S I.201; samavatthā A III.257. See also carati I b.

--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; --in pakkamati to set out wandering J I.87; Miln 16. --> S I.199; M I.117; A III.257; DA I.239 sq. (in detail on two cārikā); VvA 165; EnA 295 (unchā°).

Cāraṇa (adj.)=cāraka Sn 162 (saṃsuddha°).

Cāraṇika v.v. vāraṇika Th I.1129? a little play, masque, cp. Sk cāraṇa & Mrs. Rh. D. Pss of the Brethren, 419.

Cārītta (nt.) [From car] practice, proceeding, manner of acting, conduct J I.90, 367; II.277 (loka°); V.285 (vanka°); Miln 133; VvA 31. -- cāṛītaṇā 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).

--vārītta 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; akālā° Sn 386; ambu° Sn 62; vihangapatha° Sdhp 241; sapadhāna° M I.30; Sn 65; pariyaṇta° 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 *ge -- *gā, 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 (=suṭṭhumanorana).

--dassana lovely to behold Sn 548; J VI.449 (expl. on p. 450 as: cāru vuccati suvaṇṇaṇaḥ=suvaṇṇadassana); VI.579; f. --i PⅢ.614.

Cāreți [Denom. fr. cara; cp. carati] to set going, to pasture, feed, preserve: indriyāṇi c. to feast one's senses (cp. Ger. "augenweide") PⅢA 58; khantīṣ c. to feed meekness DA I.239 sq. (in koci (= Sk. kaścid) whoever, kiṃci (kincid--eva) whatever, kadāci at some time or any time, etc. (q. v.), see also ca, cana, ce.

Cāla [From calati] shaking, a shock, only in bhūmi° earthquake.

Cālani (f.) [to cālana of calaka2] a pestle, a mortar Vin I.202 (in cuṇṇa° & dussa°, cp. saṇha).

Cāleti [caus. of calati] to move, to shake J V.40; to scatter J I.71 (tiṇāni); to sift Vin I.202.

Cāvana (f.) moving, shifting, disappearance Vin III.112 (ṭhānato); Sdhp 61 (id.).

Cāveti [caus. of cavati] to bring to fall, move, drive away; disturb, distract A IV.343 (samādhimhā); J I.60 (inf. cāvetu--kāma); II.329 (jhāṇā, abl.). Aor. acāvayi (prohib.) Sn 442 (ṭhānā).

Ci (cid in Sandhi) [Vedic cid nom. nt. to interr. base *qui (as in Gr. ti/s, Lat. quis, Goth. hvi--leiks, see ki°, cp. ca°, ku°), = Gr. τι(d), Lat. quid & quid(d)em, Av. cī (cp. tad, yad, kad beside taŋ, yaŋ, kiŋ)] indef. interr. particle (always --°), in koci (= Sk. kaścid) whoever, kiṃci (kincid--eva) whatever, kadāci at some time or any time, etc. (q. v.), see also ca, cana, ce.

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.).

Cikkhathi (cikkhanā, etc.) [Freq. of khyā, Dhtp 19: cikkh= vacane] to tell, to announce: see ā° & paṭisāŋ°.

Cikkhalla (nt.) [Sk. cikkaṇa & 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; PⅢA 102, 189, 215. -- (adj.) Vin II.221; IV.312; PⅢv IV.116; Miln 286.
Cikkhallavant (adj.) muddy PvA 225.

Cikkhassati [Desid. of kṣar=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 (& ḍika) (m. nt.) 1. a kind of plant Sn 239 (=kaṇvīra--pupphasāṇṭhāna--śīṣa SnA 283). -- 2. a toy windmill, made of palm--leaves, etc. (DA I.86: tālapaṇṇādihi katan vāṭappahārena paribbhamana--cakkaṇa) Vin II.10; D I.6 M I.266; A V.203; Miln 229.

Cingulāyati [Denom. fr. cingula] to twirl round, to revolve like a windmill A I. 112.

Cicciṭāyati [onomat. cp. cicciṭāyati] to hiss, fizz, sizzle (always combd with cicciṭāyati) Vin I.225; S I.169; Sn p. 15; Pug 36; Miln 258 sq.

Cicciṭāyana (nt.) fizzing Vism 408 (°sadda).

Cīṇcā (f.) [Sk. cīṇcā & tintidīkā] the tamarind tree J V.38 (°vana); SnA 78.

Ciṭṭhāna (nt.) 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°).

Cīṇṇattā (nt.) [Der. fr. cīṇṇa] custom, habit Miln 57, 105.

Citta (nt.) painting Th 1, 674. -- Sn 50 (kāmā=Nd2 240 nāṇāvaṇṇā), 251 (gāthā); J V.196 (geṇḍuka), 241 VI.218. -- sucitta gaily coloured or dressed S I.226 (b); Dh...

Citta & Citra (adj.) [to cetati; *(s)qait to shine, to be bright, ep. Sk. citra, Sk. P. ketu, Av. ciprō, Lat. caelum, Ags. hador, Ogh. heitar, see also citta2] variegated, manifold, beautiful; tasty, sweet, spiced (of cakes), J IV.30 (geṇḍuka); Dh 171 (rājaratha); Vv 479; P II.112 (aneka°); IV.313 (pūvā=madhurā Pva 251). Citta (nt.) painting Th 1, 674. -- Sn 50 (kāmā=Nd2 240 nāṇāvaṇṇā), 251 (gāthā); J V.196 (geṇḍuka), 241 VI.218. -- sucitta gaily coloured or dressed S I.226 (b); Dh...
151 (rājaratha); Pv I.109 (vimāna). -akkhara (adj.) with beautiful vowels S II.267 (Cp. ³vyañjana); --attharaka 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 (+ bahussuta); --kathin a brilliant speaker, a wise speaker, an orator, preacher. Freq. combd w. bahussuta (of wide knowledge, learned), e. g. pāndita . . . medhāvin kalāṇapaṭībhāna S IV.375, samana bahussuta c. uḷāra Vv 8426. -- A III.58; J I.148; Miln I, 21; --kathika = "kathin A I.24; Th 2, 449 (+ bahussuta), expld at ThA 281 by cittadhammadakatha; --kamma decoration, ornamentation, painting J IV.408; VI.333; Miln 278; Vism 306; PāvA 147; DhAs 334; (m.) a painter J VI.481; --kāra a painter, a decorator (cp. rajaka) S II.101 = III.152; Th 2, 256; J VI.333; --chatta at J VI.540 to be changed into °patta; --patta (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); --sibbana with fine sewing; a cover of various embroidery Sn 304 = J IV.395; J VI.2 etc. --sībana with fine sewing; a cover of various embroidery Sn 304 = J IV.395; J VI.2 etc.

Cittas

Cittas (nt.) [Sk. citta, orig. pp. of cintetí, cit, cp. yutta > yuñjati, mutta > muñcatí. On etym. from cit. see cintetí].

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 cintetí; 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 which inheres in & accompanies its manifestations; i. e. thought. In this wise citta denotes both the agent & that which is 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 citta nearly always occurs in the singular (=heart), & out of 150 cases in the Nikāyas only 3 times in the plural (=thoughts). The substantiality of citta (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 paradigmia is (numbers denoting %, not including cpds.): Nom. citta; Gen. (Dat.) cetaso (44) & cittassa (9); Instr. cetasā (42) & cittena (3); Loc. citte (2) & cittamhi (2). -- Nom. cittan (see below). Gen. cittassa only (of older passages) in e° upakkilose S III.232; V.92; A I.207; e° damatho Dh 35 & e° vasena M I.214; III.156. Instr. cittena only in S I. viz. cittena nīyati loko p. 39; upakkiliṅha p. 179; asallinena c° p. 159. Loc. citte only as loc. abs. in samāhite citte (see below) & in citte vyāpanne kāyakammam pi v. hoti A I.162; cittamhi only S I.129 & cittasmiṃ only S I.132. -- Plural only in Nom. cittāni in one phrase: āsavehi cittāni (vi) mucchiṣu "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 citta, whereas most of them show no distinction. There are cpds. having both citta° & 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--vimuttī (but: vimutta--citta), whereas citta is restricted to combn w. upakkilese, etc. The foll. sentences will illustrate this. Vīvaṭena cetasā sappabbañña cittañ bhāveti "with open heart he contemplates a radiant thought" S V.263 = D III.223 = A IV.86; cetasā cittañ samannesati vippamuttan "with his heart he scrutinizes their pure mind" S I.194; vigatābhijjhena cetasā is followed by abhijjāya cittañ parisodheti D III.49;
anupārambhacitto bhabbo cetaso vikkhepañ ca V.149; cetaso vūpasamo foll. by vūpasanta--citto A I.4; samāhite citte foll. by ceto--samādhi D I.13++; cittañ padaññhañ foll. by ceto--padosu A I.8; cp. It. 12, 13; cetaso tato cittañ nibāraye "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: hadaya phāleeya, cittavikkhepañ pāpuneyya (break his heart, upset his reason) S I.126; cittañ te khipissāmi hadayan te phālessāmi id. S I.207, 214; Sn p. 32; kāmarāgena cittañ me paridayañ S I.188> nibbāpehi me hadaya--parintendent Miln 318 ("my heart is on fire"); cp. abhinibbutatto Sn 343= aparidayañhamāna--citto Sn A 347; cittañ adhitthahati to set one's heart on, to wish Dha A I.127.

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; thīta≥ steadfast in body & soul (cp. thītatta) S V.74; āpassaddhi 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 nāma--kāya (DhsA 150 on Dhs. 62; Compendium of Phil. 96, n. 3); āpassaddha≥ D III.241, 288.-- (b) intellectual status: citta> manas & viññāna (mind> thought & understanding). These three constitute the invisible energizer of the body, alias mind in its manifestations: yañ ca vuccati cittañ ti vā mano ti vā viññānā ti vā: (a) ayañ attā nicco dhuvo, etc., D I.21; (b) tat'assutavā puthujjano n'alañ nibbūtuñ, etc. S II.94; (b) tañ rattiñyā ca divassasa ca añañ--eva uppanjati añañ nirujjhati S II.95, cf. ThA. 1 on 125. -- Under ādesanā--pāthihāriya (thought reading): evam pi te mano ittham pi te mano iti pi te cittañ (thus is your thought & thus your mind, i. e. habit of thinking) D I.213=III.103; A I.170.-- nīcācañ idañ c. nīcācañ idañ mano S I.53; cittañ nīyati loko "by thoughts the world is led" S I.39=A II.177 (cp. KS 55); apattithīta--citto ādīna--manaso avyāpamacecaso S V.74; vyāpanña--citta padūtha--manasankappa S III.93; padūtha--citta≥ padūtha--manaso Pva A 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., viṅ mañ ca D III.77; S V.268; Vbh 288.-- (b) action, c. as the source of kamma: citta viññāna kāyakammān prat vaññañ hoti "when the evil deed is evil as well" A I.262; cittañ appamānañ . . . yañ kiñcā pamānañkatañ kammañ, etc. A V.299.-- Esp. in contrast to kāya & vācā, in triad kāyena vācāya cittañ (in deed & speech & will otherwise as k. v. manasa, see under kāya III). S II.231, 271=IV.112. Similarly tañ vācā apahāya (cittañ, dīhiñ) S IV.319=D III.13, 15; & under the constituents of the dakkhīṇeyasampatti as khettā--sampatti, citta≥ payoga≥ (the recipient of the gift, the good--will, the means) VvA 30, 32.-- (b) passive=mood, feelings, emotion, ranging with kāya & paññā under the (3) bhāvanā D III.219; S IV.111; A III.106; cp. M I.237; Nett 91; classed with kāya vedanā dhammā under the (4) satipaṭṭhānas D II.95, 100, 299 sq.; S V.114, etc. (see kāya cpds.). As part of the silikkhandha (with sila ethics, paññān understand) in adhissila, etc. Vin V.181; Ps II.243; Vbh 325; cp. t isso sampadā, scil. sila, citta, dīthi (see sila & cp. cetanā, cetasika) A I.269.-- citta & paññā 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 saññā c. dīthi A II.52; Ps II.80; Vbh 376.

4. Definitions of citta (direct or implied): citta ti viññānañ bhūmikavattu+ārammañ+--kiriya+--cittatīva pañ+etañ cittañ ti vuttañ Dha I.228; cittañ ti mano mānañ Kaññ 153; cittañ manaviññānañ ti cittassa etañ vevacañ ca Nett 54, yañ cittañ mano mānañ hadayañ pañḍarañ, etc. Dhs 6=111 (same for def. of manindriya, under § 17; see Buddh. Psych.). As rūpāvacara citta at Vism 376.

V. Citta in its range of semantic applications: (1) heart, will, intention, etc. (see I.). (a) heart as general status of sensory--emotional being; its relation to the senses (indriyānī). A steadfast & constrained heart is the sign of healthy general status of sensory--emotional being; this presupposes the control over the senses; samādahāñ cittañ attano ujukañ akās, sārathi ve nettiñi gehāvāt indriyānī rakkhañ paññātī S I.26; ujūgato--citta riyāsāvako A III.285; thīta c. S I.159+; A III.377=IV.404 (+ānejjappatā); c. na kampati Sn 268; na vi kampate S IV.71; opp. capalañ c. Dh 33; khitta c. a heart unbalanced A II.52 (+visanāñ); opp: avikhitta≥ A V.149; Pva 26; c. rakkhitañ mahato athāhya sayvattati a guarded heart turns to great profit A I.7; similarly: c. dantañ, gattañ, sayujñatāt ibid. -- cittañ rakkhettha medhāvi cittañ gattañ sukkhāvañ Dh 36; cakkhuthiyāva anṣayuttassa viharato cittañ vāsīnīca . . . rūpesu S IV.78; ye cittañ saññāmessañi mokkhañ Māravahandhā "from the fetters of Māra those are released who control their heart" Dh 37; päpā cittañ nibāraye Dh 116; bhikkhuno c. kulesu na sajati, gayhati, bajhati S II.198 (cp. Schiller: "Nicht an die Güter hänge dein Herz"). (b) Contact with kāma & rāga: a lustful, worldly, craving heart. -- (a) kāma: kāma mathenti cittañ Sn 50; S IV.210; kāmarāgena dayāhami S I.188; kāma nāpekkhate cittañ Sn 435; mā te kāmañu bhamasu cittañ Dh 37; manussakehi kāmehi cittañ vuthhapetvā S V.409; na uḷāresu kāmañu bhogāya cittañ namati A IV.392; S I.92; kāmañāvī pi cittañ vimuccati A II.211, etc.; kāmesu c. pañkkhandati na pappadati na saññīthathi (my h. does not leap, sit or stand in cravings) D
III.239; kâmesu tibbasârâgo vyâpannacitto S III.93; kâmâmîse laggacitto (divide thus!) PvA 107. -- (b) râgâ: râgo cittañ anuddhañseti (defilement harasses his heart) S I.185; II.231=271; A II.126; III.393; râgâ–pariyûthitañ c. hoti A III.285; sârattacitto S IV.73; viratta= S IV.74; Sn 235; PvA 168. <- (g) various: patibaddha -- c. (fettered in the bonds of ) A IV.60; Sn 37, 65; PvA 46, 151, etc. -- pariyûdinnâ (grasping, greedy), usually combd w. lâbhenâ abhi<- bhûta: S II.226, 228; IV.125; A IV.160; D III.249. -- upakkiliñña (etc.) (defiled) S I.179; III.151, 232 sq.; V.92 (kâmâcchando cittassa upakkilesô); A I.207; V.93 sq. -- otiñña fallen in love A III.67; SnA 322.

(c) A heart, composed, concentrated, settled, selfcontrolled, mastered, constrained. -- (a) c. pasîdati (pasanna=筹) (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. vippasannena cetasâ Pv I.1010. -- (b) c. santithiñ set in set s. sannisidati, ekodihoti, samûdhañiyati (ft. ceto ekodihâ S II.273; IV.263; A II.94, 157. -- (g) c. samâdhañiyati (samâhita=筹, 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) supaññhitâ always in formula catâsû satipaññhânesû=筹: S III.93; V.154; 301; D III.101; A V.195. -- (e) susaññhita c. S V.74. -- visiñbüta c. S I.132; A I.165. -- danta c. Dh 35. -- (d) "with purpose of heart," a heart set on, striving after, endeavouring, etc. -- (a) cittañ namati (inclines his h. on, with dat: appossukatânya S I.137); nekkhamma--ninna S III.233; viveka= D III.283; A IV.233; V.175. -- (b) cittañ padahati (pa+dhâ: pro--ti/qhti) in phrase chandañ janîyani vâtayita víriññha c. ñ paggaññhâti padahati D III.221; A I.15=IV.462; S V.269; Nd2 97; Nett 18. In the same sense pa--ni--dahati (in panidhî, panihita bent down on) (cp. ceto--panidhi) S I.133 (tattha) IV.309 (dupä); V.157; Dh 42=Ud 39; Dh 43 (samâmä).

(e) An evil heart ("out of heart proceed evil thoughts" Mk. 7, 21) -- (a) paduñtha=筹 (cp. ceto--padosa) D I.20= III.32; A I.8 (opp. pasanna=筹): IV.92; It 12, 13; Pv A 33, 43, etc. -- (b) vyâpanna=筹: cîte vyâpanne käya-kammam pi vyâpannho hoti A I.262. Opp. a°: S IV.322; A I.220. -- (g) samoha=筹 (+sarâga, 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=筹, vimutta=筹, etc. (cp. cetaso vimokkho, ceto--vimutti, muttena cetasä), àsavahi cittâni muccisñ S III.132, etc.; vi° Sn p. 149. -- vimutta: S I.28 (+subhâvita), 29, 46=52; III.45 (+viratta), 90; IV.236 (râgâ); Sn 23 (+sudanta); Nd2 587. -- suvimutta: S I.126, 141, 233; IV.164; A III.245; V.29; Sn 975 (+satiññha). -- (b) cittañ parisodheti M I.347; A II.211; S IV.104. -- (g) alîna c. (unstained) S I.159; A V.149; Sn 68; 717; Nd2 97 (cp. cetaso linatta).

(g) good--will, a loving thought, kindliness, tenderheartedness, love ("love the Lord with all your heart"). -- (a) metta=筹 usually in phrase mettacitto bhaveti "to nourish the heart with loving thought," to produce good--will D I.167; S II.264; A I.10; V.81; Sn 507 (cp. metta--sahagatena cetasä). -- (b) bhavita=筹 "keep thy heart with all diligence" (Prov. 4, 23) S I.188 (+susamâhita); IV.294; V.369 (saddhâ--paribhâvita); A I.6 (+bahunilakata, etc.); Sn 134 (=S I.188); Dh 89=S V.29; PvA 139. (h) a heart calmed, allayed, passionless (santa=筹) D III.49; S I.141; Sn 746.

(i) a wiely heart, a heart ready & prepared for truth, an open & receptive mind: kalla=筹, mudû=筹, udagga=筹, pasanna= A IV.186; kalla= PVA 38 (sanctified); lahu= S I.201; udaggâ= Sn 689, 1028; S I.190 (+mudita); mudû= PVA 54.

(k) Various phrases. Abhutta--cittajñata "while wonder filled their hearts" S I.178; evaggîto "in this state of mind" S II.199; Sn 985; cittam me Gato naññâ (G. knows my heart) S I.178; theyya--citto intending to steal Vin III.58; âraddha--citti of determined mind M I.414; S II.21, cp. 107; Sn p. 102; aûññacitto upaññhâpeti S II.267; nânâ=筹 of varying mind J I.295; nihinacitto low--minded Pva 107; nikaçtha=筹 A II.137; âhata= A IV.460= V.18; supahata= S I.238 (cp. Miln 26); visankhâragato Dh 154; sampanna= Sn 164; vibbhanta= S I.61=A I.70=III.30=III.391. (2) thought: mâ pâpakâna akusalañ cittañ cinteyyâtha (do not think any evil thought) S V.418; na cittamattam pi (not even one thought) Pva 3; mama cittañ 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.

--âdhìpati the influence of thought (adj. "pateyya" Nett 16; Dhs 269, 359; DhsA 213. Commentators define c. here as javanacittuppâda, our "thought" in its specialized sense, Compendium of Phil. 177, n. 2. --ânuparivattin consecutive to thought Dhs 671, 772, 1522; --ânupassanâ the critique of heart, adj. "ânupassin D II.299; III.221, 281; M I.59 & passim (cp. kâyâ); --âvila disturbance of mind Nd2 576 ("karañña"); --ujjukatâ rectitude of mind Dhs 51, 277, etc.; --upâda the rise of a thought, i. e. intention, desire as theyya=筹 üppädesi he had the intention to steal (a thought of theft) Vin III.56; -- M I.43; III.45; J II.374; --ekaggatâ "one--pointedness of mind," concentration Nett 15, 16; Vism 84, 137, 158; DhA III.425; Tha 75; cp. ekaggâ--citto A III.175; --kali a witch of a heart, a witch--like heart Th 1, 356; --kallatâ readiness of heart, preparedness of mind VVA 330; --kilesa stain of h. Dh 88 (Dha II.162=Pañña nivaranâ); --keliññi pastime of the mind Th 1, 1010; --kkhepa derangement of the mind, madness Vin V.189=193 (ummâda+); A III.219 (ummâda+); DhA III.70 (=ummâda);
Citta2

Citta2 [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. Citrā--māsa KhA 192.

Cittaka(a) & Citraka(b) 1. (adj.) a coloured J IV.464. "--" 2. (m.) b the spotted antelope J VI.538. -- 3. (nt. a) a (coloured) mark (on the forehead) Miln 408 ("dhārakumāra"). -- f. cittakā a counterpane of many colours (DA I.86 citiṅka: vāna [read nānā°] citra--uṇṇā--may' atharaṇaṇa) Vin I.192; II.163, 169; D I.7; A I.181+.  

Cittaka2

Cittaka2: see acittaka.

compar. of citta1, more various, more varied. S III.151 sq. -- a punning passage, thus: by the pro "--" cedure (caraṇa) of mind (in the past) the present mind (citta) is still more varied. Cp. SA in loco: Asl. 66; Expositor 88.

[f. abstr. to citta1] SA on S III. 151 sq. (bhūmicittatāya dvāracittatāya ārammaṇacittatāya kammanānatta).

Cittatā [f. abstr. to citta2] "being of such a heart or mind," state of mind, character S III.152; IV.142 (vimutta°); V.158 (id.); A V.145 sq. (upārambhā°); Vbh 372 (id.); Vbh 359 (amudu°); PVA 13 (visuddhi°, noble character); paṭibaddha° (in love with) PVA 145, 147, 270. In S III.152 l cititā q. v.

Cittatta (n.) = cittatā S V.158.

Citti (f.) [fr. cit, cp. citta, cintā, cinteti, formation like mutti>muc, sitti>sic] "giving thought or heart" only in combn w. kar: cittikaroti to honour, to esteem. Ger. cittikatvā M III.24; A III.172; Pv II.955 (cittiṇ k.="pūjetvā PVA 135); Dpv I.2; -- acittikatvā M III.22; A IV.392. -- pp. cittikata thought (much) of Vin IV.6 (& a°); Vbh 2.

Cittikāra [see citti] respect, consideration VvA 178 (garu°), 242; PVA 26; Vbh 371 (a°); Vism 123 (citti°), 188.

Cittita [pp. of citteti, Denom. fr. citta1] painted, variegated, varied, coloured or resplendent with (°°) S III.152 (sic l. for cittatā) So SA, which, on p. 151, reads citten'eva cittiṇaṇ for cintitaṇ. Th 1, 736; 2, 390 (su°); Vv 367; 402.

Citra =citta3, the month Chaitra, KhA 192 (°māsa).
Cintā [Sk. cinti & caya, ci, to which also kāya, q. v. See also caya, cita] to heap up, to collect, to accumulate. Inf. cinituṇ Vin II.152; pp. cita (q. v.). Pass. ciiyati J V.7. Caus. cīnépeti to construct, to build J VI.204; Miln 81. -- Note cīnāti at J II.302 (to weave) is to be corr. to vināti (see Kern, Toev. s. v.). -- Cp. ā°, pa°, vi°. -- Note. cīnāti also occurs as cīnati in pa°.

Cintaka (adj.) [cp. cintin] one who thinks out or invents, in akkhara’ the grammarian PvA 120, nītī the lawgiver ib. 130; cp. Divy 212, 451, “overseer.”

Cintana (nt.) = cintā Th I, 695; Miln 233.

Cintanaka (adj.) thoughtful, considerate J I.222.

Cintā [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 [pp. of cinteti, cp. also cintaka] (a) (adj.) thought out, invented, devised S I.137 (dhhammo asuddho samalehi c.); III.151 (caraṇaṅ nāma cittaṅ citten’evā c.); Pv II.613 (mantaṅ brahmaṇa°, expl. PvA 97 by kathitāq). -- (b) (nt.) a thought, intention, in duc° & su° (bad & good) A I.102; ThA 76; --matta as much a, a thought, loc. cintita--matta (yeva) at the mere thoughts just as he thought it DhA I.326 (=cintita kkhane in the moment of thinking it, p. 329).

Cintin [adj. to cintā] only --°: thinking of, having one's thoughts on A I.102 (duccintita° & su°); Sn 174 (ajjhatta°; v. l. B. 8saññin) 388; J III.306=IV.453= V.176=V.478; Miln 92.

Cinteti & ceti [Sk. cetati to appear, conceive, & cintayati to think, cit (see citta2) in two forms: (a) Act, base with nasal infix cint (cp. muṅc, yuṅį, śiṅc, 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. caksu, cikita, ciketi, cikitsati, & in meaning passati (he sees=he knows), Gr. oida=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. cintetv (J I.279) & cintiya (Mhvs VII.17, 32); -- grd. cinteya & 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. cetayyāna (J V.339); fut. cetessati (Vin III.19); -- aor. aceti (Pv I.66=cetesi PvA 34); -- ger cecca (Vin III.112; IV.290); also cicca: see saññī. -- grd. cetabba (for *cettabba only at J IV.157, v. l. ceyya, expl. by cintetabba); -- 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, saññānāti 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 diṭṭhiṅgatāni cintayanto Sn 834; na pāpaṅ manasā pi cetaye Pv II.97; J I.279; PvA 13 (he thought it over), ib. (evaṅ c. you think so); Sdhp 289 (idisā q. id.). Mhvs VII.18, 32; Miln 233 (cintayati), 406 (cintiyatābba). -- 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 cintiyitha J I.457; IV.414; VI.344; Vism 426; DhA 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. maraṇaṅ ākankhāti cintayati (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--cintāc. S V.447; ajjhattarūpe, etc. ceteti Vin III.113; mangalāṅi acintayu Sn 258; diṭṭhiṅgatāni cintayanto Sn 834; kiṅ cintesi J I.221; sokaviniyān°--upāyaṅ c. to devise a means of dispelling the grief PvA 39. -- Esp. with pāpaṅ & pāpakaṅ to intend evil, to have ill°--will against (c. dat.): mā pāpakaṅ akusalaṅ cittaṅ cinteyyātha S V.418; na p. cetaye manasā pi Pv II.97 (=cinteyya, pheyya PvA 116); p. na cintetabba PvA 114; tassā p. acetayi Pv I.66 (=cetesi PvA 34); kiṅ amhākaṅ 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: āgatipunabhāvāya c. to desire a future rebirth S IV.201; vimokkhāya c. to strive
after emancipation S III.121; attavābadhāya c. M III.23=A I.157=S IV.339; pabbajjāya c. It 75; Qākhāya me tvāñ vihito . . . 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 (adj.) [pp. to cip (?) see next: cp. Sk. cipiṭa grain flattened after boiling] pressed flat, flattened VvA 222. To be read also at J VI.185 for vippita.


Cimilikā (f.) see cimilikā Vin II.150; IV.40; Cp. Vin. Texts III.167; J.P.T.S. 1885, 39.

Cīra (adj.) [Vedic. cīra, perhaps to *quej to rest, cp. Lat. quiēs, civis; Goth. hveila; Ohg. wīlōn; E. while] long (of time), usually in cpds. & as adv. Either cīraṇ (acc.) for a long time Sn 678, 730, 1029; Dh 248; Kh VII.5; J II.110; IV.3; Pv II.333 or cireṇa (instr.) after a long time Vin IV.86; DhśA 239; or cīraya (dat.) for long Dh 342. Cīrasā (gen.) see cīrasaṇa. -- cīrata (compar.) for a (comparatively) long time, rather long A III.58; Pv I.87. cīra-ā--cīrāṇa continually Vin IV.261; J V.233. -- acīra not long (ago) lately, newly: "arahattappāta S I.196; "pabbajita S I.185; "parinibbūt Bhagavati shortly after the death of the Bhagavat D I.204, etc.; Sn p. 59.

Cīrasaṇa (adv.) [origin. gen. of cīra=cīrasaya] 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; DhśA III.176; Pva 32. -- sucirass'eva after a very long while S I.193.

Cīrāyati [Sk. cīrayati, v. denom. fr. cīra] to be long, to tarry, to delay, DhśA I.16; VvA 64, 208; cp. cīraṇ karoti id. J II.443.

Cīrīṭa [Sk. cīrī, cp. kīra] a parrot J V.202 (in compn cīrītī).

Cimilikā (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).

Cīllaka [kilaka or khilaka, q. v.] a peg, post, pillar, in dārūka Th 2, 390 (cp. ThA 257). Not with Kern (Toev.) "a wooden puppet," as der. fr. cīlla.

Cīnaka (m. nt.) a kind of bean Sn 239 (=āṭā--pabbatapadesu āropita--jāta--cīna--mugga SnA 283); J V.405.

Cīnapīṭha (nt.) red lead DA I.40; DhśA 14.

Cīyati [Pass. of cīnāti] to be gathered, to be heaped up Sn 428 (cīyate pahūtaṇ puṇṇaṇa). See also āg.

Cīra (nt.) [Sk. cīra, cp. cīvara] 1. bark, fibre D I.167 (kusa&á, vāka&á, phalaka&á); 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 suvañña&á--khacita gold--brocaded VvA 280 (see also next). Cp. ociṛaka (under odiṛaka).

Cīraka [cp. cīra] 1. bark (see cpds.) -- 2. a strip, in suvañña&á gold brocade (dress) J V.197.

--vāṣika (nt.) bark--dress (a punishment) M I.87= A I.48=Miln 197.
Ciriya (adj.) [fr. cīra] like or of bark, in cpd. dāru° (as Np.) "wood--barker" DhA II.35.

Cirilikā (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 pipiļikā & Mod. Gr. tsi/tsikos cricket.

Civara (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 4 standard requisites of a wandering bhikkhu, vir. c. one of the set of 4 standard requisites of a wandering bhikkhu, vir. c.°

The three robes are saṅgḥāti, uttarāsanga, 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, kappāśika, koseyya, kambala, sāna, 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 paṇḍukūla° Vin V.117 (cp. gahapati). -- On civara 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. (sibbi 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 (civare kalayākāma); V.100, 206; Vism 62; It 103; PvA 185. -- Sīse cīvarac karoti to drape the outer robe over the head Vin II.207, 217; °khandhe karoti to drape it over the back Vin II.208, 217; °nikkhipati to lay it down or put it away Vin I.47 sq.; II.152, 224; III.198, 203, 263; °saṅharati 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; gahapati° a layman's r. Vin III.169, 171; tī° the three robes, viz. saṅgḥāti, uttarāsanga, antaravāsaka Vin I.288, 289; III.11, 195, 198 sq.; V.142; adj. tecāvara° wearing 3 rs. Vin V.193; dubbala° (as adj.) with a worn--out c. Vin III.254; IV.59, 154, 286; paṇḍukūla° the dust--heap robe PvA 141; sa°--bhatta food given with a robe Vin IV.77; lākhā° (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 robe DhA III.420; VvA 76=DhA III.106, cp. cīvarakarnaka Av.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; --ducca clothing--material Vin IV.279, 280; --niddhaka putting on the c. Vin I.284; --pāṭigāha the receiver of a robe Vin I.283; II.176; V.205; A III.274 sq.; --paṭivisa a portion of the c. Vin I.263, 285, 301; --palibodha an obstacle to the valid performance of the kathina ceremony arising from a set of robes being due to a particular Hindu [a technical term of the canon law. See Vinaya Texts II.149, 157, 169]. It is one of the two kaṭhināsala palibodhā (c. & āvāsā°) Vin I.265; V.117, cp. 178; --paviveka (nt.) the seclusion of the robe, i.e. of a non--Buddhist with two other pavivekāni (piṇḍapāta° & senāsana°) at A I.240; --bhanga the distribution of robes Vin IV.284; --bhatta robes & a meal (given to the bh.) Vin III.265; --bāhajaka one who deals out the robes Vin I.285; II.176; V.205; A III.274 sq. (cp. pāṭigāha); --bhīsi a robe rolled up like a pillow Vin I.287 sq.; --raju (f.) a rope for (hanging up) the robes; in the Vinaya always combined with ṛaṃśa (see below); --lūka (adj.) one who is poorly dressed Pug 53; --vaṃśa a bamboo peg for hanging up a robe (cp. ṛaju) Vin I.47, 286; II.117, 121, 152, 153, 209, 222; III.59; J I.9; DhA III.342; --sankamaniya (nt.) a robe that ought to be handed over (to its legal owner) Vin IV.282; 283.

Cuṇṇa [Sk. cūṇṇa, pp. of carvati, to chew, to *squer to cut, break up, as in Lat. caro, Sk. krṇati (cp. katu); cp Lit. kirwīs axe, Lat. crūps sharp stone, scrubulus, scortum. See also calaka2 & cp. Sk. kṣūṇa of kṣud to grind, to which prob. P. kuddā] 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 (paṃśu°); Pv III.33 (suvaṃṇa° gold--dust; PvA 189=vālikā); DA I.245 (id.); DhAs 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 combed with mattikā clay, in distinction of which c. is for delicate use (tender skin), whereas m. for rougher purposes (see Vin I.202); cuṇṇāni bhesajjāni an application of c. Vin I.202. -- Vin I.47=52; II.220, 224 sq.; A I.208; III.25; J V.89. 

cuṇṇa--tela--vālaṇḍuṇaka Vism 142 (where Asl 115 reads cuṇṇaṇa vālaṇḍaṇa vālaṇḍuṇaka). -- nahānya" D I.74=M III.92; PvA 46; na-- hāna² J II.403, 404. -- gandha --cuṇṇa aromatic (bath) powder J I.87, 290; III.276; candana² id. Miln 13, 18. -- iṭṭhaka" plaster (which is rubbed on the head of one to be executed) PvA 4, cp. Mṛčchakaṭṭika X, beginning (stanza 5) "piṣṭa--cūnṇavakīrṇaśa puruṣo 'haṇ paśūkṛtaḥ."

--cālanī a mortar for the preparation of chunam Vin I.202; --piṇḍa a lump of ch. Vin III.260; IV.154 sq.

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; cuṇṇakajātāni reduced to powder M III.92 (aṭṭhikāni). -- f. ʻi-kā in cuṇṇikamaṇḍa mince meat J I.243.

Cuṇṇeti [Denom. of cuṇṇa] to grind to powder, to crush; to powder or paint w. chunam Vin II.107 (mukhaṇ); J IV.457. -- ppr. pass cuṇṇiyāmāṇa being ground J VI.185.

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. cutūpapāṭa disappearance & reappearance, transmigration, Saṇṣāra (see cuti) S II.67 (aṭṭagatigatiya sati c° hoti); A III.420; IV.178; DhA I.259; usually in phrase sattānāṇa cutūpapāṭa--fāṇa the discerning of the saṇṣāra of beings D I.82=M I.248; D III.111. As cutuppāta at A II.183. Cp. jātisāsāra--nāṇa.

Cutī (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; DhA IV.228.

Cudita (adj.) [pp. of codatī] 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 [contracted fr. catuddasa, Sk. caturdasa, cp. catur] fourteen J I.71; VI.8; Miln 12; DhA III.120, 186.

Cunda an artist who works in ivory J VI.261 (Com: dantakāra); Miln 331.

Cundakāra a turner J VI.339.

Cumbaṭa (nt.) [cp. Prk. cumbhala] (a) a coil; a pad of cloth, a pillow J I.53 (dukūla°); II.21 (id.); VvA 73. -- (b) a wreath J III.87. Cp. next.

Cumbaṭaka (nt.) cumbaṭa, viz. (a) a pillow DhA I.139; VvA 33, 165.--(b) a wreath J IV.231 (puppha°); SnA 137; DhA I.72 (mālā°).

Cumbati [Sk. cumbati. Dhtp 197 defines as "vadanasanyoge"] to kiss J II.193; V.328; VI.291, 344; VvA 260. Cp. pari°.

Culla & cúla (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° Anātha-pindika=A jr. J II.287, cp. Anglo--Indian chota sahib the younger gentleman (Hind. cūhota=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. --ūpaṭṭhāka a "lesser" follower, i. e. a personal attendant (of a thera) J I.108 (cūl°); II.325 (cull°; DhA I.135; II.260; cúl); --pitā an uncle ("lesser" father=sort of father, cp. Lat. matertera, patruus, Ger. Vettern=father jun.) J II.5; III.456 (v. l. petteyya); PvA 107; DhA I.221 (cūla°).
Cullāṣīti [=caturāṣīti] eighty--four J VI.226 (mahākappe as duration of Saṅsāra); PvA 254 (id.). Also as cūḷāṣīti q. v.

Cǔlikā (f.) [Sk. Cūlikā, cp. Cūḍā]=Cūḍa; kaṇṭha 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.

Cūła [Sk. Cūḍa & Cǔlikā] 1. swelling, protuberance; root, knot, crest. As kaṇṭha--Cūḷa the root of an elephant's ear J VI.488. addha--Cūḷa a measure (see addha). See also cūḷikā. -- 2. (adj.) see culla.

Cūḷaka (adj.) [fr. cūḷa] having a cūḷa or top--knot; pañca° with five top--knots J V.250 (of a boy).

Cūḷanikā (f.) [Der. fr. culla, q. v.] only in phrase sahassi Cūḷanikā lokadhātu "the system of the 1,000 lesser worlds" (distinguished from the dvi--sahassi majjhimakā & the ti--sahassi mahāsahassi lokadhātu) A I.227; Nd2 235, 2b.

Cūḷā (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 chudā & Gujarāti choṭāli) J I.64, 462; V.153, 249 (pañcacūḷa 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. --manī (m.) a jewel worn in a crest or diadem, a jewelled crest J I.65; II.122; V.441.

Cūḷāṣīti for cullāṣīti 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 yojanasate, viharati even if he lived 100 y. from here D I.117) or Conditional (tatra ce tumhe assatha kupitā D I.3), or Potential (passe ce vipula addha); DhA IV.92 (duṭṭha° miserable fellow); J VI.488. -- Always enclitic (like Lat. que) & as a rule placed after the emphasized word at the beginning of the sentence: puññaṇa ce puriso kāyīra D II.69; bhāmaṇo ce thav brūsī S II.457. Usually added to pronouns or pron. adverbs: ahaṇ ce va kho pana cetyya D I.185; ettha ce te mano attī S I.116, or combd with other particles, as noce, yaṅce, sace (q. v.). Freq. also in combn with other indef. interrog. or emphatic particles, as ce va kho pana if then, if now: ahaṇ ce va kho pana pañhaṇ pučcēyyaṇ D I.117; ahaṇ ce va kho pana abhivādeyyaṇ D I.125; api (pi) ce even if: api ce vassasataj jive mānavo Sn 589.

Cecca (=cicca (equal to sañcicca), ger. of cinteti, corresp. to either *cetya [cet] or *cintya [cint]; only in ster. def. jānanto sañjānanto cecca abhivitarīv Vin II.91; III.73, 112; IV.290.

Ceṭa a servant, a boy J III.478. See next.

Ceṭṭa a servant, a slave, a (bad) fellow Vin IV.66; J II.176=DhA IV.92 (duṭṭha° miserable fellow); III.281; IV.82 (bhāṭika--ceṭṭakā rascals of brothers); V.385; Miln 222.

Ceṭka a decoy--bird (Com. dīpaka--tittera, exciting partridge) J III.357.

Ceṭakedu a kind of bird J VI.538. See also ceḷa°.

Cetanaka (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 [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. patthanaṇa & paṇidhi (wish & aspiration), e. g. S II.99, 154; A I.32, 224; V 212; Nd2 112 (in def. of asucimanussā, people of ignoble action: asuciṇḍa cetanā, patthanaṇa, paṇidhinā samannāgatā). Also classed with these in a larger group in KV., e. g. 343, 380. -- Combd w. vedanā sañña c. citta phassa manasikāra in def. of nāmakāya (opp. rūpakāya) S II.3 (without citta), Ps I.183 (do.); Nett 77, 78. --
Enumd under the four blessings of vatthu, paccaya, c., guṇātireka (--sampadā) & def. as "cetanāya somanassā--sahagataṁñā--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-- & vācikammantā 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.

Cetayita [pp. of ceteti, see cinteti] intended A V.187; Miln 62.

Cetasab N. of a tree, perhaps the yellow Myrobalan J V.420.

Cetasab (adj.) belonging to ceto, mental (opp. kāyika physical). Kāyikaṁ sukhaṁ > cetasikaṁ s. A I.81; S V. 209; kāyikā darāthā > c. d. M III.287, 288; c. duk khaṁ 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, mind and mental properties, adjuncts, co--efficients (cp. vitakka--vicīrā & sach cpds. as phalāphala, bhavabhava) D I.213; see also citta. Occurring in the Nīkāyas 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. -- ścetasikā dhammā Ps I.84; Vbh 421; Dhs 3, 18, etc. (cp. Dhs. trsl. pp. 6, 148).

Cetason gen. sg. of ceto, functioning as gen. to citta (see citta & ceto).

Cetāpana (nt.) [see cetāpeti; cp. BSk. cetaniika] barter Vin III.216, see also Vin. Texts I.22 & Kacc. 322.

Cetāpeti [Caus. of ścetati to c, collect; see also Kern, Toev. s. v.] to get in exchange, to barter, buy Vin III.216 (expld by parivatteti), 237; IV.250.

Cetīya (nt.) [cp. from cī, to heap up, cp. citi, cināti] i. a tumulus, sepulchral monument, cairn, M I.20; Dh 188; J I.237; VI.173; SnA 194 (dhātu--gārāna katvā cetiyan patiṭṭhāpesu); KhA 221; DhA III.29 (dhātu'); IV. 64; VvA 142; Sdhp 428, 430. Pre--Buddhistic cetīyas mentioned by name are Aggaḷava' Vin II.172; S I.185; Sn p. 59; DhA III.170; Ānanda' D II.123, 126; Udana' D II.102, 118; III.9; DhA III.246; Gotama (ka)" ibid.; Cāpāḷa' D II.102, 118; S V.250; Ma-- kuṭəbhandhana' D II.160; Bahuputta' D II.102, 118; III.10; S II.220; A IV.16; Sattambaka' D II.102, 118; Sārandā D II.118, 175; A III.167; Supatīṭha' Vin I.35.

--angaña the open space round a Cetīya Miln 366; Vism 144, 188, 392; DA I.191, 197; VvA 254. --vandanā Cetīya worship Vism 299.
Cetasa (nt. [Sk. cetasa]=citta, q. v. for detail concerning derivation, inflexion & meaning. Cp. also cinteti. <- > Only the gen. cetaso & the instr. cetas are in use; besides these there is an adj. cetoso, 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 vācāyas cetasa (with hand, speech & heart) Sn 232; Kh IX. kāya (vācā, ceto) --muni a sain 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, piti, sukhā, etc.: see "paranāthā below.

II. Cetaso (gen.) (a) heart. ceto upakkilesa (stain of h.) D III.49, 101; S V.93. linatta (attachment) V.6.44 appasāda (unfaith) S I.179; ekoddhāva (singleness) D III.78; S IV.236 (see 2nd jhāna); āvāraṇāni (hindrances) S 66. -- vimokkha (redemption) S I.159. santi (tranquillity) Sn 584, 593. vūpasama (id.) A I.4; S V.65. vinibandha (freedom) D III.238= A III.249; IV.461 sq. -- (b) mind. ceto vikkhepa (disturbance) A III.448; V.149: utrūsā (fear) Vbh 367. abhiniropanā (application) Dhs 7.--(c) thought. in ceto parivattakko udapādi "there arose a reflection in me (gen.)" S I.139; II.273; III.96, 103.

III. Cetas (instr.) -- (a) heart. mettā—sahagatena c. (with a h. full of love) freq. in phrase ekan disa pharitvā, etc. e. g. D I.186, III.78, 223; S IV.296; II.129; IV.390; V.299, 344; Vbh 272. ujūbūtena (upright) S II.279; A I.63; vivatena (open) D III.223= S V.263; A IV.86. macchera—maḷa—pariyutthitena (in which has arisen the dirt of selfishness) S IV.240; A II.58. santim pappuyya c. S I.212. tanhādhipateyyena (standing under the sway of thirst) S III.103. -- vippassa (devout) S I.32=57, 100; Dh 79; Pv I.1010. muttana A IV.244. vimariyā—katenā S III.31. vigatābhijhena D III.49. pathāvī—āpo etc.—samena A IV.375 sq. ākāsasamaṇa A III.315 sq. sabbā S II.220. abhijñā—sahagatena A I.206. satārakkhena D III.269; A V.30. -- megabhūtena cetasah, with the heart of a wild creature M I.450. -- acetas 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. paññātiti (or manasikaroti) "to know in one's mind," in the foll. expressions: para—sattana parappuggallāṇa cetasah--paripicca paññātiti "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. puggala paduṭṭha—cittan evag ceto—paricca p. It 12, cp. 13. Arahatto . . Bhagavanto ceto copaticara viditā D III.100. para—cittaparīyāya kusalo evag ceto ceto.<>. paricca manasikaro A V.160. Bhagavā [brāhmaṇa][a] ceto—parivatikaṇṇa aññāya "perceiving in his mind the thought of [the b.]." S I.178; D III.6; A III.374; Miln 10.

IV. Cpds. -- khila fallowness, waste of heart or mind, usually as paṭicca c-khilā, viz. arising from doubt in the Master, the Norm, the Community, or the Teaching, or from anger against one's fellow—disciples, D III.237, 278; M I.101; A I.112= IV.460= V.17; J III.291; Vbh 377; Vism 211. -- paññīdhi resolution, intention, aspiration Vv 4712 (=cittassa samma—d—eva ṭhapanā Vv A 203); Miln 129; --padosa corruption of the h., wickedness, A L.8; It 12, 13 (opp. pāsāda):--paricca "as regards the heart," i. e. state of heart, ways of thought, character, mind (=pariyāya) in ṭīnāna Th 2, 71=227 (expld Th 76, 197 by ceto pariyāyaṇāna) see phrase cetasah c—p. above (III. b.);--pariyāya the ways of the heart (=pariyāya), in para—ceto—pariyāya—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: "pariyāyaṇāna D I.79; III.100; Vism 431; DA I.223. -- parivatikka reflecting, reasoning S I.103, 178; -- pharaṇāthā the breaking forth or the effulgence of heart, as one of five ideals to be pursued, viz. samādhi, piti—pharaṇāta, sukhā, ceto, aloka 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 (āsavānaḥ khayā 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, mahagattā); 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 (virāga); DA I.313 (=cittavimutti):--vivarana setting the h. free A IV.352; V.67. See also arahant II D. -- 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 (nt.) [Derivation unknown. Cp. Sk. cela] cloth, esp. clothes worn, garment, dress A I.206; Pv I.127 (kaṇcanā for kaṇcana); III.93 (for ve); dhāti baby's napkin J III.539. In simile of one whose clothes are on fire (āditta+ādittasīsa) S V.440; A I.93; III.307; IV.320. -- acela a naked ascetic D I.161, 165 +; J V.75; VI.222.

-- anpāda (v. I. anpāda) a loin cloth M I.150; -- ukkhepa waving of garments (as sign of applause), usually with sādhukāra J I.54; II.253; III.285; V.67; DhA II.43; SnA II.225; VvA 132, 140; -- paṭṭikā (not "pattika) a bandage of cloth, a turban Vin
II.128 (Bdhgh. celasandhara); M II.93; DhA III.136; --vitāna an awning J I.178; II.289; IV.378; Mhbv 122; Vism 108.

Celaka I. one who is clothed; acelaka without clothes D I.166; M I.77. -- 2. a standard--bearer [cp. Sk. ceḍaka P. ceṭa & in meaning E. knight > Ger. knecht; knave > knabe, knappe] D I.51; DA I.156; A IV. 107, 110; MIln 331.

Celakedu =cetakedu J VI.538.

Celāpaka =celāvaka J V.418.

Celāvaka [cp. Sk. chilla?] a kind of bird J VI.538 (Com. celabaka; is it celā bakā?); J V.416. See also celāpaka.


Coca (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); --°pāṇa a sweet drink of banana or cocoa–nut milk Vin I.246.

Codaka (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 (f.) [see codeti] reproof, exhortation D I.230; III.218; A III.352; Vin V.158, 159; Vism 276. -- As ttg. in codan'at the nipā to an exhortative particle J VI.211 (for ingha); VvA 237 (id.); PvA 88 v. l. (for handa).

Codita [pp. of codeti, q. v.] urged, exhor ted, incited; questioned Sn 819; J VI.256; P v II.966; Vv 161; PvA 152; Sdhp 309.

Codetar [n. ag. to codeti] one who reproves, one who exacts blame, etc. Vin V.184.

Codeti [Vedic codati & codayati, from cud] aor. acodayi (J V.112), inf. codetuṅ, grd. codetabba; Pass. cujjati & codiyati; pp. cudita & codita (q. v.): Caus. codāpeti (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 iṇaṇ codetvā; 245; Sn 120 iṇaṇ cujjamāna being pressed to pay up; PvA 3 iṇaṇayikehi 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 (nt.) [cup, copati to stir, rel. to kup, see kuppati] moving, stirring DhA IV.85; DhsA 92, 240, 323.

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 (*rāja, the robber king); II.104; III.84; Miln 20; Vism 180 (saḥ’oḍḍha c.), 314 (in simile), 489 (rāja–puris’ ānubandhā, in comparison), 569 (andhakāre corassa hattha–pasāraṇaṇa vīya); 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; --kāthā talk about thieves (one of the forbidden pastimes, see kāthā) D I.7=Vin I.188+; --ghātaka an executioner A II.207; J III.178; IV.447; V.303; PvA 5.

Coraka [cp. Sk. coraka] a plant used for the preparation of perfume J VI.537.

Corikā f. thieving, theft Vin I.208; J III.508; Miln 158; PvA 4, 86, 192; VvA 72 (=theyyā).

Cori (f.) a female thief Vin IV.276; J II.363; (adj.) thievish, deceitful J I.295. -- dāraka° a female kidnapper J VI.337.

Corovassikaṇ at Nd2 40 (p. 85) read terovassikaṇ (as S IV.185).
Cola (& colā) [Cp. Sk. codā] 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 (& colakā)=cola Vin I.48, 296; II.113, 151, 174, 208, 225; Pv II.17; Miln 53 (bark for tinder?); DhA II.173.

Ch.

Cha & Chal (cha in composition effects gemination of consonant, e. g. chabbisati=cha+visati, chabbaṇṇa=cha+vanṇa, chal only before vowels in compn: chaļanga, cha[–]abhiṇṇā) [Vedic śaṣ & śat (śad=chal), Gr. e/c, Lat. sex, Goth. saih] the number six.

Cases: nom. cha, gen. channa; instr. chahī, chamba; loc. chasu (& chassu), num. ord. cha[–]su the sixth. Cp. also saṭṭhi (60) saḷasa (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 munī); 6 bhikkhus as a "clique" (see chabaggiya, cp. the Vestal virgins in Rome, 6 in number); 6 are the sciences of the Veda (see cha[–]sānaś); six (of one of the Great Lakes of the Himavant (satta[–]mahānaṇa); 6 viṇṇānakāyā (see upadhi); 6 senses & sense--organs (see āyatana) -- cha dānasāla J I.282; orān cha[–]hi māsehi kālakirīya bhuvissati (I 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.

--aṇṭa six--cornered Dhs 617. --angā the set of six Vedāngas, disciplines of Vedic science, viz. 1. kappā, 2. vyākaraṇa, 3. niruttī, 4. sikkhā, 5. chando (vīciti), 6. jotsitasatha (thus enumd at VvA 265; at PVA 97 in sequence 4, 1, 3, 2, 6, 5): D III.269; Vv 6316; PII.613; Miln 178, 236. With ref. to the upekkhās, one is called the "one of six parts" (chal[–]ang[–]upekkhā) Vism 160. --abhiṇṇā the 6 branches of higher knowledge Vin II.161; Pug 14. See abhiṇṇā. --āśiṭi 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. --āhaṇ for six days J III.471. --kaṇḍa heard by six ears, i. e. public (opp. catukāṇḍa) J VI.392. --casi (ti) thirty--six A II.3; It 15; Dh 339; DhA III.211, 224 (yōjana--parimaṇḍala); IV.48. --danta having six tusks, in 60, of one of the Great Lakes of the Himavant (satta[–]mahā[–]sarā), lit. lake of the elephant with 6 tusks. cp. cha[–]visāṇa Vism 416. --dāvikā entering through six doors (i. e. the senses) DhA IV.221 (taṇṭā). --dāṭhātra (=dāṭhāṭvya) consisting of six elements M III.239. --pāca (chappa[ca]ca) six or five Miln 292. --phas[=yatana having six seats of contact (i. e. the outer senses) M III.239; Th 1, 755; Pva 52; cp. Sn 169. --baṇṭa (=vanṇa) consisting of six colours (of rāṣ, rays) J IV.40; DhA I.249; II.41; IV.99. --baggīya (=vaggīya) 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, Lohitaka, Mettiya, Bhummajaka Vin II.1, 77, and passim; J II.387; DhA III.330. --bassāni (=vasāni) six years J I.85; DhA III.195. --bidha (=vidha) sixfold Vism 184. --bīṣaṇa (=visāṇa) having six (i. e. a "major set") of tusks (of pre--eminent elephants) J V.42 (Niṣgarājā), 48 (kuṇjara), cp. chaddanta. --bīṣati (=visati) twentsix DhA IV.233 (devalokā).

Chakana & Chakana (nt.) [Vedic śaṅkar & śakani; Gr. ko/pros; Sk. chagana is later, see Trenckner, Notes 62 n. 16] the dung of animals Vin I.202; J III.386 (n); V.286; VI.392 (n).

Chakanaṭī (f.)=chakana Nd2 199.


Chakkhuttaṇ (adv.) [Sk. śaṅkrtvas] six times D I.198; DhA III.196.

Chaṭṭha the sixth Sn 171, 437; DhA III.200; SnA 364. Also as chaṭṭhamā Sn 101, 103; J III.280.

Chadhaka (adj.) throwing away, removing, in pukkusa[°] a flower--rubbish remover (see pukkusa) Th 1, 620; Vism 194;
Chaddana (nt.) throwing away, rejecting J I.290; Dhtp 571. -- (f.) a shovel, dust--pan DhA III.7. See kacavara°.

Chaddita [pp. of chaddeti] thrown out. vomited; cast away, rejected, left behind S III.143; J I.91, 478; Pv II.23 (=ucchittha vanatī ti attō PvA 80); VvA 100; PvA 78, 185.

Chaddeti [Vedic chardayati & chrñntti to vomit; cp. also avaskara excrements & karisā dung. From *sqer 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 (chatṭehi wrongly for chaddēhi)=Sn p. 15; J I.61, 254, 265, 292; V.427; Pug 33; DhA I.95 (unhaṇ lohita ch. to kill oneself); I.101; III.171; VvA 126; PvA 43, 63, 174, 211; 255; Miln 15. -- ger. chaddūna Th 2, 469 (=chaddētvā ThA 284); grd. chaddētabba Vin I.48; J II.2; chaddāniya Miln 252; chaddiya (to be set aside) M I.12 sq. -- Pass. chaddīyatī PvA 174. -- Caus. chaddēpeti 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. chaddita (q. v.). -- See also kacavara°.

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

Chatta1 (nt.) [late Vedic chattra="chad--tra, covering to chad, see chāḍati] 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--pamukha pañcavidhaṇ rāja--kakudhabhaṇḍaṇ pvA 74), see kakudhabhaṇḍa. J VI.4, 223, 389; 7ussāpeti 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

Chatta2 [cp. Sk. chātra, one who carries his master's sunshade] a pupil, a student J II.428.

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.

Chattiṇśakkhatṭuṇ (adv.) thirty--six times It 15.

Chada [cp. chāḍeti chad=sāvaraṇe Dhtp 586] anything that covers, protects or hides, viz. a cover, an awning D I.7 (sa--uttara° but 'chadana at D I.194); -- a veil, in phrase vivaṭṭchada "with the veil lifted" thus spelt only at Nd2 242, 593, DhA I.106 (vivatthā°, v. l. vaṭṭā°) & DA I.251 (vivattā°), 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°).

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 udaka--patana--ṭṭhaṇa), 178; PvA 55. -- 3. a leaf, foliage J I.87; Th 1, 527. -- 4. hair J V.202. --fig. pretence, camouflage, counterfeiting Sn 89 (=paṭirūpaṇ katvā SnA 164); Dhs 1059=VvBh 361=Nd2 27111. Dhs reads chandana & VvBh chāḍana.
Chadda (nt.) [Dhpt 590 & Dhtm 820 expln a root chadd by "vamanē," thus evidently taking it as an equivalent of chadda]=chada, only in phrase vivattachadda (or vivatā) D I.89; Sn 372, 378, 1003, 1147; DA I.251. Nd2 however & DA read 'chada expl. by viva-='rāgadosamohana--chadana SnA 365.

Chadhā [Sk. śatśaḥ] sixfold Miln 2.

Chanda [cp. Vedic and Sk. chanda, and skandh to jump]. 1. impulse, excitement; intention, resolution, will; desire for, wish for, delight in (c. loc.). Expld at Vism 466 as "kattu--kāmatāvī" adhivacanag; by Dhpt 587 & Dhtm 821 as chand=icchāya. -- A. As virtue: dhammadhesu ch. striving after righteousness S I.202; titibā` ardent desire, zeal A I.229; IV.15; kusadalhammaa° A III.441. Often combd with other good qualities, e. g. ch. vāyāma ussāha ussolhi A IV.320; ch. viriya citta vimaṃsā in set of samādhīs (cp. iddhipāda) D III.77 (see below), & in cpd. ćādhipateyya. -- kusalānañ ā dhammadānañ uppādāya chandañ janeti vāyamati viriyañ ārabhāti, etc., see citta V. 1 db. <-> M II.174; A I.174 (ch. vā vāyāma vā); III.50 (chandasā instr.); 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 anvayaat M I.500. -- ch. dosa mohā bhaya D III.182; Nd2 3372 (See also below chandāgati). Itsnearest analogue in this sense is rāga (lust), e. g. ch. rāga dosa patigha D I.25 (cp. DA I.116); rūpesu upajjati ch. vā rāgo S IV.195. See below ćārā. In this bad sense it is nearly the same as kāma (see kāma & kāmahanda: sensual desire, cp. DhsA 370, Vism 466 & Mrs. Rh. D. in Dhs tslr. 292) & the combn kāmahanda 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);

lokasmīna ch. (hankering after the world) Sn 866; methanasmīna (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'upakilleso S III.232 sq.; V.92; mūla dukkhasa J IV.328 sq. -- Other passages illustrating ch. are e. g. vyāpāda° & vihiṣṇa° S II.151; rūpa--dāhūtuyā° S III.10; IV.72; yaḥ anicea, 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 Arahanthship. -- vigata° (free from excitement) and a° S I.111; III.7, 107, 190; IV.387; A II.173 sq.; D III.238; ettha chandañ virājęve Sn 171=S I.16. Kāye chandañ virājęye Sn 203. (a)vītā° A IV.461 sq. ća vineti S I.22, 197; ēva vinodeti S 1.186; ch. suppaṭivinītā S II.283. na tamhi ća kaiyātha Dh 117. <- -> 2. (in the monastic law) consent, declaration of consent (to an official act: kamma) by an absentee Vin I.121, 122. dhammikānañ ā kammānañ chandañ datvā having given (his) consent to valid proceedings Vin IV.151, 152; cp. ćāyaka II.94. -- Note. The commentators follow the canonical usage of the word without adding any precision to its connotation. See Nd2 s. v.; DhsA 370; DhA I.14, J VI.72, VvA 77. --āgati in ćāmana the wrong way (of behaving, consisting) in excitement, one of the four agatigamanāni, viz. ch°, dosa°, moha°, bhaya° D III.133, 228; Vbh 376 (see above); --ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vimaṃsā°); --ānumita 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 425; --pahāna the giving up of wrong desire S V.273; --mūla (adj.) having its root in excitement A IV.339; V.107; --rāga exciting desire (cp. kāmahanda) D II.58, 60; III.289; S I.198; II.283; III. 232 sq. (aakkhumṣmīna, etc.); IV.7 sq. 164 (Bhagavato ch--r. n'atthi), 233; A I.264 (ātte ch--r. tḥānīyaā dhammadā); II.71; III.73; Nd2 413; DhA I.334; --samādhī the (right) concentration of good effort, classed under the 4 iddhipāda with viriya°; citta° vimaṃsā° D III.77; S V.268; A I.39; Vbh 216 sq.; Nett 15; --sampadā the blessing of zeal S V.30.

Chandaka a voluntary collection (of alms for the Sangha), usually as ća saṅgharati to make a vol. coll. Vin IV.250; J I.422; II.45, 85 (saṅgharitvā v. l. BB; text sanka蹼hitvā), 196, 248; III.288 (nava°, a new kind of donation); Cp. BSk. chandaka--bhikṣaṇa AvŚ vol. II.227.

Chandatā (f.) [see chanda] (strong) impulse, will, desire Nd2 394; Vbh 350, 370.

Chandavatatā (f.) [abstr. to adj. chandavant, chanda+vant]=chandatā VvA 319.

Chandasa (f.) [see chando] metrics, prosody Miln 3.
Chandika (adj.) [see chanda] having zeal, endeavou... and assadha Pug 13; Vbh 341; PvA 54 (v. l.), 175.

Chandikata (adj.) & Chandikā (f.) (with) right effort, zealous, zeal (adj.) Th 1, 1029 (chandi) (n.) Vbh 208.

Chando (nt.) [Vedic chandas, from skandha, cp. in meaning Sk. pada; Gr. iambos] metre, metrics, prosody, esp. applied to the Vedas Vin II.139 (chandaso buddhacanāṇ āropeti to recite in metrical form, or acc. to Bṛdhg. in the dialect of the Vedas cp. Vin. Texts III.15Q); S I.38; Sn 568 (Sāvītī chandaso mukham; the best of Vedic metres).

--viciti prosody VvA 265 (enumerated as one of the 6 disciplines dealing with the Vedas: see chāḷaṅga).

Channa1

Channa1 [pp. of chad, see chadeti] 1. covered J IV. 293 (vārī); VI.432 (padarā, ceiling); ThA 257. 2-2. thatched (of a hut) Sn 18. 2-3. concealed, hidden, secret J II.58; IV.58. 2-nt. channaṇ a secret place Vin IV.220.

Channa2

Channa2 [pp. to chad (chand), chandayati, see chadeti] fit, suitable, proper Vin II.124 (+paṭirūpa); III.128; D I.91 (+paṭirūpa); S I.9; M I.360; J III.315; V.307; VI.572; Pv II.1215 (=yutta PvA 159).

Chapaka name of a low--class tribe Vin IV.203 (=caṇḍāla Bṛdhg. on Sekh. 69 at Vin IV.364), f. īīb.

Chappañca [cha+pañca] six or five Miln 292.

Chabō see under cha.

Chamā (f.) [from kṣam, cp. khamati. It remains doubtful how the Dhtm (553, 555) came to define the root cham (=kṣam) as 1. hīḷane 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; bhūmiyaṇ); Th 2, 17; 112 (ThA 116: chamāya); Pv IV.53 (PvA 260: bhūmiyaṇ). -- loc. chamāya Vin II.214.

Chambhati [see chambheti] to be frightened DhA IV.52 (+vedhati).

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 chambhittaṇ); II.336 (where wrongly expld by sariracalaṇaṇ), freq. in phrase bhaya ch. lomahaṇa (fear, stupefaction & horripilation (“gooseflesh”) Vin II.156; S I.104; 118; 219; D I.49 (expld at DA I.50 wrongly by sakala--sarīra calaṇaṇ); Nd2 470; Miln 23; Vbh 367; Vism 187. -- In other connections at Nd2 1 (=Dhs 425, 1118, where thambhitatta instead of chī); Dhs 965 (on which see Dhs trsl. 242).

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 (pāsaṣatehi chambhī) which is however taken by com. as instr. of cha & expld by chasu ṣānues, viz. on 4 limbs, body & neck; cp. cha). -- acchambhī firm, steady, undismayed S I.220; Sn 42; J I.71. -- See chambhiti & chambhita.

Chambhiti [cp. Sk. skabhnāti & stabhnāti, skambh, and P. khambha, thambha & khambhēti] to be firm or rigid, fig. to be stiff with fear, paralysed: see chambhīn & chambhitatta, Cp. urukhambha (under khambhēti).

Challi [Sk. challī] bark, bast DhA II.165; Bṛdhg on MV. VIII.29.
Chava [Derivation doubtful. Vedic śava] 1. a corpse Vin II.115 (‘sīsassa 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 (?); --āḷāṭa a torch from a pyre S III.93 = A II.95 = It 90 = J I.482; Vism 54, 299 (‘ūpama). --kuṭikā a charnelhouse, morgue, Vin I.152; --dāhaka one who (officially) burns the dead, an "undertaker" Vin I.152; DhA I.68 (f. ‘ikā); Vism 230; Miln 331. --dussa a miserable garment D I.166 + A I.240; II.206. --saṁra a corpse Vism 178 sq. --sitta a water pot (see above 1) Th 1, 127.

Chavaka (adj.) vile, low, miserable, wretched Vin II.299 (–a)

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Chāyā (f.) [Vedic chāyā, light & shade, *skei (cp. s)qait in ketu], cp. Sk. śyāva; Gr. skia & skio/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.

Chārīkā (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 (chārikagāra).

Chiggala [cp. chidada] a hole, in eka°-yuga M III.169÷; tālā° key hole S IV.290; Vism 394.

Chida (always --°) (adj) breaking, cutting, destroying M I.386; S I.191=Th 1, 1234; Th 1, 521; 1143; Sn 87 (kanka°) 491, 1021, 1101 (tanya°); VvA 82 (id.).

Chidda [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; (kaṇna°); Vism 171, 172 (bhitī°), 174 (tāla°); Sn 248 (akkhī°); DhA III.42; VvA 100 (bhitī°); PvA 180 (kaṇṭā°), 253 (read chidada for chinde); fig. a fault, defect, flaw Dv 229 (acchidda--vutti faultless conduct) Miln 94. --āvachidda full of breaches and holes J III.491; Vism 252; DhA I.122, 284 (cp. vičchidda); III.151. --kārin inconsistent A II.187; --vičchidda=vičchidda J I.419; V.163 (sarīra chiddavichidda karoti to perforate a body).

Chiddaka (adj.) having holes or meshes (of a net) D I.45.

Chiddavati (f.) perforation, being perforated J I.419.

Chiddavat (adj.) having faults, full of defects M I.272.

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 analogous formations of cit under cinteti. -- Idg.° sk(h)eid, Gr. sxi/zw (E. schism); Lat. scindo (E. scissors); Ohg. scižan; Ags. scītan; cp. also Goth. skaidan, Ohg. sceidan. Root chid is defined at Dhtp 382, 406 as "dvēdhhākārapa" to cut off, to destroy, to remove, both lit. (bandhanā, pāsaṇ, pasībyākaṇ, jīvaṇ, gīvaṇ, sīṣaṇ, hatthapāde, etc.) and fig. (tānaḥ, moaṇaḥ, āsāva, saṃyojanā, vicikicchaṇ, vananā, etc.) Freq. in similes: see J.P.T.S. 1907, 88. -- Forms: (1) chid: aor. acchid Sn 357, as acchidaṇ M II.35, acchida dh 351 (cp. agamā); Pass. pres. chijjati (Sk. chidyate) Dv 284; It 70; J I.167; Th 1, 1055=Miln 395; Miln 40; aor. chiji J III.181 (dvidāḥ ch. broke in two). -- fut. chijjissati J I.336; -- ger. chijjīvā J I.202; IV.120; -- pp. chijjita J III.389; see also chida, chidita, 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; -- prp. chindamāṇa J I.70, 233. -- fut. chindissati DhA I.258. -- aor. acchindhi Vin I.88 & chindi J I.140. -- ger. chindīvā J I.222, 254, 326; II.155. -- inf. chinditūṇ Vin I.206; PvA 253. -- grd. chindiyā J II.139 (duc°). -- Caus. chindāpeti J I.104, 106; Vism 190 (rājāno core ch.). -- (3) ched: fut. chechati (Sk. chetsyatī) M I.434; Dh 350; Miln 391. -- aor. acchechī (Sk. acchaitī) S I.12; A II.249; Sn 355=Th 1, 1275; J V I.261. acchechī (v. l. of acchechī) is read at S IV.205, 207, 399; V.441; A II.246, 444; It 47. -- inf. chetūṇ J IV.208; Pv IV.328, & chetūṇ Sn 28. -- ger. chētvā Sn 66, 545, 622; Dh 283, 369; J I.255; Nd2 245, & chetvāna Sn 44; Dh 346; J III.396. -- grd. chetabba Vin I.110, & cheja (often combd w. bheja, torture & maiming, as punishments) Vin III.47 (+bb°); J V.444 (id.) VI.536; Miln 83, 359. Also cheja in neg. acchejja S VI.226. -- Caus. chedeti Vin I.50, & chedāpeti ib.; J IV.154. See also cheda, chedana.

Chindanaka (adj.) [fr. chindati] breaking, see pari°.

Chinna [pp. of chindati] cut off, destroyed Vin I.71 (acchinna--kesa with unshaven hair); M I.430; D II.8 ("papaña); J I.255; II.155; IV.138; Dh 338; P I.112 (v. l. for bhinnah), 116; DhA IV.48. Very often in punishments of decapitation (sīṣa°) or mutilation (hatthapāda°, etc.) e. g. Vin I.91; III.28; P II.24 (ghāna--sīṣa°); Miln 5. Cp. saṅ°. 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; --īriyāṭha unable to walk, i. e. a cripple Vin I.91; --kaṇṇa without ears PvA 151; --gaṇṭha untramelled, unfettered Sn 219; --pilotika with torn rags, or without rags S II.28; PvA 171 (+bhinna°); --bhāṭṭa without food i. e. famished, starved J I.84; V.382; DhA III.106=VvA 76; --saśāya without doubt Sn 1112; It 96, 97, 123; Nd2 244. --sāṭaka a torn garment Vism 51.

Chinnaka (adj.) [fr. chinna] cut; a° uncut (of cloth) Vin I.297.

Chinnikā (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 [Sk. kṣubha (?) kṣubh, perhaps sīv, pp. sīyūta (see niṭṭhubhati), cp. Pischel, Prk. Gr. §§ 66, 120, & Trenckner Notes p. 75. See also khipita] thrown away, removed, contemptible Dh 41=Th 2, 468 (spelled chuṭṭha); J V.302.

Chupati [Dhtp 480=samphasse] to touch Vin I.191; III.37, 121; J IV.82; VI.166; Vism 249; DhA I.166 (mā chupi). -- pp. chupita.

Chupana (nt.) touching Vin III.121; J VI.387.


Chubhati given as root chubh given as root chubh (for kQubh) with def. "nicchubhe" at Dhtm 550. See khobha.

Churikā (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 (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 ("pāpaka good & bad"); VI.294 (id.); Miln 293.; DA I.90; VvA 36, 215; DhA I.178. -- 2. genuine Vism 437 (opp. kūṭa).

Chekatā (f.) [cheka+tā] skill VvA 131.

Chejja 1. see chindati. -- 2. one of the 7 notes in the gamut VvA 139.

Cheta an animal living in mountain cliffs, a sort of leopard S I.198.

Chettar [Sk. chetṭṛ, n--agent to chindati] cutter, destroyer Sn 343; J VI.226.

Cheda [see chindati] cutting, destruction, loss Sn 367 ("bandhana"); J I.419; 485; sīśa° decapitation DhA II.204; PvA 5; anḍa° castration J IV.364; -- bhatta "q 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 (adj.) [fr. cheda] cutting; in anḍa° one who castrates J IV.366.

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 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 āpattiyā & pācittiyaq) Vin II.307; IV.168, 170, 171, 279; V.133, 146 (cha ch. āpattiyā).

J.

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°, pubbu°, yoni°, vāri°, saha°, sineha°.

Jagat (nt.) [Vedic jagat, intens. of gam, see gacchati] the world, the earth A II.15, 17 (jagato gati); S I.186 (jagatagadha plunged into the world).

Jagati (f.) [see jagat] only in cpds. as jagati°:
--ppadesa a spot in the world Dh 127=PV A 104; --ruha earth grown, i. e. a tree J I.216.

Jagga (nt.) [jaggati+ya] wakefulness S I.111.

Jaggati (=jägarati, Dhtp 22 gives jag as root in meaning "nidd--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 (därakaŋ), 245 (āsivisaŋ).

Jaggana (nt.) [from jaggati] watching, tending, bringing up J I.148 (däraka°).

Jagganatā (to jägarati] watchfulness J I.10.

Jagghati [Intens. to sound--root ghar. for *jaghrati. See note on gala. Kern compares Ved. jakṣati, Intens. of hasati (Toev. under anujagghati); Dhtp 3 jaggh= hasane] to laugh, to deride J III.223; V.436; VI.522. <--> pp. jagghita J VI.522. See also anu°, pa°.

Jagghitā (f.) laughter J III.226.

Jagha (nt.) [Vedic jaghana, cp. Gr. koxw/nh; see janghå] the loins, the buttocks Vin II.266; J V.203.

Jangala (nt.) a rough, sandy & waterless place, jungle A V.21; J IV.71; Vv A 338. Cp. ujjangala.

Janghā (f.) [Vedic janghā; cp. Av. zanga, ankle; Goth. gagan, 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 (enī°); Sn 610; J II.240; V.42; VI.34; Th A 212). In cpds. jangha° (except in janghā--vihāra).

--ummaga 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(ṇ) (nissāya) by means of his leg (lit. by the strength of, cp. Fr. à force de); --magga a footpath J II.251; V.203; Vv A 194. --vihāra the state of walking about (like a wanderer), usually in phrase "ṇ anucankamati anuvicarati D I.235; M I.108; Sn p. 105, p. 115; or "ṇ carati PV A 73. -- A I.136; J II.272; IV.7, 74; DHA III.141.

Jangheyyaka (nt.) [see janghā] lit. "belonging to the knees"; the kneepiece of a robe Vin I.287.

Jacc (adj.) [jāti+tya] of birth, by birth (usually --) M II.47 (ittāra°, of inferior birth); Sn p. 80 (kii° of what birth, i. e. of what social standing); J I.342 (hīna° of low birth): Sdh p 416 (id.) J V.257 (nīhiṇa°); 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 instr. of jāti.

Jaijara [From intensive of jarati] withered, feeble with age Th 2, 270; J I.5, 59 (jarā°); Th A 212; PV A 63 ("bhāva, state of being old) -- a° not fading (cp. amata & ajarāmara), of Nibbāna S IV.369.
Jañña (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 a handle, only in vāsi° (h. of an adze) Vin IV.168; S III.154=A IV.127.

Jaṭā (f.) [B.Sk. jaṭā] tangle, braid, plaiting, esp. (a) the matted hair as worn by ascetics (see jaṭila) 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; --ājina 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.

Jaṭitā [pp. of jaṭ, to which also jaṭa; Dhtp 95: sanghâte] entangled S I.13; Miln 102, 390; Vism 1 (etym.).

Jaṭin one who wears a jaṭa, an ascetic Sn 689; f. --inī J VI.555.

Jaṭila [B.Sk. jaṭila] one who wears a jaṭa, i. e. a braid of hair, or who has his hair matted, an ascetic. Enumd amongst other 'religious' as ājīvikā nigaṇṭhā j. paribbājakā Nd2 308; ājīvikā nīgj. tāpasi Nd2 149, 513; -- Vin I.24=IV.108; I.38 (purāṇa° who had previously been j.)=VvA 13=VvA 22; S I.78; Sn p. 103, 104 (KENGYA j.); J I.15; II.382; Ud 6; Dpvs I.38.

Jaṭilaka =jaṭila M I.282; A III.276; Miln 202; Vism 382.

Jaṭhara (m. nt.) [Vedic jaṭhara, to *gelte=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 (jaṇṇu--kappara).

Jatu [Sk. jatu; cp. Lat. bitumen pitch; Ags. cwidu. resin, Ohg. quiti 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 matikā (clay).

Jattu (nt.) [Vedic jatru] the collar--bone DhA II.55 (gloss: aṇśakūṭa); Dāvs IV.49.

Jaddhu [for jaddhu, 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 JI.63 (=anāsaka--marana; Fsb. has note: read ajûṭṭha°)?; 'mārika A IV.287 (v. l. ajēṭṭha°).

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 khatiyā brāhmaṇā vessū saddā ghaṭṭhā pabbajjitā devā manussā.) 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.

--adhīpa 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.; --majhē (loc.) before (all) the people J I.294; Th 2, 394; --vāda people's talk, gossip Sn 973.

Janaka [to janati] 1. producing, production Vism 369; adj. (→) producing: pasāda° Mhvs I.4 (="kāraka); a species of
Janatā (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 upāsaka gaṇa Pv A 200).

Janati1

Janati1 [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. knōps & kunps; Cymr. geni, Ags. cennan, Ohg. kind, etc.] only in Caus. janeti [Sk. janayati] often spelled jānī. -- See also jānī to make a sound J VI.64 (=sanati sadda karoti).

Jananā (adj.) [to janati] producing, causing (--°) It 84 (anattha° dosa); J IV.141; Dpvs I.2; Dhs A 258; Dhtp 428. -- f. jananī PV A 1 (saṃvega° deśānā); = mother (cp. janetti) J IV.175; PV A 79. Note. jananā DA I.310 is misprint for janatā.

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; PV A 20, 32, 111 (province). See also gāma. The 16 provinces of Buddhist India are comprised in the soḷasa mahā--janapadā (Mīn 350) enum'd at A I.213=IV.252 sq.=Nd2 247 (on Sn 1102) as follows: Angā, Magadhā (+Kālingā, Nd2] Kāśī, Kosalā, Vaijī, Mallā, Ceti (Cetiyā A IV.), Vaṃsā (Vangā A I.), Kurū, Pañcāḷā, Majjā (Macchā A), Sūrasenā, Assakā, Avanti, Yonā (Gandhārā A), Kambojā. Cp. Rhys Davids, B. India p. 23. --kathā talk or gossip about the province D I.7+; --kālayāni a country--beauty, i. e. the most beautiful girl in the province D I.193 (see kālayāna); --cārikā tramping the country PV A 14; --tthāvariya stableness, security, of the realm, in 'pattā, one who has attained a secure state of his realm, of a Cakkavattin D I.88; II.16; Sn p. 106; --padesa a rural district A IV.366; V.101.

Janavati (?) A IV.172.


Jantāghara [acc. to Abhp. 214=aggisālā, a room in which a fire is kept (vīz. 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 *jhuñt--āgāra, to jhū to burn=Sk. kṣā, jhānti heat or heating (=Sk. kṣāti)+āgāra, which latter received the aspiration of the first part (=āgāra), both being reduced in length of vowels=jan--āghara]=1. a (hot) room for bathing purposes, a sitz bath Vin I.47, 139; II.119, 222 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.
Jantu

Jantu [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 (=sattaniśāya, people, a crowd PvA 134).

Jantu2

Jantu2 a grass Vin I.196.

Jannu [cp. jaṇṇu(ka) & jānu] the knee DhA I.394. --°ka D II.17½ (in marks of a Mahāpurisa, v. l. ṯañ); J IV.165; DhA I.48.


(adj.) whispering, see kaṇṇa.°

Japati (& 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. jappita Sn 902. See also jappā, japana, etc., also pari°.

Japana (sic. DA I.97, otherwise jappana) whispering, mumbling (see japati), in kaṇṇa°. See also pari°.

Jappati [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 (bhavaṇ), 899, 902; Nd2 79 (=pajappati), -- pp. jappita Sn 902. See also jappā, japanaññ, etc., also abhijjappati & pa°.

Jappā =jappā Sn 945; Dhs 1059+. Cp. pa°.

Jappā (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 [Sk. jambāla] mud; adj. jambālin muddy, as n. jambāli (f.) a dirty pool (at entrance to village) A II.166.

Jambu (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. --nada see jambonada; --pakka the fruit of Eugenia jambolana, the rose--apple (of black or dark colour) Vism 409; --pesi 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 [Sk. jambuka, to jambḥ?] a jackal J II.107; III.223.

Jambonada [Sk. jambūnada; 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 [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 (f.) [to jambhati] arousing, activity, alertness Vbh 352.
Jamma (adj.) [Vedic *jālma (?, dialectical?) miserable, wretched, contemptible J II.110; III.99 (=lāmaka); f. --i S V.217; Dh 335, 336 (of taphā); J II.428; V.421; Dha IV.44 (=lāmakā).

(nt.) [to janati] birth, descent, rank Sn 1018.

Jaya [see jayati] vanquishing, overcoming, victory D I.10; Sn 681; J II.406; opp. parājaya Vism 401.
--gaha the lucky die J IV.322 (=kaṭaggaha, q. v.); --parājaya victory & defeat Dh 201; --pāna the drink of victory, carousing, wassail; ṇṇ pivoti Dha I.193; --sumana "victory's joy," N. of a plant (cp. jātisumana) Vism 174; Dha I.17, 383.

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] jeti 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. jineyyuq S I.221 (opp. parājeyyuq).
-- Ppr. jayaḥ Dh 201. -- Fut. jessati Vv 332; jayissati ib.; jinissati J II.183. -- Aor. jini J I.313; II.404; ajini Dh 3; pl. jinisu S I.221 (opp. parājīnuq), 224 (opp. parājīnuq, with v. l. ˈjiniṣu); A IV.432 (opp. ˈjīnuq, with v. l. ˈjiniṣu). Also aor. ajesi Dha I.44 (=ajini). -- Proh. (mā) ḭy J IV.107. -- Ger. jetvā Sn 439; jettvāna It 76. -- Inf. jinituq J VI.193; VvA 69. -- Grd. jeyya Sn 288 (a°); jinitabba VvA 69 (v. l. jetabba). -- Pass. jiyati (see para°), jiyati is also Pass. to jarati -- Caus. 1. jayāpeti to wish victory to, to hail (as a respectful greeting to a king) J II.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. jīgniṣati (q. v.). -- pp. jina & jīta (q. v.).

Jayā [Vedic jāyī] wife only in cpd. jayamapāti, 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 jāyamapāti.

Jara (adj.) (--) [See jarati] old, decayed (in disparaging sense), wretched, miserable; --ūdapanāṇa a spoil well J IV.387; --gau=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.

Jarātā (f.) [see jarati] old age Dhs 644+ (rūppassa j. decay of form); Vism 449.

Jarati [Vedic jarati & jirati, *gerā to crush, to pound, overcome (cp. jayati); as intrs. to become brittle, to be consumed, to decay, cp. Lat. granum, Goth kaQrn, 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. jīr [Sk. jirāyati] see jīyati, jirati, jirayati, jirāpeti. -- Pp. jīnna.
-- Cp. also jara, jārah, jajjara, jirānatā.

Jarā (f.) & (older) jaras (nt.) [of the latter only the instr. jarasā in use: Sn 804, 1123 (=jarāya Nd 249). -- Sk. jarā & jaraḥ to *gerā to see jarati; cp. Gr. gh_ras, ge_ras, grau_s old age, etc. See also jirānatā] decay, decrepitude, old age Vin I.10, 34; A I.51, 138 (as Death's messenger); V.144 sq. (bhabbo jaraḥ pahātuq); 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 "yaṃ tesaḥ sattānaṃ tamhi tambhi sattanikāye jāra jirānatā khaṇḍicaṇa pālikaṇa valittacatā āyuno saṃhāni indriyānaṃ paripāko" D II.305=M I.49= S II.2=Nd2 252=Dhs 644, cp. Dhs. trsl. p. 195. -- Frequently combd with maraṇa (maccu, etc.) "decay & death" (see under jātā as to formulas): maraṇa, D II.31 sq.; M I.49; Sn 575; maccu Sn 581, 1092, 1094. ajarāmara not subject to decay & death (cp. ajajāra) Th II, 512; Pv II.611; Vv 6311; J III.515.
--ghara the house of age (adj.) like a decayed house Th 2, 270 (=jinnāgharasadisa Tha 213). --jajjara feeble with age J I.59; --jīna decrepit with age PVA 148; --dharmma subject to growing old A I.138, 145; II.172, 247; III.54 sq., 71 sq.; --patta old J III.394; IV.403; --bhaya fear of old age A I.179; II.121; --vata the wind of age Dha IV.25. --sutta the Suttanta on old age, N. of Sutta Nipāta IV.6 (p. 157 sq.; beginning with "appaṇ vata jīvitaṇ idaṇ"), quoted at Dha III.320.

Jala (nt.) [Sk. jala, conn. with gala drop (?), prob. dialectical; cp. udaka] water Sn 845; J I.222; III.188; IV.137.
--gocara living in the water J II.158. --ja born or sprung from w. J IV.333; V.445; VvA 42; --da "giving water," rain--cloud Dāvs V.32; --dhara [cp. jalandhara rain--cloud] the sea Miln 117; --dhi=prec. Dāvs V.38.

Jalati [Sk. jvalati, with jvarati to be hot or feverish, to jval to burn (Dhtp 264: dittiyaŋ), cp. Ohg. kol=coal; Celt. gual] to burn, to shine D 3, 188; M I.487; J I.62; II.380; IV.69; It 86; Vv 462; VvA 107; Miln 223, 343. -- Caus. jaleti & jāleti (cp. janeti: jāneti) to set on fire, light, kindle S I.169; J II.104; Miln 47. -- Pp. jalita. Intens. daddaḷhati (q. v.). Cp. ujjāleti.

Jalana (n.--adj.) [Sk. jvalana] burning Pgdp.

Jalābu [Sk. jarāyu, slough & placenta, to jar see jarati, originally that which decays (=decidua); cp. Gr. gh_ras slough. As to meanings cp. gabbha1. the womb S III.240. -- 2. the embryo J IV.38. -- 3. the placenta J II.38. --ja born from a womb, viviparous M I.73; D III.230; J II.53=V.85.

Jalita (adj.) [pp. to jalati] set on fire, burning, shining, bright, splendid Sn 396, 668, 686; Vv 216 (=jalanto jotanto VvA 107); Pv I.1014 (burning floor of Niraya); II.112 (ānubhāva: shining majesty); PvA 41 (=āditta burning); ThA 292.

Jalūpikā (f.) [Sk. *jalūkikā=jalūkā & (pop. etym.) jalankā (sprung fr. water), borrowed fr. Npers. Qalū (?Uhlenbeck); cp. Gr. bde/lla leech, Celt. gel; perhaps to gal in the sense of such (?)] a leech Miln 407 (v. l. jalopikā).

jalūkā leech DA I.117.

Jaluli (nt.? toddler (i. e. juice extracted from the palmyra, the date or the cocoa palm) Vin II.294 (pātuṇ the drinking of j.), 301, 307; Mhvs 4, 10.

Jalla1

Jalla1 (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.).

Jalla2

Jalla2 [prob.=jhalla, see Kern, Toevoegselen s. v.] athlete, acrobat J VI.271.

Jallikā (f.) [demin. of jalla] a drop (of perspiration), dirt in seda°, etc. A I.253 (kāli°); Sn 198=J I.146; VI.578.

Jaḷa (adj.) [Sk. jada] dull, slow, stupid D III.265 (a°); A II.252; Pug 13; Miln 251; DA I.290.

Java [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 thāmajasampannā endowed with strength & swiftness J I.62; VvA 104; PvA 4; Miln 4. -- javena (instr.) speedily J II.377. -- 2. (adj.) swift, quick J III.25; VI.244 (mano°, as quick as thought); Vv 16 (=vegavanto VvA 78); VvA 6 (sigha°).

--cchinna without alacrity, slow, stupid (opp. sighajava) Dха A I.262; --sampanna full of swiftness, nimbleness, or alacrity A I.244 sq.; II.250 sq.

Javati 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 (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--paña (adj.) of alert intelecction, of swift understanding, together with hāsa--paña (hāsu° at M III.25; J IV.136) & puthu° tikkhu° S V.376, 377; Nd2 235, 3a. Also in cpds. °paña Ps II.185 sq.; °paññatā A I.45; °paññattaŋ S
Jahati & jahetv

V.4.13. <-> 2. The twelfth stage in the function (kicca) of an act of perception (or vithicitta): the stage of full perception, or apperception. Vism ch. xiv. (e. g. p. 459); Abhdhs. pt. iii, § 6 (kicca); Comp. pp. 29, 115, 245. In this connection javana is taken in its equally fundamental sense of "going" (not "swiftness"), and the "going" is understood as intellectual movement.

Javanaka =java 2 (adj.) VvA 78.

Jaha (adj.) (~) [to jahati] leaving behind, giving up, see attaŋ°, okanŋ°, kappanŋ°, rananŋ°, sabbanŋ°, etc (S I.52; It 58; Sn 790, 1101, etc.); duŋ° hard to give up Th 1, 495.

Jahati & jahāti [Vedic root hā. Cp. *ghē(i) & ghē 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. jihitē 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 byantikaroti anabh want=Goth. gaidw, cp. Gr. xati/zw to leave, abandon, lose; give up, renounce, forsake. Ster. expln at Nd2 255 (and passim): pajahati vinodeti byantikaroti anabhāvaŋ gameti. Lit. as well as fig.; esp. w. ref. to kāma, dosa & other evil qualities. -- Pres. jahāti Sn 1, 506 (doṣaŋ°), 589; Dh 91; imper. jahassu Sn 1121 (rūpaŋ°); pot. jahe It 34; Dh 221; J IV.58, & jaheyya Sn 362; It 115; J I.153; IV.58. -- Fut. jahissiŋ° J III.279; IV.420; V.465; in verse: hassām J IV.420; V.465. -- Ger. hitvā (very frequent) Sn 284, 328; Dh 29, 88, etc.; hitvāna (Sn 60), jahītvā & jahētvā (Sn 500). -- Inf. jahituŋ J I.138. -- Pp. jahe Sn 231; Kh 9; Miln 261. -- Pass. hāyaŋ° S II.224; Sn 817; Miln 297, hāyaŋ° J V.488 & hīyaŋ° J II.65; Sn 944 (hiyāmāna), cp. hāyare J II.327; pp. hīna (q. v.). -- Caus. hāpeti (q. v.). See also hāni, hāyin, jaha.

Jahitikā (f.) [See jahati] (a woman) who has been jilted, or rejected, or repudiated J I.148.

Jāgara (adj.) [fr. jāgarti] waking, watchful, careful S I.3; A II.13=It 116; M II.31; It 41; Miln 300. -- bahu° wide awake, well aware, cautious Sn 972 (cp. rakkhitā--mānasāno in same context V. 63); Dh 29.

Jāgarana (nt.)[der. fr. jāgara] a means for waking or keeping awake Miln 301.


Jāgarati [Sk. jāgarīti to be awake (redupl. perf. for jāgartī) *ger & gerē; cp. Lat. expergriscor (*exprogriscor); Gr. e)gei/rw, perf. e)grh/gora (for *e)gh/gora). Def. at Dhlp 254 by nidda--khaya to be awake, to be watchful, to be on the alert (cp. guttadvāra) Dh 60 (dīghā jāgarāto ratti), 226; It 41; Miln 300. -- pp. jāgarita (q. v.).

Jāgarita (nt.) [pp. of jāgarti] waking, vigil It 41; Pug 59.

Jāgariyā (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 mattaṅṅū jāgarīyaŋ anuyutto" (anuyuṇjati: 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 "ŋ° bhajati to pursue watchfulness (bhajetha keep vigil) It 42; Sn 926 (nidāna na bahuṅkareyya j°ŋ° bhajeyya atāpi). -- S IV.104; M I.273, 355; Miln 388.

--āñuyoga application or practice of watchfulness Nd1 484.

Jāta [pp. of janati (janeti), cp. Lat. (g)nātus, Goth. kunds; also Gr. (kasi--) ghn̄to/s, Ohg. knabō] 1. As adj.--noun: (a) born, grown, arisen, produced (=nibbatta pāṭubhūta Nd2 256) Sn 576 (jātānaŋ maccānaŋ niccaŋ maraṅato bhaŋyā); jātēna maccena kattabbaŋ kusaṅgaṅ bahuŋ Dh 53=Miln 333; yakkhiŋ naṃtā (born a G.) J VI.337; rukkhō j. J I.222; latā jātā Dh 340; gāmānissandhe jātāni sūpeyya=paŋgaṅ Vism 250. -- (b) he who or that which is born: jātāna maraṅ hoti Sn 742; jātāsa maraṅ jātāna maraṅ ho jātāna maraṅ (arose) Sn 207; vivādā jātā Sn 828; ekadive j. (were born on the same day) J III.391; aphāsukā jātāna (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; kahāpanseu 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: cūṇḍakajātāti aṭṭhikāṇī (=cūṇḍayittāti) M III.92; jālakajātā in bud A IV.117; chandajāta=chandika Sn 767; sujāta Sn 548 (well--born, i. e. auspicious, blessed, happy); pūtimanassā° joyful & glad Sn p. 94; J I.60, etc.; gandhajāta a kind of perfume (see gandha). Often untranslatable: lābhappatto jāto J III.126; vināsa--ppaccayo jāto J I.256. -- 4. a Jātaka or Buddhast birth story Dha I.34.

--āmaṇḍa the (wild) castor oil plant VvA 10; --ovaraaka 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 ṣa karoti to set the horoscope Pva 198 (=nakkhatta--yogaṇḍa ugganāṭhi); --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 suvaṇṇavaṇṇa (i. e. the brightcoloured metal: VvA 9; Dha IV.32: suvaṇṇo jātaraṇḍo); 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. hiraṇṇa Pi 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. Vin I.245; II.294 sq.; S I.71, 95; IV.326 (the moral dangers of "money": yassa jātaraṇḍa--rajataṇḍa kappati paṇca pi tassa kāmagūṇa kappanti); V.353, 407; Dhs 617. -- Other passages illustr. the use & valuation of j. are S II.234 ("paripūra"); V.92 (upakkilesī); 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 II.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 (nirirdhāna, without fuel); --ssara a natural pond or lake Vin I.111; J I.470; II.57.

Jātaka1

Jātaka1 (nt.) [jāta+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 I.7, 103, 108; Vin III.8; Pug 43. See navanaga).--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 Budh. Birth Stories, introd., for history of the Jātaka literature. -- jātakaṇ niṭṭhēpati to wind up a Jātaka tale VI.363; jātakaṇ 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.


Jātaka2

Jātaka2 (m.) [jāta+ka, belonging to what has been born] a son J I.239; IV.138.

Jātatta (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 jārā) as: yā tesaṅ tesaṅ sattanaṅ tami tami satta--nikāye jāti saṁjāti okkanti abhinibbatti khandhānaṅ pātubhāvo āyatanānaṅ paṭīlabho 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 Paticcā--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) jārā, (3) vyādhī, (4) maraṇa, (5) sokaparidevadukkhadomanass'upāyāsa in the dukkhaṅ ariyasaccaṅ (the noble truth of what is misfortune) Vin I.10; A I.176; III.416; ṭdhamma 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
impossibility of a future rebirth: see formula khā in a former life (=pure) PvA

--puppha nutmeg J VI.367; --bhaya the fear of rebirth A II.12.52; jātimaranasa-saṅsāra the destruction of the chance of being reborn S V.224; A V.144; jātipacca-yā jārimaraṇaḥ Vīn I.1; D II.31, 57, etc.; "ika A II.11, 173; "yā M I.280; Nd 40. -- (d) to this is sometimes added (as summing up) saṅsāra: Nd2 282f; cp. kiccha loko āpanno jāyati ca jīyati ca mīyati ca cāvati ca uppaññati ca D II.30. -- (e) as Nos. 1 + 4; pahīna–jātimaraṇaḥ (adj.) (=free from life & death, i. e. saṃsāra) A I.162; "bhavassa pāraga A II.15; "kovidā Sn 484; atāri "ṭā asesañ Sn 355 (cp. 500); "assa pāraga Sn 32. -- (f) =e+sāsāra (cp. d); sattā gacchanti saṃsāra bhāmaraṇaḥmino A II.12=52; jātimaranasa-saṅsāra the origin of rebirths etc. D I.338; cp. jāti, etc.

wealth & name); --thera a Th. by rank D III.2

(f) =e+sāsāra (cp. d); sattā gacchanti saṃsāra bhāmaraṇaḥmino A II.12=52; jātimaranasa-saṅsāra the origin of rebirths etc. D I.338; cp. jāti, etc.

Th 2, mukhara (former) births (Th 2, mukhara (former) births (Th 2, mukhara (former) births (Th 2, mukhara (former) births (Th 2, mukhara

kkhaya the destruction of the chance of being reborn S V.224; A V.144; jāti–rājāna kings of birth, DhA I.59; na na jāti niāresi brahmalokāpapattiyā Sna 139; jāti akkāhāi 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 & gotta in the description of a man jātiyā nāmena gottena, etc. Vīn IV.6; jātīti nāmato gottato by descent, personal & family name D II.8; cp. jāti–gottā–kula J II.3. See also jāti–vāda. -- 3. a sort of, kind of (cp. jāta 3): catujātigandha 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, "vīṇa, 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 (=dasa cakkāvālasahassāṇi); --thaddha conceived, afraid of death Sn 104 (dhanatthaddha, gotta: proud of wealth & name); --thet a Th. by rank D III.218; --niruddha the extermination of (the cause of) rebirth Vīn I.1÷; --pabha 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. (vassaṇa vassati) M I.145; A III.366; --maṇi a genuine precious stone J II.417; --maya constituting birth, being like birth ThA 285; --vāda reputation of birth, character of descent, parentage. The 1st of the 5 characteristics constituting a 'well-bred' brahmin: yāva satamā pitāmahāyugā akkhitto

anupakkutto jāti-vādaṇa "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. gottā–vāda (e. g. D I.99); --vihaṅga a characteristic of birth, a distinction in descent Sn 600; --vīṇa a first-class lute J II.249; --sāmpatna endowed with (pure) birth (in phrase bhāyato muddhāvasittino j.) A III.152; --sambhava the origin of birth A I.142; III.311; J I.168; --sambheda the difference of rank DhA I.166; --saṃsāra the cycle of transmigration, the saṃsāra of rebirths (see above 1 d. f.): pahīna left behind, overcome (by an Araha) M I.139; A III.84, 86; "khepetvā id. Th 2, 168; vīṇo j.e nāṭthī tassa punabhavo Sn 746; --sindhava a well-bred horse J II.97; --sara the remembrance of (former) births (nāṇa) J I.167; IV.29; DhA II.27; IV.51; cp. cutūpapātā--nāṇa; --hingulaka (& hingulikā) natural vermilion J V.67; VvA 4, 168, 324.

Jāti = "jāti ("adj. 1. being like, being of, having, etc. (see jāta 3): duppaṇāṇa & sappāṇaṇa M I.225; dabba A I.254; mukhara Sn 275; viṇnū Sn 294; māṇa J I.88. -- 2. descended from, being of rank, belonging to the class of: maṇḍana M I.19; avihēṭhaka Mīn 219; samāṇa (of equal rank) DhA I.390; veṇa (belonging to the bamboo-workers) PvA 175.

Jātimant (adj.) = jāti + mant] of good birth, having natural or genuine qualities, noble, excellent Sn 420 (vanārohena sampanno jātimā viya khattiyō); J I.342 (jātimanta–kula-pattā). Of a precious stone: maṇi velūryio subho j.° D I.76=M II.17; DA I.221; Miln 215. Sometimes in this spelling for jutiman Sn 1136= Nd2 259 (expld by paṇḍita paṇṭaṇāvā). -- ajātima not of good birth J VI.356 (opp. sujātima ibid.).

Jātu (indeel.) = Vedic jātu, particle of affirmation. Perhaps for jāntu one would know, cp. Gr. oij, Lat. credo, P. maṇī. But BR. and Fausboll make it a contraction of jāyato "it might happen." Neither of these derivations is satisfactory. But BR. and Fausboll make it a contraction of jāyato "it might happen." Neither of these derivations is satisfactory.
Jāna (adj.) [to jñā, see jānāṭi] knowing or knowable, understandable J III.24 (=jānamāna). dujjāna difficult to understand to D I.170, 187; M I.487; II.43. su" recognizable, intelligible Pv IV.135 (=suvīnuṇīyya PvA 230). Cp. ājāna.

Jānana (nt.) [fr. jñā] knowledge, cognizance, recognition; intelligence, learning, skill J I.145 (attānañ --kālato paṭṭhāya from the time of self-recognition), 200 (--^manta knowledge of a spell, a spell known by: tumhākañ) II.221; SnA 330; DhA II.73 ("sabhāva= ūṭṭa); DA I.86 (akhkara"); Vism 391 ("atthāya in order to know), 436 (=pajānana). Cp. ājānana. <> ajānana not knowing ("--) J V.199; VI.177; not known J I.32 ("sippa").

Jānana (adj.) [Sk. "jānāna, cp. jānana & Sk. jānaka (c. gen.) expert Av Ś I.119, 120, as n. ib. I.216] knowing DhsA 394.

Jānapada (adj.--n.) [fr. jānapado] belonging to the country, living in the c.; pl. country--folk (opp. negamā townsfolk) D I.136, 142; M II.74; J II.287, 388; DA I.297 (=janapado--vāsin).

Jānāti [Vedic jña, jānāti *genē & *gnē, cp. Gr. gignw/skw, gnwto/s, gnw_sis; Lat. nosco, notus, (i)gnarus (cp. E. i--gnorrect); Goth. kunnan; Ogh. kennan, Ags. knuwan=E. know] to know.

I. Forms: The 2 Vedic roots jān & jñā are represented in P. by jān & ṇā (ragment) 1. jān: pres. jānati; pot. jāneyya (Sn 781) & jānā (A IV.366; Sn 116, 775; Dh I.157, 352; J I.346; IV.478) 2nd sg. jāneyyāsi (M. I.487; J I.288), 1st pl. jānāyāma (Sn 873) & (archaic) jānemū (Vv 8311); -- imper. jānā (Sn 596, 1026; Pv II.912), 3rd sg. jānū (It 28); -- ppr. jānanto & jānā (D I.192; A I.128; Sn 722), prr. med. jānamāna (J I.168); -- fut. jānissati (J I.342; VI.364); -- aor. jānī (Sn 536) & jān (J I.125, 269), 3rd pl. jānissi (J I.110; Vv 113); -- ger. jānitūj (J I.293; III.276); inf. jānituj (J I.125). Caus. jānāpeti (see below IV.2). -- 2. ūṭ: fut. jānissi (D I.165); -- aor. jānāsi (J I.271) & nāsi (Sn 471), 3rd pl. jānāsya (Vv 224). -- ger. jātāv (freq.); -- grd. ēnya A II.135 (see below) & nātabba (PvA 133); -- inf. jātuj (freq.) -- pp. nāta (q. v.). <> Pass. nāyatī to be called or named (Mīn 25).

II. Cognate Forms: Nd2 s. v. explains jānāti by passati dakkhati adhipacchati vindati pāṭilabhati, & ūṭvā (No. 267) by jānīṭvā tulaṭiyāva tiriyāṭṭa vībhāvaṭṭya vībhūṭaṭ katvā (very freq.) The 1st expln is also applied to abhijānāti, & the 2nd to passivā, vidiṭṭaṭ kavā, abhiṇāṭya & dvīṣa. The use of the emphatic phrase jānāti passati is very frequent. Yaḥ tvaṛ na jānāsi na pasasri taṭ tvaṛ iċciḥ kāmesi? Whom you know not neither have seen, is it she that you love and long for? D I.193; Bhagavāna jānātis passati passati cakkhbhūto ṇāṇabhūto 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; Vv 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 kha no jānāma surely, even we do not know D I.216; te kho eva jāneyyaṇ they ought to know ib.; jānāntā nāma nāḥesu "nobody knew" J III.188; jānāhi find out J I.184; kālantareṇa jānissataḥ you will see in time PvA 13; ajānانتo unawares, unsuspecting I.223; ajānamāna id. Pv II.314. -- 2. Trs. to know recognize, be familiar with (usually c. acc., but also with gen.: J I.337; II.243), to have knowledge of, to possess, to find, to infer, to be informed, to be aware, to define: yaḥ ahaṃ jānāmi taṭ tvaṛ jānāsi D I.88; aham p'etaḥ na jānāmi Sn 989; jānanti taṭ yakkhabhūṭa Pv IV.135; paccakkhato ūṭvā finding out personally J I.262; III.168; cittam me Gotamo jānāti S I.178; jānāti mañj Bhagavā S I.116; kathā jānemu taṭ mayam? How shall we know (or identify) him? Vv 8311; yathā jānemū brāhmaṇaṇ so that we may know what a b. is Sn 599; yathā'haṃ jāneyyaṇ vasalaṇ Sn p. 21; ajānanto ignorant Paṭa 4; annapāṇaṃ ajānanto (being without bread & water) PvA 169; ittarāj aṭtārato ūṭvā inferring the trilling from the trifle Pv II.1111; ingha me un'haḍakaṇ jānāhi find me some hot water S I.174; seyaṃ jānāhi Vin IV.16; phalaṇ pāpanta jānāmāna (having experi<-> enced) J I.168; mantaj j. (to be in possession of a charm) J I.253; maggaṇa na j. Sn 441; pamāṇaṇ jānāṭvā (knowing no measure) Paṭa 130. -- 3. With double acc.: to recognize as, to see in, take for, identify as, etc. (cp. Caus.): petaḥ mañjānā "see in me a Peta" Paṭa II.912 (=upadhārehi Paṭa 119); bhadd'ithiyā ti mañjāṇaṇa (they knew me as=they called me) Vv 224.

IV. Various: 1. Grd. ēnya as nt. =knowledge (cp. ūṭa): yāvatakan ēnyaṇa tāvatakan ūṭaṇaṇa (knowledge coincides with the
knowable, or: his knowledge is in proportion to the k., i. e. he knows all) Nd2 2352m; ñañaññ atikkamitvā ñeyyapatho n'attthi "beyond knowledge there is no way of knowledge" ib.; ñeyyasāgara the ocean of knowledge PvA 1. -- 2. Caus. jānāpeti to make known, to inform, or (with attānañ) to identify, to reveal oneself J I.107 (att. ajānāpetvā); VI.363; Vism 92 (att.); PvA 149 (att.); DhA II.62.

Jāni1

Jāni1 (f.) [from jahati, confused in meaning with jayati. See jahati & cp. janiti] deprivation, loss, confiscation of property; plundering, robbery; using force, ill--treatment D I.135=A I.201 (vadhena và bandhena và jāniyā và); S I.66 (hatajānisu), J I.55 (v. l. jāti), 212 (mahājānikara a great robber): IV.72 (dhana,° v. l. hāni); Dh 138 (=DhA III.70 dhanassa jāni, v. l. hāni).

Jāni2

Jāni2 (f.) wife, in jānipatayo (pl.) wife & husband (cp. jāyā(m)pāti) A II.59 sq.

Jānu (nt.) [Vedic jānu=Gr. go/nu, Lat. genu, Goth., Ohg., etc. kniu, E. knee] (also as jañnu(ka), q.v.) the knee J II.311; IV 41Q VI.471Q DA I.254.
--maṇḍala the knee--cap, the knee A I.67; II.21; III.241 sq.; PvA 179.

Jānuka (nt.)=jānu A IV.102.

Jāpayati Caus. of jayati.

Jāmātar (& jāmāta J IV.219) [Vedic jāmātar. Deriv. uncertain. BR. take it as jā+matār, 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 bina marriage. More likely fr. ldg *gem, to marry. Cp. Gr. game/w; gambro/s, Lat. gener] daughter's husband, son--inlaw Th 2, 422 (=ThA 269 duhitu pati); J II.63; V.442.

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), jiyati, miyati one is born, gets old, dies D II.30; Vism 235. Kāṭṭhā jāyati jātvedo 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 (pl.) [see jayampatikā & cp. jāyāpati] wife & husband VvA 286.

--pati (pl.) husband & wife PvA 159; Dāvš V.2.


Jāra [Vedic jāra] a paramour, adulterer J I.293; II.309. f. `t adulteress Vin II.259, 268; III.83.

Jāla1

Jāla1 (nt.) [Vedic jāla, prob. from jaṭ to plait, make a tangle cp. jaṭīta & jaṭā; on l:ç cp. phulla: sphaṭa; cāru: cāṭu; cela: ceṭa] a net; netting, entanglement (lit. or fig.): snare, deception (=māyā). -- A Lit. Nd2 260 (=suttajāla, a plaiting 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; muttā° 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; sirī° 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); tanhā° the snare of worldly thirst (cp. "tanhā") M I.271; Th I, 306; SnA 351; kāma° Th I, 355; moha° S III.83; mohasama Dh 251; diṭṭhi° the fallacies of heresy D I.46; J VI.220; nāṇā° the net of knowledge VvA 63; DhA III.171. bhuma° (vijjā°) "earthly net," i.e. gift of clear-sightedness over the earth SnA 353.

--akkhi a mesh of a net J I.208: --taṇhā° the net of thirst Dhs 1059, 1136; DhsA 367; --pūpa a "netcake"? DhA I.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. jālītambanakhehi Vv 8116 (expld at VvA 315: jālavantehi abhilohita--nakkhehi. Tena jāli (v. l. jāla--) hatthata mahāpurisa--lakkhaṇaṇa tambanakhaṇa anuvyaṇ anaṇa ca dasseti).

Jāla2

Jāla2 [Sk. jvāla, from jalati] glow, blaze J V.326; PvA 52 (=tejas), 154 (raṃśī°); Miln 357; Vism 419 (kappavāsaka°).

--roruva N. of one of the two Roruva hells ("blazes") J V.271; --sikkā° a glowing crest i. e. a flame Nd2 11 (=accī°).


Jālā° (f.) [see jāla2] a flame J I.216, 322; Miln 148, 357.

Jālin (adj.--n.) "having a net," ensnaring, deceptive: (a) lit. a fisherman J II.178. -- (b) fig. usually in f. "inī° of tanhā° (ensnarer, witch) S I.107=Dh 180; A II.211; Th I, 162, 908; Dhs 1059; Vism 1; DhsA 363; cp. M Vastu I.166; III.92.

Jāleti [caus. of jalati. See also jaleti] to cause to burn, to light, kindle J II.104; IV.290; V.32.

--Jī (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° (f.) see jighacchā°.

Jigijnsaka (adj.) [see next] one who wishes to gain, desirous of, pursuing Sn 690.

Jigijnsati [Desid. of jī, 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. jigissaj); IV.406 (v. l. SS. jihin°, BB. jiga°); V.372; VI.268. As jigisati Th 1, 1110.

Jigijnsanatā° (f.) [n. abstr. fr. jigijnsati° desire for, covetousness Vbh 353 (v. l. BB. njigisananatā); cp. Vism. 29

Jigucchaka (adj.) one who dislikes or disapproves of M I.327 (paṭṭhavi°, āpa° etc.) Miln 343.

Jigucchā [Desid. of gup] to shun, avoid, loathe, detest, to be disgusted with or horrified at (c. instr.) D I.213 (iddhi°--pāṭhāriyena atṭihāmi 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 juguccha, jugucchin.

Jigucchana (nt.) dislike, contempt, disgust Vism 159; PvA 120.


Jighacchati [Desid. to ghasati, eat] to have a desire to eat, to be hungry D II.266; pp. jighacchita DhA II.145.

Jighacchā° (f.) [from jighacchati°] appetite, hunger, often combd with pipāsā°, desire to drink, thirst, e. g. S I.18; A II.143,
Jñā [pp. of jati] 1. decayed, broken up, frail, decrepit, old: vudhā mahallaka andhagata vayo--ananpatta Nd2 261; jarājñātāya jina Ā. I.283. -- Vin I.189; D I.114; M II.48 sq., 66; A II.249; IV.173; Sn 1 (urago va jinajñatacaj jahāt); Pv I.121 (same simile); Sn 1120, 1144; J I.58; III.22 (--pilotikā worn--out rags); Dh 155, 260; Pv II.114 (jarājñāna PvA 147); Pug 33; Vism 119 (vihārā), 356 (sāndamānikā), 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

Jīṣṭa (f.) =jīnā Sn 98, 124; J IV.178, 366; Sdhp 299 (sālā).

Jīṣṭā (f.) [cp. jīnā, jatā & jirātā] decrepitude DA I.283 (jarā").

Jita [pp. of jayati, conquer] conquered, subdued, mastered: (nt.) victory. jīta me pāpakā dhāmā Vin I.8; <--> Dh 40, 104 (attā jitaṃ seyyo for attā jito seyyo see DhA II.228), 105, 179; Vv 6427 (jītindriya one whose senses are mastered, cp. guttindriya). -- Cp. vi.

Jitatta (nt.) [n. abstr. of jita] mastery, conquest VvA 284.

Jina [pp. med. of jayati] conquering, victorious, often of the Buddha, "Victor": jīta me pāpakā dhāmā tasmāhaṇ 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.; saṃsuddha° (id.) Sn 372. Cp khetṭa°. In other connections: Pv IV.333; Th 2, 419 (jīn'āmha rūpiṇaļ Lacchiṇ expld at ThA 268 as jinā amhase jinā vat'āmha rūpaṇāt Sīriṣa).

--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. Dps IV.3, 10.

Jināti =jayati (jeti). See also vi.

Jimha (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 (cittā° vanka...; opp. uju). Cp. kuṭila.

Jimhatā (f.) [n. abstr. to jimha] crookedness, deceit (opp. ujutā) Dhs 50, 51 (+vankatā); Vbh 359.

Jimheyya (nt.) [from jimha] crookedness, deceit, fraud M I.340 (sāṭheyyāni kūṭeyyāni vankeyyāni j.°); A IV.189 (id.) V.167.

Jiyā (f.) [Vedic jyā=Gr. bio/s bow, cp. also Lat. filum thread] a bow string M I.429 (five kinds); J II.88; III.323; Vism 150; DA I.207. --kāra bowstring--maker Miln 331.

Jivhā (f.) [Vedic jihvā, cp. Lat. lingua (older lingua); Goth. tuggo; 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--jivhātā the characteristic of possessing a prominent tongue (as the 27th of the 32 Mahāpurisa--lakkhanāni) 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 (jivhāya rasaṃ sāyatā Nd2 under rūpa; jivhā--vīññeyya 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. --āyatanā the organ of taste D III.243, 280, 290; Dhs 585, 609,
indsriya 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); --vinñāṇa the cognition of taste M I.112; D III.243; Dhs 556, 612, 632; --samphassa contact with the sense of taste S I.115; D III.243; Dhs 585, 632, 787.

Jina [pp. of jiyati] diminished, wasted, deprived of (with acc. or abl.) having lost; with acc.: J III.153, 223, 335; V.99 (atthaṅ: robbed of their possessions; Com. parihīna vinaṭṭha). -- with abl.: J V.401 (read jīnā dhanā).

Jiyati [Pass. of ji, cp. Sk. jyāti & jīryate] to become diminished, to be deprived, to lose (cp. jayati, jāṇi); to decay; to become old (cp. jarati, jīṇa) jīyasi J V.100; jiyanti J III.336 (dhanā); jīyitha S I.54; J I.468; mā jīyi do not be deprived of (ratiṇ) J IV.107. Koci kvaci na jiyati miyati (cp. jiyati) D II.30; cakkhūni jiyare the eyes will become powerless J VI.528 (=jīyissanti); grd. jeyya: see ajeyya2. Cp. pariṣṭhāya. Sometimes spelt jīyī: jiyati J VI.150; jīyāma J II.75 (we lose= parihāyama). Pp. jīna, q. v.

Jiraka1

Jiraka1 [Vedic jīra, lively, alert, cp. jivati & Gr. dierō/s, Lat. viridis] digestion, in ajirakena by want or lack of digestion J II.181. See ajiraka.

Jiraka2

Jiraka2 cummin--seed Miln 63; J I.244; II.363; VvA 186.


Jirapatā (f.) [n. abstr. of jir=jar, see jarati; cp. jārā & jiṇṇatā] the state of being decayed or aged, old age, decay, decrepitude M I.49; S II.2; Nd2 252=Dhs 644; PvA 149.

Jirati & Jirayati [Caus. of jarati] 1. to destroy, bring to ruin, injure, hurt Vin I.237 (jirati); J V.501 (v. I. BB. for jarayetha, Com. vināsāyya)=VI.375; PvA 57. <=. 2. (cp. jiyati) to get old A III.54 (jarā--dhammaṁ 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 jiyati); DhA I.11 (cakkhūni jiranti). -- 3. (intrs.) to be digested Vism 101.

Jireti & Jirāpeti [Verbal formation from jīra1] to work out, to digest J I.238, 274 (jīreți); DhA I.171. Appl. to bhati, wages: bhati ajirāpetva not working off the w. J II.309, 381; jirāpeti as "destroy" at ThA 269 in expln of nijjareti (+vināsīti).

Jiva1

Jiva1 (adj.--n.) [Sk. jīva, Idg. *gūṣṇās=Gr. bi/oQ, Lat. vivus, Goth. quius, Ohg. queck, E. quick, Lith. gyvas] 1. the soul. Sabbe jīvā all the souls, enumd with sattā pāṇaṁ bhūta in the dialect used by the followers of Gosāla D I.53 (=DA I.161 jīvasaṅī). "taṁ jīvaṁ taṁ sarīraṁ udāhu aṇṇaṁ j. aṇṇaṁ 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 yāvajīvaṁ as long as life lasts, for life, during (his) lifetime D III.133; Vin I.201; Dh 64; J II.155; PvA 76.

--gāhaṅ (adv.) taken alive, in phrase jīvaṁ gāhāti or gāhāpeti S I.84; J I.180; II.404; cp. karamama; --loka the animate creation J III.394; --sūla "life--pale," a stake for execution J II.443; --sokīn (=sokājīvaṁ) leading a life of sorrow J VI.509.

Jiva2

Jiva2 (nt.) the note of the jīvaka bird Sum. V. on D III.201.
Jiva (adj.) = jīva, in bandhu? N. of a plant VvA 43. -- f. ṭikā q. v.

Jīvañ−jīvaka (m. onom.) name of a bird, a sort of pheasant (or partridge?), which utters a note sounding like jīvañ jīva D III.201; J V.406, 416; VI.276, 538 [Fausböll reads jīvājīvaka in all the Jātaka passages. Speyer AvŚ II.227 has jīvañjīvaka]. With this cp. the Jain phrase jīvanjīvena gaacchañ jīvanjīvena cītthāi, Weber Bhagavatī pp. 289, 290, with doubtful interpretation ("living he goes with life"? or "he goes like the j. bird"?).

Jivati [Vedic jīvati, cp. jinoti (jinvati); Dhhtp 282: pāṇadhārañe *gOējē = Gr. bi/omai & zw/w, zh_n; Lat. vīvo: Goth. ga−quīnan; Mhg. quicken, cp. E. quicken] to live, be alive, live by, subsist on (c. instr. or nissāya). Imper. pres. jīva Sn 427, very freq. with cīra live long . . ., as a salutation & thanksgiving. cīra jīva J VI.337; c. jīvāhī Sn 1029; Pv II.333; c. jīvantu Pv I.55; -- pot. jīvaSn 440, 589; Dh 110; -- pp. jīvañ Sn 427, 432; <+− ppm. med. jīvamāṇa J I.307; PvA 39; -- inf. jīvituñ J I.263; Dh 123. -- Sn 84 sq., 613 sq., 804; Dh 197; J III.26; IV.137; VI.183 (jīvare); PvA 111.

Jivana (nt.) living, means of subsistence, livelihood PvA 161. Spelt jīvāna (v. l. jīvino) (adj.) at J III.353 (yācana*).

Jivamānaka (adj.) [ppr. med. of jīvati+ka] living, alive Vism 194.

Jivikā (f.) [abstr. fr. jīvakā] living, livelihood S III.93; A V.87, 210; J IV.459; Miln 122; SnA 466. Freq. in combn ³ή kappeti to find or get one's living: J II.209; PvA 40, etc.; ³kappaka finding one's livelihood (c. ger. by) J II.167. Cp. next.

Jivita (nt.) [Vedic jīvita, orig. pp. of jīvati "that which is lived," cp. same formation in Lat. vīvita = "vivita; Gr. bio/th living, sustenance, & dō/aīa, "diet"] (individual) life, lifetime, span of life; living, livelihood (cp. jivikā) Vin II.191; S I.42; IV.169, 213; M II.73 (appañ); A I.155, 255; III.72; IV.136 (appañṣ parittag); Sn 181, 440, 574, 577, 931, 1077; Dh 110, 111, 130; J I.222; Pv I.1111 (ittaran); II.67 (vijahati); Dhs 19, 295; Vism 235, 236; Ps II.245; PvA 40. -- jivita 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.

--āśQ the desire for life A IV.86; --indriyā the faculty of life, vitality Vin III.73; S V.204; Kvu 8, 10; Miln 56; Dhs 19; Vism 32, 230 (³upaccheda destruction of life), 447 (def.); DhA II.356 (³η upacchindati to destroy life); VvA 72; --kkhaya 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; --parikkhārā (pl.) the requisites of life M I.104 sq.; A III.120; V.211; --pariyādāna the cessation or consummation 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, enumd under the 3 mada; viz. ārogya, yobhana, j.: of health, youth, life D III.220; A I.146; III.72; --rūpa (adj.) living (lifelike) J II.190; --sankhaya ³khaya 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 ³°) 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 (³pakka).

Jutī (f.) [Sk. juti & dyuti, to dyotate, see jotati] 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.533; DhA I.432.

Jutika (adj.) ³° 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 ñññajutiyā jotetvā); Sn 508; Pv IV.135 (≡PvA 230 ñññajutiyā jutimā).

Juhati [Sk. juhoti, *gheu(d); cp. Gr. xe/w, xQtra, xu_los; Lat. fundo; Goth. giutan, Ohg. giozan] to pour (into the fire), to sacrifice, offer; to give, dedicate A II.207 (aggi); Sn 1046 (=Nd2 263 deti civarān, etc.); 428 (agghuttan jūhato), p. 79 (aggi); Pug 56; fut. juhissati S I.166 (aggi); caus. hāpeti2 pp. huta; see also hava, havi, homa.


Jūta (nt.) [Sk. dyūta pp. of div, divyāti, P. dibbati to play at dice] gambling, playing at dice D I.7 (“ppamādaṭṭhāna cp. DA I.85”); III.182, 186 (id.); J I.290; III.198; VI.281; DhA II.228. “ŋ 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; --mapḍala 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.

Jegucchā (adj.) & jegucchāya (J II.437) [sec. der. fr. jigmat] 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.

Jegucchātā (f.) [see jigmatīta] avoidance, detestation, disgust Vin I.234; M I.30; A IV.182 sq.

Jegucchā (adj.) one who detests or avoids (usually --°) M I.77; (parama°), 78 A IV.174, 182 sq., 188 sq., Miln 352 (pāpā°).

Jetṭha (adj.) [compar.--superl. formation of jyā power. Gr. bi/a, from ji in jināti & jayati “stronger than others,” used as superl. (& compar.) to vuddha 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 (aggo jetṭho setṭho=the first, foremost & best of all); A I.108; II.87; III.152; IV.175; J I.138 (“putta); II.101 (“bhátā), 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 =jetṭha J I.253; II.101 (“tāpasa); III.281 (“kam māra: head of the silversmith's guild); IV.137, 161; V.282; Pv I.113 (putta=pubbaja PvA 57); DhA III.237 (“sila); IV.111 (id.); PvA 36 (“bhariyā), 42 (“pesakāra head of the weaver's guild), 47 (“vānija), 75.

Jeti see jayati.

Jevanīya (nt.) a kind of (missile) weapon A IV.107=110 (combd with āvudha & salāka; vv. ll. vedhanika, jeganika, jevanika).

Jotaka (adj.) [from jut] 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 [Sk. dyotate to shine, *dejā; cp. Gr. de/atai shine, dh_los clear; also Sk. dī in dīpyate; Lat. dies. Dhtp 120 gives jut in meaning "ditti," i. e. light] to shine, be splendid J’ 1.53; VI.100, 509; PvA 71 (jotanti=obhāsenti).

Jotana (nt.) & jotanā (f.) [cp. Sk. dyotana] illumination, explanation J VI.542; Ps II.112; VvA 17 (°nā).
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 I. 415; J IV.206; sajotibhūta set on fire S II.260; A III.407 sq.; J I.232.

--parāyaṇa (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--siyua--nakkhattra tāraka--rūpāṇaṁ sādhāraṇa--nāmaṁ); --pāsāna 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; --rāsa 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. jotiṣā.

Jotimant (adj.) [joti+mant, cp. also P. jutimant] luminous, endowed with light or splendour, bright, excellent (in knowledge) Śn 348 (=paññājoti--sampanna SnA 348).

Jotisā (f.) [=Sk. jyotisha (nt.)] astronomy Miln 3.

Joteti [Caus. of jotati] (a) trs. to cause to shine, illuminate, make clear, explain A II.51=J V.509 (bhāsaye jotaye dhammañ; Gloss J V.510 katheyya for joteyya=jotaye) It 108; J II.208; PvA 18. -- (b) intrs. to shine DhA II.163 (nāṇajutiyā jotetvā); pp. jotita resplendent PvA 53.

Jh.

Jhatta [pp. of jhāpeti; cp. ūatta>*jāpayati set on fire, consumed, dried up (w. hunger or thirst: parched) combd w. chāta J II.83; VI.347.

Jhatvā see jhāpeti.

Jhasa (?) a window or opening in general J II.334.

Jhāna1

Jhāna1 (nt.) [from jhāyati,1 BSק. dhyāna. The (popular etym--) expln of jhāna is given by Bdhgh at Vism 150 as follows: "ārammaṁ śāpanijjhānaṁ paccanika--jhāpanato vā jhānaṁ," 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--sangani 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 Vibhaṅga calls the first jhāna the pañcaṅgika--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 arūpa-jhāna. 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--Kāḷāma & Uḍāka--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
Jhāna

Jhāna2

Jhāna2 (nt.) [from jhāyati2] conflagration, fire D III.94; J I.347.

Jhānika (adj.) [fr. jhāna]1 belonging to the (4) meditations Vism 111.

Jhāpaka (adj.) one who sets fire to (cp. jhāpeti), an incendiary J III.71.

Jhāpana (nt.) setting fire to, consumption by fire, in sarīra—kichca cremation VvA 76.

Jhāpita [pp. jhāpeti] set on fire Miln 47; Vism 76 (“kāla time of cremation”)

Jhāpeti [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 (=dahati pītī); VvA 38 (=jhāyati1, connected w. jhāna: to destroy by means of jhāna); inf. jhāpetuṇī J VI.300 (+ghātetuṇī hantuṇ); ger. jhatvā ref. S I.161 (reads chetvā)=Nett 145 (reads jhitvā, with v. l. chetvā); S I.19 (reads chetvā, vv. ll. ghatvā & jhatvā)=J IV.67 (T. jhatvā, v. l. chetvā; expld by kilametvā); S I.41 (v. l. for T. chetvā, Bdhgh says "jhatvā ti vadhitvā"); J II.262 (+hantvā vadhitvā; expld by kilametvā); VI.299 (+vadhitvā); also jhatvāna J IV.57 (=hantvā). — pp. jhatta & jhāpita.

Jhāma (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 N. of a plant J VI.537; also in “bhatta (?) J II.288.

Jhāyaka (adj.) one who makes a fire D III.94.

Jhāyati1

Jhāyati1 [Sk. dhyāyati, dhī; with dhīra, dhīḥ from didheti shine, perceive; cp. Goth. fiu—deisei cunning, & in meaning cinteti>citta1] to meditate, contemplate, think upon, brood over (c. acc.): search for, hunt after D II.237 (jhānajj); S I.25, 57; A V.323 sq. (+pā, nī, a avā); Sn 165, 221, 425, 709, 818 (=Nd1 149 pa, nī, avā); Dh 27, 371, 395; J I.67, 410; Vv 5012; Pv IV.166; Miln 66; SnA 320 (aor. jhāyīyamu thought of). — pp. jhāyita.

Jhāyati2

Jhāyati2 [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 (=paridjhayati); — aor. jhāyi DhA II.240 sq. — (fig.) Dh 155; J VI.189. — Caus. jhāpeti. — Cp. khiyati2.
Jhāyana


Jhāyana2


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 (maggā'), 638, 719, 1009, 1105; It 71, 74, 112; J IV.7; Dh 23, 110, 387 (reminding of jhāyati2, cp. DhA IV.144); Nd 264; Vv 58; Pv IV.132; Vbh 342. Nd1 226= Nd2 3422= Vism 26 (āpādaka').

Jhitvā is reading at Nett 145 for jhātvā is reading at Nett 145 for jhāpeti (see jhāpeti).

न.

Nd (nt.) [nomen agentis from jānāti] the intellectual faculty, intelligence Dh 72 (=DhA II.73: jānanasabhāva).

Nd (f.) [Sk. jñāpasi, from jñāpayati, caus 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 āṭṭā; suññātu me bhante sangho": Vin I.340; III.150, 173, 228; -- "qṭṭhapeti to propose a resolution Vin IV.152. -- Vin V.142, 217 (na c'āpi āṭṭā na ca pana kammavācā). This resolution is also called a āṭṭikamma: 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 āṭṭi--dutiya--kamma, & that at which the motion is put 3 times, & is then followed (as 4th item) by the decision, i. e. a āṭṭi--catuttha--kamma. Both kinds are discussed at Vin I.56, 317 sq.; II.89; III.156; IV.152; & passim. Cp. Divy 356; jñāpaticaturtha. Cp. āṭṭati, viññāti.

Ndavā etc.: see jānāti.

Nhāna (nt.) [from jānāti. See also jānana. *genē, as in Gr. gnw--sis (cp. gnostic), gnw/mh; Lat. (co)gnitio; Goth. kunpi; Ogh. kun; E. knowledge] knowledge, intelligence, insight, conviction, recognition, opp. aṇāṇa & avijjā, lack of k. or ignorance. -- 1. Nhāna 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 āṇāṇa--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 jānāṇi jānātī passaṃ passaṭi cakkhu--bhūtā āṇāṇa--bhūta (=he is one perfected in knowledge) M I.111=Nd2 2353h; nathhi hetu naththi paccayo āṇāṇa dassanāyā ahetu apaccayo āṇāṇa dassanāh 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 āṇāṇa. This implies that all things visible are knowable as well as that all our knowledge is based on empirical grounds; yāvatakaṇ νeyyaṃ tāvatakaṇ āṇāṇa Nd2 2353m; yājan āṇāṇa taṇ dassanañ, yājan dassanañ taṇ āṇāṇa Vin III.91; āṇāṇa+dassana (i. e. full vision) as one of the characteristics of Arahantship: see arahant II.D. Cp. BSk. jānānadarśana, e. g. AvŚ I.210. -- 2. Scope and character of āṇāṇa: āṇ. 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 dukkha: Miln 42); whereas āṇ. is relative to common experience (see Nd2 2353 under cakkhumā, & on rel. of p. & āṇ. Ps I.59 sq.; 118 sq.; II.189 sq.). -- Perception (saññā) is necessary to the forming of āṇāṇa, it precedes it (D I.185); as sure knowledge āṇ. is preferable to saṁuddhā (S IV.298b); at Vin III.91 the definition of āṇ. is given with tissu vijji (3 kinds of knowledge); they are specified at Nd2 266 as atṭhasamāpatti--āṇāṇa (consisting in the 8 attainments, viz. jhāna & its 4 succeeding developments), pañc’aṭṭhasamāṇa (the 5 higher knowledges, see paññā & abhi'), miccā (false k. or heresy). Three degrees of k. are distinguished at DA I.100, viz. sāvaka--pāramī--āṇāṇa, paccakabuddha, sabbaññuta (highest k. of a relig. student, k. of a wise man, & omniscience). Four objects of k. (as objects of truth or sammādiṭṭhi) are enumed as dhamme āṇāṇa, anave āṇ., paricchede āṇ., sammuti āṇ. at D
III.226, 277; other four as dikkhe ā (dikkha--) samudaye ā, nirodhe ā, magge ā. (i. e. the knowledge of the patiça−samuppāda) at D III.227; Ps I.118; Vbh 235 (=samāmodīti). Right knowledge (or truth) is contrasted with false k. (micchā−nāṇa = micchādīti;); S V.384; M II.29; A II.222; V.327; Vbh 392. <-- 3. Nāṇa in application: (a) Vin I.35; D II.155 (opp. pasāda); S I.129 (cittamhi susamāhite nāṇamhi vuttamānhamhi); II.60 (jātipaccaya jāramaranāni ti ā. Q see ā−vatthu); A I.219 (on precedence of either samādhi or ā.); Sn 378, 789, 987 (muddhāni nāṇa tassa na vijjati), 1078 (dīṭṭhi, sutī, ā.): doctrine, revelation, personal knowledge, i. e. intelligence; differently expl. at Nd2 266), 1113; Pv III.51 (Sugattasa ā. ā is adāharaṇaḥ) Ps I.194 sq.; II.244; Vbh 306 sq. (ā−vibhanga), 328 sq. (kammaṇakatān ā.); Nett 15 sq.; 161 (+−neyya), 191 (id.). -- (b) nāṇa hoti or uppajjati knowledge comes to (him) i. e. to reason, to arrive at a conclusion (with iti=that . . .) S I.124=III.28 (uppajjati); D III.278 (id.); A II.211+; IV.75; V.195; S III.154. See also arahant I.D. -- (c) Var. attributes of ā.: anuttariya A V.37; aparāpaccaya (k. of the non−effect of causation through lack of cause) S II.17, 78; III.135; V.179, 422 sq. (=samāmodīti), same as abhētū−nāṇa S V.126; adāharaṇa (incomparable, uncommon k.) A III.441; PvA 197; akuppa D III.273; ariya A III.451; pariyodāta S I.198; bhīyosomatta S III.112; yathā bhūtaq (proper, definite, right k.) (concerning käya, 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 −o (equal to subj. or obj. gen.). -- (a) with loc.: anuppāde ā. D III.214, 274; anvaya D III.226, 277; kāye D III.274; khaye D III.214, 220 (āsāvānā; cp. M I.23, 183, 348; II.38), 275; S II.30; Nett 15; cutūpāpate D III.111, 220; dikkhe (etc.) D III.227; S II.4; V.38, 430; dharmme D III.226; S II.58; nibbāne S II.124 (cp. IV.86). -- (b) as −o: anāvāranā' DA I.100; ariya S I.228; A III.451; khati Ps I.106; jātissara J I.167; cutūpāpata M I.22, 183, 347; II.38, etc.; ceto−pariya D III.100, & pariyāya S V.160; dibbacakkhu Ps I.114; dharmmaṭhitā S II.60, 124; Ps I.50; nibbida Ps I.195; pubbe−nivāsānusati M I.22, 248, 347; II.38, etc.; Buddha° Nd2 2353; Ps I.133; III.31, 195; DA I.100; sabbāṇūnata Ps I.131 sq.; DA I.99 sq.; PvA 197; sekha S II.43, 58, 80, & asekha S III.83. -- (e) aṇāṇa wrong k., false view, ignorance, untruth S I.181; II.119; II.328 sq.; V.126; A II.11; Sn 347, 839; Ps I.80; Pug 21; Dhs 390, 1061; see avijjā & micchādīti.

--indriya the faculty of cognition or understanding Dhs 157; --ūpappana endowed with k. Sn 1077 (=Nd2 266 ʻupeta;):

--karaṇa (adj.) giving (right) understanding, enlightening, in combi w. cakkhu karaṇa (giving (in)−sight, cp. "your eyes shall be
departed and ye shall know good and evil" Gen. 35): kusalavitakka anandha−karaṇa cakkhu ʻaṇā" It 82; f. −i (of majjhimā−patipadā) S IV.331; --cakkhu the eye of k. PaV 166; −ja the net of k., in phrase nāṇajālassa anto pavittha
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; VV 63; --dassana "knowing and seeing," "clear sight," i. e. perfect knowledge; having a vision of truth, i. e. recognition of
through, 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 I.178. (pariṣuddha°;+ājīva, dharmadesanā, veyyākaraṇa); III.90 sq.; V.164, 197; D I.76+ (following after the jhānas as the first step of pañña, see pañña−sampadā); III.134, 222 (ʻpāṭīlābha), 288 (visuddhi); M I.195 sq.; 202 sq.; 482; II.9, 31; Nett 17, 18, 28; see also vimutti°; --dassini one who possesses perfect k. Sn 478; −patha the path of k. Sn 868;−phusana experience, gaining of k. DhA I.230; --bandhu an associate or friend of k. Sn 911; −bhūta in comb° w. cakkhubhūta, having become seeing & knowing, i. e. being wise S II.255; IV.94; A V.226 sq.; −vatthānī (pl.) the objects or items of (right) knowledge which means k. of the patiçasamuppāda or causal connection of phenomena.
As 44 (i. e. 4 X 11, all constituents except avijjā, in analogy to the 4 parts of the ariyasaćca) S II.56 sq.; as 77 (7 X 11) S II.59 sq.;
discussed in extenso at Vbh 306−344 (called nāṇavatthu); --vādā talk about (the attainment of supreme) knowledge D I.13 sq.; A V.42 sq.; --vippayutta disconnected with k. Dhs 147, 157, 270; --vimokkha emancipation through k. Ps II.36, 42; --vīsesa distinction of k., superior k. PaV 196; --sampayutta associated with k. Dhs 1, 147, 157, etc.; Vbh 169 sq., 184, 285 sq., 414 sq.

Nāṇika (adj.) in pañca° having five truths (of samādhi) D III.278.

Nāṇin (adj.) knowing, one who is possessed of (right) knowledge S II.169; A II.89 (sammā°); IV.340. -- aṇāṇin not knowing, unaware VvA 76.

Nāta [pp. of jānatī=Gr. gnwto−s, Lat. (g)nnotus; ajñāta (P. aṇāta) = a)gnwto=gnnotus] known, well−known; experienced,
brought to knowledge, realized. In Nd2 s. v. constantly expl. by tulita tirita vibhūta vibhāvita which series is also used as expln.
of diṭṭha & vidita A V.195; J I.266; Sn 343 (+yasassin); Miln 21 (id.). -- aṇāṭa not known, unknown Vin I.209; M I.430; S II.281; DhA I.208.
(setting aside); Miln 13 (ṭhapetvā setting aside, leaving till later). -- inf. ṭhapetunā Vin II.194; PvA 73 (sāṅharītivā ṭh. to fold up: cp. ṭhāpita); grd. ṭhapetabā J I.352 (rājaṭhāne); PvA 97; & ṭhāpaniya (in paṁha 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 (maṅ but for me), 294 (tumhe ṭh.); II.154 (ekaṅ vaddhaṅ ṭh.); IV.142 (ṭh. maṅ); VvA 100 (ṭh. ekaṅ ētthiṅ); PvA 93 (ṭh. maṅ). Cp. BSk. sthāpayitvā "except" AvŚ II.111. -- Caus. ṭhāpeti to cause to be set up; to have erected, to put up J I.266; DhA II.191.

Ṭhāna (ṭṭhāna) (nt.) [Vedic śhāna, sthā, see tiṭṭhati; cp. Sk. sthāman Gr. staqmīs, Lat. stamen] -- I. Connotation. As one of the 4 iriyāpāthā (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 śṭhānāni dassāmyāni four places (in the career of Buddha) to be visited D II.140=A II.120; vāse śṭhāne gamane Sn 40 (expl. by SnA 85 as mahā-uptaṭhāne--sankhāte śṭhāne, but may be referred to I. 1 (b)); śṭhānā cāvēti to remove from one's place Sn 442; J IV.138; PvA 55 (spot of the body). -- (b) kumbhā (the "locality of the pitcher," i. e. the well) q. v.; arāṇā (part of the forest) J I.253; PvA 32; nīvāsana (abode) PvA 76; pāsūka J I.103; PvA 13; vasāna J I.150, 278; VvA 66; virūhāna (place for the growing of ... ) PvA 7; vīhāra (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 śṭhānāni heavenly regions S I.21; tidiva S I.96; saggāṅ ṭh. a happy condition Pv I.13; pitu gataṅ the place where my father went (after death) PvA 38; Yamassa ṭh. = pettivasaya PvA 59. -- (d) In its pregnant sense in comb with accuta & acala it represents the connotation I. 1 (b), i. e. perdurance, constancy, i. e. Nibbāna Vv 514; Dh 225. -- 2. Applied meanings <-(a) state, condition; also --e (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 & ttaṅ (Sk. tā & vāq), as lahuṭṭhāṅa=lauhūt & collect. formations in ti (Sk. daśati ten--hood; devatāti godhead; sarvātāti=P. sabbattāt comprehensiveness; cp. also Lat. civitātem, juventūtem). -- S I.129 (condition) II.27 (asaḥbha)=M I.69; S III.57 (atasīṭṭhān fearless state): A II.118 sq. (four conditions); Dh 137 (dassānano aṅnataraṇaḥ tē negacchati he undergoes one of the foll. ten conditions, i. e. items of affliction, expld at DhA III.70 with kāraṇa "labours"), 309 (states=dukkhaṅkāraṇāni DhA III.482, conditions of suffering or ordeals); hattha--pasāraṇa <-(a) --ṭṭhāna condition of outstretched hands DhA I.298; loc. śṭhāne (―) when required, at the occasion of ... DhA I.89 (hasitabba, saṅvega, dātuṅ yutta); pubbe nibbatta --ṭṭhānato paṭṭhāya "since the state (or the time) of his former birth" PvA 100. -- vibhūsanaṭṭhāna ornamentation, decoration, things for adornment D I.5; Sn 59 (DA I.77 superficially: śṭhānāvuccatī kāraṇaḥ; SnA 112 simply vibhūsā eva --ṭṭhānaj). jūta--pamāda (gambling & intoxication) D I.6+ (cp. expl. at KhA 26); gataṅ & āgataṅ (her) going & coming J III.188; --paricāgaṅ distribution of gifts ṃghta 124. -- (b) (part=) attribute, quality, degree: aggasāvaṅkā (degrees of discipleship) VvA 2; esp. in set of 10 attributes, viz. rūpa (etc. 1–5), āyuśaṅ, suκha, yasa, ādhipayena D III.146; S IV.275; Pv II.958, also collectively [see (a)] as dasaṭṭhānāṅ S I.193; out of these are mentioned as 4 attributes āyu, vaṅṇa, sukha, balā at Vv 327; other ten at A V.129 (pāsāṣaṅi). <-(c) (counter--part=) object (-e 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 I.334 sq. (id.), 60 sq., 71 sq.; etehi tiḥ śṭhānehi on these 3 grounds Dh 224; manussa tiḥ śṭhānehi bahuḥ puṇṇaṅ pasavanti: kāyena vācaya manassā (in 3 ways, qualities or properties) A 151 sq.; cp. II.119 sq. (=saṅyutat tiḥ śṭhānehi Dh 391); catuḥi śṭhānehi in Com. equals catuḥi ākārehi or kāraṇehi pāmujakaraṇaḥ ṭh. (object) Sn 256; ekaccesu śṭhānesu sameti ekaccesu na sameti "I agree in certain points, but not in others" D I.162; kankhaniya doubtsful point S IV.350, 399; -- n'atthi aṅnāṅ ṭṭhānaḥ no other means, nothing else DhA II.90; agamaniya something not to be done, not allowed VvA 72; cp. also kammaṅ. -- (d) (standpoint =) ground for (assumption) reason, supposition, principle, esp. a sound conclusion, logic, reasonableness (opp. a see 4): garayhaṅ ṭh. āgacchati "he advocates a faulty principle" D I.161; catuhi ṭh. paṅnāpethi (four arguments) S III.116; IV.38O; śṭhāna--kusala 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. ṭṭhāna: ettakaṅ ṭh. even a little bit DhA I.389. -- abl. śṭhānaṣo: in combn w. hetuso with reason & cause, causally conditioned [see 2 (d)] S V.304; A III.417; V.33; Nett 94 (nāṅa); 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 (=khaṅṇa yeva PvA 19). -- loc. śṭhāne instead=like, as dhūṭī śṭhānehi he treats her like a daughter VvA 209; putṭatṭhāne as a son J II.132.

IV. Contrasted with negation of term (ṭṭhāna & 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) ūpana upacacchi (pathaviya) 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 ūpana upa to find no place to rest, to go into nothingness Miln 180, 237, 270. -- (b) ūpana 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 Vastu II.448; opp. na etan ūpana vijjati it is not possible, plausible, logically correct Vin II.284; D I.104, 239; M II.10; III.64; Miln 237; Nett 92 sq. -- (c) atthana an impossibility Sn 54 (atthana, with elision of gj); atthāne at the wrong time J I.256; āthāna is that one of the gatis which is accessible to human influence, as regards gifts of relief or sacrifice (this is the pettivisaya), whilst aṭṭhāna applied to the other 4 gatis (see gati) Pva 27 sq. In cpd. āthāthāna-gata it means referring or leading to good & bad places (gatis): of sabbe khayadhammā (i. e. kicca saggūpaga kicca apāyapaga) Nett 94. In comb apucchi nipunē pañīn āthāthānagate (Miln 1) it may mean either questions concerning possibilities & impossibilities or truths & falsehoods, or questions referring to happy & unhappy states (of existence); āthāthāna-ānaṇa is "knowledge of correct & faulty conclusions" Nett 94, cp. Kuv 231 sq.; the same comb occurs with 'kusala 'kusalatā"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 Dhārs. trsl. as "skill in affirming or negating causal conjuncture"). In the same sense: āthana ānātano pājānati (& atthānana atthānato 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. -- upatti arising instantaneously (see āthaṇasa, above III.) Vva 37; J VI.308 ("kāraṇavindana finding a means right on the spot"); --ka (adj.) on the spot, momentary, spontaneous J VI.304.

Thāñiya (adj.) [grd. of tiṭṭhati] standing, having a certain position, founded on or caused by (~) Vin II.194 (--nīca); A I.264 (chanda -- rāga -- dhamma°). See also under tiṭṭhati.

Thāyika (adj.) at Miln 201 "one who gains his living or subsists on" (instr.) is doubtful reading.

Thāyin (adj.--n.) [from tiṭṭhati] standing, being in, being in a state of (~), staying with, dependent on (with gen.): pariyyuṭṭhaṇāyin "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 Pva I.119.

Thīta [pp. of tiṭṭhati=Gr. stato/s, Lat. statūs, Celt. fossad (firm)] standing, i. e. (see thāna I) either upright (opp. nisinna, etc.), or immovable, or being, general in the latter function often (with ger.) pleonastic for finite verb (cp. ṭhāpita); -- resting in, abiding in (~ or with loc.); of time: lasting, enduring; fig. steadfast, firm, controlled: amissikatam ev'assa citta hoti, ṭhīta ṭañe jappattā A III.377=IV.404; tassa ṭhīto va kāyo hoti thītān citta (firm, unshaken) S V.74=Nd 247 B2; -- D I.135 (khēma°); A I.152; Sn 250 (dhamme); It 116 sq. (th. caranto nisinna sayāna); J I.167; 279; III.53. -- with ger.: naḥāṭvā th. & nīvāṣṭvā th. (after bathing & dressing) J I.265; dāraṇa gahetvā th. J VI.336. Cp. saṁ°.

--atta self--controlled, composed, steadfast D I.57 (+ gatatta yattatta; expl. at DA I.168 by suppatīṭṭhaticitto); S L48; III.46; A II.5; IV.93, 428; Sn 370 (+ parinibbuta), 359 (id. expl. at SnA 359 by lokadhahmee akampaneyya--citta); Pug 62; -- kappin (adj.) (for kappu--ṭhītin) standing or waiting a whole kappu Pug 13 (expl. at Pug A 187 by thītakapp assa aththi ti; kappu ṭhapetun samatho ti athto); --citta (adj.) of controlled heart (=\(^{2}\)atta) D II.157⁺; --dhamma (adj.) everlasting, eternal (of mahāsamudda, the great ocean) Vin II.237 = A IV.198.

Thītaka (adj.)=thīta in meaning of standing, standing up, erect Vin II.165; D II.17=III.143; M II.65; J I.53, 62; Vva 64.

Thītattā (f.) the fact of standing or being founded on (~) S II.25=A I.286 (dhamma°+dhamma--niyāmatā).

Thītattā (nt.) standing, being placed; being appointed to, appointment J I.124.

Thītī (f.) [from tiṭṭhati Sk. sthiti, Gr. sta/sis, Lat. statio (cp. stationary), Ohg. stat, Ags. stedel] 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., saddhāmassa (prolongation of) S II. 225; A I.59; II.148; III.177 (always with asammosa & anantaradhāna), cp. M II.26 sq.;
--dhammaṭṭhitinaṁga (state or condition of) S II.124; Ps I.50 sq. -- n' aththi dhuvaṭṭhiti: the duration is not for long M II.64 =Dh 147=Th 1, 769=Va A 77, cp. Th 2, 343 (=ThA 241); Sn 1114 (viśñuṁaṇa) PfV 198 (position, constellation), 199 (jīvita as remainder of life, cp. ṭhitakappin); Dhs 11 (=cittassa), 19 (=āyu=subsistence).

--bhāga connected with duration, enduring, lasting, permanent (only appl. to samādhī) D III.277; A III.427; Nett 77; cp. samādhissa ṭhitikusala "one who is accomplished in lasting concentration" A III.311, 427; IV.34.

Ṭhiṭīka (adj.) [Der. fr. ṭhitī] standing, lasting, enduring; existing, living on (--), e. g. āhāra" dependent on food Kh III. (see āhāra); nt. adv. ṭhitikaṃ constantly VvA 75.

Ṭhiyati see patiṭṭhiyati.

Ḍaṇḍa [see ḏaṇḍati] 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 siriṣapa Sn 52, & freq. in cpd.

Ḍaṇḍa--makasa--vātātapa--siriṣapa--samphassa M I.10= A I.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 daṇḍana--makkhikā or andha--makkhikā).

Ḍaṭṭha [pp. of daṇḍati or ḏaṇḍati to bite] bitten PfV 144.

Ḍaṇati (& ḏaṇṣati) [cp. Sk. da ati & ḏaṇṭati, Gr. da/know, Ohg. zanga, Ags. tōng, E. tong] to bite (esp. of flies, snakes, scorpions, etc.), pres. ḏaṇṣati M I.519; pot. daseyya M I.133; A III.101=IV.320 (where ḏaṇḍa) & ḏaṇṣeyya A III.306; prp. ḏaṃsāmaṇa J I.265 (gīvāya); fut. ḏaṇṣayissāmi J VI.193 (v. l. dassa); aor. ḏaṇṣi Vv 808 (=Sk. adānṣit), ḏaṇṣi PfV A 62 & ḏahi J I.502; DhA II.258; inf. ḏaṣitaṇ ḏI.265; ger. daṣitvā J I.222; II.102; III.52, 538; DhA I.358. -- Pp. ḏaṭṭha; cp. also ḏaṭṭha & saṇḍāsa.

Ḍaṭṭha (& daṭṭhati) [Sk. dahari, 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. daḍḍha -- Pass. ḏaṭṭhati S I.188 (kāmarägena daṁhāmi cītān ārāḥ ḏaṭṭhati); ib. (mahārāga: mā ḏaṭṭhittho punappunanā) M II.73; S III.150 (mahāpaṭṭhāvī ḏaṭṭhati vinassati na ḏaṭṭhati) esp. in prp. ḏayhamāna consumed with or by, burning, glowing Dh 371; It 23 ("ena kāyena & cetāsā Pf I.1110, 122; II.23) (of a corpse being cremated); PfV A 63, 152 (vippaṭṭāsārena: consumed by remorse). See also similes J.P.T.S. 1907, 90. Cp. udā.

Ḍāka (m. nt.) [Sk. sāka (nt.) on ś>ṛ cp. Sk. sākini> dākinī] green food, eatable herbs, vegetable Vin I.246 ("rasa), 248; Th 2, 1; Vv 206 (v. l. sāka); VvA 99 (=taṇḍuleyyakādi--sākavyāṅjana).

Ḍāha [Sk. dāha, see dahati] burning, glow, heat D I.10 (disā sky--glow=zodiacal light?); M I.244; PfV A 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 [Sk. "ḍayate=diyati; dayana flying. The Dhtp gives the root as ḏ or ḏ ḏ with def. of "ākāsa--gamana"] to fly; only in simile "seyathā pakkhi sakuṇo yena yen'eva ḏeti . . ." D I.71=M I.180, 269=A II.209= Pug 58; J V.417. Cp. dayati & diyati, also uḍḍeti.

T.

--T-- as composition--consonant (see Müller pp. 62, 63, on euphonic cons.) especially with agge (after, from), in aja--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" [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; Dḥ 326; Miln 25 & taṇ (cp. yaṇ, kiṇ) Sn 1037, 1050; J III.26; acc. m. taṇ J II.158, f. taṇ J VI.368; gen.
tassa, f. tassā (Sn 22, 110; J I.151); instr. tena, f. tāyā (J III. 188); abl. tasmā (J I.167); tambhā Sn 291, 1138; (J III.26) & tato (usually as adv.) (Sn 390); loc. tasmi (J I.278), tamhi (Dh 117); tahiñ (adv.) (Pv I.57) & tahan (adv.) (J I.384; VvA 36); pl. nom. m. te (J II.129), f. tā (J II.127), nt. tānī (Sn 669, 845); gen. tesañ, f. tāsañ (Sn 916); instr. tehi, f. tāñī (J II.128); loc. tesu, f. tāsu (Sn 670). -- In composition (Sandhi) both tad-- & tañ-- are used with consecutive phonetic changes (assimilation), viz. (a) tadā: (a) in subst. function: tadagge henceforth D I.93 taduthāya Dha A III.344; tadūpiya (cp. Trenckner, Notes 77, 78=tadopya (see discussion under opeti), but cp. Sk. tadūpiya Divy 543 & tatrupāya. 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 tadūpipā (f.) (at J II.160) agreeing with, agreeable, pleasant Miln 9; tadaṭhañ as to such purpose Sn A 565. -- With assimilation: taccarita; tapparāyana Sn 1114; tappona (=tad--pra--ava--nata) see taccarita; tabbisāya (various) Pv A 73; tabbiparīta (different) Vism 290; Dha A III.275; tadbiparitātaya 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 (aja--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 (explid as tam--ah--uposathe, uposatha--divase ti at Sn A 502); tadahe on the same day Pv A 46; tadahā (id.) J V.215 (=tasmā chaña--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--pañhā Dha S 351; Sn A 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 tankhañikā (fr. tañ khañā) Vin III.140 (=muhuttikā). -- (g) a reduced form of tañ is to be found as ta° in the same origin & application as ta--d-- (under a b) in combn ta--y--idaq (for tañidag>tañ--idaq>ta--idag>ta--y--idaq) 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; Pv I.33; PvA 2, 16 (=tañ idaq), 76. The same ta° is to be seen in tānā Vv 8315 (=tañ--ahān), & not to be confused with tāñ=ta aha (see tvān). -- A similar combn is tañyathā Miln 1 (this is how, thus, as follows) which is the Sk. form for the usual P. seyyathā (instead of ta--y--atha, like ta--y--idaq); cp. Trenckner, P.M. p. 75. -- A sporadic form for tad is tadañ Sn p. 147 (even that, just that; for tathañ?). -- 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. o/de, E. thus): this now, esp. in adv. use (see below); tañ kiñ mañhasi D I.60; yam etañ pañhañ apucchi Ajita tañ vadāmi te: Sn 1037; tañ te pavakkhami (this now shall I tell you): Sn 1050; teṣaṇā Buddha vyākāsi (to those just mentioned mentioned B.) Sn 1127; te tositā (and they, pleased . . .) ib. 1128. -- 2. Correlative use: (a) in rel. sentences with ya° (preceding ta°): yañ ahañ jānāmi tañ tvān jānāsi "what I know (that) you know" D I.88; yo neriyañkānañ sattanāñ āhāro tena so yāpeti "he lives on that food which is (characteristic) of the beings in N.; or: whatever is the food of the N. beings, on this he lives" Pv A 27. -- (b) elliptical (with omission of the verb to be) yañ tañ=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 ahañsu . . . "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 I.159; yañ tañ kayirā "whatever he may do" Dh 42. -- 3. Distributive and iterative use (cp. Lat. quisquis, etc.): . . . tañ tañ this & that; i. e. each one; yañ yañ passati tañ tañ pucchi (whomsoever he sees (each one) he asks Pv A 38; yañ yañ manaso piyañ tañ gahetvā whatever . . . (all) that Pv A 77; yo yo yañ yañ icchati tassa tassa tañ tañ adāsi "whatever anybody wished he gave to him" Pv A 113. So with adv. of ta°: tattha tattha here & there (freq.); tahañ tahan id. J I.384; VvA 36, 187; tato tato Sn 390. -- (b) the same in disjunctive-comparative sense: tañ . . . tañ this is so & is this so (too)=the same as, viz. tañ jivañ tañ sarīrāñ is the soul the same as the body (opp. añañ j. a. s.) A V.193, etc. (see jiva). -- 4. Adverbial use of some cases (locala, temporallā, & modalc): acc. tañ (a) there (to): tad avasari he withdrew there D. II.126, 156; (b) tañ enañ at once, presently (=tāvad--eva) Vin I.127 (cp. Ved. enañ); (c) therefore (cp. kiñ wherefore, why), that is why, now, then: S II.17; M L487; Sn 1110; Pv I.23 (=tasmā Pv A 11 & 103); II.716; cp. tañ kissa hetu Nd 2 on jhāna. -- gen. tassa (c) therefore A IV.333. --< instr. tena (a) there (direction=there to), always in corref. with yena: where--there, or in whatever direction there & here. Freq. in formula denoting approach to a place (often unnecessary to translate); e. g. yena Jivakassa ambavanāṇa tena pāyāsi: where the Mangogrove of J. was, there he went=he went to the M. of J. D I.49; yena Gotamo ten'upasankama go where G. is D I.88; yena āvasathāgārañ ten'upasankami D II.85 etc.; yena và tena và pālāyanti they run here & there A II.33; (c) so then, now then, therefore, thus (often with hi) J I.151, 279; Pv A 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; Nd 279 (=tañ kārañā); Pv A 11, 103; tato (a) from there, thence Pv I.123; (b) then, hereafter Pv A 39. -- loc. tahiñ (a) there
Taka a kind of medicinal gum, enumerated with two varieties, viz. takapatti & takapaṇṇī under jatūni bhesajjāni at Vin I.201.

Takka1

Takka1 [Sk. tarka doubt; science of logic (lit. "turning & twisting") *treik, cp. Lat. tricæ, intricare (to "trick," puzzle), & also Sk. tarku bobbin, spindle, Lat. torqueo (torture, turn)] doubt; a doubtful view (often= diṭṭhi, appl. like sammā°, micchā°-diṭṭhi), hair--splitting reasoning, sophistry (=itiḥitiha Nd2 151). Opp. to takka (=micchā--sankappo Vbh 86, 356) is dhammatakka right thought (:vuccati sammā°-sankappo Nd2 318; cp. Dhs 7, 298), D I.16 ("pariyāhata"); M I.68 (id.); Sn 209 ("ŋ) pahāya na upeti sankhaŋ 885 (doubt), 886; Dhs 7, 21, 298 (+vitakka, trsl. as "ratioicination" by Mrs. Rh. D.); Vbh 86, 237 (sammā°) 356; Vism 189. See also vitakka.

pectral. the way of (right) thought, the discipline of correct reasoning Dāvs V.22; --āvacara as neg. atakkāvacara in phrase dhammā gambhūra duddasā a° nipuṇā (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. Gogerley trsl. "unattainable by reasoning," Andersen "being beyond the sphere of thought"; --āsaya room for doubt Sn 972; --gahaṇa the thicket of doubt or sophistry J I.97; --vadādhana increasing, furthering doubt or wrong ideas Sn 1084 (see Nd2 269); --hetu ground for doubt (or reasoning?) A II.193=Nd2 151.

Takka2

Takka2 (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 (takkaṇḍi--ambila).

Takkāna (nt.) thought, representation (of: -") J I.68 (ussāvabindu°).

Takkara1

Takkara1 (=tat--kara) a doer thereof D I.235, M I.68; Dh 19.

Takkara2

Takkara2 a robber, a thief J IV.432.

Takkaḷa (nt.) a bulbous plant, a tuberose J IV.46, 371 (bilāli°, expl. at 373 by takkala--kanda)=VI.578.

Takkāri (f.) the tree Sesbania Aegyptiaca (a kind of acacia) Th 2, 297 (=dālīka--latṭhi ThA 226).

Takkika (adj.) [fr. takka1] doubting, having wrong views, foolish; m. a sophist, a fool Ud 73; J I.97; Miln 248.

Takkin (adj.--n.) [fr. takka1] thinking, reasoning, esp. sceptically; a sceptic D I.16÷(takki vīmaṇśi); M I.520; DA I.106 (=takketvā vitakketvā diṭṭhi--gāhino etan adhivacanañ), cp. pp. 114, 115 (takki--vāda).

Takketi [Denom. of tarka] to think, reflect, reason, argue DA I.106; DhsA 142. -- attānañ t. to have self--confidence, to trust oneself J I.273, 396, 468; III.233.

Takkoṭaka [is reading correct?] a kind of insect or worm Vism 258. Reading at id. p. KhA 58 is kakkoṭaka.

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 (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 =tad+garuka, see taccarita.

Taggha [tad+gha, cp. in--gha & Lat. ec--ego--met, Gr. e)gw--ge] affirmative particle ("ekāṇṣena" DA I.236; ekaṇṣa--vacana J V.66; ekaṇse 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. tvaca] 1. bark. <--> 2. skin, hide (similar to camma, denoting the thick, outer skin, as contrasted with chahi, thin skin, see chahi & cp. J I.146). -- 1. bark: M I.198, 434, 488; A V.5.-- 2. skin: often used together with nahāru & āṭṭhi (tendons & bones), to denote the outer appearance (framework) of the body, or that which is most conspicuous in emaciation: A I.50=Sdhp. 46; tacamaṇsāvalepana (+āṭṭhi nahārusanyutta) Sn 194= J I.146 (where "vilepana";
SnA 247; āṭṭhi--taca--mattavasesasarīra "nothing but skin & bones" PVA 201. <--> Of the cast--off skin of a snake: urago va jīṇṇaṇ tacāṇ jahāṇi Śn 1, same simile Pv I.121 (=nimmoka PVA 63). -- kaṇcanaññabhā--taca (adj.) of golden--coloured skin (a sign of beauty) Sn 551; Vv 302=323; Miln 75; VvA 9.-- valita--tacatā a condition of wrinkled skin (as sign of age) Nd2 252+; Kh III.; KhA 45; Sdhp 102.

--gandhā the scent of bark Dhs 625; --pañcaka--kammaṭṭhāṇa the fivefold "body is skin," etc, subject of kammaṭṭhāṇa--practice. This refers to the satipāṭṭhāṇā (kāye kāyānupassāna:) see kāya I. (a) of which the first deals with the anupassanā (viewing) of the body as consisting of the five (dermatic) constituents of kesā lomā nakhā dānā, taca (hair of head, other hair, nails, teeth, skin or epidermis: see Kh III.). It occurs in formula (inducing a person to take up the life of a bhikkhu): taca--p--kammaṭṭhāṇaṇaḥ acīkhihitvā taṇ pabbājīse J I.116; DhA I.243; II.87, 140, 242. Cp. also Vism 353; DhA II.88; SnA 246, 247; --pariyonadāddha with wrinkled (shrivelled) skin (of Petas: as sign of thirst) PVA 172;--rasya the taste of bark Dhs 629, --sāra (a) (even) the best (bark, i. e.) tree S I.70=90= It 45; -- (b) a (rope of) strong fibre J III.204 (=veṇuḍañḍaka).

Taccarita (adj.) in combn with tābhahula taggaruka tannīnna tappoṇa tappabhāra freq. as formula, expressing: converging to this end, bent thereon, striving towards this (aim): Nd2 under tad. The same combn with Nibbāna--ninna, N.--poṇa, N.--pabhāra freq. (see Nibbaṇa).

Taccha1

Taccha1 [Vedic takṣan, cp. taṭṭ, to takte (see taccheti), Lat. textor, Gr. te/ktwn 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

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 tathā, v. l. tathāq better); as bhūta t. dhammika (well founded and just) D I.230. bhūta+taccha: A II.100=Pug 50; VvA 72.-- yathā tacchaṇ according to truth Sn 1096. which is interpreted by Nd2 270: tacchaṇ vuccati amataṇ Nibbānaṇ, 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 (=veṇi, bamboo--worker) J V.306.
Tacchāti [fr. taccha1, cp. tacchetī] to build, construct; maggañ t. to construct or repair a road J VI.348.

Taccheti [probably a denom. fr. taccha1 = Lat. texo to weave (orig. to plait, work together, work artistically), cp. Sk. taṣṭār 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 [tad+ya, cp. Sk. tadiya] "this like," belonging to this, founded on this or that; on the ground of this (or these), appropriate, suitable; esp. in comb. 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 (tajjāsa pāpāsa 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 (f.) [from tajjeti] threat, menace J II.169; Vv 509; VvA 212 (bhayasantajjana).

Tajjaniya [grd. of tajjeti] to be blamed or censured Vism 115 (a°); (n.) censure, blame, scorn, rebuke. M 50th Sta; Miln 365. As t. 3kamma one of the sangha--kammas: Vin I.49, 53, 143 sq., 325; II.3 sq., 226, 230; A I.99.

Tajjāri a linear measure, equal to 36 aṇu's and of which 36 form one rathare VbhA 343; cp. Abhp 194 (tajjāri).

Tajjitā [pp. of tajjeti] threatened, frightened, scared; spurred or moved by (--) D I.141 (daṇḍa°, bhaya°); Dh 188 (bhaya°); Pug 56. Esp. in comb. maraṇabhaya° moved by the fear of death J I.150, 223; PvA 216.

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.

Ṭaṭṭaṭāyati [Onomatopoetic, to make a sound like tattat. Root *kḷ (on ṭ for I cp. taṭa for tala) to grind one's teeth, to be in a frenzy. Cp. cičiśtyāti. See note on gala and kiṇikanīyati] to rattle, shake, clatter; to grind or gnash one's teeth; to fizz. Usually said of people in frenzy or fury (in prr. 'yanto or 'yamāna): J I.347 (roṣena) 439 (kodhena); II.277 (of a bhikkhu kodhana "boiling with rage" like a "uddhane pakkhitta--loṇaṁ viyā"); the latter trope also at DhA IV.176; DhA I.370 (aggimhi pakkhitta--loṇasakkharā viyā rosenā t.); III.328 (vātāhata--talaṇṭaṇaṁ viyā); VvA 47, 121 (of a kodhábibhūto; v. l. kaṭakaṭāyamāna), 206 (+akkosati paribhāsati), 256. Cp. also kaṭakaṭāyati & kararakā.

Ṭaṭṭaka [Etym. unknown] a bowl for holding food, a flat bowl, porringer, salver J III.10 (suvaṇṇa°), 97, 121, 538; IV.281. According to Kern, Toev. s. v. taken into Tamil as tattaṅ, cp. also Av. taṣṭā. Morris (J.P.T.S. 1884, 80) compares Marathi tasta tasta.

Ṭattaṅkā (f.) [cp. kaṭaka] a (straw) mat Vin IV.40 (Bdhgh on this: teṭṭikaṇ (sic) nāma tālāpanṭhehi vā vakehi vā katatattikā, p. 357); J I.141 (v. l. taddhika); Vism 97.

Ṭaṇḍula (ṭ. ṭaṇḍula: dialectical] rice--grain, rice husked & ready for boiling; freq. combd with tila (q. v.) in mentioning of offerings, presentations, etc.: loṇaṁ telæ ṭaṇḍulaṁ khādaṇiṇaṁ sakatesu āropetvā Vin I.220, 238, 243, 249; talāṇḍulaāyayo 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., kaṅkā the finest grain); Sn 295; Pug 32; DhA I.395 (sāli--tāṇḍula husked rice); DA I.93. Cp. ut°.

--ammaṇa a measure (handful?) of rice J II.436. --dona a rice--vat or rice--bowl DhA IV.15; --pāladvārā "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.
Taṇḍhā (f.) [Sk. τρ̣ṣ, besides ταρ̣σ (m.) & τρ̣ς (f.)=Av. τarṣa thirst, Gr. tarsa/dryness, Goth. paúrs, Ohg. durst, E. drought & thirst; to *ters to be, or to make dry in Gr. te/somai, Lat. torreo to roast, Goth. gapairsan, Ohg. derren.--Another form of t. is tasiṇā] lit. drought, thirst; fig. craving, hunger for, excitement, the fever of unsatisfied longing (c. loc.: kabaḷinkāre āhare "thirst" for solid food S II.101 sq.; āvare pinnāpāte taṇḍhā=greed for Sn 339). Oppd to peace of mind (upekkhā, saṭṭi). -- A. Literal meaning: khūḍāya taṇḍhāya ka khajjamāṇa tormented by hunger & thirst Pv II.15 (=pipāsāya PvA 69). -- B. In its secondary meaning: taṇḍhā is a state of mind that leads to rebirth. Plato puts a similar idea into the mouth of Socrates (Phaedo 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 Taṇḍhā 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 Taṇḍhā. In the First Proclamation (S V.420 ff.; Vin I.10) it is said that Taṇḍhā, the source of sorrow, must be rooted out by the way that is 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 Taṇḍhā 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), Taṇḍhā occurs in one only out of the 1,366 sections (Dhs 1059), & then only as one of many subordinate phases of lobha. Taṇḍhā binds a man to the chain of Saṅsāra, of being reborn & dying again & again (2Q) until Araḥantship or Nibbāna is attained, taṇḍhā destroyed, & the cause alike of sorrow and of future births removed (2Q). In this sense Nibbāna is identical with "sabbupadhi—paṭinissaggato taṇḍhakkhayo virāgo nirodhō" (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 taṇḍhā 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 bāhūrāṇi āyatanaṇi (see rūpa), objects of sense or sensations, viz. sights, sounds, smells, etc.: D II.58; Ps I.6 sq.; NdD 2711; in threefold aspects (as kāma—taṇḍhā, bhava & vibhava") with relation to the 6 senses discussed at Vism 567 sq.; also under the term cha—taṇḍhā—kāya (sixfold group, see cpds.) M I.51; III.280; Ps I.26; elsewhere called chadvārīka—taṇḍhā "arising through the 6 doors" DhA III.286. -- 18 varieties of t. (comprising worldly objects of enjoyment, ease, comfort & wellbeing are enumerated at NdD 2711II (under taṇḍhā—lepa). 36 kinds: 18 referring to sensations (illusions) of subjective origin (ajjhattikassa upādāya), & 18 to sensations affecting the individual in objective quality (bāhūrāssa upādāya) at A II.212; Nett 37; & 108 varieties or specifications of t. are given at NdD 2711II (under Jappā)=Dhs 1059=Vbh 361. -- Taṇḍhā as "kusalā pi akusalā pi" (good & bad) occurs at Nett 87; cp. Tālapuṭa's good t. Th I.1091 f. -- 2. Import of the term: (a) various characterizations of t.: mahā "Sn 114; kāma" SI.131; geda" SI.15; bhava" D III.274 (+avijjā); grouped with diṭṭi (wrong views) NdD 2711III, 271VI. T. fetters the world & causes misery: "yāya ayaghanokkhandho pariyojanaddho tantakulajato" A II.211 sq.; taṇḍhāya jāyatō soko taṇḍhāya jāyatī bhayaṃ taṇḍhāya vippamuttassa nathī soko kuto bhayaṃ Dh 216; taṇḍhāya uḍḍito loko S I.40; yaṅ loke piyārāpañā sātārāpañā etthēsa taṇḍhā . . . Vbh 103; it is the 4th constituent of Māra's army (M—senā) Sn 436; M's daughter, S I.134. In comparisons: t. + jālini visattikā S I.107; =bharādānaṃ (t. ponobbhāvī kāndirāga—saḥagatā) S III 26; V.402: gaṇḍa=kāya, gaṇḍāmalaṃ ti taṇḍhāya etān adhivacanaṃ S IV.83;=sota S IV.292 (and a khānasavo=chinnasoto); manuvasa pamatta—cārino t. vaddhithi mālūvā viyā Dh 334. -- (b) taṇḍhā as the inciting factor of rebirth & incidental cause of saṁsāraQ kammaṅkhettaṃ viññāṇāya bijān taṇḍhā sineho . . . evaṃ ayatiṃ punabhavābhīnabbati hoti A I.223; t. ca avasesa ca kilesa: ayaṇa vuccati dukkha—samudayo Vbh 107, similarly Nett 23 sq.; as ponobbhāvī (causing rebirth) S III.26; Ps II.147, etc.; as a link in the chain of interdependent causation (see paṭīcasamuppāda): vedanā—paccayā taṇḍhā, taṇḍhā—paccayā upādānaṃ Vin I.1, 5; D II.31, 33, 56, etc.; t. & upadhī: taṇḍhāya sati upadhī hoti t. asati up. na hoti S II.108; ye taṇḍhā vaddhethi te upadhī vaddhethi, etc. S II.109; taṇḍhāya niyati loko taṇḍhāya parikkatti S I.39; taṇḍhā satyojanaṇa sanyuttā sattā dīgharatattedhāvā saṁsārante S IV.8. See also t.—dutīya. -- (c) To have got rid of t. is Araḥantship: vigata—taṇḍhā vigata—pippāsa vigata—pariḷāha D III.238; S III.8, 107 sq., 190; samūlaṃ taṇḍhā abbuha S I.16=63, 121 (Godhiko parinibbuto); III.26 (nicchato parinibbuto); viṭa" Sn 83, 849, 1041 (+nibbuta); taṇḍhāya vippahānena S I.39 ("Nibbanān" iti vuccati), 40 (sabbaṃ chiṇḍita bandhahaṃ); taṇḍhā mā kāsi mā lokaṃ punar āgami Sn 339; taṇḍhā pariṇāṇa . . . te narrā oghaṭṭhaṃ ti Sn 1082; ucchinna—bhava—taṇḍhā Sn 746; taṇḍhāya vūpasama S III.231; t.—nirodha

Taṇḍuleyyaka [cp. Sk. taṇḍulīya] the plant Amaranthus polygonoides VvA 99 (enumd amongst various kinds of dāka).
Terms which in Commentaries are explained by one of the taṇhā-formulations (cp. Nd2 271V & 271VII): (a) t. in groups of 5: (a) with kilesa sāṇyoga vipāka duccarita; (b) diṭṭhi kilesa duccarita avijjā; (g) diṭṭhi kil° kamma duccarita. -- (b) quasi-synonyms: ādāna, āja, gedha, jappā, nandi, nivesana, parījāha, pipāsā, lepa, loluppa, vāna, visattikā, sibbanī. -- In epds. the form taṇhā is represented by taṇhā before double consonants, as taṇhakkhaya, etc.

--ādhipateyya mastery over t. S III.103; --ādhīpanna seized by t. S. I.29; Sn 1123; --ādāsā the mirror of t. A II.54; ābhīnivesa full of t. PvA 267; --āluka greedy J II.78; --uppādā (pl.) (four) grounds of the rise of craving (viz. cīvara, pindapāta, senāsana, itibhāvābhava) A II.10=It 109; D III.228; Vbh 375; --kāyā (pl.) (six) groups of t. (see above B I) S II.3; D III.244, 280; Ps I.26; Vbh 380; --kkhaya the destruction of the excitement of cravings, almost synonymous with Nibbāna (see above B2c): "rata Dh 187 (explained at DhA III.241):-arathā cēva nibbāne ca abhirato hoti; <-› Vv 735 (explained by Nibbāna VvA 296); therefore in the expositionary formula of Nibbāna as equivalent with N. Vin I.5; S III.133; It 88, etc. (see N.). In the same sense: sabbāñjaho taṇhakkhaye vimutto Vin I.8= M I.171=Dh 553; taṇhakkhaya virāga nirodha nibbāna A II.34, explained at Vism 293; bhikkhu arahaṇa cha thānāni adhimutto hoti: nekkhammādhimitto, pavīveka°, avyāpajjāha°, uppānakkhaya°, taṇhakkhaya°, asammo°° Vin I.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 271I++; --cchida breaking the cravings Sn 1021, 1101; --jāla the snare of t. M I.271; Th I.306; Nd2 271II; --dutiya who has the fever or excitement of t. as his companion A II.10= It 9=10=Sn 740, 741=Nd2 305; cp. Dhs. trsl. p. 278; --nadi the river of t. Nd2 271II; cp. nadiyā soto ti: taṇhāyeta adhivaccanā ṭ 114; --nighātana the destruction of t. Sn 1085; --pakkha the party of t., all that belongs to t. Nett 53, 69, 88, 160; --pacaya caused by t. Sn p. 144; Vism 568; --mālaka rooted in t. (dhamma°: 9 items) Ps I.26, 130; Vbh 390; --lepa cleaving to t. Nd2 271III; (+diṭṭhi--lepa); --vasīka 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°): ōvimutta salvation through cessation of t. M I.256, 270, & ōvimutta (adj.) S IV.391; --samudda the ocean of t. Nd 271II; --sambhāta produced by t. (t. ayañ cāya) A II.145 (cp. Sn p. 144; yaṃ kīcī dakkhaṃ sambhoti sabbha taṇhāpaccayā); --sānyojana the fetter of t. (adj.) fettered, bound by t., in phrase t.--sānyojanena sānyuttā sattā diharattattā sandhāvanti saṃsaranti It 8, & t.-sa nyojanānaṃ sattānaṃ sandhavataṃ saṃsaṛataḥ S II.178=III.149= Pvae 166; A I.223; --salla the sting or poisoned arrow of t. S I.192 ("assa hantāraṃ vande ādīcchabandhunaṃ"); the extirpation of which is one of the 12 achievements of a mahaṇ Nd2 503 ("assa abbulhanaṃ; cp. above).
Tattaka2 (adj.) (=tāvata) of such size, so large Vism 184 (corresponding with yattaka); tattakaṇṭa kālaṇṭ so long, just that time, i.e. the specified time (may be long or short=only so long) DhA I.103 (v.l. ettakaṇṭ); II.16 (=ettaka).

Tattha (Sk. tatra adv. of place, cp. Goth. papro & also Sk. atra, yattra) 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; Pⅴ A 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; Pⅴ A 7, etc. (b) direction: there, to this place J II.

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; Pⅴ A 7, etc. (b) direction: there, to this place J II.159 (gantvā); VI.368; Pⅴ A 16 (tathagamanasila able to go here & there, i.e. wherever you like, of a Yakkha). -- 2. as (loc.) case of pron. base ta²= in this, for or about that, etc. Sn 1115 (etam abhiññāya tato tattha vipassati: SnA tatra); tattha yo manku hoti Dh 249 (=tasmi 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--patipadā"); VvA 297; Pⅴ A 1, 2, 33, 77, etc. -- See tattra.

Tattaka1 [tatta pp. of tappati2+ka] pleasing, agreeable, pleasant Miln 238 (bhojana).

Tatta2 (nt.) [=tattato] according to truth; accurately J II.125 (āñatvā); III.276 (ajāṇitvā not knowing exactly).

Tattak1 [tatta pp. of tappati2+ka] pleasing, agreeable, pleasant Miln 238 (bhojana).

Tattha [Sk. tatra adv. of place, cp. Goth. papro & also Sk. atra, yattra] 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; Pⅴ A 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; Pⅴ A 7, etc. (b) direction: there, to this place J II.

B. Repeated: tattha tattha here and there, in various places, all over; also corresponding with yattha yattha wherever . . . there It 115; Nett 96 ("gāmini--patipadā"); VvA 297; Pⅴ A 1, 2, 33, 77, etc. -- See tattra.

Tatra (Sk. tatra) =tattha in all meanings & applications, viz. A. 1. there: Dh 375; Pⅴ A 54. tatrāpi D I.81 = It 22 (=tatrāpāsīq). tatra pi D I.1 (=DA I.42). tatra kho Vin I.10, 34; A V.5 sq.; 354 sq. (cp. atha kho). <--> In explanations: Pⅴ A 19 (tatrāyaṇa viṭṭhārakathā "here follows the story in detail"). -- 2. in this: Sn 595 (tatra kevalino smase); Dh 88 (tatr'abhirati: "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).

Tathā (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.) tathāya =saccā, in cattāri tathāni the 4 truths S V.430, 435; Pⅴ II.104 sq. (+avittathāni anaññathāni). As ep. of Nibbāna: see derivations & cp. taccha. abl. tathato exactly v.l. B for tattato at J II.125 (see tatta). -- yathā tathāya (cp. yathā tachcha) 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.

Tathātā (f.) [abstr. fr. tathā>atha] state of being such, such--likeness, similarity, correspondence Vism 518.

Tathatta (nt.) ["tathātvam"] "the state of being so," the truth, Nibbāna; only in foll. phrases: (a) tathattāya patipajjati to be on the road to (i.e. attain) Nibbāna D I.175, similarly S II.199; S II.209 (patipajjitat tabba being conducive to N.); Miln 255; Vism 214. -- (b) tathattāya upañeti (of a citta bhāvita) id. S IV.294=M I.301; S V.90, 213 sq. -- (c) tathattāya cittañ upasāñharati id. M I.468. -- abl. tathattā in truth, really Sn 520 sq. (cp. M Vastu III.397).
There is 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-Buddhist 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. 748) 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 upadhip karo ti. From the supreme intellectual powers of a T. usually enumd as a set of ten: in detail at A V.33 sq. =Ps II.1 sq. tathāgata the waist (lit. smaller part of body, cp. body and bodice) Vin IV.345 (sundaro tanutara "her waist is beautiful").

Tanu (adj.) [Vedic, cp. pedæ] diminution, reduction, vanishing, gradual disappearance A I.160 (manussāna kho yam hoti tanutta paññāyati); II.144 (rāga, dosa, moha); esp. in phrase (characterizing a sakadāgāmin) "rāga--d.--mohāna tanuttā
cp. Sk. tanoti, Gr. tei/nw, to/nos, te/tanos; Lat. teeneo, 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 (nt.) [Vedic tantra, to tanoti; cp. tantr] a thread, a string, a loom J I.356 ("vitata--ṭṭhāna the place of weaving); DhA I.424. At J IV.484 tanta is to be corrected to tata (stretched out).
--ākula tangled string, a tangle skein, in phrase tantākulaṭṭhāna guñṇurīṭhikajāta "entangled like a ball of string & covered with blight" S II.92; IV.158; A II.211; Dpsv XII.32. See guļā; --āvuta weaving, weft, web S V.45; A I.286; --bhāṇḍa weaving appliances Vin II.135; --rajuka "stringing & roping," hanging, execution J IV.87; --vāya a weaver J I.356; Miln 331; Vism 259; DhA I.424.

Tantaka (nt.) "weaving," a weaving--loom Vin II.135.

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 (+paveti custom, tradition) J VI.380; DhA I.284. --dhara bearer of tradition Vism 99 (+vaśānurakkhake & pavenipolake). -- 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 [Vedic tantu, cp. tanta] a string, cord, wire (of a lute) J V.196.

Tandita (adj.) [pp. of tandeti=Sk. tandrayate & 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.

Tandī (f.) [Sk. tanita] weariness, laziness, sloth S V.64; M I.464; A I.3; Sn 926, 942; J V.397 (+ālasya); Vbh 352 (id.).

Tapa & Tapo [from tapati, cp. Lat. tepor, heat] 1. torment, punishment, penance, esp. religious austerity, selfchastisement, ascetic practice. This was condemned by the Buddha: Gotamo sabbāq tapaṇ garaḥati tapasiṣṭaḥ lūkhañīviṣ upavadati D I.161=S IV.330; anattha--saññitañ īvatā yañ kiñci aparāṇa tapaṇa S I.103; J IV.306 (tattatape: see tatta). -- 2. mental devotion, self--control, abstinance, practice of morality (often= brahmacarīya & saṣṭvara); in this sense held up as an ideal by the Buddh. D III.42 sq., 232 (attan & paraṇa), 239; S I.38, 43, IV.118, 180; M II.155, 199; D II.49= Dh 184 (paraṇa tapaṇ), 194 (tapaṇ sukho); Sn 77= S I.172 (saddhā bījaṇ tapo vuṭṭhi); Sn 267 (t. ca brahmacarīya ca), 655 (id.), 901; Pv I.32 (instr. tapaṇa= brahmacarīyaṇa Pv A 15); J I.293; Nett 121 (+indriyasāṇvara); KhA 151 (pāpake dhamme tapati ti tapo): 
Pv A 114 (instr. tapaṇa); Pv A 98.
--kamma ascetic practice S I.103; --jiguccā disgust for asceticism D I.174; III.40, 42 sq., 48 sq.; A II.200; --pakkaṇa= kamma D I.165 sq. (should it be tapopakkaṇa=tapa+upakkama, or tapo--kamma?). --vana the ascetic's forest Vism 58, 79, 342.

Tapati [Sk. tapati, *tep, cp. Lat. tepo to be hot or warm, tepidus=tepida] 1. to shine, to be bright, Dh 387 (divā tapati ādicco, etc.=virocati DhA IV.143); Sn 348 (jotimanto narā tapeyyuṇa), 687 (suriṇṇa tapantaṇa). -- ger. tapanīya: see sep. -- pp. tatta.

Tapana (adj.--n.) [to tapati & tapa] burning, heat; fig. torment, torture, austerity. -- 1. (as nt.) Pv A 98 (kāya "sankhāto tapo). -- 2. (as f.) tapani J V.201 (in metaphorical play of word with aggi & brahmacārin; Com. visivana--aggiṭṭha-sankhātā--tapanī).

Tapanīya1

Tapanīya1 [grd. of tapati] burning: fig. inducing selftorture, causing remorse, mortifying A I.49= It 24; A IV.97 (Com.
Tapanīya2

Tapanīya2 (nt.) also tapaneyya (J V.372) & tapaṇī (V VI.218) [orig. grd. of tapati] shining; (n.) the shining, bright metal, i. e. gold (=rattasuvāṇa J V.372; ThA 252) Th 2, 374; Vv 8416; VvA 12, 37, 340.

Tapassin (adj.--n.) [tapas+vin; see tapati & tapa] 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 (tapassī samaṇo Gotamo); D III.40, 42 sq., 49; S I.29; IV.330, 337 sq.; M I.77; Sn 284 (isayo pubbaka ṣaṇṇatattā tapassino); Vv 2210; Pv I.32 (*rūpa, under the appearance of a "holy" man: samaṇa--patirūpa PvA 15); II.614 (=saṇvāraka PvA 98; tapo etesaṇṇa atthi ti ibid.).

Tappaṇa (nt.) [Sk. tarpaṇa] satiating, refreshing; a restorative, in netta° some sort of eye--wash D I.12 (in combn w. kaṇṇa--tela & natthu--kamma).

Tappati

Tappati1 [Sk. tapyate, Pass. of tapati] to burn, to be tormented: to be consumed (by remorse) Dh 17, 136 (t. sehi kammehi dummedho=paccati DhA III.64).

Tappati2

Tappati2 [Sk. trpyate, caus. tarpayati; *terp=Gr. te/rpw] (instr.) to be satiated, to be pleased, to be satisfied J I.85 (puriso pāyāsassa t.); II.443; V.485=Miln 381 (samuddo na t. nadīhi the ocean never has enough of all the rivers); Vv 8413. -- grd. tappiya satiable, in atappiya--vatthūni (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 (annapanena); Pv II.48 (id.) Miln 227; -- pp. tappita.

Tappara (adj.) [Sk. tatpara] quite given to or intent upon (--°), diligent, devoted ThA 148 (Ap. 57, 66) (mānapūjana° & buddhopaṭṭhāna°).

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° in cpds. tabbisaya, tabbahula, etc.=taŋ°, see under ta° I. a.

Tama (nt.) & tamo [Sk. tamas, tam & tim, cp. tamisra= Lat. tenebræ; 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. kaṇṭhajāta) or in a state of suffering (duggati) Sn 248 (pecca tamaṇājī vajanti ye patanti sattā nirayaṇaṇāvaṇā), 763 (nivutānaṇājī t. hoti andhakāro apassataṇājī), 956 (sabbaṇātana gabbhānaṇātana sampanno gabbhānaṇātana t. . . dukkaṇā nigacchati), cp. M Vastu II.225, also tamātā tamaṇā ibid. I.27; II.215. -- tamat. --agge beyond the region of darkness (or rebirth in dark spheres), cp. bhavagge (& Sk. tamaḥ pāre) 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.; --parāyana (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. taṃśra 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); ākkhīn Vv 323 (timira) Sdhp 286; nakhīn J VI.290; netī (f.) ibid.; bhājana DhA I.395; mattika DhA IV.106; vammika DhA III.208; lōha 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. trayañ triad, cp. trayi; see also tāvatiṣṇa] a triad, in ratana--taya the triad of gems (the Buddha, the Norm. & the Community) see ratana; e. g. PvA 1, 49, 141. -- piṭaka--taya the triad of the Piṭakas SnA 328.

Tayo [f. tisso, nt. tini; Vedic traya, tī & triṇi; Gr. trei_s, tria; Lat. trēs, tria; Goth. preis, prija; Ohg. drī; E. three, etc.] num. card. three.

nom.--acc. m. tayo (Sn 311), & tayas (tayas su dhāmman Sn 231, see KhA 188) f. tisso (D I.143; A V.210; It 99) nt. tini (A I.138, etc.), also used as absolute form (eka dve tīna) Kh III. (cp. KhA 79 & tini lakkhanā for lakkhanañi Sn 1019); gen. m. nt. tinnañ (J III.52, 111, etc.), f. tissannañ; instr. tīni (thānēhi Dh 224, vijjāhi It 101); loc. tīsu (janesu J I.307; vidhāsu Sn 842). -- In composition & derivation: ti in numerical cpds.: tidasa (30) q. v.; tisata (300) Sn 566 (brāhmaṇā tisatā); 573 (bhikkhavo tisatā); tisahassa (3000) Pp II.951 (janā tī); in numerical derivations: tīsa (30), tika (trial), tikkhatuñ (thrice); tidhā (threecold). -- In nominal cpds.: see tī te (a) in numerical cpds.: terasa (SnA 489; DhsA 333; VvA 72: terasa the 13th day) & teḷasa (S I.192 Sn pp. 102, 103) (13) [Sk. trayodaśa, Lat. tredecim]; tevisa (23) VvA 5; tettiṣṇa (33) J I.273; DhA I.267; tesaṭṭhi (63) PvA 111 (Jambudīpe tesaṭṭhiyā nagarasahassasu).  

Tara [see taratī] (n.) crossing, "transit," passing over Sn 1119 (maccu"). -- (adj.) to be crossed, passable, in duttara hard to cross S IV.157; Sn 174, 273 (oghañ t. duttarañ); 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.

Taracca [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.

Taranā (nt.) [see taratī] going across, passing over, traversing Vin IV.65 (tirīyañ"); Ps I.15; II.99, 119.

Tarati1

Tarati1 [Vedic tarati, *ter (ṛ) to get to the other side, cp. Lat. termen, terminus, Gr. te/rma, te/rqron; also Lat. trans=Goth. pairh=Ags. 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. oghañ (the great flood of life, desire, ignorance, etc.) S I.53, 208, 214; V.168, 186; Sn 173, 273, 771, 1069; sancāñ Sn 791; visattikañ Sn 333, 857; ubhayañ (both worlds, here & beyond) Pp IV.131 (=atikkameti PpA 278); Nd2 28Q -- ppr. taratīna Vin I.191 (Aciravati); grd. taritabba Vin IV.65 (nadi); aor. atari J III.189 (samuddañ) & atāri Sn 355, 1047 (jāti--maranañ), pl. atāruñ Sn 1045. -- See also tāretī (Caus.), tāna, tāyate, tiro, tirīyañ, tīra, tīretī.

Tarati2

Tarati2 [tivarate, pp. tivarita; also turati, turayati from *ter to turn round, move quickly, perhaps identical with the *ter of taratī1; cp. Ohg. dware=En. twir; Gr. toru/nh=Lat. trua=Ger. quirl twirling--stick, also Lat. torqueo & turba & perhaps Ger. sturen, zerstören; E. storm, see Walde, Lat. Wtb. under trua] to be in a hurry, to make haste Th 1, 291; ppr. taramāna in ṛūpa (adj.) quickly, hurriedly Sn 417; Pp II.62; PpA 181 (=turita) & ataramāna Vin I.248; grd. taraṇīya Th 1, 293. -- See also tura,
trembling, as distinguished from a th

Tari (f.) [from tarati] a boat Dāvs IV.53.

Taritatta (nt.) [abstr. of tarita pp. of taratī] the fact of having traversed, crossed, or passed through VvA 284.


Taru (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); "vaccpha, "vaccakha, "vadhī: Vin I.193; J I.191; DhA II.35; VvA 200. -- Vin I.243 (fresh milk); D I.114 (Gotamo t. c'eva t.--paribbājakaro "a young man and only lately become a wanderer"); PvA 3, 46 ("janā", 62 ("putta"); Bdhd 93, 121. -- 2. (m. & nt.) the shoot of a plant, or a young plant Vin I.189 (tāla°); M I.432; Vism 361 (taruṇa--tāla).

Tala (nt.) [Derivation uncertain. Cp. Sk. tala m. & nt.; cp. Gr. thlī/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.); pāthavi° (level ground) J I.111, cp. bhūmi° PvA 176; ādāsa° surface of a mirror Vism 450, 456, 489; salilā° (surface of pond) PvA 157; VvA 160; heṭṭhima° (the lowest level) J I.202; PvA 281; -- J I.233 (base); 266 (khagga° the flat of the sword); II.102 (bheri°). -- (b) the palm of the hand or the sole of the foot J I.223; Vism 250; & cdpd. -- See also taṭa, tāla, tālu.
--ghāṭaka a slap with the palm of the hand Vin IV.260, 261; --sattika in °ṇ uggirati to lift up the palm of the hand Vin IV.147; DhA III.50; cp. Vin. Texts I.51.

Talika (adj.) [from tala] having a sole, in eka--°u pāhanā a sandal with one sole J II.277; III.80, 81 (v. l. BB. paṭṭilika); cp. Morris, J.P.T.S. 1887, 165.

Taluṇa =taraṇa DhSA 333 (cp. Burnouf, Lotus 573).

Talāka (nt.) [Derivation uncertain. Perhaps from taṭa. The Sk. forms are taṭaka, taṭāka, tadāga] a pond, pool, reservoir Vin II.256; J I.4, 239; PvA 202; DA I.273; Miln 1, 66=81, 246, 296, 359.

Tasa (adj.) [from tasati] 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--thāvāra (pl.) movable & immovable beings [cp. M Vastu I.207 jangama--sthāvāra; II.10 calaṇ sthāvara]. Metaphorically of people who are in fear & trembling, as distinguished from a thāvāra, 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 tasā, satāṇhaṇaṇaḥ sabhyānaṇaḥ ētāṇ adhivacanāḥ; also at Nd2 479: tasa ti yesā tasitā (tasiṇā?) taṇṭhā appahāṇā, etc., & ye te santāsaṇ āpajjanti. <--> 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

Tasati1 [Sk. ṭṛṣyati=Gr. te/rsomoi to dry up, Lat. torreo (=E. torrid, toast), Goth. gapairsan & gapàurunan, Ohg. derren; see also taṇṭh & taṇṭhiyati] to be thirsty, fig. to crave for S II.13; Miln 254. -- pp. tasita1. Cp. pari°.

Tasati2

Tasati2 [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 thāvarā ye ca tasanti loke); Nd2 479 (=santāsaṇ āpajjati);
KhA 245 (may be taker as tasati1, see tasa). -- pp. tasita2, cp. also tasa & uttasati.


Tasīṇā (f.) [Diacritic form of taṇhā, cp. dosiṇā > juṇhā, kasiṇā > kṛṣṇa, etc.] thirst; fig. craving (see taṇhā) S V.54, 58; Nd2 479 (to be read for tasitā?); Dh 342, 343.

Tasita

Tasita1

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

pp. of tasati2] frightened, full of fear J I.26 (bhīta+). 342, IV.141 (id.): Nd2 479 (or=tasiṇā?). <-> atasita fearless S III.57.

Tassa--pāpiyyasikā (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; + tiṇaṇaṭṭhāraka D III.254; A I.99. *kammaṇ 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.

Tāṇa (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 le śuddhi, etc.; esp. as tt. of shelter & peace offered by the Dhamma. Mostly in contexts, esp. with ref. to Nibbāna (see Nd2 s. v.): D I.95 (°ṇ, etc. gavesin seeking refuge); A I.155; S IV.315 (maṇṭaṇa, etc. adj. protected by me, in my shelter). -- S I.2, 54, 55, 107 (°ṇ karoti); IV.372 (°gāmi maggo): A IV.184; Sn 668 (°ṇ upeti); Dh 288; J I.412 (=protector, expld by tāyitha parittāyita paticṭhā); Sdhp 224, 289. Cp. tātar & tāyatā.

Tāṇatā (f.) [abstr. of tāṇa] protection, sheltering Dh 288.

Tāta [Vedic tāta, Gr. ta/tα & te/tta, Lat. tata, Ger. tate, E. daddy); 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 mammy & 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.

Tātar [from Vedic trā, n. ag. to trāyatī to protect] protector, saviour, helper DA I.229. For meaning "father" see tāta & cp. pitā=tāyātā at J I.412.

Tādān (adj. n.) (nom. tāди & tādì, in cpds. tādì?) [Vedic tādrś from tad–drś 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+ (tāṭṭhacittasa tādino, in BSk. sthiracittasya tāyīnaḥ AvŚ II.199); Vv 186 (expln VvA 95: iṭṭhādisu tādilakkaṇhasampattiyā tādino Satthu: see Nd1 114 sq.), of Arahant A II.34; Sn 154 (or tādí no); instr. tādīnā Sn 697; Miln 382; acc. tādiŋ Sn 86, 219, 957; loc. pl. tādisu Pv II.971 (=iṭṭhādisu tādilakkaṇhapattesu Pva 140, cp. VvA 95). -- See tādīsā1.

--bhāva "such--ness," high(est) qualification Vism 5, 214. --lakkaṇha the characteristic of such (a being) J III.98 (°yoga, cp. nakkhatta–yoga); SnA 200 (°patta); VvA 95 (°sampatti).

Tādīna (adj.) [enlarged form of tādīn]=tādīn, only in loc. tādīne Vv 212 (=tādimhi VvA 106).
Tādisa

Tādisa (adj.) [Vedic tādṛśa from tad--dṛṣa=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; Pv A 69, 72; Miln 382. Also correlative tādisa--tādisa the one--the other VvA 288. -- f. tādisī [Sk. tādṛṣi] Pv I.56 (vanijjā).

Tādisā


Tādisaka (adj.)=tādisa, of such character Sn 278; It 68.

Tāpana (nt.) [from tāpeti] burning, scorching, roasting; fig. tormenting, torture, self--mortification VvA 20 (aggimhi t. udeke vā temanaṃ). Cp. ā°; upa°; pari°.

Tāpasa [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; Pv A 153; Śpabbajjē the life of an a. J III.119; DhA IV.29; DA I.270. -- f. tāpasī a female ascetic Mhvs VII.11, 12.

Tāpeti [Sk. tāpayati, Caus. to tapati] to burn out, scorch, torment, fig. root out, quench Sn 451 (attānañ); J V. 267 (janapadañ); Vv A 114 (kilesa° in expl. of tapassin). Cp. pari°.

Tāma [Sk. tāma] desire, longing, greed in tāmatamadasangha--suppahīna Th 1, 310, an epithet of frogs, which perhaps (with Kern, Toev. II.88) is to be read as tāma--tamata--suppahīna; "horribly greedy" (Kern, gruwelijk vraatzuchtig).

Tāyati [Sk. trāyate & trāte, connected with *ter in tarati, orig. to see through, to save, cp. tāṇa, etc.] to shelter, protect, preserve, guard; bring up, nourish S IV.246 (rūpa--bala°, bhoga°, nāti°, putta°); J IV.387; Sn 579 (paralokato na pitā tāyate putta°nāti vā pana nātakē); Pv A 7 (khetta° tāyati bijañ).

Tāyitar [n. ag. from tāyati] one who protects, shelters or guards J I.412 (in expl. of tāṇa, q. v.).

Tārā (f.) [Sk. tārā=Gr. a)sth/r, a)/ston (=Lat. astrum, in E. disaster), Lat. stella, Goth. staírnō, Ohg. sterro (:E. star), perhaps loan word from Semitic sources] a star, a planet Sn 687 (tārāsabhā the lord, lit. "the bull" of the stars, i. e. the Moon). --gaṇa (tārā°) the host of stars Pv II.967 (cando va t.--gaṇe atirocati). --maṇjīvāna "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; Vv A 79; Dhs 617. -- 2. fig. sparkling, glitter, twinkle; akkhī° the pupil of the eye M I.80; udaka° sparkling of the water ibid.

Tāreti

Tāreti1 [Caus. of tarati1] to make cross, to help over, to bring through, save, help, assist Sn 319 (pare tārayetun), 321 (so tāraye tattha bahū pi aṅke); It 123 (tiṅko tārayataṇ varo: "one who is through is the best of those who can help through"); J I.28 (V.203). aor. atārayi Sn 539, 540 & tāresi Sn 545.

Tāreti2

Tāreti2 [Caus. of tarati2] to make haste Th 1, 293.
Borassus flabelliformis; freq. in comparisons & similes M I.187; J I.202 ("vana"), 273 ("matta as tall as a palm"); VvA 162; PVA 100 ("chinnamulū viya tālo"). -- a strip, stripe, streak V.372 (=rai).

--aṭṭhika a kernel of the palm fruit DHA I.53, cp. 60 ("aṭṭhi="khanḍa); --kandha a bulbous plant J IV.46 (=kalambha);

--kkhandha the trunk of a palm J IV.351; VvA 227 ("parimāṇā mukhatuṇḍā: beaks of vultures in Niraya"); PVA 56; --chhidda see tāla;

--taruṇa a young shoot of the p. Vin I.189; --paṇḍa palm fruit It 84; --paṇṇa a palm--leaf DHA I.391; II.249;

III.328; Bdhd 62; also used as a fan (tālappatehi kata--maṇḍalavijāni VvA 147) Vv 3343 (Hardy for "vāṇṭha of Goon. ed. p. 30); VvA 147 (v. l. "vāṇṭha q. v."); Nd2 562 ("viddhāpana"); --patta a palm--leaf Vin I.189; VvA 147; --miṇḍa the pith of a p. J IV.402; --vāṇṭa [Sk. tāḷāvṛṇa] a fan Vin II.130 ("viddhāpana"), 137; J I.265; VvA 44, cp. "pāṇṇa; --vatthu (more correct tāḷāvutthu=tāḷā--avatthu) in tāḷāvatthukata a palm rendered groundless, i. e. uprooted; freq. as simile to denote complete destruction or removal (of passions, faults, etc.). Nearly always in formula pahīṇa ucchinnā--māla tāṇa anabhāvanākata "given up, with roots cut off, like a palm with its base destroyed, rendered unable to sprout again" (Kern, Toev. II.88: as een wijnpalm die niet meer geschikt is om weêr uit te schieten). This phrase was misunderstood in BSk.: M Vastu III.360 has kālavastu. --

The readings vary: tāḷāvatthu e. g. at M I.370; S I.69; IV.84; A I.135; II.38; J V.267; tāḷā S III.10; V.327; Th 2, 478 (ThA 286: tālāsa chindita<--">--sādassa); Nd2 freq. (see under pahīṇa); tāḷāvatthukatā at Vin III.1. -- In other combn tāḷāvatthu bhavati (to be pulled out by the roots & thrown away) J V.267 ("chinnamulū--tālo viya niraye nibbattanti p. 273), cp. M I.250; --vāra "palm--time" (?) or is it tāḷā (gong--turn?)

DhA II.49 (note: from tāla--pratiṣṭhāyāṇ?).

Tālisa (nt.) (also tālīsa J IV.286, tālīsaka Miln 338) [cp. Sk. tālī, tāliṣa & talāsā] the shrub Flacourtia cataphracta & a powder or ointment obtained from it Vin I.203 (+tagara); J IV.286 (id.); Miln 338.

Tālīsa2

Tālīsa2 (No. 40) is short for cattālīsa, e.g. Ap. 103, 234 and passim.

Tālū [Sk. tālū, see tala] the palate Sn 716; J I.419; Vism 264 ("matthaka top of p."); PVA 260.

Tālā1 [tāda, cp. Sk. tāla a blow, or musical time; tāliyaka 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 (kaṇḍa). -- (b) music in general DHA IV.67.

--āvāca music--time or measure, music, a musician D II.159 (v. l. tāla); J I.60 (t); IV.41; VvA 257 ("parivuta, of an angel").

Tālā2

Tālā2 (nt.) [Sk. tālaka=tāḍa 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. --chhidda id. Vin II.120, 148, 153 (all tāḷā); III.118; DhA III.8 (t).

Tāḷi (f.) a strike, a blow, in urattāḷi karoti to strike one's chest (as a sign of grief) PVA 39, etc. (see ura).

Tāṭeti [Sk. tāḍayati, tad perhaps=tad] to strike a blow, flog, beat, esp. freq. in phrase kāṣāhi tāṭeti to flog with whips, etc. (in list of punishments, see kāṣā) M I.87; A I.122; Nd2 604; PVA 4, etc. -- ppr. pass. taddāmāna (for "tāḍyamāna") J VI.60 (so read for taddāmāna; Com poṭhiyamāna). -- pp. tāṭita J VI.60 (turīya); Vv 621 (id.); Sdhp 80. Cp. abhīī.

Tāva (adv.) [Sk. tāvat] 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 avasīṭhā ahesuṇ tāva aṇāmāṇīṇaṃ ghatayiṣṭu J I. 254; yāva dakkhā nirayā idha tattha pi tāva āriya vasitabbaṃ Sn 678. Neg. na tāva--yāva na not until: M I.428; S V.261; A I.141+(na t. kālaṇ karoti yāva na taṇ pāpakammaṃ byantihoti he does not die until his evil kamma is exhausted). II.
Elliptical: 1. temporal: so long as, for the time (tāvakālikaññ=yāvakātāvakā; see below). -- 2. comparative: (such--) as, like, so, such, just so, rather, in such a degree, even; tāvabahun suvanṇañño so much gold Vin I.209; t.--mahanto so much J I.207; t. madhuraphala with such sweet fruit J II.105; atisīyā tāva kimi--kulanṇañ sadhāraṇa (of the body) or rather, i. e. Vism 235; vatthāni t. devapātubhūtāni Pvä 44; pāthamañcq t. (even) at once, right away Pvä 113, 132; gilāṇāya t. ayañ etissā rūpasobhā even in sickness she is so beautiful VvA 76; parittakassa kusalakkammassa t. =quidem Pvä 51; papsukuliṅkāñcq t. in the first place Vism. 62. -- 3. concessive: (a) (absol.) as far as it goes, considering, because: yadi eva tāva purisabhāve na rodati, mātū nāma hadayañ mudukun "even if the father as man does not weep, surely," &c., Pvä 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. gel'hammer; passa tāva just look =Lat. licet. Therefore sometimes=please or simply an emphatic imper. as "do go," etc. J II.5 (etet a. agunā hontu let them be faulty), 133 (chī t.,) 352 (tiṭṭha t. leave off please), III.53 (pāto va t. hoto only let it be to--morrow, i. e. wait till--m.); IV.2 tañcq t. me detha give me this though); VvA 289 (vīmapasatha t. just think); Pvä 4 (t. ayo āgametū yāvāyaṇ puriso pāṇiṇyaṇ pivissati may your honour wait till this man shall have drunk the water), 13 (therā t. gacchantu). With prohibitive: mā tāva ito aga please do not go from here Pvä II.322. -- 4. hortative, with 1st pers. fut. equal to imperative--subjunctive or injunctive, cp. 3 (b): let me, well, now, then (cp. Lat. age in dic age, etc.). J I.62 (puttañcq t. passissāni please let me see the son), 263 (vīmapissāni t. let me think), 265 (nahāyissāni t. just let me bathe). <-> III. In other combinations: tāva--na although--yet= not even: ajañ pi t. me balaṇ na passasi not even to--day have you yet seen my full strength J I.207; t. mahādhānassāni na me dātuṇ piyaṇ ahu although lord of wealth yet I did not like to give Pvä II.76. na--tāva (or tāva in neg. sentence) not yet, not even, not so much as (=Lat. ne--quidem) Pvä II.112 (na ca tāva khyati does not even diminish a bit); Pvä 117 (attano kacici ānabhībhavāyaṇaṇa 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; Pvä II.89 (=tadā eva Pvä 109); Pvä 23, 46, 74, 88, etc. tāvade (=tāva--d--eva) for all times Pvä IV.338 (=Pvä 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; Thā 288; Pvä 87 (=na sassata).

Tāvataka (adj.) [der. fr. tāva] just so much or just so long (viz. as the situation requires), with (or ellipt. without) a corresp. yāvataka Vin I.83 (yāvatake--t. as many as): D II.18 (yāvatakv'assa kāyā tāvatakv'assa vāyamo as tall as is his body so far can he stretch his arms: the 19th sign of a Mahāpurisa); instr. as adv. tāvatakena after a little time Miln 107; DhA III.61. -- See also tattaka (contracted of tāvataka).

Tāvatā (adv.) [from tāva] 1. so long (corr. to yāva) Dpq IV.17. -- 2. on that account, thus D I.104 (v. l. ettāvatā); Dh 266.

Tāvatīnga [tāyo+tiṅsa. Cp. Vedic trayastriṅsā] No. 33, only in cpds. denoting the 33 gods, whose chief is Sakka, while the numeral 33 is always tetāṅsā. 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 Thirtythree 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 Jambudipa); V.59, 331, Vism 225, etc. -- See also tidasa. --devakolaka 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 (nt.) [abstr. fr. tāva] lit. "so--much--ness," i. e. relative extent or sphere, relatively Vism 481, 482.

Tāsa [see tasati2] terror, trembling, fear, fright, anxiety S III.57; J I.342; III.177, 202; Miln 24. Cp. san°.

Tāsaniya (adj.) to be dreaded, dreadful, fearful Miln 149.
Tāhaṅ contraction of I. taṅ ahaṅ: see taṅ; 2. te ahaṅ: see tvaṅ.

Ti (adv.) [cp. Sk. iti] the apophthegm form of iti, thus. See iti.

Ti [Vedic tris, Avv. priś, Gr. tri/s, Lat. ter. (fr. ters>*tris, cp. testis>*tristo, trecenti>*tricenti), Icl. prisvar, Ohg. driror] base of numeral three in comp.; consisting of three, threefold; in numerical cpds. also= three (3 times).

--kaṭuka threefold spices (kaṭuka--bhanda) VvA 186; --gāvuta a distance of 3/4 of a league (i. e. about 2 miles), DhA I.108 (less than yojana, more than usabhā), 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: diguṇa sāṅghāṭi, ekaccaya uttarāsanga, ekaccaya antaravāsaka Vin I.289, 296; II.302. ticīvareṇa avippavāsa Vin I.109 sq. -- Vism 60, 66; DhA IV.23. --tālamatañ 3 palm--trees high DhA I.62. --dāṇḍa 1. a tripod as one of the requisites of a hermit to place the water--pot on (kuṇḍikā) J I.8 (tīdaṇḍa[kuṇḍikā] dāṇḍa--parikkhārā), 9 (hanging from the kāja); II.317 (see tēṇḍikā). -- 2. part of a chariot A IV.191 (v. l. dāṇḍa only). --diva the 3 heavens (that is the Tāvatīṃṣa heaven) D II.167, 272 (tidvūpapannā); S I.96 (ṭū ṭhānaṃ upeti), 181 (ākankha--māno ṃṭ anuttaraṇaṃ). --pada [cp. Vedic tripad or tripāḍ, Gr. tripous, Lat. triples: tripod] consisting of 3 feet or (in prosody) of 3 padas Sn 457 (w. ref. to metre Sāvittī); --(p)palā 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; tipiṭak in at Vinn 3.3; --māṇḍala (nt.) the 3 circles (viz. the navel & the 2 knees) Vin II.213 (ṭū paṭichchādento parimāṇḍalaṃ 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 I.91 (maggā); VvA 75 (mattake vihāraṃ agamāsi); PVa 216 (sā ca pokkharaṇī Vesaliyā "mattake hoti"); satiṅka 300 cubits long J I.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 (Dīgāgamo vaggato t. hoti); --(v)angika having 3 angas (of jhūna) Dhs 161; --vissari for the 3 seasons (gandha--sāḷabhātan bhujāntā) DhA I.9; J I.66 (id.); --vidha 3 fold, of sacrifice (yaṇha) D I.128, 134, 143; of agi (fire) J I.4 & Miln 97; Vism 147 (kalyāṇatā).

--visahika 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. parivārā), expld as an army made up of elephants, chariots, cavalry, and infantry, with a space between each two.

Tiṣṣaṅ (tiṣṣaṅ) [Vedic triṇṣat, cp. Lat. tríginta, Oir. trichia] the number 30 D I.81+(tiṣṣaṅ pi jātiyo); S I.217 (t.--mattā bhikkhā); dat. instr. tiṣṣāya V A.305 (dhammehi samanāgato); Sn p. 87 (pi dadāmi) Pva 281 (vassasahashehi): t.--yojana--maggā (āgato) Dha I.76, 79; III.172; Pva 154; "yojanaṃ kantāra Dha I. 193 (cp. 192); J V.46 (maggā); DhA I.26 (vimāna); t.--vassasahasānī ayuppamāṇaṇ (of Konāgamana Buddha) D II.3; t.--mattāni vassāni Miln 15; t.--vassasahasānī Pva 281 =Dha I.10. So of an immense crowd: tiṣsa bhikkhu--sahassāni D II.6; tiṣsa--mattā sūkarā J I.417;

Sahassa--bhikkhū DhA I.24.

Tika (adj.--n.) [Vedic trika] consisting of 3, a triad S II. 218 (t.--bhōjana); Dha I.89 (nipāta, the book of the triads, a division of the Jātaka), 108 (t.--catukka--jāhāna the 3 & the 4 jāhanas); Miln 12 (tika--duka--paṭimaṇṭidā dhammasanāṇī); Vism 13 sq.; Dhsa 39 (--)duka triad & pair.

Tikicchaka [fr. tikicchati] a physician, a doctor A V.219; J I.4 (adj. & vejja); IV.361; Pva 233.

Tikicchati [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 (f.) [from last] the art of healing, practice of medicine D I.10 (dāraka" infant healing); Sn 927 ("ṃ māmako na seveyya). -- See also tekičcha.

Tikkaṇ at J V.291 in "yāva majjhantikā tikkam āgami yeva" is to be read as "yāva majjhantik'ātikkamm'<=-> āgami yeva."

Tikkha (adj.) [=tikhina] sharp, clever, acute, quick (only fig. of the mind), in tikkh--indriya (opp. mud--indriya) Nδ2 2535P=Ps I.121=II.195; & tikkha--paññatā A I.45.
Tikkhatu (adv.) [Sk. trikṛtvah] three times (cp. tayo II. C 2), esp. in phrase vandivā t. padakkhiṇaḥ 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. paggāṅhāpesi offered 3 times PvA 74. See also J IV.267; V.382; VI.71; DhA II.5, 42, 65, 338; IV.122 & passim.

Tikkhaṇa (adj.) [Vedic tikaṇa of which t. is the diacritic form, whereas the contracted forms are tīṇa (q. v.) & tikkha. Cp. also Sk. tīkta pp. of tij, tejate. From *steg in Gr. sti/zw "stitch" & stikto/s, Lat. instigo, Ohg. steihan, Ger. stecken, E. stich] pointed, sharp, pungent, acrid; 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-) tikkhāṇa Miln 278. See also tippa & tibba & cp. tejo.


Tiṭṭhati [Frequentative of Vedic sthā, stand (cp. sthāna, Lat. sto: see sthāna)=Av. hīstaiti, Gr. iō/sthmi, Lat. sisto] to stand, etc. -- I. Forms: pres. ind. tiṭṭhati (Sn 333, 434; Pv I.51); imper. 2nd tiṭṭha, 3rd tiṭṭhatu; ppr. tiṭṭha, tiṭṭhanto, tiṭṭhamāna; pot. tiṭṭhe (Sn 918, 968) & tiṭṭheyaya (Sn. 942); fut. ṭṭhassati (J I.172, 217); aor. aṭṭhāṣi (J I.279, pl. aṭṭhāṣu J II.129) & aṭṭha (cp. āga, orig. impf.) (Sn 429; J I.188); inf. ṭṭhātu (PvA 174); ger. ṭṭhāvā (Sn 887); grd. ṭṭhāya (PvA 72). -- pp. thita, Caus. ṭṭhapi. An apparent Med.--Pass. ṭṭhitya, as found in cpd. pati--tṛṭṭhiyati is to be expld as Med. of pati-sthāya (see thāṇa), and should be written pati--ṭṭhiyati. See under paṭṭhiyati. See also thāṇa & ṭhiti. -- II. Meanings. -- 1. to stand, stand up, to be standing (see thāṇa I. 1a); ṭṭhakapanna--vacana nisajjādi--paṭṭikhepato PvA 24; opp. to walking or lying down: ṭṭhāha caraṇaṃ nisimno & Sn 151, 193; tiṭṭhānāmāna eva cāsā gabbha-suṭṭhāṇāḥ ahosi "she was delivered standing" J I.52; ekamantā aṭṭhāsa PvA 68, etc.; cankamana--koṭṭhaṇa ṭṭhāvā PvA 79. -- 2. to stop, stay, abide; to last, endure, be at rest; fig. to remain in, abide by, acquisce in (see thāṇa I. 1b). In imper. tiṭṭhatu it approaches the meanings of ṭṭhapi viz. leave it alone, let it be so, all right. yāva kāyo ṭṭhassati tāva na dakkhinti deva--manussa (as long as the body shall last) D I.46. tiṭṭhe shall he live on (cp. thāṇa II.d Sn 1053, 1072 =Nd2 283, tiṭṭheyaya saṭṭhikappasaḥassāni to stay on indefinitely); tiṭṭheyaya kappā D II.103. tiṭṭhanti anto vimānasmin "remaining inside the castle" Pv I.101; tiṭṭha tāva "stop please" J II.352; tiṭṭhabhadantika one who bids the guest stay (comb. w. chi--bh) D I.166; M I.342; A I.295; II.206: ośavā ṭṭhāvā (abiding by) J I.153; VI.367; similarly VI.363. -- Imper. tiṭṭhatu J IV.40; Miln 14; PvA 74, 3. to live (on=instr.), behave, exist, be (see thāṇa I. 2); to be in a certain condition [gati, cp. thāṇa II. (c)]. Often periphrastically for definite verb (with ger.: cp. gata & ṭhita) tiṭṭhantam enaḥ jānāti (he knows their "gati") Sn 1114 (see Nd2 283); āhārena tiṭṭhati PvA 27 (is supported by, cp. ṭhiti); yāvatāyuṇaḥ ṭṭhāvā (outliving their lives) PvA 66; karuṇa--ṭṭhāya (=*karuṇayātibba) deserving pity PvA 72; yā tvaṇ tiṭṭhasi (how you are or look!) Vv 441, etc. -- with ger.: pharitvā ṭṭhāsa (pervaded) J VI.367; aṭṭhaṇ ṭhaccā ṭṭhāsi (cut through to the bone) J IV.415; gehaṇ samparivāravētā ṭṭhāsu (encircled the house) PvA 22.

Tiṇa (nt.) [Vedic tṝṇa, from *ter (cp. taratī) to pierce, orig. "point" (=blade); Goth. pa॰rnus, Ags. porn=E. thorn, Ger. dorn] grass, herb; weed; straw; thatch; hay, litter S III.137 (tiṇa, kasā, kusa, babhaja, birāṇa); satīṇakaṭṭhodaka full of grass, wood & water (of an estate) D I.87, 111, etc.; sītaṃ & uṇhaṇ & rajo & tiṇaṇ & uṣsāvo & (dust & weeds) D II.19; A I.145; t. paṇḍa (grass & leaves) A I.183; Vva 5. -- J I.108 (dabba), 295; III.53; Pv L 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.).

--andupaka a roll of grass Vin 208=III.249; --āgāra a thatched cottage A I.101 (+ nāgāra); --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; --gahana a thicket of g., a jungle A I.153; --cūṇa crushed & powdered (dry) grass or herbs Vin I.203; Vva 100 (--rajānukīṃna); --jāti grass--creeperv Vva 162; --dāya a grass--jungle S II.152; --dosa damaged by weeds (khetta) 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; DhA 111; --bhakka 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; --rukka a shrub; --vatthāraka one of the seven Adhikaranaṇaṃathas (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 tassapāpiyasikā); D II.254; A I.99; M II.250; --santhāraka a mat of grass Vin I.286; II.113, 116; J I.360.
Tiṇava a sort of drum A II.117.

Tiṇḍuka see tinduka.

Tiṇṇa [pp. of tarati] one who has reached the other shore (always fig.) gone through, overcome, one who has attained Nibbāṇa. 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 tāreśimaṇ pajaṇ); It 123 (tiṇṇo tārayataṇ 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.

Tiṇha [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 [Sk. titikṣate, Desid. of tij, cp. tijo & tikhiṇa to bear, endure, stand S I.221; Sn 623; Dh 321 = Nd2 475 B7; Dh 399 (titikkhissaṇ = sahiṣṭāmi DhA IV.3); J V.81, 368.

Titikkhā (f.) [see last] endurance, forgiveness, longsuffering S I.7; V.4; Dh 184; Nd2 203.

Tittaka (adj.) [cp. Sk. tiktaka from tij] sharp, bitter (of taste) M I.80 (alābu), 315 (id.); Pva 47 (id.; so read for tintaka lābu) Dh 629 = Nd2 540 (tittika; enumd between lāvana & kāṭuka); DhsA 320.


Tittika in sama° in sama° at D I.244, Vin I.230, brimful, of a river. Derivation & meaning doubtful. See the note at Buddhist Suttas, 178, 9.

Tittimaṇ (adj.) [titti+ mant] satisfied, contented, so read at J III.70 & VI.508 for kittimant.

Tittiriya (adj.) [fr. tittira] belonging to a partridge, like a partridge J I.218; III.538. -- pattikā a kind of boot Vin I.186.

Tittirīya (adj.) [fr. tittirī] belonging to a partridge, like a partridge J I.219 (brahmacariya).
Titthika (adj.) [Possible reading in Burmese MSS. for titthika. But the two compound letters (tt and tth) are so difficult to distinguish that it is uncertain which of the two the scribe really meant].

Titthi [from tittha 2, cp. Divy 817; AvŚ I.48; II.20. An adherent of another sect (often as aña°), an heretic Vin I.54, 84, 136, 159 (‘samādāna’), 306 (‘dharma’), 320; S I.65; IV.37, 394; D III.44, 46; Sn 381, 891; Nd2 38; Ps I.160; Pug 49; Vbh 247. aña° 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 [Sk. tithi] a lunar day DhA I.174; PvA 198.

Tidasa (num.) [Vedic tridaśa] thirty (cp. tiṣṇa), esp. the thirty deities (pl.) or belonging to them (adj.). It is the round figure for 33, and is used as equivalent to tāvatiśa. Nandanaṃ rammaṇaṃ tīdasānaṃ mahāvānaṃ Pv III.119=Vv 1813; devā tīdasā sahindaka Vv 301; Sdhp 420.

--ādhipati the Lord of the 30 (viz. Sakka) Vv 478; --inda ruler of the 30 Sdhp 4; --gaṇa the company of the 30 Sn 679 (Com. tettiṇa); Vv 416; --gatin going to the 30 (as one of the gatis) Vv 3512 (=tīdasabhāvanā gata Tāvatiśa dedhikāya uppanna VvA 164); --pura the city of the 30, i. e. Heaven Miln 291; --bhāvana the state of the 30, i. e. heavenly existence VvA 164 (=Tāvatiśabhāvana).

Tidhā (adv.) [ti+dhā] in three ways or parts, threefold Miln 282 (--pabhinnā nāgarājā).

Tinta (adj.) [=timita from temeti] wet, moist Miln 286; DhA II.40 (‘mukha).

Tintaka at PvA 47 (‘alābu) is to be read as tittaka°.

Titthiṇa (nt.) greed, desire; (adj.) greedy. Ep. of a pāpabhiṭkhu A V.149 (Com. tīthṭiṇa vuccati tāṇhā, tāya samannāgato āsankābaḥuḥ vā); Vbh 351 (tīthṭiṇa tīthṭiṇa-vānā, etc.=lollupan).

Titthiṇāti & Tīthṭiṇāyi [either=Sk. timirayati to be obscured, from tim in timira, or from tim (Sk. *tītimayati>*stītimatī after tiṣṭhati>*tiṣṭhati=P. titthiṇāti) to become stiff, cp. timi, thīna and in meaning mucchati. The root tam occurs in same meaning in cpd. nītimanmati (q. v.=Sk. nītāmyati) at J IV.284, expld by atikilamati to become sick, to swoon, to (stiffen out in a) faint J I.243 (tīthṭiṇa-corresp. with mucchita); VI.347 (tīthṭiṇāyamāna, v. l. tināyya°).

Tinduka [Sk. tinduka] the tree Diospyros emblyopteris D I.178 (v. l. tiṇḍa°; J V.99; tiṇḍukāṇi food in a hermitage J IV.434; VI.532. --tindukakandarā Npl. the T. cave Vin II.76. -- See also timbaru & timbarūsaka.

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 (‘māṇḍala); DhA IV.104 (‘parikhā).

Tipusa (nt.) [Sk. trapusa] a species of cucumber J V.37; VvA 147.

Tippa (adj.) [a variant of tibba=Sk. tiṃvara, presumably from tij (cp. tikhiṇa), but by Bdgh connected w. tap (tapati, burn): tippā ti bahala̲ pāvana-vaseṇa 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 combos sarīrīka vedana dukkanā tippā kharā M I.10; A II.116, 143, 153; ekantudukkanā t. kāṭukā ved M I.74; bhāyanaka ekantatippa NvA Pv IV.19 (=tikhiṇadukka° PvA 221); nerayikā sattā dukkanā t. kāṭukā ved° vediyamāna Miln 148.

Tibba (adj.) probably a contamination of two roots of different meaning; viz. tij & tim (of tama) or=stimm to be motionless, cp. styā under thīna° 1. sharp, keen, eager: tibbagārava very devout A II.21; Nett 112 (cp. tiṃvarasāda AvŚ I.130); t.=chanda D III.252, 283. <--> 2. dense, thick; confused, dark, dim: t.=rāga Dh 349 (=bahalārāga DhA IV.68); A II.149; tibba vanasaṇḍo avijjāya adhivacanaṃ S III.109; tibbasārāga (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 [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 [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 & tinti 502. See timiratipingala, & cp. also the similar Sk. cilicima a sort of fish.

Timiratipingala (nt.) a great ocean fish, DhsA 13, v. timingala.

Timirāvittata (nt.) [abstr. to timirāyita, pp. of timirayati to obscure, denom. to timira] gloom, darkness S III.124 (=Māra).

Timisa (nt.) [Vedic tamisra=tamas] darkness J III.433 (andhakāra--timissāya); J III.189 (t.--rukkha); vanatimira a flower J IV.285; V.182.

Timiratipingala (nt.) a great ocean fish, DhsA 13, v. timingala.

Timirāvittata (nt.) [abstr. to timirāyita, pp. of timirayati to obscure, denom. to timira] gloom, darkness S III.124 (=Māra).

Timisikā (f.) [timisa+ka] darkness, a very dark night Vv 96; J IV.98.

Timīrāvingala =timbarūsaka J VI.529.

Timbarūsaka =timbarū (Diospyros or Strychnos) Vin III.59; Vv 3327 (=tindukaphala VvA 147; tipusasadisā ekā vallijāti timbarūsakan ti ca vadanti); DhsA III.315.

Tiraccha (adv.) [Vedic tiryāc, obliquely, from *ter (tarati). Goth. pairh, Ohg. durh, E. through; cp. tiriyaṇ] across, obliquely; in "bhūta deviating, going wrong, swerving from the right direction DA I.89 (see under tiracchā--kathā).

Tiracchāna [for "gata=Skr. tiraśčāna ("gata)=tirasa; "going horizontally," i. e. not erect. Cp. tiraccha, tiriyaṇ, tiro] an animal It 92 (tiracchānap ca yoniyo for tiracchāna--yoniyo); Vbh 339 ("gāmini paṭipadā 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 anīyāniktā sagga--mokkha--maggānap tiraccha--bhūtā kathā; --gata an animal, a beast Vin IV.7; S III.152=DA I.23; (t. pāṇa) M III.167 (t. pāṇa tiṇābhikkhā); Nd2 on Sn 72 (t.--pāṇa); J I.459 (=vanagocara); Vbh 412 sq.; --yoni the realm of the brute creation, the animals. Among the 5 gatis (niraya t. manussā devā pettisivaya) it counts as 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; --vijī a low art, a pseudo--science Vin II.139; D I.9 sq.

Tiriyaṇ (adv.) [Vedic tiryāṇc (tiryak) to tiras, see tiro & cp. perhaps Ger. quer=E. thwart, all to *ter in tarati] transversely, obliquely, horizontally (as opp. to uddhaṇ vertically, above, & adho beneath), slanting, across. In combn uddhaṇ adho tiriyaṇ sabbadhi "in all directions whatever" D I.251=A II.129; similarly uddhaṇ adho t. väpi majjhe Sn 1055; with uddhaṇ & adho D I.23, 153; Vism 176 (where expld). -- A II.48; Sn 150, 537; J I.96; It 120; DhsA I.40 (dvāra--majjhe t. across the doorway), 47 (sideways); DA I.312; KhA 248.

--taraṇa ferrying across, adj. ə nāvā, a vessel crossing over, a trajec Vin IV.65.
Tiriyā (f.) a kind of grass or creeper A I.320, 242 (tiriyā nāma tīnajātī; Com. dabbatiṇa).

Tirivaccha a certain tree J V.46.

Tirīṭa (nt.) the tree Symphloca racemosa, also a garment made of its bark Vin I.306 ("ka"); D I.166= A I.295; M I.343; Pug 51.

Tiro (prep. & adv.) (always "Tir") always Tirivaccha a certain tree J V.46.

Tiro (prep. & adv.) (always "Tir") outside the fence or wall, over the wall Vin IV.265 (=kara Cymr. tra across, beyond, over, outside, afar. See also tiraccha & tiriya.

Tirokkha ° handful of ses. J II.278; --r 42; --t 11 a--Sutta, Khp VII); Vism 393 sq. (=a--p Tirivaccha a certain tree J V.46.

Tilaka ° [tila+ka, from its resemblance to a sesame seed] Tilaka a kind of grass or creeper A III.240, 242 (tiriyā nāma tīnajātī; Com. dabbatiṇa).

Tila ° [Vedic tila m.] the sesame plant & its seed (usually the latter, out of which oil is prepared: see tela), Sesamum Indicum. Often combd with tanḍula, e. g. A I.130=Pug 32; J I.67; III.53. -- Vin I.212 (navatīlā); A IV.108; Sn p. 126; J I.392; II.352; Vism 489 (ucchū); DhA I.79; Pva 47 (tilāni pījēvā telavanijjaj karoti).

--odana rice with sesame J III.425; --kakka sesame paste Vin I.205; --tela ses. oil VvA 54 ("pātukāma"); DhA III.29; Bdhd 105; --piṇāka tila seed--cake, oilcake VVA 142; --piṭṭha sesamum--grinding, crushed s. seed Vin IV.341. --mutṭhi 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 ° from its resemblance to a sesame seed] 1. a spot, stain, mole, freckle M I.88; S I.170; VvA 253; DhA IV.172 ("yā kālakaṇṭ vādīsāvā). -- 2. a kind of tree Vv 67 (=bandhu--jivaka--puppha--sadisa--pupphā ekā rukkha--jātī).

Tilaṅchaka at J. IV.364 acc. to Kern (Toev. II.91) to be read as nilaṅchaka.

Tisata (num.) ° [ti+sata] three hundred J VI.427 ("mattā nāvā). See also under tayo.

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--dassinating the shore S III.164; A III.368. -- a--tīra--dassani (f.) not seeing the shore (nāvā a ship) J V.75.

Tīraṇa ° [from tīreti] measurement, judgment, recognition, Nd2 413 (v. l. tīrā); Nett 54 (+vipassana), 82 (+ñāṇa), 191; Vism 162. -- tīraṇa is one of the 3 pariṇāṇās, viz. tā, pahāna, ñāta--pariṇāṇā. See under pariṇāṇā.

Tiriya (adj.) ° [from tīra] dwelling on the banks of . . . Vin II.287.

Tīreti ° [Caus. of taratī] 1. to bring through, to finish, to execute (business), to accomplish: karaṇīyaṃ Miln 7, Pva 203; kiccañ Pva 278. -- 2. to measure, judge, recognize, always in formula tūleti tīreti vibhāveti (Nd2 tul° tīr°, etc.) as interpretation of jānātī; pp. tīrita (Nd2 tīrita) Ps II.200; Nd2 under ñāta & No. 413.
Tivarā (pl.) N. of a people in the time of Buddha Kakusandha S II.191.

Tihaṇ (adv.) [tri+aha] a period of three days, for 3 days; usually as cpd. dvīhatihaṇ 2 or 3 days (see dvīha) J II.103, etc.

Tu (indecl.) [Vedic tu, belonging to pron. base of 2nd sg. tvā=Lat. tu; Gr. tu/=indeed, however (orig. ethical dat, of su/), toi/nun, toi/gar; Goth. pu, etc., cp. tuvā] 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 (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 tikhiṇa, sharp, rough); Dāvs. IV.30.

--nāsika one with a prominent or long nose S II.284; cp. saṇha--tunga--sādisīnāsikā Th 2,258; --vaṇṭaka having a long stalk; N. of a plant J VI.537.

Tuṭṭha (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 (f.) [from tussati] pleasure, joy, enjoyment S I.48; Dh 331 (nom. tuṭṭhi); J I.60, 207.

Tuṇḍa (nt.) [Sk. tuṇḍa, 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; DāvA 1.394.

Tuṇḍaka (nt.)=tuṇḍa J I.222; III.126.

Tuṇḍika see ahi°.

Tuṇḍiya (adj.) [from tuṇḍi] having a beak; n. a pecker, fig. a tax--collector J V.102 (=adhamma--bali--sādhaka 103).

Tuṇṭikkhaka (adj.) [fr. tūṣṇiŋ, see next] silent J IV.25 (=kiṃci avadanto).

Tuṇṭi (indecl.) [Sk. tūṣṇiŋ acc. sg. of fem. abstr. tūṣṇi, used adverbially, from tussati] silently, esp. in phrase tuṇṭi ahiši 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 (tuṇṭi yāti mahodadhi); PvA 117. --bhāva silence, attitude of consent, usually in form. adhvāsī suṭṭi--bhāvena 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; DāvA 172, etc.

Tuṇṭiyati =tanṭhāyati, misspelling at S II.13.

Tuṇṭhira inorganic form for tūṇṭhira quiver J V.128, also as v. l. at J V.48.
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 [Vedic tudati; *steud, enlarged fr. *steu, cp. Lat. tundo, tudes (hammer); Goth. stautan, Ohg. stozan (to push), E. studder, Nhg. stutzen; Ags. styntan=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 tuṇḍa (beak=pecker), tutta (goad), tomara (lance=striker) & thūpa (point).

Tudampati (dual) husband & wife [tu°=dial. for du°, Sk. dve; dampati from dama=domus, Sk. daŋpati=Gr. despo/ths; cp. also Kern, Toev. II.93, who compares tuvantuva for duvanduva]. See under dampati.

Tunna1 [pp. of tudati] struck Th 2, 162 (vyādhimaraṇa° str. with sickness and death).

Tunna2 [from tudati] any pointed instrument as a stick, a goad, a bolt, or (usually) a needle Vin I.290 (+aggaḷa, 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"); PvA 120; --vāya [Sk. tunnavāya] a "needle--weaver," a tailor Vin II.159; J VI.364, 368 ("vesaṅ gahetvā in the disguise of a tailor); PvA 161 (id.); Pv II.914 (=tunnakāra PvA 120); Miln 331, 365.

Tuma (pron.--adj.) [most likely apostrophe form of ātuma =attā, Sk. ātman self; cp. also Sk. tma 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) yaṅ tumo karissati tumo va tena paññāyissati (quid quisque faciat) Vin II.3.186=A III.124; Sn 890 (cp. ātumānaṇa V.888), 908; Pv III.24 (=attānaṇa PvA 181).

Tumula [Sk. tumala; to *teu, Lat. tumeo, tumulus, tumultus, etc. E. thumb (swelling), cp. tunga & tūla] tumult, uproar, commotion J VI.247 (by Com. expld as "andhakāra," darkness); Dpvs XVII.100.

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, cocoanut, 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 (maha°), 467 (=4 nāḷi p. 468); Miln 102.

Tumhādisa (pron.--adj.) [tumhe+ādisa] like you, of your kind Sn 459; J VI.528; DA I.146.

Tumhe [pl. of pron. 2nd pers., see tuvaṇ].

Tura (adj.) [Vedic tura, cp. tvaraṇa] 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; turagama Dāvs V.56; turagamana PvA 57.

Turati [=tarati2] to be in a hurry, to be quick, hasten J VI.229 (mā turittho, Prohib.). -- pp. turita. Cp. also tura, etc.

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 tuvaṭaṇ.

Turiya (nt.) [Derivation uncertain, probably connected with tuleti, Sk. tūrya] sometimes tūriya (e. g. Vv 54); musical instruments in general, usually referred to as comprising 5 kinds of special instruments (pāncangika t. e. g. Vv 54; 391; VvA
181, 183, 210, 257), viz. ātata, vitata, ātata--vitata, ghana, susira (VvA 37). Freq. in phrase nippurisehi turiyehi parivāriyamāṇa (or paricāriyamāṇa) "surrounded by (or entertained by) heavenly music" Vin I.15; D II.21; A I.145; J I.58. -- Vv 384; 412; 5024, 645; Pv III.81; DhA III.460; VvA 92; PvA 74.

--sadda the sound of music, music Mhv S VII.30.

Tuva a hen Th 2, 381 (= migī ThA 254) (v. l. kori, cp. Tamil kōli hen).

Tula (adj.) [see tuleti] only in negative atula incomparable, not to be measured, beyond compare or description Vv 304 (=anupama VvA 126); Pv II.89 (=appamāṇa PvA 110); III.32 (=asadisarūpa PvA 188); Miln 343.

Tulanā (f.) [see tuleti] weighing, rating; consideration, deliberation M I.480; II.174; Nett 8, 41.

Tulasī [Derivation unknown] basil (common or sweet) J V.46 (=gahana a thicket of b.; v. l. tulasi); VI.536 (tulasi=tulasigaccha).

Tulā (f.) [see tuleti. Vedic tulā; Gr. ta/la, ta/lantōn (balance, weighing & weight=talentum), to/Ima; Lat. tollo (lift); 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 (+gopānāsi); DhA 107. -- 2. a weighing pole or stick, scales, balance A I.88; J I.112; Dh 268; Miln 356 (t. nikkhepanāya). -- 3. fig. measure ("weighing," cp. tulanā), standard, rate S II.236 (+pamāṇa). --kūṭa false weighing, false weight (often combd with kaṣakūṭa & mānakūṭa, false coining & false measuring) D I.5=A II.209+; DA I.79; DhA I.239; --danaḍa the beam or lever of a balance J I.113; --puttaka a goldsmith (using scales) J V.424 (or should it be tulādhuttakāt?).

Tulita [pp. of tuleti] weighed, estimated, compared, gauged, considered Th 2, 153 (yattakaṇḍ esā t. what she is worth=lakkhaṇaṇṇūhi parichinna ThA 139); Nd2 under nāṭa (as syn. of tiritā); PvA 52 (in expln of mita, measured).

Tuliya [Sk.?] a flying fox J VI.537.

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 sepn.). -- pp. tulita.

Tulya & Tuliya (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 in the negative atulya incomparable, not having its equal Sn 83, 683; J IV.102 (atulla); Miln 249 (atuliyā guṇā), 343 (id.). -- See also tula.

Tuvaṅ & Tvaṅ [Sk. tvāṅ & (Ved.) tu’aṅ, cp. also part. tu; Gr. tu/, su/; Lat. tu; Goth. pu; E. thou, etc.; Oir. tu] pron. of 2nd pers. in foll. forms & applications: <--> 1. Full forms: 1. sg.: (a) tvāṅ, tu, tvāṅ; nom. tvāṅ (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; tuvaṅ (in verse) Sn 1064, 1102, 1121; J III.278, 394; Pv I.33; II.32; also for acc. Sn 377; Pv II.81; tuvaṅa (gen. & dat.) [Sk. tubhya] Sn 983, 1030; J I.279; PvA 3, 60, 73, etc. -- (b) taṅ, tyṅ, ta (acc.) M I.487; Sn 31, 241, 1043, 1049; J I.222; II.159; Pv I.101; II.16; tayā (instr.) Sn 335, 344; J II.222; Pv I.36 (=bhūtiyā PvA 86): PvA 71; tayī (loc.) Sn 382; J I.207; tava (gen.) Sn 1102, 1110; J I.153; PvA 106. -- 2. pl.: tumaṅ [Sk. yuṣmā]: 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; tumhaṅ (gen.) PvA 58 (for sg.), 78; tumhākaṅ (gen. & dat.) S II.65; It 32; J I.150; II.102; tumhesu (loc.) J I.292 (for sg.); tumhehi (instr.) J I.154; Pv I.512. -- II. Enclitic forms (in function of an ethical dative "in your interest," therefore also as possessive gen. or as instrumental, or any other case of the interested person according to construction). 1. sg. te D II.127 (dat.); Sn 76, 120, 1099 (dat.), 1102 (dat.); J I.151; II.159 (instr.); Pv I.23 (dat.); II.32 (gen.), 46 (gen.). -- 2. pl. vo S III.33 (instr.) Sn 135, 172 (dat.), 331 (dat.); J I.222 (acc.); II.133; III.395 (gen.).

Tuvaṭaṅ (adv.) [Sk. tvaritaṅ, cp. tūrta] quickly A V.342; J I.91; II.61; VI.519 (as tvātaṅ); Miln 198; Vism 305, 313.
Tuvaṭṭeti (for *Sk. dvandvayati, denom. fr. dvanda) to share (with=loc. or abl.) Vin II.10, 124; IV.288.

Tuvaṇtuva (nt.) [Sk. dvandva, with dialect. t. (cp. tudampati), not (with Müller, P. Gr. 38) through confusion with pron. tvan] quarrel, strife M I.110, 410.

Tussati [Sk. tussati 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 (nt.) [Sk. toṣāṇa] satisfying, pleasing, in *kāraṇa cause for satisfaction or delight J III.448.

Tūṇi =tūṇi, Vism 251.

Tūṇi (f.) [Sk. *ṭūṇa & tūṇi, to *ṭIn: see under tul; cp. Lat. tollu. On ūgt l. cp. cikkaṇa & cikkhala, guṇa> guḷa, kiṇi>kili, etc.] a quiver (lit. "carrier") J II.403 (dhanuṇ tūṇiṇa ca nikkhippa); V.47.

Tūla (nt.) [Sk. tūla, to *teuk, Sk. tavatti, 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, poṭṭakī); Sn 591 = J IV.127 (vāto tūla va dhaṃṣaye); DA I.87.

--pīcu cotton--wool Vism 282, 285, 404; DhA III.202; KhA 173. --puṇḍikā ("stuffed with tuft of cotton") a kind of shoe Vin I.186.

Tūlikā (f.) [der. fr. tūla] a mattress (consisting of layers of grass or wool: tiṇṇaṭāṭaṇa aṇāṭatara--puṇṇa--tūlikā DA I.87) Vin I.192; II.150; D I.7; A I.181.

Tūlinī (f.) [Sk. tūlinī] the silk--cotton tree M I.128.

Te° [Sk. trai°] second 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 ṣaṅgu), viz. tila, taṇḍula, mugga Vin I.210; III.66. --civārika wearing three robes (cp. titivara) Vin I.253; Ud 42; Pug 69; Vism 60.--daṇḍika carrying the tripod (see tidaṇḍa), Ep. of a brahmin ascetic A III.276; J II.316 (=kuṇḍika ṛhapattāṭhaya tidaṇḍaṇa gahetvā caranto); --dhātuka (nt.) the (worlds of the) threefold composition of elements=tiṇo Nett 14, 63 (ṭedhātuve vimutti= sabbadhī vipammutta), 82; Cp. Kvu 605; --piṭṭaka versed in the three piṭṭakas (see piṭṭa), Ep. of theras & bhikkhus J IV.219; Miln 18 sq.; DhA I.7, 384; III.385; Dāvs V.22. Cp. Sk. tripīṭha bhikṣu (AvŚ I.334 & Index to Divy); --bhātika having 3 brothers DhA I.88, 97. --bhūmika belonging to the 3 stages of being (viz. the kāma, rūpa, arūpa existences; cp. "dhātuka & tiṇa) Dha I.305; IV.72; DhsA 50, 214 ("kusala), 291; --māsā (nt.) 3 months, i.e. a season M I.438; Miln 15; Dha I.192; PVA 20; --vācika pronouncing the threefold formula (of the saraṇa--gata) Vin I.18; --vijja (adj.) possessed of the 3 fold knowledge (i. e. either the higher knowledge of the Brahmins, i. e. the 3 Vedas [cp. Sk. trayāv vidyā=the knowledge of the Vedas] or of the Buddha & Arahants, as defined at A I.164 sq., viz. (1) remembrance of former births, (2) insight into the (future) destiny of all beings, (3) recognition of the origin of misery & of the way to its removal, i. e. of the Path): 1. brahmanic: D I.238; A I.163; also as tevijja (n.) D I.88, 107, 119. -- 2. buddhistic: Vin II.161; M I.482; S I.194; A I.167 =It 100; Sn 594=VvA 10; Pug 14; Dha I.138; Sdhp 420. --tevijjātā (abstr.) Vism 5.

Tekiccha (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, 344.

Teja & Tejo [Vedic tejas (nt.) from tīj 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 pathavī, 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 (sabbāṇ ahorattīn Buddhho tapati tejasā); J III.53 (śila°); I.93 (puṇṇa°
the power of merit); Vbh 426 (id.); Ps I.103; Vism 350 (def.); VvA 116.

--kāsiṇa fire--contemplation for the purpose of kammaṭṭhāna practice (see kāsiṇa) 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. paṭṭhāvī 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.

Tejāte [Vedic tejate from tij (*stij)=Lat. in--stito (to spur), Gr. stizw, stikto/s, Ohg. stehkan, Nhg. stecken, E. stick] to be sharp or to make sharp, to prick, to incite, etc. -- See tinkha, tikhiṇa, tiṅha, titikkhati, tittaka, teja, etc.

Tejana (nt.) [see tejate] the point or shaft of an arrow, an arrow Th 1, 29; Dh 80, 145; DhA II.147.

Tejovassika (adj.) [tiro+vassa+ika] lasting over or beyond a year (or season), a year old, dried up or decayed S IV.

Temeta see under tayo.

Temetvā [cp. Divy 285 tīmayați; 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. tinti, tima, temeti (to be dark), timira (to make wet, to moisten Vin I.47 (temetabba); II.209 (temetvā); DhA I.220, 394 (id.); J I.88+KhA 164; J II.325 (temento); PvA 46 (sutemitvā) for temetvā].

Teresa see under tayo.

Tevijja see Vijjā.

Teliya (adj.) oily J III.522.

Tevija see Vijjā.

Tomara (m. nt.) [Sk. tomara from tud, see tudati] a pike, spear, lance, esp. the lance of an elephant--driver D II.266 (tutta--t. a driving lance); M III.133 (t. haṭṭha); Vism 235; DA I.147.
Toya (nt.) [Vedic toya from *tāṷ to melt away; Lat. tabeo, tabes (consumption); Ags. tāwān=E. dew, Oir. tām= tabes; also Gr. th/kw, etc. water (poetical for udaka); only in simile: puṇḍarikaṇ (or padumāṇ) toyena na upalippati A II.39=Sn 547; Sn 71=213; Th 1, 700; Nd2 287 (t. uvecauti udaka)]. -- Bdhd 67, 93.

Toraṇa (nt.) [Sk. toraṇa, perhaps related to Gr. tu/ris, tu/ris=L lat. turris (tower), cp. Hor. Od. I.47 "regumque turris"=palaces] an arched gateway, portal; Vin II.154; D II.83; Vv 351 (=dvārakoṭhaka--pāsādassa nāmaṇ VvA 160); J III.428; Dāvs V.48.

Tosana (adj.--n.) [see toseti] satisfying, pleasing; satisfaction Sn 971.

Tosāpana (adj.) [=tosana, in formation of a 2nd causative tosāpeti] pleasing, giving satisfaction J II.249.

Toseti [Caus. of tussati] to please, satisfy, make happy Sn 1127 (=Nd2 288); J IV.274; Sdhp 304. -- pp. tosita contented, satisfied Sn 971.

Tya [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. tyāṣa J V.368 (Com. tāsu).

Thakana (nt.) [see next] covering, lid; closing up DhA IV.85 (saṅvara+).

Thaketi [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 (kaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up), 148 (kavaṇṇagūthakehi kaṇṇā thakītī honti: the ears were closed up).

Thaṇḍila (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 bhūmpādhesa PvA 265).

--sāyikā (f.) the act of lying on the bare ground (as a penance) [BSk. sthaṇḍila--śāyikā S IV.118; Dh 141 (=Dha III.77: bhūmisayana); --seyyā (f.) a bed on bare ground D I.167+(v. l. BB. tāṇḍila) Miln 351; cp. Sk. sthaṇḍilaśayyā.

Thaddha [pp. of thambeti, Sk. stabhñati to make firm, prop, hold up; cp. Av. stawra firm, Gr. a)stemfh/s, stafulh/; Goth. stafs, Ags. stæf=E. staff; Ohg. stab. See also khambha & chambheti] 1. lit. hard, rigid, firm J I.293 (opp. muduka); Vism 351 (lakkaṇa); PvA 139 (=ujjhangala). -- 2. fig. (a) hardened, obdurate, callous, selfish D I.118 (māṇa°); III.45 (+atimānīn); A II.26=It 113 (kuha th. lapa); Sn 104 (see gatta°); J I.88 (māṇa°) II.136; Sdhp 90. -- (b) slow Miln 103 (opp. lahuka; cp. BSk. dhantha, on which Kern, Toev. II.90). -- See thamba & thūnā.

--maccharin obdurate & selfish, or very selfish Dha III.313; VvA 69; PvA 45; --hadaya hard--hearted J III.68.
Thanā [Vedic stana; cp. Gr. sthinion=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. --sīta--dāraka [see sīta] a child at the breast, a suckling Miln 364=408.

a little breast, the breast of a girl Th 2, 265 (=ThA 212).

Thanīta (nt.) [pp. of thaneti cp. Vedic (s)tanayitnu thunder=Lat. tonitus, Ohg. donar, etc.] thundering, thunder J I.470; Th 1, 1108; Miln 377.

Thanīn (adj.) having breasts, --breasted; in timbaru° Sn 110; J VI.457. -- pucimanda° J VI.269.

Thaneti [Vedic stanayati & stanati to thunder; cp. Gr. stē/nw, stena/zw to moan, groan, stonos; Lat. tono; Ags. stunian; Ger. stöhnen] to roar, to thunder D II.262; S I.100, 154 (megho thanayan), 154 (thaneti devo); It 66 (megho thanayitvā). -- pp. thanita. See also gajjati & thunati.

Thapati [Vedic sthapati, to sthā+pati]. 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 tthambha is to be read for tthambha in para° J IV.313.

Thambha [see etym. under thaddha; occasionally spelt thamba, viz. A I.100; M I.324; PvA 186, 187] 1. a pillar, a post Vin I.276; D I.50 (majjhimaŋ°ŋnissāya); II.85 (id.); Sn 214; Vv 782 (veḷuriya°, of the pillars of a Vimāna); Pv III.31 (id.); DhA IV.203; VvA 188 (+tulā-gopānasi); 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. thambhanā thambhittaq kakkhālīyaŋ pāhuriyaŋ ujicitatā (an°?) amudutā Vbh 350. -- Often combd w. māna (=arrogance), freq. in set sātheyeña th. sārambhā māno, etc. A I.100, 299=Nd2 under rāga=Miln 289; cp. M I.15. -- A III.430 (+māna); IV.350, 465 (+sātheyeya); Sn 245 (+mada), 326, 437 (as one of Māra's combatants: makkho th. te āṭṭhamo); J I.202. -- 3. a clump of grass M I.324; cp. thambhaka.

Thambhaka (=thambha 3) a clump of grass VvA 276 (=gumba).

Thambhāti & thambheti, see upa°, paṭi°.

Thambhanā (f.) [abstr. to thambha] firmness, rigidity, immobility Dhs 636=718; Vbh 350.

Thambhitatta (nt.) [abstr. to thambha]=thambha 2, viz. hardness, rigidity, obduracy, 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: chambhitatta (?]=thambhitatta). See on this Dhs. trsl. p. 242), & at Vbh 168 (in def. of vicikičchā; 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. staraṇa to str] strewing, spreading. In cpds. like assa°, bhumma°, ratha°, hattha°, etc. the reading ass--attharaṇa, etc. should be preferred (=ā<-> str). See attharaṇa and cpds.

Tharati [Sk. strṇoti] only in cpds. ā°, ava°, etc.

Tharu [Sk. tsaru] 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°). -- tharusmīṃ sikkhati to learn the use of a sword Vin II.10; Miln 66.

--ggaha one who carries a sword--(handle) Miln 331 (dhanuggaha+; not in corresponding list of occupations at D I.51);
Thala1

Thala1 (nt.) [Vedic sthāla, to sthā, orig. standing place; cp. Gr. steillw, sto/los; Ags. steal (place); also P. thāndila] 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 (mehgo thalaŋ ninna ca pūreti); 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

Thala2 (nt.) [prob. dialect. variant of tharu] the haft of a sword, the scabbard J III.221 (reading uncertain).

Thava [see thavati] praise, praising, eulogy Nett 161, 188, 192.


Thavikā (f.) [derivation uncertain] a knapsack, bag, purse; esp. used for the carrying of the bhikkhu's strainer Vin I.209 (parissāvanāni pi thavikāyo pl pūretvā), 224 (patte+pariss°+th.); J I.55 (pattan thavikāya pakkhipitvā); VI.67 (pattaŋ thavikāya osāreśtvā); VvA 40 (patta--thavikato parissāvanañ nihāritvā). 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.

Thāmaka (adj.) having strength Sn 1144 (dubbala° with failing strength); Nd1 12 (appa°+dubbala).

Thāmavant (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 see vi°, san°.

Thāla (nt.) [from thala orig. a flat dish] a plate, dish, vessel D I.74; J I.69; Miln 282. Kaŋsa° a gong Miln 62; Vism 283 (in simile). See also thāli.

Thālaka (nt.) [thāla+ka] a small bowl, beaker Pv II.18 (thālakassa pāṇīyañ), 119 (id.); Nett 79 (for holding oil: dipakapalli Com.).

Thālikā (f.)=thālaka Vin I.203, 240. See ālhaka°.
Thāli (f.) (thali² 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; J I.186; Miln 249.

Thāvara1

Thāvara1 (adj.) [Vedicsthāvara, from sthā, cp. sthavira, Gr. stauro's post, Lat. re--stauro, Goth. stana judgment & stojan to judge] "standing still," immovable (opp. to tasa) firm, strong (Ep. of an Arahant: 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 ('"sabbesu bhūtesu nidhāya daṇḍaṇ āye thāvarā ye ca tasanti loke"); It 32 (tasaṇā ya thāvarāṇā ya). See tasa for ref.

Thāvara2

Thāvara2 (nt.) [from thavira=thera, old] old age PvA 149 (thāvari--jīṇṇa in expl. of therī, otherwise jarā--jīṇṇa. Should we read thāvira--jīṇṇa?).

Thāvāriya (nt.) [fr. thāvara] immobility, firmness, security, solidity, an undisturbed state; always in janapada² an appeared country, as one of the blessings of the reign of a Cakkavattin. Expld at DA I.250 as 'janapadesu dhuvabhāvaṃ thāvarabhāvaṃ vā patto na sakkā kenaci cālētu.' D I.88; II.16, 146, 169; S I.100; Sn p. 106; It 15.

Thāvareyya (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.

Thāsotu² in thāsotujana savana at Thā 61 according to Morris, J.P.T.S. 1884, 81 it is to be read ṭhānaso tu jana².

Thīka (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 (=madhuṇ paggharantiyo madhuthevasadisā p. 530) "dropping honey."

Thīṇṇa pp. of tharati, only in cpds. parivī², vi².

Thīra (adj.) [Vedic sthīra, hard, solid; from sthā or Idg. ster (der. of stā) to stand out=to be stiff; cp. Gr. stereo/s; Lat. sterilis (sterile=hardened, cp. Sk. stārī) Hgh. storreñ, Nhg. starr & starren, E. stare; also Lat. strenuos] solid, hard, firm; strenuous, powerful J I.220; IV.106 (=dālha); Miln 194 (thīra--sthīra--bhāva strength or weakness); VvA 212 (id.), 35 (=ṭhāmavant); Sdhp 321.

Thīratā (f.) [fr. thīra] steadfastness, stability DhA IV.176 (thīratāya thavarā; so read for ṭhīra²).

Thī (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 itthī] a woman J I.295, 300; V.296 (thī--pura), 397; VI.238.

Thīna (nt.) [Sk. stīṇa; orig. pp. of styāyate to become hard, to congeal; stējā (cp. also thīra)=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, solidity, indifference (cp. thaddha & tandi, closely related in meaning). Together with middha it is one of the 5 hindrances (nīvaraṇāṇī) to Arahantship (see below). Def. as cittassā akammaññatā, unwieldiness or impliability of mind (=immobility) at Nd2 290=Dhs 1156, 1236=Nett 86; as citta--ganaṃ a morbnd state of mind ("psychosis") at DA I.211. -- Sn 942 (nīḍaṇa tandaṇ āha thīnaṃ pañādēna sa sañvase), 1106; Vbh 352 (=Nd2 290 as expln of līnattā); Vism 262 ("sineha, where p. 361 reads paththīnna").

--middha sloth & drowsiness, stolidity & torpor; two of the 5 nīvaraṇāṇī (Dhs. trsl. pp. 120, 310) Vin II.200 (vigata²); D I.71,
246; III.49, 234, 269, 278; S I.99; III.106; V.277 sq.; A III.69 sq.; 421; Sn 437 (pañcamī senā Mārassa); It 27, 120; Ps. I.31, 45, 162; II.12, 169, 179, 228; Pug 68; Dhs 1154, 1486; Vism 469; Sdhp 459.

Thīyatī see patīthīyatī.

Thīyanā (f.) & thīyatattā (nt.) [abstr. formations from thīna]=thīna, in exegesis at Nd2 290÷(see thīna); Vbh 352.

Thuta [cp. pp. of thavati] praised DhsA 198; J IV.101 (sada= sadā thuto niccapasattho); Miln 278 (vaṇṇita th. pasattha).

Thuti (f.) [cp. thavati] praise J IV.443 (thuti karotī); VvA 158.

Thunati [see thaneti] 1. to moan, groan, roar S V.148 (thunanāpr.; v. l. thana); Vv 521 (of beings in Niraya, otherwise ghosenti), v.l.SS thananti (better?). <> 2. to proclaim; shout, praise (confused with thavati) Sn 884.

Thulla see thūla.

Thusa (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 katanā sovrakaṇ 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; --rāsī a heap of h. Dhs A I.309; --homa an oblation of h. D I.9 (= DA I.93; v. l. BB kana, for kaṇa; cp. kaṇahoma D I.9).

Thūnā (f.) [Vedic sthūṇā from sthā, standing fast, as in thambha, thīna, etc. Nearest relation is thāvāra (=thūrā, on r: ṇ=l (thūla); n see tūṇī). Cp. Gr. stauro/s (post); Lat. restauro (to prop up again); Gr. stu/los pillar, "style"; Goth. stōjan etc. (see thāvara); Ags. styran=E. steer, Ger. steuer] a pillar, prop, support A II.245. -- At Dpvs VI.65 th. is to be corrected --thāṇaka with one support J IV.79.

Thūnāra [der. fr. thūnā] house--top, gable Th 1, 184 (=kaṇṇīkā Com.).

Thūpa [Vedic stūpa, crown of the head, top, gable; cp. Gr. stu/post (handle, stalk). Oicel. stūfr (stump), to *steud as in tudatī] a stupa or tope, 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 dvādasayojanikāj kanakā); Ud 8; Pv III.105. Four people are thūpāraṇā, worthy of a tope, viz. a Tathāgata, a Tathāgatasāvaka, a Pacekabuddha, a Cakkavattin D II.143= A II.245. -- At Dpvs VI.65 th. is to be corrected into dhūpaṇā.

Thūpikā (adj.) [from thūpa. The ika applies to the whole compound] having domed roofs ("house--tops") J VI.116 (of a Vimāna=dvādasayojanika maniṃmayakaṇcanathūpika; cp. p. 117: pañcaṭhūpaṇaṃ vināṇaṇa, expld as pañcahi kūṭāgārehi samannāgaṇaṭaṃ).

Thūpikata (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) (the latter usual in cpds.) (adj.) [Vedic sthūla (or sthūra); cp. Lith. storas (thick); Lat. taurus, Goth. stīr, Ags. stīr (bull=strong, bulky); Ohg. stūri (strong). From sthā: see thīna, cp. thūṇā. To ùl: ùll cp. cūla: culla] compact, massive; coarse, gross; big, strong, clumsy; common, low, unrefined, rough D I.223; Sn 146 (anuka°), 633 (id.); Dh 31, 265, 409; J I.196 (b); Dhs 617; KhA 246; PvA 73, 74 (of a cloak); VvA 103;
Thūlatā (f.) [abstr. to thūla] coarseness, roughness, vileness J IV.220.

Theta (adj.) [Sk. from tiṭṭhita, Müller P. Gr. 7=sthātr] firm, reliable, trustworthy, true D I.4 (DA I.73: theto ti thiro; tiṭṭha=katho ti attho); M I.179; S IV.384; A II.209=Pug 57; Nd2 623. -- abl. thetato in truth S III.112. -- atheta J IV.57 (=athira).

Thenaka [=prec.] a thief J VI.115.

Theneti [Denom. fr. thena] to steal, to conceal J IV.114; DhA I.80.

Theyya (nt.) [Vedic steya] theft Vin I.96; A I.129; Sn 119 (theyyā adinna śādiyati); 242, 967 (ŋ na kareya); Vv 158 (: theyya vuccati thenabhāvo VvA 72); Miln 264, 265; Vism 43 (=paribhoga); DA I.71; Sdhp 55, 61.

Thera [Vedic sthavira. Derivation uncertain. It may come from sthūṣu, 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. athen ṣ. Thena [Vedic stena & sthūṣu, old, i.e. lasting over one and many more years). Cp. also vetus=Gr. ἐτος, year, E. wether, one year old ram, as cpd. w. veteran, old man. Or it may come from sthūṣa in der. ṣthēṣa in sthūṣa (stūla: 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. Therānuthera bhikkhū seniors & those next to them in age dating not from birth, but from admission to the Order). Three grades are distinguished, thera bh., 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 thera means distinguished. Vin II.212, 303. In Mahāthera the meaning, as applied to the 80 bhikkhus so called, must also have some similar meaning Dipv 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 thera on account of his wisdom. It is added that four characteristics make a man a thera --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 thera 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. thera in theravassiko 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 navatara, novice D II.154. --vāda the doctrine of the Theras, the original Buddhist doctrine M I.164; Dpvs IV.6, 13.

Theraka (adj.) strong (?), of clothes: therakāni vatthāni D II.354 (vv. ll. thevakāni, dhorakāni, corakāni).

Therī & Therikā (f.) [see therar] 1. an old woman (cp. sthavirikā M Vastu III.283) Pv II.116 (=thāvārijiṃṇā PvA 149).
2. a female thera (see cpds.), as therikā at Th 2, 1; Dpvs xviii. 11.
--gāthā hymns of the therīs, following on the Theragāthā (q. v.).

Theva (m.?) [see etym. under thīna, with which cp. in meaning from same root Gr. stoibh/ & Lat. stīria, both = drop. Cp. also thīka. Not with Trenckner (Notes p. 70) fr. stip] a drop; stagnant water. In Vin. only in phrase: civarañ . . . na acchinne theve pakkamitabbaŋ Vin I.50, 53=II.227, 230; J VI.530 (madhu--ttheva a drop of honey).

Thevati [fr. theva; orig. "to be congealed or thick"] to shine, glitter, shimmer (like a drop) J VI.529 (=virocati p. 530).

Thokaka (adj.)=thoka; fem. thokikā Dh 310. Thoma [Vedic stoma a hymn of praise] praise.

Thomana (nt.) & thomanā (f.) [see thavati] praising, praise, laudation J I.220 (=pasaṅga); Pug 53; PVA 27.

Thometi [denom. fr. thoma; cp. thavati] to praise, extol, celebrate (often with vaṅṇeti) D I.240; Sn 679, 1046; Nd2 291; J VI.337; SnA 272 (=thutuṅ); VvA 102; PVA 196. -- pp. thomita J I.9.

--Da (adj.) [Suffix of dā, see dadāti] giving, bestowing, presenting, only --°, as anna°, bala°, vanṇa°, sukha°, Sn 234; kāma° J VI.498; Pv II.138; ambu° giving water, i. e. a cloud Dāvs V.32; amatamagga° Sdhp 1; ulāraphala° ib. 26; maṇṣa° Pgdp 49, etc.

Daśaka : see vi°.

Daśseti (for dasseti): see upa°, pavi°, vi°.

Daka (nt.) [=udaka, aphaeretic from combns like sitodaka 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 (thalajā d pupphā); --rakkhasa a water--sprite J I.127, 170; VI.469.

Dakkha1

Dakkha1 (adj.) [Vedic dakṣa=G. 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. decet 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 dakkhiṇa] 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 (rūpadakkhaḥ those who are of "fit" appearance).

Dakkha2
Dakkha2 (nt.) [dakkha1 +ya, see dakkheyya] dexterity, ability, skill J III.466.

Dakkhati & Dakkhiti see dassati.

Dakkhiṇa (adj.) [Vedic daksīṇa, Av. daśinō; adj. formation fr. adv. *deksi=*deksinos, cp. purāṇa fr. purā, viṣṇa fr. viṣu, Lat. bīnī (=bīnī) fr. bis. From same root *deks are Lat. dexter (with compar.--antithetic suffix ter=Śk. tara, as in uttara) & Gr. deciteros; cp. also Goth. taishwa (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 ("jānumadalaṇa with the right knee: in veneration"). -- 2. skilled, well-trained (=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. daksināvarta 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" (=dakkhiṇa) D I.96, 153 (expld by Bdgh as "Gangāya dakkhiṇato pākaṭa--janapado" DA I.265); --samudda the southern sea J I.202.

Dakkhiṇā (f.) [Vedic daksīṇā to daks as in daśayati to honour, to consecrate, but taken as f. of dakkhiṇa & 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 attributii" (Feer) (see Stede, Peta Vattthu, 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 pātippaggalikā d. given to 14 kinds of worthy recipients) Sn 482, 485; It 19; J I.228; Pv I.44 (=dāna PvA 18), L59 (petānāḥ d ṛṇī dajjā), IV.151; Miln 257; Vism 220; PvA 29, 50, 70, 110 (pūjito dakkhiṇāya). guru--d. teacher's fee VvA 229, 230; dakkhiṇaḥ ādisati (otherwise uddisati) to designate a gift to a particular person (with dat.) Vin I.229=D II.88.

--ārāhaya a worthy recipient of a dedicatory gift Pv I.86; --odaka water to wash in (original water of dedication, consecrated water) J I.118; IV.370; DhA I.112; PvA 23; --visuddhi. purity of a gift M III.256 sq.=A II.80 sq.=D III.231, cp. Kvū 556 sq.

Dakkhiṇeyya (adj.--n.) [grd.--formation fr. dakkhiṇa as from a verb *daksināti=pūjeti] one worthy of a dakkhiṇā. 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 dakkhiṇeyyuṣu dakkhiṇaḥ . . . saggaṇ gacchanti dayakāḥ); Sn 227, 448 sq., 504, 529; Nd2 291 (as one of the 3 constituents of a successful sacrifice, viz. yaṉaṇa 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.

--aggī 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; --khetta 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 dakkhiṇā PvA 27, 137 sq.

Dakkhiṇeyyatā (f.) [abstr. fr. prec.] the fact of being a dakkhiṇeyya Miln 240 (a°).


Dakkhin (adj.) [fr. dakkhati, see dassati] seeing, perceiving; f. ści in atīra--dakkhiṇī nāvā a ship out of sight of land D I.222.

Dakkheyya (nt.) [cp. dakkha2] cleverness, skill J II.237 (Com. kusalassa--ñāna--sampayutta viriyaṇ); III.468.

Daṭṭha [pp. of daśati, see dasati] bitten J I.7; Miln 302; PvA 144.
Dāṭṭha (f.) [cp. dāṭhā] a large tooth, tusk, fang Miln 150 (’visa).

Dāḍḍha [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 (=āḷāhana).

Dāḍḍhi® [not with Trenckner, Notes p. 65=Sk. dāṛḍhya, but with Kern, Toev. 113=Sk. ḍṛḍhi (from ḍṛḍha, see ḍalha), as in compn ḍṛḍhi karoti & bhavati to make or become strong] making firm, strengthening, in kayādaddhi--bahula strengthened by gymnastics, an athlete J III.310 (v. I. dalḥi®), IV.219 (v. I. distorted kāḍaliphahuna).

Dāṇḍa [Vedic daṇḍa, dial.=*dál[dr]a; (on ṇ: I cp. guṇa: gula etc.) to *del as in Sk. dala, dalati. Cp. Lat. dolare to cut, split, work in wood; delere to destroy; Mhg. zelge twig; zol a stick. Possibly also fr. *daṇḍ[a] (r=freq., ṇ: I as tuṅa: tūṇa; venu: veļu, etc. cp. anṭa, çaṇḍa), then it would equal Gr. de/ndron tree, wood, & be connected with Sk. ḍaru] 1. stem of a tree, wood, wood worked into something, e. g. a handle, etc. J II.102; 405 (v. I. dabbaba); Vism 313; PvA 220 (nimbarukkhasa daṇḍena [v. I. dabbenba] katasāla). tidaṇḍa 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 daṇḍena aḥiṅḍitūjat), 196; S I.176; A I.138, 206; Sn 688 (suvaṇṇā®); J III.395; V.47 (loha®); Sdhp 399 (eku®, ‘daya, ti®). daṇḍaṇ olubba leaning on the st. M I.108; A III.298; Th 2, 27. -- 3. a stick as means of punishment. a blow, a thrashing: daṇḍehi aṇṇamaṇṇaṇaṇ upakkamanti "they go for each other with sticks" M I.86=Nd2 199; ṇţ daṇḍati to give a thrashing J IV.382; V.442; daṇḍena paḥāraṇa daṇḍati to hit with a stick S IV.62; brahmā® a certain kind of punishment D II.154, cp. Vin II.290 & Kern, Manual p. 87; paṇca satāni daṇḍo a fine of 500 pieces Vin I.247; paṇīta® receiving ample p. Pv IV.166; purisa−avadha® J II.417; rāja−daṇḍaṇ 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. saṭṭha, sword. daṇḍaṇa ṣāḍyaṭi to take up the stick, to use violence: attadaṇḍaṇa (atta=ā−dā) violent Sn 935; attadaṇḍaṇu nibbuta Dh 406=Sn 630; a.+kodhaḥbhūta S IV.117: adinna−daṇḍaṇa adinnaṣaṭṭha Vin I.349; opp. daṇḍaṇa nidhāṭatī to lay down the stick, to be peaceful: sabbesu bhūtesu niḥṛya daṇḍaṇa Sn 35, 394, 629; niḥita−d. niḥita−saṭṭha using neither stick nor sword, of the Dhamma D I.4, 63; M I.287; A I.211; II.208; IV.249; V.204. daṇḍaṇa nikkhipati id. A I.206. d−saṭṭha parāmasana Nd2 576. daṇḍaṇa−saṭṭha−abbhukkiranə & daṇḍaṇa−saṭṭha−abhinipātana Nd2 5764. Cp. paṭidaṇḍana retribution Dh 133. <-5. (fig.) a means of frightening, frightfulness, violence, teasing. In this meaning used as nt. as M I.372; tīṇi daṇḍaṇi pāpasa kammassa kiriyya: kāyaḍaṇḍaṇa vacī®, mano®; in the same sense as m. at Nd2 293 (as expld to Sn 35). -- 6. a fine, a penalty, penance in general: daṇḍena nikkiṇāti to redeem w. a penalty J VI.576 (dhanag ḍavatā Com.); daṇḍaṇa ḍhareti to inflict a fine Miln 171, 193; daṇḍaṇa paṇeṭi id. Dh 310 (cp. DaHA III.482); DHA II.71; aṭṭha−kahāpaṇo daṇḍo a fine of 8 k. VvA 76. -- adyaṇa without a stick, i. e. without force or violence, usually in phrase adyaṇaṇa asatthena (see above 4); Vin II.196 (ad. as. nāga danto mahesinā; thus of a Cakkavattin who rules the world peacefully: paṭhaṇvīj ad. as. dhammena abhiṇivāja ajjhāvasati D I.89=A IV.89, 105, or dhammena−manusasati Sn 102=S I.236.

--abhhīgāta slaying w. cudgels PvA 58; --āraha (adj.) deserving punishment J V.442; VvA 23; --ādaṇa taking up a stick (weapon) (cp. above 4), combd w. satth’ ādāna M I.110, 113, 410; D III.92, 93, 289; A IV.400; Vism 326. --kathina k. cloth stretched on a stick (for the purpose of punishment) Vin II.116; --kathālikā a large kettle with a handle Vin I.286; --kamma punishment by beating, penalty, penance, atonement J III.276, 527; V.89; Miln 8; ṇţ karoti to punish, to inflict a fine Vin I.75, 76, 84; II.262; --koṭi the tip of a branch or stick DHA I.60; --dipikā a torch J VI.398; Vism 39; DHA I.220, 399; --ppatta liable to punishment Miln 46; --paduma N. of a plant (cp. Sk. dandotphala=sahadevā, Halāyuḍha) 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; --paḥāra a blow with a stick D I.144; --paṇīn carrying a staff, "staff in hand" M I.108; --bali (‘ādī) fines & taxes, etc. DHA I.251; --bhaya fear of punishment A II.121 sq.=Nd2 470=Miln 196; --(m)antarā 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; --uydhā a club−fight D I.6; J III.541; --lakkhaṇa fortune−telling from sticks D I.9; --vākāra a net on a stick, as a snare, M I.153; --veḷupesikā 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.
Datiya [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. -- adḍha a (birch) rod, used as a means of beating (tāleti) A I.47; II.122= M I.87= Nd 2.604= 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 kudanḍaka a twig used for tying J III.204. -- 2. the crossbar or bridge of a lute J II.252, 253. -- dipikā a torch J I.31; -- madhu "honey in a branch," a beehive DhA I.59.

Daṇḍaniya (adj.) [grd. formation from daṇḍa] liable to punishment Miln 186.

Datta


Datta 2

Datta 2 (adj.--n.) [prob.=thaddha, with popular analogy to datta I, see also dannha & cp. dattu] stupid; a silly fellow M I.383; J VI.192 (Com.: dannha lāḷaka).

Datti (f.) [from dadāti] gift, donation, offering D I.166; M I.78, 342; A I.295; II.206; Pug 55.

Dattika (adj.) [der. fr. datta] given; J III.221 (kula°); IV.146 (id.); nt. a gift D I.103 (= dinnaka DA I.271).

Dattiya = dattika, given as a present J II.119 (kula°); V.281 (sakka°); VI.21 (id.): Vv 185 (mahārāja° by the King).


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 Pv A 113); II.124 (phala° = dāyin Pv A 157); VvA 171 (purin°). -- duddada hard to give to give, etc. I. Forms. The foll. bases form the Pāli verb--system: dā, dāy, dāda & di.--1. Bases dā & (reduced) da. -- (a) dā°: fut. dāssati J I.113, 279; III.83; A I.337; 1st sg. dāssāmi J I.223; II.160; Pv A 17, 35, etc. -- dammi interpreted by Com. as fut. is in reality a contraction fr. dāṭuṭhāmī, used as a hortative or dubitative subjunctive (fr. dāhūmī, like kāhāmi I am willing to do fr. kāṭāmī Jh 15 ("shall I give"); II.112; IV.10 (varaṃ te dammi); Pv I.103; II.324 (kin t'āhaṃ dammi what can I give thee=dāssāmi DvA 88). -- pret. dādā Sn 303; Pv II.28 (= adāśi DvA 81); Mhvs VII.14; 2nd sg. adū J IV.10 (= o adāśi Com.): Mlhn 384; 1st. pl. adādā J II.71; Miln 10; 2nd pl. adādā J I.57 (mā ad.); Miln 10, & dattha J II.181; -- aor. adāsī J I.150, 279; Pv A 73, etc.; pl. datthu J I.116. -- inf. dāṭuṭh J III.53; Pv A 17, 48 ("kāma"), etc. & dātave Sn 286. -- grd. dāṭabba J III.52; Pv A 7, 26, 88; etc. <-- (b) dā°: pp. datta -- ger. datvā J I.152, 290 (a°); Pv A 70, 72, etc. & datvāna J I.113; also as dā (for dāya or dānā) in prep. cpds., an=upādā, ādā, etc. Der. fr. 1. are Caus. dāpeti, pp. dāpīta; n. ag. dātar; nt. dāna. See also suffix dā° datti, dattika, etc.; and pp. atta (= a=d[ə]t[a]). -- 2. Bases dā & (reduced) day, contracted into de. (a) dā°: only in der. dāya, dāyaka, dāyin and in prep. cpds. -- dāya (ger. of adātī). <-- (b) de°: pres. ind. deti Sn 130; J II.111, 154; Pv A 8; 1st sg. demī J I.228, 307; 2nd desī J I.279; Pv A 39. 1st pl. dema J I.263; III.126; Pv A 27, 75 (shall we give); 2nd detha J III.127; 3rd detsi Sn 244. -- imper. dehi Vin I.17; J I.223; IV.101; Pv A 43, 73; 3rd sgQ detu J I.263; II.104; 2nd pl. detha It 66 J III.126; Pv A 29, 62, 76. -- ppr. dento J I.265; Pv A 3, 11 etc. -- grd. deyya Mhvs VII.31. BtSk. deya. -- Other der. fr. base 2 are dayati & dayā (q. v.) -- 3. Base dadā: pres. ind. dadāti S I.18; Sn p. 87; 1st. sg. dadāmi J I.207; Sn 421; 3rd. pl. dadanti J III.220; Dh 249. -- imper. dadāhi Pv II.14. -- pot. dadeyya Pv A 17; Miln 28 & dade Pv II.322; Vv 625; 1st. sg. dadeyya J I.254, 265; 2nd. sg. dadeyyasi J III.276. Also contracted forms dajjā S I.18 (may he give); Dh 224; Pv I.41 (= dadeyya Pv A 17); II.940; 1st sg. dajjā Vin I.232 (dajjāhaṇa=dajjāhaṇa). Cp. I.109 (dajjāhaṇa). J IV.101 (= dammi Com.); Pv II.945; 2nd. pl. dajjeyyāthā Vin
I.232; 3rd y. dajjeyya & 3rd. pl. dajjuñ in cpd. anupaṭ. -- ppr. dadanto Sn p. 87. gen. etc. dadato It. 89; Dh 242; Pv II.942; & dadañ Sn 187, 487; Pv II.942; Vv 676. -- ppr. med. dadamāna J I.228, II.154; PvA 129. -- aor. adadāṇ Vv 3411 (=adāsiṇ VvA 151); prob. 2nd. pl. mā daddātha Dha I.396; J III.171. -- ger. daditvā Pv II.89.II (v. l. BB datvā): contr. into dajjā (should be read dajja) Pv II.967 (=datvā PvA 139). -- Der. dada for "āda. <--> 4. (Passive) base di (& di): pp. dinna pres. diyati S I.18; Th 2, 475; PvA 26, & diyati VvA 75; cp. ādiyati; pret. diyittha Dha I.395; -- ppr. diyamāna PvA 8, 26, 49, 110, 133, etc. -- Der. fr. 4 are Desid. dicchati, diti, etc. -- II. Meanings I. (trs.) with acc. to give, to present with: dā. -- abs.) to be liberal (towards), to be munificent, to make a present S I.

Dadda (nt.) [Sk. dadra, f. & dardru a kind of leprosy, dadruna leprous (but given by Halāyudha in the meaning of ringworm, p. 234 Aufrecht); fr. *der in Sk. dā. -- to grant: vara a wish J IV.10; Pv II.940; -- to give or deal out: danda a thrashing J IV.382; pahāraṇ a blow S IV.62. -- 2. with ger. to give out, to hand over: dārūṇ āharitvā āggiṇ katvā d. to provide with fire J II.102; sātake āharitvā to present w. clothes J I.265; dve kōṭhāse vibhayitvā d. to deal out J I.226; kutikāyo kāreyā ṣadaṇṣu had huts built & gave them PvA 42. -- 3. (abs.) with inf. to permit, to allow: khāditaṇ J I.223; nikkhāmituṇ J II.154; pavisituṇ J I.263, etc.

Daddabha [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=dundubhyāśabda. See also dabhakka.

Daddabhāyati [Denom. fr. prec.] to make a heavy noise, to thud J III.77.

Daddara1

Daddara1 [onomat. from the noise, cp. next & cakora, with note on gala] partridge J III.541.

Daddara2

Daddara2 [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 [Sk. jājvalyati, Intens. of jval, see jalati] to blaze, to shine brilliantly; only in pp. med. daddalhamāna resplendent, blazing forth S I.127=J I.469; Vv 173; 341; Pv II.126; III.35; VvA 89 (ativiya vijotamāna); PvA 157 (at. virocāmaṇa), 189 (at. abhijalanto). -- Spelling daddallamāna at J V.402; VI.118.

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. dṛṇāṭi to tear, chap, split (see dara & dala); cp. Lat. derbiosoς; Ogh. zittaroh; Ags. teter] a kind of cutaneous eruption Miln 298; Vism 345.

--bandhana in d.--bandhanādi--bandhana at ThA 241 should be read danda°.

Daddula1

Daddula1 a cert. kind of rice D I.166; M I.78, 343; A I.241, 295; II.206; Pug 55.

Daddula2

Daddula2 (nt.) [Sk. dārdura?] in nahāru° (v. l. dala & dadalla) both at M I.188 (kukkurapatteṇa pi. n--daddulena pi aggiṇ gavesanti) & A IV.47 (kukkurapattaṇā vā n--daddulaṇā vā agghimī pakkhitaṇ paṭṭilīyati) unexplained; perhaps a muscle.

Dadhi (nt.) [Sk. dadhī, 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.
Danta1

Danta1 [Sk. danta fr. acc. dantāg of dan, gen. danah= Lat. dentis. Cp. Av. dantana, Gr. ὀδο/ντα, Lat. dentem, Oir. dēt; Goth. tunpus, Ohg. zand, Ags. tōt (=tooth) & tusc (=tusk); orig. ppr. to "ed in atti to eat="the biter." Cp. dāṭhā], 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--pañcaka, or 5 dermatic constituents of the body, viz. kesā, lomā nakhā d. taco, see detailed description at KhA 43 sq.); pankadanta rajassīra "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 (ṣā it long tusks); PxA 90, 152 (fang); Sdhp 360.

--ajina ivory M II.71 (gloss: dhanadhaňāṇa); --aṭṭhika "teeth--bone," ivory of teeth i. e. the tooth as such Vism 21.

--āvarāṇa the lip (lit. protector of teeth) J IV.188; VI.590; DhA I.387. --aṭṭhakaṇḍa (M III.167) see aṭṭhakaṇḍa; --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; --kūta tooth of a maimed bullock (?) (thus taking kūta as kūṭa4, and equivalent to kūṭadanta), in phrase asanivikaṇḍa danta--kūtaṇḍa 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").

--pāḷi 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. I.4, 17, (Vin III.51) gives 2 kinds of dantapoṇa, viz. chinnā & acchinnā. --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; --vanqa 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. --vikhādana biting with teeth, i. e. chewing Dhs 646, 740, 875; --vīdaṇḍaka (either=vidassaka or to be read ṣaṭhaṇaka) showing one's teeth (or chattering?) A I.261 (of hasita, laughter); --sampatti splendid of teeth DhA I.390.

Danta2

Danta2 (adj.) [Sk. dānta] made of ivory, or iv.--coloured J VI.223 (yāna=dantamayā).

--kāśāva ivory--white & yellow Vin I.287; --valaya see danta1.

Danta3

Danta3 [Sk. dānta, pp. dāmyati to make, or to be tame, cp. Gr. ὀδη/τος, Lat. domitus. See dameti tamed, controlled, restrained Vin II.196; S I.28, 65, 141 (nāga vo danto carati anejo); A I.6 (citta dantaņ); It 123 (danto damayataņ setçho); Sn 370, 463, 513, 624; Dh 35, 142 (=catumagga--niyamina 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; Nd 2475 (in continuation of Dh 323); DhA IV.6.

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 (adj.) [Sk.? Fausboll refers it to Sk. tanda; 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 (+lañāka); Th 1, 293; Miln 59, 102, 251; DhA I.94, 251; III.4. Vism 105, 257 (with ref. to the liver).

--ābhiññā sluggish intuition D III.106; A V.63; Dhs 176; Nett 7, 24, 50, 123 sq., cp. A II.149 sq.; Vism 85.

Dandhatā (f.) stupidity DhA I.250; as dandhattaņ at D III.106.
Dandhanat (f.), in a° absence of sluggishness Dhs 42, 43.

Dandhāyanā (f.) clumsiness Miln 105.

Dandhāyitatta (nt.) [der. fr. dandheti] stupidity (=dandhatā) D I.249 (opp. vitthāyitatta); S II.54; Miln 105; DA I.252.

Dandheti [Denom. fr. dandha] to be slow, to tarry Th 1, 293 (opp. tāreti). -- pp. dandhāyita see in der. ıtta.

Dapeti Caus. fr. dā to clean, see pariyo°; pp. dāta see ava°.

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.

Dapppita (adj.) arrogant, haughty J V.232, 301.

Dabba1

Dabba1 (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. Pāṇini V.3, 104 dravyaṇ ca bhavyaḥ). -- (b) material, substance, property; something substantial, a worthy object Pgdp 14.

--jāṭika of good material, fit for, able M I.114; A I.254 (cp. Sk. pātrabhūta); Vism 196. --sābhāra 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.

Dabba2

Dabba2 (adj.--n.) [Sk. dravya, of dru wood, see dāru] treelike, wooden; a tree, shrub, wood J I.108 (d.--tiṇagaccha a jungle of wood & grass); V.46 (d.--gahana a thicket of shrubs & trees); Vism 353 ("tiṇa").

Dabbi (f.) [Sk. darvī=*dāru--i made of wood, see dāru] a (wooden) spoon, a ladle; (met.) the hood of a snake (dabbimattā, phaṇapuṭākā DhA IV.132). -- Dh 64; gen. & instr, dayyā J III.218; Miln 365. -- In cpds. dabbi°.

--kaṇṭha the tip of the ladle DhA I.371; --gāha holding a spoon, viz. for the purposes of offering M I.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 [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.


Dabha (?)(indecl.)=daddabha; a certain noise (of a falling fruit) J III.77 (v. l. duddabha=daddabha).

Damba (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 sañyamena=It 15; expl. at DA I.160 as indriya--damena uposatha--kammena) III.147, 229; S I.4, 29, 168=Sn 463 (saccena danto damasā upeto); S IV.349; A I.151; II.115 sq.; M III.269 (+ upasama); Sn 189, 542 ("ppatta"); 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 (adj.--n.) [=dama] I. 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 (=kāruṇāya paresañ cittassa damaka ThA 268). -- 2. one who practises self--mortification by living on the remnants of offered food (Childers) Abhp 467.
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 (adj.--nt.) taming, subduing, mastery PvA 251 (arinañ d°--sila=arindama).

Damaya (adj.) [Sk. damya, see damma] to be tamed: duddamaya difficult to tame Th 1, 5 (better to be read damiya).

Damita [Sk. damāyita=danta3; cp. Gr. a--da/matos; Lat. domitus] subdued, tamed J V.36; PvA 265.

Dametar [n.--ag. to dameti=Sk. damayitṛ, cp. Sk. damitṛ=Gr. (pan)dama/twr dmhth/r; Lat. domitor] one who tames or subdues, a trainer, in phrase adantānaŋ dametā "the tamer of the untamed" (of a Buddha) M II.102; Th 2, 135.

Dametati [Sk. damapti=Ved. dama, 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.

Dampa [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 dammāgāvā 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

Dayati =dayati (q. v.) to fly J IV.347 (+uppatati); VI.145 (dayassu=uyyassu Com.).

Dayati2

Dayati2=[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=dayaŋ 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 (=dayaŋ metta--cittāpanno DA I.70); M I.288; A IV.249 sq.; Pug 57; VvA 23.

Dara [Sk. dara; see etym. connection under darī] fear, terror; sorrow, pain Vin II.156=A I.138 (vinayya hadaye daraŋ); 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 VvA 41). -- sadara giving pain, fearful, painful M I.464; A II.11, 172; S I.101. Cp. ādana & purindada.

Daratha [Sk. daratha, der. fr. dara] anxiety, care, distress A II.238; M III.287 sq. (kāyikā & cetasikā d.); Sn 15 (darathajā: the Arahat has nought in him born of care Cy explains by pariḻāha fever); J I.61 (sabbakilesa--d.) PvA 230 (id.); DhA II.215; Miln 320; PvA 23, 41; VvA 327.
Daři (f.) [Sk. dārī to dṛñātī to cleave, split, tear, rend, caus. darayati *der=Gr. de/rw to skin, de/rma, dora/ skin); Lith. dūrū (id.) Goth. ga--taīran=Asg. teran (tear) =Ohg. zerran (Ger. zerrren). To this the variant (r:l) *del in dalati, dala, etc. See also dadara, daddu, dara, avadīyati, adūnya, āvadīyati, purindada (=purāṇ--dara) a cleavage, cleft; a hole, cave, cavern J I.18 (v. 106), 462 (mūsikā mouse--hole); II.418 (=manjughā); SnA 500 (=padara).

--cara a cave dweller (of a monkey) J V.70; --mukha entrance of a cave Vism III.83; --p DhA IV.48; KhA 528.

I. Mhg. zelge (branch); Oir delb (figure, form), deil (staff, rod) a blade, leaf, petal (usually -- strongly -- D I.245; S I.77; A II.33; Sn 32 (strap). For further relations see Walde, Lat. Wtb. under fortis firm, strong, solid; steady, fast; nt. adv. very much, hard, 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.

Dālida & Dālidda (adj.--n.) [Sk. daridra, to darīdrāti, Intens. to drāti run (see dava), in meaning cp. addhika wayfarer=poor] vagrant, strolling, poor, needy, wretched; a vagabond, beggar -- (l:) Vin II.203; III.35; 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.

Dāliddatā (f.) [Sk. darīdratā] poverty VvA 63.

Dāliddiyya see dālīḍdiyya.

Dālha (adj.) [Sk. dṛḍha to dṛñātī to fasten, hold fast; *dhergh, cp. Lat. fortis (strong). Gr. tarfu/s (thick), Lith. diQas way brands=fire, heat J III.260. -- See also dáva & dāya.

--dāha (=Sk. dāvāgni) conflagration of a forest, a jungle--fire Vin II.138; M I.306; J I.641; Cp. III.93; Miln 189; Vism 36.

Dava1

Dava1 [Sk. dava, to dunoti (q. v.)]; cp. Gr. dais fire--brand] fire, heat J III.260. -- See also dāva & dāya.

--dāha (=Sk. dāvāgni) conflagration of a forest, a jungle--fire Vin II.138; M I.306; J I.641; Cp. III.93; Miln 189; Vism 36.

Dava2

Dava2 [Sk. drava to dravati to run, flow, etc. *dru besides *drā (see dalidda) & *dram (=Gr. dro/mos); cp. abhiddavati, also daba=dravya] 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. -- dava (abl.) in sport, in fun Vin II.101; davāya (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 [for *dravya]=dabba1, in sarīra° fitness of body, a beautiful body J II.137.
Dasa1

Dasa1 [Sk. daśa=Av. dasa, Gr. de/ka, Lat. decem, Goth. tainun, Oir. deich, Ags. tien, Ohg. zehan fr. *dekn̄i, a cpd. of dv+kni="two hands"] the number ten; gen. dasananj (Dh 137); instr. dasahi (Kh III.) & dasabhi (Vin I.38). In cpds. (--) also as lasa (solasā 16) & rasa (terasa 13; pannarā 15; athāṛa 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. lokadhātuyo Pī.961 (=10X100; 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 putte vijāyīvā (giving birth to 10 sons day by day) Pī.6. -- (b) impersonal: 10 commandments (dasa sikkhāpadāṇi 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 uccati (in memorizing of No. 10) Kh III. dasahi asadhammehi sam" kāko J I.317; -- 10 heavenly attributes (ṭhānāni): āyu etc. D III.146; S V.275; PvA 9, opp. 10 afflictions as punishment (cp. 10 plagues Exod. 7--11): dasananj aṇātaraṇā ṛhṇānā nigacchati Dh 137 (=das.

Dussak-kārānāṇān, enumd v. 138, 139) "afflicted with one of the 10 plagues"; cp. DhA III.70. -- 10 good gifts to the bhikkhu (see deyyadhamma) Nūd 523; PvA 7; 10 rules for the king: PvA 161; -- dividing the Empire into 10 parts: PvA 111; etc. vassa--dasa a decade: das'ev'īmā vassa--dasi J I.396 (enund under vassa); dasa--rāja--dhammā J I.367; das'akkoso--vatthūni DhA I.212.-- See on similar sets A V.1--310; 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 bhātikāvā Pī.111; dasa--kaṇṇā--sahassa--parivārā Pī.210 etc. <-> (b) impersonal (cp. 10 X 10=many times, S.B.E. 43, 3): dasa--yojanika consisting of a good many miles DhA III.291. dasavassasahassāni dibbāni vatthāni paridahanto ("for ever and aye") Pī.76, etc.

-kkkhātu [Sk. 'kṛtvah] 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 kīlānti); DA I.85. --bala, [Sk. dasabala] 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 ("parivārō"); Sn 179 (yakkhā); DhA 198 ("nayano"). --sahassa ten times a thousand (freq.); "i in dasa--sahassi--lokadhātu Vin I.12 (see lokadhātu).

Dasa2

Dasa2 (--) [Sk. --drśa; cp. dassa] seeing, to be seen, to be perceived or understood D I.18 (aṇādatthatuṇā sureseeing, all--perceiving=sabbaṇj passāmi ti attho DA I.111); Sn 653 (paṭccasamuppāda), 733 (sammadā); J I.506 (yugamatta; v. l. dassa). -- duddasa difficult to be seen or understood D I.12 (dhammā gambhīrā d.; see gambhīra); M I.167, 487; Sn 938; Dh 252; also as sududdasa Dh 36.

Dasaka (nt.) 1. a decad, decade, a decennial J IV.397; DhA 316. khiddā" the decad of play Vism 619; cakkhu" etc. sense--decads Vism. 553; Comp. 164, 250; kāya", Vism. 588.

Dasana [Sk. daśana to dāsati] a tooth Dāvs V.3 (d. < - > dhātu, the tooth relic of the Buddha).

Dasā (f.) & dāsa (nt.) [Sk. daśa] 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; DhA I.180; IV.106 (dassāni). -- sadda (nt.) a kind of seat, a rug (lit. with a fringe) Vin IV.171 (=nisīdana); opp. adasak (adj.) without a fringe or border Vin II.301=307 (nisīdana). --anta edge of the border of a garment J I.467; DhA I.180 sq., 391.

Dasika1
Dasika1 (adj.) (-*) [Sk. dṛṣṭa, cp. dassin] to be seen, to behold, being of appearance, only in duśva° or frightful app., fierce, ugly Sl. 94 & id. p. (q. v. under okoṭīmaka); J I.504 (kodha, anger); PvA 24, 90 (of Petas). -- Note. The spelling is sometimes *dassika: A II.85; Pug 51; PvA 90.

Dasika2

Dasika2 (adj.) [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--filum not a thread = nothing). See also dasaka under dasā.

Dassa (--°) [Sk. --dāśa; cp. dasa2] to see or to be seen, perceiving, perceived Sn 1134 (appa° of small sight, not seeing far, knowing little = paritta--dassa thoka--dassa N2d 69). Cp. akkha° a judge Miln 114. --su° easily perceived (opp. duddasa) Dh 252.

*Dassati1 [Sk. *dārś in dadarśa pref. to drś; caus. darśayati. Cp. Gr. de/rkomai to see; Oir. derc eye; Ags. torht; Goth. ga--tarhjan to make conspicuous. The regular Pāli Pres. is dakkhati (younger dakkhaki), a new formation from the aor. addakha=Sk. adṛśakṣī. The Sk. Fut. drakṣayati would correspond formally to dakkhati, but the older dakkhlī points toward derivation from addakṣā. This new Pres. takes the function of the Fut.; whereas the Caus. dasseti 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 dakkha [Sk. draksi]: pres. (a) dakkhati N2d 428 (=passati), 1st dakkhaomi ibid. (=passāmi), 2nd dakkhasi S I.116; Pv II.I.13 (v. l. BB addakki); imper. dakkha N2d 428 (=passa). -- (b) dakkhi Sn 909 (v. l. BB dakkhati), 3rd pl. dakkhanti Vin I.16+Sn p. 15 (v. l. BB dakkhanti); D I.46. -- aor. addakṣhi (Sk. adṛakṣī) Vin II.195; S I.117; Sn 208 (=addasas SnA 257), 841, 1131; It 47; J III.189; & dakkhi It 47; 1st sg. addakkhi Sn 938. Spelling also addakki (v. l. BB at Pv II.113) & addakkhi (N2d 423). -- inf. dakkhitu Vin I.179. -- Caus. p.p. dakkhiṣapita (shown, exhibited) Miln 119. -- Der. dakkhi (q. v.).

2. (pret.) base dass (Sk. drś & dṛśa): aor. (a) addasa (Sk. addarśat) Sn 358, 679, 1016; J I.222; IV.2; Pv II.323 (mā addasa=addakkhi PVa 88); DhA I.26; PVa 73, & (older, cp. agamā) addasā Vin II.192, 195; D I.112; II.16; Sn 409 (v. l. BB addasa), 910 (id.); Miln 24, 1st sg. addasaṅ S I.101; N2d 423 & addasaṅ Sn 837 (=addakkhī N2d 185), 1st pl. addasāma Sn 31, 178, 459, 3rd pl. (mā) addasaṅ PV II.76 (=mā passiṣu PVa 102). <-> (b) addassāsi, 1st sg. addasāsiṇ Sn 937, 1145; Vv 3552 (v. l. addassāmi), 3rd pl. addasāsaṅ Vin II.195; D II.16; M I.153. -- (c) shortened forms of aor. are: adda Th 1, 986; addā J VI.125, 126. -- inf. datṭanḥuḥ Sn 685 (daṭṭhākuṇā); J I.290; PV IV.13 (=passituṇ PVa 219); PVa 48, 79; VvA 75. -- ger. datṭhu (=Sk. drṣṭvā) Sn 424 (in phrase nekkhammuṇaṭṭhu khemato)=1098; 681. Expl. at Nd 292 with expl. of disvā=passitvā, etc. <-> grd. daṭṭhabba (to be regarded as) D II.154; PVa 8, 9, 10, etc., Vism 464; & dassaniya (see sep.). Also in Caus. (see below) & in daṭṭhar (q. v.).

3. (med.---.) base dis (Sk. drś): pres. pass. dissati (to be seen, to appear) Vin I.16; Sn 194, 441, 688 (disssare), 956; J I.138; Dh 304; PVa 184; Ppr. 61 (dissasi you look, intrs.); prp. dissamāṇa (visible) PVa 71, 6 (*rūpa), 162 (id.); VvA 78 (*kāya); Mhvs. VII.35, & der. dissamāṇattā (nt.) PVa 103. -- ger. disvā Sn 48, 409, 687 sq. It 76; PVa 67, 68, etc., & disvāna Vin I.15; II.195; Sn 293, 415, 1017; PV II.87, etc., also a ger. form diṭṭhā, q. v. under adīṭṭhā. -- pp. diṭṭha (q. v.).

4. Caus. (of base 2) dasseti (Sk. darśayati), aor. dassesi & (exceptional) dassayi, only in dassayi tamaṇ showed himself at Pv III.24 (=attānaṇ uddisayi PVa 181) & III.216 (=attānaṇ dassayi dassesi pākaṇ ahosi PVa 185). 3rd pl. dassessu; ger. dasseti; inf. dassetuk to point out, exhibit, explain, intimate Dh 83; J I.84, 200, 263, 266; II.128, 159; III.53, 82; PVa 4, 8, 16 (ovādā g. give advice), 24, 45, 73 etc. -- to point to (acc.) PVa 151 (sunakhān), 257 (dāraṇā). -- to make manifest, to make appear, to show or prove oneself; also intr. to appear J I.154 (dubbalo viya hūtva attānaṇ dassesi: appeared weak); VI.116; PV III.23 (=sammukhībhaṇaṇa gacchanti PVa 181); PVa 13 (mitto viya attānaṇ dassetvā: acting like a friend), Miln 271. Esp. in phrase attānaṇ dasseti to come into appearance of (Petas): PVa 32, 47, 68, 79, etc. (cp. above dassayi). -- pp. dassita.

Dassati2
Dassana (nt.) [Sk. darśana, see dassati1] -- 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=daṭṭha-kāma):
[Bhagavantan] dassanāya M II.23, 46; A I.121; III.381; Sn 325. -- (a) (nt.) "sight" D II.157 (visūkā, looking on at spectacles); A III.202 (+savana hearing); IV.25 sq. (bhikkhuā); Sn 207 (muniā, may be taken as 2, cp. SnA 256), 266 (=pekkhaṇa KhA 148); Dh 206 (ariyānaṅ d., cp. ariyānaṅ dassāvī, 210 (appiyānaṅ), 274; Vv 342; VvA 138 (sippa exhibition of art, competition).<-> (b) adj. as (--) "of appearance" (cp. ṃasa) Sn 548 (cāruā lovely to behold); PVA 24 (bhāyānakā δ fearful to look at), 68 (bībhacchaδ). -- 2. Appld. (power of) perception, faculty of apperception, insight, view, theory; esp. (a) in combn ṃa--dassana either "knowing & seeing," or perhaps "the insight arising from knowledge," perfect knowledge, realization of the truth, wisdom (cp. ṃaṇā): S I.52; II.30; V.28, 422; M I.195 sq., 241, 482 (Gotamo sabbaṇṇū saba--dassāvi aparīsenaṇ ṃ--d ṃa paṭijānaṇī; id. II.31); D III.134; A I.220; II.220; IV.302 sq.; cp. ṃ--d--paṭilābha A I.43; II.44 sq.; III 323; ṃ--d--visuddha M I.147 sq. Also with further determination as adhiveva--ṅ--d√ A IV.428; alam--ariya S III.48; IV.300; V.126 sq.; M I.68, 71, 81, 207, 246, 440 sq., A I.9; III.64, 430; V.88; parissuddha A III.125; moggāmaggā A V.47; yathābhūtā A III.19, 200, IV.99, 336; V.2 sq., 311 sq.; vimuttaδ S I.139; V.67; A III.12, 81, 134; IV.99, 336; V.130; It 107, 108; Miln 338. See also vimutta. -- (b) in other contexts: ariyasaṭṭha--dassana Sn 267; ujabhūta S V.384, 404; dhamma√ (the right doctrine) S V.204, 344, 404; A III.263; pāpaδ (a sinful view) Pva IV.355; viparīta A 11.114; IV.226; V.284 sq. (and a'), 293 sq. sammāδ (right view) S III.189; A III.138; IV.290; V.199; sabbalokrena 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: ḍiṇaṇa et d. corresponding with ṃaṇa in preceding line); Dhs 584, 1002 (insight: cp. Dhs. trsl. p. 256). -- (adj.) perceiving or having a view (cp. dasseti) S I.181 (visuddhaδ); Th 1, 422. -- (c) as nt. from the Caus. dasseti: pointing out, showing: implication, definition, statement (in Com. style) Pva 72; often as ṃaṭṭh--dassana: Pva 26 (dātabbaδ), 27 (thomanā), 35 (kataδ) & in dassanattha 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 (ṁa vajjati to become invisible); wrong theory or view V 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 anuttariyāṇī, viz. d√, paṭipadāδ, vimuttaδ 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 (adj.) [Sk. darśaniya; grd. formation of dassana, also as dassaneyya] fair to behold, beautiful, good--looking (=dassitū ṇutta D A I.141), often in formula abhirūpa d. pāsādika paramāya vanṇapokkharatāya samanāgata to express matchless physical beauty: D I.114; S II.279; Pva A 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 dassanīyatara S I.237; Sdhp 325: Dha A I.119.

Dassaneyya (adj.)=dassanīya J V.203 (bhusaδ).

Dassāvīta (f.) [abstr. to dassāvin] seeing, sight (--) Miln 140 (guṇavisesaδ).

Dassāvin (adj.-n.) [Sk. .docsavant full of insight, seeing, perceiving, taking notice of. In combn with ṃū (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. ṃa--dassana). <-> (a) As adj. --: seeing, being aware of, realizing; aniccaδ S III.1; ādinavaδ S II.194; IV.332; M I.173; A V.181 sq.; pariyantaδ A V.50 sq.; bhayaδ S V.187: It 96; esp. in phrase anumattsu vajjesu bhayaδ D I.63=It 118 (cp bhaya--dassin); lokavajjabhayaδ S I.138; sabbaδ (+sabbannū) M I.482 (samaṇo Gotamo sδ sδ); II.31; Miln 74 (Buddho sδ sδ); cp. M Vastu III.51 sarvadarśaṇī; sāraδ. Vin II.139. -- (b) (n.) one who sees or takes notice of, in phrase ariyānaṅ dassāvi (+sappurisănṇaṅ dassāvi & kovido) M I.8; S III.4; opp. adassāvi one who disregards the Noble Ones S III.3, 113; M III.17; Dhs 1003 (cp. DhaA 350).

Dassika (--δ): see dasika1.

Dassita1
Dassita2 at J VI.579 accord. to Kern (Toev. p. 114)=Sk. daśīta mailed, armed.

Dassin (-') (adj.) [Sk. 'darśin] seeing, finding, realizing, perceiving. Only in cpds., like atthaº Sn 385; anantaº S I.143; ādīnavaº Sdhp 409; ekangaº Ud 69; jātikkhayaº Sn 209; It 40; ṇānaº Sn 478 (=sacchikatasabbāññuta--ñāna SnA 411; cp. dassāvin); tīraº S III.164 sq.; A III.368, cp. tīra--dakkhin; dighaº (=sabbadassāvin) PvA 196; bhayaº Dh 31 (‘dassivā=dassi vā?), 317; It 40; DA I.181 (=bhaya dassāvin); vivekaº Sn 474, 851.

Dassimant see atthaº.


Dassetar [Sk. āramśayitṛ, n. agent to dasseti] one who shows or points out, a guide, instructor, teacher A I.62, 132=It 110.

Dasseti Caus. of dassati1 (q. v.).

Dasso n. pl. of dāsi.

Daha [Sk. draha, through metathesis fr. hrada, hlād, see hilādate] a lake D I.45 (udakaº); J I.50; II.104; V.412; Mi1n 259; PvA 152; Dpvs I.44.

Dahati1

Dahati1 (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 (okkākañ pitāmahāj=ṭhapeti DA I.258); S III.113 (mattato daheyya); A IV.239 (cittāq d. fix the mind on); Sn 825 (bālaḥ dahanti mithu aṇāmaṇaññat=passanti dakkhanti, etc. NdI 163). Pass dhīyyati (q. v.); grd. dhēyya (q. v.). <-> Note. dahati is more frequent in combn with prefixes & compositions like ā', upaº, pariº, sadº, sanº, samāº, etc. pp. hita.

Dahati2

Dahati2=dahati to burn; as dahate Pv II.98 (=dahati vināseti PvA 116).

Dahana [Sk. dahana, to dahati, orig. 'the burner'] fire Vism 338 ('kicca'); ThA 256; Dāvs V.6; Sdhp 20.

Dahara (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 paññavā); M I.82; II.19, 66; A V.300; Sn 216, 420 (yuvā+), 578 (d. ca mahantā ye bālā ye ca paññūtā sabbe maccuvasañ yanti); J I.88 (daharahāre dārake ca dārikāyo), 291 (‘ithi a young wife); II.160, 353; III.393; Dh 382; Pv IV.150 (yuvā); DhA I.97 (sāmañña); DA I.197 (bhikkhū), 223 (=taruṇa), 284 (id.); PvA 148; VvA 76; ThA 239, 251. Opposed to mahallaka J IV.482; to vuddha Vism 100. <-> f. daharā Vv 315 (young wife) (+yuvā VvA 129) & dahari J IV.35; V.521; Mi1n 48 (dārikā).

Daharakā =dahara, young Mi1n 310. -- f. ākā a young girl Th 2, 464, 483.

Dāṭha (f.) [Sk. daṭṭra to ḍatasi (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 (kaṭhina°); Sdhp 286. --āvudha [Sk. daṇṭāvudha] 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 (f.) [Sk. *dāṭhikā = Prk. for daṇḍrikā] beard, whiskers Vin II.134 (na d. ṭhapetabbā, of the bhikkhus); J I.305; V.42 (tamba°), 217 (mahā° having great whiskers); DA I.263 (parūḷha--massu° with beard & whiskers grown long).

Dāṭhin (adj.) [cp. Sk. daṇḍrin] having tusks J I.245; IV.348; Th 1, p. 1; Sdhp 286.

Dātār [Sk. dāṭr, n. ag. of dāḍātī to give; cp. Gr. dw/twr & doth/r] a giver, a generous person Pgdp 50. -- adātā one who does not give, a miser Pv II.82; otherwise as na dātā (hoti) A II.203; It 65.

Dātta (nt.) [Sk. dāṭra, 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 (nt.) [Ved. dāna, dā as in dadātī to give & in dātī, dyāti to deal out, thus: distribution (scl. of gifts); cp. Gr. da/nos (present), Lat. damnum (E. damages); Gr. dw_ron, Lat. donum; also Ags. tid (= E. tide, portion, i.e. of time), & tīma (= E. time). See further dadātī, dayātī, dāṭta, dāpeti. Defn at Vism 60: dānaṃ vuccati avakhaṇḍanān] (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 & yaṇḍa). As such it constitutes a meritorious act (puṇṇāṇ) and heads the list of these, as enumerated in order, dānamaya puṇṇaḥ, sālāmaḥ p., bhāvanāmaḥ p. viz. acts of merit consisting of munificence, good character & meditation (D III.218 e. g.; cp. cāga, puṇṇa, sīla). Thus in formula dāṇḍīni puṇṇāṇi katvā J I.168; PvA 66, 105; cp. cpds. under "maya. -- (b) Special merit & importance is attached to the mahādāna the great gift, i.e. the great offering (of gifts to the Sangha), in character the buddhistic equivalent of the brahmanic mahāyāṇa 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 (devaśaṅkḥ chasaṭhasaḥ-āpariccaṇaḥ karonto mahādāṇaḥ 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 pāṇa vattaḥ yāna mālā gandha--vilepana sēyāvasathā padīpeyya (broad, water, clothes, vehicle, garlands, scented ointment, conveniences for lying down & dwelling, lighting facility) A IV.239; cp. Pv II.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. saddhāya dānaḥ deti, sakkaccaḥ d.d., kālena (cp. kāladyāna A III.41), anugghātita, attaṇā ca paraṇa ca anupahacca d.d. -- (d) Various passages showing practice & value of dāna: Vin I.236; D I.53 (+ dama & saṇṇama; cp. It 15; PvA 276); II.356 sq. (sakkaccaḥ & a°); A IV.392 sq. (id.); D III.147 sq., 190 sq., 232; S I.98 (dānaḥ dātabbaḥ yaththa cīttaḥ pasiddhāti); A I.91 = It 98 (āṃsa° & dhamma°, material & spiritual gifts); A I.161; III.4 (dāne āṇisāṇaḥ); IV.60; 237 sq. (mahapphala), 392 sq. ("saa vipāka"); V.269 (petāṇa upakkapati); J I.8 (aggala°); II.112 (dinna°), III.52 (id.); Sn 263, 713 (appāṇa dānaja samaṃbrāhmaṇaṇaṇ) PvA 54 (āgantuka° gift for the newcomer); Sdhp 211--213. -- adāna withholding a gift, neglect of liberality, stinginess Pv II.945; Miln 279; PvA 25, cp. sīla under cpds. atīdāna excessive almsgiving Pv II.945 (cp. PvA 129); Miln 277. --agga [Sk. dānāgara, cp. bhattacha, salākagga; see Trenchner, 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 combu dānāni mahādānāni āgāṇānāni A IV.246; ādikāra supervision or charge of alms--distributing. PvA 124 (cp. Pv II.927); --āṇisāṇa 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 anupubbi--kathā 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: yaṇ dānaḥ deti tassā pati hūvā deti na dāno na saḥāyō 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; Pv I.114 (+ amaccharin); J I.199; Miln 279 sq.; Sdhp 275, 303; --puṇṇa 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; Pv II.83 (°hoti paramhi loke: is rewarded in the life to come, cp. It 19); PvA 8 (cp. Pv I.1); --maya consisting in giving alms or being liberal (see above a) D III.218 (puṇṇākiriya--vatthu); Vbh 135 (kusala--cetanā), 325 (paṇṇa); PvA 8 (puṇṇa), 60 (id.), 9 (kusala--kamma), 51, etc.;
Dānava [Sk. dānava] a kind of Asuras or Titans, the offspring of Danu J III.527; V.89; Miln 153; Dpvs XVII.98.

Dānī (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 : see vo°.


Dāpeti1

Dāpeti1 [Sk. dāpayati, dapp fr. dā (see dadāti & dayati) = deal out, spend, etc., cp. Gr. da/ptw, dapa/nh (expenditure), dei_pnon (meal); Lat. daps (id.), damnum (expense fr. *dapnom). See also dāpeti2 & brahmadeyya. Cf. dā byātā, dāya, etc.]

Dāpeti2

Dāpeti2 [Sk. drāvayati & drāpayati, Caus. to dru, see davati] to cause to run J II.404.

Dāma (nt.) [Sk. dāman to dyati to bind (Gr. di/dhmi), *dē, as in Gr. de/sma (rope), dia/dhema (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 (=vacchakānā bandhanathāya katā ganthiṇā nandhipasayuttā rajjubandhanavisesā); Vism 108. Usually --°, viz. anojā--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

Dāya1 [Sk. dāva, conflagration of a forest; wood = easily inflammable substance; to dunoti (to burn) caus. dāvayati, cp. Gr. dai/w (to burn) & P. dava1] wood; jungle, forest; a grove Vin I.10 (mīga°), 15, 350; II.138; S II.152 (tiṇā°); IV.189 (bahuṃkaṇṭaka d. = jungle); A V.337 (tiṇa°); J III.274; VI.278. See also dāva.

--pala a grove keeper Vin I.350; M I.205.

Dāya2

Dāya2 [Sk. dāya, to dadāti, etc.] a gift, donation; share, fee D I.87+(in phrase rājadāya brahmadeyya, a king's grant, cp. rājadattīya); J IV.138; V.363; VI.346. Cp. dāyāda & brahmadeyya.

Dāyaka [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 munassattā saggan gacchanti dāyakā); J V.129 (kaḍa°); Pv I.11 sq.; 12; 42; 55; DA I.298; PvA 113 (= dada); Miln 258 (*ānān dakkhinā); Sdhp 276. -- f. dāyiṇī Vin II.216 (bhikkhu°), 289 (khirassa). -- adāyaka a stingy person, one who neglects almsgiving (cp. adānasīla) Pv I.119; f. °ikā Pv I.93.
Dāyajja (nt.) [Sk. dāyāda; see dāyāda] 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 (putuno 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.

Dāyi (adj.) =dāya (f., m.). --Dāyami (adj.) =dāyambhūjanīya D I.37, 73.

Dāyati [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 (nt.) [see dayati] cutting; "agga the first of what has been cut (on fields) Dha I.98; "atthan for the purpose of mowing DhA III.285.

Dāyūdā [Sk. dāyūda=dāya+a--da receiving the (son's) portion, same formation on ground of same idea as Lat. heres=ghero+e--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 kammaa one who inherits his own deeds (see kamma 3 A b & cpds.): 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 dāyaja & dāyādaka.

Dāyādaka [=dāyāda] heir M II.73; Th 1, 781, 1142; f. "ikā Th 2, 327 (=dāyajjarahā ThA 234).

Dāyika (adj.) =dāyaka Pva 157; Sdhp 211, 229.

--Dāyin (adj.) [Sk. dāyin, of dadāti] giving, granting, bestowing Pva 121 (icchit'icchita), 157 (= [kāma] dada); Sdhp 214 (dānagga).

Dāra & Dārā (f.) [Sk. dāra (m.) & dārā (f.), more freq. dārā (m.pl.); instr. sg. dārena J IV.7; Pva IV.177, etc.; instr. pl. dārehi Sn 108 (sehi d. asantuṣṭho not satisfied with his own wife), loc. pl. dāresu Sn 38 (puttesu dāresu apekkhā), 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 bhariy) & It 36; f. also dārī maiden, young girl Pva I.115. Otherwise as dāra (coll.--masc.): Dh 345; J I.120; II.248; IV.7; V.104, 288; Vva 299 ("paṭīggha"). -- putta--dāra (pl.) wife & children Sn 108, 262; J I.262; cp. saputtadāra with w. & ch. Pva IV.347; putta ca dāra ca Sn 38, 123. Freq. in definition of sīla No. 3 (kāmesu micchācārin or abrahmacariyā, adultery) as sakena dāreṇa saṇtuṭṭha A III.348; V.138; Sn 108 (a"), Pva 177, etc. -- paradāra the wife of another M I.404 sq.; Dh 246, 309; Sn 396 (parassa d.) Pva 261.

Dāraka [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; Pva I.127 (=bāla" Pva 65); Dha I.99 (yasa"=yasa--kulaputta); Miln 8, 9; Pva 176. -- Freq. as gāmadāraka (pl.) the village--boys, streeturchins J II.78, 176; III.275.

--tīkchā the art of infant--healing D I.12 (=komārabhacca--vejjakamma DA I.98).

Dārikā (f.) [Sk. dārikā, see dāraka] a young girl, daughter J III.172; VI.364; Miln 48, 151; Pva 16 (daughter), 55, 67, 68.

Dāru (nt.) [Sk. dāru, *dareṣjo (oak) tree; cp. Av. dāuru (wood) Gr. do/ru (spear), drus (oak); Lat. larix (fr. *dāru)=larch; Oir. daur (oak); Goth. truu, Ags. treo= tree. Also Sk. dāruṇa, Lat. dūrus (hard) etc., Oir. dru strong. See also dabba2, dabbā & duma] wood, piece of wood; pl. woodwork, sticks A I.112; It 71; Dh 80; J II.102; III.54; VI.366; Dha I.393; Pva 76 (candana), 141.

--kuṭkā a hut, log--house Vin III.43; --kkhandha pile of wood Pva 62; --gaha a wood yard Vin III.42 sq.; --ghatikā wooden pitcher ThA 286. --ciriya "woodbarked" Np, Dha II.35. --ja made of wood S I.77; Dh 345; --dāha the burning of wood S I.169; --dhitālikā a wooden doll Vin III.36, 126; --patta a wooden bowl Vii I.112, 143; pattika one who uses a wooden bowl for collecting alms D I.157; III.22; DA I.319; pādūkā a wooden shoe, a clog Vin II.143; --bhāṇḍa wooden
Dāruka (cp. dāru) a log S I.202=Th I, 62=DhA III.460; adj. made of wood Th 2. 390 ('cillaka, a wooden post, see ThA 257).

Dāruṇā (adj.) [Ved. dāruṇa, to dāru ('strong as a tree'), cp. Gr. droō/n=ixuro/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 PvA 251); Miln 117 (vāta); PvA 24, 52 (=ghorā), 159 (sappathā a terrible oath= ghora), 181 (=kurūra), 221 ('kārāna'); Sdhp 5, 78, 286.

Dālana [f. dalatī] see vi'.

Dālikā & Dālima [Sk. dālika the colocynth & dālima the pomegranate tree] in 'laṭṭhi a kind of creeper; equivalent to takkāri (?) Th 2, 297 (dālikā)=ThA 226 (dālikā & dālima).

(nt.) [Sk. *dāridrya] poverty D III.65, 66; A III.351 sq.; J I.228; Dāvs II.60; Sdhp 78.

Dālethi see dalati.

Dāva [Sk. dāva, see dava1 & daya1] in 'aggi a jungle--fire J I.213; III.140; Vism 470; DhA I.281.

Dāvika (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 [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. dāṣyau (see dassukhiā)] a slave, often combd w. f. dāsī. Def. by Bdhgh as "antojāto" (DA I.300), or as "antojātadhanakkāta--kāramarāṇita--sāmaṇ dāsayaṇ upagatāṇaṣ aññataaro" (ibid. 168). -- In phrase dāsā ca kammakāra "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 pabbajetabbo: the slave cannot become a bhikkhu); D I.72; M II.68 (fig. taṇhā'); J I.200, 223; III.343 (bought for 700 kahāpaṇas), 347; Pug 56; PvA 112.

--kammakara (porisā) a slave--servant, an unpaid labourer, a serf Vin I.240; A I.206; D III.189; DhA IV.1; --gaṇa 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'ayatanas at D I.51+ (expl. by Bdhgh as balavasinēhā--gharadāsa--yodhā DA I.157). -- sadāsaka with slaves, followed by slaves Vv 324. -- f. dāsikā a female slave (=dāsi) M I.126; J VI.554.

Dāsabyatā (f.)=dāsavaya Sdhp 498.

Dāsavaya & Dāsabya (nt.) [cp. Sk. dāṣya] 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. dāsītta] the status of a (female) slave Miln 158.

Dāsima a species of tree J VI.536.

Dāsiyā =dāsikā, a female slave J VI.554.
Dāsi (f.) [Sk. dāsī, cp. dāsa. Nom. pl. dasso for dāsiyo J IV.53; in cpds. dāsī?] 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°); PV A 46, 61, 65. -- Cp. kumbha°.

--gāna a troop of slave--girls J II.127; --dāsā (pl.) maid& man--servants Dh A I.187; freq. to cpd. d--d--paṭiggahaṇa 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. dāśisuta) D I.93 (vāda); --bhoga the possessions of a slave Vin III.136.

Dāha see dāha.


Dikkhita [Sk. dīkṣita "having commenced the preparatory rites 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. jagupsā] disgust Dhs A 210 (asuci°).

Dig hacchā (f.) [=jīgacchā] hunger A II.117.

Dīghaṇṇa (adj.) [for jighaṇṇa=Sk. jaghanya fr. janghā] inferior, low, last, hindmost (i. e. westward) J V.24 (where the Com. seems to imply a reading jīgacchā with meaning of 1st sg. pot. intens. of ghas, but d. is evidently the right reading). 402, 403 ("rattiŋ at the end of the night.

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.

Dija see under dvi B I.4.

Dīṭṭha

Dīṭṭha1 [Sk. dṛṣṭa, pp. of *dassati] 1. seen; a° not seen D I.222 (a°+avedita asacchikata); M I.3 sq. (dīṭṭhaṇ diṭṭhato sañjānāti); Sn 147 (dīṭṭha va ve va adīṭṭha), 995 (na me diṭṭho ito pubbe na ssuto . . . Satthā); J II.154; III.278; Pv I.23 (samaŋ d.=seen by yourself); 33 (id.). -- nt. diṭṭhan a vision J III.416. -- Since sight is the principal sense of perception as well as of apperception (cp. cakkhu), that which is seen is the chief representation of any sense--impression, & diṭṭha com bd 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; diṭṭha suta muta (see Nd2 298 for detail & cp. diṭṭhiyā sutiyā ṅāṇena) Sn 790, 901, 914, 1082, 1086, 1122 (na tūṭhaŋ adiṭṭhaŋ asataŋ aṭṭhaŋ atthi=you are omniscient); d. suta muta viññāta in the same sense as Sn 1122 in "yaŋ sadevakassa lokassa d. s. m. v. sabbaŋ tathāgatena abhissambuddhaŋ" 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; diṭṭha paṅha 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 the state after death, the beyond). Usually in cpds. (--) of this world, in this world. -- diṭṭhadhamma Vin II.188; D III.222 sq.; A I.249; II.61; Nd2 297 (=nāṭhadhamma); DA I.278; Sdhp 470. -- "abhinibbuta attained to Nibbāna in this birth A I.142; Sn 1087 (see Nībbāña); "nībbāna earthly N. D I.36; DA I.121; "sukhavīhāra (& "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 dhamma (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 diṭṭhadhammika (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.
Dīṭṭha2

Dīṭṭha2 [Sk. dviṣā, pp. of dvēṣī dviṣ to hate] (n.) an enemy J I.280; cp. Sk. dviṣat. -- (adj.) poisoned, in dīṭṭhagatena sallena with a p. arrow S I.230; misreading for diddh--agadena, q. v. The Cy. has diddhagatena with v. l. dibba--gadena.

Dīṭṭhaka (adj.) [=dīṭṭha1] seen, visible, apparent DhA II.53, 90.

Dīṭṭhā (indecl.) [Sk. drṣṭāyā, instr. of dīṭṭh] exclamation of joy, hurrah! D iii.73; J I.362.

Dīṭṭhi (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 pāpa2 (A IV.172) and pāpikā d. (opp. bhuddikā: 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 samma d. is opposed to micchō d. wrong views or heresy (see b). Equivalent with micchā d. is kudiṭṭhi (late) Dāvs II.58. -- (b) Characterized more especially as: (a) sammā d. 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; ujagatā 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 271IIIb; Vbh 361, 389. -- The foll. theories are to be considered as varieties of micchā d., viz. (in limited enum) akiriyavāda S III.208; IV.349; aññāq aññena S III.211; antaggāhikā A I.154; II.240; III.130; antanantaṅkī D I.22 sq. S III.214; 258 sq.; assādā a III.447; athutakāvadā S III.210; ucchedavādā D I.34; S II.20; III.99; 110 sq.; bhava2 S III.93; M I.65; A I.83; sakkāya a III.438; V.144; Sn 231 (cp. KhA 188); Nd2 271IIIb (20 fold, as diṭṭhilepa); sasatavādā D I.13; S II.20; III.98, 213 sq., 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.I35 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 diṭṭhīyo at Vbh 376; also at Vism 511 (sakkāya2, ucchedā2, sasattā2, akiriyā2); 5 Vbh 376; 8 at M I.8; Vbh 382; 7 at Vbh 383; 20 see under sakkāya2; 62 under diṭṭhigata. -- In series diṭṭhi khanti ruci laddhi characterizing "diṭṭhadhamma" at Nd2 299 & passim. Diṭṭhiyā sutiyā nānena in def. of a theory of cognition at Nd2 300 as complementing taṅkhā: see taṅkhā B 3. Coupled with vācā & citta in formula (ta) vācā appahāya cittaŋ appahāya diṭṭhiŋ appaṭṭhissajjītīv ... (nīkhiito evaŋ niraye) at S IV.319 = D III.13, 15; combd with (& opposed to) sīla (as pāpakā & bhaddaka) at It 26, 27. -- diṭṭhiŋ āsevati to hold a view M I.323; "ṇ bhindati to give up a view J I.273; Dāvs II.58.

--āṇugati 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; --āṇugatikā making visible or clear, open statement, confession Vin V.183, 187 sq.; --kāla the time of seeing (anybody), opportunity VvA 120; --ppattā a person who has obtained (Nībbāna) in this world Nett 190; --padā (pl.) visible signs or characteristics A IV.103; --mangalika (adj.) of puccha, a question concerning visible omens. J IV.390; as "ikā (f.) Np at J IV.376 sq. = SnA 185 sq. --sāṃsāradāna Nd2 447=DhsA 55.

Dīṭṭhā2
Diṭṭhika (adj.) (~) seeing, one who regards; one who has a view M III.24 (āgamaṇaṇa one who views the arrival, i.e. of guests); S II.168 sq. (sammā & micchā holding right & wrong theories); D III.96 (vitimiss). See aṇṇa, micchā, sammā.

Diṭṭhīlā (f.) [fr. diṭṭhi] the fact of having a (straightforward) view (uja) Miln 257.

Diṭṭhin (adj.--n.) one who has a view, or theory, a follower of such & such a doctrine Ud 67 (evaṇṭ+evaṇ vädin).

Dīṇa [Sk. dīrṇa, pp. of dṛ, dṛṇati, see darl] broken, split, undone, torn, as neg. adīṇa unbroken D I.115 (so read for ādīṇa--khattiya--kula; v. l. BB. abhinna); S V.74 (so read for ādīna--mānaso, v. l. BB. adinā & SS ādina). Cp. also adīṇa.

Ditta1


Ditta2

Ditta2 [Sk. drpta; cp. dappa] proud, arrogant, insolent; wanton Th 1, 198; J II.432; III.256=485; V.17, 232; VI.90, 114.

Diddha [Sk. didgha 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 duṭṭha (scil. sara) and at S II.230 for diṭṭha. Cp. san?.

Dina (nt.) [Sk. dina; Lat. nun--dinae (*noven--dinom); Oir. denus; Goth. sin--teins; cp. divasa] day Sdhp 239. --duddinañ darkness Dāvs V.50 (d. sudīnañ ahosi, cp. I.49, 51); also as f. duddini Vin I.3.

Dindibha [cp. Sk. śṭṭhībhya?] a kind of bird J VI.538.
Dindima (nt.) [Sk. dīṇḍima, cp. dundubhi] a musical instrument, a small drum J VI.580; Bu I.32. See also dēṇḍima.

Dinna [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 adimmādāna taking what is not given, i. e. stealing, adj. adinnādiyin stealing, refraining from which constitutes the 2nd sīla (see under sīla). -- dinna: D I.55+(n’atti dinnañ the heretic view of the uselessness of almsgiving); J I.291; II.128; Sn 191, 227, 240; Dh 356; PvA 68 (given in marriage). Used as finite tense freq., e. g. J I.151, 152; VI.366. -- adinna: M I.39, 404; Sn 119 (theyyā adinnādiyādiyati), 156, 395, 400, 633; PvA 33 etc.

--ādiyin taking (only) what is given D I.4; DA I.72; --dāna almsgiving J III.52; DhA I.396; --dācin giving alms, liberal, munificent D III.191.

Dinnaka an adopted son, in enum of four kinds of sons (atraja, khettaja, anevāsika, d.) Nd2 448; J I.135 (=posūvanathāya dinna).

Dippati [Sk. dīpyate, see under dīpa1 & cp. jotati] to shine, to shine forth, to be illustrious Vin II.285. Cp. pa°.

Dībba (adj.) [Ved. divya=P. divya in verse (q. v.), Gr. di̱os (divios), Lat. dius (divius)=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. "summa bona": cakku the deva--eye, i. e. the faculty of clairvoyance, attr. in a marked degree to the Buddha & other perfect beings (see cakkhumant) D I.82, 162; II.20 (yena sudān samantā yojanāna passati divā c’eva rattīti ca); III.219; 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; J V.456; also as sotadhātu A I.255; M II.19; D III.38, 281; Vism 430. rūpa D I.153. Ayu, vaṇṇa etc. (see dasa thānani) A I.115; III.33; IV.242; PvA 9, 89. kāmā Sn 361; Dh 187; It 94; also as kāmagūnā 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; divibhāvaq devattabhāva--pariyāpānaa Vin 14. -- See further e. g. S I.105; D III.146; Sn 176, 641; Dh 236, 417; Pug 60; Vism 407 (dfn.), 423.

--osadhya magical drugs Miln 283; --kāmā (pl.) heavenly joys (see above) J I.138 (opp. mānusakā); --cakkhuca endowed with the superhuman eye S II.156; A I.23, 25; --panṇākāra (dasavidha°) the (tenfold) heavenly gift (viz. ayu, vaṇṇa etc.: see thāna) Dha II.292; --bhāva divine condition or state PvA 110; --yoga union with the gods S I.60; --vihāra supreme condition of heart Miln 225; --sampatti heavenly bliss J IV.3; DhA III.292; PvA 16, 30.

Dibbatī [Sk. divyati, pp. dyūta see jūta] to sport, to amuse oneself VvA 18 (in expl. of devi); to play at dice M II.106 (akhehi).


Dīvā [Sk. diva (nt.), weak base dīv (div) of strong form dīj (see deva) to *dejaqo to shine; cp. Sk. dya heaven, divā adv. by day; Lat. biduum (bi--divom) two days] (a) heaven J IV.134 (ṭṇ agāñ; V.123 (ṭṇ patta); PvA 74 (ṭṇ gata). -- (b) day Sn 507 (rattindivañ 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 divañ--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 (m; nt. only in expression satta divasāni 7 days or a week J IV.139; Miln 15) [Sk. divasa; see diva] a day A I.206 (ṭṇ atināmæti); J III.52 (uposatha'); PvA 31 (yāva sattadivaśa a week long), 74 (sattamo divaso). Usually in oblique cases adverbially, viz. acc. divasañ (dus) one day, for one day, one day long A III.304= IV.317; J I.279; II.2; DhA III.173 (tañ d. that day); eka° one day J I.58; III.26; PvA 33, 67. -- gen. divasasā (day) by day S II.95 (rattiya ca ca.); J V.162; DA I.133. -- instr. divisā day by day J IV.310; divisena (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 III.391; IV.138; dutiya° the next day PvA 12, 13, 17, 31, 80 etc.; puna° id. J I.278;
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 rattī (or ratto) by night; e. g. divā rattī by day & by night S I.47; divā c'eva rattī ca D II.20; rattim pi divā pi J I.133; divā ca ratto ca S I.33; Sn 223; Dh 296; Vv 314; VvA 128. -- divātanañ (compar. adv.) later on in the day M I.125; J III.48, 498. -- atidivā too late S I.200; A III.117.

--kara (=diva kara) the day--maker, the sun ThA 70 (=Ap. V.16); PvA 155; --divassa (adv.) early in the day, at sunrise, at an early hour Vin II.190; S I.89, 91, 97; VV I.185; M II.100, 112; J I.I; VI.31; DhA II.8; VvA 239, 242; --vihāra the day--rest, i.e. rest during the heat of the day Vin I.28, S I.129, 132, 146, 193=Th I.1241; Sn 679; --saññā consciousness by day, daily c. D III.223=A II.45; --seyyā=vihāra D I.112.

Diviśa an abstraction fr. divya constructed for etym. expln of dibba as divi--bhava ("bhāva) of divine existence or character, a divine being, in "divi--bhāvāni divyāni ettha atthī ti divyā" SnA 219; "divi--bhavattā dibbā ti" KhA 227; "divibhāvañ devattabhāvapariyāpanno ti dibbo" PvA 14.

Divilla a musical instrument Dpvs XVI.14.

Divya [Sk. divya; the verse--form for the prose--form dibba (q. v.)] (adj.) divine Sn 153 (cp. SnA 219 under diviśa), 524 (+mānusaka); J VI.172. -- (nt.) the divinity, a divine being (=devatā) J VI.150; SnA 219.

Disa [Sk. dvīṣant & dvīsa (--) dveṣṭi & dvīṣati 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.453; Th I.874--6; cp. Pss. Breth., 323, n. I.

Disatā1

Disatā1 (f.) [Sk. disatā, see disā] direction, quarter, region, part of the world J IV.359; Pv II.921 (kiñ disatañ gato "where in the world has he gone?"); Vv II.32 (sādisatā the circle of the 6 directions, cp. VvA 102).

Disatā2

Disatā2 (f.) [Sk. *dvīṣatā, see disa] state of being an enemy, a host of enemies J IV.295 (=disasamāha, v. l. as gloss: verasamoha).

Disati [Ved. dīṣati, *deik to show, point towards; cp. Gr. dei/knumi (di/kh=diśā), Lat. dico (indico, index=pointer, judex), Goth. gateihan=Gerr, 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 (varañ disā to be read for disaṇ; cp. Sk. adīṣat). See also upaśa.

Disā (f.) [Ved. diś & disā, to diśati "pointing out," point; cp. Gr. di/kh=disā] point of the compass, region, quarter, direction, bearings. The 4 principal points usualy enumd are puratthimā (E) pacchimā (W) dakhhinā (S) uttarā (N), in changing order. Thus at S I.101, 145; II.103; III.84; IV.185, 296; Nd2 302; Pv II.126 (caturō d.); PvA 52 (catāsū disāsu nirayo catāhī dvaraṇi yutto), and passim. -- To these are often added the two locations "above & below" as uparimā & heṭthimā disā (also as uddhā s 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 uddhā adho: dasa disā imaño); Th 2, 487; Ps II.131; Nd2 239 (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 uddhaṅ & anudisā at D I.222=Ā III.368; four d. + uddhaṅ adho & anudisā at S I.122; III.124; A IV.167. In phrase "mettāsahagatena cetāsa ekañ disāñ pharitvā viharati" (etc. up to 4th) the allcomprehending range of universal goodwill is further denoted by uddhaṅ adho tiriyañ 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 various 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. See also in other applications Vin I.50 (in meaning of "foreign country"); II.217; S I.33 (abhāyā), 234 (puthu"; III.106; V.216; D III.197 sq.; It 103; Th 1, 874; Vv 416 (disāsū vissutā). -- disā kurute to run away J V.340. diso disā (often spelt disodisā) in all directions (lit. from region to region) D III.200; J III.491; Th 1, 615; Bu II.50; Pv III.16; Miln 398. But at Dh 42 to disa (enemy), cp. DhA I.324=coro corañ. See also J.P.T.S. 1884, 82 on abl. diso=disatāh. Cp. vidisā.

Dissati Pass. of *dassati, q. v.

Dīgha (adj.-n.) [Ved. dirgha, cp. Caus. drāghayati to lengthen, *dīlāgh as in Gr. doliós (shaft), e ndelekh/s (lasting etc.; cp. E. entelechy); Lat. indulges; Goth. tulgus (enduring)] 1. (adj.) long D I.17; M I.429; S I.104 (*ṇ addhānañ); Sn 146, 633 (opp. rassa); Dh 60, 409; P I.1011 (*ṇ anta rañ 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. -- dīghato lengthways J VI.185; dīghasō in length Vin IV.279; atidīgha 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.

--angulīn 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. appāyu) D I.18; J V.71. Also as *ka D III.150; DA I.135; Sdhp 511; --āyu=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 I.145; III.250; IV.333; V.449; DA I.252; --dasa having long fringes D I.7; --dassin [Sk. dirghadarsīn] far--seeing (=sabba--dassāvin) Pva 196; --nāsī having a long nose Vism 283. --bhānaka a repeater or expounder of the Dīgha Nikāya J I.59; Vism 36, 266, 286; DA I.15, 131; --rattāñ (adv.) Sk. *dirgharātrañ, see Indexes to AvŚ; Divy & Lal. V.; otherwise dirgha--kālañ a long time D I.17, 206; A V.194; Sn 649; It 8; J I.12, 72; P I.44; II.1311 (*rattāya=*rattāṇ Pva 165); Pug 15; DhA IV.24; --loma long--haired Vin III.129; also as *ka at J I.484, f. *ikā S II.228; --soṭṭhiya (nt.) long welfare or prosperity DhA II.227.

Dīghatta (nt.) [Sk. dirghatvañ] length A I.54.

Dīna (adj.) [Sk. dīna] poor, miserable, wretched; base, mean, low D II.202 (?) (*māna; v. l. nimmāna); J V.448; VI.375; Pv II.82 (*adānajjhāsaya Pva 107); IV.81; Miln 406; Pva 120 (=kapañña), 260 (id.), 153; Sdhp 188, 324.

Dīnatta (nt.) [Sk. *dinatvañ] wretchedness, miserable state Sdhp 78.

Dīpa1

Dīpa1 [Ved. dipa to Ved. dī, dipyate; Idg. *dejā to shine (see dibba, deva); cp. Gr. di/los, dh _los; see also jotati] a lamp J II.104 (*ñ jāleti to light a l.); DhA I.49 (id.), 94 (id.)

--accī the flame of a lamp ThA 154; --āloka light of a l. J I.266; VI.391; DhA I.359; VvA 51; -- (*ñ)kara making light, shining, illuminating Nd2 399 (=pabhañ kara Sn 1136; but cp. Dh 236 under dipa2); Vism 203. --tittira a decoy partridge (cp. dipaka) J III.64; --rūkka light lamp--tree, the stand of a lamp, candlestick DhA IV.120; --sikkha the flame (lit. crest) of a l. Vism 171; DhA I.49.
Dīpa

Dīpa (m. & nt.) [Ved. dvīpa=dvi+ap (*sp.) of āpa water, lit. "double--watered," between (two) waters] an island, continent (mahā°, always as 4); terra firma, solid foundation, resting-place, shelter, refuge (in this sense freq. combd w. tāṇa lena & saraṇa & expl. in Com. by patīṭhā) -- (a) lit. island: S V.219; J III.187; VvA 19; Mhv VII.7, 41. -- continent: cattāro mahādīpā S V.343; Vv 2010 (=VvA 104); VvA 19; Pva 74 etc. Opp. the 2000 paritta-dīpā the smaller islands KhA 133. -- (b) fig. shelter, salvation etc. (see also tāṇa): S V.343; Vv 2010 (=VvA 104); VvA 19; Pva 74 etc. Opp. the 2000 paritta-dīpā the smaller islands KhA 133. --ālaya resting place J VI.432; --gabbhaka same J VI.459, 460.

Dīpa3


Dīpaka

Dīpaka1

Dīpaka1 (=dīpa1) (a) f. dipikā a lamp, in daṇḍa° 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.

Dīpaka2

Dīpaka2 (=dīpa2) a (little) island J I.278, 279; II.160.

Dīpaka3

Dīpaka3 in vaṇidīpaka Pva 120 for vanibbaka (q. v.).

Dīpana (adj.) illustrating, explaining; f. ści explanation, commentary, N. of several Commentaries, e. g. the Paramattha--dīpanī of Dhammapāla on Th 2; Pva & Vv. -- Cp. jotikā & uddīpanā.


Dīpita [pp. of dīpeti] explained Vism 33.

Dīpitar [n. ag. fr. dīpeti] one who illumines Vism 211.

Dīpin [Sk. dvīpin] a panther, leopard, tiger Vin I.186 dipicamma a leopard skin=Sk. dvīpicarman); A III.101; J I.342; II.44, 110; IV.475; V.408; VI.538. dīpi--rāja king of the panthers Vism 270. -- f. dipini Miln 363, 368; DhA I.48.

Dīpeti [Sk. dipayati, Caus. to dip, see dīpa1 & cp. dīpati] 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.; Sa 49, 349. Cp. ā°.

Du°1

Du°1 (& 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 du2 in sense of asunder, apart, away from= opposite or wrong] 1.
syllable of exclamation (=duḥ) "bad, woe" (beginning the word du (j) --jīvitaḥ) DhA II.6, 10=PvA 280, cp. J I.347; Bdhgh's expłn 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 d before r (but also du'). For purposes of convenience all cpds. with du are referred to the simplex, e. g. dūkṣataḥ is to be looked up under kata, dūggaṭi under gati etc.

See: A. dur°. akkāṭha, accaya, atikkama, atta, adhiroha, anta, annaya, abhisambhava; āgata, ājāna, āyuta, āsada; itthi; ukkhepa, ubbahā. -- B. du°: (k)kata, kara; (g)ga, gata, gati, gandha, gahīta; (c)caja, carita, cola; (j)jaha, jāna, jīvha, jīvīta; (t)tapaya, tara; (d)dana, dasika; (n)naya, nikkhaya, nikkhatta, niggaha, nijjhāpayā, nibbedha, nīta; (p)paṇṇa, paṭiṇṇaya, paṭiṇṇasaggān, paṭipadā, paṭivijjha, paṭivedha, pabhajja, pamuṇca, pameyya, papihāra, payāta, pasu, peyya, posa; (p)phaṣsa; (bb=b): bala, balika, budha; (bb=v): dubbaca=) vaca, vacana, va. -- 2. prefix, implying perverseness, difficulty, badness (cp. dukkha). Original form *du° See: A. dūkṣa, ubbhā. -- B. dūkṣa (nt.) [see dvi B II]; (d)dama, dasika; (n)naya, nikkhaya, nikkhatta, niggaha, nijjhāpayā, nibbedha, nīta; (p)paṇṇa, paṭiṇṇaya, paṭiṇṇasaggān, paṭipadā, paṭivijjha, paṭivedha, pabhajja, pamuṇca, pameyya, papihāra, payāta, pasu, peyya, posa; (p)phaṣsa; (bb=b): bala, balika, budha; (bb=v): dubbaca=) vaca, vacana, va. -- 2. prefix, implying perverseness, difficulty, badness (cp. dukkha). Original form *du° See: A. dūkṣa, ubbhā. -- B. dūkṣa (nt.) [see dvi B II]; (d)dama, dasika; (n)naya, nikkhaya, nikkhatta, niggaha, nijjhāpayā, nibbedha, nīta; (p)paṇṇa, paṭiṇṇaya, paṭiṇṇasaggān, paṭipadā, paṭivijjha, paṭivedha, pabhajja, pamuṇca, pameyya, papihāra, payāta, pasu, peyya, posa; (p)phaṣsa; (bb=b): bala, balika, budha; (bb=v): dubbaca=) vaca, vacana, va.

Du°2

Du°2 in cpds. meaning two; see dvi B II.

Du3

Du3 (--°) (adj.--suff.) [Sk. druha, dru, see duhana & duhitika] hurting, injuring, acting perfidiously, betraying, only in mitta° deceiving one's friends S I.225; Sn 244 expl. as mitta--dūbhaka SnA 287, v. l. B mittadussaka; cp. mitta--dūbbhika & mitta--dubhinn.

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. Dukapaṭṭhāna; or chapters, e. g. J II.1 ("nipāta").

Dukūla [Sk. dukūla] a certain (jute?) plant; (nt.) [cp. Sk. dukūlaṇ 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 (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 du+h, a khar, where du=duḥ 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 ("n vediyaṇa vediyāmana, see also below III.1 e); A II.116=M. I.10 (saririkāḥ vediṇāḥ dūkhhāḥ). <--> Fig. (fraught with pain, entailing sorrow or trouble) of kāmā D I.36 (=piṭipāṇan--athaṇa DA I.121); Dh 168 (=bahu-dūkka DaHa III.240); of jāti M I.185 (cp. ariyasačca, below B I); in comb dūkha paṭipadā dandhabhīṇā D III.106; Dhs 176; Nett 7, 112 sq., cp. A II.149 sq. ekanta° very painful, giving much pain II.173; III.69. dukkhaṇ (adv.) with difficulty, hardly J I.215. B. (nt.; but pl. also dūkkaḥ, e. g. S I.23; Sn 728; Dh 202, 203, 221. Spelling dukha (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, affliction and woe are never strong. 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 socalled 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. (Paṇc'upādānakkhandhā pi dukkha; cp. S III.47). The second Sacca gives the cause of this dukkha (see Taḥhā). The third
enjoins the removal of this tañhā. And the fourth shows the way, or method, of doing so (see Magga). These ariyasañcāreni 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 sankhā; It 17 (with dukkhassā 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 304Ib; as āsavāna khaya--nāṇa at D I.83; Vin III.5; as sacca No. 1+pañcīcasamuppāda 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 catunnañ ariyasañcāreni ananubodhā etc. at D II.90= Vin I.230.

II. Characterisation in Detail.-- I. A further specification of the 3rd of the Noble Truths is given in the Pañcīca--samuppāda (q.v.), which analyses the links & stages of the causal chain in their interdependence as building up (anaëolic=samudaya) & after their recognition as causes, breaking down (katabolic=nirodha) the dukkha--synthesis, & thus constitutes the Metabolism of kamma; discussed e. g. at Vin I; D II.32 sq. = S II.2 sq.; S II.17, 20, 65 = Nd2 680Lc; 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 (=dukkhassa antakiriyā). <-> 2. Dukkha as one of the 3 qualifications of the sankhā--anicca--sañcīca. The Niddesa gives a characteristic description of all that comes under the term dukkha. It employs various terms, viz. anicca, d., anattā, evanescence, ill, nonsoul: S I.188; II.53 (yad anicca tañ dukkhāna); III.112 (id.) III.67, 180, 222; IV.28, 48, 129 sq.; 131 sq. -- rūpe aniccānupassī (etc. with dukkha& anatt) S III.41.

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--pāla; 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 Sāṁkhya system (see Sāṁkhya--kārikā--bhāṣya of Gauḍapāda to stanza 1) & classifies the various kinds of dukkha in the foll. groups: (a) all suffering caused by the fact of 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, vipariñāma (see below III. 1 c); -- (b) illnesses & all bodily states of suffering (cp. ādhẏātmika dukkha of Sāṁkhya k.); -- (c) pain & (bodily) discomfort through outward circumstances, as extreme climates, want of food, gnats--bites etc. (cp. ādhiráhuka & ādhídāvikā 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. -- I. 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 sārira & mānasā dukkha in Sāṁkhya philosophy) M I.302; S V.209 (in def. of dukkhindriya); A II.143 (sārīrīkā vedanā dukkha); Nett 12 (duvidha d.: kāyika=dukkha; cetasika=domanassa); Vism 165 (twofold), 496 (dukkha aṇāṇa na bādhakaṇa), 499 (seven divisions), 503 (kāyika); Sn 119 (sukha va dukkha va Sn 67=kāyikaṇa sātāsātā). Bdgh. usually paraphrases d. with vatṭadukkha, e. g. at SnA 44, 212, 377, 505. -- (b) Thus to be understood as physical pain in comb dukkha+ domanassa "pain & grief," where d. can also be taken as the gen. term & d. as specification, e. g. in cetasika dukkha domanassa pañcīcasamutti A I.157, 216; IV.406; S II.69; rāgana d. "eta dom "eta pañcīcasamutti A I.149; kāmūpasāghita d. "eta dom "eta A III.207; d. "eta dom "eta pañcīcasamutti A IV.343. Also as cpd. dukkhadomanassesānān aṭthangamāya A I.326, & freq. in formula soka--parideva--d--domanass--upāyāsā (grief & sorrow, afflictions 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 dummāno "miserable and dejected" S II.282. -- (c) dukkha as "feeling of pain" forms one of the three dukkhatā or painful states, viz. d.--dukkhatā (painful sensation caused by bodily pain), sankhāra id. having its origin in the sankhārā, vipariñāma, being caused by change S IV.259; V.56; D III.216; Nett 12. (d) Closely related in meaning is ahīta "that which is not good or profitable," usually opposed to sukha & hita. It is freq. in the ster. expression "hoti digharattā ahītāya dukkhaṁ" 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 ahītāya dukkhaṁ D III.246 & akusala . . . ahītāya dukkhaṁ sayattatti A I.58. -- (e) Under vedanā as sensation are grouped the 3: sukha (or sukha ved.) pleasure (pleasant sensation), dukkha pain (painful sens.), adukkha--asukhaṇṇa 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.
sukhassa pahāṇā dukkhassa pahāṇā pubbe va somanassadomanassānaṃ āthangamā adukkham--asukkhā upekkhā parisuddhiṅ catutthah jhānaṃ upasampajha viharati (see jhāna). -- As contents of vedanā: sukhaṃ vediyati dukkhaṃ v. adukkham--asukkhā v. tasmā vedanā ti S III.86, 87; cp. S II.82 (vedayati). tisso vedanā: sukha, d, adukkham--asukkhā D III.275; S II.53; IV.114 sq., 207, 223 sq., cp. M I.396; A I.173; IV.442; It 46, 47. yaṅ kiṁcāyaṁ purisa--puggalo paṭisajñeyeti sukhaṃ va d'ṇaṃ va a'ṇaṃ va sabban taṃ pubbe katahetu ti=one's whole life--experience is caused by one's former kamma A I.173=M II.217. -- The combn (as complementary pair) of sukha+dukkha is very freq. for expressing the varying fortunes of life & personal experience as pleasure & pain, e. g. n'ālam aṇñamaṇassaṅ āthangāya vā dukkhaṁ vā sukhadukkhaṁ vā D I.56=S III.211. Thus under the 8 "fortunes of the world" (loka dhammā) with lábha (a'), yasa (a'), pasapṣa (nindā), sukha (dukkha) at D III.260; Nād 55. Regarded as a thing to be avoided in life: puriso jivuktikāmo... sukhamāya dukkha--piṭkkūlo 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.);

dukkha=maḥabhaṅga S I.37; bhārādaṁṣa dukkhaṁ loke bhāra--nīkkhepanaṁ sukhaṁ (pain is the great weight) S III.26; kāmānaṁ adhiṃcaraṇā S III.310; IV.289; cp. A III.410 sq. (with kāma, vedanā, saññā, āsavā, kamma, dukkhaṇā). -- (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 (vedanaṁ vediyati ekanta--d'ṇeyathā pi sattā nerayika); see ekanta. In the same sense:... upenti Rurūva etc. atidukkha terms: dukkha 742; anubhonti d'ṇaṁ vediyati, vedeti etc. see above III. -- (c) suffering & its removal by means of enlightenment: (a) Origin (see also above I. & II. 1): dukkhe loke pātiṭṭhito S I.40; yaṅ kiṃcī dukkhaṁ sambhoti sabbaṁ sākhāra--paṭcayā Sānā; ye dukkhaṁ vaḍḍhenti te na parinuṁcanti jātiya etc. S I.109; d'ṇey endha bhiyo Sn 61, 584; yo paṭṭhivi--dhātuṁ abhinandati dukkhaṁ so abhinā S I.174; tanā d'ṇaṁ saṁduyāto etc. Nett 23 sq.; as result of sakkāyaṁdhi S IV.147, of chanda S I.22 of upadhi S I.109, cp. upadhiṁdahanā pabhavanti dukkhaṁ Sn 728; d'ṇey eva hi sambhoti d'ṇey tiṭṭhiḥaṃ te ca S I.135. -- (b) Salvation from Suffering (see above I.): kathā dukkhaṁ pāmuccaṇī S I.170; dukkhaṁ pāmuccaṇī S I.14; III.41, 150; IV.205; V.451; na hi putto patiḥ pa pi pīyo d'ṇa paṃcaye yathā saddharmā--savaṇṇaţ dukkhaţ moceti pāṇīnaţ S I.210; na appatvā lokantaṁ dukkhaţ attiṣidhī A II.49. Kammakkhayā... sabbaţ d'ṇey nijjhaṇaţ bhavissati M II.217, cp. I.93. kāme pāhāya... d'ṇey na sevetha anatthasaṁhitajā S I.12=31; rūpaţ (etc.) abhiṣaṇajā bhabhā d'ṇey khyāyāa S III.27; IV.89; d'ṇey pariṇāya saṅkheṭvaṭṭhaṇuţ Tathāgato arahati pūrajaśaṁ Sn 473. pājahati d'ṇey Sn 789, 1056. dukkhasa samduyā ca atthangamo ca S III.72; III.228 sq.; IV.86, 327. -- dukkhaṁ s'ṇaţ antakaro hoti M I.48; A III.400 sq.; It 18; antakaro bhavamase Sn 32; antaţ karissati Sātthu āsaneţ-kāriṇī A II.26; d'ṇey ākhyāyaajā S II.133; akhiṇaţ nānuṇpatanti dukkhaţ S I.23; sākhāraţ nirodhaṇa n'atthi d'ṇaţ saṁbdhaṇī Sn 730. -- muniţ d'ṇaţ pāraţuyā S I.195=Nd 136v; antaţ 'si pāragaţ d'ṇaţ Sn 539. -- sang'ātiķo maccuţhāro nirūpadiţ paţhyaţ d'ṇey apunabhavāyā S IV.158; ucchinnaţ mūlaţ d'ṇaţ, n'atthi dāni punabhavho Vin I.231= D II.91.

--ādhivāha bringing or entailing pain S IV.70; --anubbavana suffering pain or undergoing punishment (in Niraya) J IV.3; --antaţgā oţ who has conquered suffering Sn 401; --ābhikincha beset with pain, full of distress It 89; --āsahānata 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 (+d'ṇakkhipāka); V.117 (dukkha), 243; J I.398; of kamma: Ps I.80; II.79; Pv I.1110 (so read for dukkhandriya, which is also found at Pava 60); Dhā A II.40 (uddāya); --upādhaţnaţ causing pain Dh 291; --upāsamaţ the allaying of pain or alleviation of suffering, only in phrase (āṭhango maggo) d'ţupāsama--gāmo S III.86; It 106; Sn 724=Dh 191; -- (m)esin wishing ill, malevolent J IV.26; --ōtiţaţ fallen into misery S III.93; M I.460; II.10; --kāraṇa labour or trials to be undertaken as punishment Dhā III.70 (see Dh 138, 139 & cp. dasa 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.; -- khayaţ the destruction of pain, the extinction of ill M 1.93; II.217 (kammakkhayā d'ţkhyāo); S III.27; Sn 732. Freq. in phrase (nīyati or hoti) sammā--d'ţkhyāyā "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 paţţā D III.268; A III.152 sq.; of ariyā
Dukkhatā (f.) [cp. Sk. duḥkhatā, abstr. to dukkha] state of pain, painfulness, discomfort, pain (see dukkantha B III. 1 c) D II.216; S IV.259; V.56; Nett 12 (expl.).

Dukkhāpana (nt.) [abstr. to dukkhāpeti] bringing sorrow, causing pain Miln 275 sq., 351.


Dukkhāpeti [caus. to dukkantha] to cause pain, to afflict J IV.452; Miln 276 sq.; PvA 215. -- pp. dukkhāpeti.

Dukkhita (adj.) [Sk. duḥkhitā] pp. of *dukkhāpeti* afflicted, dejected, unhappy, grieved, disappointed; miserable, suffering, ailing (opp. sukhitā) D I.72 (puriso abādhikā d. bāha--gilāna); II.24; S I.149; III.11=IV.180 (sukhitāsu sukhitā dukkhātesu dukkhita); V.211; M I.88; II.66; Vin IV.291; Sn 984; J IV.452; Miln 275; DhA II.28; VvA 67.

Dukkhn (adj.--n.) [Sk. duļkhn] 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 [Sk. duļkhiyati & duļkhiyati Denom. fr. dukkha; cp. vediyati & vedayati] to feel pain, to be distressed DhA II.28 (=vihaṁnatī).

Dugga [du+ga] a difficult road Dh 327; Pv II.78. dugga 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 dus siti, 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 diddha); J I.187, 254 ("brāhmaṇa"); IV.391 ("candāla"); PVA 4 ("cora: rogues of thieves"); Sdhp 86, 367, 434. -- aduṭṭha not evil, good Sn 623; It 86; DhA IV.164. Cp. pa². --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 ("bhānīn "whose speech is never lewd," cp. Th 1, 1217 padulla <>) gāhin, expld as dutthullagāhin Psalms of Brethren 399 n. 3); M I.435; III.159; Vism 313. -- (nt.) wicked < > ness Vin III.21; käya³ unchastity M III.151; Th 1, 114; Vism 151. --āduṭṭhulla 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. a² 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. da/vîyas farther] (a) (num.) the second, the following J II.102, 110; dutiyaṇ for the second time (cp. tatiyaṇ 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.25 (saddhâ dutiyâ purissassa hoti = his 2nd self); IV.78 (id.) I.131; It 9; J V.400; Th 2, 230 (a husband); Sn 49 (= Nd2 305, where two kinds of associates or companions are distinguished, viz. taṇ̄hā & puggalo). taṇ̄hā--dutiya either "connected with thirst" or "having thirst as one's companion" (see taṇ̄hā) S IV.37; It 109 = A II.10; bilanga kaññajaka (rice with sour gruel) Vin II.77; S I.90, 91. -- adutiya alone, unaccompanied PvA 161.

Dutiyaṇaka (adj.--n.) [Dimin. of dutiya] (a) the second, following, next J I.504 ("cittavâre"); η a 2nd time M I.83. -- (b) a companion; only in f. dutiyikā a wife or female compn Vin IV.230, 270 (a bhikkhunī as compn of another one); Freq. as purāṇa--dutiyikā one's former wife Vin I.96; III.16; S I.200; M II.63; J I.210; V.152; DhA I.77. Cp. M Vastu II.134 dvitiyā in the same sense.

Dutiyyatā (f.) companionship, friendship, help J III.169.

Duddhâ see daddabha.

Duddha (Sk. dugdha, pp. of duh, see dohati) milked, drawn Sn 18 (duddha--khîra=gâvo duhitvā gahitakhîra SnA 27); M II.186. -- (nt.) milk Dâvs V.26.

Dudrabhi [another form of dundubhi, cp. daddabha & dundubhya] a kettle--drum, in Amâta the drum of Nibbâna Vin I.8 = M I.171 (dundubhi at the latter passage); PvA 189 (v. l. for dundubhi).

Dundubhi (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.465; PvA 40, 189 (v. l. dudrabhi). -- Amâta the drum of Nibbâna M I.171 = Vin I.8 (: dudrabhi); deva thunder D II.156; A IV.311.

to burn, see der, dava, dâva & dâya.

Dupaṭṭo see dvi B II.

Dubbaṇṇa see under vaṇṇa.

Dubbhûṭhika see under vuṭṭhi.

Dubbha (& dûbha) (adj.) [Sk. dambha, see dubbhâti] 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 ("pâṇin=ahiṣakahattha). As nt. harmlessness, frankness, friendliness, good--will Vin I.347 (adrûbhâya, but cp. vv. ll. p. 395: adubbhâya & adrâbbhâvâya); S I.225 (adubbhâya trustily); J I.180 (id. as adúbhâya); spelt wrongly adrubhâka (for adubbhâka, with v. l. adrabhâka in expl. of adubbha--pāṇin) at J VI.311. Note: dabhâya (dat.) is also used in Sk. in sense of an adv. or infinitive, which confirms the etymology of the word. Cp. dobha.


Dubbhâti (& dûbha) [Sk. dibhnoti 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. padubbhâti). See also dahara & dûbha, dûbhabha, dûbhi] 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. adubbhânto), 225; It 86 (dubbhe=dusseyâ Com.) = Vin II.203 (where dubhbo); Th 1, 1129; J I.125; IV.261; V.487, 503. -- ppr. also dubhânto J IV.261; ger. dubbhitvā J IV.79; grd. dubbheyâ (v. l. dûbheyâ) to be punished J V.71. Cp. pa°.
Dubbhana (nt.) [Sk. *dambhana] hurtfulness, treachery, injury against somebody (c. loc.) PvA 114 (=anattha).

Dubbhaya =dubbhaka, S I.107.

Dubbhika =dubbhaka, Pv III.113 (=mittadubbhika, mittānañ bādhaka PvA 175).

Dubbhikkha see bhikkhā.

Dubbhin (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 dubbinī).

Dubha (num.--adj.) [See dubhaya & cp. dvi B II.] both; only in abl. dubhato from both sides Th I, 1134; Ps I.69; II.35, 181; Vv 4621; VvA 281 (for Vv 6419 duvaddhato).

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 [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 Pass to dohati (q. v.).

Dussa1

Dussa1 (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 (=uttarīyañ sāñkañ 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.

--karāṇḍaka 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 Bdhg.); S II.102; --phala having clothes as fruit (of magic trees, cp. kapparukkha) Vv 462 (cp. VvA 199); --maya consisting in clothes Vv 467 (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. --veṣi plaited cotton cloth Vin II.266.

Dussa2

Dussa2 at J III.54 is usually taken as=amussa (cp. amuka). C. expls as "near," & adds "asammussa." Or is it Sk. dūṣya easily spoilt? See on this passage Andersen Pali Reader II.124.

Dussaka =dūsaka (q. v.).

Dussati [Sk. duṣyati, Denom. fr. pref. duḥ (du°); pp. duṣṭha, caus. duṣṭayati] 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=Px 116; Dh 137; It 84 (dosancyye na d.) cp. A III.110 (dussaniye d.); J VI.9; Miln 101, 386.

-- pp. duṭṭha (q. v.). -- Caus. duṣetī (q. v.). See also dosa1 & dosaniya; & pa°.

Dussanā (f.) & Dussana (nt.) [Sk. dūṣana, cp. dussati] defilement, guilt A II.225; Pug 18, 22; Dhs 418, 1060; DA I.195
Dussanīya (adj.) [cp. Sk. dveṣanīya, because of doṣa= dveṣa taken to dus] able to give offence, hateful, evil (always combd with rajaniya, cp. rāga doṣa moha) A III.110 (dussanīye dussati, where It 84 has dosaneyye); J VI.9; Miln 386.

Dussassa see sassa.

Dussika a cloth merchant J VI.276; Miln 262, 331 sq.

Dussitatta (nt.) [Sk. *dūṣatatva]=dussanā, Pug 18, 22.

Duha (adj.--°) [Sk. duh & duha; see dohati] milking; yielding, granting, bestowing: kāma° giving pleasures J IV.20; V.33.

Duhati (to milk) see dohati.

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: panthadūbhana, vv. ll. duhana & dūhana); DhsA 220. -- Cp. maggadūsin.

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 duhitaka being another spelling of dvihitaka= hard to get through (q. v.), to be compared are the vv. ll. of the latter at S IV.323 (S.S. dūhitika & dūhītaka).

Dūta1

Dūta1 [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 dedum] 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. -- °ŋ pāheti to send a messenger Miln 18, PvA 133.

Dūta2

Dūta2 (nt.) [Sk. dyūta, see jūta] play, gaming, gambling J IV.248.

Dūteyya (nt.) [Sk. dyūta, but varying in meaning] errand, commission, messages A IV.196; J I.134; DA I.78. <--> °ŋ gacchati to go on an errand Vin II.202; °ŋ 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 (adj.) deceiving, see dubbha.

Dūbhaka1

Dūbhaka1 (adj.) [Sk. dambhaka] deceiving, treacherous, harmful SnA 287 (mitta°); f. ıkā J II.297.

Dūbhaka2

Dūbhaka2 [Sk. dambha, cp. dambholi] a diamond J I.363=M III.207.

Dūbhana (nt.) deceiving, pillaging, robbing etc. at J II.388 is to be read as (pantha--) duhana.
Dūbhāna

Dūbhāna1

Dūbhāna1 (nt.) [see duhana] infesting, polluting, defaming; robbing, only in pantha° (with v. l. duhana) waylaying J I.281, 388; Tikp 280.

Dūbhāna2

Dūbhāna2 (nt.) [Sk. dohana, see dohati] milking (~°), in kumbha° filling the pails with milk, i. e. giving much milk (gāvo; cp. Sk. dronadughā a cow which yields much milk) Sn 309.

Dūhitika see duhitika.

Dejjha (=dvejha, see dvi B I.5] divided, in a° undividedness J III.7 (com. abhejja), 274=IV.258 (dhanuṇ a ą karoti to get the bow ready, v. l. BB. sarejjhaṇ C. expld jiyāya ca sarena ca saddhiṇ ekam eva katvā).
Dedṭubha [Sk. duṇḍubha] a water--snake; salamander J III.16; VI.194; Sdhp 292. See next.

Dedṭubhaka I. 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 (m. nt.) [Sk. diṇḍima, cp. diṇḍima] a kind of kettle--drum D I.79 (v. l. diṇḍima); Nd2 219 (“ka, v. l. diṇḍ”); J I.355; (=paṭṭaha--bheri); V.322=VI.217; VI.465=580.

Depiccha (adj.) [=dvepiccha, see dvi B I. 5] having two tail--feathers J V.339.

Deyya (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’); Mīn 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, merituous gift S I.175; A I.150, 166; II.264 (saddhā); Pī I.11; II.318; PνA 5, 7 sq., 26, 92 (“biża”), 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 yañña "sacrifice") (1) cīvara, (2) pindapāta, (3) senāsana, (4) gilāna--paccaya--bhesajja--parikkhāra, (5) anna, (6) pāṇa, (7) vattha, (8) yāna, (9) mālQ, (10) gandhā, (11) vilepana, (12) seyya, (13) āvasatha, (14) padīpeyya. A similar enum in diff. order is found at Nd1 373.

Deva [Ved. deva, Idg. *dejā to shine (see dibba & diva), orig. adj. *deiōs belonging to the sky, cp. Av. daēvō (demon.), Lat. deus, Lith. dēvas; Ogh. &slashedZ;io; Ags. Tīg. gen. Tiwes (=Tuesday); Oir. dǐa (god). The popular etymology refers it to the root div in the sense of playing, sporting or amusing oneself: dibbanti ti devā, paṅcāhi kāmaguṇeḥ kiḷanti attano vā sīriyā jotantī ti atho 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 (devaṇātārā 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 saṃsāra, needing salvation. Many are found worshiping saints (Th I.627--9; Th II.365). -- The collective appellations differ; there are var. groups of divine beings, which in their totality (cp. tāvatiṣṇa) include some or most of the well--known Vedic deities. Thus some collect. designations are devā 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--mārakā (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. sammutti--devā (conventional gods, gods in the public opinion, i. e. kings & princes J I.132; DA I.174), visuddhiō (beings divine by purity, i. e. of great religious merit or attainment like Arahants & Buddhas), & upapattiō (being born divine, i. e. in a heavenly state as one of the gatis, like bhuma--devā etc.). This division in detail at Nd2 307; Vbh 422; KhA 123; VvA 18. Under the 3rd category (upapattiō) seven groups are enumerated in the foll. order: Cātumahārājīkā devā, Tāvatiṣṇa d. (with Sakka as chief), Yāmā d., Tusitā d., Nimmānaratī d., Paranimmīta--vasavatti d., Brahmakāyikā 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 Māravā Brahāmā vā); S IV.180=A IV.461 (devo vā bhavissāni devaṇātaro vā ti: I shall become a god or some one or other of the (subordinate gods, angels); Sn 1024 (ko nu devo vā Brahāmā vā Indō vāpi Sujampati); Dh 105 (+gandhabba, Mārā, Brahāmā); A II.91, 92 (puggalo devo hoti devaparivāro etc.); PνA 16 (yakko vā devo vā). -- (b) pl. devā gods. These include the 26 devalokas one of which is under the rule of Sakka, as is implied by his appellation S. devaṇājdo (his opponent is Vepacitti Asur--indo S I.222) S I.216 sq.; IV.101, 269; A I.144; Sn 346; PνA 22 etc. -- Var. kinds are e. g. appamānī--abhā (opp. paritt’ abhā) M III.147; abhassarā D I.17; Dh 200; khiddāpadosikā D I.19; gandhabba--kāyikā S III.250 sq.; cattāro mahārājikā S V.409, 423; Jat I.48; Pν IV.111; PνA 17, 272; naradevā tīdasā S I.5; bhumaṃ Pν A 5; manāpa--kāyikā A IV.265 sq.; mano--padosikā D I.20; valāhaka--kāyikā S III.254.
-- Var. attributes of the Devas are e. g. āyuppamānā A I.267; II.126 sq.; IV.252 sq.; dhīghāyukā S III.86; A II.33; rūpino manomaya 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) Ndž 307; Dhsa 2 etc.; see under cphs. -- 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 Catumāharājīka), usually in phrase deve vassante (when it rains etc.), or deve vassati (it rains) D I.74 (= devo ti megho DA I.218); S I.65, 154 (cp. It 66 megha); Sn 18, 30; J V.201; Dha II.58, 82; PVA 139. deve ekam ekam phusāyati the clouds rain drop by drop, i. e. lightly S I.104 sq., 154, 184; IV.289. -- thullu–phusikate 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. deve, king! Vin I.272; III.43; A II.57; J I.150, 307; PVA 4, 74 etc.

devi (f.) 1. goddess, of Peti, Yakkhiñīs etc.; see etym. expl. at VvA 18. -- PII.112; Vv 13 etc. -- 2. queen Vin I.82 (Rahulamātā), 272; D II.14; A II.57, 202 (Mallikā) J I.50 (Māyā); III.188; PVA 19, 75.

--accharā a divine Apsarā, a heavenly joy–maid Vism 531; PVA 46, 279; --añātāra, in phrase deve d. vā, a god or one of the retinue of a god S IV.180 = A IV.461; PVA 16; --ātideva god of gods, i. e. divine beyond all divinities, a super–deva, of Buddha Ndž 307 & on Sn 1134; J IV.158=DHA I.147; Vv 6427; VvA 18; Miln 241, 258, 368, 384 & passim; cp. M Vastu I.106, 257, 283, 291; --attabhāva 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; --āsurasangāma 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; Ndž 310; --upapatti rebirth among the gods PVA 6; --orohaṇa descent of the gods DHA III.443; --kaṇā a celestial maiden, a nymph 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; --gaṇa a temple, chapel Vin III.43; --cārikā a visit to the gods, journeying in the devaloka Vva 3, 7, 165 etc.; --ṭhāna 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; --dārūka 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 A I.85 (tayo d.); Mhbv. 122 ("suttanta"); --deva "the god of gods," Ep. of the Buddha (cp. devātideva) Th I, 533, 1278 (of Kapāyana); Dhas A 1; PVA 140; --dhamma that which is divine or a god A III.277 ("īka"); Dha A III.74; --dhītā a female deva or angel (cp. devaputta), lit. daughter of a god J II.57; Vva 137, 153 (with ref. to Vimānapetīs); --nagara the city of the Devas, heaven J I.168, 202; Dha A I.280; --nīkāya 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; --pānha questioning a god, using an oracle D I.11 (= DA I.97: devadāsiyā sarīre devatac oṭṭavā pānha–pucchanaq); --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 applid to the 4 archangels having charge of the higher world of the Yāmā devā (viz. Sūyāma devaputta); the Tusiḍā (Santusita d.); the Nimmānārati d. (Súnimitta d.); & the Paranimmitavaśavatī d. (vasavatī 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–jaipāra); IV.100 (Dhamma d.); VI.239 (Java d.); PVA 6, 9, 55, 92, 113 (Yakkhi 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 (sa); 236 ("pūjita"); 521; It 80 ("sēthtā"); Kh VIII.10; Kh 196; Pva 17, 31, 117; --lokā the world of gods and men. It comprises (1) the world of gods proper (Devas, i. e. Sakkā, Māra & Brahmapā; corresp. to sammuti–devā, see above); (2) samaṇas & brāhmaṇas (cp. visuddhi–devā); (3) gods & men under the human aspect (gati, cp. upapatti–devā): Sn 1047, 1063; expl. at Ndž 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.215; --rāja king of the devas, viz. Sakkā Ndž 177; J III.392 (= devinda); Dha A III.441; Pva 62; --rūpa divine appearance or form Pva 92; --lokā 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 Sakkā's & Brahman's heavens. A seat in a devaloka is in saṃsāra attained by extraordinary merit: Dh 177; J I.202, 203; IV.273; Thā 74; Kh 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 (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 (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 (f.) [deva+tā, qualitative--abstr. suffix, like Lat. juventa, senecta, Goth. hauhipa, Ohg. fullida cp. Sk. pūrṇatā, 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=yesaṇaṃ deti, as is expressed in the conclusion "ye yesaṇaṃ dakkhiṇeyyā te tesaṇaṃ 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 (: inhabitants of the devaloka proper) Mahārājā, Canda, Suriya, Inda, Brahmā, to which are added the 2 aspects of the sky--god as devadēvatā & disā--devatā). -- Another definition at VvA 21 simply states: devatā ti devaputto ph Brahmā ph devadhītā ph viucatti. -- Among the var. deities the foll. are frequently mentioned: rukkha° tree--gods or dryads M I.306; J I.221; PvA 3; vatthu° earth gods (the four kings) Pv 41; PvA 17; vana°wood--nymphs M I.306; samudda°water--sprites T I.112 etc. etc. -- D I.180 (mahiddhi, 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--patiṣṭhānikā), 287 (saddhāya samannāgatā); 309; IV.302 sq., 390 (vippaṭṭārikā); V.331; Sn 45, 346, 458, 995, 1043; Dh 99; J I.59, 72, 223, 256; IV.17, 474; Vv 163; PII.1.110; KhA 113, 117; PvA 44.

--ānubhāva divine power or majesty J I.168; --ānussati "remembrance of the gods," one of the 6 aṇussatiṭṭhānāni, 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; --paribhogā fit to be enjoyed by gods J II.104; --bali an offering to the gods A II.68; --bhāva at PvA 110 read as devattabhāva (opp. petattabhāva).

to lament, etc.; see pari°. Cp. also parideva etc.

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 (nt.) [=last] state or condition of a deva Th 1, 1127; cp. petattana in the foll. verse.

Devara [Sk. devṛ & devara Gr. da_h/r (*daivh/r), Lat. levir, Ohg. zeihhur, 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 bhāṭā."

Devasika (adj.) [Der. fr. divasa] daily J V.383; DA I.296 ("bhatta=bhattavetena") DhA I.187 sq., --nt. °ṇ as adv. daily, every day J I.82, J I.149, 186; VvA 67, 75; DhA I.28; II.41.

Desa [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. -- desaṇa karoti to go abroad J V.340 (p. 342 has disaṇa). -- kañcid--eva desaṇa puchhā 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 paṭha a question propounded, lit. come into the region of some one or having become a point of discussion Miln 262.

Desaka (adj.) [Sk. deśaka] pointing out, teaching, advising Sdhp 217, 519 -- (nt.) advice, instruction, lesson M I.438.

Desanā (f.) [Sk. deśanā] 1. discourse, instruction, lesson S V.83, 108; J III.84; Pug 28; Nett 38; Vism 523 sq. (regarding Pāṭicasamuppāda); PvA I.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° gāminī āpatti), a Pārājika or Sanghādīsesa 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 (adj.) [Sk. deśika]=desaka, su° one who points out well, a good teacher Miln 195.

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 [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 dharmajja 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; Pug 57; PvA 6 -- aor. adesesi (S I.196=Th 11254) & desesi (PvA 2, 12, 78 etc.) -- pp. deseti (q. v.).

Dessa & Dessiya (adj.) [Sk. dveśya, 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).

Dessată (f.) [Sk. dvesyatā] repulsiveness Miln 281.

Dessin (adj.) [Sk. dveśin] 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)=Ohg. teig=E. dough] body A II.18; PvA 10, 122. Usually in foll. phrases: hitvā mānusaḥ dehaḥ S I.60; P II.956; pahāya m. d. S I.27, 30; jahati d. M II.73; "ṇ nikkhipati P 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. "ṇnikkhepana laying down the body Vism 236.

Dehaka (nt.)=deha; pl. limbs Th 2, 392; cp. ThA 258.

Dehin (adj.--n.) that which has a body, a creature Pgdp 12, 16.

Doṇa [Sk. droṇa (nt.) conn. with *dereṇo tree, wood, wooden, see dabbi & dāru & cp. Sk. druṇa pail] a wooden pail, vat, trough; usually as measure of capacity (4 Āḷhaka generally) P IV.333 (mitāni sukhadukkhāni donehi pītākehi). 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 (f.)=doṇī1, 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°.

Doṇī1

Doṇī1 (f.) [Sk. droṇi, 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 (āyasā made of iron & used as a sarcophagus). -- 2. a trough--shaped canoe (cp. Marāṭhi doni "a long flat--bottomed boat
Dosa1

Dosa1 [Sk. doṣa to an Idg. *deu(s) to want, to be inferior etc. (cp. dussati), as in Gr. de/moi, deu/moi] corruption, blemish, fault, bad condition, defect; depravity, corrupted state; usually --°, as kheta° blight of the field Miln 360; tiṇa° spoilt by weeds Dh 356; PVA 7; visa° ill effect of poison Th 1, 758, 768; sneha° blemish of sensual affection Sn 66. Four kasi°--dosā at Vism 123; eighteen making a Vihāra unsuitable at Vism 118 sq. -- J II.417; III.104; Miln 330 (sabba--d.--virahita faultless); DA I.37, 141. -- pl. dosā the (three) morbid affections, or disorder of the (3) humours Miln 43; adj. with disturbed humours Miln 172,
Dosa2

Dosa2 [Sk. dveṣa, but very often not distinct in meaning from dosa1. On dveṣa see under disa] 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 Nd2 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 (tīni akusalamānī). 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 (dosesa duṭṭhāśe sattā gacchanti duggati); Ps I.80 sq., 102; Pug 16, 18; Dhs 418, 982, 1060; Vbh 86, 167, 208, 362; Nett 13, 90; Sdhp 33, 43. -- Variously characterised as: 8 purisa--dosa Vbh 387; khila, nigha, mala S V.57; agati (4 agati--gamanāṇī: chanda, d. moha, bhaya) D III.228, cp. 133, 182; ajhattā A III.357 sq.; its relation to kamma A I.134; III.338; V.262; to ariyamagga S V.5, 8. -- sadosa corrupted, depraved, wicked D I.80; A I.112; adosa absence of illwill, adj. kind, friendly, sympathetic A I.135, 195, 203; II.192; Vbh 169, 210; Dhs 33 (cp. Dhs. trsl. 21, 99); VvA 14 (+alobha amoha). --agī the fire of anger or ill--will D III.217; S IV.19 sq.; It 92 (+rāgaggi moha); J I.61; --antara (adj.) bearing anger, intending evil in one's heart Vin II.249; D III.237; M I.123; A I.59; III.196 sq.; V.81 (opp. metta--citta); perhaps at PvA 78 (for dese);--kkhaya the fading away, dying out of anger or malice S III.160, 191; IV.250; V.8; Vbh 73, 89; --gata=dosa (+paṭigha) S IV.71; --garu full of anger S I.24; --dosa (=dosa1) spoilt by anger Dh 357; --saṁnīta connected with ill--will It 78; --sama like anger Dh 202; --hetuka caused by evil intention or depravity A V.261 (paṇṇātipāta).

(adj.) [grd.--formation either to dosa1 or dosa2, but more likely=Sk. *dūṣāṇīya=dūṣya (see dussa2 & dussati) influenced by dveṣaṇīya] corruptible; polluting, defiling; hateful, sinful S IV.307; A II.120; It 84 (where A III.110 has dussāṇīya in same context).

Dosā (f.) [Sk. doṣā & doṣas, cp. Gr. du/w, du/omai to set (of the sun)] evening, dusk. Only in acc. as adv. dosaṇ (=doṣāṇ) at night J VI.386.

Dosin (adj.) [to dosa2] angry J V.452, 454.

Dosinā (f.) [Sk. jyotsnā, cp. P. junhā] 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 "dosāpagatā" ratti DA I.141.

--puṇḍamāsi a clear, full moon night Th 1, 306, 1119; --mukha the face of a clear night J VI.223.

Doha1

Doha1 [Sk. doha & dogha] milking, milk J V.63, 433.

Doha2

Doha2 (adj.) [Sk. droha] injuring (--) DA I.296.

Dohaka [Sk. doha] a milk--pail J V.105.

Dohati [Sk. dogdhi, to which prob. duhitr daughter: see under dhītā & cp. dhenu] to milk. -- pres. 1 pl. dohāma & duhāma J V.105; pret. 1 pl. duhāmase ibid.; pot. duhe JVI.211; ger. duhitvā SnA 27; pp. duddha (q. v.) -- Pass. duhāti S I.174 (so read for duhanti); J V.307; ppr. duhāmaṇā Miln 41. -- See also duhāna, dohā, dohīn.
Dohala [Sk. dohada & daurhda, of du+hrd, sick longing, sickness, see hadaya. Lüders Göttinger GelehrteNachrichten 1898, 1 derives it as dvi+hrd] (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.).

Dohalāyati [Denom. fr. dohala] to have cravings (of a woman in pregnancy) J VI.263.

Dohalini (adj.--f.) a woman in pregnancy having cravings; a pregnant woman in general J II.395, 435; III.27; IV.334; V.330 (=gabhini); VI.270, 326, 484; DhA III.95.

Dohin (adj. n.) one who milks, milking M I.220 sq.=A V.347 sq. (anavasesa° milking out fully).

Drūbha incorrect spelling for dubbha incorrect spelling for dubbha (q. v.) in adrūbhāya Vin I.347.

Dva° in numeral composition, meaning two etc., see under dvi B III.

Dvaya (adj.--n.) [Ved. dvaya; cp. dvi B I. 6] (adj.) (a) two fold Sn 886 (saccā musā d̐vayadhamma); Dh 384; Pv IV.129 (d̐vaya pāṇika=d̐vudhana Pv A 228). -- advaya single A V.46. -- (b) false, deceitful Vin III.21. -- nt. a duality, a pair, couple S II.17 ("nissito loko"); J III.395 (gāthā); PvA 19 (māsa); DhA II.93 (pada° two lines, "couplet"). --kārīn "doing both," i. e. both good & evil deeds (su° & duccarita) S III.241, cp. 247 sq.; D III.96.

Dvā (cp. dva°) see dvi B III.

Dvāra (nt.) [Ved. dvāra; cp. dvi B I. 6] (adj.) (a) two fold Sn 886 (saccā musā d̐vayadhamma); Dh 384; Pv IV.129 (d̐vaya pāṇika=d̐vudhana Pv A 228). -- advaya single A V.46. -- (b) false, deceitful Vin III.21. -- nt. a duality, a pair, couple S II.17 ("nissito loko"); J III.395 (gāthā); PvA 19 (māsa); DhA II.93 (pada° two lines, "couplet"). --kārīn "doing both," i. e. both good & evil deeds (su° & duccarita) S III.241, cp. 247 sq.; D III.96.

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Dvāra (nt.) [Ved. dvāra; cp. dvi B I. 6] (adj.) (a) two fold Sn 886 (saccā musā d̐vayadhamma); Dh 384; Pv IV.129 (d̐vaya pāṇika=d̐vudhana Pv A 228). -- advaya single A V.46. -- (b) false, deceitful Vin III.21. -- nt. a duality, a pair, couple S II.17 ("nissito loko"); J III.395 (gāthā); PvA 19 (māsa); DhA II.93 (pada° two lines, "couplet"). --kārīn "doing both," i. e. both good & evil deeds (su° & duccarita) S III.241, cp. 247 sq.; D III.96.
P. (plural) inflexion from base I. see B I.1); Gr. du/w, Lat. duo; Oir. dáu, dā, f. dī; Goth. twai, f. twōs; Ags. twā (=E. two); Ohg. zwēne, zwō zwei. Also in cpd. num. dva--daśa twelve =Gr. d(\text{"v\text{"}})w/Qekā=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), dvujiva (tooth), dijhwa (snake). See also dutiya & dvaya. -- dve: kāmā, khikkā, gatiyo (Sn 1001), dānāni (It 98), pīyā, 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 dvīdhā & cpd. -- 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): dūmāsikā not more than 2 months (Vin II.107); dvēmāsikō gabbho (Pv I.67); dvēvācika; dvungula (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): māsādvaṇyā a couple of months; dvīshassā dipā 2000 islands (=a large number); diyaddhāsata 150=very long etc.; dvīhatīha (2 or 3 = a couple of days) q. v.; dvirattātṛatta (id. of nights); dvīsu tisu manussesu to some people (Pv A 47); dvatīkhaṭṭuṇ several times; cp. dvīkkaṭṭuṇ (more than once), duṭiyā (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--lakkhaṇāni it denotes 30+2= the great circle plus the decisive (invisible) pair; -- 62: views of heresy: see đīṭhi; 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 (dvādasmāsa koṣāyaccharo Vv A 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 erectedJosh. 4, 8; apostles Math. 10, 2; patriarchs Acts 7, 8; companions of Odysseus Hom. Od. 9, 195; Knights of Arthur etc.): of theras, accomp. by 12 bhikkhus Pva 67, 141. 179 etc.; dvādasa koṭisatāni Sn 677; five groups of 12 musicians Vv A 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 y. wide extends the radiance Vv A 16; 12 y. as respectful distance Pva 137 (cp. 2000 cubits in same sense at Josh. 3, 4); 12 y. in extent (height, breadth & length) are the heavenly palaces of the Viṃānā--petas or Yakhus Vv 551; J VI.116; Vv A 6, 217, 244, 291, 298 etc. In the same connection we freq. find the No. 16: solasa--yojanika kanaka--viṃānā Vv 671; Vva 188, 289 etc. -- Of years: J III.80; Vv A 157 (dvādasa--vassikā; in this sense also 16 instead of 12: solaśa--vassudēssika Vv A 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. dvinnā (It 39, 40, 98; J II.154); instr. dvihī (J I.87: v. l. dīhi; 151; II.153); loc. dvīsu (J I.203; Pv A 47) & duvesu (Vv 412).

2. as numeral base: --sahasā 2000 (see A I.2b) J I.57; Vv A 261; Pva 74; also in dvittā and adv. dvīkhaṭṭuṇ twice & dvīdhā in two parts. -- (b) as nominal base: -- (r)āvaṭā [Sk. diví cp. Lat. bis] turning twice S I.32; --ja "twice born," i. e. a bird J I.152 (gūṇā); --jātin one who is born twice, i. e. a brahmaṇa Th, 2, 430 (Th A 269=brahmajātin); --tālamatta of the size of 2 palms Dh A II.62; --pad [Sk. dvipad, Lat. bipes, Gr. di/pous etc.] one biped, man S I.6; --pāla twofold Vism 339; --pāda nàng Vv A I.110; --bandhu having two friends J VI.281; --rattātṛatta two or three nights Vin IV.16; also in dvīha two days (q. v.).

3. as diaeretic form dvūti?: --ja (cp. dija) "growing again" i. e. a tooth J V.156.

4. as contracted form dī?: --(y)adīha one and a half (lit. the second half, cp. Ger. anderthalb) Dh 235; J I.72 (diyaddhā--yojanā--satika 150 y. long or high etc.), 202; IV.293 ("yama"); Dh A I.395; DA I.7; Mīnl 243, 272; Dh As 12; --guna twofold, double Vv I.289; Sn 714; J V.309; Mīnl 84; Dh A II.6; Vva 63, 120; --ja (cp. dvijā, dvijiva) (a) "twice--born," a bird S I.224; Sn 1134 (d. vuccati pakkhi Nd 296); J I.152, 203; II.205; IV.347; V.157; Pī II.124; Vv 358 (cp. Vv A 178); Mīnl 295. -- (b) a brahmaṇa Th A, 70, 73; --jīva "twotongued," i. e. a snake (cp. du) J III.347; --pad (perhaps --pa) a biped (cp. dvī) A I.22; V.21; Sn 83 (dipā--duttama), 995 (id.) 998; Dh 273; --pādaṅga = pad Th 1, 453=Sn 205.

5. as sec. cpd. form (with guna) dve (and de): --caturanga twice fourfold -- eightfold Th 1, 520 ("gāmin"); --patthā a "double" path, a border path, the boundary between two villages Vv 5317 (--sīmantika--patthā Vva 241); --pīcha having two tail--feathers J V.341 (cp. de): --pitika having two feathers J V.424; --bhāva doubling kacc. 21; --māsika two months old Pva
I.4; J I.8; --sattaratta twice seven nights, a fortnight [cp. Sk. dvisapta] J VI.230. -- See also der. fr. numer. adv. dvidhā, viz. dvejha (& dejhja), dvedhā°, dvejha.

6. as noun--derivation dvaya a dyad (q. v.).

II. du; reduced base in numeral and nominal compn & deriv:

--(v)addhato from both sides (a distorted form of dubhato q. v.) Vv 6419 (=dubhato 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; --pāṇā wisdom of 2 finger--breadths, i. e. that of a woman S I.129=Th 2, 60 (dvanguli°, at ThA 66 as ⁵saññā); --buddhika=⁵paññā VvA 96; --jivha twotongued (cp. di°); a snake J IV.330; V.82, 425; --pāṭṭa "double cloth" (Hind. dupatta; Kanarese dupata, duppata; Tamil tuppattā a cloak consisting of two cloths joined together, see Kern, Toev. I.); J I.119; IV.114, 379 (ratta°); DhA I.249 (suratta°); III.419 ("cēvarā"); --matta (about) 2 in measure Miln 82; --māsika 2 months old or growing for 2 months (of hair) Vin II.107; --vagga 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. dvā (& reduced dva), base in numeral compn only: dvatikhatṭu & dvatikhatṭa 2 or 3 days (perhaps we should read tad vittāg: Windisch, Māra & Buddha 108).

Dvā (num. adv.) [Sk. dvikṛtval] twice Nd2 on Sn 1116 (=dva); Nd2 296 (jāyati dijo). See dvi B I. 2a.

Dvittā (pl.) [Sk. dvitā; see dvi B I. 2a] two or three S I.117 (perhaps we should read tad vittāg: Windisch, Māra & Buddha 108).

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 & dvejha.

--gata gone to pieces J V.197; --pāṭha a twofold way, a crossing; only fig. doubt SIII.108; M I.142, 144; Ud 90. See also dvedhāpātha.

Dviha (adv.) [Sk. dvis--ahmah; see dvi B I.2b] two days; dviha in 2 days S II.192; dviha--mata 2 days dead M I.88; III.91. --tiha 2 or 3 days (⁴ti adv.) (on meaning cp. dvi A I.2b) D I.190 ("assa accayena after a few days"); J II.316; DhA III.21 ("accayena id., gloss: katipāḥ'<> accayena"); DA I.190 (⁴ti) 215; VvA 45.

Dviha (adj.) every other day M I.78.

Dvihitika (adj.) [du--iḥita] of du1 + iḥati to be gained or procured with difficulty (i. e. a livelihood which is hardly procurable), only in phrase "dubbhiikkhā d. setāṭhikā salākavutta," of a famine Vin III.6, 15, 87; IV.23; S IV.323. On the term & its expln by Bdgh. (at Vin III.268: dujjivikā iḥi ti . . . dukkhena ihiṭta ettha pavattati ti) see Kern, Toev. I.122. -- Note. Bdgh'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. II. at S IV.223 as dūhiṭīka = duhitika (q. v.).

Dve & Dve° see dvi B I & 5.

Dvejha (adj.) [Sk. dvaidhya; cp. dvi B I. 5] divided, twofold, only in neg. adej̴jha undivided, certain, doubtless; simple, sincere, uncontradictory A III.403; J IV.77; Nd2 30 (+adej̴jha): Miln 141. -- Cp. dej̴jha.
Dvejjhatā (f.) [fr. prec.] in a° undividedness J IV.76.

Dvedhā (adv.) [Sk. dvedhā, cp. dvidhā] in two J V.203, 206 (°sira); DhA II.50 (bhijji: broke in two, broke asunder).

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.


D. Dhaṃsati [Ved. dhvaṃsati to fall to dust, sink down, perish; Idg. dheṃsate 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. dhaṃseti [Sk. dhvaṃsayati, but more likely=Sk. dhaṃsayati (to infest, molest= Lat. infestare. On similar sound--change P. dhaṣṭa: cp. Sk. dhaṣṭa> Lat. infestare. On similar sound--change P. dhaṇḍa: Sk. dhaṇḍa cp. Sk. dhaṇḍa> Sk. dhaṇḍa). Caus. of dhṝṣṭi to be daring, to assault cp. Gr. qa/rsos audacious, bold, Lat. festus, Goth. gar=r=E. dare; Ohg. gitar] to deprive of, to destroy, importune D I.211; S III.123; Sn 591; J III.353; Miln 227; Sdhp 357, 434. Cp. pa°, pari°.

Dhaṃsana (n.--adj.) [Sk. dhaṃṣana] destroying, bringing to ruin, only in kula° as v. l. to kula--gandhana (q. v.) at It 64, and in dhaṃsanatā at DhA III.353 in expln of dhaṃsin (q. v.).

Dhaṃsin (adj.--n.) [Sk. dhaṃsin to dhṝṣṭi, see dhaṃseti] obtrusive, bold, offensive M I.236; A II.182; Dh 244 (=DhA III.353 paresaṇ guṇaṇ dhaṃsanatāya dh.).

Dhanka [Sk. dhvānḳṣa, cp. also dhunḳṣa] 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 [Sk. dhvaja, cp. Ohg. tuoh "cloth" (fr. *dwōko)] a flag, banner; mark, emblem, sign, symbol Vin I.306 (tīṭṭhīya°: outward signs of); II.22 (gīhi°): 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 (arahaṇ °)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 (+patāka, 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 (dhajasāpampanna Com.); --āhaṭha won under or by the colours, taken as booty, captured Vin III.139, 140; Vism 63. --baddha captured (=°āhaṭha) Vin I.74 (cora).

Dhajini (f.) [Sk. dhvajini, f. to adj. dhvajin] "bearing a standard," i. e. an army, legion Sn 442 (=senā SnA 392).

Dhaṇṇa1

Dhaṇṇa1 (nt.) [Ved. dhāṇya, der. fr. dhana] grain, corn. The usual enum comprises 7 sorts of grain, which is however not strictly confined to grain--fruit proper ("corn") but includes, like other enumms, pulse & seeds. These 7 are sāli & vihī (rice--sorts), yava (barley), godhuma (wheat), kangu (millet), varaka (beans), kudrūsaka (?) Vin IV.264; Nd2 314; DA I.78. -- Nd2 314 distinguishes two oategories 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--biṇa. -- Six sorts are mentioned at M I.57, viz. sāli, vihī, mugga, māṣa, tila, tānḍula. <-> 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 (dhanaṇ vā dh °ṇ vā), 198 (sāsapa--tela--missiṭā), 278 (sappi --
Dhana (nt.) [Ved. dhana; usually taken to dhāna, mind, understood, known by heart Vin II.95; A I.36.

Dhata [Sk. dhata. See also dhāta, but more likely in orig. meaning "grain, possession of corn, crops etc.," cp. Lith. dūna -- tela -- dha.

DhsA III.222; IV.4 sq.; Nd2 289; II.111. -- dhanap пуна -- lakkhaṇa a sign of future good fortune & merit PvA 161; as adj. endowed with the mark of... J VI.3. See also dhanīya.

Dhata [Sk. dhūta, pp. of dharati; cp. dhara & dhāreṇ] I. 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 (nt.) [Ved. dhan; usually taken to dhāna (see dadhā) as "stake, prize at game, booty," cp. pradhāna & Gr. qe/ma; but more likely in orig. meaning "grain, possession of corn, crops etc.," cp. Lith. dūna bread, Sk. dhāna pl. grains & dhanā═dhana--like, i.e. corn, grain] wealth, usually wealth of money, riches, treasures. I. 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 (paṭhāvīgataṇ karoti: hide in the ground), 262, 289; II.112; IV.2; Sn 60, 185, 302; Pv II.610; DhA I.238. Often in combn adgdra mahaddhana mahābhoga to indicate immense wealth (see adgdra) PvA 3, 214 etc. (see also below "dhaṇḍa"). -- 2. fig. Used in the expression sattavīdha--ariya--dhana "the 7 fold noble treasure" of the good qualities or virtues, viz. sādhdhā, cāga etc. (see enum under cāga) D III.163, 164, 251; VvA 113; Thā 240.

--agga the best treasure (i.e. the ariya--dhana) D III.164; --athithika wishing for or desiring wealth Sn 987; --āśā craving for wealth; --kītā bought for money DhA II.3; --tadhādha proud of wealth, snobbish Sn 104; --dhanīya, usually Dvanda--cpd. "money & money's worth," but as adj. (always in phrase pahātī) it may be taken as Tatpuruṣa "rich in treasures," otherwise "possessing money & money's worth" cp. pahūtadhanadhanīṇāvā J I.3. As n. Pv I.1111; III.104; PvA 60; Miln 2, 280; as adj. freq. "pahūtadhana--dhāna" Vv 6313═Pv II.611: PvA 97. Thus in ster. formula of adgdra 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 (nt.) [Sk. *dhanatvaj] being bent on having money J V.449.

Dhanavant (adj.) [Sk. dhanavant] wealthy Nd2 462; J I.3.

Dhanāyati [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 [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.

Dhanīya =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.8; 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; --kāraṇ = prec. J V.422 (=śpāṭalī); --gaga an archer D I.51; A I.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; --lakṣaṇa prophesying from marks on a bow D I.9.

Dhanuka (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 [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.

Dhamaka (--°) (adj.) [Sk. dhamati, to blow, player (on a horn: sankha°) D I.251; S IV.322.

Dhamaka (--°) (adj.) one who blows Miln 31; see vaṃsa°, sankha°, singa°.

Dhamati [Ved. dhamati, dhmāti, melt, smelt, singe A I.254; IV.110; J II.110; Miln 31, and dhamāpetai to cause to blow or kindle Dha I.442. -- pp. dhanta & dhanita (the latter to dhvan, by which dhamati is influenced to a large extent in meaning. Cp. uddhana).

Dhamadhamāyati [cp. Sk. dadhmāti, Intens. to dhamati] to blow frequently, strongly or incessantly Miln 117.

Dhamani (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 (: nimma°). -- 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

Dhamma1 (m. & rarely nt.) [Ved. dharma & dharmar, the latter a formation like karman (see kamma for expln 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) gune (saddo), applied to good conduct; (2) desanāyaṇ, to preaching & moral instruction; (3) pariyattiyāṇ, to the 9 fold collection of the Buddh. Scriptures (see navanga); (4) nissatte (--nijjvate), 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 kāraṇa nāyaṇ PuA 221; as patipatti--dhamma at VvA 84; No. 3 e. g. also at PuA 2. Another and more adequate fourfold definition by Bdhgh is given in DhsA 38, viz. (1) pariyatt, or doctrine as formulated, (2) hetu, or condition, causal antecedent, (3) guna, or moral quality or action, (4) nissatta--nijjvata, or "the phenomenal" as opposed to "the substantial," "the noumenal," "animistic entity." Here (2) is illustrated by hetumhi nānaṃ dharmapāṭhasambhidā: "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--dāyaḍa" (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 pī te ahesu anitaṇ adhīnāṇaḥ Arahanto Sammāsambuddhā te pī dhammaṇaḥ yeva sakkatāv S I.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" (sammā-sambuddha): so Bhagavā jānaṇ jāntī paśaṇi passati cakkhu--bhūto nāṇa--bhūto dhamma° brahma° & in this possession of the truth he is not like Brahma, but Brahma himself & the lord of the world as the "master of the Truth": vattā pavatā atthassa ninnetā Amatassa dātā dhammassāmi S IV.94; & similarly "yo kho Dhammaṇaḥ passati so mam passati; yo mam passati so Dhammaṇaḥ passati" =he who sees the Buddhas 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 dhammaja for the brahmanic brahmaṇa). -- 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 dhammaṇaḥ viṇñāya "apperceiving presentations with the mind" S IV.185 etc. (see formula under rūpa); mano--viṇñeyyā dhamma 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 dhamm--ānupassin" 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 tāṇhās "desire for ideas" D III.244, 280. -- As spirituality opposed to materiality in contrast of dh. & āmisa: 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: vedanādāyo tayo kh. DhA I.35 (see Khandha B 3); to rūpa vedanā saññā sankhāra viṇñāna S III.39;=sankhāra D III.58, 77, 141. Freq. in formula sabbe dhamma aniccā (+dukkha anatā: see nicca) "the whole of the visible world, all phenomena are evanescent etc." S III.132 sq. & passim. diṭṭhe [va] dhame in the phenomenal world (opp. samparāyika dh. the world beyond): see under diṭṭha (S IV.175, 205 etc.). -- ye dhamma hetuppabhavā tesaṇaḥ hetuṇaḥ 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--dhū wonderful signs, portents Miln 8 (tayo acchariyā a. dh. pāturahuesu); Pava 2: hassa--khīḍhā--rati--dhū--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 is 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 nāmaḥ ca rūpaḥ ca asesam uparujhāti, taṇ te dhammaṇaḥ idhānāya acchiduḥ bhavabandhanaḥ (recognising this law) S I.35 cittacetakasīkā dhī a term for the four mental khandhas, and gradually superseding them Dhs 1022 (cf. Compendium of Philosophy, 1); dasadhamma--vidū Vin I.38 (see dasa); with attha, nirutti and paṭibbāna: 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 universal), destined to be ... of the (natural) property of ..., like (cp. Gr. --eīdh/s or E.--able, as in change--able=liable to change, also E. --hood, --ly & P. --gata, --thita), e. g. khaya--dhamma liable to decay (+vaya°, virāga°, nirodha°), with ref. to the Sankhāras S IV.216 sq.; in the Paṭiccasamuppāda S II.60; akkhaya imperishable Pv IV.152 (dāna a --dh. atthu). cavana° destined to shift to another state of existence D I.18; III.31; It 76; VvA 54. jāti--jārā--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 sankhāra). vipariṇāma° changeable A I.258; IV.157; PvA 60 (+anicca). a° unchanging D III.31 sq.
samudaya° & nirodhā°, in formula yañ kénci s--dh°ç sabban tan n--dh°ç "anything that is destined to come into existence must also cease to exist" D I.110, 180; S IV.47 & passim. Cp. further: anávatti° avipatā° 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. thāna), 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.;

righteousness, practice -- (a) Righteousness etc.: S I.86 (eko dh. one principle of conduct; II.280 (dh. isināna dhajo: righteousness is the banner of the Wise); kusala dh. D I.224; dhamme thita righteous Vv 168; nāti° duty against relatives Pv A 30; deyya°= dāna Pv A 9, 70; sad° faith (q. v.) -- opp. adhamma unrighteousness, sin A II.19; V.73 sq.; D III.70 (çāgā+ visama--lohbā & micchā--dhamma); Pv III.96 (°ç anuvattisasā I practised wrong conduct).-- In the same sense: dh. asuddho Vin I.5=S I.137 (pitārāhosi Magadhesu pubbe dh. a.; pāpa° (adj.) of evil conduct Vin I.3; aṭṭhita° unrighteous D I.133; lobhā° greedy quality D I.224, 230; methuna dh. fornication D III.133. -- (b) (pl.) Tenets, practices etc. -- (aa) good: kusalā dh. D II.223, 228; III.49, 56, 82, 102 etc.; S II.206; sappurisa° A V.245, 279; Pv A 114; samaṇa° Wanderer's practice or observances Dh A II.55. brāhmaṇa (karaṇa) D I.244; yesaṅ dh°ãañ Gotamo vaññañādīn D I.206; cp. silāñ samādhī pañña ca vinmuti ca anuttara: anubuddhā ime dharmā Gotamena vasassinañ D II.123. dhammanānañ sukusaldo perfect in all (these) qualities D I.180; samāhite citte dharmā pāṭubhavanti "with composed mind appear true views" S IV.78; dharmesu patitiṭṭhito S I.185; ananussutesu dh°esu cakkhuñ u dapadî "he visualized undisturbed ideas" S II.9. -- (bb) evil: āvarāṇā° S IV.104; pāpākā Vin I.8; D I.70; A I.202; akusala D III.56, 57, 73, 91 etc.; lobhā°, dosa°, moha° S I.70=It 45=Nd2 420; S I.43; M III.40; dukkhāvipākā vodānīyā saṅkilesikā ponobbhavikā D I.195; III.57. -- (cc) various: gambhārauddasa 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 nirayañ neti dharmo pāpeti suggati "the sinners go to niraya, the good to heaven" Th 1, 304=DA I.99=DhsA 38= Dha I.22. kalāṇa° virtuous A I.74, 108; II.81, 91, 224 sq.; Pv A 13. Opp. pāpa° Vin III.90; cp. above a. -- (d) (phrases). Very freq. used as adv. is the instr. dhammāna with justice, justly, rightly, filly, properly Vin I.3; D I.122; S IV.331; Vv 3419 (=kāraṇa aññāyaṇa vVa); Pv II.930 (=yutten'eva kāraṇaṇa D I.25, as just punishment); IV.169 (=anūrūpākāraṇena Va 286). Esp. in phrase of the cakkavattin, who rules the world according to justice: adaññāna asatthena dharmena anusāsati (or ajjhāvasati) D I.89; II.16; S I.236=Sn 1002; cp. Sn 554 (dhammena cakkat vattemi, of the Buddha). Opp. adhammena unjustly, unfitly, against the rule Vin IV.37; S I.57; IV.331; DA I.236. -- dhamme (loc.) honourably J I.159. -- <opp. dhamma carati to live righteously Pv II.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--vinayā sangāyante dhammadbhāhakehi ekato katvā VvA 3; cp. māyāñ dh.°ça vinayañ 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 pitaka). 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 Piṇākas of the B. Scriptures, the Vinaya and SuttantaPiṭaka (but the expression "Piṭaka" is later. See Pitaka). 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 hañ evañ svākkhāte Dh--vinaye pabbajito S I.119; bhikkhu na evañañ kathañ kattā hoti: na tavā imañ Dh--v°ç ajānāsi, ahañ imañ Dh--v°ç ajānāmi etc. S III.12; imañ Dh--v°ç na sakkomi viṭṭhārena aicchkhitiñ S I.9; samaṇañ . . . imasmīñ Dh--v°ç gādhanti S III.59. -- Thus in var. cpds. (see below), as Dh--dharā (+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 (ayañ Dh. ayañ V. idañ Satthu--sāsanañ); III.9, 12, 28, 118 sq.; S I.9, 119, 157; II.21, 50, (dh--vinayē assāsa); A III.297 (id.); S II.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. -- <opp. 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. Dhamma--kāyō Tathāgatassa adhivacanāñ 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. Buddhañ saṇaṇañ upemi (gacchāmi), Dh° ç . . ., Sanghañ . . . i. e. I put myself into the shelter of the B., the Dh. & the S. (see further ref. under Sangha) S I.34 (Buddhe pasannā Dhamme ca Sanghe tiṣaṅga; 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. ("saranagamanā); DHA I.206; PVA 1 (vande tañ uttamañ Dh°ç, B°ç, S°ç). Cp. Satthari, Dhamme, Sanghe, kankhāti, as 3 of the ceto--khilā A III.248+. -- 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 "dhamaññ deseti ādi--kalyānaññ majhe--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, sandiññhika, akālika, chipassika 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; ariyā` 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 sīla 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 piyantarā . . . dhammassa magganā S I.210; ye keci ariyadhame khantiy upetā . . . devakāyaññ paripüressanti S I.30. Dh `g garukaroti D III.84. Opp. Dhamme agārava A III.274, 340; IV.84; the slanderers of the Dh. receive the worst punishment after death S I.30 (upenti Roruva ghrōa).-- Var. phrases: to find the truth (i. e. to realize intuitively the Dh.)=dh`g anubodhati D II.113; S I.117, or vindati D I.110, 148. To expound the Dh., teach the truth, talk about problems of ethics & philosophy: dh`g deseti Vin IV.134; S I.210 etc.; katheti Pva 41; bhāsati Vin I.101; bhānati Vin I.169; pakāseti S II.28; IV.121. To hear the Dh., to listen to such an exposition: dh`g suṇāti S I.114, 137, 196, 210; A III.36; III.163; DhA III.81, 113. To attain full knowledge of it: dh `g pariyāpunāti A II.103, 185; III.86, cp. 177 & `g 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`g vicināti S I.34=55, 214; A IV.3 sq. To enter a relation of discipleship with the Dh.: dh`g saraññac gacchati (see above 2) Pv IV.348; dhammaññ saranatthāna upehi 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: dhammāca `c`anudh `g vyākaroti `to explain according to the truth of the Dhamma" D I.161; III.115; Ud 50; dhammassa hoti anudhammacārīn "walking in perfect conformity to the Dh." A II.8; dh.--anudh `g `ācaranti id. D III.154; dh.--anudh `pati pannā "one who has reached the complete righteousness of the Dh." D II.224; III.119; S III.40 sq.; It 81; A III.176 (where it forms the highest stage of the Dhammaknowledge, viz. (1) dh`g suṇāti; (2) pariyāpunāti; (3) dhāreti; (4) ath Thompson uparipakkhi; (5) dh.--anudh `g `pātipajjati). Further in series bahussuta, dhammadhara, dh.--anudh`g--`pātipanna D II.104; S V.261; A II.8; Ud 63; also in dhamma--kathika, dh.--anudh`g--`pāti panna, diṭṭha--dhamma--nibbāna--patta S II.18=114 = III.163; & in ath Thompson a`nāya, dhammaññ a`nāya, dhanudh`g--`pātipanna A I.36; II.97.

--akkhāna discussing or preaching of the Dhamma Nd1 91; --atthadesanā interpretation of the Dh. Miln 21; `ādikaraṇa a point in the Dh. S IV.63=V.346; `ādhipa Lord of righteousness ( + anudhamma--cārīn) A I.150; cp. `sāsānī; nt. abstr. ` Phatayya the dominating influence of the Dh. A I.147 sq.; D III.220; Miln 94; Visn 14. -- anudhamma see above C 4; --anuvattin acting in conformity with the moral law Dh 86, cp. DhA II.161; --`ānuṣārīn of righteous living D III.105, 254 (+ saddha`g); M I.226, 479; A I.74; IV.215; IV.23; S V.200; Pug 15; Nett 112, 189; --`ānavaya 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. dharmabhisamaya Dvīy 200] S II.134 ( + dh.--cakkhu--paṭi lābha): Pug 41; Miln 20; DhA I.27; IV.64; Pva 31 etc.; --`āmatā the nectar of righteousness or the Dh. Miln 22 ( `mehena lokaññ abhittapaya), 346; --`ādāsa the mirror of the Dhamma D II.93 (name of an aphorism) S V.357 (id.); Th 1, 395; ThA 179; --`āyatanā the field of objects of ideation S II.72; Dhs 58, 66, 147, 397, 572, 594; Vbh 70, 72 sq.; --`ārammaññ 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; --`ālapana 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 I.53; DhA II.31; --`ūposatha the fast day prescribed by the Dh. A L208; --`ūkā the torch of Righteousness J I.34; --`oja the essence or sap of the Dh. S V.162; DhA IV.169; --`osadha the medicine of the Dh. Miln 110, 335. --`kathā 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," & bahussuta "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.138; Pug 42; J I.217; IV.2 ( `thera). Cp. also AvŚ II.81; --`kathikatta (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; Mīn 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 Bdhāg as translated in Dial. III. ad loc.; having a normal body (sic Bdhgh, 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. (śila, saṃādhi, paññā, vimutti) D III.229; cp. Sp. AvŚ II.155; --gaṇa a body of followers of the Dh. Pva 194; --gāndikā (better gāṇṭhikā, 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. (+brahamā) Mīn 191; --gu one who knows the Dh. (analogous to vedagū) J V.222; VI.261; --gutta protecting the Dh. or protected by the Dh. (see (gutta) S I.222; J V.222 (+dhāpa); --ghusaka (--kamma) praise of the Dh. DhA III.81; --cakka the perfection or supreme harmony of righteousness (see details under cakka), always in phrase dhcakka (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; Mīn 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. "virajaḥ vitamaṇal dhcakkuḥ udapādi" D I.86, 110; II.288; S IV.47; A IV.186; Vin I.11, 16, 40 etc. Expl. at DA I.237: dhammusāvā cakkhuḥ dhammamaṇayaḥ or cakkhuḥ. Cp. S II.134 (‘paṭilābha; +dhammābhismaya); Dial. I.184; II.176; --cariyā walking in righteousness, righteous living, observance of the Dh., piety (=dānādi–pūṇaṇaḥpatti VvA 282) S I.101 (+samacariyā kusalaśīrya); A II.5; III.448; V.87, 302; Sn 263 (=kāyasucaritādī) Sn A 309, 274 (+brahamā’). a’ evil way of living A I.55 (+visama–cariyā); --cārin virtuous, dutiful M I.289; II.188; Dh 168; Mīn 19 (+samacārīn); --cetiya a memorial in honour of the Dh. M III.124; --chanda virtuous desire (opp. kāma) DhsA 370; Vbh 208; --ja born of the Dh. (see above, Note on B 1 a), in formula "Bhagavato putro 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 rightly It 108; Dh 24 (=dhammenā samena DhA I.293); --nāṇī one who knows the Dh. J VI.261; --ṭṭha standing in the Law, just, righteous S I.33 (=sīlasampanna); Sn 749; J III.334; IV.211; Tha 244, --ṭṭhī=ṭṭha D I.190; --ṭṭhiṭi having a footing in the Dh. S II.60, 124, cp. --ṭṭhitatā: establishing of causes and effects S II.25; --takka right reasoning Sn 1107 (=sammāsankappa Nd2 318); --dāna gift of; --dāyāda 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; --dīpa the firm ground or footing of the Dh. (usually combed with atta--dīpa: 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; --dīha the banner of the Dh. A I.109=III.149; Nd2 503; Mīn 21; --dhara (adj.) one who knows the Dh. (by heart); see above C.4. Combd w. Vinayadhara Vin I.127, 337; II.8; A I.117, & bahussuta (ibid). Sn 58 (cp. SnA 110). -- See also A III.361 sq., IV.310; Nd2 319; --dhūtā 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.; Ntt 64 sq.; Vism 486 sq. --dhāraṇa knowledge of the Dh. M II.175; --nāṭaka a class of dancing girls having a certain duty J V.279; --nimmita 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 Mīn 328; DA I.31; cp. Sk. dharmanetri M Vastu II.357; III.234, 238; --pajjota the lamp of the Dh. Mīn 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. anabhijjha, avyāpāda, sammā–sati, sammā–samādhi D III.229; A II.29 sq. (in detail); Nett 170. -- S I.22 (dānā ca kho dh–padaṃ sa 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 (ekān dh–padaṃ). As Np. title of a canonical book, included in the Khuddaka Nikāya; --pamāṇa measuring by the (teaching of) Dh. Pug 53; DhA III.114 (‘ikāni 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 navanna); --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; Dhammadāso dh–pō, the Mirror of the Law D II.93=Sn 357; Sokasallāraṇa, Sorrow’s dart extractor A III.62; Ādittapō dh–pō, the Red–hot lancet S IV.168; Lomāhaṃsana M I.83; Dhammatā–dhammaṭa Mīn 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. (pīvaṇ) Sn 257; Dh 79 (=dhammapāyako dhammaṇṭ pīvaṇato attho DhsA II.126); --bhāṇḍāgārika treasurer of the Dh.,
an Ep. of Ananda 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) cakkhvā--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; --rakkhitā 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; --rasa taste of Dhp. 354; --rāja 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 rajjañ 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 sannissita katvā vadati); S
IV.252; A I.75; II.209; --vicaya 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.; --saṅvibhāga sharing out or distribution of the Dh., i. e. spiritual gifts It 98 (opp. āmīsa material gifts);
--saṅgāhaka a compiler of the sacred scriptures, a dīskeusth/s VvA 3, 169; --saṅnā rightous thought, faith, piety PvA 3;
--saṃhā a hall for the discussion of the Dh., a chapel, meetinghouse J VI.333; DhA I.31; II.51; IV.91; PvA 38, 196; --saṃaya a
meeting where the Dh. is preached S I.26; --saṃādāna 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; --sākaeccha
conversation about the Dh. Sn 266; --sāsāmi 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 purisa--dh--s at D I.62 misprint for purisa--damma--s; --sārin a follower of the Dh.
of Sāriputta Th 1, 1083; J I.408; Miln 343; DhA III.305; VvA 64, 65, 158; --saṇḍatā thirst after justice J V.482; --sota the ear of
the Dh. S II.43.

Dhamma2

Dhamma2 (adj.) [Sk. dharma, cp. dharmika] 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 dharmi kathā Vin II.161;
IV.56 & in instr.--abl. dharmiyā kathāya (sandasseti samādapi samuttejethi saṇpahāṃseti. ster. formula) S I.114, 155, 210,
IV.122, PvA 30 etc.; or as cpd. dharmi--kathā D II.1; M I.161; Sn 325; & dhammi--kathā S I.155; PvA 38.

Dhamma3

Dhamma3 (adj.) [Sk. dhanvan] having a bow: see dalha; also as dhammin in dalha S I.185 (see dhammin).

Dhammatā (f.) [Sk. dharmita] conformity to the Dhammaniyyāma (see niyama), 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 (Buddhānaḥ dha. 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 (kusa); V.46; Th 1, 712; J I.245; II.128; Nett 21, 50, cp. Miln 179; PvA 19; VvA 7.
See also AvŚ Index.

[Sk. dharmatvan] liability to be judged Vin II.55 (& a).

Dhammanni only found in S I.103, where the Comy. takes it as a locative, and gives, as the equivalent, "in a forest on dry

Dhammika (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 cakkavatti dhammiko dharmarāja) D I.86; II.16; A I.109=III.149; J I.262, 263; def. by Bdhgh as "dhammañca carati ti dh." (DA I.237) & "dhammena carati ti dh., nāyena samena pavattali ti" (ib. 249). <-> Vin IV.284; D I.103; S II.280 (dhammikā kathā); III.240 (āhāra); IV.203 (dhammikā devā, adhāt asurā); A I.75; III.277; Sn 404; DhA II.86 (dohāa); IV.185 ("lābha"); PVA 25 (=suddha, manohara). Also as saha--dhā (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.

Dhammin1

Dhammin1 (adj.) [Sk. dharmin] only --°: having the nature or quality of, liable to, consisting in, practising, acting like, etc. (as "dhamma B 2 a), viz. uppāda--vaya D II.157; maraṇa (=maraṇadhamma) A I.147; pāpa° Pv I.117 of evil nature.

Dhammin2

Dhammin2 (--°) only in dalha--dhā, 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 (adj.) [Sk. dharmya; cp. dhammika] in accordance with the Dhamma PVA 242 (also a°); Vism 306 ("lābha").

Dhammadilla [Sk. dhammilla] the braided hair of women Dāś IV.9.

Dhammī in °kathā see dhamma2.

to suck: see dhātī. Caus. dhāpayati, pp. dhāta (q. v.).

Dhara (usually --°, except at Miln 420) (adj.) [Sk. dhara, to dhr see dhari] bearing, wearing, keeping; holding in mind, knowing by heart. Freq. in phrase dhimmadhara (knowing the Dhamma, q. v.), vinaya°, mātikā° e. g. D II.125. dhammā also Sn 58; Th 1, 187; Nd 2319; vinaya° Miln 344; jaṭājina° Sn 1010. See also dhāra.

Dharaṇa (adj.) bearing, holding, comprising VvA 104 (suvaṇnassa pañcadasa° nikkha holding, i. e. worth or equal to 15 parts of gold). -- f. °bearing, i. e. pregnant with Sn 26 (of cows: godharaṇa paveniyo=gabbhinīyo SnA 39). As n. the Earth J V.311; VI.526; Miln 34; dharaṇi--ruha N. of a tree J VI.482, 497; Miln 376.

Dharati [Sk. dharati, dhār as in Gr. qro/nos; Lat. firmus & fretus. See also dalha, dhata, dhamma, dhti, dhuva] 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 (dhāre ye ava suriye while the sun was still up); II.6; Miln 240, 291 (Bhagavato dhāre=kāle); -- grd. dhareyya, in dhāre ya the day when a young girl is to be carried (into the house of her husband) ThA, 25; cp. dhāreyya Th 2, 472=viṇāḥa ThA 285. -- pp. dhata (q. v.) -- Caus. dhāreti (q. v.).

Dhava1

Dhava1 [Sk. dhava=madhuratvaca, Halāyudha] the shrub Grislea Tomentosa A I.202, 204; J IV.209; VI.528.

Dhava2

Dhava2 [Sk. dhava, a newly formed word after vidhava, widow, q. v.] a husband ThA 121 (dh. vuccati sāmiko tad abhāvā vidhavā matapatikā ti attho).

Dhavala (adj.) [Sk. dhavala, to dhavati & dhowati] white, dazzling white VvA 252; Dāś II.123; V.26.
Dhātā [Sk. dhāyita of dhayati to suck, nourish, pp. dhīta] fed, satiated; satisfied, appeased 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. dhātātā satiation, fulness, satisfaction, in ati° J I.293.


Dhāti (f.) [Sk. dhātri=Gr. tiq/nh wet nurse, to dhayati suck, suckle; Idg. *dhēi as in Gr. ḍh_sqai to milk, ḍh_lus feeding, ḍh/l/ female breast; cp. Lat. felare, femina ("giving suck"), filius ("suckling"); Oir. dīnu lamb; Goth. daddjan; Ohg. tīla breast. See also dadhi, dhīti, dhenu] wet nurse, fostermother D II.19; M I.395; II.97; J I.57; III.391; PvA 16, 176. In cpds. dhātī², viz. --cela swaddling cloth, baby's napkin S I.205= J III.309.

Dhātū (f.) [Sk. dhātū to dadhāti, Idg. *dhē, cp. Gr. ti/qhmi, a)na/~qhma, Sk. dhāman, dhāitr (=Lat. conditor); Goth. gadēds; Ohg. tāt, tuom (in meaning --=dhātū, cp. E. serf--dom "condition of ....") tuom=E. to do; & with k--suffix Lat. facio, Gr. (e)/qh(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 pāthavī, āpo, tejo, vāyo (earth, water, fire, wind), otherwise termed cattāro mahābhūtāni) D I.215; II.294; III.228; S I.15; II.169 sq.; IV.175, 195; A II.165; III.243; Vbh 14, 72; Nett 73. See discussed at Cpd. 254 sq. -- A defn of dhātū is to be found at Vism 485. -- Singly or in other combs pāthavī° 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 dhātū) Th 2, 472. As such (physical substratum) it constitutes one of the lokā or forms of being (khandha° dhātū° āyatana° Nd2 550). Freq. also in combn kāma--dhātū, 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.: lokā 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; -- nibbānā the state of N. S V.8; A II.120; IV.202; J I.55; It 38 (ive: see under Nibbāna); Miln 312. Also in the foll. connections: amatā° It 62; bhū° the verbal root bhū DA I.229; ṭhāpitāya dhātuyā "while the bodily element, i. e. vitality lasts" Miln 125; vanṇa° 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 kutu), so perhaps in Nibbānā° Nibbāna°--dom. Cp. dhātuka. -- (b) elements in sense--consciousness: referring to the 6 ajñātakkāni & 6 bāhirāni āyatanañi 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; cakkhuro° Vbh 71 sq.; mano° Vbh 175, 182, 301; mano--viññāna° Vbh 87, 89, 175, 182 sq. -- (c) various: aneka° A II.22; III.325; V.33; akusala° Vbh 363; avijjā° S II.132; abhā° S II.150; ārambhā° S V.66, 104 sq.; A I.4; II.338; ākāra° S II.175; III.231; A III.338; dhamma° S II.56; nekkhammā° S II.151; A III.447; nissārānīyā dhātuyo (5) D III.239; A III.245, 290. See further S I.134, 196; II.153, 248 (aniccā); 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 (pāthavī etc.+ākāra° & viññāna°): D III.247; A I.175 sq.; M III.31, 62, 240; Ps I.136; Vbh 82 sq. -- as 7 (abhā 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 I.253 (dhātusamatā). -- 4. the remains of the body after cremation PvA 76; a relic VvA 165 (sarīra°, bodily relic); Dāv V.3 (dasana° the toothrelic). -- abl. dhātuso according to one's nature S II.154 sq. (sattā sattehi saddhiq saṃsādante 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; "kusala proficiency in the (18) elements D III.212; Dhs 1333; --ghara "house for a relic," a dagoba SnA 194. --cetiyya 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 (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 (paṇḍuroga°
having jaundice), 114 (dhuttika°); IV.137 (vāmanaka° deformed), 391 (muddhā°); V.197 (āvāta°); DhA I.89 (anattamana°).

Dhātura (adj. --°) [=dhātuya] in cha° consisting of six elements (purisa) M III.239 (where āpodhātu omitted by mistake). See dhātū 2 c.

Dhāna (adj.-n.) [Sk. dhāna, to daddhāti; cp. dhātu] (adj.) holding, containing (--) M I.11 (ahi kaṇṭaka°; cp. ādhāna & kaṇṭaka). -- (n.) nt. a receptacle Dh 58 (sankāra° dust--heap=ṭhāna DhA I.445). f. dhānī a seat (=ṭhāna), in rāja° "the king's seat," a royal town. Often in comb with gāma & nīgama (see gāma 3 a): Vin III.89; J VI.397; Pv II.1318.

Dhāniya (adj.) [Sk. dhānya, cp. dhañña2 wealthly, rich, abundant in (--) J III.367 (pahūtadhana°; v. l. BB 9dhāritaṇ); (nt.) riches, wealth J V.99, 100.

Dhāra (adj. (--°) [Sk. dhāra to dhāreti; cp. dhara] bearing, holding, having D I.74 (udaka--rahado sitāvī°):
M I.281 (ubhato°) Sn 336 (ukkā°); It 101 (antimadeha°), 108 (ukkā°). See also dhārin.

Dhāraka (adj.-n.) I. bearing, one who holds or possesses DhA III.93 (sampattin). -- 2. one who knows or remembers A II.97 (ājātika); IV.296 sq., 328 (id.).

Dhāraṇa (nt.) [cp. Sk. dhāraṇa, to dhāreti] I. wearing, in mālā° (etc.) D I.5=A II.210=Pug 58; KhA 37; cīvara° A II.104=Pug 45. -- 2. maintaining, sustaining, keeping up Miln 320 (āyu° bhojana). -- 3. bearing in mind, remembrance Vin IV.305; M II.175 (dhamma°).

Dhāraṇaka [der. fr. dhāraṇa] 1. a debtor (see dhāreti 4) J II.203; IV.45. -- 2. a mnemonician Miln 79.

Dhāraṇatā (f.) I. wearing, being dressed with (=dhāraṇa 1) Miln 257. -- 2. mindfulness (=dhāraṇa 3) Nd2 628= Dhs 14.

Dhāraṇā (f.) [to dhāraṇa] I. memory Miln 79. -- 2. the earth (=dhāraṇa 3) DhA I.89 (anattamana°).

Dhārā1

Dhārā2 (f.) [Sk. dhārā, from dhāvati 1] torrent, stream, flow, shower D I.74 (sammā° an even or seasonable shower; DA I.218=vuṭṭhi; II.15 (udakassa, streams); J I.31; Ps I.125 (udaka°); Pv II.970 (sammā°); VvA 4 (hingulika°); PvA 139; DhA IV.15 (assu°); Sdhp 595 (vassa°).

Dhārā2

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 (kāsi kuttam°).

Dhāretar [n. ag. to dhāretri 3] one who causes others to remember, an instructor, teacher (cp. dhāraṇaka) 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= (chavadussañcī etc.); Vin I.16= D I.110= (telapajjotā); D II.19 (chattra to hold a sunshade over a person); PvA 47 (id.); dehaṇ dh. to "wear," i. e. to have a body It 50, 53 (antimaṇ d.); J IV.3 (padumaṇ); VI.136; Pv I.31 (vaṇṇaṇaṇaṇ dh.=vahasi
Dhāra (d. i. dhāre, to take up, support (a cause); to give, to owe D I.
Dhāra 4; Sdhp 378. -- 2. to clean etc.: see dhovati; cp. dhavala & dh
repsin by Sk. duhit.
Dhitimant (adj.) [Sk. dhītīvatsa] running, racing M I.446.
Dhitin (nt.) [Sk. dhītina] running, galloping J II.431; Miln 351.
Dhiś: see pa.
Dhi1 & Dhi2
Dhi1 & Dhi (indecl.) [Sk. dhik] an excln of reproach & disgust: fie! shame! woe! (with acc. or gen.) S V.217 (read dhī taṇ for dhītaṇ); Dh 389 (dhī=garahāmi DhA IV.148); J I.507; DhA I.179 (hañ dhi, 216 (v. l. BB but text has haññ). An inorganic r replaces the sandhi--cons. in dhī--r--atthu jīvant Sn 440; cp. Th. I.1150; dhi--r--atthu játiyā J I.59.
Dhi2
Dhi2 (f.) [Sk. dhī ṭi didheti, cp. Av. ḍī to see, Goth. (filu--) deisei cunning. See also dhīra] wisdom, only in Com. expl. of paññā: "dhī vuccati paññā" (exegesis of dhīra) at Nd1 44=J II.140=III.38.
Dhikkita (adj.) [Sk. dhikṛta, of dhī1+kata] reproached, reviled; used also medially: blaming, censuring, condemning J I.155 (=garahitā Com.); also in Com. expl. of dhīra (=dhikkita--pāpa detecting evil) at Nd1 44=J II.140=III.38 (cp. dhi2).
Dhiti (f.) [Sk. dhīṛti to dhr, see dh Barrett] 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; Dh 13 (+ thāma), 22, 289, 571; Miln 23, 329; Sdhp 574. Equivalent to "wisdom" (cp. juti & jitimat & Sk. dhiṭi) in expl. of dhīra as "dhūtisampanna" Nd1 44+(see dhi2); PvA 131.
Dhittimant (adj.) [Sk. dhrimant; cp. also dhīmant] courageous, firm, resolute A I.25; Sn 462, 542; Th J.6; J II.140; VI.286 (wise, cp. dhīṭi).
Dhīṭar and Dhīṭā and Dhīṭā (f.) [Sk. dhīṭā, orig. pp. of dhayati to suck (cp. Lat. filia); see dhāta & dhāti, influenced in inflection by Sk. duhit, 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) VvA 137 etc.; nattu a grandchildr PvA 17; mātu a niece Pu 55; rāja a princess J I.207; PvA 74. In compn dhīṭu.
--kkama one who is desirous of a daughter J VI.307 (=dhīṭu athāya vicarati Com.; v. l. dhīṭu--kāma); --dhīṭā granddaughter.
Dhitalikā (f.) [Dimin. of dhītā; cp. dhītikā & potthalikā] a doll Vin III.36, 126 (dāru°); DhA 321; PvA 16.

Dhītikā (f.) [cp. dhītalikā] a doll Th 2, 374 (=dhītalikā ThA 252).

Dhīna see adhīna.

Dhīyati [Sk. dhīyate, Pass. to dahati1] to be contained ThA 13 (so read for dhīyati); PvA 71.

Dhīra (adj.) [combining in meaning 1. Sk. dhīra "firm" fr. dhārayati (see dharati & dhīti); 2. Vedic. dhīra "wise" fr. didhēti (see dhī2). The fluctuation of connotation is also seen in the expls of Coms which always give the foll. three conventional etymologies, viz. dhikkitapāpa, dhiī-samppana, dhiīā (=paññāya) samannāgata Nd144+(see dhī2)] 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 (lokapariyāya aññāya nibbutā dh.), 122, 221; Sn 45, 235 (nibbanti dhīrā), 913 (vippamutto dīthigatehi dh.), 1052; It 68 ("upasevanā, opp. bāla"); Dh 23, 28, 177 (opp. bāla); Th 1, 4, 2, 7 (dhammā=tejussadehi ariyamag<-> gadhammehi ThA 13); J III.396; V.116; Pv II.16; II.945; Nd 1 44, 55, 482; Nd 2 324 (=jutimant); Miln 342; KhA 194, 224, 230; DhA III.189 (=pañḍita).

Dhuta (& Dhūta) [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 (kilesa), or obstacles to spiritual progress (vāra, nīvarana). 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 kosajjā 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. Nd 1 188 says that 8 of them are desirable. --dhara mindful of punctiliousness Miln 342 (āraṇañka dh. jhāyin). --vata the vow to perform the dhutangas DhA VI.165. --vāda one who inculcates punctiliousness S II.156; A I.23; Miln 380; Vism 80; ThA 69; DhA II.30. --vādin= "vāda J I.130.

Dhutatta (nt.) [Sk. *dhūtataṇḍ] the state of being punctilious Vin I.305 (of going naked).

Dhutta [Sk. dhūrta, from dhūrvati & dhvarati to injure, deceive, cp. Lat. fraus; Idg. *drevh in Sk. druhyati, drugldha=Ohg. troigan, troum etc.: see duhana] of abandoned life, wild, fast, cunning, crafty, fraudulent; wicked, bad. (m.) a rogue, cheat, evil—minded person, scoundrel, rascal. There are three sorts of a wild life, viz. akkха in gambling, itthiś with women, surāś in drink (Sn 106; J IV.255). -- Vin II.277 (robber, highwayman); A III.38 (a°); IV.288 (itthiś); J I.49 (surāś), 290, 291, II.416; III.287; IV.223, 494 (surāś); ThA 250 (itthiś), 260 ("purisa), 266 ("kilesa); PvA 3, 5 (itthiś, surāś), 151. <-> f. dhuttī (dhutti) J II.114 ("brāhmanī).

Dhuttaka =dhutta S I.131; Th 2, 366 (=itthi—dhutta ThA 250); DhA III.207; Dpvs IX.19. -- f. dhuttikā always in combn w. chinnikā (meretrix, q. v.) Vin III.128; J II.114; Miln 122.

Dhunana (nt.) [Sk. dhūnana] shaking, in "ka (adj.) consisting in shaking off, doing away with, giving up (kilesa°) SnA
Dhunāti [Sk. dhunoti (dhunoti), dhunāti & dhuvati, Caus. dhūnayati. Idg. *dhû 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. toum. Connected also w. dhāvate; see further dhūpa, dhūma, dhūsara, dhona & a secondary root Idg. *dhe_INCLUDE_5y in dhaṣati] to shake, toss; to shake off, remove, destroy S I.156 (maccuno senaṃ); Th I, 256=Milm 245; dhunāti pápakhe dhamme dumapatta va mālato Th I.2; J I.11 (v. 48); III.44 (hatthe dhuniṣṣa, wrung their hands); Vv 649 (=VvA 278 misprint dhumant); aor. adhosi [=Sk. adhauṣṭ] Sn 787 (micchādiṭṭhiṃ= pajaḥ SnA 523). pp. dhuta & dhūta (q. v.). Cp. nis, o.

Dhuma in "kaṭacchuka=drumā" having a wooden spoon (see duma), cp. Mar. dhumārā? (Ed. in note) DhA II.59. [Doubtful reading.]

Dhura (m. & nt. [Sk. dhur f. & dhura m.] 1. a yoke, a pole, the shaft of a carriage J I.192 (purima--sakaṭa), 196; Cp. II.8, 4-2. (fig.) a burden, load, charge, office, responsibility Sn 256 (vahanto poriṣaṇḍ dh "carrying a human yoke"=purisānuccavikā bhārā SnA 299), 694 (asama one who has to bear a heavy burden=asamavirīya SnA 489); DhA II.97 (sama); dve dhūrāni two burdens (viz. gantha & vipassanā, study & contemplation) DhA I.7; IV.37; asamadhura J I.193; VI.330. Three dhūrā are enumd at J IV.242 as saddhā, sāla, and paññā.-- Sdhp 355 (saddhā), 392 (+virīya), 413 (paññā) dh "ṣī nikkkhipati 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.56, 108, 179 sq.; S V.197, 225; Nd 2; SnA 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; eka dh "ή niharati to set aside a foremost part DA I.135. <-> 4. the far end, either as top or beginning J III.216 (yāva dh--sopāṇā) IV.265 (dh--sopāṇāvatvā making the staircase end); V.458 (magga--dhureṣṭa 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; DhA III.414; --dhurayha a yoked ox S I.173=Sn 79 (viriyam me dh--dh "ή); SnA 150. --nikkhēpa 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 dhuvā); III.97 (v. l. dhuvā); Vism 66. --bhatta a meal--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) DhA III.472; --viha a neighbouring monastery (cp. "gāma) J I.23; IV.243; DhA I.126 (Np.); III.224 (id.); --samaggāga "a solid grip of the burden" (Mrs. Rh.D.) Dhs 13, 22 etc. (opp. nikkhepa); --saha ending one's yoke Th I, 659. Cp. dhurātā.

Dhuratā (f.) [abstr. fr. dhura] in cpd. anikkhīta--dh. "a state of unflinching endurance" Nd 2; 394, 405=Dhs 13 etc.=Vbh 350, 370 (+dhura--samaggāga); opp. nikkhīta--dh. weakness of character, lack of endurance (=pamāda) ibid.

Dhuravant (adj.) [cp. Sk. dhuradharā] one who has or bears his yoke, patient, enduring S I.214=Sn 187 (cetasikavirīya--vasena anikkhittadhura SnA 236).

Dhuvā (adj.) [Sk. dhuvā, cp. Lith. drūta firm; Goth. triggws=Ohg. triuwi (Ger. treue, trost); Ags. trUGC (magga); --colà (f.) constantly dressed, of a woman Vin III.129; --ṭhāniya lasting (of shoes) Vin I.190; --dhama one who has reached a stable condition DhA III.289; --paññattā (a) permanently appointed (seat) Vin IV.274; --bhāta a constant supply of food Vin I.25, 243; II.15 ("ika); J I.449 (where the v. l. dhura seems to be preferable instead of dhuvā, 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 see dhuta.

Dhūpa [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; PvA 141 (gandhapuppha°). dhūṇa, to incense (a room) J I.399. Sometimes misspelt dhūma, e. g. VvA 173 (gandhapuppha°).

Dhūpana (nt.) [Sk. dhūpana] incensing, fumigation; perfume, incense, spice J III.144; IV.236; Pv III.53 (sāsapā°).

Dhūpāyati & Dhūpayati [Sk. dhūpayati; caus. fr. dhūpa] to fumigate, make fragrant, perfume Vin I.180; S I.40 (dhūpāyita)=Th 1, 448; A II.214 sq.; J I.73; Mīn 333 (śilagandhenā lokaṇṭa); DhA I.370 (aor. dhūpāyi); III.38 (ppr. dhūpayāmāṇā). -- pp. dhūpita.


Dhūma [Vedic dhūma=Lat. fumus; Gr. qumo/s (mood, mind), qumia/w (fumigate); Ohg. toum etc. Idg. *dhu, cp. Gr. qu/w (burn incense), qu/os (incense). See also dhunāti] smoke, fumes Vin I.204 (aroma of drugs); M I.220 (dh°ṇa kāṭā); A V.352 (id.); A II.53; IV.72 sq.; V.347 sq.; J III.401, 422 (tumhākaṇṭa dh--kāle at the time when you will end in smoke, i. e. at your cremation); DhA I.370 (eka° one mass of smoke); VvA 173 (for dhūpā, 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; ThA 14; --sikhā fire (Ep. of Agni; lit. smoke--crested) Vv 352 (sikhā)=VvA 161; Vism 416; also as sikhin J VI.206.

Dhūmāyati & Dhūmayati [Sk. dhūmayati, Denom. fr. dhūma] to smoke, to smoulder, choke; to be obscured, to cloud over M I.142 (v. l. dhūpāyati); Pv I.64 (parīḍayhati + dh. hadayaṇaṇ); DhA I.425 (akkhīṇī me dh.= I see almost nothing). pp. dhūmāyita.

Dhūmāyanā (f.) smoking, smouldering M I.143; Nett 24 (as v. l. to dhūpāyanā).

Dhūmāyatatta (nt.) [abstr. to dhūmāyati] becoming like smoke, clouding over, obscuration S III.124 (+ timirāyītattan). Dūsara (adj.) [Sk. dhūsara, Ags. dust=d. dust & dusk, Ger. dust; see dhīvaṃṣati & dhunoti & cp. Walde, Lat. Wtb. under furo] dust--coloured VvA 335.

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; Pv A 112. In simile at Vism 313.

Dhenupa [dhenu+pa from pibati] a suckling calf M I.79; Sn 26.

Dheyya (-°) [Sk. dheyya, orig. grd. of dhā, see dahati] 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° Dhs 1307.

Dhota [Sk. dhauta, pp. of dhavati2, see dhowati] 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 (adj.--n.) [either=dhota, Sk. dhauta, see dhovatī or=dhuta, see dhuta & dhunana. Quite a diff. suggestion as regards etym. is given by Kern, Toev. 117, who considers it as a possible dhr. (a)dho, after analogy of pōna. Very doubtful] 1. purified M I.386; Sn 351, 786, 813, 834 (=dhutakilesa SnA 542); J III.160 (“sākha=patthaṭasākha Com.; v. l. BB vena”); Nd1 77=176 (: dhonā vuccati pañña 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 [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 (nt.) [a variant of dhovana, q. v.] 1. ceremonial washing of the bones of the dead D I. 6; aṭṭhi--dhovana Bdhgh at DA I.84; A V.216 (see Commentary at 364). -- 2. Surgical washing of a wound J II.117. -- 3. In vaṭṣadhopana, 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 [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--silatāya dh. DhA III.272); --sīlin= sīla J II.97 (=dhura--vahanaka--ācārena sampanna Com.).

Dhoreyya (--) [Sk. dhaureyya, der. fr. dhura] "to be yoked," accustomed to the yoke, carrying a burden, in kamma° Miln 288.

Dhova (adj.--n.) [Sk. dhāva, see dhovati] washing, cleansing Bu II.15.

Dhovati [Sk. dhāvati, see dhāvati] to rinse, wash, cleanse, purify Vin II.208, 210, 214; Sn p. 104 (bhājanāni); J I.8; V.297. -- dhov J VI.366; DhA III.207. ger. dhovītā J I.266; IV.2; VvA 33 (pattaṇ), 77 (id.); PvA 75, 144. inf. dhovītān Vin II.120; IV.261 pp. dhota (q. v.) & dhovita J I.266. -- See also dhopati (*dhopeti).

Dhovana (nt.) [Sk. dhāvana; see also dhopana] washing Vin IV.262; S IV.316 (bhaḍḍa°); A I.132, 161, 277; It 111 (pāḍānaṇ); J II.129; VI.365 (hatta°); Miln 11; Vism 343; PvA 241 (hatta--pāda°); DhA II.19 (pāda°); fig. (ariya) A V.216.

Na1

Na1 [Sk. na (in cana) & nā (in nānā, vi--nā) Idg. pron. base *no, cp. Gr. nh/, naı̈; Lat. nē, nae surely, also encl. in ego--ne & in question utrum he, nam; fuller form *eno, as in Sk. anā (adv.) anena, anāya (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 & cana) J V.339 (Com. ettha na--kāro upamāne). Also as naṇ (cp. cana> canaṇ) Vin II.81, 186 (kathā naṇ= kathā nā); J II.416; V.302; VI.213 (Com. p. 216: ettha eko na--karo pucchañatthat hoti); Th 1, 1204; Miln 177. Perhaps at Sn 148 (kattha--ci naṇ, v. l. BB na; but Com. KhA 247= etaṇ). To this na belongs na3; see also nu & nanu.

Na2

Na2 [Ved. na=Idg. *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: paṭissedhe) 1. often apstr. n.: n'atthi, n'etaṇ etc.; or contracted: nāhaṇ, nāpi etc., or with euphonic consonant y: nayidaṇ (It 29, J IV.3), nayidha (It 36, 37), nayimaṇ (It 15) etc. As double negation implying emphatic affirmation: na kiṇci 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. = noOne) 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 an-- (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) nathī, naththikā etc. (q. v.).

Na3

Na3 [identical with na1] base of demonstr. pron. 3rd pers. (=ta⁰), only in foll. cases: acc. sg. nañ (mostly enclitic), fuller form enañ 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. 1. 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. nesa 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 [Ved. nakula, cp. nakra crocodile] a mungoose, Viverra Ichneumon A V.289 sq.; J II.53; VI.538; Miln 118, 394.

Nakkhatta (nt.) [Ved. nakkṣatra collect. formation from naktī & naktā=Gr. nu/c, Lat. nox, Goth. nahts, E. night=the nightly sky, the heavenly bodies of the night, as opposed to the Sun: ādīcco tapata mukhaṇ 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 Āsvini, Satabhisaja for Śatatāraka). Enumd at Abhp. 58--60 as follows: Assayuja [Sk. Āsvini] Bharanī, Kattikā, Rohiṇī, Magasiraṇ [Sk. Mrgaśīra] Addā [Sk. Ādrā], Punabhasu, Phussa [Sk. Pusya], Asīsesā, Maghā, Pubba--phagguni [Sk. Pūrva--phalguni]. Uttarā, Hatthā, Cittā [Sk. Chaitra], Śātī [Śvāti], Visākhā, Anurādhā, Jeṭṭhā, Mūlaṇ, Pubba--āśāḷa ["āśāḍha], Uttarā, Savaṇa, Dhanīṭhā, Satabhisaja [Śatatāraka], Pubba--bhaddapadā, Uttarā², Revati. -- It is to be pointed out that the Nīḍḍesa speaks of 28 N. instead of 27 (NdI 382: āṭṭhavasi naṁkhaṭṭāṇi), a discrepancy which may be accounted by the fact that one N. (the Orion) bore 2 names, viz. Mrgaśīra & Agrahayani (see Plunkett, Ancient Calendars etc. p. 227 sq.). -- Some of these Ns. are more familiar & important than others, & are mentioned more frequently, e. g. Āśāḷa (Āśālī) J I.50 & Uttarāṣāḷa Ha J I.63, 82; Kattikā & Rohiṇī Sn A 456. -- naṁkhaṭṭāṇ adīsati to augur from the stars, to set the horoscope NdI 382; oloketi to read the stars, to scan the constellations J I.108, 253; ghoseti to proclaim (shout out) the new month (cp. Lat. calendae fr. cālāre to call out, scil. mensem), and thereby announce the festivity to be celebrated J I.250; n. ghūṭṭhaṇ J I.50, 433; sanghūṭṭhaṇ PVA 73; ghositaṇ VvA 31; kiṭṭa to celebrate a (naṁkhaṭṭa--) festival J I.50, 250; VvA 63; DhA I.393 (cp. kīḷā below). n. ositaṇ the festival at an end J I.433. -- naṁkhaṭṭa (sg.) a constellation Sn 927; collect. the stars Vv 811 (cando nparivārito).

naṁkhaṭṭāṇi (pl.) the stars: naṁkhaṭṭāṇaṃ mukhaṇ chando (the moon is the most prominent of the lights of night) Th 2.143; Vin I.246=Sn 569 (but cp. expl. at SnA 456: candayagavasena "ajja kattikā, ajja Rohiṇī" ti paṁnāṇa āloka-kārapaṇo somabhāvavo ca naṁkhaṭṭāṇaṃ mukhaṇ cando ti vutto); D I.10 (naṁkhaṭṭāṇaṃ pathagamaṇaṇa & uppātha--gamaṇa 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 (naṁkhaṭṭaṇi namassantā bāḷā).

---kīḷā=kīḷā DhA III.461; --kīḷā the celebration of a festival, making merry, taking a holiday J I.50; Tha 137; VvA 109; --gāha 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 naṁkhaṭṭasa angāra-kādi--gahasamāyoga); --patha "the course of the stars," i. e. the nocturnal sky Dh 208; --pāṭhaka an astrologer, soothsayer, augur NdI 382; --pīḷana the failing or obscuration of a star (as a sign of death in horoscopy) DhA I.166; --māḷā 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--karaṇa); ṛṇa oloketi to set the horoscope DhA I.166, ṛṇa ugaṇṭhāti id. Pⅴ.54. --rāja the king of the naṁkhaṭṭas (i. e. the moon) J III.348.
Nakha [Ved. nakha, cp. Sk. anghri foot; Gr. o)/nu (claw, nail), Lat. unguis=Oir. inga; Ohg. nagal=E. nail] a nail of finger or toe, a claw Vin II.133; Sn 610 (na angulhi nakhehi vâ); J V.489 (pañcanañkâ sattâ five--nailed or --toed beings); Kh II.=Miln 26, cp. taca (pañcatacakañ); KhA 43; Vv A 7 (dasa--nakhasamodhâna putting the 10 fingers together); PvA 152, 192; Sdhp 104.

Nakhaka (adj.) belonging to, consisting of or resembling a claw, in hatthi like elephants'claws, Ep. of a castle (pâsâda) Vin II.169 (Bdhgh on p. 323: hatthikumbhe patiññhitañ, evañ evârañkatassa kir'etañ nánñga) (?).

Nakhin (adj.) having nails J VI.290 (tamba° with coppercoloured nails).

Naga [Sk. naga tree & mountain, referred by Fausböll & Uhlenbeck to na+gacchati, i. e. immovable (=sthâvara), more probably however with Lidén (see Walde under návis) to Ohg. naho, Ags. naca "boat=tree"; semantically mountain=trees, i. e. forest] mountain S I.195 = Nd2 136A (nagassa passe âsâna, of the Buddha); Sn 180 (=devapabbata royal mountain SnA 216; or should it mean "forest")?; Th 1, 41 ("vivara"); S I.105 sq.; IV.194 (kâyassâ adhivacanañ); V.160; A I.168, 178; IV.106 sq. (paccantima); V.194 (id.) Dh 150 (âttâhiñâñ); 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; Dpsv XIV.51 (+pura). Cp. nâgara.

--ûpâkârikâ a town fortified with a wall covered with cement at its base D I.105, cp. DA I.274; --ûpama like a citadel (of citta) Dh 40, cp. DhA I.317 & Nagaropama sâtra Divy 340; --kathâ town--gossip D I.7; --guttika superintendent of the city police J III.30, 436; IV.279; Miln 345 (dhammanagarâ n--g.), DhA IV.55. Cp. Kern, Toev. p. 167; --vara the noble town (of Râjagaha) Vv 166, cp. VvA 82; --vithi a city street J II.416; --sobhini the city belle, a town courtesan J II.367 (?anâ); III.435 (Sulas), 475 (?ani); DhA I.174; II.201; PvA 4 (Sulasâ); Miln 350.

Nagaraka (nt.) a small city D I.146=169, quoted J I.391.

Nagga (adj.) [Ved. nagna=Lat. nudus (fr. *nogudhos) Goth. naqaps=Ohg. naccot, Ags. nacod=naked; Oir. nocth; perhaps Gr. gumno/s] naked, nude Vin II.121; J I.307; Pv I.61 (=nicola PvA 32); II.15; 81; PvA 68, 106.

--cariyâ going naked Dh 141; DhA III.78; cp. Sk nagnacarâ Divy 339; --bhogga one whose goods are nakedness, an ascetic J IV.160; V.75; VI.225.

Naggatta (nt.) [Sk. nagnatva]=nâggiya nakedness PvA 106.

Naggâya (nt.) [Sk. *nagnyañ] naked state, nudity Vin I.292, 305; S IV.300; Sn 249.

Naggâyâ (adj. f.) [Sk. nagnikâ]=naggâ, naked Pv II.312.

Nangala (nt.) [Ved. lângala; 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. Balûci nangâr a plough S I.115; III.155; A III.64; Sn 77 (yuga° yoke & plough); Sn p. 13; J I.57; Th 2, 441 (=sîra ThA 270); SnA 146; VvA 63, 65; PvA 133 (dun° hard to plough); DhA I.223 (aya°); III.67 (id.).

--isâ the beam of a plough S I.104 (of an elephant's trunk); --kattikarâna ploughing S V.146=J II.59; --phâla [mod. Ind. phâr] ploughshare (to be understood as Dvandva) DhA I.395.

Nangalin (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).
Nantuṭha (nt.) [dial. for *nangūlya>*nangulhya?]= nangula A II.245; J I.194 (of a bull); II.19 (of an elephant); III.16 (sūcī), 480 (panther); IV.256 (of a deer); DhA I.275 (of a fish); II.64.

Nangula (nt.) [Sk. lāṅg&uhacekmacr;la to langa & lagati (q. v.). cp. Gr. laggazw, Lat. langueo] a tail Th11,113=601 (go°).

Nacira (adj.) [Sk. nacira=na+cira] not of long duration, short Sn 694; gen nacirass'eva after a short time, shortly Sn p. 16; J IV.2, 392; Miln 250.

Nacca (nt.) [Ved. nṛtya=Anglo--Ind. nautch, etym. uncertain, cp. naccati & naṭati] (pantomimic) dancing; usually combd with singing (gīta, q. v.) & instrumental music (vādita). -- nacca: A I.261; D III.183; J I.61, 207; DA I.77; PvA 231. -- nacca--gīta: J I.61; Pv IV.72; DhA III.129; VvA 131, 135. -- nacca--gīta--vādita (+visūkadamāna): Vin I.83; D I.5, 6; KhA 36; cp. Vv 8110 (naccagīte suvādite).

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 [Ved. nṛtyati nṛt, cp. nacca & naṭati] to dance, play Vin II.10; J I.292; Vv 501 (=naṭati VvA 210); 6421. <-> pp. naccento D I.135; fut. nacchissati Vin II.12; aor. nacci J III.127; inf. naccituṇa J I.207. -- Caus. naccapeti to make play Vism 305 (so read for nacchē).


Najjuha [Sk. dāṭūha] a kind of cock or hen J VI.528, 538.

Naṭa [Sk. naṭa dial. ṭ, cp. Prk. nāda, of nṛt, see naccati] a dancer, player, mimic, actor Vin IV.285; S IV.306 sq.; DhA IV.60 (°dhītā), 65 (°karaka), 224 (°kīḷā); Miln 359 (°naccaka); Sdhp 380. -- Cp. naṭaka & nāṭaka.

Naṭṭha [Sk. naṭṭha, pp. of nassati (naṣyati), q. v.] perished, destroyed; lost A II.249; J I.74; 267.


Naṭṭhāyika [cp. Sk. naṭṭhārtha, i. e. naṭṭha+artha] bankrupt Miln 131, 201.

Nata [Sk. nata, pp. of namati, q. v.] bent (on) S I.186 (a°); Sn 1143; Nd2 327.

Nati (f.) [Sk. nati of nam] bending, bent, inclination S II.67; IV.59; M I.115.

Natta (nt.) [Sk. nakta, see nakkhatta] night, acc. nattaḥ by night, in nattam--ahaḥ by day & by night Sn 1070 (v. I. BB and Nd2 rattamahāḥ).

Nattar [Sk. naptṛ, analogy--formation after māṭṛ etc. from Ved. napāt; cp. Lat. nepos; Ags. nefā=E. nephew; Ohg. nevo] grandson J I.60 (nattu, gen.), 88; Ud 91, 92; PvA 17 (nattu--dhītā great--grand--daughter), 25 (nattā nom.).

Natthika (adj.--n.) [Sk. nāṣṭika] one who professes the motto of "nathyi," a sceptic, nihilist S I.96; usually in cpds.
-diṭṭhi scepticism, nihilistic view, heresy S II.73; M I.403; A II.31; PvA 215 (+micchādiṭṭhika).

Natthitā (f.) [Sk. nāstitā, fr. n'atthi] nihilism S II.17; J V.110.

Natṭhibhāva [n'atthi-bhāva] non-existence DhA III.324.

Natthu [cp. Sk. nas f. & nasta, see etym. under n] 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: tela yojvā n--karaṇaṇ) D I.12; Vin I.204; M I.511; DhA I.12; --karaṇa a pocket-handkerchief Vin I.204.

Nadati [Ved. nadati, nad of unknown etym.] to roar, cry, make a noise (nadaṇī°) Sn 552 (sīha), 684 (id.), 1015; J I.50, 150; II.110; aor. nadi J III.55 & anādisuṇ J IV.349. Caus. nadāpeti to make roar J II.244. See also nadi & nāda, & cp. onadati.

Nadana (nt.) [cp. Sk. nadanu] roaring J I.19 (sihanāda° the sound of a lion's roar).


Nadī (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 nādi); 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 (Vetaraṇī°); VI.518 (Ketumati); Pv IV.354; Vism 468 (sighsasotā); Pva 256 (m°); Sdhp 21, 194, 574. -- gen. sg. nadiyā J I.278; It 113; instr. nadiyā J I.278; Pva 46; pl. nom. nadiyo Mīn 114 (na tā n. dhuvā--sallā), najjo Pva 29 (mahā°); & najjāyo J VI.278; gen nadiyā Vin I.246=Sn 569 (n. sāgaro mukhan). -- kunnadi 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; --tira="kūla J I.278; --dugga a difficult ford in a river S II.198; --vidugga="dugga A I.35; III.128.

Naddha [Sk. naddha pp. of nah, see nayhati] tied, bound, fastened, put on J I.175 (rathavarattā); Bu I.31 (camma°, of a drum); Mhvs VII.16 ("pañca-yudha"); Mīn 117 (yuga°); DhsA 131. Cp. onaddha, vi°, san°.

Nanandar (f.) [Sk. nanāndr & nanāndā, to nanā "mother"] husband's sister J V.269 (=sāmikassa bhaginī p. 275).

Nanikāma (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 jinnapilotika (J III.22) or khandabhūtā pilotikā (Pva 185) or pilotika only (VvA 311). -- S V.342; A III.187; IV.376 ("vāsin as v. l.; text has nantikāvasin); Vv 807 (nanantaka); Pv III.214; J III.22 ("vāsin clad in rags).

Nanda at Pva II.67 used either as interj. (=nunu, 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 (+khiddā), 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. nandetī to please, to do a favour J IV.107 (nandayā=tosehī Com.); PVA 139 (=toseti). -- prr. nandayanto J VI.588. -- Cp. ānandati.

Nandanā (f.) [Sk. nandanā] rejoicing, delight, pleasure S I.6=Sn 33.

Nandi1

Nandi & (freq.) Nandi (f.) [Sk. nandi, but cp. BSk. nandi 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 (=tahā, Pug 57; Dhs 1059+ (in def. of taṅhā); Vbh 145, 356, 361; DhsA 363; ThA 65, 167. -- For nandi at Miln 289 read tāndī. -- 2. a musical instrument: joy--drum [Sk. nandī] 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. maṅsaūpasecana (odana) J III.144=VI.24; --kkhaya the destruction of (finding) delight S III.51; --(ṇ)ighā giving up or abandoning joy Sn 1101 (+okaṅjāha & kappanājāha); Nd2 331; --bhava existence of joy, being full of joy, in "parikkhiṇa one in whom joy is extinct (i. e. an Arahat), expld however by Com. as one who has rid himself of the craving for rebirth (tisu bhavesu parikkhiṇatanha 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 theuposatha) 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 taṅhā in phrase n-r-sahagata--taṅhā (cp. M Vastu III.332: nandīrāgasahagatā tṛṣṇā) Vin I.10; S III.158; V.425 sq.; Ps II.137; Nett 72; --saṅyojana the fetter of finding delight in anything Sn 1109, 1115; Nd2 332; --samudaya the rise or origin of delight M III.267.

Nandi2

Nandi2=nandhi.

Nandin (adj.) [Sk. nandin] finding or giving delight, delighting in, pleasurable, gladdening S II.53 (vedanā); A II.59, 61; It 112.

Nandha see yuga°.

Nandhati [for nayhati, der. fr. naddha after analogy of baddha>bandhati] meaning not so much "to bind" as "to cover": see apiṇḍhati, upanandhati, onandhati, paryonandhati.

Nandhi (f.) (usually spelt nandi) [Sk. naddhi to naddha, pp. of nah to bind] a strap, thong J I.175 (rathassa cammañ ca nandiñ ca); Sn 622=Dh 398 (+varatta); SNA 400; DHA I.44, IV.160.

Napuṅsaka (adj.) [Ved. napuṅsaka=na+puṅs "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 (nt.) & Nabhas (in oblique cases) [Sk. nabhas; Gr. ne/fos & nefc/le, Lat. nebula, Oir. nēl, Ags. nefol (darkness), Ohn. nebol. See also abhā] mist, vapour, clouds, sky A I.242; II.50 (nabha), III.240, Sn 687 (nabhasi--gama, of the moon); Vv 323, 352 (=ākāsa VV A 161), 534 (id. 236), 6327 (id. 268); PVA 65; Mhvs VII.9 (nabbhā instr.).

Nabbho =nābhiyo, nom. pl. of nābhi (q. v.).

Namataka (nt.) [word & etym. doubtful; cp. nantaka & Bdhgh. Vin II.317: matakān (sic) ti satthakavedhānaṇaṃ]
Namati [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 (citta); Sn 806; J I.61 (aor. nami, citta).

-- 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. namita (q. v.).

Namana (nt.) [a philosophical term constructed by Bdhgh. from nāma, cp. ruppana--rūpa] naming, giving a name KhA 78; DhsA 52 (see nāma2); Vism 528.

Namassati [Ved. namasati, Denom. fr. nāma] to pay honour to, to venerate, honour, do homage to (often with pañjalika & aṅjaliṃ katvā) Sn 236, 485, 598, 1058, 1063; Nd 234; J III.83; Pv II.1220; KhA 196; pot. namassaya It 110; Dh 392, 1st pl. namassemu Sn 995; ppr. namassaṃSn 334, 934; namassantoSnA 565, & (usually) namassamānaSn 192, 1142; Nd 400; J II.73; VvA 7 -- aor. namassiṅSn 287 -- ger. namassitvā J I.1 -- grd. (as adj.) namassaniya (venerable), Miln 278.

Namassana (nt.) (?) veneration J I.1.

Namassiyā (namassā) (f.) [Sk. namasyā] worship, veneration Miln 140.

Namita [pp. nameti] bent on, disposed to (--°), able or capable of J III.392 (pabbajjā--namita--citta); Miln 308 (phalabhāra°).

Namo (nt.) & Nama (nt.) [Ved. namas, cp. Av. nəmo 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.

Nayati see neti.

Nayana (nt.) [Sk. nayana, to namayati=the leader cp. also netra=Pt. netta] the eye Th 2, 381; Vv 353; Dhs 597; Vbh 71 sq.; Miln 365; Th 255; VvA 161 (=cakkhu); PvA 40 (nettāni nayanāni), 152; Sdhp 448, 621.

Nayati [Ved. nayati, 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; onayati, unnahanā, pilayati.
Naya [Ved. nada, cp. nåtu; Idg. *nere to be strong or valiant = Gr. a)nhr, a)g--h/nwr (valiant), drw/y (*nrw/y); Lat. nerosus (musculær), Nero (Sabinian, cp. Osca ner = Lat. vir); Oir. nert] man (in poetry esp. a brave, strong, heroic man), pl. either "men" or "people" (the latter e. g. at Sn 776, 1082; Pv I.1112). -- A I.130; II.5; III.53; Sn 39, 96, 116, 329, 591, 676, 865 etc.; Dh 47, 48, 262, 309, 341; J I.295; Nd 12=Dsad 335 (definition); VvA 42 (popular etymology: nari neti ti naro puriso, i.e. a "leading" man); PvA 116=Dh 125.

--adhana viste of men Sn 246; --asabhā "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 (nāravārakata "by human skill & wit" Mrs. Rh. D.). --siha lion of men J I.89.

Naraka [Sk. naraka; etym. doubtful, problematic whether to Gr. ne/teros (=inferus), Ags. nord=north as region of the underworld] 1. a pit D I.234; Th 1, 869; J IV.268 (āvātha 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; Sdp 492 (saṅsāraghōra"), 612. --angāra the ashes of purgatory Sdp 32.

Narada (nt.) [Sk. nalada, Gr. na/rdos, of Semitic origin, cp. Hebr. nēd] nard, ointment J VI.537.

Nala & Naḷa [Ved. nāḍa & Sk. naḷa, with dial. ḍ (l) 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 nāḷa, nāḷi & nāḷkā.

--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 (vaṇṇaḥ pabbataḥ); --kalāpi a bundle of r. S II.114; --kāra a worker in reeds, basket--maker; D I.51 (+pesakahā & kumbhakāra); J V.291; ThA 28; PvA 175 (+viḷākāra); DhA I.177; --danda 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.: nala--puppaha--vaṇṇa rukkhasunakha); --setu a bridge of reeds Sn 4.

Naḷapin a water--animal J VI.537.

Naḷāṭa (nt.) [Ved. lalāṭa=rāṭa; on n>l cp. nangala] the forehead S I.118; J III.393; IV.417 (nalaṭena maccañ ādāya: by his forelock); 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.

Naḷāṭikā (f.) [Sk. lalāṭikā] "belonging to the forehead," a frown Vin II.10 (nalaṭikañ deti to give a frown).

Nalinī (f.) [Sk. nalinī] a pond J IV.90; Vism 84, 17.

Nava1

Nava1 (num.) [Ved. navan, Idg. *neṣṭ, cp. Lat. novem (*noven), Gr. e)nnea, 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. navannā (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. navabhumāka pāsāda (a palace 9 stories high more freq. satta, 7) J I.58; nava--hiraṇṇakoṭhī (w. kotis of gold) VvA 188; nava yojana DhA II.65. -- 2. navangabuddhasāsana "the 9 fold teaching of Buddha," i.e. the 9 divisions of the Buddha. Scriptures according to their form or style, viz. suttaṃ geyyaṃ veyyākaranaṇaṃ gāthā udānaṃ itivuttakaṇa jatakaṇ abhutadhammaṇa vedallaṇ M I.133; A II.103, 178; III.86 sq., 177 sq.; Pug 43; Miln 344; Dps 4 IV.15; PvA 2. Cp. chaḷanga.--nava sattāvāsā "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) Brahmakāyikā devā; (3) Ābhassarā; (4) Subhakināhā; (5) Asaṅgasattā; (6) Ākāṣanācāyatana--upāgā; (7) Viññānācāyatana; (8) Akiñcāyatana; (9) Nevasaṅgānācāyatana. -- nava soṭā (Sv 197) or nava dvārā (VvA 76; v. l. mukhā) 9 openings of the body, viz. (SvA 248) 2 eyes, ears, nostrils, mouth, anus & urethra (cp. S.B.E. 39, 180; 40, 259 sq.). -- nava vitakā 9 thoughts Nd2 269 (q.v.). -- 3. a trace of the week of 9 days is to be found in the expression "navuti--vassatasahasā--āyukā" giving the age of a divinity as 9 million years (= a divine week) VvA 345. -- Cp. navuti.

Nava2

Nava2 (adj.) [Ved. nava, Idg. *ṇaṷi (cp. nava1)=Lat. novus, Gr. ne/os (*ne/vos), Lith. navas; Goth. niujius etc.=E. new; also Sk. navya=Gr. nei_os, Lat. Novius. May be related to na3]

Naviya (adj.) [Sk. navya, either grd. of navatā to praise; or=nava, q.v.]

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 (adj.) [Sk. navya, either grd. of navate to praise; or=nava, q.v.] praiseworthy Miln 389.

Navuti (num.) [Ved. navatī] number ninety VvA 345 & in compn eka° 91 D II.2 (i.e. 92 minus 1; in expr. ekanavuto kappo, v. l. ekanavuti kappe); dvā° 92 (see dvi A II. & B III.); PvA 19, 21; aṭṭhā° 98; Sn 311 (diseases sprung fr. orig. 3).


Nassati (v. intr.) [Ved. naś, naśyati & naśati, cp. Gr. ne/kus, nekro/s (corpse), ne/ktar ("overcoming death" = nec+tṛ, 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 kammaṇ); It 90; J L81, 116, 150; pret. nassaj (prohib.) Sn 1120, pl. anassāma M I.177; aor. nassi A III.54 (mā nassi prohib.); J IV.137 (cakkhūni ājus: the eyes failed); fut. nassati J I.5; cond. nassissa J II.112. -- Caus. nāsettī (q.v.). See also pa°.

Nassana (nt.) [cp. Sk. nāsana] disappearance, loss, destruction A III.54 ("dhamma adj. doomed to perish).

Nahāta [Sk. snāta, see nahāyati] one who has bathed Vin II.221; J I.266; DhA IV.232 ("kilesatā washed off moral stain).

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 (nt.) [Sk. snāna] bathing, a bath Vin I.47, 51= II.224; I.196 (duhuva° constant bathing), 197; S I.183; V.390 (fig.); J I.265; PvA 50; Vism 27.
Nahāniya (adj.) belonging to a bath, bath--; in °cuṇṭa bath--powder PvA 46.

Nahāpaka [Sk. snāpaka, fr. Caus. nahāpeti; cp. nahāpita] a barber, bath attendant D I.74; A III.25; DA I.157 (=ye nahāpenti); PvA 127 (=kappaka).

Nahāpana (nt.) bathing, washing (trs.) D I.7, 12; A I.62, 132; II.70; IV.54; It 111 (ucchādana+); VvA 305 (udakadāna+).

Nahāpita [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 (udakadāna+).

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 kahāpañas as a barber's fee); DA I.157 (=kappaka); VvA 207 ("sālā a barber's shop").

Nahāpeti [Sk. snāpayati, Caus. of nahāyati] to wash, to give a bath, bathe J I.166; PvA 49; VvA 68, 305.

Nahāmin (adj.--n.) [=nahāpaka; Kern, Toev. asks: should it be nahāpin?] a barber, a low--class individual Pv III.114 (=kappaka--jātika PvA 176).

Nahāyati (rarely nhāyati) [Ved. snāti & snāyati, snā=Gr. nh/xw (to swim), naro/s, *nhrēu/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; PvA 93. ppr. nahāyanto (PvA 83) & nahāyamāna (Vin II.105); inf. nahāyitu (Vin I.47; PVa 144); ger. nahāyitvā (J I.50; VI.367; PvA 42) & nahātvā (J I.265; III.277; DhA III.88; PvA 23, 62) (after mourning), 82; grd. nahāyitabba (VII II.220, 280).

Nahāru & Nhāru [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=Asgs. n&amacremacr;dl (=needle); OIr. snātha (thread); Ohg. snuor (cord)=Asgs. snōd sinew, tendon, muscle. In the anatomy of the body n. occupies the place between maṣa (flesh, soft flesh) & aṭṭhi (bone), as is seen from ster. sequence chavi, camma, maṣa, nahāru, aṭṭhi, aṭṭhi--miṃja (e.g. at Vin I.25; J III.84). See also defn in detail at SnA 246 sq. & KhA 47. 〈〈〈 Vin I.25 (nh³); M I.429 (used for bow strings); A I.50; III.324; IV.47 sq. (daddula), 129; Kh 111; Sn 194 (aṭṭhi) Nd2 97 (nh³); DhA III.118; ThA 257 (nh³); PvA 68 (aṭṭhi--camma³), 80 (camma--maṣa³); Sdhp 46, 103.

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; PvA 22, 265.

Nāga [Ved. nāga; etym. of 1. perhaps fr. *snaḥgh=Asgs. snaca (snake) & snaegl (snail); of 2 uncertain, perhaps a Non--Aryan word distorted by popular analogy to nāga] 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 Garuḍas) D I.54; S III.240 sq.; V.47, 63; Bu. I.30 (dighāyukā mahiddhikā); Miṅ 23. Often with suṇāṇa (Garuḍas); 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 comb nhathī--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 excellence of this animal (āguṇ na karoti=he is faultless, etc.): see Nd1 201=Nd2 337; Th 1, 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 (=haṭhināga VvA 37); PVA 1.113. mahā³ 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
noted for its hard wood & great masses of red flowers (=Sk. nāgakesara, mesua ferrea Lin.): see cpds. "rukkhā, puppha, lātā. --āpālokita "elephant--look" (turning the whole body), a mark of the Buddhās M I.337; cp. BSk. nāgāvālokita 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; --nāśūru (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 Nd I 448; J III.275; DhA IV.14; --māṇavaka a young serpent J III.276; f. "ikā ib. 275; DhA III.232; --rāja king of the Nāgās, i. e. serpent J II.111; III.275; Sn 379 (Erāvaṇa, see detail SnA 368); DhA I.359; III.231, 242 sq. (Ahicchatta); IV.129 sq. (Paññaka); --rukkhā the iron--wood tree J I.35 (cp. M Vastu II.249); --lātā=rukkhā J I.80 (the Buddha's toothpick made of its wood), 232; DhA II.211 ("dantakāṭha toothpick"); --vatta habits of serpents Nd I 92, also adj. "āka 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 [Sk. nāgara, see nagara] a citizen J I.150; IV.404; V.385; Dāv I.85; VvA 31; PvA 19; DhA I.41.


Nātaka [Sk. nāṭaka; see naccati] 1. (m.) a dancer, actor, player J I.206; V.373; DhA III.88; IV.59, 130; nāṭakītthi a dancing--girl, naught--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 [Ved. nātha, nāth, to which Goth. nīpān (to support), Ohg. gināda (grace)] protector, refuge, help A V.23, 89; Dh 160 (āttā hi attano n.), 380; Sn 1131 (Nd I has nāga); DhA IV.117; PvA 1. lokanātha Saviour of the world (Ep. of the Buddha) Sn 995; PvA 42. -- anātha helpless, unprotected, poor J I.6 (nāthānāthā rich & poor); PvA 3 ("śālā poor house") 65. Cp. nādhati.

Nāda [Sk. nāda, see nadati] loud sound, roaring, roar J I.19 (siha°), 50 (koñca°), 150 (mahā°). Cp. pa°.

Nādi (f.) =nāda, loud sound, thundering (fig.) Vv 6410.

Nādhati [Sk. nādhate=nāthathe (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 miñiyati; thinking perhaps of nalo va chinno).

Nānatta (nt. m.) [Sk. nānata; abstr. fr. nānā] diversity, variety, manifoldness, multiformity, distraction; all sorts of (opp. ekatta, cp. M I.364: "the multiformity of sensuous impressions." M.A.), Enumm of diversity as nānātthā, viz. dhātu° phassa° vedanā° saññā° sakkappa° chanda° parīlāhā° 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.

--kathā desultory talk, gossip D I.8; (=nirattakakāthā DA I.90); S V.420; --kāya (adj.) having a variety of bodies or bodily states (combd with or opp. to ekatta°, nānatta--saññin, & ekatta--saññin), appl. to manussā, devā, vinipātikā (cp. nava sattāvāsā) A IV.39 sq. =Nd 5702; D III.253, 263, 282; --saññā 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; Dh 265 (cp. trsl. p. 72); Vbh 342, 369; --saññin having a varying consciousness (cp. "kāya"), D I.31 (cp. DA I.119) 183; III.263.


Nānā (adv.) [Ved. nānā, a redupl. nā (emphatic particle, see na) "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 ekāj SnA 554;=vividhañ aṇīrṇaṇaṇu puthe na ekāj Nd I 285), 884 sq. -- 2. more frequently in cpds., as first part of adj. or n. where it may be trsl 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 (--rāsa) all the choicest delicacies J I.266 ('bhohana, of food); VI.366; PVa 155 ('dibbabhojana); --ādhimuttikatā diversity of dispositions DA I.44; Nett 98; --āvudhā (pl.) various weapons J I.150; --karaṇā difference, diversity Vin I.339 (sangha’); M I.128; cp. Divy 222; --gotta of all kinds of descent Pv II.916; --citta of varying mind J I.295 (ittihiyo); --jana all kinds of folk Sn 1102; Ndl 308 (puthā’); --tītthiya of var. sects D III.16 sq.; --pakkāra various, manifold J I.52 (sakunā), 127, 278 (phalāni); DAL 148 (āvudhā); PVa 50, 123, 135; --ratta multi–coloured Sn 287; J VI.230; --rāsa (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; --saṇḍavāsa living in a different part, or living apart Vin I.134 sq. (opp. samāna°), 321; II.162.

Nābhi & Nābhi (f.) [Vedic nābhi, nābhī; Av. nabā; Gr. o)mfalo/s (navel); Lat. umbo & umbilicus; Oir. im bliu (navel);

Ags. nafu; Ohg. naba (nave), Ger. nabel=E. nave & 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 wheel of a nave Vv 644 (pl. nabhyo & nabhbo SS=nābhiyo Vvā Va 276); J I.64; IV.277; Miln 115.

Nāma (nt.) [Vedic nāman, cp. Gr. o)noma (a)n--w/namos without name); Lat. nomen; Goth. namō; Ags. noma, Ohg. 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’eta nāma mātāra katan on "Bhagavā"); J I.203, 262 (w. double acc.). -- nāma gaṅghā to call by name, to enumerate J IV.402; PVa 18 (v. 1. BB nāmato g.). Definitions at Vin IV.6 (two kinds Q hīna° & ukkathā°) and at Vism 526 (=namanalakkhāṇa). -- 2. Specified. nāma as metaphysical term is opposed to rūpa, & comprises the 4 immaterial factors of an individual (arūpiṇo khandhā, viz. vedanā saṇṇā sankhāra viññāṇā; 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 (aṇñamaṇṇāpunissātī ete dhammā, ekato va uppajjanti Miln 49). S I.35 (yattha n. ca rūpa ca asesaq uparujhati taṇ te dhammaq idh’aṇṇāya achchidu bhavabandhāṇa). Sn 1036, 1100; Nd I.435=Nd2 339 (nāma=cattāro arūpiṇo khandhā);

DhA IV.100 (on Dh 367): vedānānāṇa catunnaq rūpakkhandhassa cā ti paṇcannāṇ khandhānāṇ vasena pavattaq nāmarūpaq; DhSa 52: nāmarūpa–duke nāmarānakāraṇāṭṭhaṇa nāmaṭṭhāṇa nāmaṭṭhāṇa ca nāma ruppanāṭṭhena rūpaṇa. Cp. D I.223; II.32, 34, 56, 62; S I.12 (taṇhā nūpe), 23 (n–rūpasmiṇ asaṭṭhāna); II.3, 4, 66 (nṛpāsa avakkantī), 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 salāyatana (the 6 senses), D II.34; Vin I.1 sq.; S II.6 sq.; Sn 872 (nāma ca rūpaṇa paṭicca phassā; see in detail expld at Nd I 276). Synonymous with nāmarūpa is nāmaṇāya: 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. Bdhg's speculation concerning the connotation of nāma mentioned by Mrs. Rh. D. at Dhs. trsl. p. 341. -- 3. Use of Cases. Instr. nāma by name PVa 1 (Petavattā ti n.); Mhvs VII.32 (Sirisavattā n.). -- acc. nāma (the older form, cp. Sk. nāma) by name S I.33, 235 (Anōma°); Sn 153, 177; J I.59 (ko nāma 'who by name is this one'=what is his name), 149 (nāmena Nigrodhamigarājā n.), 203 (kiṣascado nāma esa); II.4; III.187; VI.364 (kā nāma tva). See also evaṇṇāma, 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 comb with interr. pron. =now, then J I.221 (kiṁ n.), 266 (kathaṁ n.); III.55 (kiţ); Kh IV. (ekaṇ n. kiţ); 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 (seyathā 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 tava certainly DhA I.392, etc.

--kamma giving a name, naming, denomination Dhs 1306; Bhdh 83; --karaṇa name--giving, "christening" DhA II.87; --gahaṇa receiving a name, "being christened" J I.262 (divasa) --gotta ancestry, lineage S I.43 (ṛṇa jīrati); Sn 648, Nd2 385 (mātāpettikan 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 (adj.) [fr. nāma] I. (--) by name S II.282 (Thera°); PVa 67, 96 (kaṇṭha°). -- 2. consisting of a mere name, i. e. mere talk, nonsense, ridiculous D I.240.
Nāmeti at Sn 1143 (Fsb.) is to be read as nāpentī. Otherwise see under namati.

Nāyaka [BSk. nāyaka (cp. anāyaka without guide AvŚ I.210); fr. neti; cp. naya] a leader, guide, lord, mostly as Ep. of the Buddha (lōkā "Lord of the World") Sn 991 (lōka-); Mhv VII.1 (id.); Sdhp 491 (tilokassa); bala--nāyakā gang leaders J I.103.

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 (?) Mhv VII.20 (Com. "vaṭṭita--assānārāca--pasa"= a noose formed by bending the ends of the n. into a circle).

Nārī (f.) [Sk. nārī 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 ("gāna"); Vv 61, 4416; Pī 191 (=iti PV A 44). pl. nāriyo (Sn 299, 304, 703), & nāriyo (Sn 703 v. l. BB; Pī II.952). Combd with nara as naranāri, male & female (angels), e. g. Vv 538; Pī II.112 (see nara).

Nāla & Nāla (nt.) [Sk. nāla, see nala] a hollow stalk, esp. that of the water lily A IV.169; J I.392 ("pāṇa v. l. "vana"); VvA 43. See also nālikā & nāli.

Nālaṇ (adv.) [=na alan] not enough, insufficient It 37; J I.190; DA I.167.

Nālikā (f.) [Sk. nālikā & nālikā] a stalk, shaft; a tube, pipe or cylinder for holding anything; a small measure of capacity Vin II.116 (sūcī, cp. sūcīgara, needle--case); D I.7 (=bhesajja" DA I.89); A I.210; J I.123 (taṇḍula° a nāli full of rice); VI.366 (addha--n--matta); Nā 229. Cp. pa°.

--odana a nāli measure of boiled rice S I.82; Dāh I.17; --gabbha an (inner) room of tubular shape Vin II.152.

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.

Nālikeriaka (adj.) belonging to the coconut tree J V.417.

Nālī (f.) & (in cpds.) nālī [Sk. nādi, see nala] a hollow stalk, tube, pipe; also a measure of capacity Vin I.249; A III.49; J I.98 (suvaṇṇa°), 124 (taṇḍula°), 419; III.220 (kantha° a quiver); IV.67; Dāh 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; PvA 283; Dāh II.70; J I.419 (of aja--laṇḍikā).

Nāvā (f.) [Ved. nāvā & 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=A IV.127 (sāmudikā "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 (=nāvā canal? or read nālaṇ°); Vv 61 (=pota Vv A 42, with pop. etym. "satte netī ti nāvā ti vuccati"); Pī III.35 (=doṇī PV A 189); Miln 261 (100 cubits long); Dāv IV.42; Pāv 47, 53; Sdhp 321. In simile Vism 690.

--tittha a ferry J III.230; --saṇcaraṇa (a place for) the traffic of boats, a port Miln 359.

Nāvāyika [Sk. nāvāja=Gr. nauho/s, cp. Lat. navigo] a mariner, sailor, skipper Miln 365.

Nāvika [Sk. nāvika] 1. a sailor, mariner J II.103; IV.142; Miln 359; Dāv IV.43 (captain). -- 2. a ferryman J II.111; III.230 (Avariya--pitā.).


Nāsa [Sk. nāsa, see nassati] destruction, ruin, death J I.5, 256; Sdhp 58, 319. Usually vi°, also adj. vināsaka. Cp. panassati.
Nāsana (nt.) [Sk. nāśana] destruction, abandoning, expulsion, in 'antika (adj.) a bhikkhu who is under the penalty of expulsion Vin I.255.

Nāsā (f.) [Vedic nāśā (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°).

--vāṭa wind, i. e. breath from the nostrils J III.276.

Nāsika (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 (adj.) [see nāsa & nāseti] one who is ejected Vin IV.140 (of a bhikkhu).

Nāseti [Sk. nāsāyati, 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°.


Nippa (adj.) [Sk. ni-- & nih--], insep. prefixes: (a) ni down=Av. ni, cp. Gr. neio/s lowland, nei/atos the lowest, hindmost; Lat. nīdus (*ni--zdos: place to sit down=nest); Ags. nēol, nider=E. nether; Goth. nidar=Ohg. nidar; also Sk. nīca, nīpa etc. -- (b) nih 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 nī° 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 (nibbiṇa fr. nir--vindati), or lengthening of ni to ni (nīyādeti as well as nīyy°; nibharati=nir+har), or single cons. in the special cases of r & v (nīroga besides nīroga for nirroga, cp. duratta>dūrakkha; nīveṇṭha=nibbeṇṭha, nīvāreti=nīvāreti=nīvāreti). Before a vowel the sandhi--cons. r is restored: nir--aya, nir--upadhi etc. -- 2. Both ni & nis are base--prefixes only, & of stable, well--defined character, i. e. never enter combns with other prefixes as first (modifying) components in verb--function (like saṅ, vi etc.), although nis occurs in such combn in noun--cpds. negating the whole term: nir--upadhi, nis--saṅsaya etc. <> 3. ni is freq. emphasised by saṅ as saṅnī° (tud, dhā, pat, sad); nis most freq. by abhi as abhinī° (nam, pad, vatt, har).

B. Meanings. 1. ni (with secondary derivations like nica "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.), "gūh (hide d.), "cī (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), "chharati (nis to car to go forth), "ddhamati (throw out), "pajjati (result from), "bbhattati (vatt spring out from), nibharati (take out), nirodhati (break up, destroy). -- (b) as nounpref. it denotes "being without" or "not having"= E. --less, e. g. niccola without clothes, "tānha (without thirst), "ppurisa (without a man), "pphala (without fruit); niccara motion--less, "kkarunā (heartless), "ddosa (faultr°), "maṅsa (flesh°), "saṅsaya (doubt°) nirattha (useless), "bbhaya (fear°). -- Bdhgh evidently takes ni-- in meaning of nis only, when defining: ni--saddo abhāvāṇa dipeti Vism 495.
II.137. loc. nikaṭṭhe (adv.) near J III.438 = ThA 105 (v. 33) (=santike J III.438).

Nikaṭṭika (adj.) under (4) ears, secret, cp. catukkanṭa J III.124; nt. adv. secretly Vin IV.270, 271.

Nikata (adj.) [Sk. nikṛta, ni+karoti "done down"] deceived, cheated M I.511 (+vaṇcita paladdha); S IV.307 (+vaṇcita paluddha).

Nikati (f.) [Sk. nikāṭi, see prec.] fraud, deceit, cheating D I.5 (=DA I.80 paṭirūpakaṇṭa vaṇcanaṇaḥ); III.176; Sn 242 (=nīraśaṇ-karaṇaṇaḥ SnA 286); J I.223; Pv III.95 (+vaṇcanaṇa); Pug 19, 23, 58; VvA 114; Pva 211 (paṭirūpadassanena paresaṇaḥ vikāro). -- instr. nikatīyā (metri causa) J I.223, nikatāyā J II.183, nikacca S I.24. Cp. nekatika.

Nikanta (adj.) [Sk. nikṛṭa & nikṛṇita (cp. Divy 537, 539), ni+kantati2] cut, (ab--)razed M I.364 (of a fleshless bone).

Nikantati [Sk. ni-kṛṇati, see kantati2] to cut down, to cut up, cut off Pva 210 (piṭṭhi-maṣaṇi the flesh of the back, v. l. S I.22 (piṭṭhi-maṣaṇi)) Pgd 29.

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 [Sk. nikara, ni+karoti] a multitude Dāvs V.25 (jātipuppha°).

Nikaraṇā (f. or is it "aṇ?)=nikati (fraud) Pug 19, 23 (as syn. of māyā).

Nikaroti [Sk. nikaroti, ni+karoti] to bring down, humiliate, to deceive, cheat Sn 138 (nikubbetha Pot.=vaṇceyya KhA 247). pp. nikata (q. v.).

Nikasa [Sk. nikasa, ni+kasati] a whetstone Dāvs III.87 ("opala.

Nikasāva (adj.) [Sk. niśkaśyā na+nāsavā see kasāya 2d] free from impurity Vin I.3; opp. anikasāva (q. v.) Dh 9½.

Nikāma [Vedic nikāma, ni+kāma] desire, pleasure, longing: only in cpds.; see nanikāma.
--kārā read by Kern (Toev. 174) at Th 1, 1271 for na kāmakārā but unjustified (see SnA on Sn 351); --lābhin gaining pleasure S II.278; M I.354; III.110; A II.23, 36; Pug 11, 12; Vbh 332.

Nikāmānā (f.)=nikanti, Dhs 1059.


Nikāya [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. 190; 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 (tesaṃ tesāṃ sattānaṃ 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 Pīṭaka, viz. Dīgha°, Majjhima°, Saṅyutta°, Anguttara° (referred to as D.M.S.A. in Dictionaryquotations), Khuddaka°; enumd Pva 2; Anvs p. 35; Daḥ A II.95 (dhammāsanā arūhya pañcahi nikāyehi atthaḥ ca kāraṇaḥ ca ākā RDDHA). The five Nikāyas are enumd also at Vism 711; one is referred to at SnA 195 (pariyāpurṇaḥ master by heart). See further details under pīṭaka. Cp. nēkāyika.

Nikāra [Sk. nikāra in diff. meaning, ni+kāra] service, humility J III.120 (nikāra--pakāra, prob. to be read nipaccākāra, q. v.).
Nikāsa (n.--adj.) [ni+kaś] appearance; adj. of appearance, like J V.87 (--°), corresp. to °avakāsa.


Nikujja see nikkujja, q. v. also for nikujjita which is more correctly spelt k than kk (cp. Trenckner, Preface to Majjhima Nikāya & see ni° A 1).

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. ll. to be preferred to text reading nikkujj°, cp. nikujja); DA I.160 (nikk°).

Nikuja see nikujja, q. v. also for nikujjita which is more correctly spelt k than kk (cp. Trenckner, Preface to Majjhima Nikāya & see ni° A 1).

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Nikujja [Sk. nikujja, ni+kuṇja] a hollow down, a glen, thicket Dāvs IV.32.

Nikūja [Sk. nikūja, ni+kuṇja] a hollow down, a glen, thicket Dāvs IV.32.

Nikujjati [ni+kujjati] "to sing on" 1. to chirp, warble, hum Th 1, 1270 (nikūjan); ThA 211 (nikūji). -- 2. to twang, jingle, rustle J III.323. -- pp. nikūjita. -- Cp. abhi°.

Nikūjita [see nikūjati] sung forth, warbled out Th 2, 261.

Nikūṭa [ni+kūṭa to kūṭa2] a corner, top, climax J I.278 (arahatta°, where usually arahattena kūṭa etc.); DA I.307 (id.).

Niketa [Sk. niketa settlement, ni+cināti] 1. house, abode Dh 91 (=ālaya Dха 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; Mln 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 (adj.) [to niketa] parting company with Miln 288 (kamma°).

Niketin (adj.) having an abode, being housed, living in Sn 422 (kosalesu); J III.432 (duma--sākh--niketin f.).


Nikkānha (f.) [Sk. nihśankā, nis+kankhā] fearlessness, state of confidence, trust (cp. nibbicikicchā) S V.221.

Nikkāḍhati [Sk. niśkarṣati, nis+kasati, cp. kadḍhati] to throw out Vin IV.274 (Caus.nikkāḍhāpeti ibid.); J I.116; II.440; SnA 192. pp. nikkāḍhita.

Nikkāḍhanā (f.) throwing out, ejection J III.22 (a°); V.234. (=niddhamanā).

Nikkāḍhita (adj.) [Sk. *niśkarṣita see nikkaḍhati] thrown out J II.103 (gehā); Pva 179 (read dēḥ for dd).
Nikkaṭaka (adj.) [Sk. niśkaṭaka, nis+kaṭaka] free from thorns or enemies Miln 250; cp. aḳaṭaka.

Nikkaddama (adj.) [nis+kaddama] unstained, not dirty, free from impunity DA I.226.

Nikkama (n.--adj.) [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 (tība°); V.66, 104 sq.; Sn 68 (dalha°, cp. Nd2 under padhānavā), 542 (sacca°).

Nikkamati [Sk. niṣkramati, nis+kamati, 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.56 (kkh).


Nikkarunā (f.)=following Vism 314.

Nikkarunā (f.) [Sk. niṣkarunātā; nis+karunā] heartlessness PvA 55.

Nikkasāya see nikasāva.


Nikkāmin (adj.) [nis+kāmin]=nikkāma Sn 228 (=katanikkhamana KhA 184).

Nikkaraṇā (abl.=adv.) [Sk. niṣkaraṇā, nis+karaṇā] without reason, without cause or purpose Sn 75 (=ākaraṇā ahetu Nd2 341).

Nikkāsa is Bdhgh's reading for ikkāsa (q. v.) Vin II.151, with C. on p. 321.

Nikkiṇati [Sk. niṣkiṇāti, nis+kiṇāti] to buy back, to redeem J VI.576, 585; Miln 284.

Nikkiṇa (adj.) [Sk. niṣkīraṇa, nis+kiṇa, see karaṇa] spread out, spread before, ready (for eating) J VI.182 (=ṭhapita Com.).

Nikkilesa [nis+kilesa] freedom fr. moral blemish Nd1 340=Nd2 under pucchā Nd2 185; as adj. pure, unstained DhA IV.192=SnA 469 (=anāvila).

Nikkujja (adj.) [ni+kubja, better spelling is nikujja 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. ukkujuja.

Nikkujjati [for nikkujjati (q. v.) through analogy with opp. ukkujjati. Etym. perhaps to kujja humpback, Sk. kubja, but better with Kern, Toev. 1. p. 175= Sk. nyubjati, influenced by kubja with regard to k.] to turn upside down, to upset Vin II.113; A IV.344 (pattaṇ). <- pp. nikkujjita.
Nikkujjita (adj.) [pp. of nikkujji; 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 (adj.) [nis+kuha] without deceit, not false A II.26=It 113; Sn 56; Nd2 342.

Nikkodha (adj.) [nis+kodha] without anger, free from anger J IV.22.

Nikka (m. & nt.) [Vedic niska; 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 1 nikkha (m. & nt.) [Vedic nikkodha (adj.) [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.

Nikkujjita (adj.) [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 (adj.) [nis+kuha] without deceit, not false A II.26=It 113; Sn 56; Nd2 342.

Nikkhamana [BSk. nikkhamana (adj.)] going out, departed from (c. abl.), gone away; also med. going out, giving up, fig. leaving behind, resigning, renouncing (fusing in meaning with kanta of kāmāya =desireless) S I.185 (agārasmā anagāriyaḥ); Sn 991 (Kapilavatthumā h. lokanāyako); J I.149; II.153; IV.364 ("bhikkā, in sense of nikkhāmite, 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; Nd 2 107 (free, unobstructed).

Nikkha (adj.) [cp. Sk. niśkrama] going out from PvA 80 (nāsikāya n.-mala). dunā at Th 1, 72 is to be read dunnikkha, as indicated by vv. II. See the latter.

Nikkamani [Sk. niśkramati, nis+kamati] to go forth from, 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. abhinikkhamani 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. nikka Pv. I.103; ppr. nikkhamanto J I.52; II.153; III.26 (mukhato); PvA 90; aor. nikkhami J II.154; III.188; fut. "issati J II.154; ger. nikkhamma J I.51, 61 (fig.) & nikkhamitvā J I.16, 138 (fig.), 265; III.26; IV.449 (n. pabbajissāmi); PvA 14, 19 (fig.) 67 (gāmato), 74 (id.); inf. nikkhamitu J I.61 (fig.); II.104; Pv 1.102 (bahi n.); grd. nikkhamitabba Vin I.47. <+-> (b) fig. (see also nikkamani, & cp. nekkhamma & BSk. niśkramati in same meaning, e. g. Divy 68 etc.) S I.156 (ārabhāti +)=Miln 245 (where nikkamani); J I.51 (agārā), 61 (mahābhinnikhamanāṇ "the great renunciation"), PvA 19 (id.). -- pp. nikkha; caus. nikkhameti (q. v.).

Nikkhamana [BSk. niśkramaṇa, to nikkhamati] going out, departing J II.153; VvA 71 (opp. pavesana); fig. renunciation KhA 184 (kata= as adj.=nikkāmin). See also abhi°.

Nikkhametī & Nikkhameti [Caus. of nikkhamatī] 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. nikāṭhāpita).

Nikkhaya (adj.) [Sk. *niḥksya, nis+khaya] liable to destruction, able to be destroyed, in dunā hard to destroy J IV.449 (=dunā-nikkadāḍhya Com.); also to be read (v. l.) at Th 1, 72 for dunnikkha. Cp. nikhiṇa.

Nikkhitta (adj.) [Sk. niksipta, see nikhipatī] laid down, lying; put down into, set in, arranged; in cpds. ("--") having laid down=freed of, rid of D II.14 (manī- ratanaṇa vathhe n. set into); It 13 (sagge: put into heaven); J I.53, 266; Pv III.68; Mil 343 (agga=put down as the highest, i. e. of the highest praise; cp. BSk. agraniksipta Lal. V. 167); PvA 148 (dhana n.=collected, v. l. S. nikka). nikkhitta--danā (adj.) not using a weapon (cp. danā) S I.141 etc.; nikkhita--dhura unyoked, freed of the yoke A 1.71; III.108; cp. DhśA 145; -- su° well set, well arranged A II.147 sq. ("assa pada--vyañjanassa attho sunnayo hoti); opp. dunā A I.59; Nett 21.
Nikkhittaka (adj.--n.) [fr. nikkhitta] one to whose charge something has been committed Dpvs IV.5 (agga° thera: original depositary of the Faith).

Nikkhipati [Sk. niksipati, ni+khipati] 1. to lay down (carefully), to put down, to lay (an egg) Vin II.114; It 13, 14 (Pot. nikkhipeya); Pug 34; J I.49 (āndakañ). -- 2. to lay aside, to put away Vin I.46 (patta--cīvarañ); A I.206 (daññañ to discard the weapon; see daññañ); Mhvvs 14, 10 (dhanu--sarañ). -- 3. to eliminate, get rid of, give up Pv II.615 (dehañ to get rid of the body); DhsA 344 (vīthitāra--desañ). -- 4. to give in charge, to deposit, entrust, save Pug 26; VvA 33 (sahassathavikan). -- aor. nikkhipañ D II.16Q (Bhagavato sarīrāñ) J II.104, 111, 416; fut. īsati D II.157 (samussayan); ger. īṭvā M III.156 (cittāñ); J II.416; VI.366; grd. ītañña Vin I.46. -- pp. nikkhitta (q. v.). -- Caus. nikkipāpeti to cause to be laid down, to order to be put down etc. PvA 215 (gosāṣṭhiñ). Cp. abhi°.

Nikkhepa [Sk. nikṣepa, see nikkipati] putting down, laying down; casting off, discarding, elimination; giving up, renunciation; abstract or summary treatment DhsA 6, 344 (see under migna). -- pp. nikkhitta (q. v.). -- Caus. nikkipāpeti to cause to be laid down, to order to be put down etc. PvA 215 (gosāṣṭhiñ). Cp. abhi°.

Nikkhepana (nt.)=nikkhepa S III.26 (bhāra° getting rid of the load, opp. bhārādānañ); Miln 356 (=comparison); Vism 236 (deha°).

Nikhanati & Nikhaññati [Sk. nikhanati, ni+khanati] to dig into, to bury, to erect, to cover up Vin II.116; III.78 (akkiññ=cover the eye, as a sign); J V.434=DhA IV.197 (id.); D II.127 (ŋ); J I.264; SnA 519 (ŋ, to bury). -- pp. nikhāta.

Nikhāta [pp. of nikhaññati] 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. indakhila). See also a°.

Nikhadana (nt.) [Sk. *nikhādana, ni+khadati, 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 (adj.) [Sk. nikhila cp. khila] all, entire, whole Dāvs V.40 ("loka v. l. sakala").

Nikhīna (adj.) [nis+khiña] having or being lost J VI.499 ("patta without wings, deprived of its wings).

Niga in gavaya--gokāñña--nig--ādinañ DhsA 331 is misprint for miga.

Nigacchati [Sk. nigacchati, ni+gacchati] to go down to, to "undergo," incur, enter, come to; to suffer esp. with dukkhañ & similar expressions of affliction or punishment S IV.70 (dukkhañ); M I.337 sq. (id.); A I.251 (bandhaññ); Dh 69 (dukkhañ=vindati, paṭilabhati DhA II.50), 137; Nd2 1994 (maragaññ+maragañattam pi dukkhañ) Pv IV.77 (pret. nigacchiñña=pāpenn PvA 266).

Nigañtha [BSk. nirgranthha (Divv 143, 262 etc.) "freed from all ties," nis+gaññthi. This is the customary (correct?) etym. Prk. nigangantha, cp. Weber, Bhagavati p. 165] a member of the Jain order (see M I.370--375, 380 & cp. jaññ). Vin I.233 (Nāṭaputta, the head of that Order, cp. D I.57; also Sīho senāpati n--sāvako); S I.78, 82 ("bhikkhañ"); A I.205 sq. ("uposatha"); cp. 220; II.196 ("sāvaka"); III.276, 383; V.150 (dasahi asadhammehi samanāgata); Sn 381; Ud 65 (jaṭilā, n., acelā, ekasatā, paribbajakā); J II.262 (object to eating flesh); DA I.162; DhA I.440; III.489; VvA 29 (n. nāma samanājāññi). -- f. nigaññhi D I.54 (nigaññhi--gabbha).

Nigati (f.) [ni+gati, q. v.] destiny, condition, behaviour J VI.238. See also niyati & cp. niggatika.
Nigama [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 ("sīma"), 188 ("kathā"), 197 (Setakaṇṇika"); D I.7 ("kathā"), 101 ("sāmantaka"), 193, 237; M I.429, 488; Pv II.1318; J VI.330; PvA 111 (Asitaṇjana", v. l. BB nagara). Cp. negama.

Nigamana (nt.) [Sk. nigamana] quotation, explanation, illustration Vism 427 ("vacana quotation"); PvA 255 (perhaps we should read nīyamana); conclusion, e. g. Paṭṭhā. A 366; VbhA 523.

Nigāla [Sk. nigadāla, ni+gāla, cp. gala3] an (iron) chain for the feet J I.394; II.153; VI.64 (here as "bracelet").

Nigāḷhika (better v. l. nigāḷhita) [Sk. nigadāhita; ni+ gāḍhita, see gāḷha2] sunk down into, immersed in Th 1, 568 (gūthakūpe).

Nigūḷha [Sk. nigudha, but BSk. nirgūḍha (Divy 256); ni+gūḷha] hidden (down), concealed; (n.) a secret J I.461; Dāvs III.39.

Nigūḷhika (better v. l. nigūḷhita) [Sk. nigadāhāti, ni+gāḷhāti] to cover up, conceal, hide J I.286; III.392; IV.203; Pv.III.43 (± parīgūḥāmi, v. l. SS guyhāmi). pp. nigūḷha (q. v.).

Nigūhana (nt.) [Sk. nigūhana, see nigūḥati] covering, concealing, hiding VvA 71.

Nigacchati [Sk. nirgcachati, nis+gacchati] to go out or away, disappear; to proceed from, only in pp. niggata (q. v.); at J VI.504 as nīṭ.

Niggranthi (adj.) [Sk. nirgranthi, nis+gaṇṭhi, cp. also nigaṇṭha] free from knots (said of a sword) Mīln 105. See also nīghaṇḍu.

Niggrhiṇṭhi [Sk. nigrhiṇṭi, ni+gāṇḍhi, cp. also nigaṇṭha] 1. to hold back, restrain Dh 326; J IV.97; Mīln 184; Vism 133. -- Opp. paggaṇṭhi. -- 2. to rebuke, censure (c. instr.) A III.187; J III.222; Mīnl 9 (musāvādena); DhA I.29. <-> ger. niggayha, pp. niggayhita (q. v.). Cp. abhiṭ.

Niggratika (adj.) [Sk. nirgratika, 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 nīkatika).

Niggaṇṭha (n.) in logic, deduction, conclusion. Pts. of Controversy p. 1.


Niggayha--vādin (adj.) [see niggaṇṭhāti] one who speaks rebukingly, censuring, reproving, resenting Dh 76 (see expln in detail at DhA II.107 & cp. M III.118).

Niggayhāti [Sk. nigṛyha, ni+gāyi--ha, Pass. of niggaṇṭhāti] to be seized by (?), to be blamed for DhA I.295 (cittaṇ dukkhena n., in expln of dunniggaha).

Niggaha [Sk. nigraha, ni+gāha2; see niggaṇṭhāti] 1. restraint, control, rebuke, censure, blame Vin II.196; A I.98, 174;
Niggaṇa (adj.) [Sk. *nirgāna, cp. nirgrha homeless; nis+gāna] without acquisitions, i. e. poor J II.367 (v. l. BB. as gloss nirāhāra).


Niggahita (adj.) [Sk. nirghīta, but cp. Divy 401: nirghīta; ni+ghita] restrained, checked, rebuked, reproved S III.12; A I.175 (aniggahito dhammo); J VI.493.

Niggahāka (adj.--n.) [ni+gāhaka, see niggaṇhāti] one who rebukes, oppresses, oppressor Sn 118 (=bādhaka SnA 178, with v. l. ghātaka); J IV.362 (=balisādhaka Com.).

Niggilati (niggalati) [Sk. nigīratī, ni+gilati] to swallow down (opp. uggilati to spit out, throw up) J IV.392 (sic as v. l.; text niggalati).

Nigguṇa (adj.) [Sk. nirguṇa, nis+guṇa] devoid of good qualities, bad Miln 180.

Nigguṇḍi (f.) [Sk. nirguṇḍi, of obscure etym.] a shrub (Vitex Negundo) Miln 223 (°phala); Vism 257 (°puppha).

Niggumbha (adj.) [Sk. *nirgulma, nis+gumba] free from bushes, clear J I.187; Miln 3.

Nigghātana (nt.) [Sk. nirghātana, nis+ghātana, but cp. nighāta] destruction, killing, rooting out Sn 1085 (taṅhā°; SnA 576=vināsana); Nd2 343 (v. l. nighātana).

Nigghosa [Sk. nirghoṣa, nis+ghosa] 1. "shouting out," sound; fame, renown; speech, utterance, proclamation; word of reproach, blame S I.190; A IV.88 (appā° noiseless, lit. of little or no noise); Sn 719, 818 (=nīdāvacana 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 [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. --parimāṇḍala the round or circumference of the banyan D II.18; III.144, 162.

Nigha1

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--nigha. -- (m.) rage, trembling, confusion, only in formula rāgo n. doso n. moho n. explaining the adj. anigha. 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 rágādi--īgha--virahīta. Spelling anīgha J III.443 (Com. niddukkha); Pv IV.134 (+nirāsa; expld by niddukkha PvA 230). anīgha also at It 97 (+chinnasaṃsaya); Ud 76; Dh 295 (v. l. anīgha; expld by niddukkha DhA III.454).

Nigha2

Nigha2 (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 (=marāṇasampāpāna ThA 288).
Nighaṇṭa [Sk. nigharṣa] rubbing, chafing DhsA 263, 308.

Nighaṇṭati [Sk. nigharṣati, ni+ghaṇṭati] 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.

Nighaṇṭana (nt.) [Sk. nigharṇana]=nighaṇṭa Miln 215.

Nighaṇṭu [Sk. nighaṇṭu, dial. for nirgrantha from gratnāti (see gaṇṭhi & gaṭṭana), orig. disentanglement, unravelling, i. e. explanation; cp. niγαγνθι, which is a variant of the same word. -- BSk. nighaṇṭa (Divy 619; AvŚ II.19), Prk. nighaṇṭu] an explained word or a word exp’n, vocabulary, gloss, usually in ster. formula marking the accomplishments of a learned Brahmin "sanighaṇṭu–keṭubḥānaṇaṣ . . . padako" (see detail under keṭubha) D I.88; A I.163, 166; III.223; Sn p. 105; Miln 10. Bdgh’s expl’n is quoted by Trenckner, Notes p. 65.


Nicaya [Sk. nicaya, ni+caya, cp. nicita] heaping up, accumulation; wealth, provisions S I.93, 97; Vin V.172 (‘sannidhi). See also necayika.

Nicita (adj.) [Sk. nicita, ni+cita, of nicināti] heaped up, full, thick, massed, dense Th 2, 480 (of hair); PvA 221 (ussanna uparūpāri nicita, of Niraya).

Nicula [Sk. nicula] a plant (Barringtonia acutangula) VvA 134.

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 avipari (adj.; anicca dhuva sassata amāta, vipari saṣṭha). Nett 27; --sattva a perpetual gift D I.36. aniccasa (=dhuva--bhattika); IV.271; --sattva one who enjoys a continuous supply of food (as charity) Vin II.78; III.237 (=dhuva--bhattika); IV.271; --sattva (adj. saññin) the consciousness or idea of permanence (adj. having etc.) A II.52; III.79, 334; IV.13, 145 sq.; Nett 27; --sāla the uninterrupted observance of good conduct VvA 72; PvA 256.

Nicca dhuva sassata a continuous food-supply 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 (=dhuva--bhattika); IV.271; --sattva (adj. saññin) the consciousness or idea of permanence (adj. having etc.) A II.52; III.79, 334; IV.13, 145 sq.; Nett 27; --sāla the uninterrupted observance of good conduct VvA 72; PvA 256.
Niccatā (f.) [abstr. to nicca] continuity, permanence, only as a° changeableness, impermanence S I.61, 204; III.43; IV.142 sq., 216, 325.

Niccatā (nt.)=niccatā Vism 509.

Niccamma [Sk. niścarman, nis+camma] without skin, excoriated, in ‘ŋ karoti to flog skinless, to beat the skin off J III.281. niccamma--gāvī "a skinless cow," used in a well--known simile at S II.99, referred to at Vism 341 & 463.

Niccalo (adj.) [Sk. niścalo, nis+calo] motionless J IV.2; PvA 95.

Nicchanda (adj.) [nis+chanda] without desire or excitement J I.7.

Nicchaya [Sk. niścaya, nis+caya of cināti] discrimination, conviction, certainty; resolution, determination J I.44 (‘mitta a firm friend); DhsA 133 (adhimokkha=its paccupāṭṭhāna); SnA 60 (dalha° adj. of firm resolution). See vi°.

Niccharaṇa (nt.) [fr. niccharatī] emanation, sending out, expansion, efflux Vism 303.

Nicchādeti see nicchodeti.

Nicchādeti Caus. of niccharatī, q. v.

Nicchādeti (adj.) [Sk. niścita, nis+cita, see nicchināti] determined, convinced Mhvs 7, 19.

Nicchināti [Sk. niścinoti, nis+cināti] to discriminate, consider, investigate, ascertain; pot. niccheyya Sn 785 (expld by nicchintivā vinicchintivā etc. Nd1 76); Dh 256 (gloss K vinicchaye). -- pp. nicchita.

Nicchuddha (adj.) [Sk. niḥkṣubha, nis+chuddha, see nicchubhati] thrown out J III.99 (=nibbāpīta, nikkhāmita); Miln 130.

Nicchubhati [Sk. *niḥkṣubhati, nis+kṣubha or chubha] to throw out J III.512 (=niharati Com.; v. l. nicchurāti); Miln 187. -- pp. nicchuddha q. v.

Nicchubhana (nt.) [see nicchubhati] throwing out, ejection, being an outcaste Miln 357.

Nicchādeti (& v. l. nicchādeti) [shows a confusion of two roots, which are both of Prk. origin, viz. chaddā & chōt, the
former = P. chadeti, the latter = Sk. kṣodayati or BSk. chorayati, Apabhraṃśa chollai; with which cp. P. chuddha] to shake or throw about, only in phrase odhunāti nidhunāti nicchedeti at S III.155 = M I.229 = 374 = A III.365, where S has correct reading (v. l. ćchoṭeti); M has ćchādeti (v. l. ćchodeti); A has ćchedeti (v. l. ćchoreti, ćchāreti; gloss nippoṭeti). The C. on A III.365 has: nicchedetī bāhāya vā rukkhe vā paharati. -- nicchedeti (chid) is pardonable because of Prk. chollai "to cut." Cp. also nicchubhati with v. l. BB nicchūrāti. For sound change P. ch < Sk. kṣ 


Nijana (nt.) [fr. nij] washing, cleansing Vism 342 (v. l. nijīq).

Nijigṛṣṭiati [Sk. nijigṛṣṭi, ni+jigṛṣṭati] to desire ardentely, to covet DA I.92 (= maggeti pariyesati).

Nijigṛṣṭanatī (f.) [fr. last] covetousness Vism 23 sq. (defined), 29 (id. = magganā), referring to Vbh 353, where T has jigrṣṭanatī, with v. l. nijigṛṣṭanatī.

Nijigṛṣṭitar (n. adj.) [n. ag. fr. prec.] one who desires ardentely, covetous, rapacious D I.8 (lābhāq) A III.111 (id.).

Nijjaṭa (adj.) [Sk. *nirjaṭa, nis+jjaṭa, adj. to jaṭā] disentangled J I.187; Miln 3.

Nijjara (adj.) [Sk. nirjarā 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 [Sk. nir--jarayati; nis+jarati] to destroy, annihilate, cause to cease or exist M I.93; Th 2, 431 (nijjaressāmi=jīrāpessāmi vināsessāmi ThA 269).

Nijjāleti [nis+jāleti] to make an end to a blaze, to extinguish, to put out J VI.495 (aggin).

Nijjiṇṇa (adj.) [Sk. nirjiṇṇa, nis+jiṇṇa] destroyed, overcome, exhausted, finished, dead D I.96; M II.217 = A I.221 (vedānākkhāya sabbaṇ dukkhaṇ n. bhavissati); M I.93; A V.215 sq.; Nett 51.

Nijjiṭa (adj.) [Sk. nirjīṭa, nis+jīṭa] unvanquished Miln 192 ("kammasūrā"); 332 ("vijita--sangāma"); Sdhp 360.

Nijjīvata (adj.) [Sk. nirjīvita, nis+jīva1] lifeless, soulless DhsA 38; Miln 413.

Nijjhatta (adj.) [pp. of nijjāpeti, *Sk. nidhyapta or nidhyāpita] satisfied, pacified, appeased J VI.4, 14 (=khamāpita Com.); Vv 6319 (=nijjhāpita VvA 265); Miln 209. See also pati.

Nijjhatti (f.) [abstr. to nijjhatta, cp. BSk. nidhyapti, formation like P. ṅatti>Sk. jñapti] conviction, understanding, realization; favourable disposition, satisfaction M I.320; A IV.223; Ps II.171, 176; Miln 210.

Nijjhāna

Nijjhāna1 (nt.) [*Sk. nidhyāna, ni+jhāna1] understanding, insight, perception, comprehension; favour, indulgence (=nijjhāpana), pleasure, delight J VI.207. Often as ṇ khamati: to be pleased with, to find pleasure in: S III.225, 228; M I.133, 480; Vv 8417. Thus also diṭṭhiṇijnihāna--kkhanti delighting in speculation A I.189 sq.; II.191. Cp. upa.

Nijjhāna2

Nijjhāpana (nt.) [Sk. *nidhyāpana, ni+jhāpana, Caus. to jhāpeti] favourable disposition, kindness, indulgence J IV.495 (निज्ञापति=khamāpeti Com.; text reads nijjhapanā).

Nijjhāpya (adj.) [Sk. *ni--dhāpya, to nijjhāpeti] to be discriminated or understood, in dunḍ hard to . . . Miln 141 (pañha).

Nijjhāpeti [Sk. nidhāyayati, ni+jhāpeti, Caus. to jhāyati1; cp. Sk. nididhyāsatē] 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 (adj. n.) [Sk. nihksāma, cp. nihksīṇa, nis+jhāma of jhāyati2=Sk. kṣāyati] burning away, wasting away, consuming or consumed A I.295; Nett 77, 95 paṭipadā.

--tanha (adj.) of consuming thirst, very thirsty J I.44; --taṇhika=°taṇha denoting a class of Petas (q. v.) Miln 294, 303, 357.

Nijjhāyati1

Nijjhāyati1 [Sk. nidhāyayati, ni+jhāyati1] to meditate, reflect, think S III.140 sq. (+passati, cp. jānāti), 157; M I.334 (jhāyati n. apajjhāyati); III.14 (id.). Cp. upa°.

Nijjhāyati2

Nijjhāyati2 [ni+jhāyati2] to be consumed (by sorrow), to fret Nd1 433.

Nijjhāyana (nt.) [Sk. *nihksāyana, nis+jhāyana of jhāyati2] burning away, consumption; fig. remorse, mortification in anto° J I.168 (cp. nijjhāna2).

Niṭṭha (adj.) [Sk. niṣṭha, ni+°tha; cp. niṭṭhā1] dependent on, resting on, intent upon S III.13 (accanta°); Nd1 263 (rūpa°).

Niṭṭhā1

Niṭṭhā1 (f.) [Sk. niṣṭhā; ni+ṭhā, abstr. of adj.--suff. °ṭhā] basis, foundation, familiarity with Sn 864 (expl. SnA 551 by samiddhi, but see Nd1 263).

Niṭṭhā2

Niṭṭhā2 (f.) [Vedic niṣṭhā (niṣṭhā), nis+ṭhā from °ṭhā] end, conclusion; perfection, height, summit; object, aim Vin I.255; S II.186; A I.279 (object); Ps I.161. niṭṭhāgacchati 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. niṭṭhagata (niṭṭhagata) one who has attained perfection (=pabbajitānaṃ arahattaṃ patta) DhhA IV.70; S III.99 (a°); A II.175; III.450; V.119 sq.; Dh 351; Ps I.81, 161.

Niṭṭhāti [Sk. niṣṭhātati, nis+ṭhātati, the older °sthāti restored in compn] to be at an end, to be finished J I.220; IV.391; DhhA I.393. -- pp. niṭṭhita, Caus. niṭṭhāpeti (q. v.).


[pp. of niṭṭhāpeti] accomplished, performed, carried out J I.86, 172 (°ṭhā°), 201.
Niśṭhāpeti [Caus. to niśṭhā] to carry out, perform; prepare, make ready, accomplish J I.86, 290; VI.366; DhA III.172. " pp. niśṭhāpita Cp. pari°.

Niśṭhāta (adj.) [Sk. niśṭhita (niśṭhita), nis+ṭhita, cp. niśṭhāti] brought or come to an end, finished, accomplished; (made) ready, prepared (i.e. the preparations being finished) Vin I.35; D I.109 (bhatāṇja: the meal is ready); II.127 (id.); J I.255 (id.); J II.48; III.537 (finished); VvA 188; Pva 81; & often at conclusion of books & chapters. aniśṭhīta not completed DhA III.172. " su" well finished, nicely got up, accomplished Sn 48, 240. Cp. pari°.

Vin I.271; J I.459; also niśṭhuhāti) [Sk. niśṭhuhāti, but in meaning=Sk. niśṭhīvati, nis+ṭhīv, stubh taking the function of ṣṭhīv, since stubh itself is represented by thavati & thometi] to spit out, to expectorate Vin I.271 (nuṭṭhuhītīvā); III.132 (id.); J II.105, 117 (nuṭṭhīvā); VI.367; DhA II.36 (niśṭhūhīvā). pp. niśṭhuhātīta Sdhhp 121. -- Cp. oṭṭhuhāti.

Niśṭhuhāna (nt.) [Sk. niśṭhīvāna, see niśṭhuhāti & cp. Prk. niśṭhuhāna] spitting out, spittle J I.47; Pva 80 (=kheḷa, v. l. SS niśṭhūvana, BB niśṭhūna).

Niśṭhur (adj.) [Sk. niśṭhura or niśṭhūra, ni+ṭhūra=ṭhūla; cp. Prk. niśṭhūra] rough, hard, cruel, mercileSS n 952 (a°; this reading is mentioned as v. l. by BDgh at Sn A 569, & the reading anuddhārī given; vv. ll. SS anuṭṭhūri, BB anuṭṭhāri, expld as anissukī. Nd1 440 however has anuṭṭhūri with expln of nīṭṭhūriya as under issā at Vbh 357).

Niśṭhūpīya (nt.) [cp. Sk. niśṭhūratva] hardness, harshness, roughness Nd1 440; Nd2 484 (in exegesis of makkha)=Vbh 357.

Niḍḍhāya (ni. Sk. nirdāti, nis+dāyati, cp. Sk. nirdātar weedere] to cut out, to weed D I.231 (nīḍḍāya); It 56 (as v. l. nīḍḍāta for nināṭa, q. v.); J I.215. Caus. nīḍḍāpeti to cause to weed, to have weeds dug up Vin I.180.

Niṭḍhā (nt.) [Vedic niḍa resting--place ni+ṣadd "sitting down"] nest, place, seat Dh 148 (v. l. niṣa).

Niṇḍhā (adj.) [Sk. *niṣṇāta, nis+nahāta] cleansed, purified It 56 (*pāpaka=sinless; with several vv. ll. amongst which niḍḍāta of niḍḍāyatati=cleansed of weeds) =Nd1 58 (nināṭa°)=Nd2 514 (nināṭa, v. l. SS ninahāta).

Nitamba [Sk. nitamba; etym. unknown] the ridge of a mountain or a glen, gully DA I.209.

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 [Sk. nitādayati, ni+tāleti] to knock down, to strike J IV.347.

Nittāna (adj.) [BSk. niṣṭhāna (Divy 210 etc.), nis+tanṭhā] free from thirst or desire, desireless Pva 230 (=nirāsa). f. abstr. niṭṭhāṅhatā Nett 38.


Nittāreti see nittharati.

Nittīṇa (adj.) [Sk. niṣṭīṇa, nis+tiṇa] free from grass J III.23.

Nittīṇa (pp.) [Sk. niṣṭīṇa, nis+tiṇa] got out of, having crossed or overcome D II.275 (--oghā; v. l. BB nittīṇa); Nd1 159 (as v. l.; text has nittīṇa); Nd2 278 (t.). Cp. nittharati.
Nittudana (nt.) [nis+tudana, abstr. fr. tudati; cp. Sk. nistodā] pricking, piercing A I.65 (text: nittuddana); III.403 sq.

Nitteja (adj.) [cp. Sk. nistejas only in meaning 1; nis+ teja] 1. without energy Vism 596. -- 2. "put out," abashed, put to shame, in ṛṣ karoti to make blush or put to shame J II.94 (lajjāpeti+).

Nithanati & Niththunati [Sk. nisstanati "moan out," nis+thaneti & thunati] to moan, groan: (a) thunati: 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. niththuna.

Niththanana (nt.) [nis+thanana, abstr. to thaneti] groaning, moaning DA I.291 (v. l. BB. ṛṭhuna). As nitthunana Vism 504.

Niththaraṇa1

Niththaraṇa1 (nt.) [Sk. nistaraṇa, nis+taraṇa, 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 (lokaṇa); Dāvs II.29 (id.); Vism 32; Sdhp 334 (bhavaṇa), 691 (tilokaṇa).

Niththaraṇa2

Niththaraṇa2 (nt.) [Sk. nistaraṇa, ni+taraṇa] "strewing or being strewn down," putting down, carrying, bearing S IV.177 (bhārassa, of a load, cp. nikkhepa); VvA 131 (so read for niddharana, in kuṭumbabhārassa samsattā =able to carry the burden of a household).

Niththarati [Sk. nistarati, nis+tarati] to cross over, get out of, leave behind, get over D I.73 (kantāraṇa). pp. nittiṇṇa q. v. Caus. nitthāreti to bring through, help over Nd2 630 (nittāreti).

Niththāra [Sk. nistāra; nis+tāra of tarati] passing over, rescue, payment, acquittance, in ṛṣ vattati to be acquitted, to get off scot--free M I.442 (v. l. netthē, which is the usual form). See netthāra.


Nidassana (nt.) [Sk. nidarśana, ni+dassana] "pointing at" evidence, example, comparison, apposition, attribute, characteristic; sign, term D I.223 (a with no attribute); III.217 (id.); S IV.370 (id.); A IV.305 sq. (nīlaṇa, pītaṇa etc.); Sn 137; Vbh 13, 64, 70 sq. (saṇa, aṇa); VvA 12, 13; PvA 26, 121 (pucchanākāraṇa) 226 (paccakkhabhūtaṇa n. "sign, token").

Nidassati v. l. BB at Sn 785 for nirassati (q. v.) Nd1 76 has nidā in text, nirē as v. l. SS; SnA 522 reads nirassati.

Nidasseti [Sk. nidarśayati, ni+dasseti] to point out ("down"), explain, show, define VvA 12, 13 ("etabbbavacana the word to be compared or defined, derived. to nidassana--vacana). -- pp. nidassita (q. v.).

Nidahati [Sk. nidadhāti, ni+dahati1] to lay down or aside, deposit; accumulate, hoard, bury (a treasure) Vin I.46 (civaraṇa); Miln 271; ger. nidahitvā PvA 97 (dhanadhaṇāṇa) & nidhāya Dh 142, 405; Sn 35 (daṇḍaṇa), 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 [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 sarada--samaya); PvA 174 (°kāla summer). fig. J IV.285; V.404; Dāvs II.60.

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, etiology), 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, kāraṇa Nd 346); 872 (icchā°) etc.; VvA 117 (vimānāni Rājagaha° playing at or referring to R.). -- (c) nidānañ (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=yañ nimittañ PvA 242); PvA 281; ito° by this Nd 2912.

Nidāhaka (adj.) [fr. nidahati] one who puts away, one who has the office of keeper or warder (of robes: cīvara°) Vin I.284.

Nidda (nt.) [nis+dara, see darī] a cave Nd 1 23 (Ep. of kāya).

Niddanta [so read for nidannana, v. l. niddhā=niaḍā; cp. supinanta]=niḍḍā J VI.294.

Niddaya (adj.) [Sk. nirdaya, nis+dayā (adj.)] merciless, pitiless, cruel Sdhp 143, 159.

Niddara (adj.) [nis+dara] free from fear, pain or anguish Dh 205=Sn 257 (expld at DhA III.269 by rāgadarathānañ abhāvena n.; at SnA 299 by kilesapariñjāhābhāvena n.).

Niddasa see niddesa.

Niddā (f.) [Vedic nidrā, ni+drā in Sk. drāti, drāyate, Idg. *dorē; cp. Gr. (hom.) e)/dragon, Lat. dormio] sleep A II.48, 50; III.251; Sn 926 (opp. jāgariyā), 942 (see expln at Nd 1 423); J I.61, 192; II.128. -- nīḍḍā okkamati to fall asleep Vin I.15 (nidār°)?; J III.538; IV.1; DhA I.9; VvA 65; PvA 47; "ŋ upagacchati id. PvA 43, 105, 128.

--ārāma fond of sleep, slothful, sluggish It 72 (+kammārāma, bhassarata); --ārāmatā fondness of sleep, laziness, sluggishness A III.116, 293 sq., 309 sq.; IV.25 (+kammṛ, bhassā°); V.164; --silin of drowsy habits, slothful, sleepy Sn 96.


Niddāyati [Denom. fr. nidā] to sleep D I.231; J I.192, 266; II.103; V.68, 382; DhA III.175; SnA 169.

Niddāyitar [n. ag. fr. niddāyati] a sleepy person Dh 325.

Nidditha (pp.) [see niddisati] expressed, explained, designated Miln 3; DhA 57; Vism 528; VvA 13.

[Sk. nir--diṣati, nis+diṣati, cp. Lat. distinguo] to distinguish, point out, explain, designate, define, express, to mean It 122=Nd2 276f; Miln 123, 345; DhA 57; DhA II.59; PvA 87, 217 (°itvā); aor. niddisi DhA 57; SnA 61. -- grd. niddisitabba DhA 56; Nett 96. Pass. niddissiyati PvA 163. -- pp. nidditha (q. v.).

Niddukka (adj.) [nis+dukkha] without fault or evil J III.443 (in expln of anīgha); PvA 230 (id.); (in expln of mārīsa) K.S. (S.A.) 1, 2, n. 1.

Niddesa [Sk. nirdeśa, fr. niddisati, cp. desa, desaka etc.] 1. description, attribute, distinction PvA 7 (ukkaṭṭha°); °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; PvA 71, 147. < - > 3. N. of an old commentary (ascribed to Sāriputta) on parts of the Sutta Nipāta (Aṭṭhaka--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.

Niddosa 1

Niddosa 1 (adj.) [Sk. nirdoṣa, nis+dosa1] faultless, pure, undefiled Sn 476; DhsA 2; PvA 189 (=viraja); DhA I.41.

Niddosa 2

Niddosa 2 (adj.) [Sk. nirdveṣa, nis+dosa2] free from hatred J IV.10 (su⁹; Com. "adussanavasena," foll. upon sunikkodha).

Niddhana (adj.) [nis+dhana] without property, poor J V.447.

Niddhanta (adj.) [pp. of niddhamati, nis+dhanta, q. v.] blown off, removed, cleaned, purified A I.254 (jātarūpa "loitered," cp. nidhotta); Sn 56 ("kasāvā--moha; Com. vijahati); Dh 236 ("mala, malānā nihātatāya DhA III.336); Nd 2 347 (=vanta & pahīna); J VI.218 (of hair; Com. expls siniddharutā, v. l. BB siniddha--anta, thus meant for Sk. snigdhānta).

Niddhamati [in form=Sk. nirdhmāti, nis+dhamati, but in meaning the verb, as well as its derivations, are influenced by both meanings of niddhāvati (dhāvati1 & 2): see niddhāpeti, niddhamana, & niddhovati] to blow away, blow off; to clean, cleanse, purify; to throw out, eject, remove Sn 281=Miln 44 (kāraṇḍavaṇṇ); Sn 282 ("itvā pāpicche), 962 (mala=paṭahati (Nd 1 478); Dh 239 (id.); Miln 43. -- pp. niddhanta).

Niddhamana (nt.) [of niddhamati or=*nirdhāvana=°dhovana to dhāvati2] drainage, drain, canal Vin II.120 (udaka⁹; dhovitūŋ immediately preceding); J I.175, 409, 425; III.415; IV.28; V.21 (udaka⁹); DhA II.37.

Niddhamanā (f.) [either to niddhamati or to niddhāpeti] throwing out, ejection, expulsion J V.233 (=nikkaḍdhanā Com.).

Niddharāṇa (nt.) not with Hardy (Index VvA)=Sk. nirdhāraṇa (estimation), but to be read as nittharaṇa (see nittharaṇa²).

Niddhāpīta (adj.) [pp. of niddhāpeti, q. v.] thrown out J III.99 (v. l. for nibbāpīta).

Niddhāpeti [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 (niddhāpayīṣu), 48 (? for niddhāmase). pp. niddhāpīta.

Niddhāmase at J IV.48 should probably be read niddhāpaye (as v. l. BB), q. v.

Niddhunāti [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 (?) (nt.) [=Sk. nihnuvana fr. nihnute with diff. derivation] hypocrisy Pug 18 (=makkha); cp. J.P.T.S. 1884, 83.

Niddhūpāna (adj.) [nir+dhūpana] unscented J VI.21 (udaka).

Niddhota (adj.) [nis+dhota; pp. of niddhovati] washed, cleansed, purified Dāv s V.63 ("rūpiya; cp. niddhanta).
Niddhovati [Sk. nirdhāvati, nis+dhovati, cp. niddhamati] to wash off, clean, purify A I.253 (jātarūpaṇa, immediately followed by niddhanta). pp. niddhota.

Nidhāna (nt.) [Vedic nidhāna, see nidadhati] laying down, depositing, keeping; receptacle; accumulation, (hidden) treasure J IV.280 (nidhī); PvA 7 (udaka--dāna--niharana--nō), 97 (n--gata dhana=hoarded, accumulated), 132 (vē nidhessāmi gather a treasure); DhsA 405 (ikkhama).

Nidhānavant (adj.) forming or having a receptacle, worth treasuring or saving D I.4 (= hadaye nidhātabba--yuttavāca DA I.76).

see nidhati.

Nidhi [Vedic nidhi, ni+dāḥ, see nidhati] 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 (acorāharanō 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 vākācira--nivasanāṇa=an a bark dress). Cp. sannidhi. --kumbhī 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 see nīdhura.

Nidheti see nidahati.

Nindati [Sk. nindati, nid as in Gr. o)/neidos (blame), Lith. naids (hatred), Goth. naitjan (to rail or blaspheme), Ohg. neizzan (to plague); cp. Goth. nei=p=Ohg. nīd (envy)] to blame, find fault with, censure A II.3; V.171, 174; Sn 658; J VI.63; Dh 227; inf. niditūṇa Dh 230; grd. nindanīya SnA 477. pp. nindita (q. v.); cp. also nindiya.


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 (+pasaṇa blame & praise); Dh 81 (id.); Sn 826, 895, 928; Dh 143, 309; Nd I 165, 306, 384; DhA II.148. -- In compn nindī see anindī.

Nindita (adj.) [pp. of nindati] blamed, reproved, reviled; faulty, blameworthy Dh 228; Pv II.334 (aś blameless= agarahita pasaṇa PVA 89); Sdhp 254, 361. -- anindita J IV.106 (aṅgin).

Nindiya (adj.) [Sk. nidīya, orig. grd. of nindati] blameable, faulty, blameworthy Sn 658 (=nindanīya SnA 477); Nett 132. pi nindiyā at PVA 23 is to be read as piṇītindriyā.

Ninna (adj.--n.) [Vedic ninna, 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 I.3 (magga); PvA 29 (bhūmibhāga), 132 (ṭhāna); esp. freq. as --ā: bent on, inclining to, leading to, aiming at, flowing into etc. Often combd with similar expressions in chain taccarita tabbahula taggaruka tannīna 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 (Nībhāna). Similarly: samuddā Gāṇgī M I.493; nekkhamma G J I.45 (V.258); samādhī Miln 38. -- 2. (acc. as adv.) downward: nīnaṇa pavattati to flow downward M I.117; P V.57; ninnagata running down Miln 259 (udaka); ninnaga Dāv 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 ṛṇ pūrayaṇo); SnA 42 (=pallala); It 66 (megho ṛṇ pūreṇi); P V.945 (megho ṛṇ paripūrayanto). --unnata low lying & elevated Miln 349 (desabhāga).
Ninnata (adj.) [ni+nata] bent down, bent upon, in ninnatattā (fem. abstr.) aim, purpose (?) DhsA 39 (is the reading correct?).

Miln, Dāvs [Sk. nināda, ni+nāda] sounding forth, sound, tune A II.117 (*sadda); J VI.43; VvA 161; Miln 148; Dāvs V.31.


Ninnāda (fem. abstr.) aim, purpose (?) DhsA 39 (is the reading correct?).

Miln, Dāvs) [Sk. nināda, ni+nāda] sounding forth, sound, tune A II.117 (*sadda); J VI.43; VvA 161; Miln 148; Dāvs V.31.


Ninnāmeti [Caus. of ni+namati] to bend down, put out (the tongue) D I.106 (jivha=ni+hari DA I.276); J I.163, 164; cp. Divy 7, 71 (niṃāmayati).

Ninnāta (adj.) [pp. of ninneti] lead down, lead away; drained, purified, free from (°--) A I.254 (ninnāta--kasāva of gold: free fr. dross).

Ninnetar [n. ag. to ni--nayati=Sk. *ninayitṛ, cp. netar] one who leads down to, one who disposes of (c. gen.), bringer of, giver, usually in phrase atthassa n. (bringer of good: "Heilbringer") of the Buddha S IV.94; M I.111; A V.226 sq., 256 sq.; Ps II.194.

Ninneti [Sk. ninayati, ni+nayati] to lead down, lead away; drain, (udakaŋ), desiccate Vin II.180. -- pp. ninnīta, q. v.

Ninhāta see niṃhāta.

Nipa at J V.6 read as nīpa.

Nipaka (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 at Vin I.200 read nippakka.

Nipacc–ākāra [nipacca, ger. of nipatati+ākāra] obedience, humbleness, service S I.178; V.233; A V.66; J I.232; IV.133; VvA 22, 320; Pva A 12.


Nipajjati [Sk. nipadyate, ni+pajjati] to lie down (to sleep) D I.246; A IV.332; J I.150; DhA I.40; Pva 280; aor. nipajji J I.279; II.154; III.83; VvA 75, 76; Pva 74, 75, 93; ger. nipajja J I.7 (V.44: ṭṭhānakamā). -- Caus. nipajjāpeti to lay down, deposit J I.50, 253, 267; III.26, 188; DhA I.50; VvA 76 (*etvā rakkhāpetha). Cp. abhi°.

Nipatati [Sk. nipatati, ni+patati] 1. (intrs.) to fall down, fly down, descend, go out Vin II.192 (Bhagavato pādesu sīrasā n. bending his head at the feet of Bh.); Pva 60 (id.); J I.278; V.467 (nipattāsāmi=nikkhāmissāmi Com.) Pvi II.89 (v. 1. BB parivisayitvā)=nikkhāmitvā Pva 109 (cp. nipatati). -- 2. (trs.) to bring together, to convene, in nipatāmase (pres. subj.) "shall we convene? " J IV.361. See also nipādāmase. -- Cp. abhi°, san°.

Nipādāmase 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 nipphādāmase (=do, set forth, prepare, give), in spite of Com. expln p. 121:
Nippanna (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).

Nipannaka (adj.)=nippanna Ps II.209; J I.151.

Nipalavita (pp.) (Com. reading for vipalavita text) [Sk. viplavita, see plavati] made to swim, immersed, thrown into water J I.326.

Nipāka (adj.) [Sk. nipāka, ni+pāka (pacati)] full grown, fully developed, in full strength J VI.327 (of a tree).

Nipalāvita (pp.) (Com. reading for vipalāvita text) [Sk. viplāvita, see plavati] made to swim, immersed, thrown into water J I.326.

Nipāna (adj.) [pp. of nipajjati] lying down J I.1.51, 279; II.103; III.276 ("kāle while he was asleep"), IV.167; PVA 43, 75, 265 (spelt nippanna, opp. nikujja).

Nipātaka (adj.) [to nipāta] divided into sections or chapters Dpvs IV.16.


Nipātin (adj.) [to nipatati] 1. falling or flying down, chancing upon Dh 35, 36 (yatthakāma°cittaṃ=yattha yattha icchatī tattha tatth'eva nipatadi DhA I.295). <-> 2. going to bed D I.60 (pacchā°going to bed late). <-> Cp. abhi°.

Nipāteti [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 (ayokaṭā he); J III.359; SnA 272; PVA 152 (bhūmiyaṇ). pp. nipātita corrupt, evil, wicked Vin II.182 (caṇḍa+; text nipātita, v. l. nipphātita).

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.


Nippajjati & Nipphajjati [Sk. nispadyate, nis+pajjati] to be produced, be accomplished, spring forth, ripen, result, happen DhA II.4 (pph); PVA 19 (=upakappati), 71 (phalaṇ ījhati n.), 120 (id.). pp. nipphanna. See also nipphādeti & nipphatti etc.; cp. also abhi°.

Nippaṇṇa (adj.) [nis+paṇṇa] unwise, foolish PVA 40, 41 (=dummati).

Nippatati & Nipphatati [nis+patati] to fall out; rush out, come forth, go out from (c. abl.) Vin II.151 (nipphaṭatī, v. l. nippatati); J V.467 (=nikkhamati Com.; or is it nipatati?). -- ger. nippacca (cp. BSk. nirpatya AvŚ I.209).

Nippatta (adj.) [nis+pattā] 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 see nipphatti.

Nippadā (?) at S I.225 read nipphadā (q. v.).

Nippadesa [Sk. *nispradesa, nis+padesa] only in instr. & abl.=separately DhsA 2, 30, 37, 297.

Nippanna see nippana & nipphanna.

Nippapañca (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 (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"); VvA 320. -- 2. unchangeable, not to be turned Miln 113, 123, 212.

Nippalāpa (adj.) [nis+palāpa] free from prattle or talk, not talking A II.183 (apalāpa+; v. l. "palāsa").

Nippalibodha (adj.) [nis+palibodha] without hindrances, unobstructed Miln 11.

Nippādeti see nipphādeti.

Nippāpa (adj.) [nis+pāpa] free from sin Sn 257=Dh 205.

Nippitika (adj.) [Sk. *nispaitṛka=fatherless or *nispṛtiṭka?] a bastard J I.133 (v. l. nippitika q. v.).

Nippipāsa (adj.) [nis+pipāsā] without thirst or desire Sn 56; Nd2 351.

Nippitika (adj.) [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.


Nippurisa (adj.) [nis+purisa] 1. without men PVA 177. <-> 2. without men, executed by females (female devas) only (of turiyā=a female orchestra) Vin I.15; D II.21; J V.506. Cp. M Vastu III.165 (nispuruṣena nāṭakena) & AvŚ I.321 (nispuruṣena tūryeṇa; see also note in Index p. 229), whereas Divy 3 (see Index) has niṣpuruṣa (soft), with v. l. niṣpuruṣa.

Nippesika [cp. Sk. niṣpeṣa clashing against, bounce, shock, niṣ+pis] one who performs jugglery, a juggler D I.8 (=nippeso śilaṇ etesan ti DA I.91); A III.111.


Nippothana (nt.) [nis+pothana of puth to crush] crushing, beating, destroying SnA 390.

Nippajjati see nippajjati.
Nipphajjana (nt.) (or নিপ্পাঞ্জনা) resulting, procedure, achievement, plot J IV.83.

Nipphatti (f.) [cp. Sk. nippaṭṭi] result, accomplishment, effect, end, completion, perfection J I.56, 335 (of dreams), 343, 456; IV.137 (sippe); VI.36; VvA 138 (sippa°); DhsA II.6 (import, meaning, of a vision); DhsA 354; PvA 122, 282 (sippe); Nett 54. Cp. abhi°.

Nipphattika (adj.) [fr. nipphatti] having a result J III.166 (eva° of such consequence).

Nipphanna (adj.) [pp. of nippajjati] accomplished, perfected, trained S I.215 (so bhaṅgam, spelt nippaṇṇa); 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 (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 (adj.) [Sk. nippaḷita, pp. of nipphaleti, nis+phaleti] broken out, split open J I.493 (lasī = nikkhantā Com.; v. l. nipphaḷita).

Nipphāṇitatta (nt.) [nis+phāṇita+tva] state of being free from sugar or molasses J III.409.


Nibaddha (adj.) [ni+baddha] bound down to, i.e. (1) fixed, stable, sure J IV.134 (bhātavetana); Miln 398 (a°, unstable, sāyana). 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) nibaddhaṇ (nt. as adv.) constantly, always, continually J I.100, 150; III.325; V.95, 459; VI.161; PvA 267 (vasanaka); DhsA II.41, 52 sq.

Nibandha [Sk. nibandha, ni+bandha] binding, bond; attachment, continuance, continuity S II.17; VvA 259, 260 (perseverance). acc. nibandhaṇ (often misspelt for nibbadhaṇ) continually VvA 75. Cp. vi°.

Nibandhati [ni+bandhati] 1. to bind Miln 79. -- 2. to mix, apply, prepare Vin II.151 (anibandhaniya unable to be applied, not binding); J I.201 (yāgubhātana). <-> 3. to press, urge, importune J III.277.
Nibandhana (nt.) [ni+bandhana] tying, fastening; binding, bond; (adj.) tied to, fettered Sn 654 (kamma°); Miln 78, 80.

Nibodhati [ni+bodhati] to attend to, to look out for, to take J III.151 (=gañhati). -- Caus. nibodheti to waken, at Th 1, 22 is probably to be read as vibodheti.

Nibbatta (pp.) [Sk. nirvṛtta, nis+vaṭṭa, pp. of nibbattati] existing, having existed, being reborn Vin I.215 (n. bijaṇ phalaṇ fruit with seed); J I.168; II.111; PvA 10 (niraye), 35 (petayoniyaŋ), 100 (pubbe n.--ṭṭhānato paṭṭhāya); Miln 268 (kamma°, hetu° & utu°).--Cp. abhi°.

Nibbattaka (adj.) [cp. nibbatta] producing, yielding PvA 26 (phala°ŋ kusalakammaŋ), 126 (=sukha°=sukhāvaha).

Nibbattati [nis+vattati] to come out from (cp. E. turn out), arise, become, be produced, result, come into being, be reborn, ex--ist (=nir--vatt) Dh 338; Pv I.11 (nibbattate); ThA 259 (=jāyati); DhA III.173; PvA 8 (=uppajjati) 71 (id.); ger. nibbattitv J II.158 (kapiyoniyaŋ); PvA 68, 78; aor. nibbatti J I.221; PvA 14 (Avicimhi), 67 (petesu), 73 (amaccakule). -- pp. nibbatta (q. v.). Caus. nibbatteti (q. v.). Cp. abhi°.

Nibbattana (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.

Nibbattanaka (adj.) [fr. nibbattana] 1. arising, coming out, growing ThA 259 (akkhidalesu n. pīḷikā). -- 2. one destined to be reborn, a candidate of rebirth J III.304 (sagge).

Nibbattāpana (nt.) [fr. nibbattāpeti, see nibbatteti] reproduction Miln 97.


Nibbattīta (adj.) [pp. of nibbatteti] done, produced, brought forth PvA 150 (a°kusalakamma=akata).

Nibbattin (adj.) [fr. nibbatti] arising, having rebirth, in neg. anibbattin not to be born again J VI.573.

Nibbatteti [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 (jhanābhīṇṇaŋ); PvA 76 (jhanāni), 30; Miln 200; Sdhp 470. -- pp. nibbattita (q. v.); 2nd Caus. nibbattāpeti to cause rebirth DhA III.484; see also nibbattāpana.
-- Cp. abhi°.

Nibbanka (adj.) [nis+vanka] not crooked, straight DhA I.288.

Nibbajjeti [nis+vajjeti] to throw away, to do without, to avoid Th 1, 1105.

Nibbana (adj.) 1. [Sk. nirvāṇa] without forest, woodless J II.358. -- 2. [an abstr. fr. nibbāṇa, see nibbāna I.; cp. vana2. Freq. nibbāṇa as v. l. instead of nibbana] without cravings Sn 1131 (nikkāmo nibbāno); Dh 283 (nibbana pl.) Vv 5014 (better reading nibbāṇa, in phrase "vanā nibbāṇaṅ āgataṅ," as found at A III.346= Th 1, 691, although the latter has nibbanaṅ in text), expld by "nītaṁhabhāvaṅ nibbānām eva upagataṁ" VvA 213.

Nibbanatha (adj.) [nis+vanatha] free from lust or cravings Sl.180, 186 (so 'haṅ vane nibbanatho visallo); Th 1, 526; Dh 344; Dāvs I.18.

Nibbasana (adj.) [nis+vasana] no longer worn, cast off (of cloth) S II.202, 221.

Nibbahati [nis+bahati] to stretch out J III.185 (asiṇ); to pull out J V.269 (jivhaṅ=jivhaṇ balisena n. 275). See also
nibbāheṭi & nibbāhāpeti.

Nibbāti [see nibbuta etym.; influenced in meaning by Sk. nirvāṭi, 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 padipo=vijjhāyanti; yathāyaṃ padipo nibbuto evaṃ nibbanti KhA 194, 195), 915 (kathaṃ disvā nibbāti bhikkhu=rāgā etc. nibbāpeti Nd1 344); J IV.391 (pāyāsaṇ). See also parinibbāti (e.g. Vbh 426).

Nibbāna (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 ṛ 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 excite 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 Pāli etymologist the main reference is to the root ṛ (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 transcendental. 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" (München 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, Undeifiable (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 pamāṇaṃ atti . . . yena naṃ vajju: taṃ tassa n'atthi" Sn 1076. The simile in v. 1074: "acchathathā vāta--vegena khitto atthaṃ paleti, na upeti sankhaṅat; evaṃ muni nāmakāyā vimutto atthaṃ paleti, na upeti sankhaṅat"). 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, pāraṅg, amataṃ padaṇaṃ, 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 Nirvāṇa 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 (Saññutta IV.251, 261)." (Early Buddhism pp. 72, 73.) And Heiler says (p. 42 l. c.): "Nivīţa 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 (rah--aggī), 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.121; Miln 346, 410; SNa 28; Sdp 584. For the older view see M I.487 (aggī anāhāro nibbuto, a fire gone out through lack of fuel); Sn 1094 (ākiñcanaṇṇ anādānaṇṇ etan diban anāparānaṇṇ Nibbānaṇṇ iti); S I.236 (attaṇaṇṇ nibbuto sādānesu anādāno); S II.85 (aggikkhandho purimassa upādānassa pariyādānā aṅhassā 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 devānaṇṇa inda na parinibbāyati, the king of the gods does not escape rebirth so long as he has within him any grasping S IV.102; pāragū sabbadhāmaṇṇaṇ anupādāya nibbuṭo A I.162; pāragato jhāyī anupā dibbuṭo, a philosopher, freed, without any cause, source of rebirth A IV.290 (etc., see nibbuto). dāvagī--nibbānaṇṇ the going out of the jungle fire J I.212; aggī nibbāyeyya, should the fire go out M I.487; aggikkhandhō nibbuto hoti the great fire has died out Miln 304; nibbuto gīni my fire is out is Sn 19. The result of quenching the fire (going out) is coolness (śīta); and one who has attained the state of coolness is śītābhūta. śītābhūta 'smi nibbuto Vin I.8; P V.87; śītābhūto nirūpadhi, cooled, with no more fuel (to produce heat) Vin II.156; A I.138; niccāto nibbuto śītābhūto (cp. nichcāta) A II.208; V.65. anupādānā dibpacci viya nibbuṭā gone out like the flame of a lamp without supply of fuel ThA 154 (Ap. 153). -- nibbanti dhīrā yathāyaṇ padipo the Wise go out like the flame of this lamp Sn 235. This refers to the pulling out of thewick or to lack of oil, not to a blowing out; cp. vaṭṭī paṭicca telapadīpo jāleyya S II.86; Th 2, 116 (padipassa'eva nibbānaṇṇ vimokkho ahu cetaso). The pulling out of the wick is expressed by vaṭṭī okassayāmi (=dipa vaṭṭī ākaḍdhēmi ThA 117) cp. on this passage Pischel, Leben & Lehre des Buddha 71; Mrs. Rh. Davids, Buddhism 176; Neumann, Lieder 298). pajjotass'eva nibbānaṇṇ like the going out of a lamp A I.95+. B. Since rebirth is the result of wrong desire (kāma, kilesa, āsava, 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 I: 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: āsava (intoxications). khīnāsava jutimanto to loke parinibbuta the wise who are rid of all intoxications are in this world the thoroughly free S V.29; sāvakā āsavānaṇṇ khāya viharanti A IV.83; kodhaṇṇ pahatvāna parinibbānuṇṇ anāsavā (are completely cooled) A IV.98; āsavakhiṇḍo dantoparinnubbuto Sn 370; saggā sugatino yanti parinibbanti anāsavā those of happy fates go to heaven, but those not intoxicated die out Dh 126; nibbānaṇṇ adhimuttaṇṇ atthangacchanti āsavā Dh 226; āsavānaṇṇ khāya bhikkhu nibbuto parinnubutto It 49; vimutti--kusama--sañcchano parinibbissati anāsavā Th I, 100. -- kāma (cravings) nikkāma nibbano Nāgo SNa 1111. -- kilesa--(nibbāna) vice (only in certain commentaries). kilesa--nibbānass'āpi anupādā parinnibbānass'āpi santike Dha I.286; upādānānu nibbānass'āpi abhāvāna parinnubbita nibbānena Dha A IV.194. -- nibbida (disenchantedment). Nibbānaṇṇ ekanta--nibbidāya virāgāya etc. sañvattati S II.223; nibbījha sabbaso kāme sikkhe nibbānaṇṇ attano Sn 940. -- rāga virāgā nirodho nibbāna S I.136; desento virajñ hjamman nibbānaṇṇ akutobhayant S I.192; yo rāgakkhayo (dosa... moha...): idaŋ vuccati nibbānaṇṇ S IV.251, & same of Amata S V.8; chañḍarāga--vinodanāṇṇ nibbānapadaṇṇ accutan S Na 186; kusalo ca jahati pāpakaṇṇ rāgadosomahā--khkāya parinnubbuto Ud 85; ye 'dha pajahanti kāmarāgaṇṇ bhavarāgānusayaṇṇ ca pahāya parinnubbānagat Vv 5324. -- vana sabba--sañjojan'atitaṇṇ vanā nibbānanā ṣgataṇṇ A III.346; nikkhantaṇṇ vānato ti nibbānaṇṇ KhA 151; taṇhā--sankhāta--vānābhāvato nibbānoto Sn 253. 2. Aims: khema (tranquility). atāpi bhikkhu nibbānāya bhabbo anuttarassa yogakkhemassā adhigamīya It 27; ajarāj amaran khaṇṇ pariyēssāmi nibbuthī J I.3; acala (immovable, not to be disturbed). patto acalaṭhānaṇṇ Vv 514; accuta (stable) pattahayaṇṇ accutaṇṇ padaṇṇ S III.143; chañḍarāga--vinodanāṇṇ nabbanapadaṇṇ accutaṇṇ Sn 1086. nekkhamma (renunciation, dispassionateness). vanā nibbānanā ṣgataṇṇ kāmehi nekkhammaratāṇṇ A III.346. -- pāragū (victor). pāragū sabbadhāmaṇṇaṇ anupādāya nibbuto A I.162 (cp. A IV.290 with tiṇṇo pāragato). -- santipada (calm, composure). santi ti
The Path: dhāraṇa (allayment, quietude) and sabbāsankhāra (speech).

4. The Path: dhāraṇa (allayment, quietude) and sabbāsankhāra (speech).

5. The Obstacles: gānta (fetter) and nibbāna (salvation).

The Obstacles: gānta (fetter) and nibbāna (salvation).

III.267). Similarly: khānta (habit)

S I.2

2. Steps and Means to N.: nibbāna (salvation).

1. Assurance of N. (nibbāna's ethical importance and general characterisation).

The stages of sanctification are also discussed under the formula "nibbidhā" (quenching the heart, self). abhinibbutto ato Sn 456; thiṭṭa (heart) Sn 359; danto parinibba nhā 370. -- (b) citta (heart) apariṇāyayāna--citta SnA 347 (for abhinibbutto atto Sn 343). -- (c) hadaya (heart) nibbāna hadayasmīri oṣīya S I.199; mātuḥadaya nibbāyate J I.61; nibbāpehi me hadaya--parīkāhaṃ (quench the fever of my heart) Mīl 318. -- (d) mano (mind). mano nibbānāvā dāvade J I.27; disvā mano me pasādi Vv 5014.


III. Nibbāna: its ethical importance and general characterisation. 1. Assurance of N. (nibbānā's ethical importance and general characterisation).

2. Steps and Means to N.: nibbāna--sacchikiriya, attainment of N., is mandaḷa uttamaṃ & to be achieved by means of tapo, brahmācariya and ariyasaṇcāra--dassanān Sn 267. -- brahmācariya (a saintly life) is n. = parāyana (leading to saṃnā). S III.189, cp. V.218; also called n. = ogadhā (with similar states of mind, as nibbidā, virāgo, vimutti) ibid.; A II.26=It 28, cp. It 29 (nibbānā' = ogadhā--gāminā b'ṇā).

The stages of sanctification are also discussed under the formula "nibbānā vihāro vimutti . . . vimuttasmiṇi vimuttaṃ iti nāṇāḥ hoti: khīṇā jāti etc." (i.e. no more possibility of birth) S I.124=IV.86. <= dharmma: Buddha's teaching as the way to Nibbāna.

Dh vusitā it śīla, indriyaguttadvāhūya . . . n'āsa sacchikiriya A V.194, cp. 141; pubbe dh. - nithīti nāṇāḥ pacchā nibbāne nāṇān ti S I.124. -- magga: Those practices of a moral & good life embraced in the 8 fold Noble Path (ariyamīgas). S II.176. -- N. = gamaṇī magga: tathā me nirato mano "my heart rejoices in the path to Nibbāna" S I.186; N. = gamaṇī patipadā A IV.83 (the path to salvation). Cp. §§ 4 & 7. -- 3. The Search for N. or the goal of earnest endeavou. ārogya--paramālabhā nibbānāparama sukhā, atthangiko ca maggaṇaṃ kho khamatāmaṃ--gāminā "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: khanti paramaṃ tapo titikkhā, n'orph paramaṃ vadanti buddhā D II.49=Dh 184; n'orph paramaṃ sukhaṃ: Dh 204=Sn 257=D III.195; id.: Dh 203; jhānaṃ upasampajjā . . . okkamanāya n'āsa A IV.111 sq.; cp. 230 sq.; kaṭuviyakato bhikkhu . . arakā Nā A I.281; n'orph ajhaghamuṃ sapaṇā S I.22; devalokaṃ ca te yanti . . anupubbena n'orph adhicacchanti paṇḍita A I.162; n'orph abhibhikkante S I.198; abhipassati A I.147; tiṇḍakathankatho visallo n. = abhirato Sn 86; bhikkhu habbato anuttaraṃ sthīvabhāvā sacchikātuṃ . . paṇḍitāhinutto hoti n. = abhirato ca A III.435; n. = abhirato . . sabbadukkhā paṇumattā S I.38; n. = ogadhā brahmācariya vussati n. = parīyosānaṃ S III.189=V.218; n'orph gavesanto carāmi (Bodhisattva, 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. = nimna, "poṇa, "pabbhāra, e.g. S V.75=134=137=190; Vv 244; A V.75, 134, 190, 244=291; Vv 8442. Saddhāhāno arahato dhammaṃ n. <= pattiyā sussūsā labhate paṇṇāṣa appamatto S I.214= Sn 186, cp. S I.48; Gotamo n. = paṭisānyuttāya dharmāyā kathāya bhikkhū sandasseti S I.214=192=210; Ud 80;
nə́ŋ pariyesati A II.247; n.---pariyosānā sabbe dhammā A V.107; n.---poṇaṃ me mānasāṃ bhavissati, saṇyojanā pahāṇaṅ gacchanti A III.443; odhūnīvā malaṅ saṅgaṅ patvā n.---sampaṅda muccati saṅgaṅ--dukkhehi: sā hoti sabbasampadā A IV.239; nibbiṣjha sabbaso kāme sikkhe nə́ŋ attano Sn 940, cp. 1061. -- 4. Some Epithets of Nibbāna: akutobhayaṅ A II.24=It 122; accuṭaṅ paḍaṅ (careyya āditta--sīso va paṭṭhaẏaṅ a. p.) S III.143; Sn 1086; paṭṭa ta acalaṭhaṁaṅ yattha gantva na socare Vv 514; amaṭaṅ A II.247; M III.224 (Bhagavā atthisa ninetā a’assa dātā); Miln 319; Vv 6427 (apāpuraṇo a’assa dvāraṇ); VvA 85 (a-rasa); VvO 5020 (amatodagha magga=nibbāṅ-gāminī paṭipada); amosadhammaṅ S 758; khemaṇa appaṭṭhaṅ S IV.175; S I.189=Sn 454; Th 2, 350 (ṭhāne vimutta patta ta acalaḍaṇaṅ); M I.508 (+ amatagāmināṇ); A II.247 (yogakkhaṇaḥ anuttaṇa); same at A III.294; It 27; Dh 23. -- taṅkhakhaya Vv 735; thāṇaṅ dud- dasaṅ S I.136 (saṅgaṅ--sankhāra--samatho); dhuaṅ (q. v.); nicaṅ Ku 121; nekkhammaṅ A I.147 (‘ṇa daṭṭhaḥ khemato .. nibbāṇaḥ abhipassaṅto); Vv 8442. saṅgaṅ--pancoḍaṅ (deliverance from all ties) S I.210; II.278 (sabadukkhā); It 222=A II.24; yathābhiṭṭha vaṇcaṅ S III.195; yathāsuṅkaṅ (the Auspicious) A IV.415 sq.; (chanda--) rāga vinodanaṅ S 1086; rāgakkhayo (dosaṅ, mohaṅ) S V.8; rāgavinoṅ (dosaṅ, mohaṅ) ibid., santi (calm, peace) Vv 5021=Sn 204 (chandarāga--viriṭto bhikkhu paṇṇaṇavā ajjhaya amaṭaṅ suṇaṅ nibbānapanadā accuṭaṅ); VvA 219 (=acala); santimaggaṅ eva brūhaṅ nə́ŋ Sutagena desitaṅ Dh 285=Nett 36; sandithiṅaṅ aṅkāliṅkā etc.; A I.158; samo bhūmiḥbhiḥ gamaṇaṇyo S III.109; sassaṅaṅ Ku 34; suvatthi Sn 235. -- 5. N. is realisable in this world, i. e. in this life if it is mature (diṭṭhe va dhamme): S II.18=115=III.163=IV.141 (diṭṭha--dh--̄noppata); 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.): taṅhāya vippahāṇaṅ nə́ŋ iti vuccati S I.39=Sn 1109; as saṅgaṅ--sankhārasamatho (calming down of all vital elements) Vin I.5; S I.136; A II.118=III.164; IV.423; V.8, 110, 320, 354; aṅkīnaṅaṅ anāḍaṅaṅ etaa ṅaṭaṅ anāpaṅaṅ nə́ṅ iti nam brūmi jāramaṇcaccar parikkhyaṅ Sn 1094; bhavanirdhoṅ nə́ṅ ti S II.117; A V.9; rāga--kkhayo (dosaṅ, mohaṅ) S IV.261=viṅcaṅ niruddho nə́ṅ in typical & very freq. exposition at Nd2=S I.136+. See also vana & cp. the foll.: taṅhā--sankhāra--vānābhiṅvato nə́ṅ SnA 253; nikkhantaṅ vāṇato ti nə́ṅ KhA 151; kilesa--nə́ assāpi anupāḍa parinibbānassāpi santiṅ yeva Dha I.286 (on Dh 32). -- 7. N. as perfect wisdom and what is conducive to such a state (saṅvatattā). The foll. phrase is one of the oldest stereotype phrases in the Canon & very freq.; it is used in 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 “upasāmya abhiṇaṇyā sabッドbāṅya nibbāṇaṭya saṅvatattā,” with ref. to maṭjudāṁ paṭipadā at Vin I.10=S IV.331=V.421; of satta bojjhāṅga at S V.80; and in a fuller form as “ekanta--nibbidāya virāgaṁ nirodhiṁ upasāmya etc. as above” at D I.189 (negative); II.251 (of brahmaṇcaṁya), 285; III.130 (sukkhilikānuṅgo, neg.) 136 (avyākataṅ, neg.); S II.223 (brahmaṇcaṁya); V.82 (satta bojjhāṅga), 179 (saṭipaṭṭhaṅhā); 255 (iddhipāḍa), 361 (ariyamagga), 438 A III.83, 326 sq.; etc. -- Cp. n--saṅvatattāka S V.97 (upekkhasabojihangha); Nd2 281 (neg. of tamo). <-> 8. N. as the opposite of rāga (passion, lust). Freq. is the comb 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 (dhammaṅaṅ aṅgaṅ akkhayaṁ, madinamaddano paśaṅ-viṇayo ālaya--samugghāto vaṭṭuṇaṃchedo taṅkhakhaya viṛago nirodha nibbāna), cp. Vin III.20+. Similarly S I.192 (Sugataṅ payippurati desentaṅ virajaṅ dhammaṅ nibbānaṅ akutobhayaṅ). -- 9. Various Characteristics & Similes (cp. above II. A 4 & 5). sukkaṅbhājītiyo samāno aṅkaṅhaṅ asuṅkaṅ nə́ṅ abhiṭṭayaṅ D III.251; A III.384 sq.; aṅicca sabbe sankhāra dukkhā 'nattā ca sankhāṭaṅ nibbānaṅ c'eva paṇṇiṭṭa anattā iti nicchayaṅ Vv 86. On anicca & anattā in rel. to N. see also S IV.133 sq.; A IV.353; dukkhato & sukhaṅ nə́ṅ samanupassati A III.442. On comparison with a lamp see e. g. S I.159=D II.157=Th 1, 906 (pajotass'evā nibbāṇaṁ vinomkho cetaso ahū); A IV.3 (pajotass'evā n. vimokkhō hoti cetasō); Sn 235 (.. te khīnābīja avirūḷhīchandā nibbanti dhīra yathāyaḥ padīpo). --abhīrata fond of N. (cp. III. 3) S I.38; A III.435; Sn 86 (visalla+); --ogadha merging into N. (of brahmaṇcaṁya) S III.189; V.218; A II.26=It 28; Vbh 426, cp. amatodagha A V.107; --gamama (magga; cp. III. 2) leading to N. D II.223; S I.186, 217; A IV.83; (dhamma)...

S V.11; Sn 233; --dhātu the sphere or realm of N. always in phrase anupādīṣesāsaya n.---dhātuṣaṇa parinibbāyaṅe Vin II.239; D III.135; It 38, 121; Ps I.101; cp. rāgavinoṅ n.---dhātuṣaṇa adhiṣcanaṅ V V.8. See parinibbāyan; --nimṇa (+ poṇa, pabbhāra; cp. III. 3) converging into N. A III.443; Vv 8442 & passim; --paṭissāṅhāta (dhammimikathā; cp. III. 2) relating or referring to N. S I.114=192=210; Ud 80; --patta having attained N. (diṭṭha--dhammaṅ, 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. --pariyosāna ending in N. having its final goal in N. S III.189; V.218; A V.107; --saṅvatattāka conducive to N.; contributing toward the attainment of N. S V.97; Nd2 281 (aṅ); cp. above III. 7; --saccchikriyā realisation of N. (identical with ūṣaṇa and constituting the highest ideal; cp. above III. 2) Sn 267. Cp. also D II.290; V V.167; A III.423; V.141; --saṇaṁ perception of N. A III.443; --sampatti successful attainment of N. Kh VIII.13; --sampadā the blessing of the attainment of N. A IV.239.
Nibbāpana (nt.) [abstr. fr. nibbāpeta] means of extinguishing, extinction, quenching S I.188 (cittaŋ pariḍāhyati: nibbāpanaŋ brūhi=allayment of the glow); A IV.320 (celassa nāyā chaṇḍaŋ karoti: try to put out the burning cloth); Miln 302 (jhāyāmāno nā paribhāmāno), 318 (pariḷāha°).


Nibbāpeta [Sk. ni(r)vārayati, Caus. of ni(r)varati, influenced in meaning by nirvāpayati. Caus. of nirvāti= make cool by blowing (e. g. RV X.1613). See nibbata on etym. 1. to extinguish, put out, quench S I.188 (mahārāgaŋ); It 93 (rāg--aggīṇ & nibbāpetvā aggīṇ nipakā parinibbantī); cp. aggīṇ njījaleti J VI.495; Pv I.85 (vārīṇā viya ośīcaŋ sabbaŋ daraŋ nibbāpaye); Miln 304 (aggīkhandhaŋ mahāmehgo abhappavassītī n.), 318 (nibbāpehi me hadaya--pariḷāhaŋ), 410 (megho unhaŋ n.); DhA II.241 (fire); Sdhp 552 (bhavadukkh' aggi udake ti yam. . . aggī nibbuto M I.487; A IV.70 (papaṭīkā n.); aggī udake tiṅukkā viya n. J I.212; mātuhadayaŋ n. J I.61; aggī upādāna--sankhayā n. Miln 304. -- aor. nibbāyī [Sk. nirāvāri] J I.27 (mano n.: was refreshed) 212 (aggi udake n.: was extinguished); V I.349 (cooled down). -- 2. to go out (of light) Vism 430 (dīpā nibbāyinsu the lights went out); ThA 154 (dīpacci n. nirāsanā: went out). See also parinibbāyati & cp. nibbuta, nibbāpeti, nibbāpana.

Nibbāyin see pari°.

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 [nis+vaṭati] to lead out, carry out, save from, remove Miln 188. -- 2nd Caus. nibbāhāpeti to have brought out, to unload (a waggon) Vin II.159 (hiraṅṇa); III.43. See also nibbāhana & nibbuṭhati.

Nibbikappa [nis+viṭṭha] steady, unchanged, steadfast; persevering J I.66; PvA 178, 253 (+nicca); SnA 189, 497; Vism 311.

Nibbikicchā (f.) [nis+vicicchē] surety, reliance, trust S II.84; V.221 (=nikkankhā); VvA 85 (=ekaṃsikā).


Nibbīṭṭha (pp.) [nis+viṭṭha, of nibbisati] gained, earned Vin IV.265; Sn 25; SnA 38.

Nibbīṇa (adj.) [Sk. nirvīṇa, pp. of nibbindatī] tired of, disgusted with (c. instr. or loc.), wearied of, dissatisfied with, "fed up" J I.347; VI.62; Th 2, 478 (=viratta Th A 286); DhA I.85 (‘hadaya); VvA 207 (‘ṛūpa); PvA 159 (tattha--vāsena n--mānasā tired of living there), 272 (‘ṛūpa), 283 (‘ṛūpa, tired of: purohite).

Nibbīdā (f.) [Sk. nirvīd, f. (also BSk. e. g. Lal. V. 300) & nirveda; to nibbindatī] 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: etaṇ ekanta--nibbidāya virāgāya nirodhāya . . . sambodhāya nibbānāya saṇvattati "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 citaṇ saṇṭhāsi); D III.130 sq.; S II.30; III.40; 179, 189; IV.86, 141 (read nibbidāya for nibbidāya?); 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 [pp. of nibbiṭṭhati] 1. in phrase "pingala (with) disgustingly red (eyes) (perhaps=nibbinña?) 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=nibbidhā--raca carriage--road, which is not a thoroughfare. The reading patatthiyo at J VI.276, for which nibbidhā--vīthiyo is the C. expln is to be corrected into pathaddhiyo).

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 comb 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. nibbinda S IV.86; PvA 36 (nibbinda--mānasā); ger. nibbindiya J V.121 ("kārīn"). -- B. vid: Pot. nibbide (v. l. BB nibbiye) J V.368 (=nibbindeyya Com.); ger. nibbijjitvā J I.82, & nibbijja Sn 448=S I.124 (nibbijjāpema=nibbijja pakkameyya SnA 393). -- pp. nibbinña. See also nibbādā.

Nibbiriya (adj.) [nis+viriya] lacking in strength, indolent, slothful, weak J IV.131; PvA 175 (=alasa, kusāṭa).

Nibbivara (adj.) [nis+vivara] without holes or fissures, without omissions J V.429; VvA 275 (=atīva sangata).

Nibbisa [to nibbisati] earnings, wages Th 1, 606=1003= Miln 45 (cp. Manu VI.45); SnA 38.

Nibbisanka (adj.) [nis+visanka, Sk. viśankā] fearless, not hesitating, undaunted SnA 61.

Nibbisati [nis+visati] to enter into; to earn, gain, find, enjoy, only in pp. an nibbisat not finding Th 2, 159 (=avindanto ThA 142); J I.76=Dh 153. -- pp. nibbīṭṭha. See also nibbisa.

Nibbisaya (adj.) [nis+visaya] having no residence, banished, driven from (--°) J II.401.

Nibbisevana (adj.) [nis+visevana] not self--indulgent, selfdenying, meek, tame, gentle J II.210 (dametvā nibbisevanā katvā), 351; V.34, 381, 456; VI.255; DhA I.288 (citaṇ ujuṇ akūṭilaṇ n. karoti), 295; VvA 284 ("bhava =jītindriya").

Nibbisesa (adj.) [nis+visesa] showing no difference, without distinction, equal, similar J II.32; VI.355; Miln 249.


Nibbuta (adj.) [Nibbuta represents Sk. nirṛta (e. g. AvŚ I.48) as well as nivṛtta, both pp. of vṛ, which in itself combines two meanings, as exhibited in cognate languages and in Sk. itself: (a) Idg. vṛ to cover, cover up (Lat. aperio="apa--verjo to cover up, Sk. varutram upper garment, "cover") and (b) *vṛ to resolve, roll, move (Lat. volvo=revolve; Gr. e(/lic, e)lu/w; Sk. vāṇa reed=Lat. ulva; Sk. ārmi wave; P. valli creeper, valita wrinkled). *vṛ is represented in P. by e. g. vivarati to open, nivāreti to cover, obstruct, nīvaraṇa, nīvāraṇa obstruction; *vṛ by āvuta, khandh--āvāra, parivāra, vāyāta (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) *nirṛta without movement, with motion finished (cp. niṇīthta), ceasing, exhaustion, both represented by P. nibbuta. -- In derivations we have besides the rootform vṛ (=P. bbu) that with guna vṛ (cp. Sk. vārayati, vṛāyati) or vṛ= P.* bba (with which also cp. paṭiąvā= "pratīvāraṇa). The former is in nibbuti (ceasing, extinction, with meaning partly influenced by nibbuṭṭhi=Sk. nirṛṣi pouring of water), the latter
in instr. nibbāti and nibbāyati (to cease or to go out) and trs. nibbāpeti (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 (gini n. = magga--salila--sekena n. SnA 28); J IV.391 (anibbute pāyāse); Miln 304 (aggikhandha), 346 (mahāmēghena nīṭṭhaṭhaṭhī); ThA 154 (anupādānā dip’acci); KhA 194 (padipo n.). -- (b) (fig.) combd with sitibhūta ( & nicchāta): Vin I.8; M I.341; A II.208 = D III.233 = Puγ 56, 61; A IV.410; V.65; Sn 593, 707; Pv I.87. -- In phrase anupādāya nibbuta: S II.279; A I.162; IV.290=Dh 414=Sn 638. -- In other connections: attadaṇḍesu n. sādānaṇa S I.236= Dh 406=Sn 630; aṅjināya nibbutat hīrā S I.24; tadangan. S III.43; ejānugū aneṣṭha nibbutassā anibbuto It 91; vītattano n. Sn 1041; tiṇṇa=sokapariddavo n. Dh 196; rāga’agimhi n. & n. mātā, pitā, nārī J I.60; n. veyyākaraṇena Miln 347; upādānānaṅ ābhāvāna . . . kilesanibbāṇena n. DhA IV.194. -- See also abhinibbuta and parinibbuta.

Nibbuti (f.) [Sk. nirvṛti, abstr. to nibbuta] allayment, refreshment, cooling, peace, happiness J I.3 (khemaṇṇā pariyaśami nīṭṭhā); Sn 228 (nīkkāminī nīṭṭhaṭhāmānā), 917, 933 (sāntī ti nīṭṭhaṭhatvā); Nd1 399; Pv I.74 (nīṭṭhaṭhādhiṇghacchāmi = quenching of hunger & thirst); KhA 185 (= patippassaddha--kilesa--daratha).

Nibbuddha [Sk. niyuddha, pp. of nibbujhati] wrestling, fist--fight D I.6 (= mallayuddhaḥ DA I.85); DhA 403.

Nibbuyhati [Sk. niruhyate, nis+vuyhati, Pass. of vahati, cp. nibbāhati] to be led out to (c. acc.): susānaṇa 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 (Nibbutitattan?) [Sk. *nir-vasit-nta & *nirvasitavat (nt. abstr.), to nis--vasati, cp. nirvāsana = nibbasya] a dislocated or disconcerted mind, unrest, uneasiness D I.17.

Nibbecikīcchā = nibbīcīkīcchā certainty, doubtlessness Nd2 185 (opp. savicīkīcchā).

Nibbejaniya at S I.124 should probably be read as nibbeṭhāniya (rejecting, evading).

Nibbēṭhāna (nt.) [Sk. nirveṣṭāna, nis+veṭhāna] unwinding, fig. explanation Miln 28.

Nibbeṭhīta [pp. of nibbeṭhēti] explained, unravelled, made clear Miln 123 (su’).

Nibbeṭhēti [Sk. nirveṣṭate, nis+veṭhīti, to twist round] 1. to unroll, untwist, unwind; to explain, make clear D I.54 (nīṣṭhēṭhāmaṇa, v. l. BB nibbedhī’); Pv IV.329 (’ento=nīveṭhēṭhāmaṇa Paγ 235 v. l. BB nibbedhī’); Miln 3; Sdhp 153. -- 2. to deny, reject Vin II.79; D I.3 (= apanettabba Com.). S III.12 (v. l. BB ’dhi’). -- 3. to give an evasive answer Vin III.162. -- See also nibbeṭhāniya. -- pp. nibbeṭhīta, q. v.

Nibbedha [nis+vedha, to vyadhā] penetration, insight; adj.: penetrating, piercing, scrutinising, sharp. Freq. in phrase nibbedha--bhāgīya (sharing the quality of penetration), with ref. to samādhi, saññā etc. [cp. BSk. nivedha’ Divy 50; but also nirbheda’ AvŚ II.181, of kusalamūlī; expld as lobhakkhandhassa (etc.) nibbijhanāni at Nett 274] D III.251, 277; A III.427; Vbh 330; Nett 21, 48, 143 sq., 153 sq.; Vism 15, 88; DhA 162. -- Also in nibbedha--gāmini (paññā) It 35; & dunnibbedha (hard to penetrate, difficult to solve Miln 155, 233 (paññā); spelt dunnīveṭhā at Miln 90).

Nibbedhaka (adj.) [nis+vedhaka, to vyadhā] 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; Nd 235, 3a (+ tikkha–paññā), 415, 689; J II.9, 297; IV.267.

Nibbematika (adj.) [nis+vimati+ka] not disagreeing, of one accord, unanimous Vin II.65; DhA I.34.

Nibbhacceti [Sk. nirbhartsayati, nis+bhaccheti] to threaten, revile, scorn J III.338.
Nibbha (adj.) [nis-bhaya] free from fear or danger, fearless, unafraid J I.274; III.80; V.287; Vism 512.

Nibbhujati [Sk. ni-- or nirbhujati, nis+bhujati] to twist round, bend, wind, contort oneself Miln 253. Cp. vi°.

Nibbhoga (adj.) [Sk. nibbhoga, nis+bhoga] deprived of enjoyment; deserted, being of no avail, useless J VI.556; Pv I.12. Cp. vi°.

Nibbhoga [ni+bhoga] bending, contortion J II.264 (oṭṭha°).

Nibyaggha see nivyaggha.

Nibha (adj.) [Sk. nibha, to bhṣṇa] shining; like, equal to, resembling (-°) J V.III.39, 64; Vbh 334; Vv 122 (vaṇṇa°=vaṇṇa); Nd. 608.

Nibhat, Nibha (adj.) [Sk. nibha, to bhṣṇa], although etym. uncertain] 1. sign, omen, portent, prognostication D I.9 (study of omens=n. satthatā DA I.92, q. v. for detailed expln); J I.11 (caturo nimitte nāddasañ) 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; pasādaniya S V.156; paccavekkhāna° 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. nimmittagāhāti to make something the object of a thought, to catch up a theme for reflection Vin I.183, cp. S V.150 sq. (° ugganāhāti); M I.119 (=five sorts of mental images); Nd 269; DhsA 53 (=ākāra). See below n--gāhin & animitta. <> nimittagāhāti to discard the phenomenal S I.188; Sn 341. -- 3. mark, aim: in nimittagāhāti to pick out the aim, to mark out J V.436; Nd 235, 1d; Miln 418. <> 4. sexual organ (cp. lakkhaṇa) Vin I.139 (n. & a°, as term of abuse); see also kāta & koṭṭacikā. -- 5. ground, reason, condition, in nimmittana (instr.) and nimittagāhāti (acc.) as adv. = by means of, on account of DhsA III.175 (instr.) PaV. 8, 97 (jāti--nimittagāhāti), 106 (kiṃ n°=kissa hetu), 242 (yaṇṇa n°=yato nidānañ). gaḥita--nimittana "by means
of being caught" Vism 144=DhsA 116 (read trsln 154 accordingly!). adj. nimitta (−') caused by, referring to PvA 64 (maraṇa–nimittaṇ rodanaŋ). -- 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 I, 92; D III.219, 249; Dh 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; DhA II.172; ThA 50. See also Cpd. 199, 2115. sanimitta S V.213 sq.; A I.82.

--ānusārīn 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.

Nimināti [Sk. niminoti in diff. meaning, the P. meaning being influenced by mā; ni+mināti, mi to fix, measure cp. Sk. nimaya barter, change] to turn round, change; to barter, exchange for (c. instr.): pres. imper. nimināti J V.343 (=parivattehi Com.); pres. 1st pl. nimimhase J II.369, pot. nimineyya J III.63; fut. nimissati J V.271, 453 (devatāhi nirayaṅ); aor. nimmini J III.63; ger. nimirnīti Milo 279.

Nimisa [cp. Vedic nimiṣ & nimiṣa nt.] winking, shutting the eyes; animisa not winking Dāvs V.26. See also nimesa.

Nimisatā (f.) [abstr. to nimisati] winking J VI.336 (a°).

Nimisati [Sk. nimiṣati, ni+misati] to wink D II.20 (animisanto, not winking; v. l. BB animm°; J III.96 (ummisati+). Cp. nimisatā. [ni+miliati] to shut, close (the eyes) J I.279; DhA II.6 (akkhīni nimmīlituṅ nāsakkhi). Caus. nim(m)īleti id. M I.120; DhA II.28 (paralokāṇ; opp. ummīleti); J I.279; Vism 292 (akkhīni nīṅ).

Nimugga (adj.) [cp. Sk, nimagna, pp. of nimujjati] plunged, immersed in, sunk down or fallen into (−') (c. loc.) Vin III.106 (gūthakūpā sasisakaṅ n.); D I.75; J I.4; III.393 (gūthakalale), 415; Nd1 26; Pug 71; Miln 262; Sdhp 573.

[Nimmaṅsa (adj.) [nis+maṅsa] fleshless M I.58, 364; PvA 68.

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 (*pāṅga, the leaf of the N. as example of tittaka, bitter taste); VvA 142 (*palāsa); PvA 220 (*rukkhassa daṇḍena kataśūla).

Nimmaṃsa (adj.) [nis+maṃsa] fleshesless M I.58, 364; PvA 68.

Nimakkha (adj.) [nis+makkha, cp. Sk. nirmatsara] without egotism, not false, not slandering Sn 56 (cp. Nd2 356 makkha=ṇiṭṭhuriya; see also SnA 108; paraguṇa--vināsana--lakkaṇo makkho).
Nimmakkha (adj.) [Sk. nirmakṣika] free from flies J I.262; DhA I.59.

[*mṛd--yana? perhaps nonAryan] a kind of (oil--)cake Vv 3338 (nimmajjani=tilapiṇāka VvA 147); Pv I.1010 ("miṇjana, v. l. BB "majjani"); PVA 47 (doṇi?).

Nimmathana (nt.) [nis+mathana] crushing J III.252; Vism 234 (sattu°); DhA III.404; VvA 284.


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.
Nimmadaya (adj.) [Sk. nirmṛdyā, grd. of nimmadeti] suppressible D II.243.

Nimmaddana (nt.) [nis+mṛḍ] touching, crushing Miln 270 (na vāto hattha--gahaṇaṇ vā nimmaddanaṇ vā upeti: the wind cannot be grasped).


Nimmala (adj.) [nis+mala] free from impurity, stainless, clean, pure A IV.340; Dh 243; Nd2 586; Vism 58; Sdhp 250.

Nimmāta--pitika (adj.) [nis+māta--pitika] one who has neither mother nor father, an orphan DhA II.72.

Nimmala (adj.) [nis+mala] free from impurity, stainless, clean, pure A IV.340; Dh 243; Nd2 586; Vism 58; Sdhp 250.

Nimmāna1

Nimmāna1 (nt.) [Sk. nirmāṇa, see nimmināti] measuring; production, creation, work; issara--n--hetu caused by God M II.122; A I.173; Vbh 367. N.--ratī devā a class of devas, e. g. at D I.218; It 94; Vism 225; DA I.114; ThA 169; VvA 149. Cp. (para--) nimmīta.

Nimmāna2

Nimmāna2 (adj.) [Sk. nirmāṇa, nis+māna] free from pride, humble DA I.257.

Nimmāniyati [Pass. to nimmāna, of nis+māna] to be abased, to be mocked Vin II.183.

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. (Paranimmitasavattī 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 (kāmūpapattiyo) in the kāmaloka, viz. paccupaṭṭhitā--kāmā, nimmānaraṭi° (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 nimmitaṇ Buddhārūpaṇ); VvA 36 (=mitaṇ gacchati vāraṇo), 79; ThA 69, 70; Miln 1, 242. See also abhinimmita.

Nimmināti [cp. Sk. nirmimīti & nirmāti, nis+mināti, mā; cp. nimmināti] 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 nimminītvā J I.32; VvA 80, & nimmāya Vv 163. -- pp. nimmita See also nimmātar and nimmāna. Cp. abhi°.

Nimmileti see nimilāti.

Nimmūla (adj.) [nis+mūla] without root, rootless J VI.177.

Nimmoka [Sk. nimmoka fr. nis+mceti] the slough or castoff skin of a snake PvA 63.

Niya (adj.) [Sk. niya, 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 (adj.) [=niya] one's own Th 2, 469; ThA 284; DhsA 169, 337; DA I.183; Vbh 2; Vism 349.

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 (sambodhiparāyānā); 155; III.107; Sn 70 (=ariyamaggena nīyāmappatta SnA 124, cp. Nd2 357); Dh 142 (=catumagga<-> nīyama n. DhsA III.83); J I.44 (bodhiyā); Pug 13, 16, 63; Kvu 609 sq.; Dhs 1028 sq. (micchatta° etc.; cp. Dhs. trsl. 266, 267), 141, 145, 1595; Vbh 17, 24, 63, 319, 324; Miln 193; Tlk 168 (micchādiṭṭhi); DhsA III.170; PvA 211. Discussed in Pts. of Contr. (see Index). <-> aniyata see separately.

Niyati (f.) [cp. Sk. niyati, ni+yam] necessity, fate, destiny D I.53; DA I.161; VvA 341; PvA 254.

Niyama [cp. Sk. niyama, ni+yam; often confused with niyāma] 1. restraint, constraint, training, self-control Miln 116 (yama+); PvA 98 (yama+). -- 2. definiteness, certainty, limitation DhsA III.83 (catumagga°, v. l. niyāma); SnA 124 (niyāma); DhsA 154; PvA 166 (ayañ n. saṃsāren'attri: law, necessity). -- aniyama indefiniteness, choice, generality DhsA 57; VvA 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°, ācāra°, dhammaDA on D II.11; Dial. II.8; DhsA 272; trs. 360.

Niyamana (nt.) [Sk. niyamana, to niyameti] fixing, settling, definition, explanation in detail Miln 352 (lakkha° aiming at the target); VvA 22 (visesattha°); 231, PvA 255 (so read for nigamana?).

Niyameti [cp. Sk. niyamayati, ni+yamati] to tie down, to fix; explain in detail, exemplify PvA 265; Vism 666. <-> pp. niyamita see a°.

Niyāteti see niyyādeti.

Niyāma [Sk. niyama & niyāma] way, way to an end or aim, esp. to salvation, right way (sammattā°); method, manner, practice S I.196; III.225 (sammattā°); A I.122; Sn 371 (°dassin=sammattā°niyāmabhūtassa maggassa dassāvin SnA 365); Nd1 314 (°avakkanti); Nd 358 (=cattāro maggā); Ps II.236 sq. (sammattā° okkamati); Pug 13, 15; Vbh 342. -- niyāmena (instr.) adv. in this way, by way of, according to J I.278; IV.139, 414 (sutta° as he had heard); DhsA I.79; II.9, 21; VvA 4; PvA 260; Kvu trs. 383. -- aniyāmena (see also aniyāmena) without order, aimlessly, at random J V.337.

Niyāmaka1

Niyāmaka1 (adj.) [either to niyama or niyāma] sure of or in, founded in, or leading to, completed in D I.190 (dhamma°. paṭipadā, cp. niyamatā°).

Niyāmaka2

Niyāmaka2 (see niyyāmaka) ship's captain Vism 137 (simile).

Niyāmatā (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 (saddhammassa n. assurance of . . .); Kvu 586 (accanta° final assurance).

Niyāmeti [Denom. fr. niyāma or niyama] to restrain, control, govern, guide Miln 378 (nāvan).

Niyuji[ti [Pass. of niyuji[ti] to be fit for, to be adapted to, to succeed, result, ensue PvA 49 (=upakappati).

(adj.) [pp. of niyuji[ti] tied to, appointed to (with loc.), commissioned, ordered DhsA 47; PvA 20 (janapade), 124
Niyyoga [ni+yoga] command, order; necessity. abl. niyogā "strictly speaking" Dhs 1417.

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 (pp.)=niyyādita M I.360.

Niyyātana (nt.) [fr. niyyāti] returning, return to (--) J V.497 (saka--raṭṭha°); Vism 556; DA I.234.


Niyyātī [Sk. niryāti, nis+yāti] to go out, get out (esp. of saṃsāra); S V.6 (niyyanti dhīrā lokamhā); SnA 212; aor. niyyāsī D I.49, 108; J I.263; Sn 417; 3rd pl. nīyyiṣu A V.195; fut. nīyassati A V.194. -- See also niyyāna & niyyānika.


Niyyādeti (niyyāteti, nīyyadeti) [cp. Sk. nī-- or nir--yātayati, Caus. of nī(r)yatati] to give (back), give into charge, give over, assign, dedicate, to present, denote S I.131 (nīyyātayāmi); IV.181 (sāmikānaṇā gāvo), 194; J I.30, 66, 496; II.106, 133; Vv 468 niyyādesi=sampāṭiṭhāpesi, adāsi VvA 199; P III.211 (nīyyātiṣu=adaṇṣu Pva 184); Vism 115 (t); DhA I.70; II.87; VvA 33, 67; Pva 20 (vihāraṇ niyyādetvā), 25 (=uddissati dadāti), 42, 81, 276 (at all Pva passages as nī°). -- pp. niyyādita. Cp. similarly paṭṭyāditi & paṭṭyādita.


Niyyānika (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.48 (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 nīyyānīka e. g. A III.132 (ariyā diṭṭhi n. niyyāti takkarassa sammādukkha--khayāya); DA I.89 (aniyyānikattā tiracchanabhūtā kathā).

[Sk. niyyāmaka & nīyyāma(ka). Cp. also P. niyyamaka] a pilot, helmsman, master mariner, guide J I.107 (thala°); IV.137, 138; Miln 194, 378 sq.; Dāvs IV.42.

Niyyāsa [cp. Sk. nīyyāsa, 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 (paggharita.--rukkha). Cp. nīvāyāsa.

Niyyūha [Sk. nīryūha (& nīryūha?), perhaps to vah] a pinnacle, turret, gate M I.253; DA I.284 (pāsāda+).

[Sk. nirākaroti, nis+ā kṛ to think little of, despise, neglect, disregard, repudiate; throw away, ruin, destroy Th 1, 478; It 83 (nirākare); J III.280=V.498; IV.302; Pv III.96 (=chaddeti pajahati Pva 211); VvA 109. -- pp. (a)nirākata It 39.

Niraggala (niragga[la]) (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 (adj.) [nis+aggi+ka] without fire Miln 324 (‘okāsa).

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 'haṅ=na jānim ahaṇ ThA, 90. Kern (wrongly) proposes reading virajjhi).

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Nirata (adj.) [pp. of niramati] fond of, attached to (--) S I.133; DA I.250; PvA 5 (duccarita”), 89, 161 (hitakaraṇa”).

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Niratta 1

Niratta 1

Niratta2

Niratta2 (adj.) [Sk. *nirātman, nis+attan] soulless; view of soullessness or unsubstantiality; thus interpreted (in preference to niratta2) by Com. on Sn 787, 858, 919. See foll.

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Niratta2

Niratta2 (adj.) [Sk. nirastā, pp. of nirasyati, see nirassati] rejected, thrown off, given up Sn 1098; Nd2 359. <-> Note. At Sn 787, 858, 919 the interpretation of Nd 82= 248=352 and also Bdhgh assume a cpd. of nis+attan (=nirātman): see niratta1.

Nirattha (adj.) [nis+attha] useless, groundless, unproficient, vain (opp. sāttha profitable) Sn 582 (nt. as adv.), 585 (nirattha paridevaṇā); Dh 41; J III.26; PvA 18 (“bhāva uselessness”), 83 (=duḥ).

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Nirattha (adj.) =nirattha; VvA 324; PvA 18, 40, 63, 102 etc. -- f. ‘ikā ThA 258; Miln 20; Sdhp 68.

Nirantara (adj.) [nis+antara] having no interval, continuous, uninterrupted PvA 135. Usually in nt. as adv. nirantaraṇ always, incessantly, constantly; immediately, at once DhhsA 168; PvA 52, 80, 107, 110 (=satataṅ), 120; DhA I.13.

Niraparādha (adj.) [nis+aparādha] without offence, guiltless, innocent J I.264.

Nirapekkha (adj.) [nis+apa+īkṣ] not heeding, unsuspecting, disregarding, indifferent, reckless VvA 27, 47 (jiṅvitaṅ); PvA 62; DA I.177; Miln 343 (jiṅvitaṅ).

Nirabbuda 1

Nirabbuda 1 (m. nt.) [cp. BSk. nirarbuda & abbuda 3] a vast number; also N. of a hell S I.149=A II.3=V.171 (expld at 173 as "seyyathā pi viṣatī abbudā nirayā evam eko nirabbudo nirayo"); J III.360 (Com.: viṣatī abbudāni ekaṇ nirabbudāṇ).
continuous suffering, e. g. kaṭuka, ghora, dāruṇa, bhayānaka, mahābhītāpa, sattussada etc. -- Descriptions of N. in glowing terms of frightfulness are freq. found from the earliest books down to the late Peta--Vatthu, Pañcagati--dipana & Saddhammapāyana. 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, Materialien 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 sanghaḥ bhindati kappajā nirayamhi paccati), 204; II.203=It 86; D I.228 (+tiracchānayoni), 54 (read nirayasate for niriyasate); 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 nirayān avasīrā), 333, 660 sq., 677 sq.; Dh 126, 140, 306, 311, 315; Th 1, 304 (adhammo nirayān neti dhammo paccati)=DhsA 38=DA I.99 =DhA I.22; Th 2, 456; It 12; J IV.463; Pug 60; Ps I.83 (Avīci); 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; --dakkha 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. Kāla (black) & Upakāla (blackish) J VI.248. --bhaya the fear of P. J I.168; Vism 392; --sāvyattanika conducive to P. Nd1 489.

Niravasesa (adj.) [nis+avasesa] without remainder, complete, inclusive Nett 14, 15, cp. Miln 91, 182.

Nirasana (adj.) [nis+asana2] without food or subsistence, poor J IV.128.

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 see nirankaroti.

Nirākula (adj.) [nis+ākula] unconfused, clear, calm, undisturbed J I.17 (v. 94).

Nirātanka (adj.) [nis+ātanka] healthy Miln 251 (of paddy).


Nirāma (adj.) [nis+āma, cp. nirāmaya] healthy, undepraved, without sin, virtuous Sn 251, 252 (āma= nikkilesayoga SnA 293), 717 (id. =nikkilesa SnA 499).

Nirāmaya (adj.) [nis+āmaya] not ill, healthy, good, without fault PvA 164.

Nirāmisa (adj.) [nis+āmisā] 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.

Nirārambahha (adj.) [nis+ārambahha] without objects (for the purpose of sacrificing), i. e. without the killing of animals (of yañña) S I.76; A II.42 sq.

Nirālamba (adj.) [nis+ālamba] unsupported Miln 295 (ākāsa).

Nirālaya (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 (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 (=nittanha PvA 230). See also amama.
Nirāsaṅsa (adj.) [nis+āsaṅsa, śaṅs] without wishes, expectations or desires, desireless Sn 1090 (Nd2 reading for nirāsaya); Nd2 361 (cp. DhA IV.185 nirāsāsa = *nirāsaṅsa, v. l. for nirāsaya).

Nirāsanka (adj.) [nis+āsankā] without apprehension, unsuspicious, not doubting J I.264; Vism 180.

Nirāsankatā (f.) [abstr. fr. nirāsanka] the not hesitating J VI.337.

Nirāsattin (adj.) [adj. to pp. āsattā1 with nis] not hanging on to, not clinging or attached to (c. loc.) Sn 851 (=nittaṇha SnA 549); Nd1 221.

Nirāsaya (adj.) [nis+āsaya, fr. śri] without (outward) support, not relying on (outward) things, without (sinful) inclinations Sn 56 (: Nd2 360 b reads nirāsaya); Dh 410; DhA IV.185 (v. l. BB nirāsāsa; expld by nittaṇha).

Nirāsavā (adj.) [nis+āsavā] without intoxication, undefiled, sinless ThA 148.

Nirassāda (adj.) [nis+assāda] tasteless, yielding no enjoyment Th 1, 710. Cp. nirassāda.

Nirāhāra (adj.) [nis+āhāra] without food, not eating, fasting J IV.225; Sdhp 389.


Nirindhana (adj.) [nis+indhana] without fuel (of fire), ThA 148 (aggi); DhA I.44 (jātaveda).

(adj.) [nis+iha] inactive, motionless, without impulse ThA 148 (°ka); Miln 413 (°nijjivata); Vism 484, 594 sq.

Nirujjhati [Pass. of nirundhati (niruddhati) 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 (apariseṣaṇ); IV.36 sq., 60, 98, 184 sq.; 294, 402; V.213 sq.; A III.165 sq. (apariseṣaṇ); V.139 sq.; J I.180; Pug 64; Sdhp 606. -- pp. niruddha. Cp. nirodha.

Niruttara (adj.) [nis+uttara] making no reply PvA 117.

Nirutti (f.) [Sk. nirukti, nis+vac] one of the Vedaṅgas (see chaḷaṅga), expln of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression Vin II.139 (pabbajitā . . . sakāya niruttīyā Buddhavacanaṃ dūsentī); D I.202 (loka°, expression); M III.237 (janapada°); S III.71 (tayo n°-pathā); A II.160 (°paṭisambhidā); III.201; Dh 352 (°padakovida=niruttiyā ca sesapadesu cā ti catūṣu pi paṭisambhīdās 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 (°paṭisambhīdā); Nd2 563; Dhs 1307; Nett 4, 8, 33, 105; Miln 22; Vism 441; SnA 358; PvA 97.

Nirudaka (adj.) [nis+udaka] without water, waterless M I.543; Nd2 630.

Niruddha (pp.) [pp. of nirundhati, cp. nirujjhati] expelled, destroyed; vanished, ceased S III.112; Dhs 1038.

Nirundhati see nirujjhati, niruddha, nirodha & nirodheti. Cp. parirundhati.

Nirupakāra (adj.) [nis+upakāra] useless J II.103.

Nirupaghāta (adj.) [nis+upaghāta] not hurt, not injured or set back Miln 130.
Nirapatāpa (adj.) [nis+upatāpa] not harassed (burnt) or afflicted (by pain or harm) Th 2, 512.

Nirupaddava (adj.) [nis+upaddava] without affection or mishap, harmless, secure, happy J IV.139; PvA 262 (sotthi).

Nirupadhi (adj.) (in verse always nirūpadhi) [nis+upadhi, cp. upadhika] free from passions or attachment, desireless, controlled Vin II.156; S I.194 (vippamutta+);

IV.158; A I.80, 138 (sītabhūta+); Dh 418 (id.); Th 1, 1250; 2, 320 (vippamutta+; expld by nidukkha ThA 233); It 46, 50, 58, 62; Sn 33, 34, 642 (sītabhūta+); Pv IV.134; DhA IV.225 (= nirupakkilesa); PvA 230.

Nirupama (adj.) [nis+upama] without comparison, incomparable SnA 455 (=atitula).

Nirupaddhi (adj.) (in verse always nirūpadhi) [nis+upadhi, cp. upadhika] free from passions or attachment, desireless, controlled Vin II.156; S I.194 (vippamutta+);

IV.158; A I.80, 138 (sītabhūta+); Dh 418 (id.); Th 1, 1250; 2, 320 (vippamutta+; expld by nidukkha ThA 233); It 46, 50, 58, 62; Sn 33, 34, 642 (sītabhūta+); Pv IV.134; DhA IV.225 (= nirupakkilesa); PvA 230.

Nirupama (adj.) [nis+upama] without comparison, incomparable SnA 455 (=atitula).


Nirussāsa (adj.) [cp. Sk. nirucchāsā, nis+ussāsa] breathless J III.416; IV.121, cp. VI.197; VI.82.

Nirussukka (adj.) [nis+ussukka], careless, unconcerned, indifferent to (c. loc.) ThA 282.

Niroga see niroga.

Niroja (adj.) [nis+ojja] tasteless, insipid J II.304; III.94; VI.561.

Nirodha [BSk. nirodha, to nirundhi, cp. nirujjhāti & niruddha] oppression, suppression; destruction, cessation, annihilation (of senses, consciousness, feeling & being in general: sankhārā). Bdhgh's expln of the word is: "ni--saddo abhāva, rodha--saddo ca cārakaṇ dīpeti 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 nibbāna," 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 "yañ kiñci samudaya--dhammañ sabban tañ nirodha--dhammañ" 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 (=āsavāna parikkhaya); 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; PvA 220 (jivitassa). -- (b) (as--): anupubba° D III.266; A IV.409, 456; abhisānā° D I.180; asesavirāga° S II.4, 12; IV.86; V.421 sq.; A I.177; II.158, 161; upādāna° S III.14; kāmā° A III.410 sq.; jāti° S IV.86; tañhā° 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. -- Damma subject to destruction, able to be destroyed, destructible (usually in formula of samudaya--dhama, 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; --dhatu the element or condition of annihilation, one of the 3 dhatus, 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; --samāpatti attainment of annihilation Ps I.97, 100; Miln 300; Vism 702.


Nilicchita see nillacchita.

Niilima (adj.) [pp. of nilayati] sitting on (c. loc.), perched; hidden, concealed, lying in wait J I.135, 293; III.26; VvA 230.

Niliyati [ni+iyati] 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. niliyapeti to conceal, hide (trs.) J I.292.


Nilenaka (nt.) [cp. Sk. nilayaṇa, fr. ni+līyana] settling place, hiding--place, refuge J V.102 (so read for nillenaka; expld by nilīyanaṭṭhaṇa p. 103).

Nillacchita (adj.) [Sk. *nirlāṇchita, nis+lacchita of nillaccheti] castrated Th 2, 440; written as nilicchita at J VI.238 (v. l. BB as gloss niluñcita). expld by "vacchakakāla . . . nibbājako kato, uddhaṭabījo" (p. 239).

Nillaccheti [nis+laccheti of lāṇch, cp. lakkhana] to deprive of the marks or characteristics (of virility), to castrate Th 2, 437 (=purisa--bhāvassa lacchana--bhūtāni bijakāni nillacchesi nihari ThA 270). See also nillaṇchaka & nillacchita.

Nilacchita (adj.) [Sk. *nirlāṇchita, nis+lacchita of nillaccheti] castrated Th 2, 440; written as nilicchita at J VI.238 (v. l. BB as gloss niluñcita). expld by "vacchakakāla . . . nibbājako kato, uddhaṭabījo" (p. 239).

Nillajja (adj.) [nis+lajja] shameless Sdhp 382.

(jd.--n.) [cp. Sk. nirlāṇchana, of nirlāṇchayati=nis+laccheti] 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 "tisūładī--ankakaṇaṇa laṇchakā ca lakkhaṇakārakā ti attho" (p. 366). cp. nillacchita.

Nillapa (adj.) [nis+lapa] without deceit, free from slander A II.26=It 113.

Nillalāṭi & Nilloḷi (adj.--n.) [nis+lul, cp. Sk. laḍayati & laḍayati] to move (the tongue) up & down S I.118; M I.109; DA I.42 (pp. nillāḷita--jivhā); DhA IV.197 (jivhaṅ nilloleti; v. l. nillāḷeti & lilāḷeti)=J V.434 (v. l. nillelati & lilāḷeti)=J V.434 (v. l. nillelati & lilāḷeti). (jv. v. l. nillelati for "lo").

Nillekha (adj.) [nis+lekha] without scratches, without edges (?) Vin II.123 (of jantāghara).

Nillokana (adj.--n.) [nis+lokana] watching out; watchful, careful J V.43, 86 ("sīla").

Nilloketi [nis+loketi] to watch out, keep guard, watch, observe Vin II.208.

Nillop (cp. Sk. nirlopa, nis+lup] plundering, plunder D I.52; A I.154; Nd1 144 ("ṇ harati); Nd2 1997; Tikp 167, 280; DA I.159.

Nillobha (adj.) [nis+lobha] free from greed J IV.10.

(adj.) [nis+loluppā] free from greed or desires Sn 56 (=Nd2 362 nittāṇha); J V.358.

Nivatta (pp.) [pp. of nivattati] returned, turning away from, giving up, being deprived of, being without ("--) Vin II.109 ("bhija"); J I.203; VvA 72.

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 I.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, paṭi, vi. -- Caus. II. nivattāpeti to send back, to return PvA 154.
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.

Nivattanīya (adj.) [grd. formation fr. nivattana] only neg. a° not liable to return, not returning DhA I.63.


Nivattha (pp.) [pp. of ni+vasati] clothed in or with (--° or acc.), dressed, covered S I.115; J I.59 (su°), 307 (sāṭakaṇṭa); PvA 47, 49 (dibbavattha°), 50.

Nivapati [ni+vapati] to heap up, sow, throw (food) M I.151 sq. (nivāpaŋ). -- pp. nivutta (q. v.).

Nivaraṇa see vi°.

Nivarati [ni+varati] only in Caus. nivāreti (q. v.), pp. nivuta.


Nivāta

Nivāta1 (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.

Nivāta2 [identical with nivāta1, sheltered from the wind =low] lowliness, humbleness, obedience, gentleness M I.125; Sn 265 (=nicavattana KhA 144); J VI.252; Pv IV.712. Cp. M Vastu II.423. Freq. in cpd. nivātavutti (id.) A III.43; Sn 326 (=nicavutti SnA 333); J III.262; Miln 90, 207; VvA 347.

Nivātaka [fr. nivāta1] a sheltered place, a place of escape, opportunity (for hiding) J I.289= Vr.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 [cp. Sk. nivāpa, ni+vat, cp. nivapati] food thrown (for feeding), fodder, bait; gift, portion, ration M I.151 sq. (Nivāpa--sutta); J I.150; III.271; DhA I.233 (share); III.303; VvA 63 (digūṇaŋ "ŋ pacītvā cooking a double portion). Cp. nevāpika.

--tina grass to eat J I.150; --putṭha fed on grains Dh 325 (=kuṇḍakādinā sūkara--bhettana putṭho DhA IV.16=Nett 129=Th 1, 17; --bhōjana a meal on food given, a feeding M I.156).

Nivāyāsa (?) oozing of trees; Bdhgh's expln of ikkāsa at Vin II.321. See nāyāsa.

Nivāraṇa (nt. & adj.) [fr. nivāreti] warding off, keeping back, preventing; refusal Sn 1034, 1035, 1106 (=Nd2 363 āvāraṇa rakkaṇa gopana); DhsA 259; PvA 102, 278; Sdhp 396.

Nivāraya (adj.) [grd. of nivāreti] in dunə° hard to check or keep back Miln 21 (+durāvaraṇa).

Nivārita (adj.) [pp. of nivāreti] unobstructed, open PvA 202 (=anāvaṭa).
Nivāretar [n. agent to nivāreti] one who holds back or refuses (entrance) (opp. pavesetar) D II.83=S IV.194=A V.194 (dovārīko aṇāṭānāṇaḥ nivāretā ṅāṭānāṁ pavēsetā).

Nivāreti [Caus. of nivarati] to keep back, to hold back from (c. abl.), to restrain; to refuse, obstruct, forbid, warn Vin I.46; II.220; S I.7 (citta nivāreyya), 14 (yato mano nivāraye); IV.195 (cittaḥ); Dh 77, 116 (pāpā cittaḥ nivāraye); J I.263; Pv III.74; VvA 69; PvA 79, 102; DhA I.41.

Nivāsa [fr. nivasati] stopping, dwelling, resting-place, abode; living, sheltering J I.115 (‘ṣaṇ kappeti to put up); II.110; PvA 76, 78. Usually in phrase pubbe–nivāsaḥ anussaratī "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 pubbenivāsaḥ vedi It 100; Sn 647=Dh 423; p–n–paṭiṣaṃyuttā dhammikathā D II.1; p–n–anussatiṇaḥa D III.110, 220, 275; A IV.177. Cp. nevāsika.

Nivāsana

Nivāsana1 (adj.–nt.) [fr. nivāseti] dressed, clothed; dressing, clothing, undergarment (opp. pārupana) Vin I.46; II.228; J I.182 (manāpā), 421; III.82; PvA 50, 74, 76, 173 (pilotikakkhaṇḍa dressed in rags).

Nivāsana2 (nt.) [fr. nivasati] dwelling, abode PvA 44 ("ṭhāna place of abode), 76 (id.).


Nivāsin (adj.–n.) [to nivasi] dwelling, staying; (n.) an inhabitant Dāvs V.45.

Nivaseti [Caus. of nivasati] to dress oneself, to put on (the undergarment), to get clothed or dressed. Freq. in ster. phrase "pubbaṃhasamayaḥ nivāsetvā pattaṃ cīvaram 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; Pv I.103; PvA 49, 61, 75, 127 (nivāsati+i-pārupissati), 147 (=pārupāmi). -- Caus. II. nivāśāpeti to cause or order to be dressed (with 2 acc.) J I.50; IV.142; DhA I.223.

Nivicikicchā see nibbicikicchā; see nibbicikicchā; M I.260.

Nivijha see viṭṭa.

Niviṭṭha (adj.) [pp. of nivatisi] settled, established (in); confirmed, sure; fixed on, bent on, devoted to (loc.) Sn 57 (=satta allīna etc. Nd 2364), 756, 774, 781 (ruciya), 824 (saccesu), 892; Nd 38, 65, 162; It 35, 77; J I.89, 259 (adhammasmi); Miln 361; VvA 97 ("gāmā, built, situated"); DA I.90 (su° & dun° of a street=well & badly built or situate). Cp. abhi°.

Nivisati [ni+visati] to enter, stop, settle down on (loc.), to resort to, establish oneself Vin I.207; J I.309= IV.217 (yasmīnaḥ mano nivisati). -- pp. nivīṭṭha ger. nivissa (q. v.). Caus. niveseti.

Nivissa-śāmin (adj.–n.) [nivissa (ger. of nivisati)+śāmin] "speaking in the manner of being settled or sure," a dogmatist Sn 910, 913, expld at Nd1 326 as "sassato loko idam eva saccaḥ, mogham aññāna ti"; at SnA 560 as "jānāmi passāmi tath'eva etan ti."

Nivuta (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 (=ophuṭa, paṭīcchanna, paṭīkujjita); Miln 161; SnA 596 (=pariyonaddha).
Nivutta1

Nivutta1 (pp.) [pp. of ni+vac] called, termed, designated PvA 73 (dasavassa--satāni, vassa--sahassa n. hoti).

Nivutta2

Nivutta2 (pp.) [Sk. *nyupta, pp. of vapati1 to shear] shorn, shaved, trimmed Sn 456 ("kesa=apagakesa, ohāritakesamassu SnA 403).

Nivutta3

Nivutta3 (pp.) [Sk. *nyupta, pp. of vapati2 to sow] sown, thrown (of food), offered, given M I.152; J III.272.

Nivuttha (pp. of nivasati) inhabited; dwelling, living; see san°.

Niveṭha in pañhe dunniveṭha at Miln 90 see nibbedha.

Niveṭhana see vi°.

Niveṭheti see nibbeṭheti.

Nivedaka (adj.) [to nivedeti] relating, admonishing J VI.21.

Nivedeti [ni+vedeti, Caus. of vid.] to communicate, make known, tell, report, announce J I.60, 307; PvA 53, 66 (attānaŋ reveal oneself); Dāvś V 42.

Nivesa [Vedic niveśa, fr. ni+viś] 1. entering, stopping, settling down; house, abode Vv 82 (=nivesanāni kacchantarāni VvA 50).--2. (=nivesanā 2, in diṭṭhi° Sn 785 (=idaŋ--saechābhīhinivesa--sankhāṭāQi diṭṭhi--nivesanāni SnA 522).

Nivesana (nt.) [Vedic niveśana, fr. nivesati, cp. nivicīṭha] 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+; =taṃhā Nd2 366); Dh 40 (diṭṭhi°); Nd1 76, 110. See also nivesa.

Nivesita (adj.) [pp. of nivesati] settled, arranged, designed, built VvA 82 (=sumāpita).

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, entreat, admonish D I.206; S V.189; Dh 158, 282 (attānaŋ); It 78 (brahmacariye); Th 2, 391 (manaŋ); J V.99; Pv III.77 (saṇyame nivesayi); DA I.273 (gāmaŋ); PvA 206.

Nivyaggha (adj.) [ni+vyaggha] free from tigers J II.358 (v. l. nibbyaggha).

[ni or nis+vir] giving forth, bestowing; natural state, nature S I.54 ("śs°). Cp. nisaṭṭha.

Nisankhiti (f.) [Sk. ni--sāṅkrīti, ni+saṅ+kṛ] deposit (of merit or demerit), accumulation, effect (of kamma) Sn 953 (=Nd1 442 abhisankhārā).

Nisajjeti [sic MSS. for niss]; Sk. niṣārjayati, nis+sajjeti, Caus. of srj] to spend, bestow, give, give up PvA 105 (dānūpakaraṇā nisajjesi read better as "karaṇāni sajjesi"). See also nissajjati.

Nisaṭṭha (pp.) [nis+saṭṭha of srj] given up, spent, lost Th 2, 484 (v. l. °ss˚); ThA 286 (=paricccatta). Cp. nisajjeti & nisagga.

Nisada & Nisadā (f.) [Sk. dṛṣṣad f.; for n: d cp. P. nijjuha= Sk. dātyūha etc.] a grindstone, esp. the understone of a millstone Vin I.201; (°pota id.); Miln 149; Vism 252 (°pota, where KhA at id. p. reads °putta). Cp. nisajjeti & nisagga.

Nisad & Nisada (f.) [Sk. dṛṣṣad f.; for n: d cp. P. nijjuha= Sk. dātyūha etc.] a grindstone, esp. the understone of a millstone Vin I.201; (°pota id.); Miln 149; Vism 252 (°pota, where KhA at id. p. reads °putta). Cp. nisajjeti & nisagga.

Nisanti (f.) [Sk. *niśānti, ni+sānti] careful attention or observation A II.97; III.201; IV.15 (dhamma˚); Dpvs I.53 (°kāra). Cp. nisamma & nisāmeti.

Nisabha [Sk. nṛ+ṛṣabha, 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˚=ājñāṇyā VvA 262).

Nisamma (adv.) [orig. ger. of nisāmeti, Sk. niśmya, 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 (f.) [Sk. niś & niśā, prob. with niśtha (midnight) to ni+sī=lying down] night Vv 352 (loc. nise); VvA 161 (loc. nisati, v. l. nisi=rattiya); Miln 388 (loc. nisāya); Dāvs II.6; V.2 (nisāya). See also nisātha.

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.


Nisādana [=ni+sātana] grinding DhA I.308.


Nisādin (adj.) [fr. ni+sād] lying down D III.44, 47.

Nisāna [ni+sā to sharpen, to whet, cp. nisita] a hone on which to sharpen a knife Miln 282.

Nisāmaka (adj.) [cp. Sk. niśāmaka] observant, listening to, attending to, careful of A V.166, 168 (dhammānaḍ).

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. niśāmayatha). Cp. nisanti, nisāmeti.

Nisāra (adj.--n.) [ni+sāra] full of sap, excellent, strong (of a tree) Vv 631 (=niratisaya sārassa nisīṭhasārassa rukkhassa VvA 261).

Nisāncatī [ni+sāncatī] to besprinkle Mhvs VII.8.

Nisita (adj.) [Sk. niśita, ni+pp. of sā to whet] sharp M I.281 (āvudhajāta pīta˚?); J IV.118 (su˚); VvA 233; PvA 155, 192, 213.
Nisinna (adj.) [Sk. niṣanna, pp. of niṣidati] sitting down, seated J I.50, 255; III.126; KhA 250; PvA 11, 16, 39 & passim. -- Often combd & contrasted with tiṭṭhaŋ (standing), caraŋ (walking) & sayaŋ (sayāna; lying down), e. g. at Sn 151, 193; It 82.

Nisinnaka (adj.)=nisinna; M I.333; J I.163; DhA III.175.

Nisītha [Sk. niśītha, see nisā] midnight, night Th 1, 3 ( aggi yathā pajjalito nisīthe; v. l. BB nisive), 524 (v. l. nisive); J IV.432; V.330, 331 (v. l. BB nisive), 506 (= rattibhāga Com.).

Nisītha [Sk. niśītha, see nisā] midnight, night Th 1, 3 ( aggi yathā pajjalito nisīthe; v. l. BB nisive), 524 (v. l. nisive); J IV.432; V.330, 331 (v. l. BB nisive), 506 (= rattibhāga Com.).

Nisīdati [Sk. niśīdati, ni+sīdati] to sit down, to be seated, to sit, to dwell Nd2 433; J III.392; VI.367; Pv A 74. aor. nisīdeyya Pot.; PvA 74. aor. nisīdeyya Pot.; PvA 74. aor. nisīdeyya Pot.; J III.153; PvA 5, 23, 44; 3rd pl. nisīdiṣṣu (J I.307) & nisīdisuŋ (Mhv VII.40); ger. nisīdigitā (J II.160; PvA 5, 74), nisajja D II.127 and nisīdigitāna (Sn 1031); grd. nisīdigitabbanā (Vin I.47. pp. nisinna (q. v.) -- Caus. II. nisīdigiteti [cp. Sk. niśādayati] 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. C. abhiṇa, sanā.


Nisedha (adj.--n.) [fr. ni+sedh] holding back, restraining; prevention, prohibition Dh 389; DhA IV.148; hiriṇā restrained by shame S I.168=Sn 462; Dh 143.

Nisedhaka (adj.) [fr. nisedha] prohibiting, restraining; one who prohibits, an obstructer J II.220.

Nisedhanatā (f.) [abstr. to nisedheti] refusing, refusal, prohibition Miln 180 (aṅ).


Nisevati [ni+sev] to resort to, practise, pursue, indulge in J II.106; Sn 821 (=Nd1 157); Pv II.319 (=karoti PvA 87); Miln 359. -- pp. nisevita.

Nisevana (nt. also --ā f.) [Sk. niṣevana, cp. nisevati] practising, enjoying; pursuit Pug 20, 24; Sdhp 406.

Nisevita (adj.) [pp. of nisevati] frequented, practised, enjoyed, indulged in M I.178; Sdhp 373.

Nissaṃsaya (adj.) [nis+saṃsaya] having no doubt, free from doubt Miln 237. -- acc. as adv. without doubt, undoubtedly Pv IV.81; DhA I.106; PvA 95.

Nissakka [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. *niḥsarpana, nis+sakk, confused with sṛ, see Trenckner, Notes p. 60 & cp. apassakkati, oṃ, pariṇā] going out, creeping out; only in biḷāraṇa at D II.83 (v. l. BB as gloss nikkhamana)+S IV.194= A V.195.

Nissaggiya (adj.) [Sk. *niḥsārgya grd. of nis+sajjeti, not= Sk. naisargika] to be given up, what ought to be rejected or abandoned Vin I.196, 254; III.195 sq.
Nissagna (adj.) [nis+sanga] unattached, unobstructed, disinterested, unselfish Sdhp 371, 398, 411 etc.; Tikp 10; f. abstr. 'tā disinterestedness J I.46.

Nissajjati [nis+sajjati, sṛj. See also nissajjeti] to let loose, give up, hand over, give, pour out Vin II.188; ger. nissajja [Sk. niḥṣṭija] Sn 839 (v. l. nisajjā); NdI 189 (id.); SnA 545. pp. nisāṭṭha & nisāṭṭha (q. v.). Cp. nissaggiya & paṭiṭa.

Nissata (adj.) [pp. of nis+sarati, sṛj] 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 (bhaṉa°). See also nissaraṇa. Cp. abhiṭa°.

Nissattā (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 nisāṭṭha & paṭiṭa°.

Nissaṭṭha (adj.) [pp. of nissajjati] disappeared, given up, left, granted, handed over, given Vin III.197 ('cīvara'); M I.295; II.203; VvA 341. See also nisāṭṭha & paṭiṭa°.


Nissadda (adj.) [nis+sadda] noiseless, soundless, silent J I.17 (V.94); DhA III.173.

Nissantāpa (adj.) [nis+santāpa] without grief or selfmortification PvA 62.

Nissanda [Sk. nisyanda & nis+yanda, ni+syand (syad), see sandati] flowing or trickling down; discharge, dropping, issue; result, outcome, esp. effect of Kamma A III.32; J I.31, 205, 426 (sarīra°); DhA I.395; II.36, 86; VvA 14 (puṇṇa--kammassa n--phala); PvA 47 (puṇṇakammassa), 58 (id.); Miln 20. 117; Pgd 102.


Nissaya [Sk. niśraya, 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. piṇḍyālopa--bhojana, paṇḍukūla --cīvara, rukkhamūla -- senāsanā, pūttamuttahesajjā); II.274, 278; D III.137, 141; A I.117; III.271; IV.353; V.73; Sn 753, 877; NdI 108 (two n.: taṇhā° & diṭṭhi°), 190, cp. Nd2 s. v.; Nd2 397A (the requisites of a bhikkhu in differ. enumeration); Ps II.49 sq., 58 sq., 73 sq.; II.220; Nett 7, 65; Vism 12, 535. nissaya kaṭo to rely on, to be founded on to take one's stand in Sn 800. -- Cp. nisāṭṭha & nisāṭṭha.

--kamma giving assistance or help, an (eccelesiastical) 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 nīyassā°). --sampanna finding one's strength in A IV.353.

Nissayatā (f.) [abstr. to nissaya] dependence, requirement, resource Sn 856; NdI 245.

Nissayati [Sk. niśrayati, but in meaning=āśrayati, ni+ śri] to lean on, a foundation on, rely on, trust, pursue, Sn 798 (silabbatag; SnA 530=abhivinivati); VvA 83 (katapuṇṇaṇa). Pass. nissiyati VvA 83. pp. nissita; ger. nissāya (q. v.).

Nissaraṇa (nt.) [Sk. niḥṣaraṇa, 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. saṁsāra), salvation Vin I.104; D III.240, 248 sq.; S I.128, 142; II.5; III.170 (catunnaḥ dhātūṇaḥ); IV.7 sq. (id.); V.121 sq.; A I.258, 260; II.10 (kāmāṇaḥ etc.); III.245 sq.; IV.76 (uttarīṇa; V.188; M I.87 (kāmāṇaḥ), 326 (uttarīṇa); III.25; It 37, 61; Ps II.180, 244; Vbh 247; Vism 116; ThA 233; DhsA 164; Sdhp 579. Cp. nissaṭa & nissaranīya.

--dassin wise in knowing results, prescient, able to find a way to salvation S IV.205; --paṇha (adj.) ="dassin D I.245 (a°); III.46; SII.194; IV.332; A V.178 (a°), 181 sq.; Miln 401.

Nissaranīya (adj.) [grd. of nissarati, with relation to nissarana] connected with deliverance, leading to salvation, able to be freed. The 3 n. dhātu (elements of deliverance) are nekkhamma (escape from cravings), āruppa (from existence with
form), nirodha (from all existence), in detail at It 61 (kāmānaṃ n. nekkhammaṃ, rūpānaṃ n. āruppaṃ, yañī kiñcī bhūtaṃ sankhataṃ n. nirodho). The 5 n–dh. are escape fr. kāma, vyāpāda, viheśa, rūpa, sakāya: A III.245; cp. A I.99; III.290. Note. The spelling is often nissāraṃya, thus at Vin IV.225; D III.239 (the five n–dhātuyo), 247, 275.

Nissarati [nis+saratī] to depart, escape from, be freed from (c. abl.) A I.260 (yasmā atthi loke nissaraṇaṃ tasmā sattā lokamāḥ nissarati). -- pp. nissāta, grd. nissaraṇīya (q. v.); cp. also nissaraṇa & paṭṭī.

Nissāya (prep. c. acc.) [ger. of nissayati, Sk. *niśrāya, BSk nisṛitya, ni+śri] leaning on (in all fig. meanings) Nd2 368 (=upanissāya, ārammaṇaṃ ālambananā karītvā). <--> 1. near, near by, at J I.167 (pāśānapiṭṭhaṃ), 221 (padumasaṃraṇaṃ); PvA 24 (bāhā), 134 (taṃ=with him). <--> 2. by means of, through, by one's support, by way of J I.140 (rājanāṇaṃ; under the patronage of the k.); IV.137 (id.); II.154 (tumhe); Miln 40 (kāyan); 253 (id.); PvA 27 (ye=yesan hetu), 154 (nadī alongside of). -- 3. because of, on account of, for the sake of J I.203 (amhe), 255 (dhanaṇaṃ), 263 (maṇa); PvA 17 (kiñ), 67 (namaṇaṃ), 130 (tañ). -- Cp. nissaya, nissita.

Nissāra (adj.) [nis+sāra] sapless, worthless, unsubstantial J I.393; Sdhp 51, 608, 612.

Nissārajja (adj.) [Sk. nīḥ+sārada+ya] without diffidence, not diffident, confident J I.274 (+nibbhaya).

Nissāraṇa (nt.) [fr. nissarati] going or driving out, expulsion Miln 344 (osāraṇa--n.--)paṭṭisāraṇa), 357.

Nissita (adj.) [Sk. nīṣrita, pp. of nissayati, corresp. in meaning to Sk. āśrīta] hanging on, dependent on, inhabiting; attached to, supported by, living by means of, relying on, being founded or rooted in, bent on. As --' in sense of a prep.=by means of, on account of, through, esp. with pron. kiñ (=why, through what) Sn 458; taṃ (therefore, on acct. of this) S IV.102. <--> For combn with var. synonyms see Nd2 s. v. & cp. Nd II. 11; Vbh 32 (padumasaraṇa). -- Nissita unsupported, not attached, free, emancipated Sn 66, 363, 753, 849, 1069 (unaided); J I.158; Miln 320, 351. -- Cp. apassita.

Nissitaka (adj.--n.) [fr. prec. ] adherent, supporter (orig. one who is supported by), pupil J I.142, 186; Dha I.54.

Nissitatta (nt.) [fr. nissita] dependence on, i. e. interference by, being too near, nearness Vism 118 (pantha'). Cp. san°.

Nissirika (adj.) [nis+sirī] having lost his (or its) splendour or prosperity J VI.225 (ājīvika), 456 (rājabhavana).

Nissīma (adj.) [cp. Sk. niḷśīman with diff. meanings ("boundless"), nis+sīma] outside the boundary Vin I.255 ("ṭṭha), 298 ("ṇ gantuṇ), II.167 ("e ṭhito).

Nissuta (adj.) [fr. nis+sru, see savati] flown out or away, vanished, disappeared M I.280.

Nisseṇi (f.) [fr. nis+sṛi, orig. that which leans against, or leads to something, cp. Sk. śrenī 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 (adj.) [nis+sesa] whole, entire; nt. acc. as adv. nissesaṃ entirely, completely Nd2 533.

Nissoka (adj.) [nis+soka] free from sorrow, without grief, not mourning PvA 62; KhA 153.

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 Th A 267); J II.300; VI.367.
Nihāraṇī see nihāraṇī.

Nihita (adj.) [Sk. nihita, pp. of ni+dhā, see daḥati] put down, put into, applied, settled; laid down, given up, renounced. As °-- often in the sense of a prep. = without, e. g. °daṇḍa °sattva 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 (adj.) [Sk. nihīna, pp. of nihīyati or nihīyati] 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.

Nihīnāta (f.) [abstr. to nihīna] lowness, inferiority; vileness, baseness D I.98, 99.

Nihīyati [ni+hīyati, Pass. of hā, see jahāti] to be left, to come to ruin, to be destroyed A I.126=J III.324 (=vināsaṃ pāpunāti). pp. nihīna (q. v.).


Nīka [Sk. nyanku? Doubtful reading] a kind of deer (or pig) J V.406 (vv.ll. nika, ninga).

Nīgha (in anīgha) see nigha1.

Nīca (adj.) [Vedic nīca, adv. formation fr. adv. ni°, cp. Sk. nyaṅc 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 (nīcā karoti to degrade); & passim.

Nīdha =nu idha, see nu.


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 nīpa).


Nīyati [Sk. niyati, Pass. of neti] to be led or guided, to go, to be moved S I.39 (cittena nīyatī loko); Dh 175; Pv I.111
Niyāti see niyyāti.

see niyyā.

Niyānika see niyyā.

Nīrāja (adj.) [Sk. nīrāja, nis+raja] free from passion Sdhp 370.

Nīrava (adj.) [Sk. nīrava, nis+rava] soundless, noiseless, silent DA I.153 (tuṇṭhi+).

Nīrasa (adj.) [Sk. nīrasa, nis+rasa] sapless, dried up, withered, tasteless, insipid J III.111.

Nīruja (adj.) [Sk. nīruja, nis+rujā]=nīroga Sdhp 496.

Nīroga (adj.) [Sk. nīroga, nis+roga] free from disease, healthy, well, unhurt J I.421; III.26; IV.31; PvA 198 (niṅ). Cp. nīruja.

Nīlā (adj.) [Vedic nīla, perhaps conn. with Lat. nites to shine, see Walde, Lat. Wtb. s. v.] dark--blue, blue--black, blue--green. Nīlā serves as a general term to designate the "coloured--black," as opposed to the "coloured-white" (pīta yellow), which pairs (nīla--pīta) are both set off against the "pure" colour-sensations of red (lohitaka) & white (odāta), besides the distinct black or dark (see kaṇṭha). Therefore n. has a fluctuating connotation (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 kāsiṇa practices (see kāsiṇa): nīla pīta lohitaka odāta; in the description of the 5 colours of the Buddha's eye: nīla pītaka lohitaka kaṇṭha odāta (Nd 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 (lomāla) (mahā) great blue lotus); Dhs 617; Pv II.25; PvA 32, 46, 158; Sdhp 246, 270, 360.

--abha a black cloud Pv IV.39. --abhiḥāti a dark (unfortunate) birth (cp. kaṇṭha) A III.383. --uppala blue lotus J III.394; Vv 454 (=kuvalaya); Dha I.384; --kāsiṇa the "blue" kāsiṇa (q. v.) D III.248; Dhs 203; (Vam 172 etc.; --gīva "blue neck," a peacock Sn 221 =manī--daṇḍa--sadāsiyā gīvāya n. ti SnA 277); --pupphī N. of plant ("blue--blossom") J VI.53; --bijaka a waterplant ("blue--seed") Bdhgh at Vin III.276; --manī a sapphire ("blue--stone") J II.112; IV.140; DhaA III.254; --vaṇṭha blue colour, coloured blue or green J IV.140 (of the ocean); Dhs 246.

Nīlaka (adj.) for nīla M II.201; see viṅ.

Nīliya [fr. nīlī] an (indigo) hair dye J III.138 (Com. nīliyaka).

Nīlī (f.) [Sk. nīlī] the indigo plant, indigo colour A III.230, 233.

Nīla [Vedic nīḍa] a nest (J V.92): see nīḍha: cp. 8 pacchi bird cage J II.361; roga° It 37; vadharoga° Th I.1093.

Nīvarana (nt. occasionally m.) [Sk. *nivāraṇa, nis+ varaṇa of vr (vrnoti), 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 (as pañca nīvaranāni and p. āvaranāni), viz. kāmacchanda, (abhijñā--)vyāpāda, thīna--miḍḍha, 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,
Nīvarāṇya (adj.) [fr. nīvarāṇa] belonging to an obstacle, forming a hindrance, obstructing Dhs 584, 1164, 1488; Vbh 12, 30, 66, 130 etc.

Nīvāra [Sk. nīvāra, unexplained] raw rice, paddy D I.166; A I.241, 295; II.206; Pug 55; J III.144 (ṣāgū).


Nīharati [nis+hr] to take out, to throw out, drive out J I.150, 157; III.52; VI.336; Nd2 1997 (niṛ); VvA 222, 256; PvA 73, 254; Miln 8, 219. aor. nīhari D I.92; J I.293; II.154; PvA 41, 178 (gehato tañ n.). grd. nīharitabba DhA I.397 (opp. pavesetabba). -- pp. nīhaṭa. -- Caus. nīharāpeti to have thrown out, to order to be ejected VvA 141.


Nīhāraka (adj.--n.) [fr. nīhāra, cp. nīhāraṇa] one who carries away Vin I.13 (nīhāra--bhātta); S V.12, 320, 325 (piṇḍaṇāta).

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; kaccu J I.279; kaccin nu (for kaccid nu) J II.133; kathan 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=nau (Lat. nonne), which begins the sentence: Vin II.303. (nau tvaṇ vd̥dhō visatavasso 'si tī?) J I.97; nu idha, contr. to nīdha Vv 836 or with sandhi as nu--v--idha D I.108 (v. l. nu khv idha). Cp. na1, nūna, no.

Nūṭṭhubhi see niṭṭhubhanti. (aor. niṭṭhubhi, e. g. J II.105).

Nuda (--) (adj.) [Sk. *nud & *nudā, to nudati] expelling, casting out, dispensing; in tamou dispelling darkness Sn 1133; Vv 352 (=viddhaṇāna VvA 161).

Nudaka or Nūdaka or Nūdaka (--)=nuda J V.401 (āsa--nūdaka).

Nudati [Vedic nudati; Idg. *(s)neu to push, cp. Sk. navate, Gr. neu/w & nu/ssw, Lat. nuc; 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. apa², pa², vi². -- pp. nunna (nuṇṇa).

[pp. of nudati] thrust, pushed, driven away, removed Nd2 220 (ṇṇa)=khitta, cp. panuṇṇa A II.41.

Nūtana (adj.) [Vedic nūtana, adj.--formation fr. adv. nū, cp. nūna. In formation cp. Sk. śvastana (of to--morrow), Lat. cræstinus etc.] "of now," i. e. recent, fresh, new Dāvs IV.47.

Nūna (& nūnaṇ DhsA 164) (indecl.) [Ved. nūnaṇ=Gr. nu/n, Lat. nunc (cp. num); 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. yaṣ=yaṣ nūna what if, shall I, let me (Lat. age)
Sn p. 80 (yañ nûn'âhañ puccheyyañ let me ask, I will ask); J I.150, 255; III.393; PvA 5 (y. n. âhañ imassa avassayo bhaveyyañ=let me help him). -- 2. (affirm.) surely, certainly, indeed Sn 1058 (api nûna pajaheyyuñ); A V.194; J I.60; V.90; Pv II.924 (nuna); Miln 20; DhsA 164; PvA 95 (nuna as v. l.; text reads nanda).

Nûpura [Sk. nûpura; Non--Aryan. Cp. Prk. ñeura & ñidhura (ñûyura)] an ornament for the feet, an anklet Th 2, 268; DA I.50. see na3.

Neka (adj.) [Sk. naika=na eka, cp. aneka] not one, several, many Sn 308; Vv 536 ('citta variegated=nânâvidhacitta VvA 236), 641 (id.=anekacitta VvA 275); Tikp 366.

Nekatika (adj.) [fr. nikati] deceitful, fraudulent; a cheat D III.183; Th 1, 940; Miln 290; PvA 209; J IV.184.

Nekada =anekadâ (frequently).

Nekâyika (adj.) [fr. nikâya] versed in the 4 (or 5) Nikâyas Miln 22; cp. Cunningham, Stupa of Bharhut 142, 52.

Nekkha [Vedic niska; 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 (nt.) [formally a derivation fr. nikkhamma (ger. of nikkhamati)=Sk. *nâi$kramya, as shown also by its semantic affinity to nikkhanta, in which the metaphorical sense has entirely superseded the literal one. On the other hand, it may be a bastard derivation fr. nikkâma=Sk. *nâi$kmya, although the adj. nikkâma does not show the prevailing meaning & the wide range of nikkhanta, moreover formally we should expect nekkamma. In any case the connection with kâma is pre--eminently felt in the connotation of n., as shown by var. passages where a play of word exists between n. & kâma (cp. kâmânañ nissarañ açit yad ñekkhammañ It 61, cp. Vin I.104; A III.245; also M I.115). The use of the similar term abhinnikkhamana 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, NibbânaVin I.18 ('e ânisañca); D I.110 (id.); III.239, 275, 283; M III.129; A I.147 (=khema, i. e. nibbâna); III.245; IV.186 (ânisañca), 439 sq.; Sn 424 ('ñå daññhu khemato); Dh 181; Ps I.107 sq.; II.169 sq.; Nd 270; Vism 116, 325; J I.19; 137; Vv 8442 (=nibbâna VvA 348); Nett 53, 87, 106 sq.; Miln 285 ('ñå abhinnikkhanta); DhA III.227; ThA 266.

--âdhimutta bent on self--abnegation (enumd with 5 other ideals of Arahantship: paviveka, avyâpajjha, upâdânakkhaya, tañhakkhaya, asammo)ha Vin I.183; A III.376;--âbhirata fond of renunciation A IV.224; V.175; Ps II.173;--dhâtu 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;--sita 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 (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; Dâvs III.3; DA I.297. Often combd with "jânapadâ (pl.) "townsmen & countryfolk" S I.89; D III.148, 172; J 149.

Necayika (adj.) [fr. nicaya] rich, wealthy D I.136, 142 (read nevâsika cp. naivasika M Vastu III.38); A V.149 (v. l. BB nerayika, Com. nevâsiko ti nivâsakaro).

Netar [Vedic netr, n. ag. of neti] a leader, guide, forerunner Sn 86, 213; Nd1 446.

[Vedic nayati, ni] 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.128; IV.241 (nayañ n. to draw a proper conclusion); VvA 42 (nari=ñayati); imper. naya Pv II.113, & nehi J II.160; PvA 147; poetic imper. nayâhi see in paññâ; pot. naye Dh 256 (to lead a cause=vinicchinya DhA III.381). fut. nessâmi J II.159; Pv II.45; aor. nayi J IV.137. ger. netvâ PvA 5, 6, etc. inf. netuñ PvA 123, 145 ("kâma), & netave J
I.79=Dh 180. grd. neyya (see sep.), pp. nīta. Pass. nīyati (q. v.). Cp. naya, nīti, netta etc.; also ā°,upa°, paṭi°, vi°.

Netta1

Netta1 [Sk. netra, fr. neti] a guide J III.111; Nett. 130.

Netta2

Netta2 (nt.) [Sk. netra] guidance, anything that guides, a conductor, fig. the eye. S I.26 (sārathī nettāṇi 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 (f.) [Vedic netrī, f. to netṛ] a guide, conductor; support (=nettika2) It 37 (=āhāra°--pabhava), 38 (bhava°), 94 (netticchinna bhikkhu=Arahant). Cp. nettika2 & dhamma°, bhava°.

Nettiṇsa [cp. Sk. nistṛṇśa, Hal. ayudha 2, 317; very doubtful, whether nis+triṇśa (thirty), prob. a dial. distortion] a sword J II.77 (vara--dharī; C. nettiṇśāvuccanti khaggā); IV.118 (C. gives it as adj.=nikkaruṇa, merciless; & says "khaggassa nāmaṇ"); VI.188 (varadhārin).

Nettika (adj.--n.) [netta+ika] 1. having as guide or forerunner, in Bhagavat°dhamma M I.310; A I.199; IV.158, 351; V.355. -- 2. a conduit for irrigation; one who makes conduits for watering Dh 80 (=udakaṇṇi 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 [see nittharati; does any connection exist with Vedic neṣṭṛ?] only in phrase netthāraṇa 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: nittharantānaṇa etan ti netthāraṇa yena sakā nissāraṇa nittharituṭṭhārasa--vidhaṁ samvattuṁ vattati ti attho.

Nepakka (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.

Nepuṇña (nt.) [fr. nipuṇa] experience, skill, cleverness Pug 25, 35; Dhs 16, 292; DhsA 147.

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 (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. jārāmarāṇa°, the rim of old age & death, which belongs to the wheel of Saṃsāra of the chariot of existence, bhavaratha); DhA II.124 ("vaṭṭi"); VvA 277.

Nemitta [Sk. naimitta, fr. nimitti] a fortune--teller, astrologer D II.16, 19; A III.243.

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 (f.) [abstr. fr. nemittika]=nimitta--kammaṇ, i. e. prognostication; inquisitiveness, insinuation Vbh 352=Vism 23; expld at Vism 28.
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. nitaṭṭha) A I.60; Nett 21.

Nerayika (adj.) [fr. niraya, nairaya Divy 165] belonging to niraya or purgatory, hellish; one doomed to suffering in purgatory (n. satta=inhabitant of n.) Vin II.205 (āpāyiko n. kappattho); IV.7; D III.6, 9, 12; A I.265; II.231 (vedanañeyiyati . . . seyyathā pī 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 (adj.--n.) [fr. nirutti] based on etymology; an etymologist or philologist ThA (adj.) [na+evā v. On merciful, innocuous D I.4 (Bdhgh explains: ela=Sk. anenas, of enas fault, sin. The other negated form, also in meaning "pure, clean," is ane & anelāka, q. v. On l: n. cp. lāngala; nangala; tulā: tūṇa etc.) 1. without fault or sin, blameless, faultless; not hurting, humane, gentle, merciful, innocuous D I.4 (Bdhgh explains: ela vuccati doso; n'assā (i. e. vācāya) elan ti nelā; nidodā tā attho. "Nelango setapacchādo" ti ettha vuttanelaṁ viya; DA I.75); A II.209; V.205; J.156; Vv 5018, 636 (=niddosa VvA 262); Pug 29, 57; Dhs 1343 (vācā)=niddosa DhsA 397. -- 2. (somewhat doubtful) "clean," with ref. to big cats (mahā-bilārā nelamaṇḍalāṇa vuccati); whereas young ones are called "elephants, cubs" (something like "pigs") (taraṇā bhinka=chāpamaṇḍalāṇa) 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. --pati (f.)=nelavati (of vācā) humane, gentle J VI.558 (na elapati elapāta=rāhitā madhurā Com.).

Neva (indecl.) [na+eva] see na2. -- nevasaṁñña--nāsaṁñña (being) neither perception nor--perception, only in cpd. ąyataṇa & in nevasaṁññi--nāsaṁññin: see saññā.

Nevāpika (adj.--n.) [fr. nivāpa] a deer--feeder M I.150 sq.


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 [fr. niśāda; cp. Sk. niśāda & niṣāda=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

No1 (indecl.) affirm. & emphatic part.=nu (cp. na1): indeed, then, now Sn 457, 875, 1077; J V.343 (api no= api nu), 435 (=nipātamaṭṭha p. 437).

No2

No2 (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 etañ "indeed not, no indeed" Vin I.17; D I.3; no hi ādañ 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 (="avadhārane" 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 evañ hoti vā . . . no vā (is it so--or not) D I.61, 227;
Pa° (decl.) [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: papatati fall forward, i. e. down; *neti bring forth (to); *gañhati hold out; *harati 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; forth; ° entirely; adjectives like patanu very thin; pa° of," "before": padv° meaning 2 especially) are besingen, an--rufen).--The most frequent combination with other (modifying) prefixes is sam--ppa; its closest relatives (in

Pakaṭṭhaka [pa+kaṭṭha+ka; kaṭṭha pp. of kṛṣ, cp. Sk. prakārṣaka of same root in same meaning, but cp. also kaṭṭha2] (adj.) troublesome, annoying; (m.) a trouble, worrier S I.174 (v. l. pagāṇḍaka; C. rasagiddha; trsl. "pertinacious").

Pakaṭṭhita see pakk°.
Pakata [pp. of pa+kṛ] done, made; as ° by nature (cp. pakati) Sn 286; J IV.38; Pv I.68; II.316; III.105 (pāpaṇa= samācaritaṇ PaV 214); Miln 218; Dha II.11 (pāpaṇa); PfA 31, 35, 103 (t), 124. -- ichchāpakata covetous by nature A III.119, 219 sq.; Pug 69; Vism 24 (here however taken by Bdhgh as "ichchāya apakata" or "upadduta"); issāpakata envious by nature S II.260; PaVA 46, cp. macchariyā pakata afflicted with selfishness PaV 124. On pakata at It 89 see apakata. --pakattata (pakata + attan) natural, of a natural self, of good behaviour, incorrupt, "integer" Vin II.6, 33, 204; J I.236 (bhikkhu, +silavā, etc.). At Vin II.32 the pakattatta bhikkhu as the regular, ordained monk is contrasted with the pāriṇāsika bh. or probationer.

Pakati (f.) [cp. Ved. prakṛti] 1. original or natural form, natural state or condition (lit. make--up); as °: primary, original, real Vin. I.89; II.113; J I.146 ("vesena in her usual dress"); KhA 173 ("kammatara, jeṭṭhaputta"); VvA 12 ("pabhassara"), 109 ("bhaddatā"). -- instr. pakatiyā by nature, ordinarily, as usual Ps II.208; VvA 78; PaVA 215, 263. -- 2. occasion, happening, opportunity, (common) occurrence D I.168 (trsl. "common saying"); PaV II.89 (="pavutti PaVA 110"). -- Der. pakatika & pākatika.

ḥ upanissaya sufficing condition in nature: see Cpd. 194 n. 3. -- gamana natural or usual walk Dha I 389. --citta ordinary or normal consciousness Kv 615 (cp. Kv trsl. 359 n. 5, and Bsk. prakṛti--nirvāṇatva Bodhicary. at Poussin 256). --yānaka ordinary vehicle Dha I.391. --śila natural or proper virtue DA I.290.

Pakatika (adj.) [fr. pakati] being by nature, of a certain nature J II.30; Miln 220; DA I.198; PaVA 242 (=ruṇa); DhsA 404.

Pakattheti [pa+katheti] talk out against, denounce J V.7 (mā "kathāsi; C. akkari garahi nindi; gloss paccakkhāsi"). Should it be 'pakaḍḍhāsi?'

Pakappanā (f.) [fr. pakappeti] fixing one's attention on, planning, designing, scheme, arrangement Sn 945 (cp. Nd 72 186, where two pakappanā's, viz. taṇhā & diṭṭhi; at Nd 429 it is synonymous with taṇhā; Bdhgh has reading pakampana for "kappā and expld by kampa--karaṇa SnA 568). Pakappita [pp. of pakappeti] arranged, planned, attended to, designed, made Sn 648 (=kata SnA 471). 784, 786 (diṭṭhi "prejudiced view" Fausboll; cp. Nd 72 and pakappanā), 802, 838 (=kappita abhisankhata saṇṭhapita Nd 186), 902, 910.

Pakappeṭhi [pra+Caus. of klp, cp. Ved. prakalpayitar] to arrange, fix, settle, prepare, determine, plan S II.65 (ceteti p. anuseti); Sn 886 (pakappayitvā=taṭṭhayitvā vitakkayitvā saṇṭkappayitvā Nd 1295). -- pp. pakappita (q. v.).


Pakampana see pakappanā.


Pakaraṇa (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; Nett° one of the Canonical books (see netti).

Pakaroti [pa+kṛ, Ved. prakaroti] to effect, perform, prepare, make, do S I.24 (pakubbati); Sn 254 (id.), 781, 790 (ppr. med. pakubbamāṇa; cp. Nd 65); It 21 (puṇṇaṇ); SnA 169 (pakurute, corresponding with sevati). -- pp. pakata (q. v.).

Pakāra [pa+kṛ, cp. last; but Sk. prakāra "similarity"] 1. make--up, getting up, fixing, arrangement, preparation, mode, way, manner J I.222; DA I.132; PaVA 26, 109, 123, 135, 178, 199; Sdhp 94, 466. -- 2. ingredient, flavour, way of making (a food) tasty Sn 241 (kathappakāro tava āmangando); Miln 63. -- 3. (°) of a kind, by way of, in nānā° (adj.) various, manifold J I.52 (sakunā), 278 (phalāni); PaVA 50; vutta° as said, the said Vism 42, 44; PaVA 136.
Pakāra (--) (adj.) [fr. pakāra] of that kind S I.81; J VI.259.


Pakāsati [pa+kās] to shine forth, to be visible, to become known Sn 445, 1032 (=bhāsatī tapati virocati Nd2 373). -- Caus. pakāseti to show up, illustrate, explain, make known, give information about Vin II.189; S I.105; It 111 (brahma cariya); Dh 304; Sn 578, 1021; Pug 57; J VI.281 (attaŋ to explain the meaning or matter); DhA II.11 (id.); PvA 1, 12 (ānisaŋṣaŋ) 29 (attānaŋ, 32 (adhippaŋyaŋ, 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.) [pa+kās, cp. pakāsati] explaining, making known; information, evidence, explanation, publicity Ps I.104 (dhamma); Miln 95; SnA 445; PvA 2, 50, 103 (explanation of ānisaŋ). -- As Np. name of the xivth book of the Jātakas.

Pakāsita [pp. of pakāseti] explained, manifested, made known S I.161, 171 sq.; II.107 (su); PvA 53, 63.

Pakiŋāti [pa+kiŋāti] to deal in Vin II.267 (grd. kiŋitabba).

Pakiŋaka (adj.) [pa+kiŋa (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 [pa+kitteti] to proclaim J I.17 (v. 85).

Pakirati [pa+kirati] 1. to let down (the hair), scatter, let fall D II.139=148 (ger. pakirīya); J V.203 (so read for parikati); VI.207 (or kiriŋsu). -- ger. pakira (=pakiritvā) J VI.100 (read pakira--cāri, cp. C. on p. 102), 198 (read p. --parī). -- Caus. pakireti 1. to throw down, upset Vin IV.308 (thūpaŋ); S I.100; It 90 (v. l. kirati). -- 2. to scatter S I.100=It 66; Pug 23. -- pp. pakinna (see ka).

Pakiledeti [Caus of pa+kliś, cp. kiledeti] to make wet, moisten (with hot water) J VI.109 (=temetvā khipati C.).

Pakujjhati [pa+krudh] to be angry S I.221, 223 (eyyaŋ).


Pakuppati [pa+kup] to be angry J IV.241.

Pakubb see pakaroti.

Pakūjin (adj.) [pa+kūj] to sing out to (each other) (aṅgamaṅga) J VI.538.

Pakopa [pa+kopa] agitation, effervescence, anger, fury Dhs 1060; Vism 235, 236.

Pakopana (adj.) [pa+kopana, of kup] shaking, upsetting, making turbulent It 84 (mohī citta--pakopano).

Pakka (adj.) [Ved. pakva, a pp. formation of pac to cook, Idg. *pequo=Lat. coquo "cook," Av. pac-, Obulb. peka, Lith. kep, Gr. pe/ssw, a)rtoko/pos baker, pe/pwn ripe; also pp. of pacati pakta=Gr. pepto/s, Lat. coctus] 1. ripe (opp. āma raw, as Ved., and apakka) and also "cooked, boiled, baked" S I.97 (opp. āmaka); IV.324 (bhikkhā); Sn 576; J V.286. -- nt. pakkaŋ that which is ripe, i. e. a fruit, ripe fruit Pug 44, 45; often in connection with ambaŋ 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 [Sk. pakvagātra Divy 82], combd with arugatta at M I.506; S IV.198; Miln 357 (cp. Miln trsl. II.262), 395. -- 3. heated, glowing Dpv 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 (=siddhabhāta SnA 27), cp. J III.425. --jhāna "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. --puvā baked cake J III.10. --vaṇṇin of ripe appearance Pug 44, 45, cp. PugA 225. --sadisa ripe--like, appearing ripe PugA 225.

Pakkaṭhati [pa+kaṭhati of kvath] to cook, boil up; only in Caus. II. pakkaṭṭhāpeti (with unexpld ūth for ṭh) to cause to be boiled up J I.472 (v. l. pakkuṭṭhā), cp. J.P.T.S. 1884, 84). -- pp. pakkaṭhatī (q. v.).

[also spelt with ūth instead of ṭh or ūth, perhaps through popular etym. pakka+ṭṭhītītītītī for pa+kaṭṭhī. To kvath, P. kuthīṭi & kaṭṭhītītītītītītītītītī, appearing in pp. as kaṭṭhītītītītītītītī, kuthīṭi, kaṭṭhītītītītītītītī and kuthīṭītītītītītī, cp. Geiger, P.Gr. § 42] cooked up, boiled, boiling hot, hot Thūpavaṇja 4833; J V.268 (pakattī ṭv. ll. pakkudhī & jakankathī); VI.112 ("kaṭṭhī"), 114 (id.; v. l. BB "kuṭṭhīta"); DhA I.126 (kaṭṭhī, v. l. pakkanta), 179 (kaṭṭhī, v. l. pakkuṭṭhī); II.5 (kaṭṭhī, ṭv. ll. pakkuṭṭhī & pakkuthī); III.310 (1st passage kaṭṭhī, v. l. pakkuṭṭhī, pakkuthī, pakkuṭṭhī, pakkuṭṭhīta= pakkuṭṭhīta at id. p. VvA 67; in 2nd passage kaṭṭhī, v. l. pakkuṭṭhī & pakkuthīta, left out at id. p. VvA 68); ThA 292 (pakkuthīta).

Pakkaṭṭhī (f.) [fr. pa+kvats, evidently as abstr. to pakkaṭṭhīta; reading uncertain] a boiling (--hot) mixture (of oil?) M I.87, expld by C. as katīta-- (=kaṭṭhī) gomaya, boiling cow-dung, v. l. chakana-kā see p. 537. The id. p. at Nd2 199 reads chakanāṭi, evidently a bona fide reading. The interpretation as "cow-dung" is more likely than "boiling oil."

Pakkanta [pp. of pakkamati] gone, away, departed S I.153; Sn p. 124; J I.202 (spelt kkh); PvA 78.

Pakkandati [Ved. prakrandati, pra+krand] to cry out, shout out, wail Sn 310 (3rd pret. pakkanduṇ) J VI.55 (id.), 188 (id.), 301 (id.).

Pakkama [fr. pa+kram] going to, undertaking, beginning D I.168 (tapō; trsl. "all kinds of penance").

Pakkamati [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 (uṭṭhāyāsanā), 19 (id.); 3rd pl. pakkamun Sn 1010, and pakkamiṣju S I.199. -- pp. pakkanta (q. v.). -- 2. to go beyond (in archery), to overshoot the mark, miss the aim Miln 250.

Pakkava [etym. ?] a kind of medicinal plant Vin I.201 (cp. paggava).

Pakkula see pakkula.

Pakkosati [pa+kosati, kruṣ] to call, summon J I.50; II.69, 252 (=avheti); V.297; VI.420; DhA I.50; PvA 81 (v. l. ṭapeti).

-- Caus. II. pakkosāpeti to call, send for, order to come J I.207; PvA 141, 153; DhA I.185.

Pakkaṭha1

Pakkaṭha1 [Ved. pakṣa in meanings 1 and 3; to Lat. pecutus, see Walde, Lat. Wtb. s. v.] 1. side of the body, flank, wing, feathers (cp. pakhchin), in cpds. "bilāla a flying fox (sort of bat) Bdgh on ulūkā--camma at Vin I.186 (MV. V.2, 4; cp. Vin. Texts II.16 where read ulūkā for ūkā?); J I.538; and āhata 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 piṭhasappi 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 I.231; SnA 465 (in expln of pakhchin). -- 2. side, party, faction; adj (--) associated with, a partisan, adherent Vin II.299; Sn 347 (aṇāṅāga), 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. -- pakkhaṭ 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 junha°), the dark or moonless one kāla° (or kaṇha°) M I.20 (cātuddasi paṃcadasi aṭṭhami ca pakkhasa 14th, 15th & 8th day of the fortnight) + Sn 402; A I.142 (aṭṭhami pakkhasa), 144=Vv 156 (cātuddasi etc.; cp. VvA 71): A V.123 sq. (kāla°, junha°); Th 2, 423 (=aḍḍhamāsa--mattag ThA 269); Pv II.955 (bahunāse ca pakkhe ca=kāṇha--sukka--bheda p. PvA 135); Vism 101 (dasāhaṭ vā pakkhaṭ vā); VvA 314 (sukka°); PvA 55 (kāla°). -- 4. alternative, statement, loc. pakkhe (--°) with regard or reference to KhA 80 (tassa paṃhassa vyākaraṇapakkhe); SnA 168 (id.).

Pakkha2

Pakkha2 (adj.) [cp. Ved. prakhyā clear, & Sk. (--°) prakhyā like, of pra+ḥya] visible, clear; (--° resembling, like Miln 75 (mātu° and pitu°).

Pakkha3

Pakkha3 [cp. Sk. phakka (?)] a cripple. Cp III.6, 10; J VI.12 (=pitha--sappī C.). Note BSk. phakka is enumd at Mvyut. 271120 with jātyandha, kunda & pangu, reminding of the combn kāṇo vā kuṇi vā khaṇjo vā pakkahato vā Vin II.90=S I.94=A II.85; III.385. =Pug 51.

(nt.?) [fr. pakkha1] a dress made of wings or feathers, in cpd. ulūka° of owl's wings (see ulūka°) Vin III.34 ("ṇ nivāsetvā); A II.206 + ("ika).

Pakkhatta (nt.) [fr. pakkha1] being a partner of, siding in with Vism 129, 130.

Pakkhanna at DA I.38 read as pakkanta.

Pakkhandaka (adj.)=pakkhandin SnA 164. -- f. pakkhandikā [Ved. (?) prakandikā, BR. without refs.] diarrhoea, dysentery D II.127 (lohitā); J III.143; V.441 (lohitā°); Miln 134.

Pakkhandati [pa+khandati, of skand] to spring forward, to jump on to M I.86; J I.461; Vv 8412 (ger. pakkhandiyāna=pakkhanditvā anupavisitvā VvA 338); to be after someone in pursuit DhA I.198; usually fig. to rejoice in, find pleasure or satisfaction in (loc.), to take to, in phrases cīttaṭ pakkhandati pasidati santiṭṭhathi M I.186; S III.133; cp. Miln 326 (nibbāne); A II.165; III.245 (avyāpāde); IV.442 (adukha--m--asukhe); It 43 (damme); and na me tattha mānasāp m. Miln 135. <<< pp. pakkanna (q. v.).


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); DA I.157; J II.32, 281.

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 (saṃṣaya°), 156, 390 (kupatha°).


Pakkhalati1

Pakkhalati1 [pa+kṣal] to wash, cleanse J V.71 (ger. pakkhalaya=dhovitvā C. p. 74). Caus. pakkhāleti (q. v.).

Pakkhalati2
Pakkhalati [pa+khalati, of skhal] to stumble, trip, stagger J III.433; VI.332; DA I.37; DhsA 334.

Pakkhāyati [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 [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.

Pakkhika (adj.) [for pakkhiya=Ved. pākṣya of pakkha 1 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 bhōjan 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 bhōjan, viz. niccabhatta, salākabhatta, pakkhiya, 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 (vīghāṭa) Vism 130, in phrase vīghāṭa anibbāna–sanyavattanika associated with destruction, etc. M I.115; DhsA 382. Also in mūga leading to deafness J I.45 (V.254). -- > Dha I.82 (paramatthu–sacca).

Pakkhita [pp. of pakkhipati] put down into, thrown into (loc.) Sn p. 15 (pāyāso uduke p.); PvA 58 (ātave p. nało is perhaps better read ātāpe paditto), 153 (pokkharāniyāna p.).

Pakkhin (adj. n.) [fr. pakkha =pakkhika, a bird Th I.7 1, 383); VvA 1 95; see Cpd. A III.179 and note 1. -- pakkhīna at Th A III.433; Sn I.201 (sup.); A III.433; Sn 89, 852 (ap. na pagabhā Kha A 242, cp. also Ndl 228); Dh 244 (=kāyapāgabhīyādīhi samannāgata Dha A III.354); J II.32, 281, 359;
Pagabbhatā (f.) [abstr. fr. pagabbha, cp. Sk. pragalbhatā] resoluteness, boldness, decision J VI.273. See also pāgabbhiya.

Pagabhbin (adj.) [=pagabbha] bold J VI.238.


Pagāḷha (pp. of pagāhati) sunk into, immersed in (loc.) Sn 441, 772 (=ōgāha ajjhogāha nimugga Nd 1 26).

Pagāhati [pa+gāhati] to dive into, sink into Sn 819 (+ ajjhogāha SnA 537; =ōgāhati ajjhogāhati pavisati Nd 1 152). -- pp. pagālha.

Pagiddha (adj.) [pa+giddha] greedy after, clinging to, finding delight in (loc.) J V.269 (=gadhita mucchita C. on p. 274).

Paguṇa (adj.) [pa+guṇa cp. Sk. praguṇa straight, der. "kind"] learned, full of knowledge, clever, wellacquainted, familiar D III.170; Vv 242; Miln 91; Vism 95 (Majjhimno me paguṇo: I am well versed in the M.), 242 (deva tayo nikāyā paguṇa); DA I.95; SnA 195; KhA 73. -- paguṇa karoti, to make oneself familiar with, to learn by heart, to master thoroughly J II.166; III.537 (tayo vede); Miln 12 (Abhidhamma--piṭaka).

--bhāva familiarity with, acquaintance, efficient state, cleverness in, experience. knowledge (cp. pāgūṇa) J III.537; Dhs 48, 49.

Paguṇatta (nt.) (doubtful) abstr. to paguṇa in expln of pāgūṇa at Dhs 48 & 49 (trsl. fitness, competence).

Pagumbha [pa+gumba] a thicket, bush, clump of trees Sn 233.

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 51, 116, 117. -- Compar. pagevatara M III.45; 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 (sujā the sacrificial ladle), 125 (anijaliṇī stretch out the hollow hands as a token of respectful greeting); S I.141; II.280; J I.89 (paveṇi); PvA 74 (turiyāṇi). ger. paggayha taking up, raising up, stretching forth Sn 350 (=uttāretvā SnA 349); Dh 268 (tulaṇṇa); Pv II.917 (bāhuṇṇa); IV.74 (uccaṇṇ p.); VvA 7 (nijaliṇī). 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. niggaṇhāti) J I.511; II.21; V.I.116, 369; Miln 185, 186; PvA 114 (sappurisa--dhammaṇa). -- 3. to put to, exert, strain, apply vigorously (cittaṇṇ one's mind) S V.9; Ps II.20 (paggahanto viriyena carati). -- pp. paggahita (q. v.). -- Caus. paggaheti to exert Miln 390 (manasaṇṇa). -- Caus. II. paggakahetū to cause to hold up or out, to cause to uphold or support Miln 21 (dhamma--dhajaṇṇ); J V.248; PvA 74 (turiyāṇi).


Paggava [etym?] a medicinal plant with bitter fruit J II.105 (v. l. pakkava).

Paggaha & Paggāha [fr. paggahāti] 1. exertion, energy; (a) paggaha: D III.213 (v. l. paggāha, also "nimitta"); Ps II.8 ("cariyā"); 20 ("tīṭha"); DA I.63 (viriy--indriyassa Ṭakkhaṇa); (b) paggaha: 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. niggaṇṇa); VI.371 (id.).

Paggahita [pp. of paggerñāti, cp. BSk. praghrita lofty Divy 7, 102] holding up, or (being) held up Vin II.131 (chatto holding up a parasol,) 207 (id.); J VI.235; SnA 175 (=Sn p. 21).

Paggāha see paggaha.

Paggāhika (adj.) [paggāha+ika] belonging to, receiving (or trading?) in cpd. ṭālā 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").

Pagghahaṇa (adj.--n.) [fr. paggharati] trickling, oozing, dripping J I.146; VI.187 (a°); f. ṭī D I.74 (=bindubindu udakañ paggharati DA I.218); the 'mark' of liquid DhsA 332.

Pagghahanaka (adj.) [fr. paggharati] flowing, trickling, oozing out J VI.187 (app°--velā), 531; DhA I.126 (lohitāṇ); Vism 262.

Paggharati [pa+gharati, which stands for kṣarati, also appearing as jharati, cp. Sk. nirjhara, Prk. pajjharati Mālāti--M. p. 51. BSk. praghari Divy 57, 409; AvŚ I.282] to flow forth or out, to ooze, trickle, drip S I.150; Sn p. 125 (pubbañ ca lohitāṇ ca. p.); J VI.328; Pv I.67 (gabbho pagghari=vissandi PvA 34); II.911 (=vissandati PvA 119); II.926 (akkhīni p.=vissandanti PvA 123, sic lege!); Miln 180; VvA 76 (navahi dvārehi pūlувakā pagghariṇṣu). -- pp. paggharita (q. v.).

Paggharita [pp. of paggharati] flowing, trickling S II.179; Th 2, 466; PvA 198 (khīra).


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. füht wet. See Walde Lat. Wtb. under palus. BSk. panka, e. g. Jtm 215 panka--nīmagnā mud, mire; defilement, impurity S I.35, 60; III.118; A III.311; IV.289; Sn 970 (*dañta rajassira 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--panka kāma--kaddamo etc.); Dh 141, 327; Nd1 203; Pv III.33; IV.32; Miln 346; Dhs 1059, 1136.

Panga [?] only in cpd. pangacāra (nt.) at D I.6 "blowing through toy pipes made of leaves" (Dial. I.10, where is cpd. Sinhalese pat--kulal and Marathi punghi after Morris J.P.T.S. 1889, 205). Bdhgh explns as "p. vuccati pañña--nālikā; tañ dhamantā kiñjanti" DA I.86.

Pangu (adj.) [Sk. pangu; etym.?] lame, crippled, see pakkha3 and next.

Pangula (adj.) [fr. pangu] lame J VI.12; Vism 280.

Pacati [Ved. pacati, Idg. *peqū, 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 pacitā after roasting in N. S II.225, PvA 10, 14. -- ppr. pacanto tormenting, gen. pacato (+Caus. paccato) D I.52 (expld at DA I.159, where read pacato for paccato, by pare dañḍena pālentassa). -- pp. pakka (q. v.). <-> Caus. pacāpeti & pāceti (q. v.). -- Pass. paccati to be roasted or tormented (q. v.).

Pacarati [pa+carati] to go after, walk in; fig. practise, perform, observe Vv 329 (v. l. pavarati, cp. VvA 136).


Pacalati [pa+calati] to dangle VvA 36 (v. l. BB paj°).

Pacalāyati [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 ("āyituṭ ārabbi); Vism 300.

Pacalāyikā (f.) [abstr. fr. pacalāyati] nodding, wavering (of the eyelids), blinking, being sleepy Dhs 1157 (=akkhidalādīnaŋ pacalabhāvaŋ karoti DhsA 378).

Pacalāyati [pa+Caus. of cal] to swing, sway, move about Th 1, 200.

Pacāpeti [Caus. of pacati] to cause to be cooked, to cook Vin IV.264; J I.126 (āhāraŋ); II.15 (bhattaŋ).

Pacāreti [pa+cāreti, Caus. of car] to go about in (acc.), to frequent, to visit A I.182, 183 (pacārayāmi, gloss sañcarissāmi).

Pacālaka (adj.) [fr. pacāleti] swinging, shaking; nt. acc. as adv. in kāya-- (& bāhu°) ppacālakaŋ 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"] [pa+cināti, cp. "acināti"] 1. to pick, pluck, gather, take up, collect, accumulate S III.89; IV.74 (dūkkhaŋ="cināti p. 73); Dh 47, 48 (pupphāni= ocinati Dha I.366); J III.22; fut. pacinissati Dh A I.361. -- 2. to pick out (mentally), to discern, distinguish, realise, know Sn 837 (ppr. pacinaŋ=pacinanto vininanto tulyanto tirayanto Nd1 185;=pavincinati SnA 545); fut. paccessati Dh 44, 45 (sic F.; MSS. vijessati, & vijessati the latter perhaps preferable to pac°; expld at Dh A I.334 by vicinissati upaparikkhissati paṭivijjhissati sacchikarissati). -- Pass. paciyati to be heaped up, to increase, accumulate S IV.74 (opp. khyati).

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 gaṇṭika, i. e. block or knot. The whole passage is corrupt; see discussed under pavuṭa.

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 yādisakidiso Vv 5011). See also pasura.

Paccati see pacinati.

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+aksha3, 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; appacakkhāya without seeing or direct perception, in expln of pacaya at Vism 532; also in phrase pacakkhato īṭavā 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. "ability to

Paccakkhāti [paṭi+akkhāti=ā+khyā] lit. to speak against, i.e. to reject, refuse, disavow, abandon, give up, usually in connection with Buddha, dhamma, sikkha or similar terms of a religious–moral nature Vin III.25; S II.231, 271; A IV.372. -- ger. paccak-khāya, in foll. conns ācariya J IV.200; sikkhā Vin III.23, 34 (a°); S II.231; IV.190; Pug 66, 67; saṁsan S IV.15; ariyasacca S V.428. paccakkhāsi at J V.8 is gloss for pakatthāi. -- pp. paccakkhāta (q.v.). <--> Intens. paccācikkhati (q.v.).

Paccakkhāna (nt.) [fr. paṭi+ā+khyā] rejection, refusal J VI.422.

Paccagā (adj.) [pratyak+gāla] in phrase paccaggale aṭṭhāsi "stuck in his throat" M I.333.

Paccaggā (adj.) [paṭi+aggha, cp. Sk. pratyagra 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 (nt.) [paṭi+anga] lit. "by--limb," small limb, only in compd angapaccangā limbs great and small, all limbs: see anga.

Paccaṅjana (nt.) [paṭi+anājana] anointing, ointment, unction D I.12=Μ I.511; DA I.98 (=bhāvanīya–sītalabhessajjā'ñjana). Paccatu [Pass. of pacati, cp. BSk. pacyate Divy 422] to be boiled, fig. to be fermented or vexed, to suffer. Nearly always applied to the torture of boiling in Nīrāya, where it is meant literally. -- S I.92; V.344 (kālena paccanti read for kāle na p.); A I.141 (phenuddehaṃ p. nīrāye); Sn 670, 671; Dh 69, 119, 120 (pāpaḥ suffer for sin, cp. Dha A III.14); J V.268; Pv IV.129 (=dūkkaṭhā pāpuṇjati PvA 228); IV.339 (nīrāye paccahe janāḥ=paccanti pvA 255); Dha III.64 (expln for tappati).

Paccattā (adj.) [paṭi+attan] separate, individual; usually acc. °ṭ adv. separately, individually, by himself, in his own heart D I.24 (yeva nibbuti viditā); DA on D II.77=attano attano abbhantare; M I.251, 337 ("vedāniya N. of a purgatory), 422; S II.199; III.54 sq., IV.23, 41 sq., 168, 539; Sn 611, 906; Dh 165; Pv III.106 ("vedanā separate sufferings, =visuṣu visuṣu attanā anubhūyāmānaḥ mahādukkhavedanā PvA 214); Dhs 1044 (ajjhatta+; tsld "self referable"); Miln 96 ("purisa--kāra; Dha A 169; VvA 9, 13; PvA 232.

--vacana expression of separate relation, i.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.

Paccatthāta [pp. of gaṭi+ā+str] spread out D II.211.

Paccattharana (nt.) [paṭi+ā+str, cp. BSk. pratyāstaraṇa Divy 19] something spread against, i.e. under or over, a cover, spread, rug, cushion or carpet to sit on, bedding of a couch (nisidana”) 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 (unṇāmaya); PvA 141, 137.
Abl. paccay

Often coupled with hetu, e. g. at S IV.68 sq.; A. I.66; IV. special modes of causality. Later still these 24 were held reducible to 4 Tikp "relation," understood in a causal sense, hetu meaning condition, causal antecedent, and 23 other relations being added as distinguished from hetu as the genus of which hetu was the typical, chief species. I. e. paccaya became synonymous with our Paccabhi Sdhp 5.

See on term as t.t. of philosophy Tikapa (gil a reason or cause S V.2

Paccanta (adj. n.) [paṭṭi+anta, cp. Sk. pratyanta] adj. adjoining, bordering on, neighbouring, adjacent Dh 315; J I.11 (V.47, "desa"), 377 ("vāsika"); PvA 201 ("nagara"); DhA 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"); DhA I.101 (id.); PvA 20 (id.). งณ vūpasāmeti to appease the border PvA 20. -- P. in sense of "heathen" at Vism 121.

Paccanta (adj.) [fr. paccanta, cp. BSk. pratyavabhāsate to call to Divy 9] to speak out or mention correspondingly, to enumerate KhA 78, 79 sq.

Paccanubhōtī [paṭṭi+anubhūtā] to experience, undergo, realise M I.295; S I.26, 2 sq.; D III.284; Nd2 under mīna. -- fut. paccanubhassati D II.213; S I.133, 227; Pv III.56. -- Pass. paccanubhāviyati PvA 146 (for upalabbhati). -- pp. paccanubhūta M II.32; S II.178; It 15.


Paccanta (adj. n.) [paṭṭi+anta, cp. Sk. pratyanta] adj. adjoining, bordering on, neighbouring, adjacent Dh 315; J I.11 (V.47, "desa"), 377 ("vāsika"); PvA 201 ("nagara"); DhA 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"); DhA I.101 (id.); PvA 20 (id.). งณ vūpasāmeti to appease the border PvA 20. -- P. in sense of "heathen" at Vism 121.

Paccantima (adj.) [fr. paccanta, cp. BSk. pratyantima frontier Divy 21, 426] bordering, adjoining, next to Vin. II.166; Sdhp 5.

Paccabhīnāṇa (nt.) [paṭṭi+abhi+nāṇa] recognition DhsA 110.

Paccaya [fr. paṭṭi+i, cp. Ved. pratyaya & P. paceti, paṭicca] lit. resting on, falling back on, foundation; cause, motive etc. See on term as t.t. of philosophy Tikapaṭṭhaṇa 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 necessities of the bhikkhu's daily life, viz. ācara, pinaḍpāta, senāsana, (gilānapaccaya--) bhesajja, i. e. clothing, food as alms, a dwelling-place, medicine: see under ācara. Sn 339 (paccaya=gilāna--paccaya Sn 342); Miln 336; Mhvs 3, 15. -- 2. (appld) reason, cause, ground, motive, means, condition M I.259 (yaṇ yad eva paccaya paṭicca by whatever cause or by whichever means); S II.65; Nett 78 sq.; DA I.125; PvA 104. The fourfold cause (catubbhidho 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 paccaya 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); Cpd. 197. Cp. Paṭṭhāna. -- Abł. paccayā as adv. by means of, through, by reason of, caused by D I.45 (vedanā "tānē etc., see paticca--samuppāda); M I.261 (jātippaccayā jārāmarāṇaṇ); Pv L52 (kamma°); IV.150 (tap°); PvA 147 (kamma°). -- 3. ground for, belief, confidence, trust, reliance J I.118, 169; aparā without relying on anyone else S III.83, 135; A IV.186, 210; PvA 226. --ākāra the mode of causes, i. e. the Paṭiccasamuppāda DhsA 2, 3; VbhA 130 sq. (cp. Vism 522 sq.).

Paccayatā (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 (adj.) [fr. paccaya] trustworthy D I.4; S I.150; A II.209; J VI.384 (paccāyika); Pug 57; DA I.73; SnA 475.

Paccaladdhaṅsu see paṭilabhati.

Paccavidhuṅ & Paccavyādhīṅ see paṭivijjhati.

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 (nt.) & paṭi+avekkhana, cp. late Sk. pratyaveksana & "nā looking at, consideration, regard, attention, reflection, contemplation, reviewing (cp. Cpd. 58) M I.415; D III.278; A III.27; Pug 21 (a°); Dhs 390 (a°=dhāmmanaññ sabbāvañ pati na apektahati DhsA 254, trsl. "inability to consider"); Miln 388; Nett 85; VbhA 193, 194 (twofold); Sdhp 313.

Paccavekkhā (f.) [cp. late Sk. pratyavekṣā] imagination Mbhv 27.

Paccasāri see paṭisaratī.

Paccassosi see paṭissuṇāṭi.

Paccākata [pp. of paṭi+a+kṛ] rejected, disappointed Vin IV.237, 238.

Paccākoṭita [pp. of paṭi+ākoṭeti] flattened or smoothed out, pressed, ironed (ākoṭita+of the robes) M I.385; S II.281; DhA I.37.

Paccāgacchati [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 [pp. of paccāgacchati] gone back, withdrawn J V.120; Miln 125.


Paccācamati [paṭi+ā+camati; often spelt ˚vamati, but see Trencker, Miln 425] to swallow up, resorb S V.48= A V.337; J I.311; Miln 150; Caus. ˚camāpeti Miln 150.

Paccācikkhati [Intens. of paccakkhāti, paṭi+ā+cikkhati of khyā] to reject, repudiate, disallow D III.3; M I.245, 428; Vin IV.235.

Paccājāta [pp. of paccājāyati] reborn, come to a new existence D I.62; III.264; M I.93; Pug 51.

Paccājāyati [paṭi+ā+jāyati] to be reborn in a new existence M III.169; S II.263; V.466, 474. -- pp. paccājāta (q. v.).

Paccāneti [paṭi+ā+neti] to lead back to (acc.) Pv II.116 (=punar āneti C.).


Paccāsati [fr. paṭi+āsā or=paccāsaṃsati or āsiṃsati?] to ask, beg, pray Pv IV.56 (‘anto for āsaṃsanto? C. explnns by āsiṃsanto).

Paccāsanne (adv.) [paṭi+āsanne] near by PvA 216=280


Paccāsane (adv.) [paṭi+āsane] near by PvA 226=280


Paccāsiṃsati [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 [paṭi+āharati] to bring back, take back Vin II.265; III.140; J IV.304.

Paccukkaddhati [paṭi+ukkaddhati] to draw out again Vin II.99.

Paccukkaddhana (nt.) [fr. preceding] drawing out again Vin V.222.

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 (nt.) [fr. preceding] going out to, meeting, receiving J IV.321; PvA 61, 141 (‘ṇ karoti).

Paccuṭṭhapāna (f.) [paṭi+ud+Caus. of sthā] putting against, resistance, opposition Sn 245 (=paccanikaṭṭhapāna SnA 228).

Paccuṭṭhāti [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 (nt.) [fr. preceding] rising from one's seat, reverence D I.125.

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 [paṭi+ud+ā+vattati] to return again to (acc.) S I.224; II.104; A V.337.


Paccudāharati [paṭi+ud+ā+hṛ] recite in reply Th 2, 40.

Paccudeti [paṭi+ud+i] go out towards J VI.559.

Paccuddharati [paṭi+uddharati] to wipe off or down (with a cloth, colakena) Vin II.122 (udakapuññhāna; trsl. Vin.
Texts II.152 "to wear out a robe"), 151 (geruka; trsl. Vin. Texts II.151 "to wipe down").

Paccuddhāra [paṭi+uddhāra] taking up, casting (the lot) again Vin IV.121.

Paccupaṭṭhaḥatī [paṭi+upa+sthā] "to stand up before," to be present; only in pp. paccupaṭṭhita and in Caus. paccupaṭṭhāpeti (q. v.).

Paccupaṭṭhāna (nt.) [fr. paṭi+upa+sthā; cp. Cpd. 13 & Lakkhaṇa] I. (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.

Paccupaṭṭhāpeti [Caus. of paccupaṭṭhaḥatī] I. 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.

Paccupaṭṭhita [pp. of paccupaṭṭhaḥatī; cp. BSk. pratypasthita, Divy Index] (re)presented, offered, at one's disposal, imminent, ready, present D III.218 (kāmā); It 95 (id.); Sn p. 105; It 111; Kvu 157, 280; Miln 123.

Paccupadissati [reading uncertain; either paṭi+upadisati, or fut. of paṭi+upadisati, cp. upadānseti. It is not to be derived fr. ṣadadātī] to accept, receive; or: to show, point out J V.221 (v. l. paccutto rissati to go through, perhaps preferable; C. on p. 225 expls by sampaṭṭchissati).

Paccupalakkhaṇā (f.) [paṭi+upalakkhaṇā] differentiation S III.261 (a°) Dhs 16=Pug 25; Dhs 292, 555, 1057.

Paccupekkhaṇā (f.)=paccavekkhaṇā S III.262 (a°).

Paccupeti [paṭi+upeti] to go up or near to, to approach, serve, beset J III.214. fut. ṣupessati J IV.362 (gloss upasevati).

Paccuppanna [pp. of paṭi+uppajjati, cp. Sk.pratyutpanna] what has arisen (just now), existing, present (as opposed to adita past & anāgata future) M I.307, 310; III.188; 190, 196; S I.5; IV.97; A II.264; III.151, 400; D III.100, 220, 275; It 53; Nd1 340; Pv IV.62; Dhs 1040, 1043; VbhA 157 sq.; PvA 100. See also adita.

Paccuyāti [paṭi+ud+yā] to go out against, to go to meet somebody S I.82, 216.

Paccūsa° [paṭi+Ved. uṣas f.; later Sk. pratūṣa nt.] "the time towards dawn," morning, dawn; always in compn with either kāle (loc.) at morning DhA IV.61; DA I.168; or velāya (loc.) id. VvA 115, 118, 165; PvA 61; or samaye (loc.) id. S I.107; J I.81, 217; SnA 80; PvA 38.

Paccūha [cp. late Sk. pratūha, prati+vah] an impediment, obstacle S I.201 (bahū hi saddā paccūhā, trsl. "Ay there is busy to--and--fro of words." C. expls by paṭiloma--saddā); J VI.571.

Paceka (adj.) [paṭi+eka, cp. BSk. prateka Divy 335, 336] each one, single, by oneself, separate, various, several D I.49 (itthi); II.261 (vassavatīn, of the 10 issaras); S I.26 (gāthā a stanza each), 146 (brahma an independent Brahma); A II.41 (sa cca); V.29 (id.); Sn 824 (id.), 1009 (gāpinā one having followers= visuṣ visuṣ gaṇavanto SnA 583); J IV.114 (bodhiṇāṇa); Nd1 58 (muni); DA I.148 (paccekkā itthiyo); SnA 52 (bodhiṣṭatta one destined to become a Pacekabuddha), 67 (id.), 73 (sambodhi), 476 (niraya a separate or special purgatory); PvA 251 (id.), Sdhp 589 (bodhi). --pacekaṇ (adv.) singly, individually, to each one VvA 282. See also pātekka.

--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; DhA I.80, 171, 224, 230; IV.201; PvA 144, 263, 265 (=isi), 272, 283.

Pacceti [paṭi+i] to come on to, come back to, fig. fall back on, realise, find one's hold in D I.186 ("take for granted," cp.
behind J VI.30. --j vi.29. --a
(a-parabhāpa-cattātī) (cp. Av. pasca behind, Lat. post, after J VI.30. --j vi.29. --a behind, after Dh 348 (=anāgātesu 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.

Paccosakkā (f.) [abstr. fr. paccosakka] withdrawal, retreat, going back, shrinking from DhsA 151.

Pacchadāna (nt.) [pa+chaḍdana] vomiting, throwing out Sdhp 137.

Pacchato (adv.) [abl. formation fr. "paccha=Ved. pascā & paścāt; fr. Idg. "pos as in Lith. pās near by, pastareras the last; cp. Av. pasca behind, Lat. post, after] behind, after Dh 348 (=anāgātesu 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.


Paccorohati [paṭi+orohati] to come down again, descend D I.50; II.73; A V.65, 234.

Paccosakka (f.) [paṭi+osakka] which is either ava+sakka (of ṣvāṣk Geiger, P.Gr. § 282 or srp Trenckner Notes 60), or apa+sakka] to withdraw, retreat, go away again D I.230; J I.383; Mbvs 25, 84.

Paccosakkāna (f.) [abstr. fr. paccosakka] withdrawal, retreat, going back, shrinking from DhsA 151.

Pacchada [fr. pa+chad, cp. Sk. pracchada] a cover, wrapper; girdle Th 2, 378 (=uracchada ThA253); DhsA 397 (v. l. for "echāda").

Pachchanta [pa+channa, of chad] covered, wrapped, hidden Th 1, 299; J III.129.

Pacchā (adv.) [Vedic paścā & paścāt see pacchato] behind, aft, after, afterwards, back; westward D I.205; Sn 645, 773, 949; NdI 33 (=pacchā vucaati anāgata[ṣ], pure vucaati atīta[ṣ]); Nd2 395; Dh 172, 314, 421; Pv I.111, 115 (opp. purato); II.99 (=aparabha[pacch]a) PvA 116; PvA 4, 50, 88; VvA 71.


Pachā na (nt.) [paccaya], see Indexes to AvŚ. & Divy, or as "kicca the duties after the midday meal (opp. purebhāta)" DA I.47 (in detail); SnA 133, 134. --bhātika one who eats afterwards, i. e. afternoon, when it is improper to eat A III.220 (khabu, q. v.). --bhāga hind or after part II.91; PvA 114. --bhāsati see paccā-. --bhūma belonging to the western country S III.5. --bhūmaka id. S IV.312=A V.263. --mukha looking westward M III.5; D II.207; Th 1, 529; DhA III.155 (opp. paccīna eastern). --vāmanaka dwarfed in his hind part J IV.137. -- samaṇa [BSk. paccāchramaṇa & opp. purahśramaṇa AvŚ II.67, 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 [pa+chāda] cover, covering, wrapper, in phrase nelango setappacchādo S IV.291=Ud 76=DA I.75= DhsA 397.

Pacchānutappati see under pacchā.

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 at A III.76 is of uncertain reading & meaning; in phrase p. khipanti: either "throw into the lap" (?) or (better) read pacchīya, loc. of pacchi "into the basket" (of the girls & women).


Pacchya (f.) [etym. doubtful] a basket J I.9, 243; II.68; III.1; VI.369 (pañña°), 560 (phala°); DhA I.3; IV.205 (°pasibbaka).

Pacchijjati [pa+chijjati, Pass. of chid] to be cut short, to be interrupted J I.503 (lohita°).

Pacchijjana (nt.) [fr. last] stopping, interruption J III.214 (read assu--pacchijjana--divaso? passage corrupt.).

Pacchita [pa+chita, Sk. pracchita, pp. of chā, only in combn with prefixes] cut off, skinned J VI.249.

Pacchindati [pa+chindati] 1. to break up, cut short, put an end to Vin IV.272; J I.119 (katha°ītvā), 148 (katha°ītuṇ); IV.59; PvA 78 (dānavidhi°i). -- 2. to bring up (food), to vomit DhA I.183 (āhāra°).

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 ("yāma 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 paratthima) D I.153 (disā); S I.145. -- 3. lowest, meanest Vin II.108; M I.23; S II.203.

Pacchimaka (adj.) [fr. pacchima] 1. last, latest (opp. purimaka) Vin II.9; Nd2 284 D.=Th 1, 202; DhsA 262; J VI.151. -- 2. lowest, meanest J I.285 (pacchimakā itthiyoo).

Pacchedana (nt.) [fr. pacchima] 1. last, latest (opp. purimaka) Vin II.9; Nd2 284 D.=Th 1, 202; DhsA 262; J VI.151. -- 2. lowest, meanest J I.285 (pacchimakā itthiyoo).

Pajagghati [pa+jagghati] to laugh out loud J VI.475.

Pajappati [pa+jappeti] to yearn for, crave, to be greedy after S I.5=J VI.25 (anāgata°=pattheti C.).

Pajapā (f.) [pa+jappā] desire, greed for, longing J VI.25 (anāgata°); Sn 592; Dh 1059, 1136.


Pajaha (adj.) [pa+jaha, pres. base of jahati] only neg. a° not giving anything up, greedy A III.76.

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 (yaŋ na tumhākaŋ taŋ pajahatha); It 32 (kiŋ appahānaŋ kiŋ pajahāma); 117; A IV.109 sq. (akusalan, sāvajjaŋ); Sn 789 (dukkha°), 1056, 1058; Ps I.63; II.244. ppr. pajahāŋ S III.27; fut. pahāsaŋ (cp. Geiger, P.Gr. § 1511) M II.100. -- aor. pajahi & pahāsi Vin I.36; S I.12=23 (sankha°); Sn 1057.
Pajā (f.) [Ved. prajā, pra+jan] progeny, offspring, generation, beings, men, world (of men), mankind (cp. use of Bibl. Gr. gen/nhma in same meaning) D I.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 (=sattī Nd 2 377); Dh 28, 85, 254, 343 (=sattī DhA IV.49); Nd 17, 292; Pīv II.117; IV.334; Pug 57; Vism 223 (=pajāyana--vasena sattī); DhA I.174; PāvA 150, 161. -- Very freq. in formula sassamanā--brāhmaṇī pajā "this world with its samaṇas 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.

Pajjānā (f.) [fr. pajjānī] knowledge, understanding, discernment; used in exegetical literature as syn. of paññā Nd 2380=Dhs 16, 20, 555; Pug 25; Nett 28, 54. As nt. ˚a at Vism 436.

Pajjānī [pa+jānī] to know, find out, come to know, understand, distinguish D I.45 (yathābhūtaṇa really, truly), 79 (ceto paricca), 162, 249; Sn 626, 726 sq., 987; It 12 (ceto paricca); Dh 402; Pīv I.1112 (=jānāti PāvA 60); J V.445; Pug 64. -- ppr. pajjanaṇṇa Sn 884, 1050, 1104 (see expln at Nd 1 292=Nd 2 378); It 98; Pīv IV.164; and pajjānanto Sn 1051. -- ger. paññāya (q. v.) -- Caus. paññāpeti; pp. paññatta; Pass. paññāyatī & pp. paññāta (q. v.). Cp. sampajjana.

Pajjāpatī ('i) I. (adj.) together with his wife Vin I.23, 342; IV.62; J I.345; PāvA 20. (m.) [Ved. prajjāpati, prajā+pati Lord of all created beings, Lord of Creation] Prajjāpatī (Np.), the supreme Lord of men, only mentioned in one formula together with Inda & Brahmā, viz. devā saṁdakā sabrahmakā sapajjāpatikā in sense of foll. Also at VbhA 497 with Brahmā. -- 2. prajjāpati (f.) [of Ved. prajjāvant, adj.--n. fr. prajā "having (or rich in) progeny," with p for v, as pointed out by Trenckner Notes 62] 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. prajjāpati "lady" Divy 2, 98. -- Vin I.23; III.25; IV.18, 258; S I.243; A I.137 (catasso ṭiyō); IV.210, 214; Vv 416 (=one of the 16,000 chief queens of Sakka VvA 183); DhA I.73; PāvA 21, 31. sapajjāpatikā (adj.) together with his wife Vin I.23, 342; IV.62; J I.345; PāvA 20.

Pajjāyati [pa+jāyati] to be born or produced J V.386; VI.14.

Pajjāyana (nt.) [fr. pa+jan] being born Vism 223.

Pajja1

Pajja1 [cp. Sk. padya] a path, road Sn 514; DA I.262.

Pajja2

Pajja2 (nt.) [cp. Sk. padya & pādyā belonging to the feet, Lat. acupedius swift--footed; Gr. pezo/s foot--soldier, see also patti] foot--oil, foot--salve Vin I.205; D II.240; J III.120; IV.396; V.376 (=pādabhājaṇa C.).

Vedic padyate only in meaning "to come to fall," later Sk. also "to go to"] to go, go to; usually not in simplex, but only in compns 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 [pa+jalati of jval] to burn (forth), blaze up, go into flame Vin I.180; Sn 687 (sikhi pajjalanto); J I.215; ThA 62; PāvA 38. -- pp. pajjalita (q. v.).

Pajjalita [pp. of pajjalati] in flames, burning, blazing S I.133; Sn p. 21 (aggi); Dh 146; PāvA 43 (sāṭakā).

Pajjunna [Ved. parjanya, for etym. see Walde, Lat. Wtb. under quercus & spargo] rain--cloud J I.332 (p. vuccati megho);
Pajjāyati [pa+jāyati] to be in flames, to waste, decay, dry up; fig. to be consumed or overcome with grief, disappointment or remorse Vin I.1.30; II.214, 216; III.57; J I.354 (pajjāyati metri causa; C=anusocati)=Miln 5. -- ppr. pajjāyanto downcast, in formula tuhīṃbūto munkabhūto pattakkhandho adhomukho p. M I.132, 258 and passim.

Pañca (adj.--num.) [Ved. pañca, Idg. *penquē; cp. Gr. πεντή, Lat. quīnque, Goth. fīm, Lith. penki, OIr. coic] number 5. -- Cases: gen. dat. pañcannya, instr. abl. pañcahi, loc. pañcasu; often used in compositional form pañca" (cp. Ved. pañcāra with 5 spokes I.16413; Gr. pentep/bolos, Lat. quīnquē--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'anguliika. 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: catupāñcāha 4 or 5 days J II.114 (cp. quīnque diebus Horace Sat I.316); maraṇaṃ tūhaṃ orāṇaṃ māshei pañcāhī after 5 months Vv 6310, p. māṣe vasitvā DA I.319 (cp. qu. menses Hor. Sat. II.3289). -- (b) of space: "yōjanatṭhāna J III.504; "yōjan--ubbedho gajavaro VaV 33; "bhumako pāsādo J I.58 (cp. the house of Death as 5 stories high in Grimm, Märche 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; quīnque vīri Hor. Sat. II.555; Epist. II.124): p. janā J V.230; p. amaccā J V.231; p. haththino DaV I.164; pañca nāriyo agamiṣu Vv 322; p. puttīni kāhāmi Vp I.63. -- Note. No. 5 in this appln is not so frequent in Pālī 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: pañcādasa (f. "i the 15th day of the month Vv 156=A I.144; Sn 402) VaV 67 ("kahāpaṇa--sbahā saśāri daṇḍesiva, and paṇnaraṣa (also as f. i of the 15th or full--moon day PV III.31; DaV I.198; III.92; IV.202; VV 314; Sn 78) Sn 153 (pannaraso usopatho); Vv 642 (paṇnaraṣa va caando; expld as paṇnaraṣiṣya Vv 276); DaV I.388 (of age, 15 or 16 years); DA I.17 ("bheda Khuddaka--nikāya; Sn 357 (pannarasa bhikkhu--satehi=1500, instead of the usual 500); PV 154 (yojana). The appln is much the same as 5 and 50 (see below), although more rare, e. g. as measure of space: "yojana DaV I.17 (next in sequence to paṇnāsa--yojana): J I.315; PV 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: pañcāvisāti (the usual) e. g. DaV 185 sq.; Miln 289 (citta--upabbhā--kanāṇa dhammā); pañña--viṣati, e. g. J IV.352 (nāriyo); Th 2, 67, and pañuvīṣa (only at J III.138). Similarly to 15 and 25 the number 45 (pañca--cattāḷīsā) is favoured in giving distances with "yōjana, e. g. at J I.147, 348; DaV I.367.--Application: of 25: (1) time: years J III.138; DaV I.4; (2) space: miles high and wide DaV II.64 (ahipeto); VV 236 (yojānāni phārītvā 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 Pālī 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 pañnāsa only at DaV 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 gallowss (Esther 5. 14; 7. 9) J I.359 (yojana); DaV III.207 ("hatto ubbedhena rukkho); Vism 417 (papīṇṭa "yojana surīyamāṇḍala); DaV I.17 ("yojana). -- (c) of a company or group (cp. 50 horses RV II.185; V.185; wives VIII.1936; men at the
the 10 (see dasasila and Nd2 under sila on p. 277).

4. Other (not detailed) passages with 5: Sn 660 (abbudāni), 677 (nahanṭāni koṭiyo pañca); Th 2, 503
   further: guṇa Miln 249; paṇṇāni Vin I.201 (nimba‘, kuta‘a, paṭola‘, sulasi‘, kappāsika‘); Paṇḍu–rāja–puttā J V.426;
   pabbagāṇthiyo Miln 103; pucchara DhsA 55; mahā–pariccāgā DhA III.441; mahā–viloikanāṇi DhA I.84; vatthāni Vin
   --ange five (bad) qualities (see anga 3 and above 3), in phrase vippalam free from the 5 sins D III.269; Nd2 284 C; cp.
   BSk. pañcangā–viprāhāṇa. Ep. of the Buddha Divy 95, 264 & ‘samannāgata 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: ‘jāna (viz. vitakka,
   vičāra, pūta, sukha, cittass‘ekagatā) Dhs 83; ‘turiya orchestra S I.131; Th 1, 398; 2, 139; Vv 364; DhA I.274, 394; ‘bandhāna
   --angulika (also ‘aka) the 5 finger–mark, palm–mark, the magic mark 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 ‘a deti), 256 (gandha‘, appld to a cetiya); III.23, 160 (lohitā‘); Vv 3318
   (gandha‘ adāśīn Kassapassa thūpaśmi‘); Mhvs 32, 4 (see trsl. p. 220); DhA III.374 (goṇana‘ gandha–‘aṇī datvā); SnA 137
   pañcangulāni; see note on p. 579). Quotations of similar use in brahanical literature see at Vogel p. 6 sq. --āvudha (‘āyudha)
   set of 5 weapons (sword, spear, bow, battle–axe, shield, after Childers) Miln 339 (see Miln trsl. II.227), cp. p‘ sannadha J
   III.436, 467; IV.283, 437; V.431; VI.75; sannadha–p‘ J IV.160 (of sailors). They seem to be different ones at diff. passages.
   --aṇaḥ 5 days Vin IV.281; J II.114. --cūlaka with 5 topknots J V.250 (of a boy). --nakha with 5 claws, N. of a five–toed
   animal J V.489 (so read for pañca na khā, misunderstanding by C.). --paṭṭhika at Vin II.117, 121, 152; is not clear (v. l. paṭṭa).
   Vin. Texts III.97 trsl. "cupboards" and connect it with Sk. paṭṭa of Anguttara). -- nt. paṭṭa J I.84; vatthu–rāja J V.426;
   --mālin of a wild animal J VI.497 (=paṭṭangika–turiya–saddo viya C, not clear). --māsakamattāq a sum of 5 māsakas DhA
   II.29. --vaggiya (or ‘ika SnA 198) belonging to a group of five. The 5 brahmins who accompanied Gotama when he became
   an ascetic are called p. bhikkū. Their names are Aṅkākondaṇṇā, Bhaddiya, Vappa, Assaj, Mahānāma. M I.170; II.94; S
   III.66; Pva 21 (‘e ādiṇ katvā); SnA 351; cp. chabbaggiya. --vidha fivefold J I.204 (‘a abhirakkha‘); Vl341 (‘paduma,
   ‘bandhana: see this. --sādhu–rāja–bhāva fivefold connection J IV.7. --seṭṭha (Bhagavā) "the most excellent in the five" Sn
   355 (=pañcanna paṭṭhamassissānā pañca-vaggiya* seṭṭha, pañcahi vi saddhādhi indriyehi silādhi vi dhamma–khandhehi

Pañcaka (adj.) [fr. pañca] fivefold, consisting of five J I.116 (‘kammaṭṭhāna); Dhs. chapters 167–175 (‘naya fivefold
   system of jhāna, cp. trsl 52); SnA 318 (‘nipāṭa of Anguttarama). -- nt. pañcakā a pentad, five Vin I.255 (the 5 parts of the
   kāthina robe, see Vin. Texts II.155), cp. p. 287; pl. pañcakā sets of five Vism 242. The 32 ākāras or constituents of the human
   body are divided into 4 pañcakā (i. e. sets of 5 more closely related parts), viz. taca‘ skin–pentad,” the 5 dermatoid
   constituents: kesā, lomā, nakāh, dantā, taco; vakka‘ the next five, ending with the kidneys; paphāsa‘ id. ending with the
   lungs & comprising the inner organs proper; matthalunga‘ id. ending with the brain, and 2 chakkā’s (sets of 6), viz. meda‘ &
   mutta‘. See e. g. VbhA 249, 258.

Pañcakkhattu (adv.) five times.

Pañcadhā (adv.) in five ways, fivefold DhsA 351.

Pañcam (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
   Petti has to die); DhA III.195 (‘e sattāhe in the 5th week). -- f. pañcamā Pva 78 (ito ‘aya jātiya) and pañcamī Sn 437 (senā);
   Pva 79 (jāti).
Pañcama (adj.) = pañcama J I.55.

Pañcaso (adv.) by fives.

Pañja [is it to be puñja?] heap, pile A II.75 (meaning different?); Cp. I.1016.

Pañjara (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 (siha⁶); IV.213; V.232 (siha⁶), 365; VI.385 (siha⁶), 391; Miln 23 ("antaragata gone into the c."); 27; DhA I.164 (nakha¹), where meaning is "frame"; VbhA 238; +siha⁶ meaning window.


Pañjalika (adj.) [fr. pañjali] holding up the clasped hands as token of respectful salutation S I.226; Sn 485, 598.

Pañjasa (adj.) [pa+añjasa] in the right order, straight A II.15.

Pañña (− (f.)) [the adj. form of paññā] of wisdom, endowed with knowledge or insight, possessed of the highest cognition, in fdl. cpds.: anissaraṇa¹ D I.245; S II.194; IV.332; anoma¹ Sn 343; appa¹ S I.198; J II.166; III.223, 263; avakujja¹ A I.130; gambhira¹ S I.190; javana¹ S I.63; Nd2 235; tikkha¹; dupa° D III.252, 282; S I.78, 191; II.159 sq.; M III.25; A II.187 sq.; Dh 111, 140; Pu II.13; DhA II.255; nibbedhika² S I.63; A II.178; Nd2 235; puṭhù¹ ibid.; bhāvita¹ S IV.111; A V.42 sq.; bhūri² S III.143; IV.205; mandapa° VbhA 239; mahā° S I.63, 121; II.155; A I.23, 25; II.178 sq.; Nd2 235; SnA 347; sapa° 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).

Paññātā (f.) [secondary abstract formation fr. paññā, in meaning equal to paññāṇa] having sense, wisdom A III.421 (dupa°=foolishness) V.159 (id.); mahā°, puthu°, vipuḷa° A I.45. See also paññatta2.

Paññatta1

Paññatta1 [pp. of paññāpeti, 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.; Pu IV.135; DhA I.274; VvA 9 (su⁴ maṇḍa⁴–piṭha), 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

Paññatta2 (nt.) [abstr. fr. paññā] wisdom, sense etc. S V.412 (v. l. paññātā). See also paññatā.

Paññatti (f.) [fr. paññāpeti, cp. paññatta1] making known, manifestation, description, designation, name, idea, notion, concept. On term see Cpd. 3 sq., 198, 199; Kuv 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; Pu II.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"); Mīl 173 ("loka"); KhA 28; adj. paññattika (q. v.).

Paññavant (adj.) [paññā+vant, with reduction of à 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; Pu 13; DhaA II.255; KhA 54; VbhA 239, 278; PvA 40. Cp. paññāṇavant.
Paññā (f.) [cp. Vedic prajñā, pa+jaña] 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. trsl. 17, 339, cp. scholastic definition with all the synonyms of intellectual attainment at Nd2 380=Dhs 16 (paññā pajānāna 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 Arahnath or Final Emancipation. These 3 stages are: (1) sīla--kkhandha (or "sampādā"), code of moral duties; (2) samādhi--kkhandha (or cittasampādā) code of emotional duties or practice of con centration & meditation; (3) paññā--kkhandha (or "sampādā") code of intellectual duties or practice of the attainment of highest knowledge. (See also jhāna1.) They are referred to in almost every Suttanta of Digha 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.62=162 ("gatena caranti diṭṭhiṣatāni"), 174 (vāda), 195 ("pāripaññān"); 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 (samāma); 277; V.222 (ariyā); M I.144 (id.); III.99 (id.), 245 (paramā), 272 (samāma); A I.61, 216; II.1 (ariyā); IV.105 (id.); III.106 (sīla, citta, p.), 352 (kusalesu dhammesu); IV.11 (id.); V.123 sq.; It 35, 40 ("uttara"), 51 (sīlaQsamādhi p. ca), 112 (ariyāt); Sn 77, 329, 432, 881, 1036 and passim; Dh 38, 152, 372; Nd 77; Nd2 380; Ps I.53, 64 sq., 71 sq., 102 sq., 119; II.150 sq., 162, 185 sq.; Pug 25, 35, 54 ("sampādā"); 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 paññāya see sep. article. See also adhipanna (adhisēla, adhicittā +).

--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) Vin I.62; D III.229, 279; It 51; Nd 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 cakkhumantā) D III.219; S V.467; It 52; Nd 354; Nd2 235. --dana giving or bestowing wisdom S I.33; Sn 177. --dhaṇa the treasure of perfect knowledge (one of the 7 treasures, see dhana) D III.163, 251; A III.53; VvA 113. --niruddhika tending to the destruction of reason S V.97; It 82. --paṭiḷābha acquisition of wisdom S V.411; A I.45; Ps II.189. --pāsāda the stronghold of supreme knowledge Dh 28 (=dibba--cakkhū sankhātaq). --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. --bāhulla wealth or plenty of wisdom S V.411; A I.45. --bhāmi ground or stage of wisdom; a name given to the Paticcasa-mamittā by Dhdg at Vism XVII, pp. 517 sq. ("nīdesa"). --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; Nd 207; Kvu 58; Nett 199. --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. --visuddhi purity of insight D III.288. --vuddhi increase of knowledge S V.97, 411; A I.15, 45; II.245. --sampādā the blessing of higher knowledge (see above) A I.62; II.66; III.12 sq., 182 sq.; IV.284, 322. --sīla conduct and (higher) intelligence Dha 229 ("samāhita=lokkuttarapaññāya c’eva pārisuddhisilena ca samannāgata Dha III.329); Vv 3423 id.=ariyāya diṭṭhiyā ariyena silena ca sāmannāgata VvA 155). Often used with yathābhūtaq q. v. Cp. paññāya.

Paññāna (nt.) [pa+ñaña, 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 (adj.) [pa+paññā+vant] reasonable, sensible, wise Sn 202, 1090; J V.222; VI.361; Nd 282.

Paññāta [pp. of pañjānati] known, renowned DA I.143; ap² unknown, defamed Vin IV.231; S IV.46; A III.134 (where also der. appaññātika).

Paññāpakā (adj. n.) [fr. paññāpeti] one who advises, assigns or appoints Vin II.305 (āsana²).

Paññāpana (nt.) [fr. paññāpeti] disclosure, discovering M III.17; S III.59; declaration DhsA 11.

Paññāpetar [n. ag. of paññāpeti] one who imparts knowledge, declarer of truths, discoverer D II.223.

Paññāpeti [Caus. of pañjānati] 1. to make known, declare, point out, appoint, assign, recognise, define D I.119 (brāhmaṇa
brāhmaṇaṇa), 180, 185, 237; It 98 (tevijja brāhmaṇaṇa), Pug 37, 38; PvA 61 (āsanaṇa). -- 2. to lay down, fold out, spread PvA 43 (sanghātiṇ). -- pp. paññatta (q. v.). -- Caus. II. paññāpāpeti I III.371.

Paññāya (indecl.) [ger. of pañjānati, in relation /octet; ūthāya: ūtvā as utthāya: thatvā; 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 yathābhūtaṅ (q. v.) S I.13 (bhāveti), 44 (lokasmīṇ pacjoto), 214 (parisujjhati); II.7 sq. (uppaḷi), 68 (suppaṭividdho); III.6 (id.); V.324 (ajjhupekkhati); A I.125 (anuggahissati); III.44 (vaddhati); IV.13 sq. (pariyogāhamāṇa); V.39 (disvā) Sn 1035 (see Nd2 380II); It 93 (moh'aggig, v. l. saññāya); PvA 60 (upapākkhivā, as expln of ūtvā), 140=viceyya.

Paññāyaṭi [Pass. of pañjānati] 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. paññāyissatha you will be well known); II.75; PvA 83 (pāḷī eva), 166 (dissati +); ppr. paññāyamāṇa DhA I.29; PvA 96 (=perceivable). -- aor. paññāyi PvA 172 (paccakkhato).

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. pañha pucchati to ask a question Nd2 under pucchā (q. v.). --paṭibhāna an answer to a question M I.83; Miln 28. --vīmaṇsaka one who tests a question Sn 827; Nd1 166; SnA 538. --vyākāraṇa mode of answering questions, of which there are 4, viz. ekaṣa "direct," vibhāja "qualified," paṭiṇcūcchā "after further questioning," ṭhapanīya "not to be answered or left undecided," thus enumd at D III.229; A I.197 sq.; II.46; Miln 339.

Paṭa [cp. Epic Sk. paṭa, etym. unknown, prob. dialectical] cloth; cloak, garment S II.219 ("pilotika"); Th 1, 1092 (bhinnā--paṭa--dhara "wearing the patchwork cloak" trsl.); J IV.494; KhA 45, 58 ("tantu"); DA I.198; DhA II.45 (puppha); III.295 "kaṇcuka, v. l. kaṭakā"); Vism 16 (bhinnā--paṭa--dhara in defn of bhikkhu); VbhA 327 (id.); DhsA 81 (paṭa--paṭa sadda); VvA 73, 201; PvA 185. Cp. paṭikā & paṭalikā; also kappāta.

Paṭaggī [paṭi+aggi] counter--fire Vin I.138; J I.212; kacc. 31.

Paṭanga [cp. *Sk. phaḍingā, 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 (adj.) [paṭa+carin but cp. Sk. pāṭaccara a shoplifter Halāyudha 2, 185] poor (lit. dressed in old clothes): so read perhaps at J VI.227 (vv. ll paṭaccari & paṭiccari).

Paṭala (nt.) [connected with paṭa, cp. Sk. paṭa in meaning "section" Vedic, in all other meanings later Sk.] 1. a covering, membrane, lining, envelope, skin, film Vism 257 (maṣṣa of the liver, where KhA 54 reads maṣṣa--piṇḍa), 359 (phaṇa); DhsA 307 (7 akkhi membranes of the eye); KhA 21 (samuppaṭaṇa), 55 (udara mucous membrane of the stomach), 61 (id.); DhsA 330 (id.); SnA 248 (id.); PvA 186 (ekasa upāhanā, singlelined, cp. paṭalika & palāsika & see Morris J.P.T.S. 1887, 165); Vism 446 (kappāsa film of cotton seed); Bdh 66 (id.). -- 2. roof, ceiling PvA 52 (ayo of iron). <--> 3. a heap, mass (esp. of clouds) J I.73 (megha); DhsA 239 (abhba). -- madhu honey comb J I.262; DhA I.59; III.323. -- 4. cataract of the eye Dāvs V.27.

Paṭaliṣka (adj.) [fr. paṭala] belonging to a cover or lining, having or forming a cover or lining, as adj. said of sandals (ekasa with single lining) J II.277 (v. l. for ekatalika); III.80, 81 (id.). -- as n. f. paṭaliṣka a woven cloth, a woollen coverlet (embroidered with flowers), usually combd with paṭikā Vin I.192; II.162; D I.7 (=ghana--puppho upṇḍamayo attharako. So āmilaḥkapatṭo ti pi uccati DA I.87); A I.137, 181; III.50, IV.94, 231, 394.

Paṭāha [cp. Epic Sk. paṭāha, dial.] a kettle--drum, war drum, one of the 2 kinds of drums (bheri) mentioned at DhsA 319, viz. mahā--bheri & p.--bheri; J I.355; Dpws 16, 14; PvA 4.
Paṭaṭa (nt.) [cp. Sk. paṭṭa, connected with paṭa] a flag M I.379; Miln 87; Vism 469; ThA 70.

Paṭaṇi at Vin IV.46 (paṭaṇi dinṇa hoti) is not clear, it is exspld by Bdhhg as "maṇcapidhānaṇ (for "piṭhāṇaṇ) pādasikkhāsu āṇi dinṇa hoti." At DA I.77 we find the foll.: "visūkaṇ paṭaṇi (sic.) --bhūtaṇ dassanaṇ ti visūkadaṇnaṇ, " and at DhsA 393: "paṭaṇi--gaṇaṇaṇ gahetvā ekapadēva taṇ nissaddaṇ akāśiṇ."

Paṭi (indecl.) [Ved., prati, to Idg. "pretis as in Lat. pretium (fr. "pretios") price" (cp. precious), i. e. equivalent; Gr. pre/s (aol.), proti, pro/s against] directional prefix in well--defined meaning of "back (to), against, towards, in opposition to, return), from, back to (esp. in compn pa after), against the wind; anuloma+pa the combn with sth anu, with which it is freq. combd either (a) in neg. contrast or (b) in positive emphasis, e. g. (a) anuvati paṭi+pati after), (b) anumasati paṭi+pati, &c. -- (c) putting against, setting off in a comparison (counter--+, rival): paṭgulla (one's equal), paṭura (rival), bala (adequate), bimba (counterpart), bhāga (id.); malla (rival wrestler), sama, sāsana, sūra, sēṭṭha; -- (d) close contact (again->), kujjita (covered), gadha, channa ("be--deckt") vijjhana. -- (2) in return, exchange in (revenge) akkosati, āṇeti, kathetī, karoti, kūṭaṇ, kkkamati, khamápeti, gāti (sing in response), āṇa, dāṇḍa (retribution), dadāti, dāna, nivāsana, paṇḍa (in reply), puṇaṇṭi, piṇḍa, pucchati (ask in return), māreti (kill in revenge), bhāṇḍati (goods in exchange), bhāṇḍati (abuse in return) rodana, rosetī, vera (revenge), sammodeti, sāṭheya. -- (3) temporal again, a second time (re--): āṭseti (re--appear), niṣjhatta, niṭvattati, pavesati, pākatika (re--stored), bujhi, vinichchāṇi, saṇjīvita (re--suscitated), sandhi (re--incarnation), saṃmaṇjati. -- (4) away from, back to (esp. in compn paṭi+): kūṭaṭi (shrink back), ghāṭa (repulsion), dāhavati, neti, paṇāmēti (send away), bandhati (hold back), bāhāti (id.), vijachati, viṇetī, viṇodeti (drive out), viṣāta, saṭṭharati, sallīna, suṭta, sūmbhita. -- II. (applied, in reflexive sense): (1) to, on to, up to, towards, at--: oloketi (look at), jiṣhaka (hankering after) gaha, jānāti pūjeta, peseti (send out to), baddha (bound to), bhaya, yatta, rūpa, laddha, labhati (at--tain), ṭābha lobheti, sāmēti, svaṇi (go after), sata. (2) together (con--, com--), esp. combd with sāṇ; sāgyuji, passaddha, maṇḍita, sāṅkaroti, sāṅhāra. -- (3) asunder, apart ("up"): kopeti (shake up), viṭsā (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 redup. (iterative) cpds., like anga--paccanga (limb &--limb, i. e. all kinds of limbs), vata--paṭṭivatta (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 paṭi in directional meaning is anu, with which it is freq. combd either (a) in neg. contrast or (b) in positive emphasis, e. g. (a) anuvāṭat paṭī+paṭi with and against the wind; anuloma+paṭiloma with and against the grain; sotan w. & against the stream; (b) anumati paṭimasati to touch closely (lit. up & down). -- Note. The spelling paṭi occurs frequently without discrimination; it is established in the combn with sthā (as paṭīṭhāṭi, paṭīṭhita etc.). All cases are enumb under the respective form of paṭi, with the exception of paṭīṭhāṭi.

Paṭi--āṇeti [paṭi+ā+ni] to lead or bring back, in duppaṭi--āṇaya difficult to bring back J IV.43.

Paṭi--orohati [paṭi+ava+ruh] to descend from DA I.251 ('itvā).

Paṭikankhanti [paṭi+kāṅks] to wish for, long for S I.227. adj. kankhin M I.21. See also paṭikankhin.

Paṭikacca (indecl.) [so read for gacca as given at all passages mentioned, see Trencker Miln p. 421, & Geiger Pr. § 381. -- ger. fr. paṭikaro (q.v.), cp. Sk. pratikāra in same meaning "caution, remedy"] I. previously (lit. as cautioned) Vin IV.44; Miln 48 (v. l. "kacca) usually as paṭigacceva, e.g. Vin I.342; D II.118. -- (2) providing for (the future), preparing for, with caution, cautiously Vin II.256; S I.57; V.162; A II.25; D II.144; Th I.547; J III.208; IV.166 (in expln of paṭikata & paṭikaro); V.235.
Paṭikaṅṭaka [paṭī+kantaka] an enemy, adversary, robber, highwayman J I.186; II.239; DhA III.456 (v. l. "kaṇḍaka").

Paṭikata [pp. of paṭikaro] "done against," i. e. provided or guarded against J IV.166.

Paṭikatheti [paṭī+katheti] to answer, reply J VI.224; DA I.263.

Paṭikampati [paṭī+kampati] to shake; pret. paccakampittha J V.340.


Paṭikara [fr. paṭi+kṛ] counteracting; requital, compensation Vin IV.218 (aⁿ); D I.137 (ovādaⁿ giving advice or providing for? v. l. pariⁿ); III.154.

Paṭikaroti [paṭī+karoti] 1. to redress, repair, make amends for a sin, expiate (āpattiḥ) Vin I.98, 164; II.259; IV.19; S II.128=205; A V.324; DhA 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 (nt.) [paṭī+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 [paṭī+kassati] to draw back, remove, throw back Vin I.320 (mūlāya); II.7 (id.).

Paṭikā (f.) [Sk. paṭikā dial. fr. paṭa cloth] a (white) woollen cloth (: uṇṇā maya set'attharako DA I.86) D I.7; A I.37, 181; III.50; IV.94, 231, 394; Dāvs V.36. See also paṭiya.

Paṭikāra [paṭī+kṛ] counteraction, remedy, requital Sdhp 201, 498; usually neg. appⁿ adj. not making good or which cannot be made good, which cannot be helped Vin IV.218 (=anosārita p. 219); PVA 274 (marana) Cp. foll.

Paṭikārika (adj.) [fr. preceding] of the nature of an amendment; appⁿ not making amends, not making good J V.418.

Paṭikīṭha 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 pakkīṭṭha, or should it be paṭikūṭṭha?

Paṭikībbisa (nt.) [paṭī+kībbisa] wrong doing in return, retaliation J III.135.

Paṭikirati [paṭī+kirati] to strew about, to sprawl Pv IV.108 (uttānā paṭikirāma=vikiriyamān’angā viya vattāma PVA 271).

Paṭikīṭṭha (adj.) [paṭī+kīṭṭha] very miserable PVA 268 (v. l.); and perhaps at DhA II.3 for paṭikīṭṭha (q. v.).

Paṭikujjati [paṭī+kubj, see kujja & cp. patikutati] to bend over, in or against, to cover over, to enclose D II.162; M I.30; A III.58. Caus. 'eti J I.50, 69. -- pp. paṭikujjita (q. v.).


Paṭikujiita [pp. of paṭikujuj] covered over, enclosed A I.141; Th 1, 681; J I.50, 69; V.266; PVA 52 (=upari pidahita PVA 52); DhsA 349.

Paṭikujuḥati [paṭī+krudh] to be angry in return S I.162= Th 1, 442.
Paṭīkuṭṭā [paṭī+kuṭ as in kuṭiḷa, cp. kuc & paṭīkujjati] 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 (paṭī); cp. Miln trsln II.156; Vism 347 (v. l. BB; T. "kuṭṭati"); DhA I.71; II.42. -- Caus. paṭīkọṭṭeti (q. v.). -- pp. paṭīkuṭṭita (q. v.). See also paṭīliyati.

Paṭīkuṭṭita [pp. of paṭīkuṭṭati] bent back, turned over (?) Vin II.195 (reading uncertain, vv. ll. paṭīkūṭtiya & paṭīkuṭṭya).

Paṭīkuṭṭha [pp. of paṭī+kruś, see paṭīkkoṣati & cp. BSk. pratikrūṣa poor Divy 500] scolded, scorched, defamed, blameworthy, miserable, vile Vin I.317; PvA 268 (v. l. paṭīkiliṭṭha); as neg. app° blameless, faultless S III.71 < - > 73; A IV.246; KvU 141, 341. See also paṭiḳūṭṭha.

Paṭīkuṇika (adj.) [for "kuṭṭha?] bent, crooked PvA 123 (v. l. kuṇīṭa & kuṇḍita).

Paṭīkuṇṭhita [cp. kuṇṭhita]=pariguṇṭhita (q. v.); covered, surrounded J VI.89.

Paṭīkuttaka [or uncertain etym.; paṭi+kuṭtaka?] a sort of bird J VI.538.

Paṭīkubbara [paṭi+kubbara] the part of the carriage--pole nearest to the horse(?) A IV.191.

Paṭīkulyaṭā (f.) [fr. paṭīkūḷa, perhaps better to write paṭīkkulyaṭā] reluctance, loathsomeness M I.30; A V.64. Other forms are paṭīkulatā, paṭīkkulyaṭā, & paṭīkulyā (q. v.).

Paṭīkūṭa (nt.) [paṭi+kūṭa1] cheating in return J II.183.

Paṭīkūḷatā (f.) [fr. paṭīkkūḷa] disgustiveness Vism 343 sq.

Paṭīkenāna see parīkenāna; i. e. counter--playing Dh I.286.

Paṭīkoṭṭeti [paṭī+koṭṭeti as Caus. of kuṭati] to bend away, to make refrain from M I.115; S II.265 (cp. id. p. A IV.47 with trs. "kuṭati & v. l. "kujjati which may be a legitimate variant). The T. prints paṭī°.

Paṭīkopeti [paṭi+kopeti] to shake, disturb, break (fig.) J V.173 (uposatha).

Paṭīkkanta [pp. of paṭīkkamati] 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 (piṇḍapāta°), 16 (id.). For opp. of paṭīkkanta in conn. with piṇḍāya see paviṭṭha.

Paṭīkkantaka [fr. last] one who has come or is coming back DhA I.307.


Paṭīkkamati [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=nivattitā Sna 374); Sna 53. -- Caus. paṭīkkamāpeQ to cause to retreat J I.214 Miln 121. -- pp. paṭīkkanta (q. v.).

Paṭīkkamana (nt.) [fr. paṭīkkamati] returning, retiring, going back Dh I.95; in "sālā meaning "a hall with seats of distinction" Sna 53.

Paṭīkūḷa (adj.) [paṭi+kūḷa] lit. against the slope; averse, objectionable, contrary, disagreeable Vin I.58 ("kūḷa"); D III.112, 113; M I.341 (dukkha°); S IV.172 (id.); J I.393; VvA 92 (K); PvA 77; VbhA 250 sq. -- app° without objection, pleasant,
agreeable Vv 532 (K.); Vism 70 (k). -- nt. "loathsomeness, impurity" VvA 232. See also abstr. pāṭikkūyatā (pāṭi̯).

"refraining from contradiction" (Dhs trsln) Pug 24 (k.); Dhs 1327 (k.). --manasikārā realisation of the impurity of the body DhA II.87 ("kūla"); 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 [pāṭi̯+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. paṭikkhipati (q. v.).

Paṭikkosana (nt.) & ā (f.) [fr. paṭikkosati] protest Vin I.32; II.102 (a°).

Paṭikkhita [pāṭi̯+iks] to look forward to, to expect Sn 697 (paṭikkhaṇṇa sic ppr. =āgamayanā SaṇA 490).

Paṭikkhipati [pāṭi+khipati] 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 [pāṭi+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). --appāṭikkhippa (grd.) not to be rejected J II.370. <-> Contrast ed to samādiyati Vism 62, 64 & passim.

Paṭikkhepa [fr. paṭi+kṣip] opposition, negation, contrary SaṇA 228 for "na"), 502; PvA 189 ("vacana the opp. expression). ā to (abl.) in opposition or contrast to PvA 24.

Paṭikkhamāpita [pp. of paṭikkhipati] forgiven DhA II.78.

Paṭigaccha see paṭigacca.

Paṭigacchati to give up, leave behind J IV.482 (gehaṇṇa); cp. paccagū.

Paṭigandhiya only as neg. appaṭi (q. v.).


Paṭigāṭhā [pāṭi+gāṭhā] a firm stand or foothold A III.297 sq.; Pug 72=Kvu 389.

[paṭi+gāyatī] to sing in response, to reply by a song J IV.395 (imper. ā наи).

Paṭigijjhīja (adj.) [pāṭi+gijjhā, a doublet of giddhā, see gijjhā2] greedy; hankering after Sn 675 (SaṇA 482 reads āgiddha and explns by mahāgijjhā).

Paṭigīṭā (nt.) [pāṭi+gīta] a song in response, counter song J IV.393.

[paṭi+gūhati] to concert, keep back Cp. I.918.

Paṭigāṇhanaka (adj.--n.) [paṭigāṇhana (=paṭiggahana) +ka] receiving, receiver PvA 175.

[paṭi+gāṅhāṭi] to receive, accept, take (up) D I.110 (vatthaṇṇa), 142; Vin I.200; II.109, 116 (a sewing--needle); S IV.326 (jātarūpa--rājaṇṭā); Sn 479, 689, 690; Dh 220; J I.56, 65; DA I.236; PvA 47. In special phrase accayāṣa paṭigāṇhāṭi 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. āgaheti Vin II.213; M I.32.

Paṭiggahana (nt.) [fr. paṭiṣṭhāna] acceptance, receiving, taking M III.34; S V.472; SnA 341. -- accaya° acceptance of a sin, i. e. pardon, absolution J V.380.

Paṭiggahita [pp. of paṭiṣṭhāna] received, got, accepted, appropriated, taken Vin I.206, 214; J VI.231. -- As appaṭīgahitaka (nt.) "that which is not received" at Vin IV.90.

Paṭiggahītar [n. ag. of paṭiṣṭhāna] one who receives, recipient D I.89.

Paṭiggāha see paṭiṭhāha.

Paṭiggāhaka (adj.--n.) [fr. paṭiṣṭhāna] 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; Sdp 268.


Paṭīgha (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 trsl. 72, 204, 276 and passim. -- appaṭīgha see separately s. v. Note. How shall we read paṭiṭhāṭha nānīghaṇśo at DhsA 308? (paṭīgha--ṭṭhāna--nīghaṇśo, or paṭīghaṭṭana--nīghaṇśo?)

Paṭīghavant (adj.) [fr. paṭīgha] full of repugnance, showing anger S IV.208, 209.

Paṭīghāta [paṭi+gāta, of same root as paṭīgha] 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 (=paṭīghanana); Miln 121; DhA II.8; PvA 33. -- 2. (psych.) resentment Dhs 1060, cp. Dhs trsl. 282.

Paṭīghosa [paṭi+ghosa] echo Vism 554.

Paṭīcamma in "gataṇ sallaṇ at J VI.78 to be expld not with C. as from paṭi+cami (cam to wash, cp. ācami), which does not agree with the actual meaning, but according to Kern, Toev. II.29, s. v. as elliptical for paṭībhinnam-camma, i. e. piercing the skin so as to go right through (to the opp. side) which falls in with the C. expln "vāmapassena pavisītvā dakkhiṇapassena vinīggaṇa ti."

Paṭīcaya & (paṭīcaya) [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.

Paṭīcarati [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 aññan 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. paṭīvadati); expld at DA I.264 by aṭṭhottarati paṭīcchādeti "to cover over," i. e. to conceal (a question). See on expression Dialogues I.116.

Paṭīcaleti [Caus. of paṭīcalati] to nudge J V.434.

Paṭicāra [fr. paṭi+car] intercourse, visit, dealing with Miln 94.

Paṭicca [paṭi+icchati] to blame, reprove M I.72; Vin IV.217; Ud 45.

Paṭicca [ger. of pacceti, paṭi+i; cp. BSk. pratītya] grounded on, on account of, concerning, because (with acc.) M I.265 (etat on these grounds); S III.93=It 89 (atthavasaṇa); J II.386 (=abhisaṃdhiśāya); Sn 680, 784, 872, 1046; SnA 357; DhA I.4; PvA 64 (maranaṃ), 164, 181 (kammaṇaṃ), 207 (anuddayaṃ). See also foll.

--viṇīta trained to look for causality M III.19.


Paṭicca--samuppāda [p.+samuppāda, BSk. prāṭityasamutpāda, 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. Cpd. p. 260 sq. with diagram of the "Wheel of Life"; Pts. of Controversy, 390 f. -- The general formula runs thus: Imassmi sati, idha hoti, imass'uppāda, idha uppajjati; imassin atati, idan na hoti; imassa nirodha, idan 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

threefold 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.), jāramaṇa (+soka--parideva--dukkhadomanass'upayāsā) old age & death (+tribulation, grief, sorrow, distress & despair). The BSk. form is prāṭitya--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--nāya ("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 viññāṇa. The same chain occurs again at S II.104 sq. -- A later development shows 12 links, viz. avijjā and sankhāra added to precede viññāṇa (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--bhumi--niddesa), and at VbhA 130--213 under the title of Paccayākāra--vibhangā. <--> 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.; AI.177; V.184; Sn. 653; Ud I 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; NdI 171; f. abstr. "kusalatā D III.212.


Paṭicchati [paṭi+icchati of iṣṭ; cp. BSk. pratīcchati Divy 238 and sampaṭicchati] to accept, receive, take A III.243 (udakaṇa); 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.

Paṭicchānna [pp. of paṭicchādeti] covered, concealed, hidden Vin II.40; A I.282; Sn 126, 194; Pv I.102
Paṭicchādaka = prec. DhsA 51.

Paṭicchādana (nt.) [fr. paṭicchādeti] covering, hiding, concealment M I.10; A III.352; Vbh 357=SnA 180.

Paṭicchādaniya (nt.) [fr. paticchādeti] the flavour of meat, flavouring, meat broth or gravy Vin I.206, 217; Miln 291.


Paṭicchādī (f.) [fr. paṭicchādeti] 1. covering, protection Vin II.122. -- 2. antidote, remedy, medicine (or a cloth to protect the itch) Vin I.296; IV.171.

Paṭicchādeti [paṭi+chādeti, Caus. of chad] 1. to cover over, conceal, hide S I.70, 161; DA I.264; VvA 65 (dhanan); KhA 191; PvA 76, 88, 142 (keshehi), 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 [pp. of paṭicchatī] accepted, taken up Sn 803 (pl. °tāse, cp. Nd1 113 & SnA 531).


Patijaggati [paṭi+jaggati, cp. BSk. pratijāgārti 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.

Patijaggana (nt.) [fr. paṭijaggati] rearing, fostering, tending; attention, care J I.148; Miln 366; DhA I.27; II.96.

Patijagganaka (adj.) [fr. paṭijaggana] to be reared or brought up J VI.73 (putta).

Patijaggāpeti [Caus. II. of paṭijaggati] to make look after or tend Vism 74.

Patijaggita [pp. of paṭijaggati] reared, cared for, looked after, brought up J V.274, 331.

Patijaggīya (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. paṭiṇāyeyya), 226 (id.), 241; ger. paṭiṇāyya Vin II.83 (a°). -- pp. paṭiṇāyta (q. v.).

Paṭijīvān (°) in phrase jīva--paṭijīvaṇ 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."

Paṭiṇā (adj.) [=paṭiṇā] acknowledged; making belief, quāsi--; in phrase samaṇa° a quāsi--Samaṇa, pretending to be a
Paṭīṇāṇa (f.) [fr. paṭi+jā; 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.—patiṇaññaceti to keep one's promise DhA I.93.

Paṭīṇāṇāta [pp. of paṭijānāt] agreed, acknowledged, promised Vin II.83, 102; D I.88; A I.99; IV.144; PvA 55.

Paṭi (adj.) satisfied, happy DhA II.269 (°ācāra)

eetc. see paṭī.


Paṭitthambati [paṭi+thambhati] to stand firm (against) Miln 372.

Paṭidāṇḍa [paṭi+daṇḍa] retribution Dh 133, cp. DhA III.57, 58.

Paṭidadāṭī [paṭi+dāṭī] to give back, to restore J I.177; IV.411 (°diyyare); PvA 276 (ger. °datvā).

Paṭidasseti [paṭi+dasseti] to show oneself or to appear again, to reappear Pv III.227.

Paṭidāṇa (nt.) [paṭi+dāṇa] reward, restitution, gift PvA 80.

Paṭidisā (f.) [paṭi+disā] an opposite (counter-∞) point of the compass, opposite quarter D III.176 (disā ca p. ca vidisā ca).

Paṭidissati [paṭi+dissati; usually spelt paṭi?] to be seen, to appear J III.47=PvA 281; Sn 123; J IV.139; SnA 172.

Paṭidukkhāpanatā (f.) [paṭi+abstr. of dukkhapeti, Caus. --Denom. fr. dukkha] the fact of being afflicted again with suffering Miln 180.

Paṭideseti [paṭi+deseti] to confess Vin II.102. See also pāṭidesaniya.

Paṭidhāvati [paṭi+dhāvati] to run back to (acc.) M I.265 + S II.26 (pubbanṭaṇ; opp. aparantā udhāvati M, upadhāvati S); Sdhp 167.

Paṭinandati [paṭi+nandati] to accept gladly, to greet in return S I.189.

Paṭinandita [pp. of paṭi+nand] rejoicing or rejoiced; greeted, welcomed Sn 452 (paṭī); J VI.14, 412.

Paṭināsikā (f.) [paṭi+nāsikā] a false nose J I.455, 457.


Paṭiniddesa [paṭi+niddesa] coming back upon a subject Nett 5.

Paṭinivattati [paṭi+nivattati] to turn back again Vin I.216; J I.225; Miln 120, 152 (of disease), 246; PvA 100, 126. -- Caus. °nivatteti to make turn back PvA 141; C. on A III.28 (see paccāsāreti).

Paṭinivāsana (nt.) [paṭi+nivāsana1] a dress given in return Vin I.46=II.223.
Paṭinissagga [paṭi+nissagga of nissajjati, nis+srj, Cp. BSk. pratinisarga AvŚ II.118, pratiniḥsarga ib. II.194; MVastu II.549; pratinisagga 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. pariccāga° and pakkhandana°); Pug 19, 21, 22. -- ādāna° S V.24; A V.233, 253 sq.; upadhi° It 46, 62; sabbupadhi° 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, 355, 359.

Paṭinissaggīn (adj.) [fr. paṭinissagga] giving up, renouncing, or being given up, to be renounced, only in cpd. duppati° (sup°) hard (easy) to renounce D III.45; M I.96; A III.335; V.150.

Paṭinissajjati [paṭi+nissajjati, cp. BSk. pratinisirjati AvŚ II.190] to give up, renounce, forsake Vin III.173 sq.; IV.294; S II.110; A V.191 sq. -- ger. paṭinissajjī S I.179; A IV.374 sq.; Sn 745, 946 (cp. Nd1 430). -- pp. paṭinissāṭṭha (q. v.).

Paṭinissāṭṭha [pp. of paṭinissajjati, BSk. pratiniḥṣṛṭa 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; Nd1 430, 431 (vanta pahīna p.); PvA 256.

Paṭinissaratī [paṭi+nissaratī] to depart, escape from, to be freed from Nett 113 (=nīyāti vimuccati C.).

Paṇi [paṭi+neti] to lead back to (acc.) Vv 5217; Th 2, 419; Pv II.1221 (imper. °nayāhi); PvA 145, 160.

Paṭipakka (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; PvA 98; DhAsA 164; Sdhp 211, 452.


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 (saṇvarāya). 175 (tathattāya); S II.98 (kantāramagga); IV.63 (dhammass'anudhamma); V.346 (id.); IV.194 (magga); A I.36 (dhammānudhamma); II.4; Sn 317, 323, 706, 815, 1129 (cp. Nd2 384); Dh 274 (magga); Pug 20 (saṇvarāya); PvA 43 (magga), 44 (ummagga), 196 (dhanāna); Sdhp 30. -- 3rd sg. aor. paccāpādi J IV.314. -- ger. pujjitabba to be followed PvA 126 (vidhi), 131 (id.), 281. -- pp. paṭipanna (q. v.). -- Caus. paṭipadetī (q. v.).

Paṭipajjana (nt.) [fr. paṭipajjati] a way or plan to be followed, procedure, in °vidhi method, line of action PvA 131 (v. l. BB), 133.

Paṭipanāmeti [paṭi+pa+Caus. of nam] to make turn back, to send back, ward off, chase away M I.327 (siriṇ); S IV.152 (ābhāḍhaṇ); Miln 17 (sakaṭāṇī).

Paṭipana (nt.) [paṭi+pana] a letter in return, a written reply J I.409.

Paṭipatti (f.) [fr. paṭi+pad] "way," method, conduct, practice, performance, behaviour, example A I.69; V.126 (dhammānudhamma°), 136; Ps II.15; Nd1 143; Nd2 s. v.; Miln 131, 242; DhA II.30; DhA IV.34 (sammā° good or proper behaviour); PvA 16 (parahita°), 54, 67; DA I.270; Sdhp 28, 29, 37, 40, 213, 521.

Paṭipatha [paṭi+patha] a confronting road, opposite way Vin II.193 (°ṣa gcchati to go to meet); III.131; IV.268; Miln 9; Vism 92; DhA II.88.

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 (nirrodhasāruppa--gāminī p.); IV.251 (bhaddikā), 330 (majjhima) V.304 (sabbattha--gāminī), 361 (udaya--gāminī sotāpatti), 421; D III.288 (nāṇadassana--visuddhi"; A I.113, 168 (pūṇa") II.76, 79, 152 (akkhamā); 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 (daljhā yāya dhīrā pamuccanti); A I.295 sq. (āgāhā nijjhāmā majjhima); Sn 714 (cp. SnA 497), 921; Ps II.147 (majjhima); Nett 95 sq.; Pug 15, 68; VvA 84 (sankhāta ariyamagga). Specified in various ways as follows: āsava--nirodha--gāminī p. D I.84; dukkha--nirodha--gā. D I.84, 189; III.136; S V.426 sq.; A I.177; Ps I.86, 119; Dhs 1057; lokanirodha--gā A II.23; It 121; with the epithets sammā° anuloma° apaccanika° anavattha° hīmamudhamma° Nd1 32, 143, 365; Nd2 384 etc. (see detail under sammā°). -- There are several groups of 4 paṭipadā mentioned, viz. (a) dukkha dandhābhīṇṇā, sukkha & hīppābhīṇṇā dandh° & hīpp, 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 & sammā p. i.e. want of endurance, endurance, self-control, equanimity.

Paṭipanna [pp. of 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 (maggā); Vv 3423 (=maggāṭṭha one who has entered the path VvA 154)=Pv IV.349; Pug 63; Miln 17; DA I.26; PvP 78, 112 (maggā), 130, 174 (sammā°), 242; (dhammiyā paṭipadaṇ); DhA I.233 (maggā° on the road, wandering).

Paṭipannaka (adj. n.) [fr. paṭipanna] one who has entered upon the Path (ariyamagga) Pug 13 (=maggāṭṭha, phalatthāya paṭipannattā p. nāma PugA 186); Miln 342, 344; Nett 50; DhsA 164. See also Miln trsl. II.231, 237.

Paṭiparivatteti [paṭi+p.] to turn back or round once more M I.133.


Paṭipavisati [paṭi+pavisati] to go in(to) again; Caus. 4paveseti to make go in again, to put back (inside) again Vin I.276. -- pp. paṭipaviṭṭha (q. v.).

Paṭipasāṇṣati [paṭi+apaṇṣati] to praise back or in return J II.439.

Paṭipiharaṇati [paṭi+paharaṇati] to strike in return DhA I.51.

Paṭipahināṇi [paṭi+pahiniṇat] to send back in return DhA I.216.

Paṭipākatika (adj.) [paṭi+pākatika] restored, set right again, safe and sound J III.167 (=pākatika at PvP 66); IV.407; Vl.372; PvP 123, 284.

Paṭipāti (f.) [paṭi+pāti] order, succession Vin I.248 (bhatta°); Vism 411 (khandha°); usually in abl. paṭipāṭya adv. successively, in succession, alongside of, in order Vism 343 = J V.253 (ghare° from house to house); ThA 80 (magga°); DhA I.156; II.89; III.361; SnA 23, 506; PvP 54; VvA 76, 137.

Paṭipāṭika (adj.) [fr. last] being in conformity with the (right) order ThA 41.

Paṭipādaka [fr. paṭi+padd] the supporter (of a bed) Vin I.48; II.208.

Paṭipādeți [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; Pv II.81 (vittāṇ).
Paṭipiṇḍa [paṭi + piṇḍa] alms in return J II.307; V.390 (piṇḍa° giving & taking of alms); Miln 370.

Paṭipīta in asuci° in asuci° at A III.226 is not clear (v. l. °piḷīta perhaps to be preferred).


Paṭipuggalika (adj.) [fr. paṭipuggala] belonging to one's equal, individual Dhs 1044. Perhaps read pāṭi° (q. v.).

Paṭipunna (nt.) or °ā (f.) [fr. paṭi+punna] worship, reverence, honour Miln 241.

Paṭipuriṣa [paṭi + purisa] a rival, opponent Nd 172.

Paṭipūjana (nt.) or °ā (f.) [fr. paṭi+pūj] worship, reverence, honour Miln 241.

Paṭipūjīti [paṭi+pūjīti] to honour, worship, revere Sn 128; Pv I.13; Miln 241.

Paṭipeseti [paṭi + peseti] to send out to Pv A 20.

Paṭippanāmeti [paṭi + paṅāmeti] to bend (back), stretch out Dhs A 324.

Paṭippassaddhi [pp. of paṭippassambhāti] allayed, calmed, quieted, subsided S IV.217, 294; V.272; A I.254; II.41; J III.37, 148; IV.430; Ps I.2; Pug 27; KhA 185; Pv A 23, 245, 274. Note. The BSk. form is pratiprasrabdha Divy 265.

Paṭippasambhāti [paṭi + ppa+sambhāti of śrambh. Note however that the BSk. is °praśrambhāyati as well as °śrambhāyati, 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. °śambhi Dh A II.86 (dohalo); IV.133 (ābādho). -- pp. paṭippassaddha (q. v.). -- Caus. paṭippassambhāti to quiet down, hush up, suppress, bring to a standstill, put to rest, appease Vin I.49 (kammaŋ), 144 (id.), 331 (id.); II.5 (id.), 226 (id.); M I.76; J III.28 (dohāḷaŋ).

Paṭippasambhāna (f.) & °passambhitatta (nt.) are exegetical (philosophical) synonyms of paṭippassaddhi at Dhs 40, 41, 320.

Paṭippaharati [paṭi+pharati] to effulge, shine forth, stream out, emit, fig. splurt out, bring against, object M I.95 sq.; A
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 (parā); Dh 284; Miln 102 (āvajjana); PvA 134 (jīvika 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 (raññö with the king).

Paṭibandha (adj.) [paṭi + bandha] bound to, connected with, referring to Ps I.172, 184.


Paṭibandhu [paṭi + bandhu] a connection, a relation, relative Dhs 1059, 1136, 1230; DhsA 365.

Paṭibala (adj.) [paṭi + bala] able, adequate, competent Vin I.56, 342; II.103, 300; III.158; A V.71; Miln 6.

Paṭibāḷha [pp. of paṭibāḥati, though more likely to paṭi + vah2] (op)pressed, forced, urged Vbh 338 = Miln 301.

Paṭibāhaka [of paṭi + bāḥd] antidote Miln 335; repelling, preventing J VI.571.

Paṭibāḥati [paṭi + bāḥi of bahis adv. outside] to ward off, keep off, shut out, hold back, refuse, withhold, keep out, evade Vin I.356; II.162, 166 sq., 274; IV.288; J I.64, 217; DhA II.2 (raññö āṇaṅ), 89 (sītāṇ); VvA 68; PvA 96 (maraññ), 252, 286 (grd. appaṭibahāṇiya). Caus. "bāheti in same meaning J IV.194; DhA II.71; PvA 54. -- pp. paṭibāḷha (q. v.).

Paṭibāhana exclusion, warding off, prevention Miln 81; Vism 244.

Paṭibāhiya (adj.) [grd. of paṭibāḥati] to be kept off or averted, neg. apöl J IV.152.

Paṭibāhira (adj.) [paṭi + bhāhira] outside, excluded Vin II.168.

Paṭibimba (nt.) [paṭi + bimba] counterpart, image, reflection Vism 190; VvA 50; VbhA 164.

Paṭibujjhati [paṭi + bujjhati] to wake up, to understand, know, A III.105 sq.; ThA 74; PvA 43, 128. -- pp. paṭibuddha (q. v.).


Paṭibodha [fr. paṭi + budh, cp. paṭibujjhati] awaking, waking up Vv 5024.

Paṭibhañjati [paṭi + bhaj] to divide M III.91.


Paṭibhāndati [paṭi + bhaṇḍati] to abuse in return S I.162 (bhaṇḍantaṇ p.); A II.215 (id.); Nd1 397 (id.).

Paṭibhaya [paṭi + bhaya] fear, terror, fright S IV.195; PvA 90; Dāvs IV.35. Freq. in cpd. apöl & sapöl, e.g. Vin IV.63; M I.134; III.61.

Paṭibhāga [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 (paṇhā). -- 3. counterpart, opposite, contrary M I.304. -- appaṭibhāga (adj.) unequalled, incomparable, matchless Miln 357 (+ appaṭiseṭṭha); DhA I.423.
Paṭibhāti [paṇiḥ-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 ṭu ṭu ṭu ṭaṁ ṭaṁ ṭaṁ ṭaṁ ṭhammikathā); V.153 (T. reads paṭibbāti); Sn 450 (p. maṇṭa=maṇṭa bhāgo pakāṣati Sna 399); Nd1 234=Nd2 386 (also fut. 6bhāyissati); J V.410; VvA 78=159 (maṇṭa p. ekaṇ paṇhaṇa pucchituṇ "I should like to ask a question").

Paṭibhāna (nt.) [paṇiḥ-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, 21, 23; S I.187; A II.135, 177, 230; III.42; IV.163; V.96; Ps II.150, 157; J VI.150; 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, 286; VI.362.

Paṭibhānavant (adj.) [fr. paṭiḥbāna] possessed of intelligence or ready wit A I.24; Sn 58, 853, 1147; Nd1 234=Nd2 386; SnA 111 (pariyatti° & paṭivēda°).


Paṭibhāsati [paṇiḥ-bhās] to address in return or in reply S I.134; Sn 1024.

Paṭimāṣa (adj.) [for paṭimāsita=Sk. "pratimrṣya, ger. of prati+mṛṣ. cp. in consonants haṛṣa for harṣa etc.] as neg. app° not to be touched, untouched; faultless Vin II.248 (acchidda+); A V.79.

Paṭimagga [paṭiḥ-maggā, cp. similarly paṭipathā] the way against, a confronting road; "I should like to ask a question").

Paṭimadhita [pp. of paṭiḥ-maṇḍ] decorated, adorned with J I.8, 41, 509; Pva 3, 66, 211.

Paṭimantaka [fr. paṭiḥ-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 [paṭiḥ-manteti] to discuss in argument, to reply to, answer, refute; as paṭiḥ at Vin II.1; D I.93 (vacane), 94; Dh I.263; J VI.82, 294.

Paṭimalla [paṭiḥ-malla] a rival wrestler S I.110; Nd1 172.

Paṭimāsati [paṭiḥ-maṇḍati of maṛṣ, cp. paṭimāṣa] to touch (at) D I.106; Sn p. 108 (anumasati+). -- Caus. paṭimāseti (q. v.).

Paṭimā (f.) [fr. paṭiḥ-mā] counterpart, image, figure J VI.125; Dāvs V.27; VvA 168 (=bimba); DhsA 334. -appaṭima (adj.) without a counterpart, matchless, incomparable Th 1, 614; Miln 239.

Paṭimānita [pp. of paṭimāneti] honoured, revered, served Pva A 18.

Paṭimāneti [paṭiḥ+Caus. of maṇḍ] 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. paṭimānita (q. v.).

Paṭimāreti [paṭiḥ+Caus. of maṛṣ] to kill in revenge J III.135.

Paṭimāseti [Caus. of patimāsati] to hold on to, to restrain, keep under control; imper. paṭimāse (for "māṣaya) Dh 379 (opp. codaya; expld by "parivāmaṇse "watch" DhA IV.117).
Paṭimukka (adj.) [pp. of paṭimuncaṭi; cp. also paṭimutta & 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. I. paripuṇṇa, cp. ThA 290); J I.384; VI.64; Miln 390; DhA I.394 (sīse); VvA 167 (so read for "mukkha"), 296.

Paṭimukka (adj.) [paṭi+mukha] facing, opposite; nt. ° adv. opposite SnA 399 (gacchati).

Paṭimuncaṭi [paṭi+muc] 1. to fasten, to bind (in lit. as well as appld sense), to tie, put on Vin I.46; S I.24 (vera°'mucati for 'muccati!); J I.384; II.22, 88, 197; IV. 380 (ger. °mucca, v. °muṇa), 395; V.25 (attain), 49; VI.525; DhA III.295. -- Pass. paṭimuncaṭi to be fastened, aor. °mucchi J III.239; VI.176. -- 2. to attain, obtain, find J IV.285=VI.148.

(adj.) [pp. of paṭimuncaṭi, cp. paṭimukka] in sup° well purified, cleansed, pure J IV.18 (°kambu=paṭimutta--suvaṇṇāḷankāra C.); V.400; Pv IV.133 ("ka--suṭṭhu paṭimuttabhāṇīn PvA 230).


Paṭiya (nt.) [=paṭikā] a white woollen counterpane J IV.352 (=uṇṇāmaya--paccatthanāṇi setakambaḷāṇi pi vadanti yeva C.).

Paṭiyatta [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°).

Paṭiyāṭi [paṭi+yā, cp. paccetī] to go back to, reach J VI.149 (C. for paṭimuncaṭi).

Paṭiyāḍita [pp. of paṭiyādeti] given, prepared, arranged, dedicated Miln 9; DhA II.75.

Paṭiyāḍeti [for °paṭiyāṭeti=Sk. pratiyātayati, Caus. of paṭi+yat, like P. niyyādeti=Sk. niryātayati] to prepare, arrange, give, dedicate SnA 447. -- pp. paṭiyāḍita (q. v.). -- Caus.II. paṭiyāḍāpeti to cause to be presented or got ready, to assign, advise, give over Vin I.249 (yāguṇ); Sn p. 110 (bhojaniyaṇ); P.vA 22, 141.

Paṭi--ālokaṇ gacchati "to go to the South" Vin IV.131, 161.


Paṭiyoloketi (T. paṭi--oloketi) [paṭi+oloketi] to look at, to keep an eye on, observe J II.406.

Paṭirava [paṭi+rava] shouting out, roar Dāvs IV.52.

Paṭirājā [paṭi+rājā] hostile king, royal adversary J VI.472; DhA I.193.

Paṭiruddha [pp. paṭi+rudh] obstructed, hindered, held back, caged J IV.4 (oruddha--paṭiruddha sic.).

Paṭirūpa (adj.) [paṭi+rūpa] fit, proper, suitable, befitting, seeming D I.91; Vin II.166 (seyyā); 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 paṭi° at Dh 158; Sn 89, 187, 667; SnA 390. Cp. pāṭirūpīka.

Paṭirūpaka (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 paṭi° at SnA 302, 348, 390. -- nt. an optical delusion DhA III.56.

Paṭirodati [paṭi+rodati of rud] to cry in return, to reply by crying J III.80; pp. paṭirodita=paṭirodana.

Paṭirodana (nt.) [paṭi+rodana] replying through crying J III.80.

Paṭirodeti [paṭi+Caus. of rud] to scold back S I.162.

Paṭirosati [paṭi+rosati] to annoy in return, to tease back S I.162; A II.215; Nd1 397.

Paṭiladdha [pp. of paṭilabhati] received, got, obtained PvA 15 (=laddha), 88.

Paṭilabhati [paṭi+labhati] to obtain, receive, get It 77; J I.91; Nd2 427 (pariyesati p. paribhūjati); Pug 57; VvA 115; PvA 6, 7, 16, 50, 60, 67 etc. -- pret. 3rd pl. paccaladdhaṅsu S I.48 (so v. l. & C. T. "lāthāṅsu), expld by paṭilabhīṅsu cp. K. S. 319. -- aor. 1st sg. paṭilacchin J V.71. -- Caus. paṭilabhetti to cause to take or get, to rob J V.76 (paṭilabhayanti naṅ "rob me of him").

Paṭilābha [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 v. l. BB together with paṭalika for talika at J III.80 (cp. A III 36?).

Paṭilīna [pp. of paṭilīyati] having withdrawn, keeping away S I.48 ("nissabha "expert to eliminate"; reading paṭī); with reading paṭī also; A II.41; IV.449; Sn 810, 852; Nd1 130, 224 (rāgassa etc. pahinattā paṭilīno).

Paṭilīyati [paṭi+liyati of li] to withdraw, draw back, keep away from, not to stick to A IV.47=Miln 297 (+paṭikuṭati paṭivāṭati; Miln & id. p. at S II.265 print paṭī); Vism 347 (+paṭikuṭati paṭivāṭati). -- pp. paṭilīna; Caus. paṭilīneti (q. v.).

Paṭilīneti [Sec. dern fr. pp. paṭilīna in sense of Caus.; cp. Sk. "lāpayati of li] to withdraw, to make keep away, not to touch S II.265 (paṭī, as at Miln 297 paṭilīyati).

Paṭilobheti [paṭi+Caus. of lubh] to fill with desire, to entice J V.96.

Paṭiloma (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 paṭiçcasampuṇḍa); J II.307. -- "pakkha opposition PvA 114 (cp. paṭipakkha).

Paṭivacana (nt.) [paṭi+vacana] answer, reply, rejoinder J IV.18; Miln 120; PvA 83 (opp. vacana); ThA 285. [paṭi+vr̥t] (intrs.) to roll or move back, to turn away from A IV.47=Miln 297 (paṭilīyati paṭikuttati p.); Caus. paṭivāṭeti in same meaning trs. (but cp. Childers s. v. "to knock, strike") S II.265 (T. spells paṭī, as also at Miln 297). -- grd. paṭivattiya only in neg. ap̥ (q. v.). -- pp. paṭivatta (q. v.).

Paṭivatta (nt.) [pp. of paṭivattati] 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 [paṭi+vattar, n. ag. of vac] one who contradicts S I.222.

Paṭivadati [paṭi+vadati] to answer, reply A IV.168 (v. l. for paṭicarati); Sn 932; Dh 133; Nd1 397; PvA 39.
Paṭivasati [paṭi+vasati] to live, dwell (at) D I.129; Vin II.299; S I.177; J I.202; SnA 462; PvA 42, 67.

e tc. occur only in neg. form app°, q. v.

Paṭivātañ(a) [paṭi+vātañ, acc. cp. Sk. pratīvāta & pratīvātañ] against the wind (opp. anuvātañ) Vin II.218; S I.13; Sn 622; Dh 54, 125; PvA 116; Sdhp 425.

Paṭivāda [paṭi+vāda] retort, recrimination Miln 18 (vāda° talk and counter--talk).

Paṭivāpeti [Caus. of paṭi+vap] to turn away from, to free from, cleanse M I.435=A IV.423; DhsA 407.

Paṭivāinti [paṭi+Caus. vam] to throw out again DA I.39.

Paṭivāsaka [prec.+ka] part share, portion DhA II.85.

Paṭivigacchati [paṭi+vi+gacchati] to go apart again, to go away or asunder A III.243; Miln 511.

Paṭivijjha (adj.) [grd. of paṭivijjhati] in cpd. dup° hard to penetrate (lit. & fig.) S V.454.

Paṭivijjhati [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. paṭivijjhā Sn 90 (=aṅnāsi sacchāṅsi SnA 166), and paccayādhi Th 1, 26=1161 (byādhi); also 3rd pl. paccavidhuṣñ A IV.228. -- pp. paṭividdha (q. v.). On phrase uttarī appaṭivijjhanto. See uttarī.

Paṭivijjhanaka (adj.) [paṭi+vijjhana+ka, of vyadh] only in neg. ap° impenetrable DhA IV.194.

Paṭividita [pp. of paṭi+vid] known, ascertained D I.2; Ps I.188.

Paṭividdha [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=saccāṅña kovida). -- appaṭividdha not pierced, not hurt J VI.446.

Paṭivinaya [paṭi+vi+n] repression, subdual, only in cpd. āghāta° D III.262, 289; A III.185 sq. See āghāta.

Paṭivinichchāti [paṭi+vinicchati] to try or judge a case again, to reconsider J II.187.

Paṭivinātā [pp. of paṭivinātī] removed, dispelled, subdued S II.283; V.76, 315.

Paṭivinīti [paṭi+vi+n] to drive out, keep away, repress, subdue S I.228; M I.13; A III.185 sq.; J VI.551; PvA 104 (pipāsañ). Cp. BSk. pratīvinīti MVastu II.121. -- pp. paṭivinīta (q. v.).

Paṭivinodana (nt.) [fr. paṭivinodeti] removal, driving out, expulsion A II.48, 50; Miln 320.
Paṭivinodaya (adj.--n.) [fr. paṭivinodeti] dispelling, subduing, riddance, removal; dup° hard to dispel A III.184 sq.

Paṭivinodeti [paṭi+v+ Caus. of nud, Cp. BSk. prativinudati Divy 34, 371 etc.] to remove, dispel, drive out, get rid of D I.138; M I.48; Pug IV.58; Pug 64; VvA 305; Pug A 60.

Paṭivibhajati [paṭi+vibhajati] to divide off, to divide into (equal) parts M I.58 (cp. III.91; paṭībhaj° & v. l. vibhaj°).

Paṭivibhatta (adj.) [equally] divided M I.372; A IV.211; VvA 50. On neg. ap° in cpd. "bhogin see appaṭivibhatta.

Paṭivibhajati [paṭi+vibhajati] to remove, dispel, drive out, get rid of D I.138; M I.48; Pug 64; DA I.70; PV A 28, 260. -- app° not abstaining from Vin II.296; S V.468; It 64.

Paṭivirata (p.) [fr. paṭivirata] abstinence from Dhs 299; M III.74; Pug 206.

Paṭiviratā (adj.) [pp. of paṭiviramat, cp. BSk. prativiramat 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; Pug A 28, 260. -- app° not abstaining from Vin II.296; S V.468; It 64.

Paṭivirūhati [paṭi+virūhati] to grow again Vism 419.

Paṭivirudha [paṭi+viruddha] hostility, enmity, opposition Dhs 418, 1060; Pug 18; Pug A 206.

Paṭivisēṣa (adj.) [fr. paṭi+ *vēṣa] dwelling near, neighbouring M I.126; J I.114, 483; III.163; IV.49; V.434; DhA I.47 ("ā sattā=pare); Miln 203, 403.

Paṭivitta (paṭi+vutta, pp. of vac) said against, replied Vin III.131, 274.

Paṭivekkhiya see ap°.

Paṭivedeti [paṭi+vedeti, Caus. of vid] to make known, declare, announce Vin I.180; S I.101, 234; Sn 415 (aor. "vedayi); DA I.227; PV A 6 (pitisomanassa).

Paṭivedha [fr. paṭi+vyadhī cp. paṭīvijhati & 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 II.92; III.261; V.431; A II.1; Dhs 390, 1061, 1162; Pug 21. -- duppaṭivedha (adj.) hard to pierce or penetrate; fig. difficult to master Miln 250. -- maggaphala° realisation of the fruit of the Path DhA I.110.

Paṭīvēra (paṭi+vera) revenge DhA I.50.

Paṭivellati [paṭi+vellati] to embrace, cling to J V.449.
Paṭīvyāharati [paṭi+-vyāharati] to desist from, aor. paccayāhāsi D II.232.

Paṭīvyūhati (pati') [paṭi+-vyūhati] to heap up against (?) SnA 554.

Paṭisāṃyamati [paṭi+-saṃyamati] to restrain, to exercise self-control J IV.396.

Paṭīsaṃyujati [paṭi+-saṃ+yu] to connect with, fig. to start, begin (vādaṇ a discussion or argument) S I.221 (bālena paṭisānyuṣe = paṭipphareyya C.; "engage himself to bandy with a fool" K.S. 284); Sn 843 (vādaṇ p. = paṭipphareyya kalahaṇ kareyya Nd1 196). -- pp. paṭīsaṃyutta (q. v.).

Paṭīsaṃyutta [pp. of paṭīsaṃyujati] connected with, coupled, belonging to Vin IV.6; S I.210 (nibbāṇa ̄dhammikathā); Th 1, 598; It 73; VvA 6, 87; PVA 12.

Paṭīsaṃvidita [pp. of paṭi+-saṃ+vid; same (prati) at MVASTU III.256] apperceived, known, recognised, in phrase "pubbe appaṭīsaṃvidita paṭīho" S II.54.

Paṭīsaṃvedin (adj.) [fr. paṭīsaṃvedeti; BSk. pratisaṃvedin 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 (evaṇsukhadukkha”), 184, 186 sq.; Pug 57, 58.

Paṭīsaṃvedeti [paṭi+-saṃ+vedeti, Caus. of vid] to feel, experience, undergo, perceive D I.43, 45; A I.157 (domanassaṇ); IV.406 (id.); Pug 59; PVA 192 (mahādukkhaṇ). There is also a by-form, viz. paṭīsaṃvediyati S II.18, 75, 256 (attabhāva--paṭīlābhṇ); It 38 (sukkha--dukkhaṇ; v. l. ̄vedeti).

Paṭīsaṃharana (nt.) [fr. paṭīsaṃharati] removing Nett 27, 41.

Paṭīsaṃharati [paṭi+-saṃ+hr, cp. BSk. pratisaṃharati MVASTU I.82] to draw back, withdraw, remove, take away, give up Vin II.185 (sakavanaṇṇ); D I.96; S V.156; PVA 92 (devarūṇṇ).

Paṭīsakkati [paṭi+-sakkati] to run back Vin II.195; A IV.190.

Paṭīsankhayanto is ppr. of paṭi+-saṅ+kṣi, to be pacified Th I, 371.

Paṭīsankharoti [paṭi+-saṅ+kṛ] to restore, repair, mend Vin II.160; A II.249; J III.159 (nagaraṇṇ). Caus. II. paṭīsankhārāpeti to cause to repair or build up again M III.7; J VI.390 (gehāṇi).

Paṭīsankhā (f.) [paṭi+-saṅhkā of khyā] reflection, judgment, consideration Vin I.213; S IV.104 (yoṇiso); Ps I.33, 45, 57, 60, 64; Pug 25, 57; Dhs 1349. appaṭīsankhā (see also ̄sankhāti) want of judgment, inconsideration Ps I.33, 45; Dhs 1346=Pug 21. -- Note. In combn paṭīsankhā yoṇiso "carefully, with proper care or intention" p. is to be taken as ger. of paṭīsankhāti (q. v.). This connection is frequent, e. g. S IV.104; A II.40; Nd1 496; Nd2 540.

Paṭīsankhāti [paṭi+-saṅ+khyā] to be careful, to think over, reflect, discriminate, consider; only in ger. paṭīsankhā (as adv.) carefully, intently, with discrimination Vin I.213; M I.273; III.2; J I.304; Nd2 540; Pug 25; cp. paṭīsankhā (+yoṇiso); also ger. paṭīsankhāya Sdhp 394. -- Opp. appaṭīsankhā inconsiderately, in phrase sahasā appō rashly & without a thought M I.94; S II.110, 219. -- Cp. paṭīsaṅcikkhati.

Paṭīsankhāna (nt.) [fr. paṭīsankhāti] carefulness, mindfulness, consideration J I.502; VvA 327; DhsA 402 (paññā); Sdhp 397. --²bala 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.
Paṭīsankhārika & 'ya (adj.) [fr. paṭīsankharoti] serving for repair Vin III.43 (dārūṇi); PvA 141 (id.; 'ya).

Paṭīsaṅcikkhati [paṭi+saṅ+cikkhati of khyā; cp. paṭīsankhāti & 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.


Paṭīsatena (adv.) [paṭi+instr. of sataṇ] by the hundred, i.e. in front of a hundred (people) Vin I.269.

Paṭīsattu [paṭi+sattu] an enemy (in retaliation) J II.406; Nd1 172, 173; Miln 293.


Paṭīsantharati [paṭi+saṅ+tharati of str] to receive kindly, to welcome, Miln 409; DhsA 397Q ger. santhāya J VI.351. -- pp. paṭīsanthata (q. v.).

Paṭīsanthāra [fr. paṭi+saṅ+str] lit. spreading before, i.e. friendly welcome, kind reception, honour, goodwill, favour, friendship D III.213, 244; A I.93; III.303 sq.; IV.28, 120; V. 166, 168 ('aka adj. one who welcomes); J II.57; Dh 376 (expld as āmisa & dhamma at DhA IV.111, see also DhsA 397 sq. & Dhs trsl. 350); Dhs 1344; Vbh 360; Miln 409. paṭīsanthāraṇ karoti to make friends, to receive friendly PvA 12, 44, 141, 187.

Paṭīsandahati [paṭi+sandahati] to undergo reunion (see next) Miln 32.

Paṭīsandhi [fr. paṭi+saṅ+dhā] 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. -- appaṭīsandhika see sep.

Paṭīsama (adj.) [paṭi+sama] equal, forming, a counterpart Miln 205 (rāja°); neg. appaṭīsama not having one's equal, incomparable J I.94; Miln 331.

Paṭīsambhidā (f.) [paṭi+saṅ+bhid; the BSk. pratisaṅvid is a new formation resting on confusion between bhid & vid] favoured by use & meaning of latter root in P. paṭīsaṅvidita. In BSk. we find pratisaṅvid in same application as in P., viz. as fourfold artha dharma nirukti pratibhāna° (¿). 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 catupaṭīsambhidā), viz. attha analysis of meanings "in extension"; dhamma analysis of reasons, conditions, or causal relations; nirutti of [meanings "in intension" as given in] definitions paṭībhāna° or intellect to which things knowable by the foregoing processes are presented (after Kvu trsln). In detail at A II.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 paṭībhānvant; Ps I.84. 132, 134; II.32, 56, 116, 189; Miln 22 (attha--dh'nirutti--paṭībhāna--pāramippatta), 359; VvA 2; DhA IV.70 (catūśu p° āśu cheka). p°-pattā one who has attained mastership in analysis A I.24; III.120; Ps II.202. -- Often included in the attainment of Arahant <--> ship, in formula "saha paṭīsambhidāhi arahattaṇ pāpunāti," viz. Miln 18; DhA II.58, 78, 93.

Paṭīsammañjati [paṭi+sammañjati] to sweep over again Miln 15.

Paṭīsammodeti [paṭi+saṅ+Caus. of mud] to greet friendly in return J VI.224 (=sammodaniya-kathā paṭīkatheti C.).
Paṭiṣaraṇa (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 (Bhagavan°); II.148 (sa° able to be restored); III.186 (kamma°); IV.158, 351; V.355; J I.213; VI.398. --appāṭiṣaraṇa (adj.) without shelter, unprotected Vin II.153 (so read for appaṭiss°). -- Note. In meaning "restoration" the derivation is prob. fr paṭi+ṣ to move (Sk. saraṇa and not saraṇa protection). Cp. paṭiṣāraṇīya.

Paṭiṣaratī1

Paṭiṣaratī1 [paṭi+ṣ] to run back, stay back, lag behind Sn 8 sq. (opp. atisarati; aor. paccasāri expld by ohīyī SnA 21).

Paṭiṣaratī2

Paṭiṣaratī2 [paṭi+smṛ] to think back upon, to mention DA I.267.

Paṭiṣallāna (& °āña, e. g. S V.320) (nt.) [for *paṭiṣallayana, fr. paṭi+san+ la, cp. paṭillīna & paṭiliyati, also BSk. pratisālānya 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 (paṭi°); 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.

Paṭiṣalliyati (°liyati) [fr. paṭi+san+ li, cp. paṭiliyati] to be in seclusion (for the purpose of meditation) Vin III.39 (inf.°salliyutu); D II.237; S V.12 (id.), 320, 325; Miln 139. -- pp. paṭiṣallīna (q. v.).

Paṭiṣallīna [pp. of paṭiṣalliyati; cp. BSk. pratisālīṇa 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 (paṭi°); J I.349; Miln 10, 138 sq.; VvA 3; DA I.309 (paṭi°).


Paṭiṣāmēti [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 (pattācīvaraṇ); VvA 118 (v. l. °yāpeti), 157 (v. l. °nāmeti).

Paṭiṣāyati [paṭi+sāyati] to taste, eat, partake of food Vin II.177.

Paṭiṣāra [paṭi+smṛ] see vi°.

Paṭiṣārana (nt.) [fr. paṭi+sāreti] act of protection, expiation, atonement Miln 344 (in law); appld.

Paṭiṣāraṇiya (adj. nt.) [a grd. formation fr. paṭi+sāreti, Caus. of ṣ 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.

Paṭiṣārin (adj.) [fr. paṭi+ṣ, cp. paṭiṣāraniya & paṭiṣarana Note] falling back upon, going back to, trusting in, leaning on (−°) D I.99 (gotta°); S I.153 (id.); II.284 (id.).

Paṭisibita [pp. of paṭi+sibbi] sewn, embroidered VvA 167 (paṭi°).

Paṭisāsaka [paṭi+sāsaka] a false top-knot, "chignon" (?) J II.197 (ṭī paṭīmuṇcītvā); V.49 (id.); Miln 90 (muṇḍaka°).

Paṭisutta [pp. of paṭi+svap] sunk into sleep Th 1, 203.


Paṭisūrā [paṭi+sūrā] a rival hero or fighter, an opponent in fight Sn 831 (=paṭipūrīsa paṭisattu paṭimalla Nd1 172); Nd1 173 (id.).

Paṭiṣṭha (adj.) [paṭi+ṣṭha] having a superior; neg. app° incomparable, unsurpassed Miln 357 (appatibhāga +).

Paṭisedha [fr. paṭi+sidh, 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 (adj. n.) [fr. paṭisedha] warding off, one who prevents or stops a stop to S I.221; Miln 344.

Paṭisedhati & (Caus.) ⁴sedheti [paṭi+sedhati] to ward off, prohibit, prevent, refuse S IV.341; PvA 11.

Paṭisedhana (nt.) [cp. paṭisedha] warding off, refusal, prohibition, stopping S I.221, 223; PvA 11, 25; Sdhp 397.

Paṭisedhitar [n. ag. fr. paṭisedhati] one who prohibits or refuses J II.123. = V.91.

Paṭisena [paṭi+sena, of either sī or śī, cp. usseneti] repulsion, opposition, enmity, retaliation; only in compn with kṛ as ṣenikaroti to make opposition, to oppose, retaliate Sn 932, cp. Nd1 397; --ṣenikattar (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 (paṭisseni); Sn 390 ("seniyati").

Paṭisewati [paṭi+sevati, cp. BSk. pratisevate Divy 258 in same meaning] to follow, pursue, indulge in (acc.), practise Vin II.296 (methunaṃ dhammaṃ); M I.10; A I.54 (methunaṃ); J I.437; VI.73, 505; Dh 67; Nd1 496; Pug 62; Miln 224; DhA II.40; PvA 130; Sdhp 396. <-> Note. paṭisewati is spelt paṭi° at Dh 67, 68; J III.275, 278.


Paṭissevār [n. ag. of paṭisewati] one who practises, pursues or indulges in (acc.) A III.143 sq. (bhesajjaṃ).

Paṭisotā (adv.) [paṭi+sota, acc. of sota] against the stream (opp. anusota) It 114; J I.70; PvA 154. <-> paṭisotagāmin going against the stream, toiling, doing hard work S I.136; A II.6 (opp. anu°), 214 sq.

Paṭissata [paṭi+sata, pp. of smṛ] recollecting, thoughtful, mindful, minding Sn 283=Miln 411; Dh 144 (t); Vv 2110; and with spelling paṭi° at S III.143; IV.74, 322, 351; A III.24; It 10, 21, 81; Sn 283, 413.


Paṭissatika (adj.) [fr. paṭissati] mindful, thoughtful Th 1, 42.


Paṭissā & Paṭissā (f.) [paṭi + śru, cp. paṭissuṇāti & paṭissāvin; in BSk. we find pratiśā which if legitimate would refer the word to a basis different than śru. The form occurs in cpd. sapratīṣa respectful Divy; also MVastu I.516; II.258; besides as sapratisa MVastu III.345] deference, obedience, only in cpd. sappatiṣa (q. v.) obedient, deferential It 10 (sappatissa); Vv 5402; Vism 32, 33. <-> 2. a bandage, strip (of cloth) Vv 334

Paṭissāvin (adj.) [fr. paṭi + śru] assenting, ready, obedient, willing D I.60; S III.113 (kinkāra–paṭi°).

Paṭissuṇāti [paṭi + śru] to assent, promise, agree aor. paccassosi Vin I.73; D I.236; S I.147, 155; Sn p. 50, and paṭissuṇa SnA 314; ger. śuṇītā vṛt. in formula "sādhū ti paṭissuṇītā" asserting his agreement, saying yes S I.119; PvA 13, 54, 55; & passim; also paṭissūvatā S I.155. -- f. abstr. paṭissutatā SnA 314.

Paṭisseneta see paṭisenaṇī.

Paṭihatanti [for ghaṭanti?] to beat, knock against PvA 271 (for ghaṭīti Pj IV.108; v. l. paṭipisati).

Paṭihankhati [fut. of paṭihanti] only in one stock phrase viz. purāṇaṇa ca vedanāṃ paṭihankhāmi navāṇa ca vedanaṇ na uppādēsāmi "I shall destroy any old feeling and not produce any new" S IV.104=A II.40=III.388=IV.167=Nīd 496=Nīd 5402; Vism 32, 33.

Paṭihata [pp. of paṭihanti] stricken, smitten, corrupted Pv III.79; PvA 20 ("citta"), 207 (id.).-- app° unobstructed Dха II.8; VvA 14.


Paṭihanati [paṭi + han] to strike against, ward off, keep away, destroy M I.273; Miln 367; pp r. paṭihamāna meeting, impinging on, striking against Vism 343. <-> ger. paṭihacca S V.69, 237, 285; fut. paṭihankhati; pp. paṭihata (q. v.). -- Pass. paṭihamṇati It 103; J I.7; Dḥs A 72.

Paṭiharati [paṭi + hr] to strike in return Vin II.265; D I.142; S IV.299. -- Caus. paṭiḥāreti to repel, avoid J VI.266, 295. -- Cp. paṭiḥāriya etc.


Paṭuppādana (nt.) [paṭa (?) + upp°] subtraction (opp. sankalana) DA I.95. The word is not clear (cp. Dial. I.22).

Paṭuva at D I.54 is read as pacuṭa by Bdhgh. & trsln (see Dial. I.72). See under puvāṭā.

Paṭola [dial.? ] a kind of cucumber, Trichosanthes Dioecia Vin I.201 ("paṇṇa").

Paṭa [cp. late Sk. paṭa, 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 (maṇjūṣā) 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--patṭa & Bacute; dhgh, see Vin. Texts III.341); S II.102 (id.) J I.62 (sumana= cloth with a jasmine pattern); VI.191 ("sāṭaka, 370 (nāli"); KhA 51 ("bandhana"); DA I.87 (āmilāka); DhA I.395 ("vatthā"); II.42 (rajata").

--dumattā "double" cloth, see under dvi B II.

Paṭṭaka (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 (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 see paṭṭaka.

Paṭṭoli in yāna= at Vism 328 is doubtful. It might be read as yāna= kaṭoli (on account of combn with kumbhimukha), or (preferably) as puto (with v. l. BB), which is a regular variant for mutolī. The trsln would be "provision bag for a carriage." See further discussed under mutolī.

Paṭṭha (adj.) [fr. pa+stā, see paṭṭhahati] "standing out," setting out or forth, undertaking, able (clever?) Vin III.210 (dhammī kathā kātuṭ); IV.60 (civarākāmmā kātuṭ), 254 (dhammī kathā kātuṭ) 285, 290; Nd2 p. 46 (for Sn prose part paṭṭha; v. l. setṭha); Nd2 no. 388 (in expln of paṭṭhagū Sn 1095; here it clearly means "being near, attending on, a pupil or follower of"). See also paddhā and paddhagū.

Paṭṭhapatitā [pp. of paṭṭhahati; cp. BSk. prasthapatī Divy 514] established, or given Pva 119 (cp. paṭṭṭhāpitatta).

Paṭṭhahati [pa+stā= P. tiṭhatī, with short base *tīha for *tiṭha in trs. meaning, see paṭṭṭhahati] to put down, set down, provide; ppr. paṭṭhayamāna Pva 128 (varamāna=; v. l. paṭṭhpā); aor. paṭṭhayi Pva II.934 (dānaṇ; v. l. paṭṭhayai, expld by paṭṭhayapesi Pva 126). ger. paṭṭhāya see sep. -- Caus. II. paṭṭhayeti to put out or up, to furnish, establish, give S II.25; Pva II.924 (fut. "ayissati dānaṇ, v. l. paṭṭhayissati; expld by pavattessati Pva 123); J I.117; Pva 54 (bhattaṇ), 126 (dānaṇ). -- pp. paṭṭhapatitā (q. v.).

Paṭṭhāna (nt.) [fr. pa+stā, cp. paṭṭhahati] 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 Mahāpakkaraṇa. See Ledi, J.P.T.S. 1915--16, p. 26; Mrs. Rh. D., Tika p. 1, vi. -- At Sdh 321 it has the Sk. meaning of "setting out" (?)?

Paṭṭhāya (indecl.) [ger. fr. paṭṭhahati] 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). paṭṭhāyāva (with acc.) from--up to Vism 374.

Paṭṭhika in pañca= see under pañca.

to read, Sk. paṭṭhatī to read (of a text) Vva 72; Pva 58, 59, 70 etc.; see also pāṭha.


Paṭṭhama (adj.) [Ved. prathama, cp. Av. fratāma; also Ved. pratarāṇ 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 192; DhA III.5, 196 ("vaya, contrasted with majhihā & pacchima"); Pva 5, 13, 56. nt. acc. paṭṭhamāṇ 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. 9-- , meaning either "first" or "recently, newly, just" Vin I.1 ("ābhisaṃbuddha having just attained Buddhahship"); D III.253 ("ābhiniḥbatta"); Sn 420 ("uppattiṭṭa "in his first youth"); J III.394 ("ụγgaṭa newly sprung up"). -- A second compar. formation is paṭṭhamatara, only as adv. 9ṇ 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 (f.) [Ved. prthivī, doublets in Pāli pathavi, puthavi, puthuvi, 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: paṭṭhaṭṭā pathavi, cp. Cpd. 155 even modern linguists!) to be derived fr. paṭṭharaṭṭa] 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. uḍīrīyati), 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 (pathavā); Pāv II.66; Miln 418; Pava 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 Avici) Dhā I.148. In compn both paṭhavi° & pathavi°.

--oja (pathavojā) sap or essence of the earth Dhā I.154. --kampa shaking the earth, an earthquake DA I.130.

--kampā= kampa J I.47. --kasiṇa the earth artifice (see Dhs trsl 43) D III.286. --dhātu the earth element (see above) D I.215; II.294; III.228, 247; M I.185; 421; S II.170; Dhā 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. --saṅṅā 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.

Paḍāyati v. I. at Pava 60 for T. pariḍāyati.

Paṇa [in this meaning unknown in Sk; only in one faulty var. lect. as "house"; see BR s. v. paṇa. Usual meaning "wager"] a shop J IV.488 [v. l. pana].

Paṇaka see paṇṭaka. --paṇṭaka (comb) see phaṇṭaka.

Paṇati [cp. Sk. paṇati] to sell, barter, bargain, risk, bet J V.24 (=voharati attañā vikkinati C.). -- See also paṇṭatika & paṇiya.

Paṇamatī [pa+Qam] to bend, to be bent or inclined Ps I.165, 167; -- pp. paṇata ibid. -- Caus. paṇāmeti (q. v.).

Paṇaya [classical Sk. praṇaya, fr pra+nī] affection J VI.102.

Paṇava [cp. Ep. Sk. paṇava, dial; accord. to BR a corruption of praṇava] a small drum or cymbal D I.79; S I.128; IV.344; A II.117, 241; J III.59 (of an executioner; Pava 4 in id. p. has paṭṭhā); Th 1, 467; Bu I.32; Vv 8110; Dhs 621 ("sadda"); Dhā I.18.


Paṇāmīta [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 [Caus. of paṇamati] 1. to bend forth or over, stretch out, raise, in phrase aṇjaliŋ 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 kavātaŋ p. to shut the door Vin I.87; II.114, 207; pattaŋ Vin II.216. <→ 3. to make go away, to turn someone away, give leave, dismiss Vin I.54; II.303; S I.7; Th 1, 511, 557; J V.314; Miln 187 (parisaŋ); Pass. paṇāmiyati (ibid.) -- pp. paṇāmīta (q. v.).

Paṇitaka (adj. nt.) [fr. paṇita -- pp. of paṇati] staked, wagered, bet, wager, stake at play J VI.192 (so read for paṇīta°).
Pañīdaṁ [pa+ni+dhā] to put forth, put down to, apply, direct, intend; aspire to, long for, pray for S V.156 (athāyā cittaṁ pañīdaṁ). ger. pañīdhiyā S I.42=Sn 660 (vācaṁ manaṁ ca pāpakāṁ); S I.170 (ujjñā kāyaṁ); A III.249 (deva--nīkāyaṁ p.); IV.461 sq. (id.); Vbh 244 (ujjñā kāyaṁ p.)=DA I.210. Also lit. (as prep with acc.) "in the direction of, towards" M I.74 (angārā--kāsaṁ). -- pp. pañīhita (q. v.).

Pañīdhāna (nt.) [fr. pañīdhati; cp. philosophical literature & BSk. prañīdhāna] aspiration, longing, prayer VvA 270; Sdhp 344.

Pañīdhi (f.) [fr. pañīdhati; cp. BSk. prañīdhī Divy 102, 134, in same meaning. The usual Sk. meaning is "spy"] aspiration, request, prayer, 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; NdI 109; Dh 1059, 1126; SnA 132 (=pañīdhāna); DhA II.172; DhsA 222 (rāga--dosa--mohā).

--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 cyster).

Pañīpatati [pa+ni+pat] to fall down before Th I.375.

Pañīpāta [fr. pa+ni+pat] prostration, adoration Dāvs V.53.

Pañīpātika (adj.) [fr. pañīpāta] consisting of a footfall, humbling or humble, devotional SnA 157.

Pañīya (adj.) [ger. formation fr. pa, see pañati & cp. BSk. pañyā in tara--pañyā fare AvŚ I.148] to be sold or bought, vendible, nt. article of trade, ware A II.199; Vv 847 (=bhānda VvA 337); J IV.363 (=bhānda C. 366).

Pañīhita [pp. of pañīdhati] applied, directed, intent, bent on, well directed, controlled S IV.309 (dup); A I.8; V.87; Dh 43; (sammā "ṣṭ cittaṁ"); Sn 154 (suṅ mano= suṅ ṭhapito acalo SnA 200); Ps II.41 (vimokkha); Miln 204, 333; 413.

--appañīhita in connection with samādhī & 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.

Pañāmā [fr. pa+nam, see pañāmati] bowing, bow, obeisance Th 2, 407 ("ṭ karoti).

Pañīṭa (adj.) [pp. of pa+neti in same application BSk.; cp. Divy 385] 1. (lit.) brought out or to, applied, executed; used with ref. to punishment (see paṅeti dandaṁ) Pv IV.166 ("danda receiving punishment=ṭhapita--sarīra--danda PvA 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 uttaṁ (DA I.109, 171), uḷāra (PvA 25, 228), atuḷa (PvA 110); opp. hīna (D III.215; A III.349; V.140; Vism 11), lūkha (S II.153; VvA 64). -- D I.12 (dhāmmā gambhirā . . . paṅīta . . .), 109 (khāḍaniya); II.127 (id.) III.215 (with hīna & majhima--dhatu); S I.136 (dhammo gambhirī etc.); II.153 (dhātu), 154 (pañīdhi); III.47; IV.360; V.66 (dhāmmā), 226 (etaṁ padaṁ), 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 ("adhimitta having high aspirations"), 30, 60; Dhs 269, 1027, 1411; Pva 12, 35 (ahāra), 42 (id.); DhA II.154 (bhojana). Compar. paṅīṭatara, often comdB with abhikkantatara, e. g. D I.62, 74, 216; S I.80; A I.119, 171; V.37, 140, 203 sq.

Pañīṭaka [perhaps=Sk. paṅīta, or paṅ (see paṅa), as P. formation it may be taken as pa+nīta+ka, viz. that which has been produced] a gambler's stake J VI.192. See paṅītaka.

see paṇudati etc.

Paṅeti [pa+ni] to lead on to, bring out, adduce, apply, fig. decree (a fine or punishment), only used in phrase daṅdaṁ paṅeti to give a punishment D II.339=Miln 110; M II.88; Dh 310; J II.207; III.441; IV.192; Miln 29; DhA III.482. -- pp. paṅīṭa (q. v.).
Paṇḍa see bhāndati.

Paṇḍaka [cp late (dia.) Sk. paṇḍa & paṇḍaka; for etym. see Walde, Lat. Wtb. under pello] a eunuch, weakening Vin I.86, 135, 168, 320; IV.20, 269; A III.128; V.71; Sdhp 79.-- With ref. to the female sex as paṇḍkā at Vin II.271 (ittī).

Paṇḍara (adj) [Ved. pāṇḍara; cp. paṇḍu, q. v. for etym.] white, pale, yellowish J II.365; V. 340; NdI 3; Dhs 6 = Vbh 88 (Dhs trsl. "that which is clear"? in def. of citta & mano) Dhs 17, 293, 597; Miln 226; DhA IV.8; VvA 40; PvA 56 (=seta); Sdhp 430.

Paṇḍicca (nt.) [fr. paṇḍita] erudition, cleverness, skill, wisdom J I.383; Ps II.185; Pug 25; Dhs 16 (=paṇḍitassa bhāvo DhsA 147), 292, 555. As pandicciya J VI.4.

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 (+vyātta medihaвин); V.151 (+vyātta kusala); A I.59, 68, 84, 101 sq., 162 (paṇḍitā nibbāna adhicaccanti); II.3 sq., 118, 178, 228; III.48=It 16; Sn 115, 254, 335, 523, 721, 820, 1007, 1125 (Ep. of Jatuṇaṇṇi); It 86; Dh II.22, 28, 63 ("māmin"); 79, 88, 157, 186, 238, 289; J III.52 (sasa); NdI 124; Pv IV.332 (opp. bāla; =sappaṇṇa PvA 254); Dhs 1302; Miln 3, 22; DA I.117; DhA IV.111; VvA 257; PvA 39, 41, 60 (=paṇṇa), 93, 99.

Paṇḍitaka (adj) [paṇḍita+kā] a pedant D I.107.

Paṇḍu (adj) [cp. Ved. pāṇḍu, palita, pāṭala (pale--red); Gr. pelitino/s, pello/s, po/lois (grey); Lat. palleo (to be pale), pullus (grey); Lith. patvas (pale--yellow), pilkas (grey); Ohg. falo (pale, yellowish, withered); E. pale--red or yellow, reddish, light yellow, grey; only at Th 2, 79 (kīsā pāṇḍu vīvāṇṇā), where pāṇḍu represents the usual up--pāṇḍa--uppanḍuka--jāṭā: "thin, pale and colourless" see ThA 80). Otherwise only in cpds., e.g.
--kambala a light red blanket, orange--coloured cloth S I.64 (=ratta--kambala C); A I.64 (=ratta--kambala C); A I.64 (=ratta--kambala C); otherwise only in cpds., E. pale--red or yellow, reddish, light yellow, grey; only at Th 2, 79 (kīsā pāṇḍu vīvāṇṇā), where pāṇḍu represents the usual up--pāṇḍa--uppanḍuka--jāṭā: "thin, pale and colourless" see ThA 80). Otherwise only in cpds., 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 Paṇḍa 138); VvA 110 (id.); KhA 122 ("varāsana"); DhA I.17 ("silāsana").--palāsa a withered leaf Vin 1.96=III.47; IV.217; Dh 233, VvA 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 ("ābādha") 276 (id.); J I.431; II.102; DhA I.25.--roga suffering from jaundice J II.285; III.401.--viṇṇā yellow loote (of Paṇcāsikha): see beluva.--sīṇa yellow lion, one of the 4 kinds SnA 125 (cp. Manor.--pūr. on A II.33).--sutta orange--coloured string D I.76.

Paṇḍuka (--+roga) perhaps to be read with v. l. at M II.121 for bandhuka.°

Paṇṇa (nt.) [Ved. paṇṇa, cp. Ags. fearn, E. fern] 1. a leaf (esp. betel leaf) Vin I.201 (5 kinds of leaves recommended for medicinal purposes, viz. nimba° Azadirachta Indica, kuṭaja° Wrightia antidysenterica, paṭola° Tricho <--> Qanthes dioeca, sulaśi° or tulasi° basil, kappāśika° cotton, see Vin. Texts II.46) A I.183 (tiṇa+) Sn 811 (p. vaccati paduma--pattaṇ Ndi 135); J I.167; II.105 (nimba°); KhA 46 (khīta--p.--kosa--saṅkhāra); PvA 115 (=patta) tālapiṇṇa a fan of palm leaves Vv 3343 (="tālapatthē kata--maṇḍala--viṭāni VvA 147); haritapiṇṇa greens, vegetable SnA 283; sūpyapiṇṇa curry leaf J I.98. -- 2. a leaf for writing upon, written leaf, letter; donation (see below paṇṇākāra) J I.409 (cp. paṭiṇṇa); II.104; IV.151 (uucchangato p. "nīharati"); DhA I.180; PvA 20 (likhā° written message). paṇṇāj āropeti to send a letter J I.227; pahiṇī id. J IV.145; V.458; peseti id. J I.178; IV.169, paṇṇāj likhati to write a letter J II. 174; VI.369 (paṇṇa wrote on a leaf), 385 ina° 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 akāra 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 (dasavidha 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; D.A I.318. --chattra a fan of leaves J II.277. --chatakā a leaf--awning S I.90, 92. --dārā a holder made of leaves J V.205.--paci leaf--basket, a b. for greens J VI.369.--pūta a palm--leaf basket PvA 168.--saṁāñṇa 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. --sālā a hut of
leaves, a hermitage J.1.6, 7, 138; II.101 sq.; VI.30, 318 (nala--bhittikaş ọṣ katvā); VI.24. --susa (& sosa) drying the leaves (said of the wind) KhA 15.

Paññaka [pañna+ka] I. green leaves (collectively), vegetable, greens J VI.24 (kāra" vegetable as homage or oblation); Pv III.33 (pānko pañnak, ca, expld as "kaddamó vudakacakkhala vā" Pva 189, but evidently misunderstood for "withered leaves"); Pva 256 (tinakāṭṭha--pañnaka--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 pañaka, even more frequent than pañnaka and also combd with sevāla, e. g. Vin III.177 (in combn sankha--sevāla", where Bdgh explains "sankho ti dighamālako pañnasevālo vuccati, sevālo ti nilasevālo, avaseso udaka--pappataka--nīla--bijakādi sabbo 'ti pañnak ti sankhaç gacchati"); S V.122; A III.187, 232, 235; J IV.71 (sevāla); Miln 35 (sankha--sevāla--p. which the Manor--pūr expls by udaka--pappataka, and also as "nilamaṇḍukapiṭṭhivaññena udakapiṭṭhiñ chādētā nibattapanakān" see Trenckner, Miln 421 and cp. Miln. trsln I.302), 210 (suvaŋga"), 401 (cakkavāko sevāla pañnaka--bhakkho); KhA 61 (sevāla") cp. Schubring's kalpasūtra p. 46 sq.). -- 3. (see pañña 2) a written leaf, a ticket DhsA 110.

Paññatti see paññāti.

Paññattika (adj.) [fr. paññatti] 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.

Paññarasā & Paññavīsati see pañca see pañca 1, B, & C.

Paññāsa see pañca see pañca 2, A.

Paññi (f.) [=paññā] a leaf Vin I.202 (taka").

Pañnika [pañña+ika] one who deals with greens, a florist or greengrocer J I.411; II.180; III.21 ("dhītā"); Miln 331.

Pañnikā (f.) [to pañnaka; cp. Sk. pañnikā; meaning uncertain, cp. Kern, Toev. p. 17 s. v.] greens, green leaves, vegetable Vin II.267 (na haritaka "pañ pakinittañ, trsl. at Vin. Texts III.343 by "carry on the business of florist and seedsman," thus taken as pañnika, cp. also Vin. Texts III.112); J I.445 (pañnikāya saññāq adāsi is faulty; reading should be saññikāya "with the goad," of sañ(n)ikaŚ=Sk. sṛṇi elephant--driver's hook).

Pañhi (m. & f.) [Ved. pārṣṇī, Av. paṣṇā, Lat. perna, Gr. pte/rna, Goth. fairzna, Ohg. fersana=Ger. ferse] the heel J I.491; KhA 49 ("aṭṭhi"); Vism 253 (id.); Pva 185.

Pañhikā (f.) [fr. pañhī] the heel J I.491; KhA 49 ("aṭṭhi"); Vism 253 (id.); Pva 185.

Pañhī (adj.) [fr. pañhī] having heels D II.17 (āyata" having projecting heels, the 3rd of the 32 characteristics of a Mahāpurisa).

Patati [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 (dīpake); Sn 248 (nirayañ); Pv IV.108 (1st pl. patāmase); Miln 187; Pva 45, ppr. patanto J I.263 (asānyā); III.188 (nāvaya); fut. patissati J III.277; aor. pati Sn 1027 (sirasā); J III.55; Pva I.78; ger. patīva J I.291; III.26; Pva 16; Dha III.196 (vv. II. papāta & papāta the latter aor. of papatai, q. v.); ger. patīva Já I.291; III.26; Pva 16. <> pp. patita (q. v.). -- Caus. pāteti (q. v.). Pass. (Caus.) patiyatī is brought to fall also intrs. rush away J IV.415 (=palāyati C.); Miln 187.

Patatthi at J VI.276 is misprint for pathaddhī (q. v.).

Patana (nt. adj.) [fr. patati] falling, falling out, ruin, destruction J I.293 (akhkhići); II.154; III.188 (geha") VI.85 (usu" range
of his arrow).

Patanaka (adj.) [fr. patana] on the point of falling, going to fall, falling J VI.358.

Patanu (adj.) [pa+tanu] very thin J VI.578 ('kesa); Dhs 362 ('bhāva)=DhsA 238; Kvū 299 (id.).

Pata [Vedic pradara, pa+dṛ, with t. for d.; see Trenckner, Notes 6216; Geiger, P.Gr. § 39, 4] a split, a slit J IV.32.

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 (f.) [cp. later Sk. patākā] a flag, banner (cp. dhaja) J I.52; VvA 31, 173.


Patāyati [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 be spread out, intrs. to spread (?) A IV.97 (kodho p., as if fr. pat); J III.283 (C. nikkhamati, as if fr. tṛ, Kern. trsls "to be for sale").

Patāreti [Caus. of patarati] to make go forth, to bring over or through M I.225; A III.432 (v. l. M. pakaroti). -- 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.

Patī1

Patī [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 (khettāŋ 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.

Pati2

Pati2 (indecl.) [Vedic prati etc.] a doublet of paṭi; both often found side by side; pati alone always as prep. (with acc.) and as prefix with sthā (paṭiṭhāti, paṭiṭhita etc.). All cases are referred to the form with paṭi°, except in the case of paṭiṭh°. The more frequent cases are the foll.: patikāra, ṛkuṭa, ṛcaya, ṛdissati, ṛnandati, ṛmanteti, ṛmāṇeti, ṛuddha, ṛrūpa, ṛlīna, ṛsallāna, etc. ṛsibbati, ṛsevati, ṛssata, ṛssaya, ṛssava.

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). pavuttha° (a woman) whose husband lives abroad Vin II.268; III.83; Miln 205 (pavuttha°). See also paṇcapatika & sapatika.

Patika at Vism 28 is to be read pāṭika (vessel, bowl, dish).

[paṭi+sthā] 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. paṭīṭhahi DhA III.175 (sotāppattiphahe), Pva 42 (id.), 66 (id.); VvA 69 (sakadāgāmiphahe); and paṭīṭhāi Miln 16. -- fut. ṛṭ ṛṭahissati J V.458 (hiftissa); DhA III.171. -- ger. paṭīṭhāya Sn 506; J II.2 (raje); III.52; V.458 (raje); Miln 33; Pva 142. --
Patiṭṭhā (f.) [fr. pati+sthā. Cp. Ved. pratiṣṭhā support, foundation] support, resting place, stay, ground, help, also (spiritual) helper, support for salvation S I.1 (apʻ); II.65; III.53; Sn 173; Dh 332; J I.149; IV.20; Miln 302; DhsA 261; VvA 138; PvA 53, 60 (=dīpa), 87 (=dīpa), 141 (suʻ), 174 (suʻ=dīpa).

Patiṭṭhāna (nt.) [fr. paṭi+sthā cp. late Sk. pratiṣṭhāna] fixing, setting up, support, help, ground (for salvation) Sn 1011: PvA 123.

Patiṭṭhāpita [pp. of paṭṭhāpeti] put down, set down, established PvA 139.

Patiṭṭhāpitar [n. ag. of paṭṭhāpeti] one who establishes A V.66.

Patiṭṭhāpeti [Caus. of paṭṭhāhahati, cp. BSk. pratiṣṭhāpayati Jtm 224] to establish, set up, fix, put into, instal D I.206; S I.90; J I.152; 168, 349 (sotāppatti–phale); PvA 22 (id.), 38 (id.) 50 (saraṇesu ca sileṣu ca), 223 (id.), 76 (cetiyaŋ), 78 (upāsakabhāve), 131, 132 (hatthe). -- aor. paṭṭhāpese J I.38. -- pp. paṭṭhāpita (q. v.).

Patiṭṭhāha [fr. paṭṭhāhahati] having one's footing in, hold on, tenacity Dhs 381=Nd2 271III DhsA 253. The v. l. at Nd2 is paṭṭhāghāha which is also read by Dhs.

Patiṭṭhitā [pp. of patiṭṭhāhāti] established in (loc.), settled, fixed, arrayed, stayed, standing, supported, founded in D III.101 (sapaṭṭhitā–citta); M I.478; S I.40, 45, 185 (dhammesu); It 77; Sn 409, 453; J I.51 (kucchimhi), 262 (rajje); Pv I.44; II.969 (dusṣīleṣu); Miln 282; VvA 110 (ʻgabbhā), 259 (ʻsaddha); PvA 34 (jāta+) -- nt. ʻa arrangement, settling, in pañcaʻ the fivefold array, a form of respectful greeting, see under pañca.

Patiṭṭhiyati [only apparently (Pass.) to paṭṭhāhahati, of sthā, but in reality=Sk. prati–sthāyate, of sthāy, see sthāna. Ought to be paṭṭhāthiyyati; but was by popular analogy with paṭṭhāhahati changed to paṭṭhīyati] to be obdurate, to offer resistance A I.124; II.203; III.181 sq.; J IV.22 (aor. ʻtthiya); Pug 56; KhA 226.

Patita [pp. of patati] fallen Dh 68, 320; J I.167; Miln 187; PvA 31 (read pātita), 56.

Patitaka (adj.) [fr. last] thrown or fallen into (loc.), dropped Vism 62.

Patitiṭṭhata [paṭṭi+titthati] to stand up again Th 1, 173.

Patittha [pa+tittha] a bank of a river or lake, suʻ (adj.) with beautiful banks S I.90; Pv II.120 (=sundaratittha PvA 77).

Patibbatā (f.) [pa+vatā] a devoted wife (cp. patidevatā) J II.121; VI.533; VvA 56, 110.

Patissata see paṭṭiʻ.

Patīta [pp. of pacceti] pleased, delighted Dh 68; Sn 379, 679; Vv 8410 (=pahāṭtha VvA 337). -- neg. appatīta displeased M I.27; J V.103 (v. l. appatika, C explns by assāmika, i. e. without husband).

Patīyā see paṭīʻ.

Patīya 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 [fr. pa+tud cp. Ved. pratodā] a goad, driving stick, prick, spur M I.124; III.97; S IV.176; A II.114; III.28; IV.91;
Pattā (adj. n.) [fr. pa+ tud] lit. pushing, spurring; only in phrase anguli° nudging 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.

Patta1

Patta1 (nt.) [Ved. patra, to *pet as in patati (q. v. & see also panna); cp. Gr. ptero/n wing, ptc/ruc id.; Lat. penna feather=Ger. füttig.; acci--piet; Ohg. fedara=E. feather etc.] 1. the wing of a bird, a feather Vin IV.259; D I.71. kukkuta° a hen's quill (for sewing) Vin II.215. -- 2. a leaf M I.429; Sn 44= 64 (sañchinna°, see Nd 625); 625 (pokkhara° lotus l.); Dh 401 (id.); Nd 135 (paduma°); Pv II.95 (= panna PV 15); VvA 147 (tala°); ThA 71; PV A 283 (nigrodha°). asi--patta--vana "sword--leaf--forest" (a forest in Niraya) Sn 673; PV A 221. -- 3. a small thin strip of metal at the lute Miln 53; Vv A 281. --āḷhalka 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. --ganda odour of leaves Dh 625. --nāḍī rib of a feather Dh A I.394. --phala leaf--fruit, a leaf and fruit, vegetables Sn 239 (= yañ kiñci harita--panna NH A 283); PV A 86. --yāna having wings as vehicle, "winggoer," i. e. a bird Sn 606 (= pattehi yant ti pattayañā NH A 465); J II.443. --rāsa taste of leaves Dh 629; juice of leaves Vin I.246 (+ puppharasa & ucchurarasa). --salākā leaf--ticket Dh A IV.65.

Patta2

Patta2 (m. & nt.) [Ved. pātra, fr. Idg. *pōtīlm=Lat. polum beaker, Oir. ķól. See pāna & pibati] a bowl, esp. the alms--bowl of a bhikkhu Vin I.46, 50, 51, 61, 224 (patte pūresuṇ); II.111, 126, 224, 269; S I.112; A IV.344; Sn 413, 443; J I.52, 55 (pattañ thavikāya pakhipati), 69; III.535 (puñña° deti to give a full bowl, i. e. plenty); V.389 (pl. pattāni); Vism 108 (āṅgāqiññhi=āhato apatott); Dh A IV.220 (ṭṭ pūreti); PV A 35, 61, 76, 88, 141. -- Two kinds of bowls are mentioned at Vin III.243, viz. ayo° of iron & mattikā° of clay, dārā° 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 mukhava J V.38. -- fut. pāti (q. v.). --āḍhāraka bowl support, bowl--hold Vin II.113. --kaṇḍollīka 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 (+ sātīya° 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; PV A 61. --thavikāya a bag to carry a bowl in Vin II.114; J III.364; Vv A 40, 63; Kh A 45. -- dhovana "bowl--washing" (the water used for) washing the bowl Vin II.214. --pāṇin hand on bowl, bowl in hand Sn 713; It 89=S III.93+. --onita° removing the hand from the bowl; see onita. --pinidika "eating from one vessel only" A III.220. -- mañḍala 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

Patta3 [pp. of pāpuñāti] obtained, attained, got, reached (pass. & med.) Sn 55, 138, 478, 517, 542, 992; Dh 134 (nibbāṇa) 423; J I.255 (vināsaṇ); IV.139 (samuddaṇ); PV A 4 (anayavayaṇaṇ), 5 (sīsacbhedāṇ), 71 (manussabhāvaṇ). Very frequent as ° in and meaning equal to definite verb or other phrase, when spelling °patta is restored (Sk. prāpta), e. g. ummādapatta out of mind PV A 6; jara° old J III.394; dukkhaka° 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 (+ solaṇa--vassa--kāle); PV A 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 Dh A IV.84; Sn 484; pattuṇa° with wool Sn A 263; "dhamma mastering the Dh. Vin I.16; the same at Dh A IV.200 in meaning of patti°, i. e. "merit attained"; "mānasə (?) 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. Dh A III.58); Pug 51 ("pānabhojana, so read for appanna°). -- Cp. sam
Patta4

Patta4 at Dpv's XI.18 for pattin or pattika, foot--man, infantry.

Patta--kkhandha [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 (=pa+ nam 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 (nt.) [fr. patta2] a (little) bowl Th 2, 28.

Pattatta (nt.) (--°) [abstr. fr. patta3] the fact of being furnished or possessed with Vism 524.

Pattabba (adj.) [grd. of pätpāṇāti] to be gained or attained; nt. that which can be attained or won SnA 443. See also pattiya2.

Pattali (°lī) (f.) [according to Kern, Toev. s. v. to be read as either sattali or sattalā] plantain Th 2, 260 (=kadali ThA 211).

Patti1

Patti1 [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, pattī infantry); J IV.494 (hatthī, assā, rathā, pattī); 463 (hatthī assā rathā, pattī 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 (hatthārā rathikā p.).

Patti2

Patti2 (f.) [Classical Sk. prāpti fr. pa+āp, cp. patta3] I. (°) 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 (yogakkmema); Nd2 390 (=lābhā paṭilābhā adhigamo phusana sacchikiriyā); exp. in phrase apattassa patti "attt of the unattained" D III.255= A IV.332; S I.217; II.29; A II.148; III.179; Kvu 581. -- 3. gaining, gain, profit, advantage S I.169 (brahma°"best vantage ground"). -- 4. merit, profit, in special sense of a gift given for the benefit of someone else (as a "dakkhiṇā"), accrediting, advising, transference of merit, a gift of merit J II.423, 425 (=dakkhiṇā); IV.21; DhA I.270 (opp. to mula price); II.4; IV.200 sq. (opp. to mula). See also cpds. °dāna & °dhamma. -- 5. that which obtains (as a rule), occasion, happening, state, place, as gram. t. t. loc. pattiyā or pattiyā (°) 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 (=dakkhiṇā) 88 (id.); Sdhp 229. --dhamma the practice of transferred merit, see Kvu trsln 1611, 170, & cp. pattadhamma. --patta, one who has obtained what can be obtained, or the highest gain (i.e. Nibbāna) Sn 536 (=pattabbaṇ patto pattabbaṇ arahattaṇ patto ti vuttaḥ hoti SnA 433), 537, 540.

Patti3

Patti3 (f.) [for patta1?] leaf, leafy part of a plant Vin I.201 (taka, taka--patti, taka--paṇṇi).

Pattika1
Pattika [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

Pattika2 [fr. patti2] having a share, gain or profit; a partner, donor DhA I.270, 271.

Pattika3

Pattika3 (adj.--n.) [fr. patta2] in dāru° (collecting alms) with a wooden bowl, man with a wooden bowl D I.157 (cp. DA I.319).

Pattikā (f.) [fr. patta1 or patti3] a leaf, in tāla° palm--leaf S II.217, 222.

Pattin (adj. n.) [fr. patta3, Sk. *prāptin] attaining, one who obtains or gains Sn 513 (kiŋ°=kiŋ patta, adhigata SnA 425).

Pattiya1

Pattiya1 (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.).

Pattiya2

Pattiya2 (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 [denom. fr. pattiya1] to believe, trust, rely on J I.426; V.403; DA I.73.


Pattiyati [denom. fr. patti2] to gain, to profit from (acc.) Miln 240 (attānaŋ na p. does not profit from himself).

Pattha1

Pattha1 [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 Bdhgh as “gāmantaŋ atikkamitvā manussānaŋ anupacāra--ṭṭhānaŋ yattha na kasanti na vapanti” DA I.210; Ud 43 (patthaŋ ca sayaŋāsanaŋ, ed.; but better with id. p. Dh 185 as pantaŋ, which is expld at DhA III.238 by "vivittāŋ," i. e. separately). Cp. with this Sk. vana--prastha a forest situated on elevated land.

Pattha2

Pattha2 [cp. late Sk. prastha] a Prastha (certain measure of capacity)=1/4 of an Āḷhaka; a cooking utensil containing one Prastha DhA II.154; SnA 476 (cattāro patthā āḷhakaŋ).


Patthandaḷā [pa+thandila] hermitage M II.155.

Patthaddha [pa+thaddha] (quite) stiff Vin II.192; Th 1, 1074.
Patthāna (f.) [of ap+arth, cp. Sk. prārthayati & prārthana nt., prārthana 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. -- patthanaṅ karoti to make a wish J I.68; DhA I.48; ąṭṭhaṃ peti id. DhA I.47; II.83; IV.200.

Patthara [cp. late Sk. prastara. The ord. meaning of Sk. pr is "stramentum"] 1. stone, rock S I.32. -- 2. stoneware Miln 2.

Pattharati [pa+tharati] to spread, spread out, extend J I.62; IV.212; VI.279; DhA I.26; III.61 (so read at J VI.549 in cpd "pāḍa with spreading feet, v. l. paṭṭhaṭaṅ"). -- pp. patṭhaṭa (q. v.). -- Caus. paṭṭhāreti with pp. paṭṭhārita probably also to be read at Th 1, 842 for padhārita.

Pattharika [fr. patthara] a merchant Vin II.135 (kaśa).

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°).

Patthīnā [pa+thīna] stiff D II.335; DhsA 307. Also as paṭṭhinna at Vin I.286 (= atirajitattā thaddha Bdhgh, on p. 391); Vism 361 (= thīna p. 262); VbhA 67 ("śneha).

Patthetati [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 (āsaṃsati+); PvA 148; Sdhp 66, 319; ppr. patthento PvA 107; patthayanto J I.66 (paramābhisaṃbhodhiḥ); patthaya Sa 70 (= icchanto patthayanto abhijappanto Nd2 392); patthayamāna M I.4; Sn 902; J I.259; DhA III.193; PvA 226 (=āsiṃsāmāna); & patthayāno Sn 900; It 61, 115. -- grd. paṭṭhettabba PvA 96, paṭṭhayitabba PvA 95, and paṭṭhīya which only occurs in neg. form apatthīya what ought not to be wished J IV.61; PII.67 (= apatthayitabbaṇāj Paṭṭhayā 95); DhA I.29; also as napatthīya (med.) one who does not wish for himself Sn 914 (cp. Nd2 337). -- pp. paṭṭhīta (q. v.).

Patvā see pāpuṇāti.

Patha [of path, Ved. pathi with the 3 bases pathi, patha and path, 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; Nd2 485 B (+ pantha, in expln of magga); J I.308 (loc. pathe); II.39; VI.525 (abl. patha); Th 1, 64; Pug 22, 57; Mhvs 21, 24 (pathe); 36, 93 (loc. pathi, see Geiger, Gr. § 89); Sdhp 241. -- 2. Very frequent as --a, where it is sometimes pleonastic, and acts in the function of an abstract formation in "tā or tātaq (cp. similar use of anta: see anta 1 5; and pada: see pada 3), e. g. anīla (air) J IV.119; anupariyāya A IV.107; āḍicca (path of the sun, sky) DhA III.177; unmagga S I.193; kamma DhA I.36; gaṇana (range of) calculation Miln 20; cakkhu J IV.403 (= cakkhunāg etaṅ nāmaṅ C.); cattumahā A III.28, 42, 394; dve Vv 5317; nakkhata Dh 208; yañña (= yāñña) Nd2 524; yogga A III.122; rajā S II.219; rága (sensuality) S IV.70; vacana (way of saying, speech) Vv 6317 (= vacana VvA 262), etc. See also cakkhu, nīyya, dvēḻhā, manussa, yañña, vāda, saṅga, hattha; der. pāṭhēyya. -- 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 Faubß J VI.276. Unclear in meaning, expld by nibbiddhā vīthi (frequent road?) --gamana "going on their course," of the stars D I.10 (see Dial. I.20 "their usual course").

Pathabha [fr. pathavi=paṭṭhavi] belonging to the earth, ruler of the earth (?) A IV.90 (reading uncertain).

Pathavi see paṭṭhavi.


Pada (nt.) [Ved. pad, päḍa (m.) foot, and also päḍa; pada (nt.) step. Cp. Gr. pws (pou/s)=Lat. pēs, Goth. fōtus =Ohg
fuoz=E. foot; further Arm. het track, Gr. pada/ after, pe/don field, pe/zo on foot, etc.; Lith. pédą track; Ags. feth/or=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. padaśā with the foot, on foot (D I.107; J III.371; Dḥā 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=Snā 366 (=? saccāna caturu padā); Dā I.85; usually --c, like hatthipadaṇḍa elephant's foot M I.176, 184; S I.86; V.43, 231; and with numerals dvi & dī, catupā, āṭtha (q. v.). In āṭtha also meaning "square of a chessboard." -- 2. step, footstep, track Dh 179 (of a Buddha, cp. Dḥā III.194 & 197) J I.170 (footmark) II.154; in redupl. --iterative formation padāpaṇḍaṇḍa step by step Sn 446 (v. l. padānupadaṇḍa), and pade pade Sn p. 107 (cp. Snā 451). -- 3. (Often synonymous with pātha i. e. way, kind, & sometimes untranslated) (a) lit. way, path, position, place Vin II.217 (nakkhattra constellation); J I.315 (assama=assama); V.75 (id.), 321 (id.); VI.76 (id.); VI.180 (v. I. patha; C. mahāmaggā); mantapada=manta D I.104 (cp. Dā 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. ārammaṇa ārammaṇe), 212 (amatā p. =nibbāna); II.280 (id.); A II.51 (id.), It 39 (p. assaṭṭha=nibbāna); Sn 88 (dhammapade sudesite; expld as nibbānadhamma Snā 164; dhammapada=Dhamma), ibid. (anavajà--padāni sevamāna=principles), 700 (moneyyā uṭṭhaṇa padāni, thing; but Snā 491 expls as uṭṭhama-pariṭṭhānaṇ, 765; Dh 21, 93, 114 (amatāṇ, 254, 368 (santaṇa=nibbāness'etaṇa nāmaṇa, santakotthāsaṇa Dā IV.108); Pv IV.348 (amatāṇ); Nett 2=192 (nava padāni kusālāni); Snā 397 (nāmādi p.); Saḥ 47 (accatāṇa santāṇa p.), 615 (paramaṇa). See further dhamaṇa=nibbāna, saṇṭi, sikkhā, -- 4. a word, verse (or a quarter of a verse), stanza, line, sentence S II.36 (ekena pedena sabbo attho vutto); Pā II.39=V.320 (agga); A II.182 (+vyāṇaṇa & desanā); 189 (attha= text, motto); III.356 (id.); Sn 252 (=dhamma--desanā Snā 293), 374; Dh 273; J I.72 (ātiyaka--pada--satena; Nett 4 (akkhara padāṇa vyāṇaṇaṇa, cp. nāmaṇādi padehi at Snā 397, which is to be understood as nāmaṇa, pada & vyāṇaṇa, i. e. word, sentence & letter, cp. Mvyyut. 104, 74--76); Miln 148 (āhacca); Khā 169; Snā 409 (ubhaya), 444; Vvā 3, 13; Pāvā 10, 26, 117 (word, term). abl. padaso (adv.) sentence by stce or word by word Vin IV.14 (dhammaṇa vāceti=anupadāṇa C.; cp. Khā 190 p. "dhamaṇa). At MA I.2 pada (sentence or division of a sentence) is contrasted with akkhara (word), when it is said that the Majjhima Nikāya consists of 80,523 padas and 740,053 akkharas. -- Neg. apada (1) without feet, footless A IV.434 (Māra; v. l. aparā); It 87 (sattā, + dvipada etc.). -- (2) trackless, leaving no footprint, fig. having no desires (i. e. signs of worldliness) Dh 179 (rāga, etc., as padāni Dā III.197, but cp. also p. 194.)

--attha meaning of a word Khā 81, 84; Snā 91. --ānuṇipadaṇ (adv.) on the track Dāh II.38. --ānuṇipadika following one's footsteps J II.78; Dāh II.94 (theraṇa); nt. adv. "ŋ close behind Dāh I.290. --ānuṇipattāt (or "ta) succession of words NdI 140 (in expln of "iti"; cp. Snā 28); Nd 2 137 (id.; reading "ka). --uddhāra synopsis of a verse Snā 237 (atthuddhāra + ). --kusala clever at following a trail J III.501, 505. --cariṇa a female (foot--) servant J IV.35. --cetiya "step--shrine," a holy footprint, a miraculous footprint left on the ground by a holy man Dā II.194. --ccheda separation of words, parsing Snā 150. --jāta (nt.) pedal character S I.86. --ṭṭhaṇa [cp. Sk. padasthāna footprint] "proximate cause" (Cpd. 13, 23) Nett I sq., 27 sq., 40 sq., 104; Vism 84. --dvaya twofold (of a phrase), i. e. antecedent and subsequent Dāh 164. --parama one whose highest attainment is the word (of the text, and not the sense of it) A II.135; J VI.131; Pug 41 ("vyāṇaṇapadaṇ eva paramaṇaṃ assā tī" Pugā 223. --pārīpū (f) expletive particle Nd 2 137; Snā 28. --pūraṇa filling out a verse; as tt. g. expletive particle Snā 590 (a), 139 (kho), 137 (kho pana), 378 (tato), 536 (pi), 230 (su), 416 (ha), 377 (hi); Khā 219 (tam), 188 (su); Vvā 10 (maya). --bhājana dividing of words, i. e. treating each word (of a phrase) separately Dās 234. --bhājaniya division of a phrase DāsA 54. --bhāṇa reciting or preaching (the words of the Scriptures) Dāh II.95; III.345; IV.18. --vyanāṇa expln of a pada or single verse Snā 65, 237; Khā 125, 132, 228. --valaṇā a footprint, track J VI.560; Dāh II.38; III.194. --viggaha separation of words, resolution of a compound into its components Vvā 326. --vibhāga separation of words, parsing Snā 269; Pāvā 34. --ṣaṇṣagga contact of words NdI 139; Nd 2 137; Snā 28. --sadda sound of footsteps Sn p. 80; J IV.409. --sandhi euphonic combination of words NdI 445; Nd 2 137; Khā 155, 224; Snā 28, 40, 157 etc.; Pvā 52. --silā a stone for stepping on, flag Vin II.121=154.

Padaka1

Padaka1 (adj.) [fr. pada4] one who knows the padas (words or lines), versed in the padapātha 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; ajjheti vedeti că ti padako); M I.386; A I.163, 166; Sn 595; Miln 10, 236.
Padaka2

Padaka2 (nt.)=pada 3, viz. basis, principle or pada 4, viz. stanza, line J V.116 (=kāraṇa--padāni C.).

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Padaka2 (nt.) [fr. pada1] in cpd. āṭṭha° an "eight--foot," i. e. a small inset square (cp. āṭṭha--pada chess--board), a patch (?)

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Padālītta (nt.) [abstr. fr. padalīta] the fact of having (med.) or being (pass.) pierced or broken, abl. padālītattā on account of having broken Miln 287.

Padāletar [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--pātīn, akkhāvavedhin, m. k. p.); II.170 sq., 202; cp. padāleti1.

Padāleti [Caus. of pa+dal] 1. to cleave, break, pierce, destroy, in combn "khandhañ padāleti to destroy the great mass of . . ., e. g. tamośī打印机 light of a great body (or bulk) A I.284 sq. (in sequence dūre--pātīn, akkhāvavedhin, m. k. p.); II.170 sq., 202; cp. padāleti1.

Padumā (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; at VvA 191; PvA 157. The latter seems to be the more prominent variety; but padumā also includes the 3 other colours (blue, yellow, pink?), since it frequently has the designation of pañcāvaṇṇa-padumā (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), padumā (red & white), kumuda (white) and plant Nelumbium speciosum J I.

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Padusseti (aor. padussati); aor. padussi J II.276 (mana). See further kamala and kuvalaya.

Padussati [pa+duṣṣati] 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. paduṣeti (q. v.).

Paduṣita [pp. of paduṣeti] made bad, corrupted, spoilt It 13 (v. l. paduṣita).

Paduṣeti & Padoseṭi [Caus. of paduṣati, but the latter probably Denom. fr. padosa2] to defile, pollute, spoil, make bad or corrupt [cp. BSk. praduṣṣati cittaṇ Divy 197, 286] D I.20; M I.129; It 86; DA I.211 (see padosa1); ThA 72 (Ap. V. 40; to be read for paduse, Pot. =padoseyya); J V.273 (mana p., for upahacca). --paduṣeti read also at A IV.97 for padaseṭi (dummanu 'yam paduṣeti dhūṁ-aggimī va pāvako). -- As padoseṭi at PvA 212 (cittāni padoseṭvā) and in stock phrase maṇaṇaḥ padoseṭya (Pot.) in sense of "to set upon anger" (cp. padosa2) S I.149 ("sets his heart at enmity") = A II.3; V.171, 174=Sn 659 (=maṇaṇaḥ padoseṭya SnA 477)= Nett 132; S IV.70; SnA 11 (maṇaṇaḥ padoseṭya). -- pp. padūṣita (q. v.).

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 padaseṭ), 43, 47; Sdhp 252.

--kārin effecting a limited extent S V.201. --nāṇa knowledge within a certain range, limited knowledge S V.457.

--bodhisatta a limited Bodhisatta Kvu 283 (cp. Kvu trsln 1393, 1662). --raja principality over a district, local government It 15; ThA 26 (Ap. v. 10). --rājā a local or sub-king Vism 301 (cakkavatti+). --lakkhaṇa regional or limited characteristics Kvu 283. --vassīn raining or shedding rain only locally or locally over a (limited) district It 64--66.

Padesika (adj.) (--) [fr. padesa] belonging to a place of indication, indicating, regional, reaching the index of, only with numerals in reference to age (usually solasavassā at the time of 16 years) J I.259 (id.) 262 (id.) II.277 (id.). -- See also uddesika in same application.
Padosa

Padosa [pa+dosa1, Sk. pradoṣa] defect, fault, blemish, badness, corruption, sin D I.71 (=padussati paraṇā vā padūseti vināseti 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 (padoso?) pi ca" as uncertain conjecture for v. l. BB "amacce manase pi ca."

Padosa2

Padosa2 [pa+dosa2, Sk. pradveṣa, see remarks to dosa2] anger, hatred, ill--will; always as mano° "anger in mind" M I.77; Sn 328 (=khāṇu--kaṇṭādīmhi p. SnA 334), 702; J IV.29; Miln 130; Vism 304; SnA 477.

Padosika (adj.) [fr. padosa1] sinful, spoiling or spoilt, full of fault or corruption, only in 2 phrases, viz. khidā° "debauched by pleasure" D I.19; and mano° "debauched in mind" D I.20, 21.

Padosin (adj.) [fr. padosa1] abusing, damaging, spoiling, injuring S I.13 (appaduttha°); Pv IV.710.

Padoseti see padūseti.

Paddha


Paddha2

Paddha2 (adj.) [cp. Sk. prārdha] half (?) J III.95 (probably =paddha1, but C. explns as addha upaddha).

Paddhagi (adj. n.) [cp. Sk. prādha'] going, walking J III.95 (T. na p'addhagu, but C. reads paddhagu). -- 2. humble, ready to serve, servant, attendant, slave S I.104 (so read for paccau); Sn 1095 (T. for paṭṭhagi, q. v. -- Nd2 reads paṭṭhagu but SnA 597 paddhagu and explns by paddhacara paricarikā); J VI.380 (hadayassa); Th 1, 632.

Paddhacara (adj.--n.) [paddha+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 tuyaḥa for T. baddha carāmi t., as pointed out by Kern, Toev. s. v. baddha. The Cy. misunderstood the wrong text reading and expld as "tuyaḥ baddha carāmī," but adds 'veyyāvaccakārikā padacarikā"); V.327 (as baddha'cara; C. veyyāvaca--kara); VI.268 ("ā female servant=C. pāda--paricarikā); Nd1 464 (+paricārika); SnA 597 (+paricāraka, for paddhagū).

Padma see paduma.

Padmaka (m. & nt.) [Sk. padmaka] N. of a tree, Costus speciosus or arabicus J V.405, 420; VI.497 (reading uncertain), 537.

Padvāra (nt.) [pa+dvāra] a place before a door or gate J V.433; VI.327. --gāma suburb Dāvs V. 3.

Padhaṇṣa see appadhaṇṣa.

Padhaṇṣati [pa+dhaṇṣati] to fall from (abl.), to be deprived of Vin II.205 (yogakkhemā p.; so read for padhī°). -- Caus. padhaṇṣeti to destroy, assault, violate, offend J IV.494. (=jīvitakkhaṇa pāpeti); Pva 117. <-> 2. -e 2. -g. padhaṇṣiya in cpds. su°
& dupā easily (or with difficulty) overwhelmed or assaulted Vin II.256= S II.264. Also neg. appadhānsiyā (& "ka" (q. v.). <-> pp. padhānsita (q. v.).

Padhānsita [pp. of padhāṣṇettī] offended, assaulted J II.422. See also appā.

Padhāṇa (nt.) [fr. pa+dhā, cp. padahati] exertion, energetic effort, striving, concentration of mind D III.30, 77, 104, 108, 214, 238; M I.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; Nd 294 (=vīrīya); Vbh 218 (cīta--samādhi pē etc.); Nett 16; DA I.104; DhA I.85 (mahā--padhānañ padahīvī); ThA 174; PVA 134. Padhāna is fourfold, viz. sañjāvī, pahānī, bhāvānī, anurakṣānī 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; Nd 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; Nd 14; Ps I.21, 85, 90, 161; SnA 124; PVA 98. -- As padahāna at Ps I.17, 21, 181.

Padhānavant (adj.) [fr. padhāna] gifted with energy, full of strength (of meditation etc.), rightly concentrated S I.188, 197; Sn 70 (cp. Nd 294), 531.

Padhānīyā (adj.) [fr. padhāna] making efforts, exerting oneself in meditation, practising "padhāna" DA I.251.

Padhānīya (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, appābdho, asattho, aruddha--vīrīyo, paññāvā 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--padhānīyangāni and consisting either of 4 qualities (sīla, cīta, dīṭhī, vimutti?) A II.194, or of 9 (the four+kankhā--vītarāṇa, maggāmaggā--nāṇa paṭipadānāna--dassana, nāṇa--dassana paññā) D III.288; Ps I.28.

Padhārīta ("born in mind") read patthārīta at Th 1, 842 (see pattharati). -- padhārēhi (v. l. F.) at Sn 1149 read dhārēhi. -- padhārīta in meaning of "considered, understood" in cpd. su" at S III.6; V.278.

Padhāvatī [pa+dhāvati] to run out or forth Pva III.17 (ger. "itvā=upadhāvitvā Pva 173). 

Padhāvin (adj.) [fr. padhāvati] rushing or running out or forth M II.98.

Padhūpāti (=padhūpāyati) [pa+dhūpāyati] to blow forth smoke or flames Vin I.25 (aor. padhūpāsi); IV.109 (id.); Vism 400 (id.), (so read for padhumāsi T., v. l. SS padhūpāyī & padhūmāyī). -- pp. padhūpīta (q. v.).

Padhūpīta [pa+dhūpīta, latter only in meaning "incensed," cp. dhūpā etc.] fumigated, reeking, smoked out S I.133 (trsld "racked [wrapt] in frames"; C. santāpita); VvA 237 (so read with v. l. SS. for T. pavūsita; meaning: scented, filled with scent).

Padhota (adj.) [pa+dhota] cleansed, in cpd. supā well cleansed D II.324.

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 (ki p.), 159 (kaññ p.); VvA 21 (kena p.); Pva 27 (katamaññ 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 [pa+naccati] to dance (forth), to dance ThA 257 (ppr. panaccanta). -- pp. panaccita (q. v.).
Panaccita [pp. of panaccati] dancing, made to dance Th 2, 390.

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 [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 [pa+nāda] shouting out, shrieks of joy J VI.282.

Panādeti [Caus. of pa+nad] to shout out, to utter a sound Th 1, 310.

Panālīkā (f.) [fr. panāḷi] a pipe, tube, channel, water course DA I.244.

Panāḷī (f.) [pa+nāḷi] a tube, pipe A IV.171 (udapāna").

Panigghosa in cpd. appanigghosa is wrongly registered as such in A Index (for A IV.88); it is to be separated appa + nīghghosa (see nīghghosa).

Panudati [pa+nudati] to dispel, repel, remove, push away S I, 167 sq., 173; Dh 383; Sn 81, 928 (pot. panudeyya or metrika causa panideyyaQpajaheyya etc. Ndl 385); J VI.491 (1. pl. panudāmase). -- ger. panuditvā SnA 591, & panujja Sn 359, 535, 1055 (expld at Ndl 395 as imper. pres. = pajaha, cp. SnA 591 = panudehi); J III.14; V.198 (=pātvetā 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. pamajjamāna). -- pp. panunna & panudita (q. v.).

Panudita [pp. of panudati] dispelled, driven out Sn 483 (panūdita metrika causa, v. l. panudita). See also 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, ariyavāsa: see Vin. Texts I.141) D III.269, 270; A II.41; V.29 sq.

Panūdana (nt.) [fr. panudati] removal, dispelling, rejection Sn 252 (sabba--dukkha--apanūdana SnA 293 should be read as sabba--dukkha--apanūdana, as at Vin. Texts I.148=J I.94), 1106 (=pahāṇaṇa etc. Ndl 396).

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--asana--sevin)] distant, remote, solitary, secluded; only in phrase pantaṇa senāsanā (sayanāsanā) or pantāni senāsanāni "solitary bed & chair" M I.17, 30; A I.60; II.137; III.103; V.10, 202; Sn 72 (cp. Ndl 93), 338, 960 ("ambhi sayanāsane"); Dh 185 (=vivitta DhA III.238); Ud 43 (so read for patthāni); J III.524 ("ambhi sayanāsane"); Vism 73 (panta--senāsanā rata); SnA 263 (v. l. pattha).

--sena (adj.) one who has his resting place faQ away from men, Ep. of the Buddha M I.386.

Panti (f.) [Ved. pankti set or row of five, group in general] a row, range, line Vism 392 (tissō sopāṇa--pantiyo); DhA III.219 (uddhana"); ThA 72 (satta pantiyo); VvA 198 (ambha").

Pantha [base panthan°, Ved. panthāṇ, with bases path° panth° and pathi. Same as patha (q. v.). For etym. cp. Gr. po/ntos sea(--path), pa/tos path, Av. pantā°, also Goth. finpan=E. find, of Idg *pent to come or go (by)] a road, roadway, path S I.18 (gen. pl. panthāṇaṇa= kantāramagga C; "jungle road" trsld.); Sn 121 (loc. panthasmij); Ndl 245 B (=patha in expln of magga), Miln 157 (see panthaṇa)

--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;
Papa (nt.) [see pibati, p].

Pannarasika (adj.) [fr. pannarasa] belonging to the

Pannarasama (num. ord.) [fr. pannarasa] the

---dūhin a highwayman J II.327. --dūsaka a robber Miln 20. --devatā a way spirit, a spirit presiding over a road, road--godess J VI.527. --makkatāka a (road) spider Miln 364, 407. --sakunā 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°).

Panthāna (for saṃṭhāna) at SnA 20: see saṃṭhāna 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 pantha (panata), 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 would thus be "bent down, laid down," as panna--ga= going bent, panna--dhaja=flag bent or laid down, etc. Perhaps patta--ga a snake Th 1.429 (=inda chief of snake--demons); J V.166; Miln 23. --makka waylaying, robbery; m. a robber D I.296; J II.281, 388; D III.68, and Tikp 280 (=dūhana).

--bhāna waylaying, robbery; m. a robber (m. a highwayman) J II.327. --bhāna 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°).

Papa

Papaccati [Pass. of pa+pacati] to be cooked, to become ripe PVa 55 (=itvā).

Papañca [in its P. meaning uncertain whether identical with Sk. prapañca (pra+pañc to spread out; meaning "expansion, diffuseness, manifolddness"; cp. papañceti & papañca 3) more likely, as suggested by etym. & meaning of Lat.

im--ped--iment--um, 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°). "ŋ karoti to delay, to tarry J IV.145; "ŋ 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 (=tanā°--dīthī--mānabheda--p. SnA.

Papañceti [Denom. fr. papañca] 1. to have illusions, to imagine, to be obsessed M I.112; DhA I.198 (tesañ suvanña--lobhena papañcentānañ). -- 2. to be profuse. to talk much, to delay on SnA 136. -- pp. papañcita.

Papañṭā (papaṭā) (f.) [fr. papāṭa? Cp. papāṭikā] a broken--off piece, splinter, fragment; also proclivity, precipice, pit (?) S II.227 (papaṭā ti kho lāba--sakkāra--silokass'etañ adhivacanan; cp. S III.109: sobhho pāpāto kodh'ūpāyāsass'etañ adhivacanan); So 665 (=sobbha SnA 479; gloss papada). See also pappatāka.

Papaṭikā (f.) [cp. Sk. prapaṭikā (lexic. & gram.) young shoot, sprout; and parparikā (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); Miñ 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.

Papatati [pa+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 patantī); 100, II.114; V.47; Dh 336; J V.31; Pv I.1012 (nirayañ papatiss'ahañ, cp. PvA 52; v. l. SS niraya'úpapatinis'áhañ). -- aor. papatā Vin III.17, cp. II.126; J VI.566. See also patati.


Papada (or Papad?) [pa+pada] tip of the foot. toes; but in diff. meaning (for papatā or papāṭa to pat) "falling down, abyss, pit" at Sn 665 (gloss for papata; expld at SnA 479 by "mahāniraya").

Pap (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 (=pāniyadāna--sālā SA); S I.100 (read papañ ca vivane); J I.109; DhA III.349=J I.302 (=pāniya--cāti C.); Vv 5222 (+udapāna); Pv II.78 (n. pl. papāyo=pāniya--sālā Pva 102); II.925 (+udapāna).

Papāṭa [cp. Epic. Sk. prapāṭa, of pra+pat] 1. falling down, a fall Vin II.284 (chinna--papāṭaŋ papatanti); S V.47. <-> 2. a cliff, precipice, steep rock M I.11; S III.109 (sobhho p. kodh'ūpāyāsass'etañ adhivacanan; cp. papatā); A III.389 (sobhho p.); J III.5; 530; V.70; VI.306, 309; Vism 116; Pva 174; Sdhp 208, 282, 353. -- adj. falling off steeply, having an abrupt end Vin II.237=A IV.198, 200 (samuddo na āyatakena p.).

--taṭa a rocky or steep declivity DhA I.73.

Papāṭin (adj.) [fr. papatati] falling or flying forward, flying up J III.484 (uccā° flying away).


Papīḷita [pa+pīḷita] worn out, rubbed through (of the sole of sandals) J II.223.
Paputta [pa+putta, cp. Sk. praputra (BR.: "doubtful") Inscr.] a grandson J VI.477.

Papupphaka (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 vaṭāṇi," i. e. existence in the 3 stages of being).

Pappataka [etym. uncertain] 1. a broken bit, splinter, small stone (?) (Rh. D. in Dial. III.83 "outgrowth") D III.87 (bhūmi °ṇ paribhujati); Vism 418 (+), Nett 227 (Com.) ("ojaṅ khāḍāpento.

Pappoṭaka to strike, knock, beat, flap (of wings) Vin I.48; II.208, 217; M I.333 (papp°); J II.153 (pakkhe); III.175 (papp°= saṅcuṇṇeti C.); Miln 368 (papp°); DA I.7; Vism 283 (pph).

Pappotheti [pa+poṭheti; sometimes spelt papphoṭeti] to 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 (=pāpuṇitā Nd 170). -- For further ref. see pāpuṇāti.

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 (adj.) (°--) [pa+bandha] continuous Vism 32.

Pabala (adj.) [cp. Sk. prabala] very strong, mighty Sdhp 75.

Pabāḷha1


Pabāḷha2


Pabāḷha [pa+bṛh to pull, see abbaṭhi] to pull out, draw forth D I.77 (T. reads pāvālha, v. l. pabbāḷha, evidently fr. pāḇāḷha); cp. Śatapatha--brāhmaṇa IV.3, 3, 16. -- pp. pabāḷha1 (q. v.).

Pabujjha[ pa+bujjha] 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 [pp. of pabujjha] 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 nindaṅ appabodhati S Q7=Dh 143 (=nindaṅ aparāharanto bujjhaṇī Dha A III.86; trsl. KS 13 "forestalleth blame"). <-> Caus. pabodheti (1) to enlighten, instruct, give a sign J I.142; III.511. -- (2) to set going, arouse J I.298; V.390. -- (3) to render oneself conspicuous J V.8.

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°).
Pabbajja [Sk. bali, 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 ("layaka"); Th 1, 27; J II.140, 141; V.202; VI.508. For further refs. see babbaja.

Pabbajati [cp. Sk. pravrajati, pra+vraj] to go forth, to leave home and wander about as a mendicant, to give up the world, to take up the ascetic life (as bhikkhu, samana, tapasin, 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; Pava 76; ger. pabbajjivā J I.303; Pava 21 and "vāna Sn 407. -- (agārasmā) anagārīya pabbajjati to go forth into the homeless state Vin III.12; M III.33; S I.196; A V.204; Pava II.1316. sāsana p. to become an ascetic (in Buddhas) religion, to embrace the religion (& practice) of the Buddha J I.56; Pava I.25. pabbajjjan pabbajjati to go into the holy life (of an ascetic friar, wanderer etc.): see pabbajjā. -- Caus. pabbajeti (q. v.) -- pp. pabbajita.

Pabbajana (nt.) [fr. pabbajjati] going into an ascetic life J III.393 (a°).

Pabbajjā (f.) [fr. pa+vraj, cp. pabbajati, Epic & BSk. pravrājya 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 (vuddhhā--pabbajjito bhikkhu); IV.159; D I.131 (agārasmā anagārīya p.), 157; III.31 sq., 147 sq.; M I.200, 267, 345, 459; II.66, 181; III.261; S I.119 (dhammadvinaye p.); IV.260, 330; V.118 sq., 421; A I.69, 107, 147, 168; II.78, 143; III.33, 78 (vuddha°), 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; Pava II.81 (= samaṇa Pava 106); II.111 (bhikkhu=kāmādīmaḷanaṇṇa pabbajjātattā paramatthatho pabbajito Pava 146); II.1317 (= pabbajjan upagata Pava 167); Miln 11; DA I.270; DhA I.133; Pava 5, 55.

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 (dīhpāyi); Sn 413, 417, 543, 958, 1014; Nd1 466; Dh 8, 127 ("ānaṇṇaṇāvivo") = Pava 104; Dh 188 (n. pl. "āni"), 304; DA I.209; Miln 346 (dhamma°); Pava 221 (agārāma) = Dhsap 352, 545, 574. -- The 7 mountains round Veluvana are enumd at J V.83; -- Names of some (real or fictitious) mountains, as found in the Jātaka literature: Cakkavāla J VI.282; Cāṇḍoraṇa J IV.90; Canda J IV.283; V.38, 162; Daṇḍaka--hiraṇṇa J III.33; Daddara J II.8; III.16; Nemindhara J VI.125; Neru J III.247; V.425; Paṇḍava Sn 417; Sn 383 sq.; Mahāneru J IV.462; Mahindhara Vv 3210 (cp. VvA 136); Meru J I.25; IV.498; Yugandhara Pava 137; Rajata J I.50; Vipula J VI.518; Sineru S II.139; J I.48 & passim; Suvāṇṇa J I.50; VI.514 ("giritāla"). -- (2) [cp. Sk. pārvata mountainous] a mountaineer Miln 191.

-- the time (aspect) of the mountain (in prognostications as to horoscope) DhA I.165 (megha--utu, p. << utu, aruṇa--utu). --kaccha a mountain meadow (opp. nadi--kaccha) SnA 33. --kandara a m. cave S II.32; V.396, 457 sq.; A V.114


Pabbateyya (adj.) [fr. pabbata] belonging to mountains, mountain--born (of a river) A III.64 (nadi pāśa sīghasotā hāraḥārīri); IV.137 (id.); Vism 231 (id.), 285 (nadi).

Pabbanīya (adj.) [fr. pabbap] forming a division or section, consisting of, belonging to KhA I.11.

Pabbājana (nt.) [fr. pā + Caus. of vraj, see pabbajati & pabbājeti] keeping out or away, removing, banishment, exiling D I.135; III.93; Miln 357; Dh I.296 (= nīharana); DhA IV.145.

Pabbājaniya (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 [pp. of pabbājeti] taken into the order, made a bhikkhu M II.62.

Pabbājeti [Caus. of pabbajati] 1. to make go out or away, drive out, banish, exile D I.92 (raṭṭhasmā out of the kingdom; = nīharati DA I.258); M II.122; Dh 388 (attano mala pabbajaya, tasmā pabbajito ti vuccati); DhA IV.145 (explns as "attano rāgādimala 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. ṣoḍāsa--pravedho] piercing through (measuring) an arrow shot Th I.164 -- J II.334 (ṣolaṣa = solasa--kaṇḍa--pāta--vīthāro 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 + bhāmati] to roam forth or about J V.106 (= bhāmati C.).

Pabbhāra [cp. BSk. prāg--bhāra Divy 80 etc.] 1. (m.) a decline, incline, slope J I.348; adj. (usually --) bending, inclining, sloping; fig. tending or leading to (cp. E. "bearing on") M I.493 (samudda); S I.110 (id.); V.38, 216, 219; A IV.198 (anupubba), 224 (viveka); Miln 38 (samādhi). Very frequent in combn with similar expressions, e. g. ninna, poṇa (cp. PvA ninnapoṇa--pabbhāraj cittaṇ): see further ref. under ninna; with adhimutta & garuka at Vism 117 (Nibbāna). -- apabhāra (sic.) not slanting or sloping J V.405 (= samatittha C.). -- 2. (m. & nt.) a cave in a mountain Miln 151; J V.440; DhA II.59 (nt.), 98.

--ṭṭhā a slope J I.348; DhAs 261. --dasaka the decade (period) of decline (in life), which in the enum. of the 10 decades (vassadassā) at J IV.397 is given as the seventh.


Pabha is adj. form (--śa) of pabhā (q. v.).

pa+bhrās to shine, i.e. making bright, polishing (as Rh. D.).

Pabhaga [pp. of pabhaṅjati, cp. Sk prabhagna] broken up, destroyed, defeated Vin III.108.

Pabhankara [pabhāñ, acc. of pabhāṅ, 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 I.I.51 sq.; It 80; J III.128; Sn 991, 1136 (=ālokakara obhāsakara etc. Nd2 399); Vv 214 (=ānāˈobhāsā--kara VvA 106); 3425 (=lokassa ānāˈāloka--kara VvA 115).

Pabhanga [fr. pa+bhaṅ, pabhāṅj] destruction, breaking up, brittleness Ps II.238 (calato pabhangato addhuvato); but id. p. at Nd2 214II and Miln 418 read "calato pabhagunto addhuvato."

(adj.) [fr. pa+bhanj, cp. BSk. prabhanguṇā destruction, perishableness MVastu III.338] brittle, easily destroyed, perishable, frail.

Pabhanga [fr. pa+bhaṅj, acc. of pabhāṅ, +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 I.I.51 sq.; It 80; J III.128; Sn 991, 1136 (=ālokakara obhāsakara etc. Nd2 399); Vv 214 (=ānāˈobhāsā--kara VvA 106); 3425 (=lokassa ānāˈāloka--kara VvA 115).

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Pabhassati 

Pabhā [f.] [fr. pa+bhā, cp. Epic Sk. prabhā] light, radiance, shine A II.139; V.92; A I.254, 257 sq.; III.16; DhsA 380; Sdhp 51, 553. -- (b)  guṇa: It 37; J I.393 (ittarā addhuvā pabhango kalitā; reading may be pabhanguṇā); Dh 139 (as n.;=pabhangubhāva, pūtibhāva, DHA III.71), 148 (=pūtikāya ibid. 111). -- (c) guṇa Dh 139 (v. l.); ThA 95; Sdhp 562, 605. -- See also pabhanga.

Pabhāṣa [fr. pa+bhās] shining, splendour, beauty S I.67; sapī with beauty S V.263; Miln 223; apī without beauty Miln

Pabhāṣā [fr. pa+bhās] shining, splendour, beauty S I.67; sapī with beauty S V.263; Miln 223; apī without beauty Miln
Pabhāsati [pa+bhā] to tell, declare, talk Th 1, 582.

Pabhāseti [Caus. of pa+bhās] to illumine, pervade with light, enlighten Dh 172 (=obhāseti DhA III.169), 382 (=obhāseti ekālokaṇ karoti DhA IV.137); J I.87; Pv I.109 (so read for ca bhā); II.112; Ps I.174; Miln 336; PvA 10 (=obhāseti).

Pabhindati [pa+bhindati] to split asunder (trs.), break, destroy Sn 973 (=bhindati sambhindati NdI 503); ger. pabhijja S I.193=Th 1, 1242. -- Pass. pabhijjati to be broken, to burst (open), to split asunder (intrs.), to open S I.150 (aor. pabhijjṣu); Sn p. 125 (id.); Vv 413 (break forth=pabheda gacchanti VvA 183; gloss pavajjare for pabhijjare); SnA 475 (=bhhijjati). Also "to open, to be developed" (like a flower) Miln 93 (buddhi p.). -- pp. pabhinna.

Pabhinna [pp. of pabhindati] 1. to burst open, broken (like a flower or fruit), flowing with juice; usually apd to an elephant in rut, mad, furious M I.236 (hatthī); Dh 326 (hatthī=matthattī DhA IV.24)= Th 1, 77; J IV.494; VI.488; Pv I.112 (read chinnapabhinna--gatta); Miln 261, 312 (hatthināgaṇ tidhāpabhinnaṇ); DA I.37 (=madaṇ caṇḍa--hatthīṇ). -- 2. developed, growing Miln 90 (buddhi).

Pabhuti (adj.) (--) [Vedic prabhṛti] beginning, in meaning of: since, after, subsequently; tato p. from that time, henceforth VvA 158.

Pabhoti etc. see pahoti.


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 (saviññānaṭè aviññānaṭa°).

Pabhedana (nt.) [cp. pabheda] breaking up, destruction Sn 1105 (avijjāya°=bhedanaṇ paṭānaṇ etc. Nd2 403).

Pahoti etc. see pahoti.

Pamajjati1

Pamajjati1 [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. NdI 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 māṇ p.); Sdbh 16, 620. -- aor. 2 pl. pamādattha M I.46; A III.87; IV.139. Other noteworthy forms are aor. or preceptive (mā) pamādo S IV.263; Th 1, 119; Dh 371 (see Geiger P.Gr. § 161 b), and cond. or aor. pamādassāya 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.).

Pamajjati2

Pamajjati2 [pa+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 (civarā--rajju° itvā; cp. Vin. Texts III.279). <--> Note. pamajjamāna in phrase gale pi° 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 panujjamāna pi" (see panudati).

Pamajjāna (f.) & °itatta (nt.) are abstr. formations fr. pa+mad, in the sense of paṭāda carelessness etc., & occur as philological synonyms in exegesis of paṭāda at Vbh 350=NdI 423; Nd2 405. Also at DhA I.228 (°bhāva=pamāda).
Pamañña (f.) [abstr. fr. pamāna, for *pamāṇya, grd. form. of pa+mā for the usual pameyya] only neg. apę immeasurableness Vbh 272 sq. (catasso appamaññayo, viz. mettā, karunā, muditā, upekkhā). See appamañña.

Pamaṭṭa in cpd. luṃcita--pamaṭṭa kapatī viya (simile for a woman who has lost all her hair) at PvA 47 is doubtful, it should probably be read as luṃcita--pakkhiḥā k. viya i. e. like a pigeon whose feathers have been pulled out (v. l. ṭathaka).

Pamaṭta [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. ṭ̄ ativattati). appamaṭṭa diligent, careful, eager, mindful S I.4, 140, 157; A V.148; Th 1, 1245; Pv IV.138; PvA 66 (dānañ detha etc.). See also appamatta2.

--cārin acting carelessly Dh 334 (=sati--vossagga--lakkhaṇa pamādena p.--c. DhA IV.43). --bandhu friend of the careless (Ep. of Māra) S I.123, 128; Sn 430; Nd2 507.

Pamattha (adj.)=pamatta, only in neg. form apę careful, mindful PvA 201.

Pamathita [pp. of pa+mathati to crush] crushed, only in cpd. samę (q. v.).

Pamadā (f.) [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 (marapamadāṇā issaro; v. l. samuddā), 530 (v. l. pamuda, pamoda).

Pamaddati [pa+mṛd] to crush down, destroy, overcome, defeat; pp. pamaddita J VI.189 (mālutenā p. corresponding with vāta--pahaṭa).

Pamaddana (adj. nt.) [fr. pamaddati] crushing, defeating, overcoming D I.89 ("parasena"); Sn p. 106 (id. = maddituṇ samattho SnA 450); Sn 561 (Mārasena); DA I.250.

Pamaddin (adj.) [fr. pa+mṛd] crushing, able to crush, powerful J IV.26 (= maddana--samattha C.).

Pamāṇa (nt.) [of pa+mā, Vedic pramāṇa] 1. measure, size, amount S II.235; A I.88; III.52, 356 sq.; V.140 sq.; Miln 285 (cp. trsl. II.133, n. 2); SnA 137; VvA 16; Pava 55 (ghāta), 70 (ekakhattha), 99 (tālakhandha), 268 (sīla). -- 2. measure of time, compass, length, duration PvA 136 (jīvitaṅ parichinna "ṣ"); esp. in cpd. āyuę age S I.151; A I.123; II.126 sq. and passim (cp. āyu). -- 3. age (often by Com. taken as "worldly characteristic," see below rūpa and cp. Nd2 406 on Sn 1076); DhA I.38. -- 4. limit PvA 123, 130 (dhanasa). -- 5. (appld meaning) standard, definition, description, dimension S IV.158+Sn 1076 (perhaps "age"). pamāṇa karoti set an example DhA III.300 (maṇḍ 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--ppamāṇādisu sampattiyuttaṃ rūpaṇa pamāṇa karoti tī") A II.71=Pug 53; Nd2 406. -- appamāṇa without a measure, unlimited, immeasurable, incomparable D I.31; II.12 (+ uḷāra); M III.145 (ceto--vimutti); A I.183, 192; II.73; III.52; V.299 sq., 344 sq.; Sn 507; Pava 110 (= atula). See also appamāṇa.

--kata taken as standard, set as example, being the measure, in phrase p.--katañ kammaṇ ā D I.251; S IV.322.

Pamāṇavant (adj. n.) [fr. pamāna] having a measure, finite; or: to be described, able to be defined Vin II.110; A II.73.

Pamāṇika (adj. n.) [fr. pamāna] 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 [cp. Vedic pramāda, pa+mad] carelessness, negligence, indolence, remissness D I.6 (jūtaę, 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.212 (surāmerayamajja) = S II.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.,
Pamādavatā (f.) [abstr. fr. pamāda+vant, adj.] remissness A I.139.

Pamādin (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).

Pamāya1

Pamāya1 [ger. of pamināti i. e. pa+mā] having measured, measuring Sn 894 (sayaŋ p. = paminivā Nd1 303); J III.114.

Pamāya2

Pamāya2 [ger. of pamināti i. e. pa+mṛ, Sk. pramārya of pramṛṇāti] crushing, destroying Sn 209 (bijaŋ = hiṃsīta vadhitvā SnA 257). See on this passage Morris, J.P.T.S. 1885, 45.


Pamāreti [pa+māreti, Caus. of mṛ, marati to die] to strike dead, maltreat, hurt DhA III.172.

Pamināti [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. paminitu VvA 154; ger. paminivā Nd1 303, and pamāya (q. v.); grd. paminitabba VvA 278; aor. 3rd sg. pāmesi J V.299, 3rd pl. pāmiṣu A II.71; Th 1, 469 (pāmiṣu).


Pamukha1

Pamukha1 (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 pamaūca); 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 (Pasenadǐ rāja); PvA 74 (setacchatta rājakakudhabhāṇa); freq. in phrase Buddha° bhikkhusanga, e. g. Vin I.213; Sn p. 111; PvA 19, 20. Cp. pāmokkha.

Pamukha2

Pamukha2 (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'akkhigaṅa); PvA 189 (for alāra--pamha Pv III.35). Perhaps we should read pakhuma instead.

Pamuḷcatti Pass. of pamuṇcati (q. v.).

Pamucchita [pa+mucchita] 1. swooning, in a faint, fainting (with hunger) Pv III.18 (=khuppiṇāśādidukkhaṇa saṭṭhāya--mucchā PvA 174); IV.108. -- 2. infatuated S I.187 (v. l.; T. samucchita) = Th 1, 1219; J III.441.

dupa difficult to be freed S I.77; Sn 773; Dh 346; J II.140.

Pamuñca [pa+muñcati of muc] 1. to let loose, give out, emit Sn 973 (vācaç=sampamuñcati Nd1 504); J I.216 (aggiñ). -- 2. to shake off, give up, shed Dh 377 (pupphāni). Perhaps also in phrase saddhaç 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=mocchi uddhara etc. Nd2 407a), 1146 (pamucassu=okappei etc. Nd2 407b). -- Pass. pamucati to be delivered or freed S I.24, 173; Sn 80, 170 sq. (dukkhā); Dh 189 (sabbadukkhā), 276 (fut. pamokkhāti), 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. pamuñcāpeti to cause to get loose DA I.138.

Pamuṭṭha [pp. of pamussati] being or having forgotten Vin I.2 13; Ps I.173 (a°); J III.511 (T. spells pamm); IV.307 (id.); Miln 77. Cp. parimuṭṭha.


Pamutti (f.) [fr. pa+muc] setting free, release S I.209; Th 2, 248; Nett 113 (=S I.209; but read pamutty atthi); PvA 103 (dukkhāt).

[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 (āmodita+).

Pamuyhati [pa+muyhati of muh] to become bewildered or infatuated J VI.73. -- pp. pamūḷha (q. v.).

Pamussati [pa+mṛṣ, Sk. mṛṣyati=P. *mussati] to forget J III.132, 264 (pamajjati+); IV.147, 251. -- pamuṭṭha (q. v.).

Pamūḷha [pp. of pamuyhati] bewildered, infatuated Sn 774; Nd1 36 (=sammūḷha), 193 (+sammūḷha).

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 (=paminitū asakkuñeyya 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 [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. pamokkha for the release of, i. e. instead of (gen.) J V.30 (pitun po=pamokkhā=hetu C.).

Pamocana (adj. n.) [fr. pa+muc] loosening, setting free; deliverance, emancipation S I.172=Sn 78; A II.24, 37, 49 sq.; Sn 166 (maccupāsā, abl.=from), 1064 (pamocanāya dat.=pamocetan Nd2); It 104 (Nibbāṇa sabbagantha ņ). At Dh 274 we should read pamohanaṇ for pamocanaṇ.

Pamoceti Caus. of pamuñcati (q. v.).

Pamoda [fr. pa+mud, cp. Vedic pramoda] joy, delight Sdhp 528, 563. See also pāmojja.

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 (& pmodita) (q. v.). Cp. abhippamodati.

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 [fr. pa+muh] deceiving, deception, delusion Dh 274 (T. reads pamocana; DhA III.403 expls by vañcana).

Pampaka [etym? Cp. Sk. pampā N. of a river (or lake), but cp. ref. in BR. under pampāvaraṇa; J VI.538 (C. reads pampuka & expls by pampataka).
Payuŋjati [pa+yuj] to harness, yoke, employ, apply; Pass. payuŋjati to be applied to Sdhp 400 (ppr. ʰmāna). -- pp. payutta (q. v.). -- Caus. payojeti (q. v.).

Payuta [pp. of pa+yu, cp. Sk. pra+yuta united, fastened to, increased] (wrongly) applied, at random, careless: "misdirected" A I.199; Sn 711 (ʼṭ vācaḥ=obhāsaparikathā -- nimitta--viññatti--payuttaŋ ghāsesana--vācaḥ SnA 497) (=cīvarādihī sampayutta tadattaŋ vā payojita SnA 565; NdI 389 however reads payutta and expls as "cīvarapayutta" etc.).

Payutta [pp. of payuŋjati] 1. yoked Sn p. 13 (=yotetti yojita SnA 137). -- 2. applied, intent on, devoted to, busy in (acc., loc., or --) J V.121 (ajjhatτ); Pv III.710 (sāsame); 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 NdI 389). -- 4. planned, schemed, undertaken Vin II.194 (Deva dattena Bhagavato vadho p.).

Payuttaka (adj. n.) [payutta+ka] one who is applied oQ put to a (bad) task, as spy, hireling; bribed J I.262 (=Deva dattena Bhagavato vadho p.).

Payoga [Vedic prayoga, fr. pa+yuj, see payuŋjati] 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°); KhA 23, 29 sq.; PvA 8 (vapana°), 96 (manta°), 103, 146 (viññatti°; cp. payutta 2), 285 (sakkhara--kkhipana°). payogaj karoti to exert oneself, to undertake, to try PvA 148 (=parakkamatī).

--karaṇa exertion, pursuit, occupation DhA 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 DhsA 165; VvA 60. --hīna deficient in exertion or application Miln 288.

Payogatá (f.) [fr. payoga] application (to) Vism 134 (majjhata°).


Payojita [pp. of payojeti] 1 connected with, directed to, applied SnA 565. -- 2. instigated, directed Miln 3.

Payojeti [Caus. of payuŋjati] 1. to undertake, engage in, begin D I.71 (kammante "set a business on foot"); A II.82 (kammanta); Sn 404 (vānijjaṇa); J I.61; PvA 130 (kammaṇa). -- 2. to prepare, apply, use, put to, employ PvA 46 (bhesajja ṣuṣṭena saddhiṇa). <-> 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 (vaddhiyā) DA I.270. -- pp. payojita (q. v.).

Payyaka [pa+ayyaka] [paternal] great--grandfather J I.2 (ayyaka°); PvA 107 (id.).

Para (adv.--adj.) [fr. Idg. *per, *peri (cp. pari); Ved. para, parā, paraṇ; Lat. per through, Gr. pe/ra & pe/ran beyond; see Walde, Lat. Wtb. under per & also pari, pubba, pura, puraṇa] 1. (adv. & prep.) beyond, on the further side of (with abl. or loc.), over PvA 168 (para Gaṅgāya, v. ʰyāna). See in same meaning & application paraṇa, paro and parā & cp. epds. like paraloka. -- 2. (adj.) para follows the pron. declension; cases: sg. nom. para Sn 879, acc. paraṇ Sn 132, 185, gen. dat. parassara Sn 634; Pv II.919, instr. pareṇa PvA 116, loc. paramhi Sn 634, and pare Pv II.943; pl. nom. pare Dh 6, acc. pare Dh 257; PvA 15, gen. dat. paresaṇa D I.3; Th 1, 743; J I.256; Sn 818, instr. pareṇhi 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 para loke the world beyond, the world (i. e. life) to come, the beyond or future life (opp. ayaṇa loko) Sn 185 (asmi lokā paraṇa lokaṇa na socati), 634 (asmiṇ loke paramhi ca); Dh 168 (paramhi loke); Pv II.83 (id. = paraloke PvA 107); but also in other combn, like santi--para (adj.) higher than calm Dh 202. Cp. paraloka, paraṇ and para. -- (b) another, other, adj. as well as n., pl. others Sn 396 (parassara dāraṇā nātikameyya), 818 (paresaṇa, cp. NdI 150); Dh 160 (ko para who else), 257 (pare others); Pv II.919 (parassanā); II.943 (pare, loc. = paramhi parassa PvA 130); Dha IV.182 (gen. pl.); PvA 15, 60 (paresaṇ dat.), 103, 116, 253 (parassara purisassa & paraṇ purisāṇa). Often contrasted with and opposed to attano
(one's own, oneself), e. g. at M I.200 (parañ vambhiti attānañ ukkaññetí); Sn 132 (attānañ samukkaññse parañ avajāññati); J I.256 (paresañ, opp. attaññ); Nd2 26 (att-aththa opp. par-aththa, see cpds. "ajihāsaya & 'aththa). -- paro ... paro "the one ... the other" D I.224 (kiññ hi paro parasa karissatí); paro parañ one another Sn 148 (paro parañ 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 (="pajívīrudhā sattā DA I.51); Vin I.349; Dh 6. -- (c) some oblique cases in special meaning and used as adv.: parañ acc. sg. m. see under cpds., like parantapa; as nt. adv. see sep. In phrase puna ca parañ would be better read puna c'aparaj (see apara). --parena (instr.) later on, afterwards J III.395 (=apareña samayena C.). --pare (loc.); cp. Gr. paraí/ at; Lat. prae before; Goth. faúra=E, for, old dat. of *per) in the past, before, yet earlier J II.279 (where it continues ajja & 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, i. e. to--day and yesterday, and refers to the day before yesterday. Similarly notice the Ved. use of pare as "in the future" opp. to adya & paresa.

earlier J II.279 (where it continues ajja and hiyyo, i. e. to--day and yesterday, and refers to the day before yesterday. It is of interest to notice the Ved. use of pare as "in the future" opp. to adya & švas); J III.423 (the day before yesterday). At DhA I.253 (see vė pare vā) and IV.170 in the sense of "on the day after tomorrow." --parā (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 2141l; Ps II.238; Kvu 400; Miln 418 and passim; in phrase parato disvā "seen as not myself" Th I, 1160; 2, 101; S I.188 (sankhāre parato passa, dukkhato mā ca attatto). << (3) on the other side of, away from, beyond J II.128; PVA 24 (kuddānājā). -- (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.

--ajihāsaya intent on others (opp. atta) SnA 46. --aththa (parattha, to be distinguished from adv. parattha, q. v. sep.) the profit or welfare of another (opp. atthatta) S II.29; A III.63; Dh 166; Nd2 26. --adhīna dependent on others D I.72 (=paresu adhīno parass'eva ruciyā pavattati DA I.212); J VI.99; ThA 15 (=vuttika); VvA 23 (=vutti, paresu bhārāya vahanato).

--upakkama aggression of an enemy, violence Vin II.194. --upāghāta injuring others, cruelty Vv 8440. --upāghātīn killing others Dh 184 (=parañ upahananto p. DhA III.237). --upāvāda reproaching others Sn 389. --kata see parankāta.

--kamma service of others, "kārīn serving others Vv 3322. --kāre see below under parankāra. --kula clan of another, strange or alien clan Sn 128; Dh 73. --kkanta [para'o para'ā *krānta?] walked (by another? or gone over?) J VI.559 (better to read with v. l. on p. 560 as pada' i. e. walked by feet, footprint). --kkama (para+r+kram) exertion, endeavour, effort, strife D I.53; III.113; S I.166 (daḷha'); 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 (=payoga karoti); Sdhp 439. --kkaroti [either for para+k or more likely paras+k, cp. paro] lit. "to put on the opposite side," i. e. to remove, do away with J IV.26 (corresponding to apaneti, C. explns as "parato kāreti," taking parato in the sense of para 2 c 3), 404 (mā parākāri=mā pariccajī C.). --gatta alien body, trsl. "limbs that are not thou" Th I, 1150. --gavacāṇḍa violent against the cows of another A II.109=Pug 47 (opp. sakagavacāṇḍa, cp. Puga A 226: yo attano gogaññ ghaṭjeti, paragagane pana so rato sukhāsil ho ti etc.). --(n)kata made by something or somebody else, extra-self, extraneous, alien S I.134 (naivda attakatañ bimbañ naiydañ parakatañ ahaññ); with ref. to loka & dukkha and opposed to sayankāta D III.137 sq.; S II.19 sq., 33 sq., 38 sq.; Ud 69 sq. --(n)kāra condition of otherness, other people, alienty Ud 70 (opp. ahankara selfishhood). --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 [para+ttthaddha] propped against, founded on, relying on (with loc.) J IV.181 (=upatthadda C.). --tthambha is to be read for "tthambha at J IV.313, in meaning="tthaddha (kismīj). --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 ("sēvanā); Dh 246, 309 ("upasevin, cp. DHA III.482); J IV.210; DhA III.481 ("kamma). --dārika (better to be read as pāra") an adulterer S II.188, 259; J III.43. --dhāmmika "of someone else's norm," one who follows the teaching of another, i. e. of an heretic teacher Sn 96Q (Nd1 485: pā vuuccanti satta sahadhammika ṭhapetvā ye keci Buddhē appasannā, dhāmmē appa nnā, sanghe appasannā). --niṭṭhita made ready by others S I.236. --nimmina "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 control Sn 907 Nd1 321 (=parapattiya parappacaya). --(n)tapā 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. --pattiya=precc. Nd1 321. --pāṇa other living beings Sn 220. --puggala other people D III.108. --putta somebody else's son A IV.169; Sn 43. --passa serving others, being a servant Sn 615 (=paresaq veyyāvacca SnA 466). --pessiyā a female servant or messenger, lit. to be sent by others J III.413 (=parehi pesitābbā pesanakārīka C.). --ppavāḍa [cp. BSK. parapravādin "false teacher" Divy 202] disputation with another, challenge, opposition in teaching (applied to Non-Buddhist systems) S V.261; A II.238; Miln 170, 175. --bhāga outer part, precinct part beyond PvA 24. --bhuta [Sk. parabhuta] the Indian cuckoo (lit. brought up by another) J V.416 (so read for parābhūta). --bhujana food given by others Sn 366 (=parehi dinnaḥ saddhādeyyaṇa 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 para (cp. paraṃmaraṇā after death, i.e. the future world or the world to come] the other world, the world beyond (opp. ayaṇa 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 anicca--passage) 410 (=manussaloka ṭhapetvā sabbo paraloko); Ps I.121; Vv 845 (=naraṇaḥ hi sattānaḥ ekantānatthaṭāya parabhūto paṭisattabhūlo loko ti visesato paraloko ti Vv 335); PvA 5, 60 (=pettivisaya parattha), 64Q, 107, 253 (idhalokato p. natthi); SnA 478 (=parattha); Sdhp 316, 326, 327. --vambhītī contempt of others M I.19 (a°). --vambhin contempting others M I.19, 527. --vasatta power (over others) Dāvīs IV.19. --vāda (1) talk of others, public rumour S I.4; Sn 819 (cp. Nd1 151); SnA 475. (2) opposition Miln 94 sq. --vādin opponent Miln 348. visaya the other world, realm of the Dead, Hades Pv IV.87 (=pettivisaya PaV 268). --vediya to be known by others, i.e. heterodox D II.241; Sn 474 (=parehi ṉāpetabba SnA 410). --sattā (pl.) other beings A I.255=III.17 (+parapuggāla). --sate on the day after tomorrow DhA IV.170 (v. l. SS for pare, see para 2 c.). --sena a hostile army D I.89=II.16=III.59=Sn p. 106 + (cp. DA I.250=SnA 450). --hatṭha the hand of the enemy J I.179. --hiṃsā hurting others Pv III.73. --hitā the good or welfare of others (opp. attahita) D III.233; PaV 16, 163. --hetu on account of others, through others Sn 122 (atahetu+); Pug 54.

Paraṇ (param°) (adv.) [orig. nt. of para] further, away (from); as prep. (w. abl.) after, beyond; absolute only in phrase ito paraṇ from here, after this, further, e.g. KhA 131; SnA 160, 178, 412, 512, 549; PaV 83, 90; also in tato paraṇ J III.281. --parā (f°) [adv. converted into a noun paraṇ+abl. of para] lit. "after the other," i.e. succession, series Vin II.110; IV.77, 78 (paramparā--bhōjana "taking food in succession," successive feeding, see under bhōjana, and cp. C. at Vin IV.77, 78 and Vin Texts I.38); D I.239; M I.520; A II.191 (paramparāya in phrase anussavena p. itikirāya, as at Nd2 151); Bu I.79; J I.194; IV.35 (expld by C. as purīṣa°, viz. a series of husbands, but probably misunderstood, Kern, Toev. s. v. interprets as "defamation, ravishing"); Nett 79 ("parāhetu"); Miln 191, 276; DhA 314; SnA 352; DhA I.49 (sīṣa°). --marāṇa (adv.) after death; usually in comb in with kāyassa bhedā p. after the dissolution of the body, i.e. after death S I.231; D I.245; PaV 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 āvī; PaV 13) D I.230 (parammukhin°?); DhA II.109.

Parajhate see parājeti.

Parattha (adv.) [Vedic parastātibaid] elsewhere, hereafter, in the Beyond, in the other world S I.20; Sn 661=It 42=Dh 306; Dh 177; J II.417; P V.1110 (=paraloke PaV 60); III.120 (=samparāye PaV 177); SnA 478 (=paraloke).

Parada (adj.) [for uparada (?)=uparaṇa, 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. apposussukka 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 (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 seṭṭha for visiṭṭha); by uttama at DhA III.237; VvA 78. -- D I.124 (ettaka°); M II.120 ("nipacca"); S I.166; II.277; V.230; A
V.64 ("dițha-dhamma-nibbāna"); Sn 138 (yasaŋ paramaŋ pato), 296 ("ā mittā), 788 (suddhaŋ "ŋ arogaŋ), 1071 (saññāvimokhe "O vimutto"); Dh 184 ( nibbānāŋ "ŋ vadanti Buddhā). 203, 243; Vv 161 ("alanakatā= paramaŋ ativiya visesato VVā 78) Pv II.910 ("iddhi"); Pug 15, 16, 66; SnA 453 ("issara"); PvA 12 ("nipacca"). 15 ("duggandha"). 46. -- At the end of a cpd. (--) "at the outmost, at the highest, at most; as a minimum, at least" Vin IV.263 (dvanga-"pabba"); esp. freq. in phrase sattakkhattu one who will be reborn seven times at the outmost, i. e. at the end of the 7 rebirth interval S II.185 (sa"); V.205; A I.233; IV.381; V.120; It 18; Kvu 469. See pārami & pāramitā.

--attha [cp. class. Sk. paramārtha] the highest good, ideal; truth in the ultimate sense, philosophical truth (cp. Kvu trsl. 180; J.P.T.S. 1914, 129 sq.; Cpd. 6, 81); Arañkhathā Sn 68 (=uuccati Amataŋ Nibbānāŋ etc. Nd2 409), 219 ("dassain"); Nd2 26; Mīln 19, 31; "dīpani Exposition of the Highest Truth, N. of the Commentary on Th, Vv and Pv; mentioned e. g. at PvA 71; "jotikā id., N. of the C. on Kh and Sn, mentioned e. g. at KhA 11. -- As "-, in instr. and abl. used adverbially Qn meaning of "in the highest sense, absolutely, kat) e"cxoh/n, primarily, ideally, in an absolute sense," like "pārami Bu I.77 "visuddhi A V.64; "saññā Th 2, 210; "sūnā Ps II.184; "suddhi SnA 528; abl. paramatthato Mīln 28; VvA 24 (manusso), 30 (bhikkhu), 72 (jīvitindriya); PvA 146 (pabba jito, corresponding to anavasesato), 253 (na koci kiṃci hanati=not at all); instr. paramaththama Mīln 71 (vedagū), 268 (sattupaladdhi). --gati the highest or best course of life or future existence Vv 3512 (=anupādisesa-nibbāna VvA 164).

paramajja-dhamma [cp. Vedic parama-"jā] the most influential or ruling doctrine M III.7.

Paramatā (f.) [fr. parama, Vedic paramatā highest position] the highest quantity, measure on the outside, minimum or maximum D I.60 (ghāsa--chādana-paramatāya santutttho contented with a minimum of food & clothing; DA I.169 expls by uttamatāya); M I.10 (abyābajīha"); S I.82 (nālik'odana-paramatāya on a nāli of boiled rice at the most); freq. in phrase sattakkhattu p. interval of seven rebirths at the outside (cp. parama), being reborn seven times at the most S II.134 sq.; V.458; Kvu 469 (cp. Kvu trsl. 2683).

Parasupahāra at S V.441 is to be corrected to pharasu°.

Parā° (prefix) [para+ā, not instr. of para: see para 2 c; in some cases it may also correspond to paraŋ"] prep. meaning "on to," "over" (with the idea of mastering), also "through, throughout." The ā is shortened before double consonant, like para+kṛ=parakkaroti, para+ kram=parakkamati (see under cpds. of para).

Parākaroti see parakkaroti see parakkaroti (paraŋ") or para?.

Parājaya [para+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 sustainment of a loss).

Parājita [pp. of parājeti] defeated, having suffered a loss Vin IV.5; S I.224; A IV.432; Sn 440, 681; Dh 201 (=parena parājito DhA III.259, where Bdghh takes it evidently as instr. of para=parā); J I.293; II.160 (sahassaŋ), 403.

Parājeti [para+jeti of ji, cp. Jayati] to defeat, conquer; in gambling: to make lose, beat PvA 151 (sahassaŋ p. by 1,000 coins). -- aor. parāj in 3rd pl. "jiŋsu, only in one stock phrase referring to the battle of the Gods & Titans, viz. at D II.285=M I.253 ("jiŋsu)=S I.221 = 224 (v. 1. "jiŋsu)=A IV.432 ("jiŋsu, with v. 1. "jiŋsu), where a Pass. is required ("were defeated, lost") in opp. to jiŋsu, and the reading "jiŋsu as aor. pass. is to be preferred. -- Pass. "jiŋati 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. parājyi: see above parāj. -- pp. parājita (q. v.).

Parābhava [fr. parā+bhū Vedic parābhava] defeat, destruction, ruin, disgrace S II.241; A II.73; IV.26; Sn 91--115; J III.331; SnA 167.

Parābhavati [parā+bhū] 1. to go to ruin Sn 91 (=paraṭhāyatā vinassati). -- 2. to win through, to surpass Th 1, 1144 (cp. trsl. 3814). -- pp. parābhūta (q. v.). See also parābhētvā.
Parābhūta [pp. of parābhavati] ruined, fallen into disgrace M II.210 (avabhūta +). -- Note. parābhūta at J V.416 is to be read parabhuta (q. v.).

Parābhétvā at J V.153 is not clear (C.: hadayañ bhindítvā olokento viya . . .); perhaps we have here a reading parābh° for parāg° (as bhenduka wrongly for genduka), which in its turn stands for parādhetvā (cp. similarly BSk. ārāgeti for ārādheti), thus meaning "propitiating."

Parāmatthā [pp. of parāmasati] touched, grasped, usually in bad sense; succumbing to, defiled, corrupted D I.17; for a different, commentarial interpretation see Parāmāsa (evañ° so acquired or taken up; cp. DA I.107: nirāsanka--cittāṭya punappuna āmatthā); S II.94; Nd2 152 (gahita p. abhinivithṭha; cp. caṭhasarsi No. 227); Dhs 584, 1177, 1500; Sdhp 332. --dup° wrongly grasped, misused S I.49. --apparāmatthā [cp. BSk. aparāmrśta not affected Mvyutp. p. 84] untarnished, incorrupt D II.80 (cp. Dial II.85); III.245; S II.70; A III.36.

Parāmasa [parā+mṛṣ, but see parāmāsa] touching, seizing, taking hold of M I.130 (v. 1. māsa which reading is probably to be preferred, cp. Trenckner on p. 541); S III.46 (v. 1. māsa). -- neg. aparāmasa not leading astray, not enticing D I.17 (to), 202. -- Perhaps we should read parāmāsa altogether.

Parāmasati [para+masati of mṛṣ] 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 gañhāti & nandati (abhinivesetī) at Nd2 227. -- ger. parāmasa D II.282; M I.130, 498 (but cp. p. 541); grd. parāmasitasābba J I.188. -- pp. parāmatthā (q. v.).

Parāmasana (nt.) [fr. parāmasati] touching, seizing, taking up Nd2 576 (dañña--sattha°); DhsA 239 (angapaccanga°); PvA 159 (kiriya°).

Parāmāsa [parā+mṛṣ, cp. Epic Sk. parāmarśa being affected by; as philos. term "reflection"] touching, contact, being attached to, being handled by, being under the influence of, contagion (Dhs. trsl. 316). In Asl. 49, Bdhgh analyses as parato āmasantiṃ parāmāsā: p. means "they handle dhamma 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" (parāmasāmi parāmatthā) -- S III.46, 110; A II.42 (sacca°); III.377 (sīlabbata°), 438 (id.); V.150 (sandiṭṭhi°); D III.48; Th 1, 342; It 48 (itisacca°, cp. idāsaćcabhīnivesa under kāyagantha); Pug 22; Dhs 381, 1003, 1175 (diṭṭhi° contagion of speculative opinion), 1498 (id.). It is almost synonymous with abhinivesa; sQe kāyagantha (under gathana), and cp. Nd2 227 (gāha p. abhinivesa) and Nd2 under tañhā III. 1 C.--See also parāmasa.

Parāmāsin (adj.) [fr. parāmāsa] grasping, seizing, perverting D III.48; M I.43, 96 (sandiṭṭhi°).

(nt.) [fr. parā+i, cp. Vedic parāyaṇa highest instance, also BSk. parāyaṇa e.g. Divy 57, 327] 1. (n.) final end, i.e. support, rest, relief S I.38; A I.155, 156 (tāṇa lena dīpa etc.); J V.501 = VL.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 dañña° leaning on a stick M I.88; A I.138), in foll. phrases prevalent: Amata° S V.217 sq.; tama° Pug 51; Nābbāna° 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°); DhaA I.28 (rodana, i.e. constantly weeping). <°> (b) destined to, having one's next birth in, e.g. Avici° J III.454; IV.159; duggati° PvA 32; devatoka° J I.218; brahma激光oka° J III.396; Miln 234; saggā° J VI.329; PvA 42, 160; sugati° PvA 89 similarly nilamañca° Pv II.25. See also pārayana.

Parāyika see sam°.

Parāyin (adj.) [fr. parāyana] having one's refuge or resort (in), being supported, only neg. aparāyinī (f.) without support J III.386.
Pari° (indecl.) [Idg. *peri to verbal root *per, denoting completion of a forward movement (as in Sk. pṛ2, piparti. to bring across, promote; cp. Vedic pr to satisfy, ṁṛṇāti to fill, fulfill. See also P. para). Cp. Vedic pari, Av. pairi, Gr. pe/ri, Lat. per (also in adj. per--magnus very great); Ohulg. pariy round about, Lith. per̄ prep. (with acc.=against, w. abl.=from) has entirely disappeared in P. at J VI. 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 P. at J VI.198 (parī metri causa; combd with samantato). <-> The composition form before vowels is pariy, which in combn with ud and upa undergoes metathesis, scil. payir (cp. abhir). Pari is parito (q. v.). On its relation to Sk. pari is difficult to derive it fr. parikkamati. Vin. Texts III.80 (bhāsita?) is probably to be read as pari. See also parikatā (v. l. to be changed to pariyanta? v. l. to be changed to pariyantā). Bdhgh explns as parik<->  kametvā "as well in speech as in act" and identify it with "cammādīni chhindanto samantā kantātī.na".

Parikad̄hati [pari+k°, cp. BSk. parikaddhati MVastu II.255] to draw over or towards oneself, to win over, seduce D II.283 (purisa); Miln 143 (janapadaṇ). Cp. parikassati and samparikad̄hati.

Parikad̄hana (nt.) [fr. prec.] drawing, dragging along J II.78; Miln 154.

Parikati ["parikṛti of kṛ (?)"] arrangement, preparation, getting up J V.203.

Parikatta [pp. of pari+kantati; corresponds to Sk, kṛttta, which is usually represented in P. by kanta2] cut round, cut off Miln 188.


Parikanta1

Parikanta1 [pari+kantati2 of kantati2] cut open Vin III.89 (kucchi p.). See also parikatta & cp. Kern, Toev. s. v. (misreading for "katta"). -- Note. Reading parikantaṇa pāhānaṇa at J VI.51 is with v. l. to be changed to pāriyantaṇa.

Parikanta2

Parikanta2 at Vin II.80 (bhāsita?) is probably to be read as pārikata [pp. of parikaroti]. Bdhgh explns as parik<-> kametvā kata, but it is difficult to derive it fr. parikakmati. 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

Parikantati1 [pari+kantati1] to wind round, twist J III.185 (pāso pādaṇ p.; but taken by C. as parikantati2, expld as "cammādīni chhindanto samantā kantātī.na").
Parikantati2

Parikantati2 [pari+kantati2] to cut (round), cut through, pierce M I.244 (vātā kucchiṇ p.); J III.185 (see parikantati1).


Parikappita [pp. of parikappati] inclined, determined, decided, fixed upon Sdhp. 362, 602.

Parikamma (nt.) [pari+kamma] "doing round," i.e. arrangement, getting up, preparation Vin II.106 (ṣṭā dhārāṇi), 117 (geruka° plastering with red chalk) 151 (id.). parikammakatoti 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° plastering 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 (maniratanā); VvA 188. In special sense used with ref. to jhāna° 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=paricārikā ThA 267); J I.232.

Parikara [fr. pari+kṛ; a similar formation belonging to same root, but with fig. meaning is to be found in parikkharā, which is also expld by parivarpa cp. parikaroti=parivāreti] "doing round," i.e. girdle, loincloth J IV.149; DhA I.352. -- In cpd. ovāda° it is v. I. SS at D I.137 for paṭikara (q. v.).

Parikaroti [pari+kṛ] to surround, serve, wait upon, do service for J. IV 405 (=parivāreti C.); V. 353 (id.), 381; VI.592. Cp. parikara & parikharā.

Parikassati [pari+kṛṣ, cp BSk. parikṛṣayati to carry about Divy 475, and parikadhati] 1. to drag about S I.44, cp. DhsA 68. -- 2. sweep away, carry away DhA II.275 (mah'ogho viya parikassamāno, v. l. "kadḍhamāno"). -- Pass. parikassati (q. v.).

Parikittita [pp. of parikitteti] scattered or strewn about, surrounded J IV.400; VI.89, 559; Pv I.61 (makkhikā°= samantato akiṇṇa PvA 32); Miln 168, 285; DA I.45 (spelt parikkhiṇṇa). Cp. sampari°.

Parikitteti [pari+kitteti] to declare, praise, make public Sdhp 601.

Parikitteti [pari+kitteti] to declare, praise, make public Miln 131, 141, 230, 383. -- pp. parikittita (q. v.).

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. parikirīṇa (q. v.).

Parikiraṇa [fr. pari+kirati] strewing about, trsl'd "consecrating sites" D I.12 (vatthu--kamma+vatthu°; v. l. paṭī°; expld at DA I.98 as "idaññ c'idaññ ca āharathā ti vatvā tattha balikamma--karaṇaṃ"). The BSk. form appears to be parikśā, as seen in phrase vatthu-paṅkṣā at Divy 3 & 16. See under parikkharā.


Parikilamati [pari+klamati] to get tired out, fatigued or exhausted J V.417, 421. -- pp. parikilanta (q. v.).
Parikilissati [pari+kilissati] to get stained or soiled; fig. get into trouble or misery (?) see parikissati. -- pp. parikiliṭṭha see parikkiliṭṭha.

Parikilesa [pari+kilesa] misery, calamity, punishment ThA 241 (for °klesa, q. v.).

Parikissati [most likely Pass. of parikassati; maybe Pass. of kisa (=Sk. kṛśa) 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 (trsl. "plagues itself"); A II.177; IV.186; Sn 820 (v. l. Nd1 °kilissati; expld at Nd1 154 as kissati parikissati parikilissati, with vv. lI. kilissati pakirissati).

Parikujati at Sdhp 145, meaning? Cp. palikujjati.

Parikupita [pp. of pari+kup] greatly excited, very much agitated A II.75; Miln 253.

Parikelanā (f.) [pari+keḷanā] adornment, adorning oneself, being fond of ornaments Nd2 5852 (v. l. parilepanā); DA I.286 has paṭikelanā instead, but Vbh id. p. 351 parikelanā with v. l. parikelāsanā.

Parikopeti [Caus. of pari+kup] to excite violently Miln 253.

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 at J V.74 is probably to be read parikkhita (pari+ukṣa): see okkhita "sprinkled, strewn," unless it is misreading for parikiṇṇa.


Parikkhā (--) see parikkhā.

Parikkhaka (adj.) [fr. parikkhati] investigating, examining, experienced, shrewd PvA 131 (lokiya° experienced in the ways of the world, for agarahita).

Parikkhaṇṇa (nt.) [fr. parikkhati; cp. Class. Sk. parikṣaṇa] putting to the test, trying Sdhp 403 (sarīra°, or should we read parirakkhaṇṇa? Cp. parirakkhāti).

Parikkhata1

Parikkhata1 [pp. of pari+kṣan] wounded, hurt, grazed J III.431; PvA 272 (a°).

Parikkhata2

Parikkhata2 [pp. of *parikkaroti; cp. Sk. pariṣkṛta] made up, prepared, endowed with, equipped, adorned D II.217; M III.71; Miln 328.


Parikkhati [pari+iks] to look round, to inspect, investigate, examine A I.162 (vaṇṇaṇ parikkhare 3rd pl.). See also parikkhaka, parikkhavant & parikkhā.
Parikkhātiya read pāri* (=parikkhatatā) q. v.

[pariṣ+kr] lit. to do all round, i. e. to make up, equip, adorn (cp. parikaroti); pp. parikkhata2 (q. v.); see also parikkhāra.

Parikkhāya [fr. pari+ksi2, 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 ṅgacchanti); IV.148, 350; Th 1, 929; Sn 374, 749, 1094 (=pahānaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇа
III.97, 133 ("bhava--saŋyojana"); It 79 (id.); A IV.418, 434 (āsavā); Sn 175, 639, 640; Dh 93; Pug 11, 14; Miln 23 ("āyuca"); PvA 112 ("tiṇodak'") --> āhāra.

Parikkhīṇattā (nt.) [abstr. of parikkhīna] the fact of being exhausted, exhaustion, extinction, destruction DA I.128 (jīvatā); PvA 63 (kammamassā), 148 (id.).

Parikkhīya [pari+khyāti of kṣī2] to go to ruin, to be wasted or exhausted Th 2, 347 (=parQkhayaṇ gacchati ThA 242). -- pp. parikkhīṇa (q. v.).

Parikkepa [fr. pari+kṣip] 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.

Pariklesa [pari+klesa] hardship, misery, calamity S I.132 = Th 2, 191; Th 2, 345 (=pariklesa ThA 241).

Parikhā (f.) [fr. pari+khan, cp. Epic Sk. parikhā] a ditch, trench, moat Vin II.154; D I.105 (ukkīṇa--parikha adj. with trenches dug deep, combd with okkhītappalīgha; expld by khatā--parikha ṭhapita--palīgha at DA I.274); M I.139 (sankīṇa° adj. with trenches filled, Ep. of an Arahant, combd with ukkhītappalīgha)= A III.84 sq. = Nd2 284 C (spelt kkh); A IV.106 (nagara°); J I.240, 490; IV.106 (ukkīṇa'antararapikha); VI.276, 432; Cp II.13 (spelt kkh); Miln 1 (gambhīra°); SnA 519 ("tata"); PvA 201 ("piṭṭhe), 261 (id.), 278 (id., v. l. "parikkhāta--tīre").

Parigaṇhana (nt.) [fr. parigaṇḍhāti] comprehension J II.7 ("paṇṇā comprehensive wisdom").

Caus. [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 (sakāla--jambudīpāṇa). -- Caus. ągghaṇeti (aor. ęesi, ger. ętvā, inf. ętuṇ) 1. to embrace, comprehend, fig. master Vin II.213; J II.28; III.332; SnA 549 (mantāya); DhA III.242; PvA 68 (hattesu), 93; VvA 75. -- 2. to explore, examine, find out, search J I.162; II.3; III.85, 268 ("gghetujā), 533; V.93, 101; DhA II.56. -- Caus. II. parigaṇḍhpetai J I.290. -- 3. to comprise, summarise KhA 166, 167. -- pp. parigahita (q. v.).

Parigalati [pari+galati, see galati] to sink down, slip or glide off J IV.229, 250; V.68.

Parigilati [pari+gilati] to swallow J I.346.

Parigūhati [pari+gūhati] to hide, conceal A I.149; IV.10, 31; Pv III.43 (=paṭicchādeti PVa 194).


Parigāha [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 (=taṇhā and diṭṭhi° Nd1 57); Ps I.172; II.182 (nekkhamma° etc.); Nd1 11 (ītith° 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 Nd1 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. sapariģāha>apariģāha 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).

Parigāhatā [pp. of parigāhanā] taken, seized, taken up, haunted, occupied Vin III.51 (manussānaṇa p. by men); IV.31, 278; DhA I.13 (amanussa° by ghosts); PvA 87, 133; Sdhp 64. -- f. abstr, ątā being possessed (Vism 121 (amanussa°).


Parigha [Vedic parigha, of which the usual P. representative is paligha (q. v.)] a cross--bar ThA 211 ("daṇḍa").
Parighaṃsatī [pari+ghaṃsatī] to rub (too) hard, scrub, scratch, only in ppr. aparighaṃsanto Vin I.46; II.208.

Paricakkhitār [n. ag. fr. pari+cakṣ, cp. akkhī & cakkhu] one who looks round or enquires, neg. aṃ J V.77.

Paricaya [fr. pari+ci] familiarity, acquaintance J VI.337; Vism 153; Pava 74. -- adj. (-śa) acquainted with, versed in (loc.) J II.249 (jātā), VvA 24 (kata); Pava 4 (id.), 129 (id.).


Paricarati [pari+carati] to move about, in various senses, viz. 1. to go about, look after A III.94 (uṣṭhahati + ) J V.421; Pava 175. -- 2. to worship (only in connection aggin p. to worship the fire) D I.101; S I.166; Dh 107; J I.494; Sn p. 79 (=payirupāsatī Sn 401). -- 3. to roam about, to feast one's senses, to amuse oneself, play, sport Pava 77 (indriyāni=kīrīmī Pava II.121). -- We often find reading pariharati for paricarati, e. g. at Dha I.232; cp. paricāreti for ṣhāreti Pava 175; paricaraṇā for ṣharaṇā Pava 219. -- pp. paricinṣa; Caus. paricāreti (q. v.).

Paricaritā (f.) [fr. paricarati] going about, service, ministration, worship S I.182; A I.132; Dha I.232 (aggaṃpūya). Occurs also as pāricaritā (q. v.), e. g. at J V.154. See also paricārikā.

Paricārā fr. [paricāreti] serving, attendance; (m.) servant, attendant Th 1, 632 (C. on this stanza for paddhagū).

Paricāraka (adj.--n.) [fr. paricāreti] attending, serving honouring; (m.) servant, worshipper, follower (cp. BSkt. paricāraka attendant AvŚ I.170; II.167] D I.101; II.200; Th 1, 475; Sn p. 218 (Nd2 reads ṣcārika); J I.84; IV.362; Pava IV.87 (not ṣvāraka); DA I.137, 269. See also paricārika.

Paricāraṇā (f.) [fr. paricāreti] care, attention, looking after; pleasure, feasting, satisfaction Pava II.12 (gloss for ṣcārika); Pava 219.

Paricārika (adj.--n.)=paricāraka (servant, attendant) A V.263 (aggaṃpūya--worshipper); Pava II.620 (amaccaṃ minister & attendant); Th 267; Sn 597. -- f. ṣcārikā (1) a maid--servant, handmaiden, nurse, (personal) attendant M I.253; cp. S I.125; J I.204 (pādaṃ); 291; II.395; IV.35 (veyyāvaca--kārikā p.), 79; V.420; Pava II.126 (=veyyāvaca--kārini Pava 157); Pava 46. -- (2) care, attention; pleasure, pastime (so here, probably another form of paricāryā) Pava IV.12 (=indriyānaṃ pariharanta Pava 219; gloss ṣcāraṇā).

Paricāritā [pp. of paricāreti] served by; delighted by, indulging in M I.504.


Paricāri [Caus. of paricarati] 1. to serve, wait on, attend upon, honour, worship [cp. BSkt. paricārayati Divy 114 sq., 421] S I.124 (pāde); Dha III.196 (id.); J I.81 (cāritabba--ṣṭhāna place of worship); IV.274; V.9. <--> Pass. paricāriyati, ppr. ṣiṃaṃ 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. BSkt. paricārayati Divy 1, and freq. phrase pañcahaṃ kāmagūṇehi samarpitā samangabhūtā p. e. g. MVastu I.32] Vin II.290; III.72 (pañcahaṃ kāmagūṇehi samappitā etc.); D I.36 (id.), 104 (id.); M I.504 (id.); Th 1, 96 (sagesu); Pava I.116 (=yathā sukkaḥ caṃeti indriyāṇi Pava 58); IV.129 (read ṣcārayanti for ṣvārayanti, cp. Pava 228 indriyāṇi p.). -- pp. paricārita q. v. See also parivāreti.
Paricīṇa [pari+ciṇṭa, 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.

Paricita

Paricita [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.

Paricita2 [pp. of pari+ci, ciketi, P. cināti; but perhaps identical with paricita 1] known, scrutinized, accustomed, acquainted or familiar with, constantly practised Vin II.95 (vācasā p.), 109 (aggi⁰ etc. read aggiparijita); ThA 52; Miln 140 (iddhipādā p.); Dāvs IV.19. --aparicita unfamiliar DhA I.71.

Paricumbati [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 (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 (paññāti) 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 (=paricchinditvā). See pariyeti.

Pariccajati [pari+cajati of tyaj] to give up, abandon, leave behind, reject S I.44; It 94; J II.335; VI.259 (=chaddeti) Miln 207; Dāvs IV.204; PvA 121, 132, 221 (read jīvitaṇ pariccajati for parivajjati; cp. BSk. jīvitaṇ parityakṣyāmi AvŚ I.210); Sdhp 539. -- pp. pariccatta (q.v.).

Pariccajana (nt.) & ⁰nā (f.) [fr. pariccajati] 1. giving up, rejection, leaving It 11, 12. -- 2. giving out, bestowing, giving a donation PvA 124.

Pariccajanaka [fr. prec.] one who gives (up) or spends, a giver, donor PvA 7.

Pariccatā [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 [fr. pariccajati] 1. giving up, abandonment, sacrifice, renunciation A I.92 (āmisā & dhamma material & spiritual); Ps II.98; J I.12 (jīvita⁰); Dāvs III.441 (paśca mahāpariccāgā 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 Dāvs II.231 (sahassa expenditure of a thousand coins). -- 3. giving (to the poor), liberality DhsA 157; SnA 295 (mahā⁰, corresponding to mahādāna); PvA 7 sq.; 27, 120 sq., 124.


Parichanna [pari+channa, pp. of chad] enveloped, covered, wrapped round Vin IV.17.

Parichāṭa [pari+chāṭa] very much seared, scorched (?) Sdhp 102 (‘odara--ttaca).


Parichindati [pari+chindati] 1. to mark out VvA 291 (vasana--ṭṭhānaṇ). -- 2. to determine, to fix accurately, to decide J I.170 (padaṇ the track), 194 (nivāsavatanaṇ); III.371; IV.77; Miln 272; Vism 184, 409; SnA 434 (paññāya p.). -- 3. to limit, restrict, define Miln 131; DA I.132. -- pp. paricchinta (q.v.).


Paricchinna [pp. of paricchindati] 1. restricted, limited, small DhA I.58; PvA 136 (pañamāṇa). -- 2. divided, measured Vism 184; PvA 185 (=mita).

Pariccheda [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 (gāna); VvA 194 (id.); DhsA 3; DhA II.73 (avadihī); PvA 254 (kāla), 255 (āyuno p.); VbhA 417 (citta, for citta--paricce āṇā Vbh 330). -- 2. limit, boundary Miln 131, 405; J III.504 (nadi--tīra). -- 3. limitation, restriction DhA II.88, 98; PvA 20 (ṇ karoti to restrict). -- 4. division (of time), in ratti & divā, night-- & day--division Vism 416. -- 5. (town)--planning, designing VbhA 331.

Parichedaka (adj.) [fr. pariccheda] determining, fixing VbhA 346 (uṭṭhāna--velā "ā saññā).

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 causa).

Parijapati [pari+japati, cp. BSk. parijapta enchanted Divy 397] to mutter (spells), to practise divination J III.530; Miln 200 (vijja).


Parijāna (f.) [pari+jāna =jānana] cognition, recognition, knowledge Nett 20 (as paraphrase of pariñā).

Parijānā (f.) [pari+jānā =jānana] cognition, recognition, knowledge, Nett 20 (as paraphrase of pariñā).

Parijānāti [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; Nd I.426; J IV.174; Th 1, 226; Miln 69; DhA IV.233 (jānitvā). -- ppr. pariñāṇa S III.27; IV.89; It 3 sq. -- pp. pariñānta (q. v.) ger. pariñāṇya see under pariñāṇa.

Parijīṇa [pp. of pari+jar, i. e. decayed; Kern, Toev. s. v. proposes reading jīna of ji, i. e. wasted, see parijīyati] worn out, gone down, decayed, reduced J I.111 (setṭhī--kulaŋ p.); V.99, 100 (bhoga); VI.364; Dh 148; DhA II.272 (kula).

Parijīyati [pari+jīyati] to become worn out, to decay, fade, S I.186; J IV.111. Spelt jīyati at Th 1, 1215. <--> pp. parijīna (see parijīṇa).


Parijjanā is doubtful reading at A III.38 (v. I. parivajjanā) =IV.266 (T. reads parijana, cp. parižana; vv. ll. parivajjanā & parižana); meaning?.

Pariñā (--) [the adj. form of pariñā, cp. abhiñā] knowing, recognising, understanding It 44 (bhūta so, or should we read bhūtapariñāya?); also in cpd. pariñācārin (to be expd as shortened gr. pariñān) Sn 537 (=paññāya paricchinditvā caranto living in full knowledge, i. e. rightly determining); also (abstr.) pariñāṭhaŋ at It 29 (abhiññatthaŋ+), cp. S IV.253.

Pariñāṇā
Pariñāṇa1 (f.) [cp. Epic Sk. pariñāṇa; the form pariñāṇa given by BR only with the one ref. Vuttp. 160; fr. pari+jñā] accurate or exact knowledge, comprehension, full understanding M I.66, 84; S III.26 (yo rāgakkhaya dosā mohā ayañ vuccati p.), 159 sq., 191; IV.16, 51, 138, 206, 253 sq.; V.21, 55 sq., 145, 236, 251, 292; A I.277 (kāmānaḥ rūpānaḥ vedanānaḥ), 299; V.64; Pug 37; Nett 19, 20, 31; KhA 87; SnA 251. -- In exegetical literature three pariñāṇas are distinguished, viz. nātā, tiraṇā 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 nāna for nātā); DhA II.172 (in ref. to food); mentioned at SnA 517. -- adj. pariñāṇa. -- The form pariñāṇa is an apparent instr., but in reality (in form & meaning) the ger. of pariñāṇati (like abhiñāṇya>abhijñāntvā) for the usual pariñāntvā. It is freq. found in poetry & in formulas (like yathābhūtaṁ p.); its meaning is "knowing well in right knowledge": S V.182; Sn 455, 737, 778 (=parijñāntvā Nd1 51 sq.), 1082 (corresp. with pahāya, cp. similar phrase pahāya pariñāntvā DhA IV.232); It 62; J VI.259.

Pariñāṇa2

Pariñāṇa2 (indecl.) [ger. of pariñāṇati for *pariñāṇaya, cp. same short forms of ādā & abhiñāṇa] having full knowledge or understanding of Sn 779 (=parijñāntvā Nd1 56 & SnA 518); It 4 (perhaps to be read pariñāṇaya for pariñāṇa so).

Pariñāṇa (pp. of pariñāṇati) 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 pariñāṇas (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.

Pariñāntatta (nt.) [abstr. fr. pariñāṇa] the fact of having full or exact knowledge S V.182.

Pariñāntāvin (adj.) [fr. pariñāṇā] one who has correct knowledge S III.159 sq., 191 (puggala).

Pariñāṇeyya (adj.) [grd. of pariñāṇati] knowable, perceivable, to be known (accurately) M I.4; S III.26; IV.29; DhA IV.233 (cp. Nd2 under abhiñāṇeyya).

Pariṇāha (pp. of pariṇāmati) to turn: Pass. pariyahati 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 (?); Pv I.64 (=parito jhāyati Pva 33); Miln 303; Pva 60. Cp. pariḷaḥa.


Pariṇāmati [pp. of pariṇāmati] 1. to change (trs. & intrs.), lit. to bend round, to turn (round), to be transformed into (acc.) S III.3 (reading pariṇāmati once, at other passages vi, cp. p. 40); Miln 136 (bhōjanaḥ visamaḥ p. food changes, i. e. turns bad), 277 (id.); VvA 13; Pva 144 (for parivattati Pvi II.105), 194 (id. III.44). -- 2. to change into a diff. state, to ripen, mature (often said of the foetus) Miln 93, 358. -- pp. pariṇāta (q. v.). <- Caus. pariṇāmeti (q. v.).

Pariṇāma [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 ābdhā)=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. Mvst.i.211. -- 3. ripening Miln 93. <- 4. course, development, fulfilment, in special sense: dispensation, destiny J V.171; Pvi IV.325; Pva 252, 254. -- Cp. vi°.


Pariṇāmitar [n. ag. of pariṇāmeti] one who destines or makes develop, fate, destiny J VI.189.


Pariṇāmeti [Caus. of parinamat] to bend to, to change into, to turn to use for somebody, to procure for, obtain, appropriate D I.92; Vin III.259 (puttassa rajjaŋ p. for his son); IV.156; PvA 281. -- ppr. 'ṇāmayamāna J V.424. See also āvajjeti. -- pp. pariṇāmita (q. v.).

Pariṇāyaka [fr. pari+ni, cp. pariṇāti] 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 [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 +).

Pariṇeti [pari+neti] to lead round or about S II.128.

Paritajjita [pari+tajjita] scared (exceedingly), frightened Sdhp 147.

Paritattā [pp. of paritappati] tormented, worried, vexed, grieved Miln 313.

Paritappati [Pass. of pari+tap] to be vexed, to grieve, worry, sorrow Th 2, 313 (=santappati ThA 233); Miln 313. -- pp. paritatta (q. v.).

Paritasita (nt.) [pari+tasita1 or tasita2] worry, excitement D I.40 (v. l. °tassita, cp. Dial I.53).

Paritasati (f.) [pari+tasati, 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 (=taṅhāya na bhāyati SnA 467, thus combining tasati1 & tasati2), 924 (Pot. parittase, interpreted by Nd 137 as taseyya, uttaseyya, bhāyeyya, thus taken as tasati2); Miln 253, 400; Dh 397 (=taṅhāya na bhāyati Dha IV.159); Sdhp 476. -- ppr. aparitasītjan D II.68; M I.67; S II.82; III.55; It 94. <-> pp. paritasita (q. v.).

Paritassita (nt.) [pari+tasita1 or tasita2] worry, excitement D I.40 (v. l. °tassita, cp. Dial I.53).

Paritussitam (f.) [pari+tussati, q. v. for meaning] trembling, fear; nervousness, worry; excitement, longing D I.17 (=ubbajjānā 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 =foll. Miln 313 (ātāpa+).

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 [pari+tāpeti] 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 [pari+tuleti] to weigh, consider, estimate, think Vism 522. -- VbhA 130.
Parito (adv.) [fr. pari, cp. Sk. paritah] round about, around, on every side, everywhere, wholly Vinn. II.194; SnA 393; VvA 316; PVA 33.

Paritosetī [pari+to seti] to please, appease, satisfy, make happy J I.262; III.386; V.216; PVA 213 (v. l. SS+ āśiñcati).

Parittā

Parittā (adj.) [BSk. parittā, pari+pp. of dā in short form *tta, like ātta for ādatta. The development of meaning however causes difficulties, pariddatta meaning given up, transmitted, cp. Divy 388, whereas P. paritta means trifling. The BSk. form parittā (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. appamāṃ<-->ābha); S II.98; IV.160 (opp. adhimatta); A IV.241; V.63; It 71; Sn 61, 390 ("pañña of inferior wisdom, cp. Nd 2415), 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 Nd 2414; catukka Nd 2415 (opp. mahā); appaka PVA 48, 60; appama taka PVA 262; ittara PVA 60; oma SnA 347; oraka SnA 393; lāmaka SnA 347.

Parittaka

Parittaka (nt.) & Parittā (f.) [fr. pari+trā, cp. tāṇa, tāyati & also parittāna] protection, safeguard; (protective) charm, palliative, amulet Vin I.110 (at̄ta f. personal protection) IV.305 (gutt'atthāya =pariyāpnaṇāti); A II.73 (rakkhā+parittā); J I.200 (manto+paritā+vaḍḍhiṇā). 396 (pacekābuddhehi "kārāpeti makes them find a safeguard through the P.); IV.31 (osadhaṇ vā =parittā)'Miln 150 (f. & nt.). -- Var. parittās in the way of Suttantas are mentioned at Vinn 414 (Khandha; Dhajagga: S I.218 sq.; Ajanātiya: D III.195 sq.; Mora: J II.33). Cf. Dialogues III.185.--vālīkā sand worn on the head as an amulet J I.396, 399.--sutta f. personal protection) IV.305 (gutt'atthā).-I.195 (gutt'atthā).-IV.305 (gutt'atthā).

Parittaka [parittā+ka] small, insignificant, little Nd 136 (for appaka etc. as at Nd 241); Pva I.101; II.657; Miln 121 (a'), 253; DA I.170 (for appa); PVA 51; Sdhp 42. --f. parittikā Th 1, 377.

Parittāna (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.


Parittāyaka (adj.) [fr. pari+tāyati] safeguarding against, sheltering against, keeping away from Vinn 376 (angāra--vassāp p. thero).

Parittāsin (adj.) [pari+tāsin, fr. tāsa of tasati] being in dread of (<--) S I.201.

Paridanā (adj.) [pari+daṇḍa] "with a stick around," i.e. surrounded by a stick; only in one phrase viz. "saparidanā iṭṭhī" 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=A V.264=VvA 73.

Paridama (nt.) [pari+damati] controlling, taming Vinn 375.

Paridameti [pari+dameti] to control, tame, keep under Vinn 376.

Paridahati [pari+dahati, of dāh] to put round, put on, clothe Dh 9 (fut. ādhessati); J II.197; V.434 (ger. ādhīvā); VI.500; Pva II.118; Pva 76 (vatthāni), 77, 127 (ādhissati for paridhassati Pva 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).

Paridadita [pp. of paridadhati] put round, put on (of clothing) PvA 43.

Paridipaka (adj.) [fr. paridipeti, cp. dipakā] illuminating, explaining, explanatory SnA 40

Paridipana (nt.) [pari+dipana] illuminating, elucidating, explanation Miln 318; KhA 111; SnA 394 sq.


Paridipita [pp. of paridipeti] 1. in flames, set ablaze Th 2, 200 (=punappunā ādīpitātāya p. ThA 170), -- 2. explained, made clear, illuminated Vism 58; KvA 8; Sdhp 305.

Paridipeti [pari+dipeti] to make bright, to illustrate, to explain Miln 131; Sdhp 491. -- pp. paridipita (q. v.).

Paridūseti [pari+dūseti] to spoil altogether, to ruin, corrupt, defile Sdhp 409.

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 paridevanā ādevitatta āparidevitaat; 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 "sokaṇ nissita--lālpana--lakkhaṇo p."

Paridevati [pari+devati, div] to wail, lament D II.158 (mā socittha mā paridevittha); Sn 582, 774=Nd1 38 (as ādevati), 166; J VI.188, 498; PvA 18 (socati+); ger. ādevamāna S I.199, 208; J V.106; PvA 38, & ādevayamāna Sn 583. -- grd. ādeviṇya Nd1 492; Sn 575, & ādevaneyya Sn 970 (=ādevaneyya Nd1 493). -- pp. paridevita (q. v.).

Paridevanā (f.)=parideva, Sn 585; Nd2 416 (see under parideva) Pv I.43 (=vācā--vippalāpa PvA 18); I.123; PvA 41.

Paridevita (nt.) [pp. of paridevati] lamentation, wailing Sn 590; Pv I.123 (=ruditaṅ ṚvA 63); Miln 148 (kanditaṅ--lālappita--mukha).

Paridevitatta (nt.) [abstr. fr. paridevita] lamentation etc.; only exegetical construction in expln of parideva at D II.306=Nd2 416.

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).

Paridhaṃsaka (adj.) [fr. paridhaṃsatā] destructive, ruinous PvA 15 ("vacano speaking destructively, scandalmonger").

Paridhaṃṣati [pari+ḥaṃṣati] to be deprived, to lose, to come to ruin It 90; Miln 249, 265. -- Caus. paridhaṃseti in same meaning at Nd1 5. It is almost synonymous with paripatati & parihāyati.

Paridhāvati [pari+dhāvati] to run about J I.127 (ādāvati+), 134 (id.), 158 (id.); II.68 (id.)=ThA 54; V.106.


Paridhovati [pari+dhovati] to wash (all round), cleanse, clean Vin I.302. -- pp. paridhota.
Parinīthāna (nt.) [pari+nīthāna] 1. end PvA 287. <> 2. accomplishment J V.400.

Parinīthāpeti [pari+nīthāpeti] to bring to an end, attain, accomplish DhsA 363.

Parinīthīta (adj.) [pari+nīthīta] accomplished M III.53; Th 2, 283; Dха II.78.

Parininna (adj.) [pari+ninna] deeply hollowed, sunken Sdhп 103.


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,

of an Arahant). This is the so--called "an--upādī--sesa Parinibbāna," or "extinction with no rebirth--substratum left." -- The two kinds are distinguished by Bdhgh at Dха II.163 as follows: "arahatta--pattito paṭṭhāya kileśa--vaṭṭassa khepiṭattā sa -- upādī -- sesena, carima -- citta -- nirodhena khandhavaṭṭassa khepiṭattā an--upādī--sesasa cā ti dīhi pi parinibbāni

ahē parinibbutā, an--upādāno viya padīpo apanaṇattika--bhāvaṇ gatā." -- 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 apāyika nerayika, cp. Dха IV.42); Mhv 7, 1 ("maṇcamhi nipanna"); VvA 158; PвA 244. -- 2. D III.55; A V.64; Sn 514 ("gata+ vitiṇḍa--kankho"); Vv 5324 ("gata+sitibhūta"). 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 khepiṭattā sa--upādī--sesasa p." (see above); thus at M I.148; S IV.48; V.29; A I.44; V.65 (nicchāto nibbuto sitibhūto etc.); A V.233=253=Dh 89 (+kuṇāsava).

Parinibbānika (adj.) [fr. parinibbāna] one who is destined to or that which leads to complete extinction D III.264; 265 (opasamika+).

Parinibbāpana (nt.) [pari+nibbāpana] refreshing, cooling, quenching; controlling, subduing, training Ps I.174 (atta--damatha, atta--samatha, atta--p.).

Parinibbāpetar [n. ag. fr. parinibbāpeti] one who pacifies, a calmer, trainer M II.102 (dametar sametar p.).

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 quasi synonyms sameti & dameti (cp. damatha samatha parinibbāpama) D III.61=A III.46 (attānaṇ dameti, sameti, p.); M I.45 (fut. "bbapessati"); A II.68 (attānaṇ d. s. p.). -- pp. parinibbuta (see p. No. 3) & parinibbāpita (only in n. ag. "āpetar, q. v.").

[pari+nibb° cp. BSk. parinirvāti Divy 150 (Buddhā Bhagavantāḥ parinirvānti) & ger. parinirvātava 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. "nibbāyī"); S V.152 ("nibbāyeyyaṇā"); 261 ("nibbāyissāmi"); A II.120 (anupādīsesa nibbāna--dhātuyā p.); IV.202 (id.), 313 (id.), Mⅶ.175 (id.); J I.28 (id.), 55 (id.); VvA 158 (fut. "nibbāyissāmi"); PвA 21, 283 (of a Pacecekabuddha). <> 2. to become emancipated from all desire of life D II.68 (cp. Dial. II.65 & Brethren 417); S IV.102 (ditthī' eva dhame, ibid. (sa--upādāno devānaṇ inda na parinibbāyati), 168; A III.41=Vin II.148, 164 (parinibbāti anāsavo); A IV.98 (aor. "nibbiṣṭu anāsavā") Th 1, 100 (fut. "nibbissati anāsavo"); 364; It 93 ("nibbanti"); cp. 95; Dh 126 ("nibbanti anāsavā perhaps better taken to No. 11"); Vbh 426 (sabbāsve pariṇāya parinibbanti anāsavā); Sdhп 584 ("nibbanti mahogheṇeva aggino"). -- pp. parinibbuto (q. v.). <> Caus. parinibbāpeti (q. v.).
Parinibbāya (nt.) [abstr. fr. parinibbāyin] passing away, see parinibbāyin 2 b.

Parinibbāya [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-- upādisesa 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--parinibbāya, upahacca, sasankhāra, uddharṣota, akaniṭṭhabhāgamī. 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--upādisesa p.) we find parinibbāya almost as an equivalent of arahant in two combns, viz. (a) tattha (always combd with opāpātika, i. e. above the ordinary cause of birth) [cp. BSk. tatra--parinīvāyin anāgāmin Divy 535]. It is also invariably combd with anāvattidhammadha, 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. antarāparinīvāyin 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 parinibbayanato 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).

Parinibbata (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. parinīrṡa 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 extinguished all germs of further existence. With ref. to Gotama Buddha: Vin II.284 (atikkhippaṇ 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 Tathāgato); Vv III.97 (e Gotama=anupādisesā bhūta-parinibbuto Vv A 169); PvA 140 (Satthari p.), 212 (Bhagavati). Of others: S I.121, 122 (Godhika); III.124 (Vakkali); IV.63 (Puṇṇa); Sn p. 59, 60 (a Thera); Miln 390 (Arahant); VvA 158; PvA 76; DhA II.163; IV.42. -- 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 I. († tu loke visattika, 7=IV.179 (aheṭṭhayāno); I.54 († tu loke visattika); 187 (p. kankhātī kālan); Sn 359 (†ḥītatta), 370 (id.), 467 (p. udkana--rahado va sīto); Th I, 5 (cp. Brethren 113); J IV.303, 453; Ud 85 (rāga--dosa--moha--kkhayā p.); Miln 50 (atta, Freq. in combn with kindred terms like sitthūta (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 (esaṇāṇaḥ khayā), 49 (āsavanān khayā). -- 3. (to be understood as pp. of parinibbāpeti) calmed, well trained, domesticated M I.446 (of a horse).

Parinimmata at Dhs 1280 read para°.

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 [pp. of pari+pakkiriti] scattered Th 2, 391 (reading doubtful).

Paripaccati [pari+paccati] to become ripe, to heal (of a wound) Miln 112.

Paripaccana (nt.) [pari+paccana] ripening, healing (of a wound) Miln 112.

Paripaṇñati [denom. fr. pari+pañha] to question A V.16.

Paripatati [doublet of paripatati] to go to ruin, to come to fall, to come to naught Miln 91 (opp. sambhavati); combd with paridhaṇṣati at Nd1 5; Miln 249, 265.

Paripatati [pari+patati, cp. nipatati] to fall down, to fall off from (abl.) Vin II.152 sq.; J V.417, 420; Pv IV.53 (bhūmiyaṇ) DA I.132; PvA 37, 47, 55, 62. -- Caus. paripateti (q. v.). -- See also paripatati.
Paripantha [pari+pantha] 1. "way round," edge, border; paripanthe in ambush (near a road) M I.87; J III.65. <-> 2. obstacle, hindrance, danger. It refers esp. to danger arising out of mishaps to or bad conditions of roads in the forests. D I.52; S I.43; A I.153; III.252; V.136; Ps I.162; J I.395; III.268; IV.17; VI.57 (n. pl. "ayo=kilesaparipanthā C."); 75; DhA I.14 (magga°), 16 (id.), 51, 69; migānañ p. danger to the crops from (the nuisance of) deer J I.143, 154.--saparipantha full of danger DhA I.63. See also palipatha.

Paripanthika (adj.) [fr. paripantha] forming or causing an obstacle A I.161. The usual form is pāri° (q. v.).

Paripanna see palipanna.

Paripāka [fr. pari+pac] 1. ripeness, maturity, development, perfection D I.9 (cp. DA I.94); Ud 36 (pañca dhammā paripākāya sayattantī); 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 "indriyānañ 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 (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.

Paripāceti [pari+pāceti, Caus. of pacati] to bring to maturity, to cause to ripen, to develop, prepare J VI.373 (attha°ā°ācyitvā=vadāhetvā C.); Miln 232, 285, 288, 296. - pp. paripācita Vism 365.


Paripāteti (or "pāteti") [Caus. of paripatati. Cp. BSk. paripātayati 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 [pp. of paripālenti] guarded Vism 74.


Paripīta (adj.) [pari+pīta] very dear, highly valued Sdhp 571.

Paripīlīta (adj.) [pari+pīlīta, pp. of pīd] oppressed, vexed, injured Miln 97 (aggi--santāpa--pariḷāhā°), 303 jighacchāya).

Paripuochaka (adj.) [fr. pari+prc̣h] 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 [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.

Paripuccā (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.

Paripuṇḍati [pari+puṇḍati] to wipe off, stroke down Vin III.14 (paṇinā gattāni p.).
Paripuṇṇa (adj.) [pp. of paripūrati] 1. (quite) full, fulfilled, complete, finished, satisfied M I.200 (=sankappa), III.276; S I.I.283; IV.104; V.315; Ps I.172 (=pariggahā añṭhena parivārāñṭhena, paripūrāñṭhena p., i. e. acquiring, keeping, fulfilling); Sn 889 (=mānīn=samatta--mānīn Nd1 298), 904; It 40 (=śekha); 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 delivered), 77 (vārinā). -- 2, complete, i. e. not defective, perfect, sound, healthy Sn 548 (=kāya= lakkhaṇehi puṇṇatāya ahīn'anga--paccangatāya ca paripuṇṇa--sārīro SnA 452); Miln 249.


Paripūra (adj.) [pari+pr] full, complete, perfected, accomplished D I.75; I.133; III.94; S II.32; IV.247; V.269 (f. ॐ); 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.

Paripūraka (adj. (--) one who fills, filling Vism 300 (niraya°).


Paripūrati [pari+pūrati] to become full or perfect Dh 38; J IV.273 (devaloko p.); Miln 395 (sāmāṇṇa); fut. paripūrissati DhA I.309. -- Pass. paripūriyati to be fulfilled or perfected DhA I.309. -- pp. paripuṇṇa (q. v.). -- Caus. paripūretil (q. v.).


Paripūrita [pp. of paripūretil] filled (to overflowing), full PvA 216.

Paripūrī (f.) [fr. paripūra, but better spelt pāripūrī, q. v.] fulfilment, completion S I.139.

Paripūretil [Caus. of paripūrati] to fulfill; to fill (up), make more full, supplement, fill out, add to D I.74 (parisandeti p. paripharati; DA I.217 explns as "vāyūnā bhasta viya pūreti"); II.221; M III.92; S I.27 (devakāya)=30; II.29, 32; III.93 (sāmāṇṇādathan)=A II.95= It 90; Pv II.945 (ppr. 'ayanto); Pug 31, 35; Miln 349 (lekaña); PvA 29 (śāgara), 30 (nātīdhammo pūretabbo), 136 (vassahassāsi); Sdhp 371. -- ppr. med. pūramāna D I.103. -- pp. paripūrita (q. v.).

Paripothita [pp. of paripothetil] beaten, whipped Miln 188 (lāgula).---

Paripharati [pari+sphur] to pervade D I.74 (=samantato phusati DA I.217); M III.92 sq. See also paripūretil <-> pp. paripphuta & pphuṭha (q. v.).


Paripphosakaṇ (adv.) [either with Kern. Toev, s. v. ger. of paripphoseti (i. e. paripphosa)+kaṇ or preferably with Trenchner, Notes 80 absolute in "aka (i. e. nt. formation fr. adj. paripphosa, as phenuddeha+kaṇ etc.). Cp. also Geiger P.Gr. § 62. 1] sprinkled all round D I.74; M I.276; II.15; III.92; expld as "śīncitvā" at DA I.218.

Paripphosita [pp. of paripphoseti] sprinkled all round J VI.51, 481 (candana sāra°).

Paripphoseti [pari+Caus. of pruṣ] to sprinkle over, Vin II.209 (udakena 纰hositvā; so read for ضةpositvā); A I.257; J VI.566; Pv III.102 (=itvā=āśīncitvā PvA 231). -- pp. paripphosita (q. v.).

Pariplavati [pari+plu] to quiver, roam about, swerve J III.484 (ppr. pariplavanto=upplavamāna C. → pp. paripluta (q. v.).

Paripluta [pp. of pariplavati] immersed, drenched J VI.78 (=nimugga C.); Dāvs III.34.

Pariphandati [pari+spand] to tremble, quiver, throb, waver Sn 776 (cp. Nd1 46 sq.), 1145; Dh 34 (=saṃṭhātuṇa sakkoṭi DhA I.289); J IV.93; Miln 91, 249. <-> pp. pariphandita (q.v.).


Paribandha at ThA 242 is C. reading for paripantha at Th 2, 352; also at Vism 147, 152.

Paribādheti [pari+bādh] to oppress, attack PvA 193 (=hiṃṣati).

Paribāhati [pari+bāhi or preferably bāhati: see bahati3] to keep out, keep away from, hinder J I.204 (ger. bāhiya); PvA 214 (bāhire).

Paribāhirā (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. hiti, in expln of mussati) Vism 54; PvA 131; ThA 204; DA I.30.

Paribbajati [pari+vraj] to wander about (as a religious mendicant) Sn 74, 639; It 109; Dh 346, 415; J IV.452.

Paribbaya [pari+vaya, i. e. *vyaya] 1. earned money, earnings, wages J I.156 (datvā), 296 (id.), 433; IV.170; DhA IV.196. -- 2. expense, expenditure J II.213, (nivāsa expense for a lodging), 249, 368; III.287 (karoti to invest); VV. 75; VvA 214; 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 sq.; Sn 537, 553; J I.85; Ud 14, 65; DA I.35; PvA 31. -- f. paribbajikā Vin IV.285; M I.305; S III.238 sq.; Ud 13, 43 sq.

Paribbajana (adj.) [pp. of pari+vaj] abiding, staying by Sn 796 (=vasamāna SnA 529; sakāya diṭṭhiyā vasanti Nd1 102), 878, 880, 895.

Paribbāja =paribbājaka S I.49; Sn 134; Dh 313; DhA III.485. ṃvata the vow of a p. ThA 73.


Paribbājana (nt.) [fr. paribbajati] wandering about or practising the customs of a mendicant SnA 434.

Paribbājayitar [n. ag. of paribbajati] one who indulges in the practice of a Wanderer, fig. one who leads a virtuous ascetic life Sn 537 (vajjayitā). Perhaps we should read bājayitvā for bājayitā, cp. SnA 434 nikkhamet[vā] niddhamet[vā].

Paribbūlha (adj.) [pp. of paribrūhati] encompassed, provided with, surrounded A III.34; Sn 301 (=parikīṇṇa SnA 320); J IV.120; V.68, 322, 417; VI.452.

Paribbhamati [pari+bhamati] 1. to walk or roam about PvA 6, 47 (ito c’ito), 63 (saṃsāre), 100, 166 (saṃsāre). <-> 2. to reel about J III.288; IV.407. -- Caus. bhameti to make reel round J VI.155.
Paribhāṣā (f.) [pari+vyatta+tā] great distinction, clearness; wide experience, learnedness Miln 349.

Paribrahana (nt.) [to bṛh, see paribrāhati & cp. late Sk. paribarhaṇa] growth, increase, promotion Th 1, p. 2n. Cp. paribrāhana.

Paribrāhati [pari+brāhati of bṛh2] to augment, increase, do with zest VvA 115. -- Caus. "brāheti [cp. Sk. paribrāhayati] to make strong, increase J V.361 (aparibrāhayai aor. med. with a° neg., i. e. was weakened, lost his strength; but expld by C. as "atibrūhesi mahāsaddaṇ ṇicchāresi," thus taking it to brū to speak, which is evidently a confusion). -- pp. paribūḥa & paribrūhita (q. v.).

Paribrāhana (nt.) [fr. paribrūhati, cp. upabrūhana] augmentation, increase Nett 79.

Paribrūhita [pp. of paribrūheti] increased, furthered, strengthened ThA 245.

Paribhāṭṭha1

Paribhāṭṭha1 [pp. of paribhassati of bhṛṣ] fallen, dropped J I.482; Th 1, p. 12n.

Paribhāṭṭha2


Paribhata [pp. of pari+bhṛ] nurtured, nourished M II.56 (sukha°). Also in expln of pāribhayaṭā (q. v.).

Paribhava [pari+bhū] contempt, disrespect Vin IV.241; A III.191; J V.436; VI.164; Vbh 353 sq.; PvA 257.

Paribhavana (nt.)=paribhava DA I.255.

Paribhavati [pari+bhū] also paribhoti 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. paribhatabba S I.69; Sn p. 93. (=paribhavitabba SnA 424). -- Caus. paribhāveti; pp. paribhūta (q. v.).


Paribhāveti [Caus. of paribhavati] to cause to be pervaded or penetrated, to treat, supply Vin I.279 (uppalahatthāni bhesajjhehi p.); J IV.407. -- pp. paribhāvīta (q. v.).

Paribhāsa [fr. pari+bhās] censure, abuse, blame J V.373; PvA 175.
Paribhāsaka (adj.) [fr. paribhāsa, cp. BSk. paribhāsaka 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+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 ‘hāsiṣṣu) 469; III.421; IV.285 (read paribhāshti for aribhāshti); V.294; VI.523; Pv II.108; Pug 37; Miln 186; PvA 43. -- aor. bāhāṃsāṇa Pv IV.85, pl. bhāṃsāṃhase Pv III.111. grd. bāhāṃsaniya 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. bāhāṃpeti id. Pv I.67.

Paribhidati [pari+bhid] 1. to break up, split, create dissension, to set at variance J I.439; IV.196; V.229; VI.368; PvA 13. -- 2. to break (see ‘bhinnai). -- pp. paribhinnia.

Paribhinnia [pp. of paribhidati] 1. broken, broken up M I.190 (a’); VvA 184 (‘vanḍa of broken up appearance, i. e. crumby.). -- 2. set at variance, disconcerted, split Vin III.161; J II.193; DhsA 308; PvA 13. -- Cp. vi°

Paribhunjati [pari+bhu] 1. to enjoy, to use, to enjoy the use of Vin II.109; M I.153 (nivāpa p.), 207, S II.29; Sn 240, 241, 423; Pv I.12; I.94; IV.52 (=khāḍhitu Paw 259); Nd 247 (pariyesati paṭilabbati paribhunjati); Miln 366, 395 (alloпун bhuṇīṣṣaṇ); Pv 3, 5 (modake eat up), 8, 13, 23, 47; Sdhp 394. -- grd. bhuṇīja J I.243 (dup°); & bhuṇījatbba PvA 71 (with nt. abstr. ‘tabbatu). -- Pass. bhuṇīyāt, ppr. ‘iyāmāna S I.90. -- 2. [see bhujati2] to purify, clean, cleanse M I.25; J VI.75. -- pp. paribhutta (q. v.).


Paribhutta [pp. of paribhunjati, cp. BSk. paribhukta Divy 277] used, employed, made use of Vin II.109 (su°); J III.257 (a’); DA I.261 (saya’ bhesajja); SnA 19.

Paribhūtā [pp. of paribhavati] treated with contempt, disregarded, despised Vin IV.6; S II.279; Miln 229, 288.

Paribheda [fr. pari+bhid, see paribhidati] 1. breaking, breaking up, falling to pieces Dhs 738, 874. -- 2. bursting, breaking open PvA 55.

Paribhedaka (adj.) [fr. paribheda in sense of paribhidati] breaking; a disturber of peace, breedbate J II.173; III.168; V.245; VI.437.

Paribhoga [fr. pari+bhu] 1. material for enjoyment, food, feeding J I.243; II.432; Miln 156, 403; DhA II.66; SnA 342. -- 2. enjoyment, use Vin IV.267; S I.90; Nd 262; Vism 33 (with pariyesana & paṭīgahana); DhA I.60; PvA 25, 26, 220. -- Four paribhogas are distinguished at J V.253 and at Vism 43, viz. theya°, ina°, dājavja°, sāmi°. Paribhoga discussed in relation to paṭīlabha at Vism 43. --cetiya a tree, shrine etc., used by the Buddha, & consequently sacred KhA 222. --dāhu a relic consisting of something used by the dead Saint (opp. sariradhatu, remains of the body) Mhvs 15, 163. (cp. pāribhuguca--dhātu); SnA 579.

Paribhojaniya (or ṭiya) (nt.) [orig. grd. of paribhunjati 2] that which is used for cleaning, water for washing Vin II.76, 208, 216 (‘ghaṭa), 226 (cp. Vin. Texts III.8); III.119 (pāṇīya); J I.416; VI.75; DhA I.58.


Parimajjaka (adj.) [fr. pari+marj] touching, reaching (up to) Miln 343 (candasuriya°, cp. MVastu II, candramasūrya--parimārkako maharādhi etc.).

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 II.121; Dh

Parima [pariyatti°] the hair in front" (i. e. on the breast) Vin. Texts III.

Parimajjana (nt.) [fr. parimajjati] rubbed, stroked, polished, in su° well polished S II.102. See also palimaṭṭha.

Parimaddana (adj.) [pari+maddana] 1. round, circular J I.441; II.406 (āvāta); VI.42; Pv IV.328 (gula°); Dhs 617 (expld at DhsA 317 as "egg-shaped," kukkuṭ-aṇḍasaṭṭhāna). -- nt. as adv. in phrase ੜ nivāseti to dress or cover oneself all round Vin I.46; II.213; IV.185 (= nābhimañḍaḷaṇ jānu-ṃañḍaḷaṇ paṭṭicchādentena C.; cp. timāṇḍal)]. -- 2. rounded off, i. e. complete, correct, pleasant, in phrase ॉāni padavyājanāṇi well sounding words and letters, correct speech Vin II.316; M I.216; A I.103; DA I.282; SnA 177, 370.

Parimaddati [pari+mṛḍ] 1. to rub, crush, rub off, treat, shampoo, massage J IV.137 (sarīraṇa examine the body); Miln 241. -- Of leather (i. e. treat) M. I.128. -- 2. to go together with, to frequent DhA I.90 (samayaṇ p.). -- pp. parimaddita (q. v.).

Parimaddana (nt.) [fr. pari+mṛḍ] rubbing, kneading, shampooing, massage; usually in stock phrase (kāya) anicc°°-ucchādana--parimaddana--bhedana--viddhaṇaṇaṇadhammo 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--sambhāhana); Miln 241 (ucchādana°); Sdhp 578.

Parimaddita [pp. of parimaddati] crushed, rubbed, treated M I.129 (su° well--treated).

Parimaddhita [pp. of pari+maddhetti, Caus. of mṛdh to neglect brought to an end or standstill, destroyed J I.145 ("sankhāra").

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.

Parimāna (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. aparimāna 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 [pp. of pari+māreti, Caus. of mṛḥ mortified, only in phrase ॊindriya J I.361; III.515; IV.9, 306; V.152; Dāvs I.16.

Parimita [pp. of parimināti] measured, restricted, limited, only in neg. a° measureless Pv II.811; Miln 287, 343.

Parimitatta (nt.) [fr. parimita] the condition of being measured PvA 254.

Parimināti [pari+mā] to measure, mete out, estimate, limit, restrict; inf. ॊmetuṇ Miln 192; ThA 26; and ॊmitteluṇ Miln 316; grd. ॊmeyya (q. v.). -- pp. parimita (q. v.).

Parimeyya (adj.) [grd. of parimināti] to be measured, neg. a° countless, immeasurable Miln 331, 388; PvA 212.

Parimukha (adj.) [pari+mukha] facing, in front; only as nt. adv. ॊji in front, before, in phrase parimukhaṇ satiṇ 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; It 80; Ps I.176 (expld); Pug 68; DA I.210. Also in phrase ॊji 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 Bdgh's expln "ure loma--saṇṭharaṇaṇa."
Parimuccati [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. 7mucci M I.153. -- pp. parimutta; Caus. parimoceti (q. v.).


Parimuṭṭha [pp. of parimuṭṭha] forgetful, bewildered Vin I.349=J III.488 (=muṭṭhassati C.);


Parimussati [pari+mussati] to become bewildered or disturbed, to vanish, fall off Nd 144.

Parimoceti [Caus. of parimuccati] to set free, deliver, release D I.96; J I.28 (V. 203); Miln 334; DA I.263; DhA I.39.

Parimohita (adj.) [pp. of pari+Caus. of muh] very confused, muddled, dull, bewildered, infatuated Sdhp 206.

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 "pariyāti tī pariyaṅ, paricchindati tī attho", encompassing, fathoming, comprehending (as ger.); penetration, understanding (as n.). Only in phrase ceto--pariya--nāṇa knowledge encompassing heart or mind (cp. phrase cetasā ceto paricca) D II.82 sq. (v. I. 5āya); III.100 (v. I. 5āye); DA I.223 (corresp. with pubbe--nivāsa--nāṇa); with which alternates the phrase indriya--paro--pariya--nāṇa in same meaning (see indriya cpds. & remark on paropariya) J I.78. -- See also pariyatta1 pariyatti, pariyāya 3, and cpds. of ceto.

Pariyaṅña [pari+yaṅña] supreme or extraordinary offering or sacrifice SnA 321, 322.

Pariyatta1

Pariyatta1 (nt.) [abstr. fr. pariya (pari+i) but confused with pariyatta2 & pariyatti fr. pari+āp] learning, understanding, comprehension, only in phrase indriyaparo pariyatta (--ñāṇa) (knowledge of) what goes on in the intentions of others A V.34, 38; Ps I.121 sq.; Vbh 340.

Pariyatta2

Pariyatta2 (adj.) [cp. Sk. paryāpta. pp. of pari+āp, see pāpuṇātī] (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 sutaṅ yathā pūṇa dhammaṅ). -- (b) sufficient, enough PvA 33 (=alaṅ).
--dhura (=ganthadhura): 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. --bahussutta versed in the Scriptures SnA 110. --sāsana object, instruction of the Scriptures, code of the holy Texts (cp. 8dhamma) Nd1 143; DhA IV.39.

Pariyanta [pari+anta, cp. Sk. paryanta] 1. limit, end, climax, border S I.80 (manāpā "limit--point in enjoyment"); cp. C. niphphattikaṇ koṭikaṇ K.S. 320); J I.149 (hattha--pādaś hoofs), 221 (udakaś, 223 (saraś); II.200 (anganaś); Pv II.1312; DhA III.172 (parisaś). <--> 2. limit, boundary, restriction, limitation Vin II.59, 60 (āpattiś); NdI 483 (distinguishes between 4 pariyantā with ref. to one's character, viz. silasāpyāraś indriyasāpyāraś, bhojane mattaṁnūtāś, jāgariyānuyogaś). <--> 3. (adj.--") bounded by, limited by, surrounded, ending in Vin IV.31; M III.90; S II.122 (āyuś); A I.164 (id.); Sn 577 (bhedāṇaś); Pv I.1013 (parikkhita PvA 52). --apariyanta (adj.) boundless, limitless PvA 58, 166.

--kata restricted, limited, bounded Nd2 tāhāIII (with sīmakata & odhikata; v. l. pariyaṇtiś, cp. BSk. paryantikṛta "finished" Divy 97, 236). --cārin living in selfrestriction Sn 964 (cp. NdI 483). --dassāvin seeing the limit A V.50. --rahita without limits DhA III.252.

Pariyantavant (adj.) [fr. pariyaṇta] having a limit, having a set or well--defined purpose; f. "vatī (vācā) discriminating speech D I.4=M III.49=Pug 58; expld as "paricchedhaṇa dassetvā yath' ssa paricchedo paññāyatī, evaṁ bhāsatī ti attho" DA I.76=PugA 238.

Pariyantika (adj.) ("--") [fr. pariyaṇta] ending in, bounded or limited by S II.83=A II.198 (kāya--p. 8ā & jīvita--p. 8ā vedanāś); Vism 69 (bhojanaś, udakaś, āsanaś); Sdhp 440 (kālāśilā).

Pariyaya [cp. Epic Sk. paryaya, pari+i; the usual P. form is pariyāya, but at the foll. passages the short a is required metri causa] revolution, lapse of time, period, term J III.460 (=kālapariyāya C.); V.367 (kālāś).

Pariyā (f.) [fr. pari+yā] winding round, turning round; of a tree, branch J VI.528 (dumaś; read "pariyāsu with v. l. instead of T. pariyaṇesu; C. expls by sākhaś).

Pariyāgata [pari+ā+gata] having come to, reached, attained J VI.237 (phalaṇ; C=upagata), 238 (kusalaṇ; C.=pariyāyeta attano vārena āgata).

Pariyāgāra (adj.) [pari+āgāra] having the house all round, entirely surrounded by the house Vin III.119 (of gabbha).


Pariyādāti [pari+ādāti] to take up in an excessive degree, to exhaust. Only in secondary forms of med--pass. ādiyati, pp. 8ādinna, ger. ādāya (q. v.).

Pariyādāna (nt.) [pari+ādāna, opp. upādāna] "taking up completely," i. e. using up, consumption, consumption, finishing, end M I.487 (kaṭṭhaś, opp. to upādāna); S I.152; III.16 sq. (cetaso p., cp. pariyādāya & 8ādinna); IV.33 (sabb'upādānaś) A II.139; J V.186. Cp. BSk. pariyādāna Divy 4, 55, 100. -- Esp. in foll phrases: āsavaś & jīvitaś D I.46 (jīvita--pariyādāna abl., expld at Dh I.128 as "jīvitaś sabbaso pariyaṇinattā pariikhiṇiṇattā puna appaṭṭasandhiṇī--bhave 8i attho"); S II.83=A II.198; S III.126; IV.213; A IV.13, 146; Pug 13; Miln 397; and combd with parikkhaya in 8g gacchati to be exhausted or consummated A V.173= Sn p. 126; Miln 102; PvA 147, cp. BSk. pariṣṣayaṇ pariyaṇānaṃ gacchati Divy 567; AvŚ I.48; II.193.

Pariyādāya (indecl.) [ger. of pariyaṇadati] 1. taking all round, summing up, completely Nd2 533 (in expln of ye keci, as synonymous with sabbato, i. e. for completeness, exhaustingly). -- 2. exhausting, overpowering, enticing, taking hold of, as cittaṇp. "taking hold of the mind" M I.91; It 19; DhA I.15. -- 3. losing control over, giving out (cittaṇ) S III.16; IV.125. In absolute sense perhaps at S V.51=A IV.127 (with vv. ll. pariyaṇāya & pariyaṇāya).
Pariyādīnna [often spelt °diṇña, 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. (dukkhañ; parikkhiññañ+); V.461 sq. -- neg. apariyādīnna not finished, not exhausted M I.79 (mukkarañ∫a°diññañ), 83 (dhammasanā ādiñṇañ); 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 [sometimes spelt °diyati, 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 (rāgañ); Nd2 under parisahati. -- Pot. °ādiyeyañ Vin I.25 (tejañ). -- ger. °ādiyitvā Vin I.25 (tejañ); IV.109 (id.); S I.84 (trsln "confiscate"). -- 2. to become exhausted, give out J V.186 (udakañ); Miln 297 (cittañ p.; opp. to parivādhati). -- pp. pariyādīnna (q. v.).

Pariyāpajjati [pari+āpajjati] to be finished A IV.339. <-> pp. pariyāppana (q. v.). -- Caus. pariyāpādeti (q. v.).

Pariyāpādana (nt.) [pari+apadāna, the latter for ava°, and metrical lengthening of a] good advice, application, trick, artfulness, artifice J V.361, 369. (C. explnQ as parisuddha after v. l. pariyodāta which was prob. misread for pariyodāna), 370.

Pariyāpānna [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 (=abhaddha DA I.127); SnA 397 (milakkabhāsa° etc.); KhA 136 (vinaya°), 191 (sanga°); DhA I.158 (idhaloka°-paralokā°); PvA 14, 33, 59, 129 (devalokā°), 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. apariyāppañña (dhammā) the Unincluded (viz. all that is exempt from this cycle) Ps I.101; Dhs 583 (ep. Dhs trsln 165, 254, 329, 332), 992, 1242; Kvu 507.


Pariyāpādeti [Caus. of pariyāpajjati] to finish off, i. e. put to death completely S IV.308 sq.=A III.94.

Pariyāpuññana (nt.) [abstr. formn fr. pariyāpuññati] mastery over, accomplishment in (gen.) Vism 442 (Buddhavacanassa).

Pariyāpuññati [pari+āp, cp. BSk. paryāvānoti Divy 613] 1. to learn (by heart), to master, to gain mastership over, to learn thoroughly Vin IV.305 (parittaq a charm); D I.117 (=jānti DA I.117); A III.86 (dhammañ); fut. pariyoñissati DhA I.382 (dhammañ); ger. pariyoñitvā S I.176; II.120; SnA 195 (nikāyañ). -- 2. (with inf.) to know (to do something), to be able to Vin II.109 (aor. ściṣu), 121. -- pp. pariyoñuta and pariyyatta (q. v.).


Pariyāya [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 Bdhhg in 3 diff. meanings, viz. vára (turn, course), desanā (instruction, presentation), and karañña (cause, reason, also case, matter), see DA I.36 and cp. Kindred Sayings I.320. -- 1. arrangement, disposition, in phrase °karoñ 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 (trsln "make occasion" [for coming])). <-> 2. order, succession, turn, course (=vára) D I.166 + ("bhatta i. e. feeding in turn or at regular intervals; expld as vára--bhatta PugA 232); M I.78, 282, 481; S II.51 sq.; A II.206; J V.153 (=vára); 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 (""') (=desanā; thus āditta° (of Vin I.34) DhA I.88; esp. in cpd. dhamma° disquisition on the Dhamma D...
I.46; II.93; M I.83; III.67; S II.74; V.357; A III.62; IV.166, 381; Sn p. 218; also in fll.: vitakka° M I.122; deva° A III.402 sq.; peta° PVA 92; cp. Vism 41 ("kathā"). -- 5. 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, manner, reason, cause, way (=kāraṇa) D I.185 (imīnā°ena), 186 (id.); II.339 (ayañ p. yena°ena); DA I.106 (tena tena°ena in some way or other); DhsA 366 (imīnā°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 pariyā). -- See also nippariyāya.

Pariyāhata [pari+āhata] struck out, affected with (--°), only in phrase takka° "beaten out by argumentations" D I.16 (cp. DA I.106); M I.520.


Pariyittha [pp. of pariyesati] sought, desired, looked for S IV.62 (a°); Miln 134; Vism 344 ("āhāra").

Pariyittī =pariyetthi Sn 289 (SnA 316 reads pariyetthi). Perhaps we should read paryetthuñ (see paryesati).

Pariyukkhānthati [pari+ukkanthati] to have great longing, to be distressed J V.417, 421 (mā°kaṇṭhi).

Pariyutthāti [pari+uṭṭhāti] to arise, pervade; intrs. to become prepossessed, to be pervaded DhsA 366 (cittā p.; corā magge pariyyuñhusu). -- pp. pariyyuñhita (q. v.).

Pariyuthāna (nt.) [pari+uṭṭhāna, it is doubtful whether this connection is correct, in this case the meaning would be "over--exertion." BS. paryavasthāna points to another connection, see Divy 185) state of being possessed (or hindered) by (--°), prepossession, bias, outburst M I.18, Kvu XIV.6 (thīnamiddhā°), 136; A I.66 ("ajjhosāna"); V I.198 (adhiṭṭhāna°--samuṭṭhāna); Nd2 under taṭṭhā (=Dhs 1059, where trsln is "pervading," based on expln at DhsA 366: uppajjamānā [scil. taṭṭhā] citta° paryuṭṭhāti, and allegorical interpretation ibid.: the heart becomes possessed by lust as a road by highwaymen); Pug 21 (avijjā°); Vbh 383 (where 7 paryuṭṭhāna [sic! pl. m.] are ennum in the same set as under headings of anusaya & sānyojana, 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 vītikkama & anusaya). Cp. also adhiṭṭhāna.

Pariyutthita [pari+uṭṭhita, with v. l. at D II.104 pariyuṭṭhita and BS. rendering paryavasthita: see remarks on pariyuṭṭhāna and Dial. II.111) possessed by (the C. expln as given K.S. 320 is "abhibhūta"), biassed, taken up by, full of (--°) M I.18; III.14; S IV.240 (maccheramala° ceto); A I.281; II.58; It 43 (diṭṭhigatehi); 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). --ṭhāya being rooted in prepossession, affected by bias, S III.3 sq. (so read for paryuṭṭhathāṭha-yin?).

Pariyudāharati [pari+udāharati] to utter solemnly, to proclaim aloud DhsA 1 (aor. "āhāsi").

Pariyettī [pari+eṭṭi of esati, ā+is] search for D I.222; A I.93 (āmisa° & dhamma°); III.416; Sn 289 (vijjācaraṇa°) J I.14; Nett 1, 5; DA I.271.

Pariyetti [pari+i] to go about, to go round, encircle, encompass; ger. paricca (q. v.). The pp. is represented by paretta, see also pareti which seems to stand for pariyetti.

Pariyesati [pari+esati, cp. BSk. paryēṣate to investigate AvŚ I.339. The P. word shows confusion between esati & ičchati, as shown by double forms 'iṭṭhūḷ etc. See also anvesati] to seek for, look, search, desire D I.223 ('esamāṇa ppr.); Sn 482 (id.); S I.177, 181; IV.62; A I.23, 25, 247; Nd1 262; Nd2 427 (+paṭailabhati and pariḥūṇatī); J I.3, 138; Miln 109, 313; DhA III.263 (ppr. 'esanto); PvA 31; SdhP 506. -- grd. 'esitabba S II.130; inf. 'esituṇ SNA 316; and 'eṭṭhūḷ (conj. 'iṭṭhūḷ?) Sn 289 (cp. SnA 316 which gives reading 'eṭṭhūḷ as gloss); ger. 'esitvā SNA 317, 414; -- pp. pariyesita & pariṣitthā (q. v.). Cp. for similar formation & meaning ajjhesati with pp. ajjhesita & ajjhiṭṭha. -- Cp. vi°.

Pariyasanā (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° & āḍināva°); A I.68 (kāma°), 93. -- (b) ('na Nd1 262 ("chanda, +paṭailāha" & pariḥboga"); DhA II.326 (kāmaguṇe "ussukka). With paṭīggaṇṭā & pariḥboga at D I.75.

Pariyesita [pp. of pariyesati] searched, sought for, desired It 121. See also pariṣitthā.

Pariyoga [fr. pari+yuj] cauldron (see Kern, Toev. s. v.) Miln 118.

Pariyogāya at M I.480 is contracted form (ger.) of pariyoγāhitvā (so expld by C.).

Pariyogāha [pp. of pariyoγāhati, see also ogāḍha1] 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 [pari+ogāha] diving into, penetration; only in cpd. dup° hard to penetrate, unfathomable S IV.376; Miln 70.

Pariyogāhatī & "gāheti [pari+ogāhati] to penetrate, fathom, scrutinise A II.84; IV.13, 145 sq. (paṇāṇya); J I.341; Pug 33 (a°), 48 sq. Cp. ajjhogāhatī.

Pariyogāhana (nt.) & ā (f.) [pari+ogāhāna] plunging into, penetration Ps I.106, 112; II.183; Dhs 390 (a°), 425 (a°); Pug 21 (a°); DhsA 260.

Pariyothtarati [pari+ottharati] to spread all over (intrs.) Miln 197.

Pariyodapana (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 [pp. of paryodapeti] cleansed, purified Nett 44 (cittaṇ).

Pariyodapeti [pari+odapeti, of Caus. of dā4 to clean] to cleanse, purify M I.25; Dh 88 (=vodapeti parisodhetai) DhA II.162; Nett 44; ThA 237 (indriyāni). -- pp. pāriyodāta & paryodapita (q. v.).

Pariyodāta (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 paryāpadāna); 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.).

Pariyodapa (adj.) [fr. paryodapeti] cleansing, purifying Vism 149 (ṇāṇa).

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 I.211 (uddhasta+); IV.86; J I.30; Miln 161; SnA 596 (=nivuta); DhA III.199; PVA 172 (taca°).

Pariyonandhati [pari+avandanhati] to tie down, put over, envelop, cover up Vin II.137; S V.122; J III.398; DhA III.153. -- pp. pariyonaddha (q. v.).


Pariyonāha [pari+onāha] enveloping, covering D I.246 (=nīvaraṇa); Dhs 1157 (cp. Dhs trsl. 311); Miln 300.

Pariyosāna (nt.) [pari+sāna 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 phrases ādi--kalyānasā, majjha kalyānasā of reference to the Dhamma (expld as "ekagāthā pi hi samanta--bhaddakattā dhammassa paṭhamapadena ādikā duṭiyatatiya--padehi majjhe kā pacchima--padena pariyośānak° etc. at SnA 444), e. g. D I.62; It 111 & passim. -- 2. end, i. e. perfection, ideal, Arahatship (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 (nibbānā), 376 (brahmacariya°); Vism 5.

Pariyosāpeti [Caus. of pari+ava+sā, Sk. syati, of which pp. pariyośita 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+raks] guarding, preserving, keeping Miln 356, 402; PVA 130.

Parirakkhati [pari+raks, cp. abhirakkhati] to guard, protect; preserve, maintain Sn 678 (pot. "rakkhe"); Miln 410; Sdhp 413, 553 (śilaṇ).

Parirāñjita [pari+rañjita] dyed, coloured; fig. marked or distinguished by (instr.) Miln 75.

Parilāha [pari+dāha of dhā, cp. paridahati. On change of ṅ 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°, vihiṃśa°); III.7 sq. (taṇhā, pipāśa, p.), 190 (vigata°); IV.387; V.156 (kāyasmiṃjñ, 451 (jāti°, jārā°); A I.68 (kāma°), 137 (rāgaja, mohaja etc.); II.197 (vighāta); III.3, 245 sq., 388 sq.; IV.461 sq.; Sn 715 (=rāgajō v dosajo v appamattako p p. SnA 498); Dh 90 (cp. DhA II.166: duvidho p kāyiko cetasiko ca); Nd 274 (kāma°); J II.220; Miln 97, 165, 318; ThA 41, 292; VvA 44; PVA 230.


Parivaccha (nt.) [formation from ger. of pari+vrt, corresp. to *parivṛtyaṇ (?)] 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 paryatta (*paryatya), with va for ya as in pavaccati, pavecchati=Sk. prayacchati.

Parivajjana (nt.) [fr. pari+vṛj] 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.

Parivajjati [pari+vajjet, Caus. of vṛj] to shun, avoid, keep away from (acc.) M I.10; S I.69, 102, 188, 224; Sn 57
Parivattana (nt.) [fr. parivattati] setting going, keeping up, propounding J I.200. (id. "string--resounding," i.e. a string instrument, lute J VI.580 (cp. Sk *parivāra).

Another parivadentikā 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 tāpasa vesana vasati SnA 490). -- ppr. med. paribbasaṇa; pp. parivuttha & parivutthā (q. v.).


Parivatteti [Caus. of parivattati] setting going, keeping up, propounding J I.200 (*manta adj. one who knows a charm); Nett I sq., 106.


Parivatteti [Caus. of parivhattati] 1. to turn round (trs.), to turn over J I.202; II.275 (sarīraḥ); V.217; DA I.244. -- 2. to deal with, handle, set going, put forth, recite Vism 96, in phrase mantaḥ p. to recite, practise a charm J I.200, 253; Pv II.613 (=sajjhayati vāceti Paṇa 97); cp. mantaḥ pavavatteti & pavattar; saraj p. to make a sound J I.405; adhipāyaḥ speak out, propound, discuss Paṇa 131. -- 3. to change, exchange Vin II.174; J III.437. -- pp. parivavattā (q. v.).

Parivadentikā (f.) [pari+vaḍento+ikā; vaḍento being ppr. Caus. of vad] making resound, resounding, in cpd. godhā° "string--resounding," i.e. a string instrument, lute J VI.580 (cp. Sk *parivāra an instrument with which the lute is played). -- Another parivadentikā we find at J VI.540 (C. reading for T. "vaḍantikā, with v. l. "devantikā) denoting a kind of bird (ekā sakupajjāti).

Parivasati [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 tāpasavesa vasati SnA 490). -- ppr. med. paribbasaṇa; pp. parivuttīha & parivutthā (q. v.).

Parivassati at Pii 936 is to be read as paridhassati (see paridahati).

Parivahati [pari+vaḥati] to carry about Th 2, 439 (dārake).

Parivāta (°) [pp. of pari+vā] blown round or through, i.e. filled with, stirred by Miln 19 (isi--vātā°).
Parivārā [fr. pari+vr] 1. surrounding, suite, retinue, followers, entourage, pomp J I.151; IV.38; VI.75; PvA 21, 30 ("cāga--cetana, read pariccāga--cetana?"); usually as adj. --"r surrounded by, in company of Vin I.38 (dasasàta)); A II.91 (deva & asura); J I.92 (mahā--abhikhusangha); Pug 52 (phegu sāra; with expln PugA 229: rukkho sayag--phēggu hoti, parivāra--rūkkhā paṭṭassa sārā honti); Miln 285 (divisahasā--parittā--dīpa--pā, cattāro mahā dīpā); Vism 37; DhA III.262 (pañcasababhiṅkhu); PvA 53 (accharā--sahassā); 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. paricca); A I.38 (sampadā) Ps I.172 (pariggaha, p., paripūra); DhA II.77; ThA 241 (dhana +, riches and fame); VbhA 466; PvA 137 (sampatti=yo); VāvA 122 (=yoaso). -- 3. ingredient, accessories (pl.), requisite J I.266 (pañca--sugandhika); Miln 290 (sa dāna); DA I.297 (=parikkhāra). -- 4. as N. it is the name of the last book of the Vinaya Piṭaka ("The Accessory"), the Appendix, a sort of résumé and index of the preceding books SnA 97 (sa--parivāraka Vinaya--piṭaka); VbhA 432.

Parivāraka (adj.) [parivāra+ka] accompanying, forming a retinue J V.234. See also parivāra 4 and paricāraka.


Parivārita [pp. of parivāreti] surrounded, fig. honoured S I.166, 192=ThI.1235; J II.48; purakkhata+); DhA IV.49 (=purakkhata Dh 343); DhsA I (devāna gaṇena); Dāvs I.16 (v. l. for parimārita).

Parivāreti [Caus. of pari+vr] to cover, encompass, surround J I.181 (nagaraṃ ayyinu); II.102 (fut. essati); III.371 (rūkkhak); IV.405 (for parikaroti); VI.179. (<-- ger. parivāretvā used as prep. "round" J I.172 (pokkharanij). -- 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 IV.129 (v. l. cāreoti); PvA 228; in ppr. med. vāriyamāna (with v. l. cāriyamāna) at D II.21; A I.145; J I.58; VvA 92. -- See also anuparivāreti. -- pp. parivārita (q. v.).

Parivāsa [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 (ṣavasati, cp. parivuttha); IV.30; S II.21 (ṣavasati). ṣ deti to allow probation Vin I.49; II.7; IV.30, 127; ṣ yācati to ask for probation Vin IV.30, 127. -- samodhāna inclusive probation Vin II.48 sq.; suddhanta ṣ 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 (adj.) [fr. pari+vas2, see parivāsatī] 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 combed with abhinava, which should be substituted for readings accunha, abbhunha & abhinha according to similar expln of paccagga at PvA 87), with v. l. samparivāsita (well--seasoned?). -- 2. a probationer Vin II.162. In this meaning usually spelt pari (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 (adj.) [pari+pp. of vāseti fr. vās3] perfumed (all round) J I.51 (v. l. vārita); cp. samparivāsita (wellseasoned?), which is perhaps to be read at J II.435 for aparivāsika.

Parivitakka [pari+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 cetassā ceto--parivitakka mental reflection, e. g. D I.117; II.218; S I.121, 178; III.96; V.294; A...
examine, search S II.80 sq.; It 42=Sn 975 (pp. dhamma
Pariv[...]

Parivisaka (adj.) [fr. parisati] providing, serving food Vism 108.

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 (kaṇājakena bilangadutiṣyena); 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 bhattāraṇ p.); VvA 6; PvA 42, 78.

Parivīmaṃsati [pari+vīmaṃsa, Desid. of pari+man, cp. vīmaṃsa for mūmaṃsa] to think over, consider thoroughly, examine, search S II.80 sq.; It 42=Sn 975 (ppr. dhamma vīmaṃsa, Vin I.240 (bhattaṇa); II.77 (kaṇājakena bilangadutiṣyena); 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 bhattāraṇ p.); VvA 6; PvA 42, 78.

Parivīmaṃsā (f.) [pari+vīmaṃsa] complete inquiry, thorough search or examination M III.85; S III.331; V.68; SnA 173.

Parivuṭṭha & vutthā [pp. of parivasati] staying (a period), living (for a time), spending (or having spent) one’s probation (cp. BSk. paryuṣita--parivāṣa AvŚ I.259) Vin III.186 (thī); S II.21 (thī).

Parivuta [pp. of pari+vṛ] surrounded by (-- or instr.) S I.177; J I.152 (mīga--gaṇa”), 203 (deva-gana); II.127 (dāsi--gaṇa”); III.371 (mahā--jana”); VI.75; Vv 165 (=samantato p. VvA 81); PvA 3 (dhutta--jana”), 62 (pariṣaṇa”), 140 (deva--gaṇa”).

Pariveṭṭhita [pp. of pari+veṣṭ] enveloped, covered Miln 22. Opp. nibbeṭṭhita (q. v.).

Pariveṇa (nt.) [etym.?] 1. all that belongs to a castle, a mansion and its constituents Vv 8453 (excl. at VvA 351 as follows: veniyato pkekhitabbato parivenaṇ pāsāda--kūtāgāra--ratti--ṭhān’ādisampannaṇ pākāraparikkhitaṅ dvārakoṭṭhaka--yuttaṅ āvaṣān); 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 upatīṭhāna--sālā); I.216 (vihārena vihāraṅ parivenaṇa parivenaṇ upasankamitvā), 247 (id.); II.167 (vihāra+); III.69, 119 (sammaṭṭhaṅ); IV.52, 252 (vāsika); J I.126; Miln 15 (ṭhān’āṣambhajoti), 19; Vism 90; DhA I.179 (ṭḍvāra); IV.204; VbhA 13.

Pariveṇi (f.)=parivena 2; Vin I.80 (anu parivenīyaṇ each in their own cell), 106 (id.).


Parivesanā (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 (ṭṭhāna), 135 (id.).

Parivyatta (adj.) [pari+vyatta] quite conspicuous or clear Vism 162.

Parisaṃsibbita [pari+pp. of saṃsibbati] sewn together, entwined DhA III.198 (v. l. for saṃsibbita+).

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 (=payogaṇ karoti PvA 259).
Parisankati [pari+sankati] to suspect, fear, have apprehension J III.210, 541; DhA I.81. -- pp. ʾsankita (q. v.). Cp. ʾasankiti.


Parisankita [pp. of parisankati] suspecting or suspected, having apprehensions, fearing Vin II.243 (diṭṭha--suta°); A III.128; J IV.214; V.80; Miln 372; DhA I.223 (ʾasankita°). -- Cp. ʾasankita & ussankita.

Parisanku in ʾpatha in ʾpatha the region round the path the path of stakes & sticks, N. of a path leading up to Gijjhā--pabbata (see expln at J III.485) J III.484.

Parisangāhāpeti [pari+Caus. of sangaṇṭhāti] to induce someone to mention or relate something J VI.328.

Parisaṭha (adj.) [pari+sathā] very fraudulent or crafty Pug 23 (sathā+).

Parisaṃṭhāti [pari+sāṃṭhāti] to return into the former state, to be restored; aor. ʾsaṃṭhāsi J III.341.

Parisaṇha (adj.,) [pari+sāṇha] very smooth or soft Miln 198.

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 [pp. of parisandati, cp. parisandeti] surrounded or filled with water, drenched, well--watered D I.75 = M III.94.

Parisappati [pari+srp] to run about, crawl about, to be frightened Dh 342, 343 (=saṃṣapati bhāyatī DhA IV.49).

Parisappanā (f.) [fr. parisappati] running about, fear, hesitation, doubt, always combd with āsappanā and only found with ref. to the exegesis of "doubt" (vicikīcchā or kankhā) Nd2 1; Dhs 425 (cp. Dhs trsl. 116 and DhsA 260); DA I.69.

Parisamantato (adv.) [pari+samanantato] from all sides VvA 236.

Parisambāhati [pari+sambāhati] to stroke, to rub from all sides M II.120; S I.178, 194; A V.65.

Parisarati [pari+smr, but according to Kern, Toev. s. v. pari here fr. Prk. padi=Sk. prati, thus for pratismarati] to remember, recollect J VI.199 (read parissaraṇa).

Parisahati [pari+sahati] to overcome, conquer, master, get the better of S IV.112; exegetically in formula sahati p. abhībhavati ajjhottharati etc. Nd1 12, 361 =Nd2 420.

Parisā (f.) [cp. Vedic pariṣad; in R. V. also pariṣad as adj. surrounding, lit. "sitting round," fr. pari+sa+ad. -- In Pāli the cons. stem has passed into a vocalic a--stem, with the only preservation of cons. loc. sg. parisati Vin IV.285; A II.180 (i); J V.61; DA I.141 and parisatīṇ M I.68; A II.180 (v. l.); J V.332, besides the regular forms parisāya (loc. sg.) Vin II.296; A V.70; and parisāyu (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°, saṃaṇa°, Cātummahārājika°, Tāvatiṣṇa°, 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°, bhikkhuni°, 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 (rājaporisā); III.12 (Bhagavā mahatīyā parisāyā parivuto surrounded by a great multitude); IV.153 (gen. parisāyā); M I.153 (nevāpīka); II.160; III.47; S I.155 (brahma), 162 sarājīkā p., 177; A I.25 (mahā), 70 (uttānā p.), 71 (ariya), 242 (tisso p.); II.19 ("āya mando), 133, 183, 185 (deva); III.253 (khattiya); 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--parisā, 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. "n ThA 69. --

Note. The form of parisā as first part of a cpd. is parisa° (="parisad, which laṭter is restored in cpd.

parisaggata=*parisad--gata). -- See also parisagga.

--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 Sn A 377); Pug 29. --ñāṇu knowing the assembly A III.148; IV.113 (+kālaṇṇu puggalaṇṇu), cp. D III.252. --dussana defilement of the Assembly A II.225 (opp. ṣobhanā). --pāryanta the outer circle of the congregation Dha A I.67; III.172. --majjhe 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 parisārajja).

Parisīncati [pari+sīncati] to sprinkle all over, to bathe M I.161; S I.8 (gattāni); Sdhp 595.


Parisīkkha (adj.) [pari+sukkhā] dried up, very dry J I.215 (of fields); Miln 302 (of the heart); Pva 64 ("sāriṇa).


Parisūjīhatī [Pass. of pari+śūdh] to become clear or clean, to be purified S I.214; Sn 183, 184. -- pp. parisuddha (q. v.).

Parisuddha (adj.) [pari+pp. of śūdh] clean, clear, pure, perfect Vin II.237; M I.26; III.11; S II 199 ("dhammadesanā); III.235; V.301, 354; A III.125 ("nāpa--dassana"); IV.120 sq.; J I.265; Vism 2 (accanta); Pug 68 (samāhite citte parisuddha); Miln 106; DA I.177, 219; SnA 445 (apanaṭṭabassa abhāvato niddosa--bhāvena p.); Pva 44, 70. Very freq. combd with pariyoṭāta (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. pariuddhi).


Parisuddhi (f.) [fr. pari+śūdh] purity, purification S I.169. The usual spelling is pārisuddhi (q. v.).

Parisumbhāti [pari+sumbhāti] to strike, hit, throw down J III.347 (=paharati C.); VI.370, 376 (id. C.).

Parisumbhana (nt.) [fr. pari+śumbh] throwing down J VI.508 (bhūmiyā p.).

Parisussati [pari+sussati] to dry quite up, waste quite away J II.5, 339, 437. -- Caus. parisoseti (q. v.).


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 (āndāni), 176.

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 ("nāṇadassana).

Parisoka [pari+soka] great grief, severe mourning Ps I.38 (anto° in def. of soka).

Parisodhita [pp. of parisodheto] cleaned, cleansed, purified Miln 415; Sdhp 414.

Parisodhetai [pari+Caus. of śudh to clean, purify M III.3, 35 (aor. ˙sodhesi); Sn 407 (aor. ˙sodhayi); DhA II.162 (vodapeti+). -- Freq. in phrase cittaŋ p. to cleanse one's heart (from=abl.) D III.49; S IV.104; A II.211; III.92; Nd 1 484; Pug 68. -- pp. parisodhita (q. v.).


Parisosita [pp. of parisoseti] dried up, withered away Sdhp 9.

Parisoseti [Caus. of parisussati] to make dry up, to exhaust, make evaporate (water) Miln 389. -- pp. parisosita (q. v.).

Parissaṃjati (°ssajati?) [pari+svaj] to embrace, enfold, J I.466; VI.156 (°itvā, v. l. °ssajitvā & palisajjitvā).

Parissanta [pp. of parissamati] tired, fatigued, exhausted Pv II.936; VvA 305; Sdhp 9, 101.

Parissama [fr. pari+śram] fatigue, toil, exhaustion, VvA 289, 305 (addhāna° from journeying); PvA 3, 43, 113, 127.


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"?


Parissāveti [Caus. of pari+śru] to strain or filter J I.198 (pāṇīyaṃ); DA I.206 (udakaṇḍa); III.207 (pāṇīyaṃ). -- pp. parissāvita (q. v.).

Parissūta [pp. of pari+sru] overflowing J VI.328 (=atipuṇṇattā pagharamāṇa).


Pariharaka (adj. n.) [fr. pari+hṛṣ] 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 parihaṭṭa.

Pariharana (nt.) [fr. pari+hṛṣ] 1. protection, care Vism 500 (gabbha°); KhA 235; DA I.207 (kāya°); DhA II.179 (kāyassa). -- 2. keeping up, preservation, keeping in existence; in phrase khandha° DhA III.261, 405. Cp. foll.

Parihari [pari+hr] 1. to take care of, to attend to (acc.), shelter, protect, keep up, preserve, look after Vin I.42; II.188; D II.100 (sangha); D II.14 (gabbha kucchinā); M I.124, 459; S III.1; A III.123; J I.52 (kucchiyā), 143, 170; Miln 392, 410 (attānaṅga) 418; SnA 78; DhA II.232 (āggiyā, v. l. pariccāraṇi, which is the usual); PvA 63 (kucchiyā), 177. Cp. BSk. pariharati in same meaning e. g. AvŚ I.193, 205. -- 2. to carry about D II.19 (ankena); M I.83; Sn 440 (muñjaṭ parihaře, 1 sg. pres. med.; SnA 390 takes it as parihařeye); Miln 418 (ālakaṇṭ p.). -- 3. (intrans.) to move round, go round, circle, revolve M I.328; A I.277 (candima-surīyā p.; cp. A V.59)=Vism 205; J I.395; IV.378; VI.519; DA I.85; Pug A 204. -- 4. to conceal Vin III.52 (sunkañ). <- > 5. to set out, take up, put forward, propose, only in phrase (Com. style) uttān'athāni padāṇi p. to take up the words in more explicit meaning SnA 178, 419, 437, 462. -- pp. parihaṭa. Pass. parihaṛati (q. v.). -- See also anupariharati.


Parihasati [pari+has] to laugh at, mock, deride J I.457. <- > Caus. parihaśeti to make laugh J V.297.

Parihāṇa (nt.) [fr. pari+hā] diminution, decrease, wasting away, decay S II.206 sq.; A II.40 (abhabbho parihaṇāya), III.173, 309, 329 sq., 404 sq. (ādhamma); V.103 (id.), 156 sq.; It 71 (āya sauyattati); Dh 32 (abhabbho p. āyQ); Pug 12, 14.

Parihāṇi (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.

Parihāṇiya (adj.) [parihaṇa+ya] connected with or causing decay or loss D II.75 sq. (ādhamma conditions leading to ruin); A IV.16 sq.; Vbh 381; VbhA 507 sq. -- a S V.85.

Parihāpeti [Caus. of parihāyati] 1. to let fall away, to lose, to waste S II.29; J IV.214 (vega); Miln 244 (cittāṇa to lose heart, to despair); PvA 78. -- 2. to set aside, abandon, neglect, omit Vin I.72 (rājakicca); J II.438; IV.132 (vaṭṭaṇa); V.46; Miln 404 (mālakammaṇa). -- Neg. ger. aparihāpetva without omission DhsA 168; ppr. aparihāpento not slackening or neglecting Vism 122.

Parihāyati [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. abhivaṭṭhati); S I.120, 137; III.125; IV.76 sq.; A III.252; Dh 364; Sn 767; J II.197; IV.108; Nd1 5 (paridhaṇsati+) Miln 249 (id.); Pug 12 (read "hāreyya for hāreyya"); SnA 167 (+vinassati); Pug A 181 (nassati+); PVA 5, 76 (v. l.), 125 ("hāreyyuṇṭ). -- pp. parihaṇa, Pass. parihiyyati, Caus. parihiyati (q. v.).

Parihāra [fr. pari+hṛ, cp. pariharati] 1. attention, care (esp. -vā), in cpds. like gabbha ca care of the foetus DhA I.4; dāraka ca care of the infant J II.20; kumāra ca looking after the prince J I.148, II.48; DhA I.346; dupā 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; Nd2 3041c; Miln 112, 135. -- 5. avoidance, keeping away from J I.186.

--patha "circle road," i. e. (1) a roundabout way DhA I.192. (2) encircling game D I.6=Vin II.10 (expld as "bhūmiyaṇ nānāpaṭhaṇ māndalaṅ katvā tattha parihaṛitaṁ pārihaṛantānaṁ kīlanāṁ" DA I.85; trsls as "keeping going over diagrams" Dial. I.10, with remark "a kind of primitive hop--scotch").

Parihāra (adj.-n.) [fr. pari+hr] surrounding, encircling; a guard A II.180.

Parihārika [fr. pariha] keeping, preserving, protecting, sustaining D I.71 (kāya cīvara, kucchī pīṇḍāpāṭa; expld as kāya--parihaṇa--mattakena & kucchī at DA I.207; correct reading accordingly); M I.180; III.34; Pug 58; Vism 65 (kāya, of āvara).

Parihāsa [fr. pari+has, cp. parihasati] laughter, laughing at, mockery J I.116 (‘kelī), 377; DhA I.244.

Parihāşiṣu at J I.384 is to be read Q ‘bhāṣiṣu.

Parihīyaṭi [Pass. of parihāyaṭi, Sk. ‘hiyate] to be left, to be deserted, to come to ruin (=dhaṇṣati) J III.260.

Parīhuṇa [pp. of parihāyaṭi] fallen away from, decayed; deficient, wanting; dejected, destitute S I.121; A III.123; Sn 827, 881 (‘paṅha); J I.112, 242; IV.200; Nd1 166, 289; Miln 249, 281 (a°); PvA 220 (=nihīṇa).

Parīhuṇaka (adj.) [parīhuṇa+ka] one who has fallen short of, neglected in, done out of (abl. or instr.) D I.103.

Parīhīrati [Pass. of pariharati, Sk. parihiyate in development *hriyate>*hiriyati>*hīyati] to be carried about (or better “taken care of,” according to Bdhgh's expln SnA 253; see also Brethren 226) Sn 205 =Th 1, 453.

Parāta see vi°.

Parūpā° as para+upa° (in parūpakkama, parūpaghāta etc.) see under para.

Parūḥa (adj.) [pp. of paru+ruh, cp. BSk. praruḍha (--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; VI.488; Miln 163 (so read for p.–kacca–loma); Sdhp 104. <-> Kern, Toev. II.139 s. v. points out awkwardness of this phrase and suspects a distortion of kacca either from kesa or kaca, i. e. with long hairs (of the head), nails & other hair. -- Further in foll. phrases: mukha with long grass J VI.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–dāthika having grown a beard and tooth DA I.263.

Pare (adv.) see para 2 c.

Pareta [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°, jighaccha°, 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; Pva I.86; II.24; Miln 248; Pva 61, 93.

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 (adv.) [cp. Vedic paras; to пара] 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; parosataṇṭ more than 100 J V.203, 497; parosahāsaṇṇa over 1,000 D II.16; S I.192=Th 1, 1238; Sn p. 106 (=atireka–sahāsaṇṇa SnA 450). See also parakkaroti.

Parokkha (adj.) [paro+akkha=Vedic parokṣa (paraḥ+ aṣṭa)] beyond the eye, out of sight, invisible, imperceptible, Miln 291. -- abl. parokkkhā (adv.) behind one's back, in the absence of J III.89 (parammukhā C.; opp. sammukhā).

Parodati [pa+rud] to cry out (for) J I.166; Pva A 16, 257.

Paropariya (‘nāṇa) see under indriya°. The form is para+apara, para heśe taking the place of para. Yet it would be more reasonable to explain the word as para+apara (upara?) +ya, i. e. that which belongs to this world & the beyond, or
everything that comes within the range of the faculties. Cp. parovara.

Parovara (adj.--n.) [para + avara, sometimes through substitution of apa for ava also paropara. 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. uccāvacā). The word is found only in the Sutta Nipāta, viz. Sn 353 (v. l. BB varāvaṇa, varovarāṇ; expld as "lokuttara--lokīya--vasena sūndara āśundaṇa ṛūre--santikāṇ vā' SnA 350), 475 ("ā dhammā; v. l. BB paroparāṇ; expld as "parāvarā sundarāsundarā, parā vā bāhīrā aparā ajhhattikā" SnA 410), 704 (kāme parovare; v. l. BB paropare; expld as sundare ca asundare ca pañca kāmagūne" SnA 493), 1048 (reading paroparāṇ ND2; see expln Nd2 422b; expld as "parāni ca orāni ca, par'attabhāva--sak'attabhāvādīni parāni ca orāni ca" SnA 590), 1148 (paroparanad ND2; see Nd2 422a; expld as "hīna--ppanīta" SnA 607). -- Note. Already in RV. we find para contrasted with avara or upara; para denoting the farther, higher or heavenly sphere, avara 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 (--) [classical Sk. pala] a certain weight (or measure), spelt also phala (see phala2), only in cpd. sataḥ a hundred (carat) in weight ThA 2, 97 (of kāṇsa); J VI.510 (sataphala kāṇsa=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 [cp. Sk. palaganḍa Halāyudha II.436; BSk. palaganḍa AvŚ I.339; Aṣṭas. Pār. 231; Avad. Kalp. II.113] a mason, bricklayer, plasterer M I.59; S III.154 (the reading phala is authentic, see Geiger, P.G. § 40); A IV.127.

Palaṇḍuka [cp. Epic Sk. palaṇḍu, pala (white)+aṇḍu (=aṇḍa? egg)] an onion Vin IV.259.


Palapati [pa+lapat] to talk nonsense J II.322. Cp. viṅ.?

Palambati [pa+lambati] to hang down ThA 2, 256, 259; ThA 211.

Palambeti [pa+lambeti] to deceive D I.50, cp. DA I.51.

Palāta [contracted form of palāyita, pp. of palāyati, cp. Prk. palā (-pagination) Pischel, Prk. Gr. § 567] run away J VI.369; Vism 326; VvA 100; DhA II.21.


Palāpa
Palāpa1 [Vedic palāva, cp. Lat. palea, Russ pelèva; see also Geiger, P.Gr. § 396, where pralāva is to be corr. to palāva] chaff of corn, pollard A IV.169 (yava°); J. I.467, 468; IV.34; SnA 165 (in exegesis of palāpa2; v. l. BB palāsa), 312 (id.); J IV.34, 35 (perhaps better to read kula--palāso & palāsa--bhūta for palāpa).

Palāpa2

Palāpa2 [Vedic pralāpa, pa+lap; taken by P. Com. as identical with palāpa1, their example followed by Trenckner, Notes 63, cp. also Miln. trsl. II.363 "chaff as frivolous talk"] prattling, prattle, nonsense; adj. talking idly, chaffing, idle, void M III.80 (a°); S I.166 (not palapaj), 192=Th 1, 1237; A IV.169 (samea° in allegory with yava° of palāpa); Sn 89 (māyāvin asanayata palāpa=palāpa--sadasattā SnA 165), 282= Miln 414 (here also expld as palāpa1 by SnA 312); VbhA 104. In phrase tuccha palāpa empty and void at Miln 5, 10.

Palāpin in apalāpin in apalāpin "not neglectful" see palāsin.

Palāpeti1

Palāpeti1 [Caus. of palāyati] to cause to run away, to put to flight, drive away J II.433; DhA I.164, 192; III.206.

Palāpeti2

Palāpeti2 [Caus. of pa+lap, cp. palāpa to which it may be referred as Denom.] to prattle, talk J I.73, 195.

Palāyati [cp. Vedic palāyati, palāy] to run (away) Vin III.145 (ubbijjati uttasati p.); A II.33 (yena vā tena vā palayanti); Sn 120; J II.10; DhA I.193; PvA 253, 284 (=dhāvati). -- ppr. palāyanto S I.209=Th 2, 248 =Pv II.717=Nett 131=DhA IV.21; aor. palāyī S I.219; J I.208; II.209, 219, 257; IV.420; DhA III.208; DA I.142; PvA 4, 274; ger. palāyitā J I.174; PvA 154; inf. palāyitaṇṇ J I.202; VI.420. -- Contracted forms are: pres. paeti (see also the analogy--form paeti under paeti, to guard) D I.54 (spelt paeti, expld DA I.165 by gacchati); Sn 1074, 1144 (=vajati gacchati Nd2 423); Dh 49; Nd1 172; J V.173, 241; Vv 8436 (=gacchati VvA 345); Pv I.111 (gacchati PvA 56); aor. paliththa J V.255; fut. palehi Th 1, 307; imper. palehi Sn 831 (=gaccha SnA 542) -- pp. palāta & palāyita; Caus. palāpeti1 (q. v.).

Palāyana (nt.) [fr. palāy] running away DhA I.164. See also pālana.

Palāyanaka (adj.) [fr. palāy] running away J II.210 (*ṇ karoti to put to flight).

Palāyin (adj.) [fr. palāy] running away, taking to flight S I.221=223. -- Usually neg. apalāyin S I.185, and in phrase abhīru anutrāsin apalāyin S I.99; Th 1, 864; J IV.296 and passim. See apalāyin & apalāsin.

Palāla (m. & nt.) [cp. Ved. & Epic Sk. palāla] straw J I.488; DhA I.69.

--channaka a roof of thatch Th 1, 208. --pinda a bundle of straw Vism 257=KhA 56. --piṭhaka "straw foot--stool," a kind of punishment or torture M I.87=A II.122=Miln 197 (see Miln trsl. I.277 "Straw Seat," i. e. being so beaten with clubs, that the bones are broken, and the body becomes like a heap of straw); Nd1 154; Nd2 604; J V.273. --puṇja a heap of straw D I.71; M III.3; A I.241; II.210; Pug 68; VbhA 367. --puṇjaka same as puṇja Miln 342.

Palālita see palaḷita.

Palāsa1

Palāsa1 (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 pāśantare), 113 (ghanā°), 191
(sāli°). puppha° blossoms & leaves DhA I.75; sākh° branches & leaves M I.111; J I.164; Miln 254; paṇḍu° a sear leaf Vin I.96; III.47; IV.217; bahala° (adj.) thick with leaves J I.57. --paḷasāni (pl.) leaves J III.185 (=paḷasapaṇṇāni C.); PvA 192 (=bhūsāni).

Palāśa

Palāśa2 & (more commonly) Paḷāśa [according to Trenckner, Notes 83, from ras, but BSk. pradāśa points to pa+ dāśa=dāśa "enemy" this form evidently a Sanskritisation] unmercifullness, malice, spite. Its nearest synonym is yuga–ggāhā (so Vbh 357; Pug 18, where yuddhaggāhā 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.). --apaḷāśa mercifulness M I.44.

Palāsata [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 (adj.) [fr. palāsa1] 1. in cpd. paṇḍu° 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 (paḷāsin) (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. apaḷāśin D III.47 (amakkhin+); M I.43; A III.111; Pug 22; see also separately.

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 [pali+kujjati] to bend oneself over, to go crooked M I.387.


Palika [a variant of paligha on kh for gh see Geiger, P.Gr. § 392] a bar J VI.276 (with palighā as gloss).

Palikhāṇaṇati [pali+khaṇ, cp. parikhā] to dig up, root out S I.123; II.88 (so read for paḷi° & phali°)=A I.204; ger. palikhāṇaṇa Sn 968 (=uddharitvā Nd1 490); palikhāya S I.123 (cp. KS 320); & palikhāṇitvā S II.88; SnA 573. -- pp. palikhata (q. v.).

Palikhata [pp. of palikhāṇati] dug round or out S IV.83 (so read with v. l. for T. palikhita).

Palikhati [pa+likh] to scratch, in phrase oṭṭhaṇ p. to bite one's lip J V.434=DhA IV.197.

Palikhādati [pali+khādati] to bite all round, to gnaw or peck off M I.364 (kukkuro aṭṭhikankalaṇ p.).

Paligijjhati [pali+gijjhati] to be greedy Nd2 77 (abhigijjhati+).

Paliguṇṭhita [pali+guṇṭhita, variant palikuṇṭhita, as kuṇṭhita & guṇḍhita are found] entangled, covered, enveloped Sn 131 (mohena; v. l. BB "kuṇṭhita"); 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. pāliṣṭhita.

Paligedha [pali+gedha but acc. to Geiger, P.Gr. § 10= parigṛddha] greed, conceit, selfishness A I.66; Nd2 taṭhā II (gedha+); Dhs 1059, 1136.

Paligedhin (adj.) [fr. paligedha, but Geiger, P.Gr. § 10 takes it as *parigrddhin, cp. giddhin] conceived, greedy, selfish A
III.265.

Paligha [pari+gha of (g)han, cp. P. & Sk. parigha] 1. a cross--bar Vin II.154; Th 2, 263 (vaṭṭa°=parighadaṇḍha ThA 211); J II.95; VI.276. -- 2. an obstacle, hindrance D II.254=S I.27. -- (adj) (°) in two phrases: okkhita° with cross--bars erected or put up D I.105 (=ṭhapita° DA I.274), opp. ukkhita° with cross--bars (i. e. obstacles) withdrawn or removed M I.139=A III.84=Nd2 284 C.; Sn 622 (=avijjā--palighassu ukkhittassu 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=Nd 154=Nd2 604 B (reads palingha, v. l. paligha)=Miln 197.

Palita (adj.) [cp. Vedic palita; Gr. pelitno/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.105 (f. kesi); 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 [pp. of palippati] smeared Th 2, 467 (=upalitta ThA 284).

Palipa 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 [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 see pāli°.

Palipanna [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 [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.).

Palibujjhāti see palibuddhati.


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 [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° to obstruct, refuse, keep back, hinder, withhold Vin II.166; IV.42, 131; J I.217 (cp. patibāhāti 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+laggana: 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 [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 (+kāmaparijāhā); kula° cīvara° Nd2 68, cp. Miln
Palibhañjana (nt.) [pari+bhañjana] breaking up Nd2 576 (sambhañjana +; v. l. pari°). See also sam°. The spelling phali° occurs at ThA 288.


Paliveṭhana (adj. nt.) [fr. pari+veṣṭ] wrapping, surrounding, encircling, encumbrance J IV.436; Pug 34; Vism 353 (°camma); DhsA 366.

Paliveṭhita [pp. of paliveṭheti] wrapped round, entwined, fettered Nd2 107 (°veṭṭh, combd with laggita & palibuddha); J IV.436; VI.89. Cp. sam°.

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 [pari+srj] 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.


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. pralujyati MVastu II.370.

Palujjana (nt.) [fr. palujjati] breaking up, destruction SnA 506.

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 palobheta & palobhita.


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. palokinaṇ=jarā--marāṇehi
palujjana--dhamma SnA 506); Th 2, 101 (acc. pl. palokine, see Geiger, P.Gr. § 952).


Palobhana (nt.)=palobha J I.196, 210; II.183; Miln 286.


Palobheto [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.).


Palobhana (nt.)=palobha J I.196, 210; II.183; Miln 286.


Palobheto [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.).


Palobhana (nt.)=palobha J I.196, 210; II.183; Miln 286.


Palobheto [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 pallankañ ābhujati "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'āsanañ 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 (pallate), is guarded or kept, contracted (poetical) form of pālayate (so Cy.) J V.242.


Pallatthikā (f.) [fr. pallattha] same meaning as pallattha Vin II.213; III.162 (cp. Vin. Texts I.62; III.141); Vism 79 (dussa°).

Pallatthita [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. pelkè 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.29; V.346.

Pallava (nt.) [cp. Class Sk. pallaka] a sprout J I.250; II.161. See also phallava.


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--hañsa--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 [pa+vraj] to wander forth, go about, perambulate; ppr. pavajjamāna S I.42 (but may be pavajjamāna "being predicated" in play of word with act. pavadanto in same verse).

Pavajati [Pass. of pavadati] to sound forth to be played (of music) J I.64 (pavajjayinsu, 3rd pl. aor.); VvA 96 (pavajjamāna ppr. med.).

Pavaddha [pp. of pavaddhati] grown up, increased, big, strong J V.340 (‘kāya of huge stature; so read for pavaddha’; expld as vaddhita–kāya).

Pavaddhati [pa+vrdh] to grow up, to increase M I.7; S II.84, 92; Sn 306 (3rd sg. prat. ‘atha); Dh 282, 335, 349; Pug 64; PvA 8 (puññā). -- pp. pavaddha & pavuddha.

Pavati1

Pavati1 [pa+vā] to blow forth, to yield a scent Th 1, 528 (=gandha vissajjati C.). See pavāti.

Pavati2 [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 (adj.) [pp. of pavattati] 1. (adj.) happening, going on, procedure, resulting Th 2, 220 (assu ca pavattaŋ, 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.; "bhōjana (adj.) J I.6; III.365; Vism 422, and, "bhōjin 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. "mapsa 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 Saṅsāra, i. e. Nibbāna ibid. -- 3. founded on, dealing with, relating to, being in S IV.115 (kuraraghare p. pabbata); DA I.92 (ādinaya°), 217 ("piti--sukha being in a state of happiness.

Pavattati [pa+vattati, vrṭ] (intrs.) 1. to move on, go forward, proceed Pv I.57; PvA 8, 131; of water: to flow S II.31; J II.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 (phalaŋ), 60 (vippaṭsār’aggi). -- pp. pavatta; Caus. pavatteti (q. v.).


Pavattayitar [n. ag. to pavatteti] one who sets into motion or keeps up DA I.273 (see foll.).

Pavattar [n. ag. of either pa+vac or pa+vrṭ, 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 (mantāṇā p.=pavattayitar DA I.273); S IV.94; Dh 76 (nidhīnā p.=ācikkhitar DhA II.107).


Pavattita [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 (sangīti); SnA 454.
Pavattin (adj.) [fr. pa+vrṭ] 1. advancing, moving forward, proceeding, effective, beneficial; only in phrase dharmā 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. Ṱini) Vin II.271 sq., 277.

Pavatteti [Caus. of pavattati] (trs.) 1. to send forth, set going Vin I.87 (assūni); S II.282 (id.) J I.47 (selagula sangāṭṭa); esp. in phrase dhammacakkappavattato to inaugurate the reign of righteousness Vin I.8, 11; M I.171; S III.86; Sn 693; Miln 20, 343; VvA 65; PvA 19, 123, 139. -- 2. to cause, produce, make arise J II.102 (mah'ogha sangā); Miln 19. -- 3. to give forth, bestow, give (dāna sangā gift) Vin IV.5 (spelt dāna); PvA 19, 123, 139. -- 4. to continue, keep on, practise, go on with DhA I.257; PvA 29 (attabhāva). -- pp. pavattita (q. v.).

Pavadati [pa+vad] to speak out, speak to, talk, dispute; ppr. pavadanto S I.42 (trsl. "predicate"); NdI 293. -- aor. pāvadi ThA 71. -- Cp. pavadati.

Pavana1

Pavana1 (nt.) [cp. Sk. pavana & pāvana, of pū] winnowing of grain Miln 201 (read pavanana ṭhāyiko who earned his living by winnowing grain).

Pavana2

Pavana2 (nt.) [cp. Vedic pravaṇa; not with Müller, P.Gr. 24=upavana; perhaps=Lat. prōnum "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. Pavana3 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 [pa+vap] to sow out Th 2, 112.

Pavayha (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 (adj.) [pa+vara] most excellent, noble, distinguished S III.264; Sn 83, 646, 698 (muni°); Dh 422; Pug 69; Miln 246; PvA 2 (dhamma--cakka), 67 (id.), 39 (buddh'āsana); Sdhp 421.

Pavasati [pa+vas] to "live forth," i. e. to be away from home, to dwell abroad Sn 899; J II.123 (=pavasaŋ gacchati); V.91. -- pp. pavutta (q. v.). Cp. vi°.

Pavassati [pa+vrṣ] to "rain forth," to begin to rain, shed rain S I.100; Sn 18 sq. (imper. pavassā); 353 (v. l.); J VI.500 ("cry"), 587 (aor. pāvassī). -- pp. pavaṭṭha & pavuṭṭha: see abhi°.

Pavassana (nt.) [fr. pa+vrṣ] beginning to rain, raining Miln 120.


Pavāti [pa+vā] to diffuse a scent Dh 54; Th 1, 528; J V.63 (disā bhāti p. ca). See also pavāyati.
Pavāda [pa+vad, cp. Epic Sk. pravāda talk, saying] talk, disputation, discussion D I.26, 162; M I.63; Sn 538.

Pavādaka (adj. [fr. pavāda]) 1. belonging to a discussion, intended for disputation D I.178 (samaya° "debating hall"). -- 2. fond of discussing Miln 4 (bhassā° "fond of wordy disputation"). Cp. pavādiya.

Pavādiya (adj. [fr. pavāda, cp. pavādaka] belonging to a disputation, disputing, arguing, talking Sn 885 (n. pl. āsē, taken by Nd1 293 as pavadanti, by SnA 555 as vādino).

Pavāyati [pa+vā] to blow forth, to permeate (of a scent), to diffuse J I.18 (dībaa--gandho p.); Vism 58 (dasa disā sīla--gandho p.). Cp. pavāti.

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. pavāraṇaḥ thropetī 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 "sangha, an abridged P. (see DA I.241) J I.29, 82, 193 (mahā°); Vism 391 (id.); SnA 57 (id.); VvA 67 (id.); PavA 140 (id.) -- 2. satisfaction Vism 71.

Pavārita [pp. of pavāreti] 1. satisfied M I.12 (+paripuṇa pariyosita); Miln 231; Vism 71. -- 2. having come to the end of the rainy season Vin I.175. -- Freq. in formula bhuttāvā pavārita having eaten & being satisfied Vin I.213 (cp. Vin. Texts I.39); II.300; IV.82; PavA 23.

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 (vutthā--vassa p.); Vism 90; SnA 57. -- pp. pavārita (q. v.) See also samā.

Pavāla & Pavāḷa (m. & nt.) [cp. Class Sk. prabhā, pravāda & pravāla] 1. coral J I.394 ("rattā--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 (kāḷa--vallī); V.207; Nett 14 ("ankura"); SnA 91 (id.).

Pavāḷa [apparently pp. of pavahati (pavāheti), but in reality pp. of pa+bṛh1, corresp. to Sk. pravrdda (pravrda), cp. abbūla & ubbhahati (ud+bṛh1), but cp. also ubbāla which is pp. of ud+bādh. At D I.77 (where v. l. pabbālha=pabūḍha, unexpld by Bdgh) it is synonymous with udbhahati=ubbhahati] 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 (muṇjamhā isikā p.); J VI.67 (muṇjā vīśikā p.).

Pavāṣa [fr. pa+vas, cp. Vedic pravāsa in same meaning] sojourning abroad, being away from home J II.123; V.434; VI.150; Miln 314. -- Cp. vi?.

Pavāṣita 1. (perhaps we should read pavārita?) given as present, honoured J V.377 (=pesita C.). -- 2. (so perhaps to be read for pavāṣita T.) scented, permeated with scent [pp. of pavāṣetī] VvA 237 (v. l. padhūpita preferable).

Pavāsin (adj.) [fr. pavāṣa] living abroad or from home, in cīra° long absent Dh 219 (=cirappavuttha Dha I.3.293).

Pavāhaka (adj. [fr. pa+vah] carrying or driving away Th I, 758.

Pavāhata [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 (pāpakammaṇaḥ nahāṇena); II.88; Th 1, 349; J I.24; III.176, 225, 289; IV.367; V.134; VI.197; 588; Miln 247; Dāvs II.59; PavA 256. <-> 2. to pull out, draw out D I.77 (better to be read as pabhāhata).
Pavāhitatta (nt.) [abstr. fr. pavāhita, pp. of pavāheti] the fact of being removed or cleansed J V.134.

Pavāhana (adj. & nt.) [fr. pa+vah] 1. carrying off, putting away, Th 1, 751. -- 2. wiping off J III.290.


Pavicaya [pa+vicarati] to investigate thoroughly M III.85; S V.68.

Pavicināti [pa+vicināti] to investigate, to examine M III.85; S V.68, 262; Nett 21; SnA 545. grd. paviceyya J IV.164, & pavicetabba Nett 21.

Pavijjhati [pa+vyadh] to throw forth or down Vin II.193 (silaŋ cp. J I.173 & V.333); III.82, 178, 415; DA I.138, 154. -- pp. paviddha (q. v.).


Pavittā [pp. of pavisati] entered, gone into (acc.), visited S I.197; II.19; Dh 373; DA I.288; PvA 12, 13.

Pavitakka [pa+vitakka] scepticism, speculation, controversy Sn 834; Nd 176.

Pavīṣaṇṭeti [pa+vi+Caus. of dṛś; daṇṣetati=dasseti] to make clear, to reveal J V.326 (aor. pavīṣaṇṭayi).

Paviddha [pp. of pavijjhati] thrown down, fig. given up, abandoned Th 1, 350 (*gocara).

Pavīṭṭha [pa+viś] to go in, to enter (acc.) Sn 668, 673; DhA II.77. Often in phrase appiccha santuṭṭha pavīṭṭha 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 appanigghosa).

Pavīṭṭha (f.) [abstr. fr. pavīṭṭha]=pavīṭṭha Vism 81 (appicchatā etc. in enumn of the 5 dhuta--dhammas).

Paviveka (f.) [abstr. fr. paviveka]=paviveka Vism 81 (appicchatā etc. in enumn of the 5 dhuta--dhammas).

Pavivekiya (adj.) [fr. paviveka] springing from solitude Th 1, 669.

Pavīṣati [pa+viṣ] to go in, to enter (acc.) Sn 668, 673; DhA II.72 (opp. nikkhamati); Pva 4, 12, 47 (nagaraṇ). Pot. *vise Sn 387 imper. pavīṣa M I.383; S I.213; fut. pavīṣissati Vin I.87; J III.86; pavīṣati (cp. Geiger P.Gr. § 652) J II.68; Cp. I.956,
and pavecchati S IV.199; J VI.76 (nāgo bhūmiyañ p.); Dāvs III.26; aor. pavesi Vin II.79 (vihārañ); M I.381; J I.76 (3rd pl. pāvisuñ), 213; J II.238; Vism 42 (gāman) PVA 22, 42, 161, 256; and paviśi J II.238; PVA 12, 35; ger. pavisitvā S I.107; J I.9 (araññañ); Vism 22; PVA 4, 12, 46, 79 & pavissa S I.200; Dh 127=PVA 104. -- pp. paviṣṭha (q. v.).<-> Caus. paveseti (q. v.).


Pavīṇa (adj.) [cp. Class. Sk. pravīṇa] clever, skilful Dāvs V.33; VvA 168 (v. l. kusala).

Pavīṇati [pa+vī to seek, Sk. veti, but with diff. formation in P. cp. Trenckner, Notes 78 (who derives it fr. veṇ) & apavīṇāti. 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. pavīrāti).


Pavuccati [Pass. of pavacati] to be called, said, or pronounced Sn 436, 513, 611 & passim; Dh 257; PVA IV.347; PVA 102. The form pavuccate also occurs, e. g. at Sn 519 sq. -- pp. pavutta (q. v.).

Pavuttā 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 pavuttā=gaṇṭhikā (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 = gaṇṭhikā (vv. ll. pamuṭā, mamucā, paṭuṭā). Dial. I.72 reads pacuṭā, but leaves the word untranslated; Franke, Dīgha, p. 58 ditto.

Pavuttāha (pavāṭṭha) [pp. of pavassati] see abhi°.

Pavutta1

Pavutta1 [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).

Pavutta2


Pavutti [fr. pa+vṛt, cp. Class. Sk. pravṛtti] 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 [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 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 is fut. pavasi.

Pavecchati [most likely (as suggested by Trenckner, Notes 61) a distortion of payacchati (pa+yam) by way of *payecchati>pavecchati (cp. sa--yathā>seyyathā). Not with Morris, J.P.T.S. 1885, 43 fr. pa+vrṣ, 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 paṭīpādeti);
Geiger P.Gr. § 152, note 3 suggests (doubtfully) a Fut. stem (of viś?) 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-dhārā pavucchanto devo pāvassī tāvade; v. l. pavattento); Pv II.943 (=deti Pv A.130); III.970 (=pavatteti ibid. 139); II.107 (=deti ibid. 144); Miln 375.

another dērm suggested by Dr. Barnett in J.R.A.S. 1924, 186 is=Sk. prā-vṛścati.

Paveṇī (f.) [pa+vēṇi; cp. late Sk. praveṇi in meanings 1 & 2] 1. a braid of hair, i.e. the hair twisted & unadorned A III.56 -- 2. a mat, cover D I.7 + (see ajina'). -- 3. custom, usage, wont, tradition J I.28; III.12 (v. l. pavacchati), 172; IV.363; VI.502, 587 (vuṭṭhi-dhāraṇa pavacchanto devo pāvassī tāvade; v. l. pavattento); Pv II.943 (=deti Pv A.130); III.970 (=pavatteti ibid. 139); II.107 (=deti ibid. 144); Miln 375.

--pālaka guardian of tradition Vism 99 (tanti-dhara, vaṇsandhakaka+); DhA III.386.

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 [pp. of pavedeti] made known, declared, taught M I.67 (su° & du°); S I.231; Dh 79, 281; Sn 171, 330, 838; NdI 186.

Pavedeti [Caus. of pa+vid] to make known, to declare, communicate, relate S I.24; IV.348; Dh 151; Sn p. 103 (=bodheti nāpeti Sn A.444); Pv A.33, 58, 68 (attānāt make oneself known), 120. -- pp. pavedita (q. v.).

Pavedhati [pa+vyath, cp. pavyatheti] to be afflicted, to be frightened, to be agitated, quiver, tremble, fear Sn 928 (=tasati etc. NdI 384); Vism 180 (reads pavedheti) ThA 203 (allavatthaṇa pavedhanto, misreading for pavesento); DhA II.249. -- Freq in ppr. med. pavedhamāna trembling M I.88; Pv III.55 (=pakampamāna Pv A.199); J I.58; III.395. -- pp. pavedhita & pavyadhita (q. v.).

Pavellati [pa+vell] to shake, move to & fro, undulate S IV.289 (paveliyamānena kāyena); J III.395. -- pp. pavellita (q. v.).


Pavesa (--) [fr. pa+viś] entrance ThA 66 (Rājagaha°); DhA IV.150.


Pavesetar [n. ag. of paveseti] one who lets in or allows to enter, an usher in S IV.194; A V.195.

Paveseti [Caus. of pavisati] 1. to make enter, allow to enter, usher in M I.79; J I.150 (migā-gaṇaṇa uyyānaṇa), 291; VI.179; Vism 39; Pv A.38, 44, 61 (gehaṇa), 141 (id.); DhA I.397. -- 2. to furnish, provide, introduce, procure, apply to (acc. or loc.) J III.52 (raju kaṇaṇa gīvāya); Vl.383 (sirīṇ); Miln 39 (gehe padipaṇa), 360 (udakaṇaṇa); Da I.218. Perhaps at ThA 203 for pavedheti. <+> Caus. II. pavesāpeti J I.294 (mātūgamaṇa aggaṇa).

Pavyatheti [Caus. of pa+vyath] to cause to tremble, to shake J V.409. Cp. pavedhati. -- pp. pavyadhita (q. v.).

Pavyadhita [pp. of pa+vyath; the dh through analogy with pavedhita] afflicted, frightened, afraid J VI.61, 166.

Pasaṅsati [pa+saṅs] 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 (=vaṃṇeti). -- pp. pasattha & pasaṅsita (q. v.). Cp. paṭipasaṅsita.

Pasaṅsana (nt.) [fr. pa+saṅs] praising, commendation Pug 53; Sdhp 213; PVa 30.

Pasaṅsā (f.) [fr. pa+saṅs; cp. Vedic praśaṅsā] praise, applause D III.260; S I.202; Th 1, 609; Sn 213, 826, 895; Miln 377; SnA 155. In composition the form is pasaṅsa", e. g. "āvahana bringing applause Sn 256; "kāma desirous of praise Sn 825, cp. NdI 163; "lābha gain of praise Sn 828. As adj. pasaṅsa "laudable, praiseworthy" it is better taken as grd. of pasaṅsati (=pasaṅsiya); thus at PV IV.713 (pāsaṅsa Minayeff); PVa 8, 89 (=anindita).

Pasaṅsita [pp. of pasaṅsati, cp. pasattha] praised S I.232; Sn 829, 928; Dh 228, 230; NdI 169; PVa 116 (=vaṃṇita) 130.

Pasaṅsiya (adj.) [grd. of pasaṅsati, cp. Vedic praśaṅsiya] laudable, praiseworthy S I.149; III.83; A II.19; Sn 658; J I.202; Sdhp 563. Cp. pasaṅsā.

Pasakkati [pa+sakkati] to go forth or out to; ger. pasakkiya S I.199=Th 1, 119; Th 1, 125.

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.


Pasankamati [pa+saṅ+kram] to go out or forth to (acc.) Sdhp 277. -- pp. pasankanta.

Pasanga [fr. pa+sanj. 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 [pa+sṛj] to let loose, produce; to be attached to Sn 390 (=alliyati SnA 375).

Pasaṭ [pp. of pa+sṛ] let out, produced D III.167; SnA 109 (conj. for pasava in expln of pasuta).

Pasata1

Pasata1 (adj.) [Vedic prṣant, f. prṣati] 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

Pasata2 (nt.) [etym.? Late Sk. prṣat or prṣad a drop; cp. phusita1 rain--drop=prṣata; BR. under prṣant= pasata1, but probably dialectical & Non--Aryan] a small measure of capacity, a handful (seems to be applied to water only) J I.101 ("mattāṇ udaka"; IV.201 (udaka"; V.382 ("mattāṇ pāṇīya". Often redupl. pasataṅ pasataṅ "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.

[pp. of pasaṅsati] praised, extolled, commended S I.169; J III.234; Vv 4421; Miln 212, 361. As pasaṭṭha at PV II.973 (so to be read for paseṭṭha); IV.152 (=vaṃṇita PVa 241); DhSA 124.

See pasata1.
Pasanna1

Pasanna1 (adj) [pp. of pasīdati] 1. clear, bright Sn 550 (‘netta); KhA 64 & 65 (“tilatelavāṇa, 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; 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. °cita 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

Pasanna2 [pp. of pa+syad] flowing out, streaming, issuing forth; in assu--pasanna ŋ shedding of tears S II.179.

Pasannā (f.) [late Sk. prasannā] a kind of spirituous liquor (made from rice) J I.360.

Pasammati [pa+Śam] to become allayed, to cease, to fade away Th 1, 702.

Pasayha is ger. of pasahati (q. v.).

Pasaraṇa (nt.) [fr. pa+sṛ] stretching, spreading, being stretched out PvA 219 (piṭṭhi°). See also pasāraṇa.

Pasava [fr. pa+su] bringing forth, offspring S I.69.

Pasavatī [pa+su] to bring forth, give birth to, beget, produce; mostly fig. in combn with the foll. nouns: kibbisāŋ to commit sin Vin II.204; A V.75; pāpaŋ id. Pv IV.150; puṇṇaŋ to produce merit S I.182, 213; A V.76; PvA 121; opp. apuṇṇaŋ Vin II.26; S I.114; veraŋ to beget hatred S II.68; Dh 201. -- Caus. pasaveti in same meaning J VI.106 (pāpaŋ) -- pp. pasūta (q. v.).

Pasavana (nt.) [fr. pa+su]. giving birth PvA 35. <-> 2. producing, generating, effecting PvA 31 (puṇṇa°).

Pasaha [fr. pa+sah] overcoming, mastering, in dup° (adj.) hard to overcome J II.219; Miln 21.

Pasahati [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; ll.910; (read appasayha for suppasayha); Miln 210 (okassa+; for okkassa?). Also in cpd. pasayha--kārin using force J IV.309; V.425.

Pasākha (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--nābhī ubbha--jānu--māṇḍalaŋ C.). Cp. Suśruta II.31, 10. <-> 4. the extremities (being the 5th stage in the formation of the embryo) S I.206.

Pasāda [fr. pa+sad, cp. Vedic prasāḍa] 1. clearness, brightness, purity; referring to the colours ("visibility") of the eye J I.319 (akkhīni manigula--sādissi paññayamaṇa pañca--ppasāḍāni ahesuŋ); SnA 453 (pasanna--netto i. e. pañca--vaṇṇa--ppasāḍa--sampattiyā). 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. tsr. 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 (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 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 "bhūmiṇya patita"; v. l. pasāriya. Kern, Toev. s. v. takes it as rice plant & compares Sk. *prasātikā.

Pasādī [Caus. of pa+sad, see pasādī] to render calm, appease, make peaceful, reconcile, gladden, incline one's heart (citta) towards (loc.) D I.110, 139; S I.149; A V.71; Pv II.942 (citta); Miln 210; PvA 50, 123 (khamāpento p.). -- Cp. vi°.

Pasādīhana (nt.) [fr. pa+sādh; 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 ("pēlēkā"), 342 ("kappaka"), 393; ThA 267; VvA 165, 187; PvA 155.

Pasādīhita [pp. of pasādīheta] adorned, arrayed with ornaments, embellished, dressed up J I.489 (maṇḍita°); II.48 (id.); IV.219 (id.); V.510 (nahāta°).

Pasādhī [Caus. of pa+sādh] to adorn, decorate, array Mhvs VII.38; DhA I.398. -- pp. pasādīhita (q. v.).

Pasāraṇa (nt.) [fr. pa+sāṛ, cp. pasaraṇa] stretching out DA I.196 (opp. sammiṇjana); DhA I.298 (hattha°).

Pasāri [pp. of pasāreti] 1. stretched out, usually in contrast with sammiṇjita, e. g. at D I.222; Vin I.230; M III.35, 90; S I.137; Vism 19; VvA 6. -- 2. put forth, laid out, offered for sale MilN I.336.

Pasāreti [Caus. of pa+sāṛ] 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 (bāhuṇḍ, bāhanḍ, bāhā) S I.137 (opp. sammiṇijeti); DA I.196; PvA 112, 121; or hand (hatthaṇḍ) J V.41; VI.282; PvA 113; or feet (pāde, pādaṇḍ) 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 [pa+sāś] 1. to teach, instruct S I.38; J III.367, 443. -- 2. to rule, reign, govern D II.257; Cp. III.141; PvA 287.


Pasībbaka (m. nt.) [fr. pa+siv, late Sk. prasevaka > Pasībbaka, 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.

Pasībbita [pp. of pa+siv] sewn up, enveloped by (°°) Th 1, 1150 (maṇḍa°-nahāru°).

Pasīdati [pa+sad] 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 citta p.); to find one's satisfaction in (loc.), to have faith D II.202; S I.98; II.199 (sutta dhamma p.); A III.248; Sn 356, 434, 563; Nd2 426 ("saddhātī, adhimuccati okappeti"); Vv 5014 (mano me pāsīdi, aor.); Vism 129; MilN 9; DhA III.3 (=he is gracious, i. e. good); VvA 6 (better v. l. passitvā); PvA 141. -- pp. pasanna (q. v.). See also pasāditi & viппasāditi.
Paśidana (nt.) [fr. paśīdati] calming, happiness, purification Ps II.121 (SS passādana).

Paśu [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. pasūnaḥ Sn 311; Pv II.25. -- dupasu bad cattle Th 1, 446.

Pašuka =paśu Vin II.154 (ajaka+).

Paśuṭa [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 (--śa), 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--kichcā); Dh III.160; PvA 151 (puñña--kammesu), 175 (kījanaka‘), 195, 228 (pāpa‘).

Paśura (adj.) [reading doubtful] many, abundant J VI.134 (=rāsi, heap C.). We should probably read pacura, as at J V.40 (=bahu C.).

Paśūti (f.) [fr. pa+su] bringing forth, birth, in āghara lying--in chamber Nd1 120; Vism 235; KhA 58 (where Vism 259 reads sūtighara).

Paseṭṭha at Pv II.973 is to be read paseṭṭha (see pasattha).

Passodheti [pa+Caus. of śudh] to cleanse, clean, purity D I.71 (cittaḥ).

Passa

Passa1

Passa1 [cp. Sk. paṣya, fr. passati] seeing, one who sees Th 1, 61 (see Morris, in J.P.T.S. 1885, 48).

Passa2

Passa2 (m. & nt.) [Vedic pāśrva to parśu & prṣṭi 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; II.26. Pleonastic in pīṭṭha (cp. E. backside) the back, loc. behind J I.292; PvA 55. -- 2. (mountain--) slope, in Himavanta J II.128; V.396 (loc. pasmani=passe C.).

Passati [Vedic paṣyatī & *spaṣati (aur. aspaṣta, Caus. spāṣayati etc.); cp. Av. spasyeiti, Gr. spāhen (E. spy). -- The paradigm passā, which in literary Sk. is restricted to the pres. stem (paś) interchanges with the paradigm dakkha‘ & dassā (dṛś): see dassatī] 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, & passavho (cp. Sk. paṣyadhvaḥ) Sn 998. -- ppr. passaḥ (see Geiger, P.Gr. 972) M II.9; Sn 739, 837, 909; & passanto J III.52; PvA 5, 6; f. passing S I.199. -- grd. passitabba 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. jānāṇaḥ passaṣṭa): see jānāti 11. -- 3. to find Sn 1118 (=vindati paṭṭilabhati Nd2 428b); J III.55; Pv II.99. -- Cp. vi‘.

Passaddha [pp. of passambhati, cp. BSk. prāśrābdha 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 paṭī".

Passaddhatā (f.) [abstr. fr. passaddha] calmness, repose Nd2 166.
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 (=samassā--ppatta). Often combd with pāmujja & pīti, e. g. D I.72, 73, 196; Nett 29, 66. Six passaddhis at S IV.217 (with ref. to vācā, vitakka--vicārā, pīti, assāsā--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 see anu°, vi°.

Passambhati [pa+śrambh] to calm down, to be quiet Vin I.294 (fut °issati); D I.73; M III.86; S V.333; A III.2. --pp.


Passambhati [Caus. of passambhati] to calm down, quiet, allay M I.56, 425; S III.125; Vism 288 (=nirodheti). ppr. passambhaya M I.56; III.82, 89.

Passaya [fr. pa+śri, cp. Class. Sk. praśraya reverence] refuge Cp. III.104. -- Note. °passaya in kaṇṭakapassaya J III.74, & kaṇṭakāpapassayika D I.167 (kaṇṭha°); J IV.299 (kaṇṭaka°) is to be read as °apassaya (apa+śri).

Passavati [pa+sru] to flow forth, to pour out Miln 180.

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 [fr. passavati] urine (lit. flowing out) Vin II.141; IV.266 (p. muttaŋ vuuccati); D I.70 (uccāra+); M III.3, 90; J I.164 (uccāra--passāvaŋ vissajjeti), 338; V.164, 389; Vism 235 (uccāra°).

--doṇikā a trough for urine Vin II.221; Vism 235.

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 expl as "ingoing wind" and assāsa as "outgoing wind."


Passika (adj.) (-°) [fr. imper. passa of passati, +ka] only in cpd. ehipassika (q. v.).

Passupati [pa+svap] to sleep, rest, aor. passupi; fut. passupissati J V.70. 71.

Paha1

Paha1 (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 trsl as "accessible" at Dial. I.283 (q. v. for further detail). Neumann (Majjhima trsl 1.513) trsls "ganz und gar erloschen" (pabhā°). It is not at all improbable to take pahaŋ as ppr. of pajahati (as contracted fr. pajahāŋ 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

Paha2 (adj.)=pahu, i. e. able to (with inf.) J V.198 (C. pahū samattho).
Pahaṃṣati1

Pahaṃṣati1 [pa+haṃṣati1 = gaḥṣati1, 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 (pharaṃṣat); DhA I.253 (khuraṇ pahaṃṣi sharpened the razor; corresponds to ghaṭṭeti in preceding context). -- pp. pahaṭṭha1 & pahaṃṣita1 (q. v.).

Pahaṃṣati2

Pahaṃṣati2 [pa+haṃṣati2 = hassati, of ḍṛṣ to be glad, cp. gaḥṣati2] to be pleased, to rejoice; only in pp. pahaṭṭha2 & pahaṃṣita2 (q. v.), and in Pass. pahaṃṣiyati to be gladdened, to exult Miln 326 (+kūhiyati). See also sam°.

Pahaṃṣita1

Pahaṃṣita1 [pp. of pahaṃṣati] struck, beaten (of metal), refined J VI.218 (uukkan–mukha°), 574 (id.).

Pahaṃṣita2

Pahaṃṣita2 [pp. of pahaṃṣati2] gladdened, delighted, happy DhA I.230 (‘mukha); VvA 279 (‘mukha SS pahasati at Miln 297 is better to be taken as pp. of pahasati, because of combn haṭṭha pahaṭṭha hasita pahasita.

Pahaṭṭha [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–genḍuka)=DhsA 116 (so read for pahaṭṭha–citta–bheṇḍuka and correct Expositor 153 accordingly). The reading pahaṭṭha at PvA 4 is to be corrected to pāṭṭha.

Pahaṭṭha1


Pahaṭṭha2

Pahaṭṭha2 [pp. of pahaṃṣati2] gladdened, happy, cheerful, delighted Vin III.14; J I.278 (twice; once as ‘mānasā, 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–vāla at Vin II.195= J V.335 (cp. Sk. prahṛṣṭa–roman, N. of an Asura at Kathāsaratīṣāgara 47, 30).

Pahata [pp. of pa+han] killed, overcome M III.46; S II.54; J VI.512.


Paharati [pa+hṛ] to strike, hit, beat J III.26, 347; VI.376; VvA 65; PvA 4; freq. in phrase accharaṇ p. to snap one's finger, e. g. J II.447; see accharā1. aor. pahāsi (cp. pariyudāhāsi) Vv 292 (=pahari VvA 123). -- pp. pahaṭṭa (q. v.). Caus. paharāpeti. -- 1. to cause to be assailed J IV.150. -- 2. to put on or join on to J VI.32 (‘hārapesi).

Pahasati [pa+has] to laugh, giggle J V.452 (uḥasati+). See also pahasati & pahāṣati. -- pp. pahasita (q. v.).

Pahasita [pp. of pahasati or ‘hassati] laughing, smiling, joyful, pleased Miln 297; J I.411 (nicca° mukha); II.179.
Pahassati [pa+has, perhaps pa+hṛṣ, Sk. hṛṣati, cp. pahāṣati2] to laugh, be joyful or cheerful Sn 887 (=haṭṭha pahāṭṭha Nd1 296; cp. SnA 555 hàṣajàta). The pp. pahasita (q. v.) is derived fr. pres. pahasati, which makes the equation pahassati=pahasati2 all the more likely.

Pahāna (nt.) [fr. pa+hā, see pahāhanī] 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 (kaṇṭhassa 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 (nīvarana–sāntāpa"); DhsA 166, 345; VvA 73. --"pariṇāma see pariṇā; --vinaya avoidance consisting in giving up (coupled with sąyavāra–vinaya avoidance by protection, prophylaxis), based on the 5 qualities tadanga–pahāna, vikkhambhana°, samuccheda°, paṭipassaddhi°, nissaraṇa° DhsA 351; SnA 8.

Pahāya is ger. of pahāhanī (q. v.).

Pahāyin (adj.) [fr. pa+hā, see pahāhanī] giving up, abandoning Sn 1113, 1132, cp. Nd2 431; Sdhp 500.

Pahāra [fr. pa+hṛ, Class. Sk. pahāra, see paharati] 1. a blow, stroke, hit D I.144 (daṇḍa°); M I.123, 126; Pv IV.167 (sālītaka°); M I.123; DhA III.48 ("dāna–sīkkhāpada 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." pahāraṇ deti to give a blow Vin IV.146; S IV.62; A III.121; Vism 314 (pahārasatāni); PvA 191 (ṣīse). -- 2. a wound J IV.89; V.459 ("mukha).

Pahāraṇa see abhi°.

Pahārin (adj.) [fr. paharati] striking, assaulting J II.211.

Pahāsa [fr. pa+has, cp. Class. Sk. prahāsa] laughing, mirth Dhs 9, 86, 285; VvA 132; Sdhp 223.

Pahāsati in pahāsanto saparisaṇṭ at ThA 69 should preferably be read as pahāsayaṇto parisāṇṭ, thus taken as Caus. of pa+has, i.e. making one smile, gladding.

Pahāsi is 3rd sg. aor. of pahari; found at Vv 298 (musalaṇa=pahari VvA 113); and also 3rd sg. aor of pahāhanī, e.g. at Sn 1057 (=pahi Nd2 under jahati)

Pahāseti [Caus. of pahāsati] to make laugh, to gladden, to make joyful Vism 289 (cittāṇ pamodeti hāseti pahāseti).

Pahiṇa (adj.–n.) [fr. pa+hi] 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 (nt.) [fr. pahiṇati?] a sweetmeat A III.76 (v. l. pahanaka). See also pahenaka. The (late) Sk. form is prahelaka.

Pahiṇati [pa+hi, Sk. hitot] to send; Pres. pahiṇati. Vin III.140 sq.; IV.18; DhA II.243; aor. pahiṇī J I.60 (sāsanaṇ); V.458 (paṇḍenti); VvA 67; DhA I.72; II.56, 243; ger. pahiṇītva VvA 65. -- pp. pahiṇita2 (q. v.). There is another aor.pahi (Sk. pṛhaiphi) in analogy to which a new pres. pahiṇeti has been formed, so that pahiṇeti is now felt to be a der. fr. pahiṇeti & accordingly is grouped with the latter. All other forms with he° (pahetuṇ e. g.) are to be found under pahiṇeti.


Pahtta1

Pahtta1 [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 Bdhgh 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.

Pahita

Pahita2 [pp. of pahīnati] sent J I.86 (sāsana); DhA II.242; III.191 (interchanging with pesita).

Pahina [pp. of pajahati] given up, abandoned, left, eliminated Vin III.97=IV.27; S II.24; III.33; IV.305; Sn 351 ("jāti--marāṇa"); 370, 564, 1132 ("mala--moha"); It 32; Nd2 s. v.; Ps I.63; II.244; Pug 12, 22.

Pahiyati [Pass. of pajahati] 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 pahiyati at S V.150.

Pahū (adj.) [cp. Vedic prabhū, fr. pa+bhū] able Sn 98; J V.198; Nd2 615°.

Pahūta (adj.) [pp. of pa+bhū, cp. Vedic prabhūta] sufficient, abundant, much, considerable Sn 428, 862 sq.; Pv I.52 (=anappaka, bahu, yāvadattha C.; Dh p at PvA 25 gives bhauka as inferior variant); I.117 (=apariyanta, uḷāra; v. l. bahū); II.75 (v. l. bahūta); PvA 145 (dhana; v. l. bahu); SnA 294 (id.), 321 (id.). See also bahūta.

--jīva large tongued D II.18; III.144, 173. --jīvatā the characteristic of a large tongue Sn p. 107. --dhaṇṇa having many riches J IV.309. --dhana id. Th 2, 406 (C. reading for T. bahu-ta-ratana). --paṇṇa rich in wisdom Sn 359, 539, 996. --bhakkhu eating much, said of the fire S I.69. --vitta="dhaṇṇa D I.134; Sn 102; PvA 3.

Pahūtika (adj.)=pahuta PvA 135 (v. l. BB bahuta; in expln of bahu).

Paheṇaka (nt.) [cp. BSk. pheṇaka 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 pahiṇa at A III.76 clearly means "sweetmeat").

Pahena (nt.) [pahiṇa?] same as pahiṇa in "gamana going on errands J II.82.

Pahoti & (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.34; 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; appabhontu PvA 73; in verse appahavaṇḍ J III.373 (=appahonto C.). -- pp. pahūta (q. v.).

Pahona in "kāla in "kāla at J III.17 read as pahonaka".

Pahonahon (adj.) [fr. pahoti] sufficient, enough J I.346; II.122; III.17 (so read for phonaha°); IV.277; Vism 404; DhA I.78, 219; VvA 264; PvA 81.

Pāka [Vedic pāka, see pacati] that which is cooked, cooking, quantity cooked J VI.161 (tīhi pākehi pacitvā); VvA 186. Esp. in foll. combi tela° "oil cooking," an oil decoction Vin II.105; thāliī a th. full of cooking J I.186; doña° a d. full S I.81; DhA II.8; sosāna° Dhātumāñjūsā 132 (under kaṭha). On pāka in appld meaning of "effect, result" see Cpd. 883. -- As nt. in stanza "pākaḥ pākassa paccayo; apākaḥ 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; sahassā° J III.372. --vatṭa subsistence, livelihood, maintenance Mhvs 35, 120; DhA II.29; VvA 220. --haṣa a species of water bird J V.356; VI.539; SnA 277.

Pākata (adj.) [=pakata; on ā for a see Geiger, P.Gr. § 331. Cp. Sk. prakāṭa Halāuydha. The spelling is sometimes pākaṭa]
1. common, vulgar, uncontrolled, in phrase pākat-–indriya of uncontrolled mind S I.61 (=saññarābhāvena ghīkhāle viya viva-–indriya K.S. 320), 204; III.93; V.269; A I.70, 266, 280; III.355, 391; Th 1, 109 (C. asaṇyuta, see Brethren 99); Pug 35. -- At Miln 251 pākatā is to be read pāpakā. -- 2. open, common, unconcealed 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 (+paññātā); "ŋ karoti to make manifest Vism 287; "bhāva being known DhsA 243; PvA 103. -- 4. renowned, well-known DA I.143; PvA 107.

Pākatika (adj.) [fr. pakati, cp. BSk. prāktaka (lōka) Bodhicaryāvatāra v. 3, ed. Poussin] natural, in its original or natural state J V.274; Miln 218 (mañāratanā); DhsA I.20; VvA 288; PvA 66 (where id. p. J III.167 reads paṭipākatika), 206; pākatikāŋ 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 [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. ̄ihatākā, silā, dāru); IV.266 (id.); M III.11; S IV.194 (“torana); A IV.107; V.195; J L63; II.50; VI.330 (mahā), 341 (+parikāh & aṭṭāla); Pv I.1013 (aṭṭā); Miln 1; Vism 394 (=parikkhepa–pākāra); DhsA III.441 (tiṇṇaḥ pākārānaḥ antare); PvA 24, 52; sāñī screen–fencing J II.88; PvA 283. -- ̄ihatākā brick or tile of a wall J III.446 (T. ̄ithikā). --parikāhita surrounded by a wall DA I.42. --parikkhepa a fencing Vism 74.

Pākāsiya (adj.) [fr. pa+ā+kāś, cp. pakāsati & Class. Sk. prākāśya] evident, manifest, open, clear J VI.230 (opp. guyha; C. pākāsika).


Pāgabbhiya (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; DhsA III.354 (pa'); VvA 121.

Pāguṇнатā (f.) [abstr. of pāguṇña, which is der. fr. paguna] being familiar with, experience Dhs 48, 49; Vism 463 sq., 466.

Pāgusa [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, BB pātusa & pāvuma; C. explns as mahā–mukha–maccha).


Pācana1


Pācana2

Pācana2 (nt.) [for pājana, cp. pāceti2 & SnA 147] a goad, stick S I.172; Sn p. 13; V.77; J III.281; IV.310. --yatṭhi driving stick, goad stick S I.115.

Pācariya (–°) [pa+ācariya] only as 2nd part of a (redupl.) compound ācariya–pācariya in the nature of combQ mentioned under a1 3 b: "teacher upon teacher" (expld by CQ as "teacher of teachers") D I.90 (cp. DA I.254); II.237, etc. (see ācariya).

Pācittiya (adj.) [most likely prāk+citta+ika, i. e. of the nature of directing one's mind upon, cp. pabhāra = *prāg+bhāra. So expld also by S. Lévi J.As. X.20, p. 506. Geiger, P.G. § 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.

Pācina (adj.) [Vedic prācīna, fr. adv. prāc bent forward] eastern i. e. facing the (rising) sun (opp. pacchā) J I.50 (śisaka, of Māyādevī's couch), 212 (lokadhātu); Miln 6; DĀ 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+ac, as pācīna is a der. fr. pra+ac. See apācīna.

Pāceti

Pāceti [Caus. of pacati] to cause to boil, fig. to cause to torment D I.52 (ppr. pācayato, gen., also pācento). Cp. viī.

Pāceti2

Pāceti2 [for pājeti, with c. for j (see Geiger, P.Gr. § 393); pra+aj: see aja] to drive, urge on Dh V.15 (āyuŋ p. <-> gopālako viya . . . peseti DhA III.60).


Pājāpeti [Caus. of pājeti] to cause to drive or go on J II.296 (sakaṭāni); III.51 (so read for pājāpeti; BB pāceti & pājeti).

Pājeti [Caus. of pa+aj, cp. aja] 1. to drive (cp. pāceti2) J II.122, 143, III.51 (BB for T. pājāpeti); V.443 (nāvaŋ); VI.32 (yoggaŋ); SnA 147; DhA IV.160 (goŋe). -- 2. to throw (the dice) J VI.281. -- Caus. II. pājāpeti (q. v.).

Pāṭanki (f.) "sedan chair" (?) in phrase sivikaŋpāṭanki at Vin I.192 (MV V.10, 3) is not clear. The vv. ll. (p. 380) are pāṭangin, pāṭangan pāṭakān. Perhaps pallankaŋ?


Pāṭalī (f.) [cp. Class. Sk. pāṭalī, to pāṭala] the trumpet flower, Bignonia Suaveolens D II.4 (Vipassī pāṭaliyā mūle abhisambuddho); Vv 359; J I.41 (rukkha as the Bodhi tree); II.162 (pāṭali--bhaddaka sic. v. l. for phālibhaddaka); IV.440; V.189; VI.537; Miln 338; VvA 42, 164; ThA 211, 226.

Pāṭava (nt.) [cp. late Sk. pāṭava, fr. pāṭu] skill KhA 156.

Pāṭikankhā (adj.) [grd. of pāṭikankhāti, Sk. *pratikānksya] to be desired or expected M I.25; III.97; S I.88; II.152; A III.143=Sn p. 140 (=icchitabba SnA 504); Ud 36; DhA IV.2 (gati ̄ā) PvA 63 (id.).

Pāṭikankhin (---) (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 (f.) [etym. unknown; with pāṭiya cp. Sk. pāṣaŋ?] half--moon stone, the semicircular slab under the staircase Vin I.180 (cp. Vin. Texts II.3). As pāṭiya at J VI.278 (=pitṭhi--pāṣaŋ C.).

Pāṭikulyā (f.) [fr. pāṭi(k)kūla]=pāṭikkulyatā (perhaps to be read as such) J V.253 (nava, cp. Vism 341 sq.).

Pāṭīdesaniya (adj.) [grd. of paṭīdeseti 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 ‘desāṇīyaka).

Pāṭipada1

Pāṭipada1 (adj.) [the adj. form of paṭipadā] following the (right) Path M I.354=It 80 (+sekha).

Pāṭipada2

Pāṭipada2 [fr. paṭi+pad, see patipajjati & cp. paṭipadā] lit, "entering, beginning"; the first day of the lunar fortnight Vin I.132; J IV.100; VvA 72 (‘sattāmi).

Pāṭipadaka (adj.) [fr. pāṭipadaka] 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.

Pāṭipaggala (adj.) [fr. patipaggala] belonging to one's equal M III.254 sq. (dakkhiṇā).

Pāṭibhoga [for paṭībhoga (?); difficult to explain, we should suspect a ger. formation *prati--bhoga 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 II.172; Ud 17; It 1 sq.; J II.93; Vism 555 sq.; DhA I.398; VbhA 165.

(nt.) [with Childers plausibly as paṭi+ mokkha, grd. of muc (Caus. moks") with lengthening of paṭi as in other grd. like paṭīdesaniya. Thus in reality the same as paṭimokkha 2 in sense of binding, obligatory, obligation, cp. J V.25. The spelling is freq. paṭi" (BB paṭi"). The Sk. prātimokṣa is a wrong adaptation fr. P. paṭimokkha, it should really be pratinikṣya "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.; --paṭimokkha uddisati to recite the P. Vin I.102, 112, 175; II.259; III.8; IV.143; Ud 51; opp. ertyhapeti 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; Nd 1 365; 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.102; D II.46; M II.8; SnA 199. --uddesaka one who recites 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. saṃvana--paṭimokkha (adj.) Pv IV.132.

Pāṭiyekka see pāṭekka.

Pāṭirūpika (adj.) [fr. paṭirūpa, cp. paṭirūpaka] assuming a disguise, deceitful, false Sn 246.

Pāṭihāra [=pāṭihāra, with pāṭi after analogy of pāṭihāriya] striking, that which strikes (with ref. to marking the time) J I.121, 122 (v. I. SS pāṭihāriya)

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 (adj.) [grd. formation fr. paṭi+ṛ (paṭihāra) with usual lengthening of paṭi to pāṭi, as in "desāṇiya, "mokkha etc. Cp. pāṭihāra; BSk. prāṭihāraya] striking, surprising, extraordinary, special; nt. wonder, miracle. Usually in stock phrase iddhī", ādesāṇa", 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 (addhuddha°}
sahassāni); Vism 378, 390 (yamaka°); VvA 158 (id.); PvA 137 (id.). For yamaka--pāṭihāriya (or "hira) see yamaka. -- Two kinds of p. are given at Vism 393, viz. pāka and āṭika. --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 Chandogyanianat 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.

Pāṭihāra (adj.) [contracted form of pāṭihāriya via metathesis *pāṭihāriya>*pāṭihāra>pāṭihāra] wonderful; nt. a wonderful thing, marvel, miracle Ps I.125 (yamaka°); II.158 (id.); Mhvs 5, 118; Miln 106; Dāvs I.50; DhA III.213. --sappāṭihārakathā stupid talk D I.193, 239; KvU 561 (diff. Karn. Toev. II.30); opp. sa° ibid.

Pāṭi (f.) [?] at VvA 321 in phrase sukka--pakkha--pāṭiṣa "in the moonlight half" is doubtful. Hardy in Index registers it as "part, half--," but pakkha already means "half" and is enough by itself. We should probably read paṭipāṭiya "successively." Note that the similar passage VvA 314 reads sukka--pakkhe pannarasiyaṇ.

Pāṭuka & Pāṭubha only neg. a° (q. v.).

see pātu°.

(adj.) [pāṭi+eka; the diaerectic form of pacceka: see Geiger, P.Gr. § 24] several, distinct, single Vin I.134; IV.15; J I.92 (T. pāṭiekka, SS pāṭiyeukka); Vism 249 (pāṭiyeukka, SS pāṭiekka), 353, 356, 443, 473; DhA IV.7 (pāṭiy° SS pāṭieka). -- nt. ° (adv.) singly, separately, individually Vism 409 (pāṭiv°); VvA 141.

Pāṭeti [Caus. of paṭ] to remove; Pass. pāṭiyati Piv IV.147 (turned out of doors); v. l. pāṭayati (bring to fall). Prob, in sense of Med. at Miln 152 in phrase visa pāṭiyamāno (doubtful, cp. Kern, Toev. II.139, & Morris, J.P.T.S. 1884, 87).

Pāṭha [fr. path] reading, text--reading; passage of a text, text. Very freq. in Commentaries with phrase "ti pi pāṭho," i.e. ° is another reading," e.g. KhA 78, 223; SnA 43 (°vippaṇi), 178, 192, 477; Pava 25 (pamāda° careless text), 48, 58, 86 and passim.

Pāṭhaka (--) [fr. pāṭha] reciter; one who knows, expert Nd1 382 (nakkhatta°); J I.455 (asi--lakṣaṇa°); II.21 (angāvijjā°), 250 (id.); V.211 (lakṣaṇa° fortune--teiler, wise man).

Pāṭhina [cp. Sk. pāṭhīna Manu 5, 16; Halāyudha 3, 36] the fish Silurus Boalis, a kind of shad J IV.70 (C: pāṭhīna--nāmakaṇ pāśāṇa--maccaṇ); V.405; VI.449.

Pāṇa [fr. pa+an, cp. Vedic prāṇa breath of life; P. apāṇa, etc.] living being, life, creature D III.48, 63, 133; S I.209, 224; V.43, 227, 441 (mahā--samudra); A I.161; II.73, 176, 192; Sn 117, 247, 394, 704; Dh 246; DA I.69, 161; KhA 26; ThA 253; Pava 9, 28, 35; VvA 72; DhA II.19. -- pl. also pāṇāi, e.g. Sn 117; Dh 270. <-> Bdhgh's defn of pāṇa is "pāṇanatāya pāṇā; assāsapassāṣāya--vattītāya ti atthō" Vism 310.

--āṭipāṭa 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; Pava 27. --āṭipāṭin one who takes the life of a living being, destroying life D III.82; M III.22; S I.167; It 92; DhA II.19. --upeta possessed or endowed with life, alive [cp. BSk. prāṇopeta Divy 72, 462 etc.] S I.173; Sn 157; DA I.236. --ghāta slaying life, killing, murder DA I.69; --ghāṭīna = āṭipāṭin DhA II.19. --bhū a living being J IV.494. --bhūta ="bhū M III.5; A II.210; III.92; IV.249 sq.; J IV.498. --vadha=āṭipāṭa DA I.69. --sama equal to or as dear as life J II.343; Dpvs XI.26; DhA I.5. --hara taking away life, destructive M I.10=III.97; S IV.206; A II.116, 143, 153; III.163.

Pāṇaka (adj.--) [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,
Pāṇaṇa (nt.) [fr. pāṇa] breathing Vism 310 (see pāṇa); Dhātupāṭha 273 ("baṇa" pāṇane).

Pāṇi [Vedic pāṇi, cp. Av. pārṇa] hand, with n--suffix, where we find m--suffix in Gr. pala/mh, Lat. palma, Oir lām, Ohg. folma=Ags. folm] the hand Vin III.14 (pāṇinā paripuṇchati); M I.78 (pāṇinā parimajjati); S I.178; 194; Sn 713; Dh 124; J I.126 ("ṭ paharati"); PugA 249 (id.); PvA 56; Sdh 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 handshare, division by hands VvA 96.--matta of the size of a hand, a handful PvA 70, 116, 119.--ssara 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. pāṇisvara MVastu III.52. Also adjQ one who plays this instrument J VI.276; cp. BSk. pāṇisvarika MVastu III.113.


Pāta (--) [fr. pat] 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 (akkhī°). See also pīṇḍa.

Pātana (nt.) [fr. pāteti] bringing to fall, destroying, killing, only in gabbha° destroying the foetus, abortion (q. v.) DhA I.47 and passim.

Pātar (adv.) [Vedic prātar, der. fr. *prō, *prā, cp. Lat. prandium (fr. prām--edīom=pātār--āsa); Gr. prawi/ early; Ohg. fruō=Ger. früh] early in the morning, in foll. forms: (1) pātar (before vowels), only in cpd. āsa morning meal, breakfast [cp. BSk. prātār--āsana Divy 631] D III.94; Sn 387; J I.232; VvA 294, 308; SnA 374 (pāto asitabba ti pātār--āso pīṇḍa--pātass'etañ nāmañ). -- katapātārāsā (adj.) after breakfast J I.227; VI.349 ("bhetta"); Vism 391. -- (2) pāto (abs.) D III.94; DhA II.60; PvA 54, 126, 128; pātā va right early J I.226; VI.180. -- (3) pātāq S I.183; II.242; Th 2, 407. <--> Note. Should pīṇḍa--pāta belong here, as suggested by Bdhgh at SnA 374 (see above)? See detail under pīṇḍa.

Pātavyatā (f.) [fr. pāt, see pāteti] downfall, bringing to fall, falling M I.305; A I.266; Vin IV.34 ("by°"); VbhA 499.

Pātāpeti [Caus. II. of pāteti] to cause to fall, to cause an abortus Vin II.108; DA I.134.

Pātāla [cp. Epic Sk. pātāla 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 [Vedic pāti of pā, cp. Gr. pw_ u herd, pointh/ n shepherd, Lat. pāsco to tend sheep] to watch, keep watch, keep J III.95 (to keep the eyes open, C. ummisati; opp. nimosati); Vism 16 (=rakkhati in def. of pātimokkha).

Pātika =pātī, read at Vism 28 for patika.

Pātita [pp. of pāteti] brought to fall, felled, destroyed Sn 631; Dh 407; J III.176; PvA 31 (so read for patita).

Pātin (--) (adj.) [fr. pāta] throwing, shooting, only in cpd. dūre° throwing far A I.284; II.170. See akkhaṇa--vedhin.

Pātimokkha see pāṭi°.

Pāti & Pāti (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 (kañsa°), 207; S II.233; A IV.393 (suvañña°, rūpiya°, kañsa°); J I.347, 501; II.90; V.377 (suvañña°) VI.510 (kañcana°); VvA 65; PvA 274.

Pātukamīyatā is frequent v. l. for cātu–kamīyatā, 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: cātukamīyatā Vism 17, 27; KhA 236; VbhA 338, 483; cātukammatā Miln 370; pātukamīyatā Vbh 246; pātukamīyatā Nd2 39. See standing phrase under mugga–sūpyatā.

Pātūr (pātu) (indecl.) [cp. Vedic prāduḥ in prāduḥ + bhu; on t for d see Geiger, P.Gr. § 394. As regards etym. Monier Williams suggests prā=pra+duḥ, door, thus "before the door", openely; cp. dvāra] visible, open, manifest; only in comp with kṛ and bhū, and with the rule that pātū° appears before cons., whereas pātū° 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. pātubhavati D I.220; D II.12, 15, 20, 226; M I.445; S IV 78; Pī 941 (pot. bhavēyu); aor. pātūrahosi [cp. BSK. prādūrabhā Jtm. 211] Vin I.5; D I.215; II.20; S I.137; Pī V.86; Miln 10, 18; VvA 188; pl. pātūrakahāsju J I.11, & ahiṣu J I.54. <-> pp. pātubhāta 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.

Pāteti [Caus. of pat] 1. to make fall, drop, throw off S I.197 (sakuṇa rajaṇ); J I.93 (udakaṇ); Miln 305 (sāraṇ). -- 2. to bring to fall J V.198; Miln 187. -- 3. to kill, destroy, cut off (the head) J I.393; III.177; Pī 31, 115. -- pp. pātita. Caus. II. pātāpeti (q. v.). -- Cp. abhi°. Note. In meaning 3 it would be better to assume confusion with pāteti (for phāṭeti=Sk. sphāṭayati to split [sphut=sphal], see phāṭeti & phāṭeti In the same sense we find the phrase kaṭṭhaṇ pāteti to split firewood M I.21 (MA ereti), besides phāṭeti.

Pāthyeyya (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 A I.180; III.335; PvA 5, 154.

Pāthyeyyaka (nt.)=pathyeyya PvA 126.

Pāda [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 III.114; IV.137; Dha III.196; Pā 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 (pabbata°). -- 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 kahāṇa and double the value of māsaka; see also kākanākā).

--angutthaka a toe M I.337. --angutthhaka same J II.447; Vism 233. --anguli same PvA 125 (opp. to hathī anguli finger).

--atthika bone of the foot M I.58, 89; III.92; KhA 49. --āpaccu offspring fr. the foot (of Brahmā): see bandhu. --ūdara "(using) the belly as feet," i. e. a snake Sn 604. --odaka water for washing the feet Vin I.9. --kathalika ("iya") acc. to Bdhhg either a foot stool or a towel (adhotas, pāda–ṭhapanaṇaṇḍa–ghaṃsanaṇḍa vā, see Vin. Texts I.92; II.373) Vin I.9, 46; II.22; IV.310; Kuv 440; VvA 8; Dha I.321. --kudārikā holding the feet like an axe (?) Pī IV.147 (expld at Pā 240 by pādasankhāṭā kudārikā; does k. here represent kuṭhārikā? The reading & meaning is uncertain). --khila a corn in the foot Vin I.188 (as aḷādhā, cp. Vin Texts I.9). --ghaṃsani 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; Pā 74. --dhovana cleaning or washing one's feet Dha II.9. --pa "drinking with the foot," N. for tree Pī IV.39 (cp. Pā 251); Miln 117, 376; Vism 533; VvA 212; Sdhp 270. --paricārīkā "serving on one's feet," i. e. a wife 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. --puṇchana(ka) wiping one's feet (with a towel) Vism 358 ("rajju–maṇḍalaka, in comparison=VbhA 62); VbhA 285 ("colaka); KhA 144; SnA 333; Dha A I.415 ("ka"). --puṇchani a towel for the feet Vin II.174. --bhājanaya ointment for the feet, foot–salve Vin I.205; J V.197, 376; Pā 44, 78; anointing the feet VvA 44 ("tēla", 295 (id.)). --mūla the sole of the foot, the foot J IV.131. Cp. mūla. --mūlikā "one who sits at one's feet," a foot–servant, lackey J I.122, 438; II.300 sq. (Gāmānicanda); 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. "lolaṭā SnA 36, & "loliya Nd2 433. --visāṇa "a horn on the foot," i. e. an
impossibility J VI.340. --sambāhana massaging the feet DhA I.38.

Pādaka (adj. n.) [fr. pāda] 1. having a foot or basis Vin II.110 (a°); Sn 205; ThA 78. -- 2. fundamental; pādakañ karoti to take as a base or foundation Vism 667. -- 3. (nt.) basis, foundation, base PvA 167. <-> pādaka--jīhāna meditation forming a basis (for further introspective development) Vism 390, 397, 412 sq., 428, 667. -- Cp. āhaccā°.

Pādāsi is aor. of padāti.

Pāduka [=pādaka] a little foot J VI.554.

Pādūkā (f.) [cp. Epic Sk. pāduka & pādūkā] a shoe, slipper, clog Vin I.190; II.142, 222; J III.327; IV.129, 379; V.298; VI.23; Mīl 330; DA I.136; DhA III.451 (muṇja°). -- At Vin II.143 (according to Rh. D.) pādūkā (dāru°) is a kind of stool or stand in a privy.

Pāna [Vedic pāna, fr. pā, pabhi=Lat. bibo, pp. pīta, Idg. *po[ī], cp. Gr. πί/νω 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; Pāv 1.52; and bhōjana (id.) e. g. Dh 249; J I.204. Two sets of 8 drinks are given in detail at NdI 372. -- Vin II.245, 249 (yāgu°);
S V.375 (majja°); Sn 82, 398, 924; J I.202 (dība°); Pug 51; Pāv 7, 8, 50.
--āgāra a drinking booth, a tavern Vin II.267; III.151; J I.302 (=surā--geha C.); Vbh 247; VbhA 339.

Pānaka (nt.) [fr. pāṇa] a drink J I.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 in cpd. pānādūpāma at J II.223 is faulty. The meaning is "a badly made sandal," and the reading should probably be (with v. l. & C.) "dupāhan'ūpāma," i. e. du(h)+upāhanā. The C. expls as "dukkatupāhan'ūpāma."

Pāṇīya (adj. nt.) [Vedic pāṇīya, fr. pāṇa] 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; Pāv I.107; II.119, 710; PāvA 4, 5. A reduced form pāṇīya (cp. Geiger, P.Gr. § 23) is also found, e. g. Vin II.153; D I.148; Pāv 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. --ṭhālika drinking cup Vin II.214; IV.263. --bhājana id. Vin II.153. --māṇḍapa 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; PāvA 102; cp. papā.

Pānūdd see panudati.

Pāpā (adj. nt.) [Vedic pāpā, cp. Lat. patior=E. passion etc.; Gr. ph_ma suffering, evil; talaí/pwros suffering evil] 1. (adj.) evil, bad, wicked, sinful A II.222 sq. (and compar. pāpātara); Sn 57; Dh 119 (opp. bhadra). Other compar--superl. forms are pāpiḥta S V.96; pāpiḥtārāna Vin II.5; pāpiḥyasika D III.254. See pāpiyā. -- 2. unfertile (of soil) S IV.315. -- 3. (nt.) evil, wrong doing, sin Sn 23, 662; Dh 117 (opp. puṇṇa) 183; Pāv I.66; 112; IV.150; DhA II.11. -- pp. pāpāni 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; Nd2 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.; PāvA 11, 25, 32, 51, 84. --kammanta evil--doer, villain S I.Q7. --kammin id. M I.39 Dh 126. --kara id. Sn 674. --karin id. Dh 15, 17. --dassana sinful view Pāv IV.355. --dhamma wickedness, evil habit Dh 248, 307; Pug 37; DhA III.4; PāvA 98; as adj. at PāvA. 58. --dhammā one of evil character or habits Pāv I.117. --parikkhaya decay or destruction of demerit (opp. puṇṇa°) Pāv II.615. --mitta an evil associate, a bad companion (opp. kalāyaṇa°) 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; Dh 33, 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.
Pāpaka (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; Pṛ 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 (dahārā) Th 2, 370; Vv 314; 326 (so expld by VvA, but ThA explns as faultless, i. e. beautiful).

Pāpanika (adj. n.) [pa+āpāṇa+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 (=āpāna--dvāre pattitaka). See also Vin. Texts II.156.

Pāpika =pāpaka D I.90 (cp. DA I.256); A IV.197.

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 (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 (adj.) [compar. of pāpa, cp. Sk. pāpyas] worse, more evil or wicked S I.162, 202; Sn 275; Dh 42, 76; J I.158; IV.303; Miln 155; DhA II.108.


Pāpuṇātī [pa+āp; cp. Sk. prāpnotī] to reach, attain, arrive at, obtain, get to learn. -- pres. pāpuṇāti Vin II.208; J IV.285; VI.149; Pug 70; DA 21; PṛV 74, 98, 125, 195; and pappoti 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. apāpuṇī Vin II.64, and pāpuṇī J II.229. pret. apatthā J V.391 (proh. mā a.). fut. pāpuṇissati J I.260. ger. pāpuṇītā S II.28; patvā Sn 347, 575, and pappuya S I.7 (cp. Vin I.56; A I.138), 181, 212. inf. pappotu SI. 129=Th 2, 60, and pāpuṇītu VbhA 223. -- grd. pattabba S I.129; II.28; SnA 433. -- pp. patta; Caus. pāpeti2 (q. v.).

Pāpuraṇa (nt.) [through *pāvaraṇa fr. pra+vr, cp. Sk. prāvaraṇa] cover, dress, cloak S I.175; Miln 279; DhA III.1. See also pārupana.

Pāpurati [fr. pa+ā+vr, cp. Vedic prāṛṇotī] to cover, veil; shut, hide; only neg. a° and only in phrase apāpurati Amatassa dvāraṇat to open the door of Nibbāna Vin I.5; Vv 6427 (=vivarati VvA 284).

Pāpeti1

Pāpeti1 [Denom. fr. pāpa] to make bad, bring into disgrace Vin IV.5. -- pp. pāpita.

Pāpeti2

Pāpeti2 [Caus. of pāpuṇātī] 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 [pa+ābhata] brought, conveyed DA I.262; SnA 356 (kathā°).

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 (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
Pāmukha (adj.) [grd. form. fr. pamukha, with lengthening of a as frequently in similar forms like pāṭidesaniya, pāṭimukka, pāmojjā] I. chief, first, excellent, eminent, (m.) a leader. -- A II.168 (sanga sa’); Pug 69, 70; Miln 75 (hatthi’ state elephant). disi’ worldfamed J I.166, 285; II.278; VI.347. -- Freq. in series agga setṭha pāmukkha 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 (=pācina–dis’ ābhimukha).

Pāmojjā =pāmukha [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 (‘a’) [fr. pā to drink] drinking J I.252 (vāruṇī’)


Pāyāti [pra+ā+yā] to set out, start, go forth DhA II.42; aor. 3rd sg. pāyāsi D II.73; J I.64, 223; III.333; VvA 64; PvA 272; 3rd pl. pāyesuṇ D IV.220, and pāyiṇsu D II.96; 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 [Caus. fr. pā, see bibatī] 1. to give to drink, to make drink D II.19; Sn 398 (Pot. pāyaye); Miln 43, 229; DhA I.87 (amatāṇ); VvA 75 (yąguṇ); PvA 63; aor. apāyesi S I.143; ger. pāyetvā J I.202 (dibba–pāṇā); II.115 (lohitāṇ); III.372 (phāṇītodakaṇ); IV.30 (pānaṇa); VL.392 (suraṇ). -- 2. to irrigate J I.215. -- ppr. f. pāyamāṇa 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. (‘a’) 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 (amatāṇ nibbāṇaṇ); Dh 385; DhA IV.141 aparā pāraṇ 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; pāraṇ gavesino M II.64=Th 1, 771–3. Cases adverbially: acc. pāraṇ 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 (jātimathanassa); 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. --gāmīna=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 (dakkhasa), IV.210 (bhavassa); A II.9 (id.); III.223; It 33 (jarāya); Dh 348. (b) gone to the end of (gen. or. ‘–a’), reached perfection in, well–versed in, familiar with, an authority on Sn 992 (sabbadhammānaṇaṇ), 1105 (cp. Nd2 435); D I.88 (tiṇaṇ śedānaṇ); 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.
Pārañ (adv.-prep.) [acc. of pāra] beyond, to the other side D I.244; M I.135; Sn 1146 (Maccu-dheyya, vv. ll. dheyyassa & dheyya); expld by Nd 487 as amatañ nibbanañ; VvA 42.

--gata (cp. pāragata) gone to the other side, gone beyond, traversed, transcended M I.135; S II.277; Sn 803; Nd I.114; Nd 435; Pug 72; Vism 234. --gamana crossing over, going beyond S V.24, 81; A V.4, 313; Sn 1130.


Pāramī (f.) [abstr. fr. parama, cp. BSk. mantranāg pāramiñ gata Divy 637] completeness, perfection, highest state Sn 1018, 1020; Pug 70; DhA I.5; VvA 2 (sāvakañña); PvA 139; Sdhp 328. In later literature there is mentioned a group of 10 perfections (dasa pāramīyo) as the perfect exercise of the 10 principal virtues by a Bodhisatta, viz. dāna, sila, nikkhamma, pañña, viriya, khandi, sacca, adhiññhāna, mettā, upekkhā J I.73; DhA I.84.

--ppatta (pārami) having attained perfection M III.28; Nd 435; Miln 21 22; cp. Miln trsl. I.34.

Pārañika [etym. doubtful; suggested are pārāj (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 trsl. 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 [Epic Sk. pārāvata] a dove, pigeon J I.242; V.215; VvA 167 (aakkhi); Pgdp 45. See the doublet pārevata.

Pārāyana (nt.) [late Sk. pārāyaña, 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; Nd 438; SnA 163, 370, 604.

Pārikkhatti =parikkhattatā, Pug 19=VbhA 358.

Pāricariyā (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. pāricaryā MVastu II.225.

Pāricchatta =pāricchattaka, Sn 64 (ka Nd 439; expld as kovilāra); J V.393.

Pāricchattaka [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 =pāricchattaka, VvA 174.


Pāripāntika [fr. paripantha] 1. highwayman, robber S II.188; J V.253. -- 2. connected with danger, threatening, dangerous to (--) Vism 152; PugA 181 (samādhi, vipassanā).

Pāripūrī (f.) [abstr. fr. pari+pūr, cp. BSk. pāripūrī AvŚ II.107] fulfilment, completion, consummation S I.139; A V.114 sq.; Sn 1016; J VI.298; Nd 2 137 (pada); SnA 28 (id.); Pug 53; Dhs 1367; DhA I.36; PvA 132, 133; VbhA 468 ("mada conceit of perfection.

Pārīma (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. BSk. pārīmañ tīrañ AvŚ I.148.
Pāriṅhāya (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 expn at Vism 28=VbhA 483). The readings are different, thus we find ʿbhatyaṭā at Vbh 240; VbhA 338, 483; ʿbhatyaṭā at Vism 17, 23, 27 (vv. II. ʿbhaṭṭaṭā & ʿbhaṭṭaṭā; ʿbhaṭṭaṭa at Miln 370; ʿbhaṭṭaṭa at Vbh 352; KhA 236; Nd2 39. The more det. expln at VbhA 338 is "alankāra--karaṇādihi dāraka--kīlāpanaṇa etaṇ adhivacanaṇa." -- See stock phrase under mugga--sūpyatā.

Pāriṅhoga (adj.) [fr. parībhoga] belonging to use or enjoyment, with ref. to relics of personal use J IV.228 (one of the 3 cetiyas, viz. sarīrika, pāriṅhoga, uddesika); Miln 341 (id.).

Pārivattaka (adj.)=pāri; 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 pāriṅvāsika is inferior in rank.

Pāriṣaṇa [fr. parisā] belonging to an assembly, pl. the members of an assembly, esp. those who sit in council, councillors (cp. BSk. pāriṣadāya 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.

Pāriṣuddhi (f.) [fr. parisuddha] purity Vin I.102, 136 (cp. Vin. Texts I.242, 280); M III.4; A II.194 sq. (ʿpadhāniy'angāni, the four, viz. sālapāriṣuddhi, citta'ś, dīṭhi'ś, vimutti'); Nd1 475; Ps I.42 (ʿsīla); Dhs 165; Mīla 36 (ājīva'ś, and in 4th jhāna); Vism 30 (= pāriṣuddhata), 46 (ʿsīla), 278; DhA III.399 (catu'ś--sīla); IV.111 (ājīva'ś); Sdhp 342.

Pārihāriya (adj.) [fr. parihāra] connected with preservation or attention, fostering, keeping Vism 3 (ʿpaṇṇā), 98 (ʿkammaṭṭhāna); SnA 54 (id.).

Pārūṭa [pp. of pārupati] covered, dressed S I.167, 175; Th 1, 153; J I.59, 347; SnA 401; Pva 48, 161. --duppārūṭa not properly dressed (without the upper robe) Vin I.44; II.212; S II.231, 271. See also abhipārūṭa. Note. The form apārūṭa is apparently only a neg. pārūṭa, in reality it is apa+ā+vrta.

Pārupati [metathesis fr. pāpurati=Sk. prāṛṇoti, 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; Pva II.112 (= nīvāseti Pva 147); Mīla 22, 67; Vism 18; DhA III.325; VvA 44, 127; Pva 73, 74, 77. -- pp. pārūṭa (q. v.).

Pārupana (nt.) [fr. pārupati] covering, clothing; dress J I.126, 378; III.82; Miln 279; DhA I.70, 164; Pva 74, 76.

Pāreṭi [Denom. fr. pāra; cp. Lat. portare] to make go through, to bore through, pierce, break (?) J III.185 (reading uncertain).

Pārevata [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 (ʿakkhī= pārāpat'akkhī VvA 167); J VI.456. -- 2. a species of tree, Diospyros embryoerferis J VI.529, 539.

Pāroha [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.

Pāla (--) [fr. pā, see pāleti] a guard, keeper, guardian, protector S I.185 (vihāra'ś); J V.222 (dhamma'ś); VvA 288 (ārāma'ś); Sdhp 285. See also goś, lokaś.

Pālaka (--) [fr. pā] a guardian, herdsman M I.79; S III.154; A IV.127; J III.444.
Pālana (nt.) (& pālāna?) [fr. pāleṭi 2, to all likelihood for pālāyaṇa through *pālāna, with false analogy] moving, running, keeping going, living. in phrase vūṭṭi pālana yāpana etc. at Vism 145; DhsA 149, 167; also in defn of bhūjāti1 as "pālān'ajjhoḥāresu" by eating & drinking for purposes of living, at Dḥtp 379. As pālāna at the Dhs passages of same context as above (see under yāpana).


(f.) [cp. Sk. pālī a causeway, bridge Halāyuḍha III.54] 1. a line, row Dāvs III.61; IV.3; Vism 242 (dvatiṇs'ākāra"); 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 "pāḷiyaṇ" is opposed to "āṭṭhakathāyaṇ" 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 ("āṇusāreṇa id."); 394, 401, 565 ("āṇusārato accord. to the text of the Canon"); 607, 630, 660 sq., 712; KhA 41; SnA 333, 424, 519, 604; DhsA 157, 168; DḥA IV.93; VvA 117, 203 (pāḷito+āṭṭhuppattito); PvA 83, 87, 92, 287; and freq. elsewhere.

--vāṇḍāṇa is explanation of the text (as regards meaning of words), purely textual criticism, as opposed to vinicchaya--kathā analysis, exegesis, interpretation of sense Vbh 291; Vism 240 (contrasted to bhāvanānīddesa).

Pālīguṇṭhīma (adj.) [doubtful, fr pali+guṇṭh, see paliguṇṭhita; hapax legomenon] covered round (of sandals) Vin I.186 (Vin. Texts II.15: laced boots); v. l. BB ʿguṇṭhika.

Pālīcca (nt.) [fr. palīta] greyness of hair M I.49; S II.2, 42; A III.196; Dhs 644, 736, 869; VbhA 98.

Pālibbaddaka [fr. palibbadda=pari+bhadha, very auspicious] the tree Butea frondosa J IV.205; Nd2 680AII; Vism 256 ("āṭṭhi"); VbhA 239 (id.); KhA 46, 53; DhsA 14; DḥA I.383. As phālibbaddaka ("vana") at J II.162 (v. l. pātali").

Pāleti [cp. (Epic) Sk. pālayati, fr. pā] 1. to protect, guard, watch, keep Sn 585; J I.55; IV.127; VI.589; Miln 4 (paṭhavi lokaṇ pāleti, perhaps in meaning "keeps, holds, encircles," similar to meaning 2); Sdhp 33. <--> 2. (lit. perhaps "to see through safely"); for pālayati by false analogy) to go on, to move, to keep going, in defn of carati as viharati, iriyati, pāleti, yapeti, yapeti at Nd2 237; Vbh 252; DhsA 167. Cp. pālana. So also in phrase attha pāleti (so read for paleti?) "to come home" i.e. to disappear Sn 1074 (see expld Nd2 28). See other refs. under pālayati. <--> pp. pālita. See also abhi & pari. A contracted (poetical) form is found as pallate at J V.242, expld by C. as pālayati (pālayate), used as Med.--Pass.

Pāvaka (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--vattanī) VI.236 (=aggi C.); Pv I.85; Vism 170 (=aggi).

Pāvaca (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] to speak out, to tell, show J II.439; Pv IV.14Q; PvA 118.

Pāvassī see pāvassati.

Pāvāra [fr. pa+vr] 1. a cloak, mantle Vin I.281; J V.409 (expld as pavara--dibba--vattha!);-- 2. the mango tree KhA 58 ("puppha; Vism 258 at id. p. has pāvāraka").

Pāvārika [fr. pāvāra] a cloak--seller (?) Vin IV.250.

Pāvāla [see pavāla] hair; only in cpd. "niphoṭanā' pulling out one's hair S IV.300.
Pāvisa & Pāvekki see pavisati.

Pāvuraṇa (nt.) [fr. pa+ā+vr; see pāpuraṇa & pārūpana] cloak, mantle M I.359; Vin IV.255, 289; ThA 22.

Pāvusa [pa+vrṣ, cp. Vedic prāvṛṣa & 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 (adj.) [fr. pāvusa] raining, shedding rain M. I.306; S V.51; A IV.127; J I.95, 96; Miln 114.

Pāsa1

Pāsa1 [Vedic pāsa] 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

Pāsa2 [Class. Sk. prāsa fr. pra+as] a spear, a throw Sn 303; A IV.171 (kuṭhāri° throw of an axe). --asi° a class of deities Miln 191.

Pāsa3

Pāsa3 (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.

Pāsaṇa (adj.) [grd. fr. pasaṇati 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

Pāsaka1 [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

Pāsaka2 [fr. pāsa2] a throw, a die J VI.281.

Pāsaka3

Pāsaka3 lintel Vin II.120=148 (see Vin. Texts III.144).

Pāsaṇḍa [ep. late Sk. pāṣaṇḍa] heresy, sect S I.133, A II.466; Th 2, 183 Miln 359; ThA 164. --śika heretic, sectarian Vin IV.74.

Pāsati (?) only in "samma pāsanti" at SnA 321 as expln of sammāpāsa (q. v.).

Pāsāṇa [Epic Sk. pāṣāṇa] 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--laṭṭhin . . . taccheyya . . . likheyya . . . pāṣaṇagulena dhopeyya . . . nadiŋ patāreyya), cp. M I.233; and Vism 28 "bhājane ṭhapitaŋ gulapiṇḍaŋ viya pāṣaṇaŋ." --cetiya a
stone Caitya DhA III.253. --tala a natural plateau J I.207. --piṭhe at the back of a rock Vism 116. --pokkharāṇī 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 =pāsāṇa Vin II.211.

Pāśāda [pa+a+ad, cp. Class. Sk. prāśāda] 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 L64; Sn 409; It 33; Pv II.125; J II.447; IV.153 (pillars); V.217; Vism 339 (tala); DhA 107; SnA 502; ThA 253, 286; VvA 197; PvA 23, 75, 279 (cp. uparī); Sdhp 299. --satta--bhCN 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).

Pāśādika (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.


Pāsuḷa [for phāsukha] a rib Vin III.105.

Pāssati. fat. of pibati (for pivissati).

Pāhuna (m. nt.) [fr. pa+a+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 (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 (adj.) [fr. pāhuna, see also āhuṇeyya] 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 =pāhuṇeyya J III.440.

Pāheti [secondary form. after aor. pāhesi fr. pahiṇati] to send J I.447; Miln 8; PvA 133.

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 pidahati 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 (cīram 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 (ditthā pi sutā pi); J I.222 (jale pi thale pi); (b) either . . . or J I.150; II.102.

Piṣa [pp. of piṣati2] crushed, ground, pounded DhA III.184 (v. l. piṭṭha, perhaps preferable).

Piṣati1 [piś or piṅś, cp. Vedic piṣati, with two bases viz. Idg. *peig, as in P. piṇjara & pingala; Lat. pingo to paint,
embroider; and *peik, as in Sk. piṣṭāti, peṣaḥ; Av. paes-- to embellish; Gr. poikilos many--coloured; Goth. fēh, Ags. fāh id.

See detail in Walde, Lat. Wtb. under pingo] to adorn, form, embellish; orig. to prick, cut. Perhaps piṣare (3. pl. med.) J V.202 belongs here, in meaning "tinkle, sound" (lit. prick), expld in C. by viravati. Other der. see under pingala. piṣjara, pesakāra.

Piṣati2 [piṣ or piṣ, Vedic pinaṣṭi, cp. Lat. pinso to grind, pila=pestle, pistillum=pistol; Lith. paisēti to pound barley; Gr. pēkh/sō id.; Ohg. fesa=Nhg. fese] 1. to grind, pound J I.452; II.363; IV.3 (matthakaṇj), 440 (akalu candanaṅ ca silāya p.); Miln 43; DhA III.184 (gandhe piṅsissati; BB pisissati). -- 2. to knock against each other, make a sound J V.202: see piṃsati. -- pp. piṣja & piṣṭha. See also pisati and paṭṭ.

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 see pinka.

Pingala (adj.) [see piṃsati, 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 nibbiddha--pingala); Pv II.41 (=locana PVa 90; +kalāra--danta).

--kīpillaka the red ant DhA III.206. --cakkhutā red--eyedness PvA 250. --makkhikā the gadfly J III.263 (=daṇḍa) Nd2 268=SnA 101 (id.); SnA 33 (where a distinction is made between kāṇa--makkhikā and pingala°), 572 (=daṇḍa).


Pingulā (f.) [a var. of Sk. pingulā, a kind of owl] a species of bird J VI.538.

Picu1

Picu1 [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°).

--pāṭala 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.).

Picu2

Picu2 [etym. unknown, prob. Non--Aryan] a wild animal, said to be a kind of monkey J VI.537.


Picchita in su° J V.197 is not clear, C. expl5 by suphassita, i. e. pleasing, beautiful, desirable, thus dividing su--piech°.

Picchila (adj.) [cp. Class. Sk. picchila] slippery Vism 264; VbhA 247 (lasikā=p--kuṇapaṇ; DhA III.4 ("magga).

Piṇcha =piccha, i. e. tail--feather, tail Vin II.130 (mora°). Cp. piṇja.

Piṇja (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 piṇcha, SS pakkha); PVa 142 (mora° kalāpa).

Piṇjara [cp. Class. Sk. piṇjara; for etym. see piṃsati] of a reddish colour, tawny J I.93; DA I.245; VvA 165, 288.

Piññāka (nt.) [to piṣṣati2, cp. Class. Sk. pinyāka] ground sesameum, flour of oil--seeds M I.78, 342; Vin IV.341. (p. nāma tilapiṭṭha vuccatti); VvA 142 (tila° seed cake); PvA 48.

--bhakkha feeding on flour of oil--seeds D I.166; A I.241, 295; II.206; NdI 417; Pug 55.

Piṭaka [cp. Epic Sk. piṭaka, etym. not clear. See also P. pēḷa & pēlikā] 1. basket Vin I 225 (gхаṭa p. uccanga), 240 (catusoṇika p.); Pv IV.333; Vism 28 (piṭake nikkittha--loṇa--maccha--phāla--sadiṣaṇ phaṇaṇ); dhaṇṇa° a grain--basket Dха A III.370; vihi° a rice basket Dха A III.374. Usually in comba kuddāla--piṭaka "hoe 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; Dhaft A.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. pēḷa) 2 of oral tradition," viz. Vinaya°, Suttanta°, Abhidhamma°; thus mentioned by name at PvA 2; referred to as "taya piṭakā" at J I.118; Vism 96 (paṇca--nīkāya--mandale tīṇi piṭakāni parivattetti), 384 (tiṇṇaṇa Vedāṇaṇaṇa uggahanāṇa, tiṇnaṇa Piṭakānaṇa uggahanāṇa); SnA 110, 403; Dха A 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 tepiṭaka or piṭakadharā). 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 Māgadhi. -- 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; Dāya V.22; KA 41 with v. l. ti°; SnA 306 id.; Dха A III.385). tiṣṭīka (Vin V.3 Khemanā t.), tiṣṭīka (Miln 90), and tipiṭaka--dhara KA 91. See also below "tāya. In BSk. we find the term trepiṭaka in early inscriptions (1st century A.D., see e. g. Vogel, Epigraphical discoveries at Sārnāth, Epigraphica Indica VIII. p. 173, 196; Bloch, J. As. Soc. Bengal 1898, 274, 280); the term trepiṭaka 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. pēḷa. --tāya 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°, dvī°, ti° at Vism 62, 99. --sampādāya according to the P. tradition or on the ground of the authority of the P. M I.520 (itiḥitiṇa etc.); II.169 (id.); and in exegesis of itikīrā (hearsay--tradition) at A I.189=II.191=Nd2 151.

Piṭṭha1

Piṭṭha1 (nt.) [pp. of piṣṣati2. cp. Sk. piṣṭa] what is ground, grindings, crushed seeds, flour. Vin I.201, 203; IV.261, 341 (tila°=piṇṇāka); J II.244 (māsā°). As piṭṭha at J I.347.

--khāḍaṇiya "flour--eatables," i. e. pastry Vin I.248 (cp. Vin. Texts II.139). --dhiṭalikā a flour--doll, i. e. made of paste or a lump of flour PvA 16, 19 (cp. uddāna to the 1st vagga p. 67 pīṭṭhi & reading piṇḍa° on p. 17). --piṇḍa a lump of flour Vism 500 (in comp.). --madda flour paste Vin II.151 (expld in C. by piṭṭha--khali; cp. piṭṭhi--madda J III.226, which would correspond to piṣṭi°). --surā (intoxicating) extract or spirits of flour VvA 73.

Piṭṭha2


Piṭṭha3

Piṭṭha3 (nt.) [cp. Vedic prṣṭha, expld by Grassmann as pra--sthā, i. e. what stands out] back, hind part; also surface, top J I.167 (pāśaṇa° top of a rock). Usually in oblique cases as adv., viz. instr. piṭṭhena along, over, beside, by way of, on J II.111

--odaka fruit of the esculent water plant Trapa Bispinosa J VI.563 (v. l. ciṅcarodaka), expld by singhāṭa.
Piṭṭhi & Piṭṭhī (f.) [=piṭṭha3, of which it has taken over the main function as noun. On relation piṭṭha> piṭṭhi cp. Trencker, Notes 55; Franke, Bezenberger's Beiträge XX.287. Cp. also the Prk. forms piṭṭha, piṭṭhi & piṣṭi, all representing Sk. pṛṣṭha: Pischel, Prk. Gram. §53] 1. the back Vin II.200 (piṭṭhi); M I.354; J I.207; II.159, 279. piṭṭhī (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) with ref. to hand & foot: hattha (or pada--) tala & °piṭṭhi: J IV.188; Vism 361. --abl. piṭṭhito as adv. (from) behind, at the back of Sn 412 (+ anubandhati 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. °pāṣāṇa and loc. piṭṭhīya as adv. on top of J V.297 (ammaṇa°) piṭṭhi at Va Va 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.; Dhp 102. --koṭṭhaka an upper room (bath room?) DhA II.19, 20. --gata following behind, foll. one's example Vism 47. --paṇṭāsālā 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, (°aṭṭhika); DA I.254. --pāṇā 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 (°aṭṭhi): --maṇḍa the flesh of the back Pva 210; SnA 287. --maṇḍika backbiting, one who talks behind a person's back Sn 244 (=maṇsaṭṭhada C); J II.186 (of an unfair judge); V I.1; Pvi III.97 (BB; T. °aka). As °maṇsiya at J V.10. --maṇsikāṭa backbiting Nd2 39. --roga back--ache SnA 111. --vaṇḍa back bone, a certain beam in a building DhA I.52.

Piṭṭhika (adj.) (°) [fr. piṭṭhi] having a back, in digha° with a long back or ridge Sn 604; mudu° having a flexible back Vin III.35.

Piṭṭhikā (f.)=piṭṭhi; loc. piṭṭhikāya at the back of, behind J I.456 (maṇḍala°).

Piṭṭhimaṭṭ (adj.) [fr. piṭṭhi] having a back, in f. piṭṭhimaṭṭi (senā) (an army) having troops on (horse-- or, elephant--) back J VI.396.

Piṭṭhara (m. & nt.) [cp. Epic Sk. piṭṭhara] a pot, a pan Miln 107 (spelt piṭṭhara). As piṭṭhara [cp. BSk. piṭṭhārīkā Divy 496; so read for T. piparikā] at KhA 54 to be read for T. pīvāraka according to App. SnA 869.

Piṇḍa [cp. Vedic piṇḍa; probably connected with piṣ i. e. crush, grind, make into a lump; Grassmann compares piḍ to press; on other attempts at etym. see Walde, Lat. Wtb. s. v. pules] 1. a lump, ball, thick (& round) mass S I.206 (aṭṭhīya°); Pv III.55 (nonīta°); VVa 62 (kumāsa°), 65; Dhp 529 (ayo°). -- 2. a lump of food, esp. of alms, alms given as food S I.76; Sn 217, 388, 391; J I.7 (nībutta° cooled); Miln 243 (para °ajjhapagata living on food given by others). piṇḍāya (dat.) for alms, freq. in combn with carati, paṭikkamati, (gāmaṇ) pavissati, e. g. Vin II.195; III.15; M III.157; Sn 386; SnA 141, 175; Pva 12, 13, 16, 47, 81, 136 and passim. -- 3. a conglomerate, accumulation, compressed form, heap, in akkhara° sequence of letters or syllables, context DhA IV.70.


--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. --dāyi (κ & dāvi) one who deals out food (as occupation of a certain class of soldiers) D I.51 (dāvi); A IV.107 (v. l. dāyaka); 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).

--dhiṭālīka a doll made of a lump of dough, or of pastry Pva 17; cp. piṭṭha°. --patiṇḍa (kamma) giving lump after lump, alms for alms, i. e. reciprocatory begging J II.82 (piṇḍa--piṭṭipindena jīvikaṃ kappesuṇa), 307 (piṇḍapāta--piṭṭipindena jīvikaṃ kappenti); V.390 (maṇḍa piṇḍa--patiṇḍa--kammaṇ na karoma). --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--niriharaka Divy 239) Vin I.46; II.32 (‘ṅ nihaṟāpeti); 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 (‘āpācāyana); SnA 374; PvA I.11 sq., 16, 38, 240. --piṭāka one who eats only food received in the alms--bowl; "āṅga is one of the dhutanga ordinances (see dhutanga) Vin I.253; II.32 ('āṅga), 299 (+paṇṣukūlika); 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. --piṭākatta (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 [fr. piṇḍa] (alms)--food A IV.185 (SS piṇḍapāta); in phrase na piṇḍaka 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 (f.) [cp. piṇḍa & Sk. piṇḍa] 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°); Dха II.207 (amba°).

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. <-> Duito (J. trsln VI.457) translates "opening at the back of the sunshade," thus evidently reading "piṭṭhika."


Pindiyālopa [piṇḍi+ālopa] a morsel of food Vin I.58 (‘bhojana), 96 (id.); A II.27; It 102.


Piṇḍolya (nt.) [fr. piṇḍola] asking for alms, alms--round S III.93= It 89; Vism 31.

Pitar [Vedic pîtra, pitar--; cp. Gr. pathr; Lat. pater, Juppiter, Dies--piter=’ Zeus's pathr; 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. pitarā Dh 294; & pituṇ Čp. I.93. -- inf. pitarā J III.37, pitunā, petyā J V.214; dat. gen. pitu M III.176; J IV.137; VI.365, 589; & pitunā 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, & pitū Th 2, 433; instr. pitarehi & pitū; dat. gen. pitunā J III.83; (mātā°); VI.389 (id.); Pv II.84; pitunā It 110; loc. pitusu Th 2, 499; J I.152 (mātā°); and pitusu PvA 3 (mātā°). Further: abl. sg. pitīto by the father's side D I.113 (+mātīto); A III.151; J V.214. -- A I.62, 132, 138 sq.; Sn 296, 579 (paralokato na pitā tāye puttaṇ); Nd2 441 (= yō 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 cullā° (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 mātāpitāro (pl. not dual), e. g. Sn 404; J I.152; III.83; IV.1; PvA 107. On similæ of father and son op. J.P.T.S. 1907, 112. In cpds. there are the 3 bases pitā, pītī & pitu°. (a) pītī°: "putta father & son J I.253; pl. "puttā fathers & sons, or parents & children J IV.115; IV.84. "mahā grandfather Pv 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 (=pītuyāti mahā C.). <-> (b.) pītī°: "kicca duty of a father J V.153; "gātha parricide J IV.45 (BB pītī); "pakkha father's side (DaH I.4; "pītāmahā (pl.) fathers & grandfathers, ancestors J V.383; "vadha parricide DA I.135. --(c) pītī°: "a originating from the father J VI.589 (+mātīto); "gāṭhāka parricide (+mātughāṭaka) Vin I.88, 136, 168, 320; "nāma fathers name SnA 423; "pītāmahā (pl.) ancestors (cp. pītī°) A
IV.6; J I.2; II.48. °rakkhita guarded by a father M III.46. °santaka father's possession J I.2. °hadaya father's heart J I.61.

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.


--dhīt 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 (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.117; 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 kupitar your bile is upset or out of order, i. e. you are in a bad mood); Miln 112 (vāta--pittasemha ...), 304 (roga,+semha), 382 (+semha); DhA 190 (as blue--green); DhA III.15 (citta'n athī pittatar n'athī has no heart and no bile, i. e. does not feel & get excited; vv. ll. 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 cittaṣ, see Morris loc. cit. May the meaning be "muzzle"?

--kosaka gall--bladder KhA 61; Vism 263; VbhA 246.

Pittika (adj.) [fr. pitta] one who has bile or a bilious humoiu, bilious Miln 298 (+semhika).

Pittivisaya [Sporadic reading for the usual petti°] the realm of the departed spirits M I.73; J I.51; Nd1 489.

Pittivisayika (adj.) [fr. pittivisaya] belonging to the realm of the departed Nd1 97 (gati; v. l. petti°).

Pithiyati (pithiyiyati) [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 pithiyiṣu the eyes shut); II.158 (=paticchādiyati); VI.432. The spelling of the BB manuscripts is pidhiyyati (cp. Trenckner, Notes 62).


Pidahati [api+dā, cp. apidahati & Pkr. pinidhattae= Sk. apinidhātave] to cover, to close, conceal, shut M I.117, 380 (dvāraṇ); J I.92; III.26; V.389; Miln 139 (vajjaṇ); DhA I.396; II.4, 85; IV.197 (ūraṇ); Sdhp 321; aor. pidahi J IV.308 (kaṇṇe); ger. pidahitvā Pj II.76 (dvāraṇ); Vism 182 (nāsaṇ); DA I.136, pidhatvā Th 2, 480, & pidiyā J I.150 (dvāraṇ), 243 (id.);

ThA 286; DhA II.199 (dvārāṇi). -- Pass. pithiyyati; pp. pihita (q. v.). The opp. of p. is vivarati.

Pidahana (nt.) [fr. api+dā, cp. apidahana] covering up, shutting, closing Vism 20; DhA IV.85 (=thakana).

Pidhara [fr. api+dhr] a stick (or rag?) for scraping (or wiping?) Vin II.141 (avalekhana°), 221 (id.). Meaning doubtful.

Pidhāna (nt.) =pidahana cover J VI.349. --patala covering board Vism 261 (where KhA in same passage reads paṭikujjana--phalaka)=VbhA 244.

Pināsa [cp. Sk. pīnas] cold in the head, catarrh, in enumn of illnesses under dukkha, at Nd2 304Q = (kāsa, sāsa, pināsa, etc.).
Pipi (adj.) [fr. p] III.276 (BB kipillik

Pipphala [cp. Epic Sk. pippala, on ph for p see pipphal

Pipphalaka (nt.?) [etym.? BR give Sk. *pippalaka in meaning "thread for sewing"] scissors (? so ed.) DA I.70.

Pipāsā (f.) [Desid. form. fr. pā, pipati>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 combed with khudā (hunger) e. g. Sn 52, 436 (khupā); 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 II.328 (avigata’); S III.7, 108, 190; IV.387; A II.34 (pipāsavinaya; expld at Vism 293); IV.461 sq.

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.

Pipāsin (adj.) [fr. pipāsā] thirsty D II.265.

Pipi (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)?

Pipīlikā (f.) & pipillika [cp. Vedic pipilīkā, pipīlaka & pipīlīka; BSk. pipīlaka AvŚ II.130 (kunta’). See also kipillikā] ant J III.276 (BB kipillikā); Sdhp 23; as pipillikā at J I.202.


Pipphala [cp. Epic Sk. pippala, on ph for p see pipphalī] 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 (nt.?) [etym.? BR give Sk. *pippalaka in meaning "thread for sewing"] scissors (?) so ed.) DA I.70.

Pipphali (f.) [with aspirate ph for p, as in Sk. pipphāli, see Geiger, P.Gr. § 62. See also pippala. Etym. loan words are Gr. pe/perī=Lat. piper=E. pepper, Ger. pfeffer] long pepper S V.79; J III.85; Vv 436; DhA I.258 (’gūhā Npl.); IV.155.

Piya1

Piya1 (adj.) [Vedic priya, pri, cp. Gr. proprow/n; Goth. frijōn to love, frijonds loving=E. friend; Ger. frei, freud; Ohg. Frī=Skr. 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 combed 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 combed (contrasted) with appiya, e. g. Sn 363, 450 (see also below). nt. piyaŋ a pleasant thing, pleasantness, pleasure S I.189; Sn 450, 811; DhA III.275. --appiya unpleasant M I.86; Kh VIII.5. appiyātā 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. --kamyā 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. --bhānīn speaking pleasantly, flattering J V.348. --manāpata 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 āyasṁa Nd2 130; SnA 536, etc.; or mārisa SnA 536. --vācā pleasant speech S I.189; Sn 452. --vādīn speaking pleasantly, affable D I.60 (manāpācārin+); A III.37; IV.265 sq. --vippayoga separation from the beloved object Sn 41 (cp. Nd2 444); PVA 161 (here with ref. to the husband); syn. with appiya--sampayoga, e. g. at Vism 504 sq.

Piya2
Piya2 [sporadic for phiya, q. v.] oar; usually so in cpd. piyāritta (nt.) oar & rudder S I.103; A II.201; J IV.164.

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 (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 (piyangûdaka) it is used as an emetic J I.419. See also kangu. -- 2. a medicinal plant, Priyangu J V.420.


Piyāyati [Denom. fr. piya] 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. piyaŋ is found at SnA 94 adj. piya, and is expld by piyamāna tussamāna modamāna.


Piyāyita [pp. of piyāyati] held dear, fondled, loved, liked Sn 807; Nd1 126.

Piyāla [cp. Class. Sk. priyāla] the Piyal 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 [cp. Class. Sk. piḍakā] a boil Sn p. 124 (piḷaka, v. l. pilaka); Vism 35 (piḷaka); DhA I.319 (v. l. piḷaka).<-> See also piḷaka.


Pilandha (adj.) (-°) [fr. pilandhati] adorning or adorned Miln 336, 337. Cp. apiḷandha.

Pilandhati [see apiḷandhati, api+nah] to adorn, put on, bedeck Miln 337; J V.400. Caus. II. pilandhapeti J I.386.


Pilava & Plava [fr. plu, cp. Vedic plavati; plu, as in Lat. plu to rain, pluvius rain, Gr. πλύσις washing, ocean; Ohg. flouwen etc. to rinse=E. flow] 1. swimming, flowing, floating J V.408 (suḷavā−attha in order to swim through well=plavana C.). -- 2. a kind of duck [so Epic Sk.] Vv 35Q (cp. VvA 163); J V.420.

Pilavati & Plavati [cp. Vedic plavati; plu, as in Lat. plu to rain, pluvius rain, Gr. πλύσις 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. I. SS; T. palavati). As palavati at Th 1, 399. -- See also uppalavati (uppluta), opilāpeti, paripalavati.


Pilāpanatā (f.) [fr. plu, see pilavati] superficiality Dhs 1349, cp. DhsA 405.

Pilāla at J I.382 ("piṇḍa+mattikā−piṇḍa) is doubtful. Fausbøll suggests mistake for palala straw, so also Ed. Müller, P.Gr.
Pilotikā (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 (jinha°), 511; VI.383; Miln 282; Vism 328; KhA 55; DhA I.221 (tela° rags dipped in oil); VvA 5; Pvu A 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 kāmapotli (pūrvikā k.) Dīvy 150 etc. AvŚ I.421.

--khaṇḍa a piece of rag DhA IV.115; ThA 269; Pvu A 171.

Pillaka [cp. Sk. °pillaka] the young of an animal, sometimes used as term for a child J II.406 (sukara°); DhA IV.134 (as an abusive term; vv. ll. SS kīpillaṇa; gloss K pītucṣaṇa, BA cūkakāntaṇa); Sdhp 164, 165. -- As pillaṇa at J I.487 (godha°, v. I. Bb godha--kippillaṇa).


Pīlāyati [api+nayhati, cp. Sk. pinahyate] to fasten on, put on, cover, dress, adorn J V.393 (pīlayathana 3rd sg. imper. =pilandhatu C.).

Pīlāhaka (v. I. milhākā) at S II.228 is to be read as milhākā "cesspool" (q. v.). The C. quoted on p. 228 expls incorrectly by "kaṇsala'ādi gūthapāṇakā," which would mean "a low insect breeding in excrements" (thus perhaps =patāṅga?). The trsl. (K.S. II.155) has "dung--beetle."

Pivati & Pibati [Vedic pátī & pibati, redupl. pres. to root Idg. °poi & pī (for °pībo); 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, pānīya drink, pīta having drunk) to drink. -- pres. pivati D I.166; III.184; J IV.380; V.106; Pvu A 55. -- 1st pl. pivāma Pvi I.110; 2nd pl. pivātha Pvu A 78 & pivātha Pvi I.112; 3rd pl. med. piyyare J IV.380. -- imper. pīva Pvu A 39, & pivatu Vin IV.109. -- ppr. pīvaṇa Sn 257; Dh 205, & pīvanto Sn A I.205. -- fut. pivissati J VI.365; Pvu A 5, 59; pissāmi J III.432; pāsati J IV.527. -- aor. pīvi J I.198; apivi Mhv 6, 21; pivāsiṇa Ud 42; apāyiba J I.362 (or "siṇha"); apaṇṣu A I.205. -- ger. pivitvā J I.419; III.491; VI.518; Pvu A 5, 23; pīvā Sn 257; Dh 205; J I.297; pivāna J I.71; pivā Sv I.118. -- grd. pātābba Vin II.208; peyya; see kāka.° -- inf. pūtaṇa J I.221; Pvu I.64. -- pp. pīta (q. v.). -- Of forms with p for v we mention the foll.: pīpati M I.32; DhsA 403 (as v. I.); imper. pīpa J I.459; ppr. pīpaṇa M I.316, 317. -- Caus. pāyeti & pāyapeti (q. v.).


Pivaraka see pīṭhara.

Pisati [pitsaṭi] to grind, crush, destroy; Pass. pis iyati to perish VvA 335 (+vināseti). -- pp. pisīta.

Pisana (nt.) [fr. pīṣaṭi?] grinding, powder see upā°.

Pisāca [cp. Sk. pīśāca & Vedic pīśāci; to same root as pīśuna=Vedic pīśuna, & Lat. piget, Obhg. féhida enmynt=Als. faehp ("feud"), connected with root of Goth. fijan to hate; thus pīśa ca=fiend] 1. a demon, golem, sprite D I.54 (T. pesāca, v. l. pisāca, expld at DA I.164 as "pīśa ca mahanta=maḥantā sattā ti vadati"), 93; S I.209; A III.69; Ud 5; J I.235; IV.495 (yakkha p. peta); Miln 23; VvA 335; Pvu A 198; Sdhp 313. -- f. pisāci J V.442. -- 2. [like pisāca--loha referring to the Paśūcā district, hailing from that tribe, cp. the term malla in same meaning and origin] a sort of acrobat, as pl. pisācā "tumblers" Miln 191.

--nagara town of goblins (cp. yakkha--nagara) Vism 531. --loha [connected with the tribe of the Paśūcā's: Mbh VII.4819; cp. Paśūcā as one of the Prākrit dialects: Pischel, Prk. Gr. § 3] a kind of copper VbhA 63 (eight varieties).
only in cpd. pañṣu° mud--sprite J IV.380, 496; DA I.287; DhA II.26.

Pisācin (adj. n.) [fr. pisāca, lit. having a demon] only f. pisācinī a witch (=pisāci) Th 1, 1151.


Pisāyati Pass. of pisati (q. v.).

Pisāla (nt.) [Sk. pisāla] a dial. expression for pāṭi or patta "bowl" M III 235 (passage quite misunderstood by Neumann in his trsl III.414).

Pisuṇa (adj.) [Vedic pisuṇa, 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, pisuṇavācā and pisuṇāvācā D I.4, 138; III.70 sq., 171, 232, 269; M I.362; III.23; adj. pisuṇāvācā & M III.22, 48; S II.167; Pug 39. -- Cp. pesuna.

Pisodara [prā, i. e. prāṣant+udara, see pasatal] having a spotted belly KhA 107 (ed. compares prṣodarāḍī Pāṇini VI.3, 109).

Pihaka (nt.) [cp. Sk. plihaṇaka & plihan (also Vedic plāśi?), Av. spṛṣṇa; Gr. splh/n, spla/gxna entrails; Lat. lien spleen] the spleen M III.90; Sn 195; J V.49. In detail at Vism 257; VbhA 240.

Pihana (nt.) & ā (f.) [fr. piheti] envying Dhs 1059; SnA 459 ("sīla").

Pihayita & Piheti [cp. Vedic spṛhayati, spṛḥ] 1. to desire, long for (with acc.) Vin II.187; S II.242 (pīhāyatthā 2nd pl. aor.); J I.401; IV.198 (pattheti+); Th 2, 454; Vv 8445 (=pīyāyati VvA 349). -- 2. to envy (with gen. of person & object), covet the spleen M III.90; Sn 195; J V.49. In detail at Vism 257; VbhA 240.

Pihayita [pp. of pihayati] desired, envied, always combd with patthita Miln 182, 351.


Pihāyanā (f.)=pihanā Nett 18.

Pihālu (adj.) [cp. Sk. spṛhālu, fr. spṛḥ, but perhaps=Ved. pīyāru malevolent. On y>h cp. P. paṭṭhayati for paṭṭṭahati] covetous, only neg. a° S I.187=Th 1, 1218; Sn 852; NdI 227.

Pihita [pp. of pidahati] covered, closed, shut, obstructed (opp. vivaṭa) M I.118; III.61; S I.40; A II.104; NdI 149; J I.266; Miln 102 (dvāra), 161; Vism 185; DA I.182 ("dvāra").

Pīṭha (nt.) [cp. Epic Sk. pīṭha] a seat, chair, stool, bench. -- 4. kinds are given at Vin IV.40=168, viz. masāraka, bundikābaddha, kuḷirapādaka, āhaccapādaka (same categories as given under mañca). -- Vin I.47, 180; II.114, 149, 225; A III.51 (mañca°, Dwandva); IV.133 (ayo°); Ps I.176; Vv 11 (see discussed in detail at VvA 8); VvA 295 (mañca°). -- pāda° 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; expld by Bdhgh as "chinn'iriyāpatha" Vin. Texts I.225) J I.76, 418; V.426 (kujuja+) VI.4, 10; Miln 205, 245, 276; Vism 596 (& jaccandha, in simile); DhA I.194; II.69; PugA 227; PvA 282.
Pithaka [fr. pitha] a chair, stool VvA 8, 124. See also palāla³.

Pithikā (f.) [fr. pitha] a bench, stool Vin II.149 ("cushioned chair" Bdhgh; see Vin. Texts III.165); J IV.349; DA I.41; VvA 8.


Piṇita [pp. of piṇeti] pleased, gladdened, satisfied Vv 1613 (=tūṭha VvA 84); Miln 238, 249, 361; usually in phrase piṇitindriya with satisfied senses, with joyful heart M II.121; PvA 46, 70.

Piṇeti [cp. Vedic pīṇatī, pīṇa, see piya. The meaning in Pāli however has been partly confused with pīṇa, pinvati (see pīṇa), as suggested by Bdhgh in DA I.157: "piṇeṇī ti piṇitaṇa thāma--baḷūpetan karonti"] to gladden, please, satisfy, cheer; to invigorate, make strong, often in phrase (attānā) sukheti piṇeti "makes happy and pleasures" D I.51; III.130 sq.; S I.90; IV.331; PvA 283: cp. DhsA 403 (sārira p.). It also occurs in def. of pīṭi (piṇayati ti pīṭi) at Vism 143=DhsA 115. -- pp. piṇita.

Pīṭa¹

Pīṭa¹ [pp. of pīṭavi] 1. having drunk or (pred.) being drunk (as liquid) S I.212 (madhu³); J I.198; PvA 25 (with asita, khāyita & sāyita as fourfold food). <-> 2. soaked or saturated with (---), in kasāyaraśa² J II.98 (or=pīṭa?) and visāpita (of an arrow) J V.36; Vism 303, 381; which however may be read (on acct. of v. l. visappīta) as visapīta "poison--applied" (see appīta). Does M I.281 pīṭa--nīsita 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.

Pīṭa²

Pīṭa² (adj.) [Epic Sk. pīta, etym. unclear] yellow, goldencoloured Vin I.217 (vīrecaṇa): D I.76 (nīla p. lohita odāta); III.268 ("kasiṇa"); M I.281 (pīṭa--nīsita, belonging here or under pīṭa²?), cp. 385 (below); A III.239; IV.263, 305, 349; V.61; J VI.185 (nīla p. lohita odāta maṇiṭṭhaka), 449 ("alankāra, "vasana "uttara, cp. 503); Dhs 203 ("kasiṇa"), 246, 247 (nīla p. lohitaka, odāta); Vism 173 ("kasiṇa"). -- pīṭa is prominent (in the sense of golden) in the description of Vīmānas or other heavenly abodes. A typical example is Vv 47 (Pīṭavimāna V.1 & 2), where everything is characterised as pīṭa, viz. vattha, dhaja, alankāra, candana, uppala, pāsāda, āsana, bhojana, chatta, ratha, assa, bijāni; the C. expln of pīṭa at this passage is "suvaṇṇa"; cp. Vv 361 (=parisuddha, hemamaya VvA 166); 784 (=suvaṇṇamaya C. 304).

--antara a yellow dress or mantle Vv 36 (=pīṭa-vāṇṇa uttariyā C. 166). --ārūṇa yellowish red Th 2, 479. --āvalepana "golden--daubed" M I.385.

Pīṭaka (adj.) [fr. pīṭa] yellow Vin IV.159; Th 2, 260; J II.274; Pv III.13 (=suvaṇṇaṇaṇa PvA 170); Dhs 617 (nīla p. lohitaka odāta kāla maṇiṭṭhaka); ThA 211. --pīṭakā (f.) saffron, turmeric M I.36.

Pīti (f.) [cp. Class. Sk. pṛiti & Vedic prīta pp. of prī, see piṇeti & piya] emotion of joy, delight, zest, exuberance. On term see Dhs. trsl. 11 and Cpd. 243. Classed under sankhārakkhandha, not vedanā³. -- 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 (=Bhagavanṭa ārabhā p. pāmujaṇa modanā pamodanā citti--odagaṇa etc. Nd2 446); Nd1 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 sāriraṇa 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 pīṭi as the fivefold pīṭi, pañcavāṇṇa pīṭi, 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 piti (interest amounting to rapture, suffusing joy). Thus given at DhsA 115 & Vism 143, referred to at DhsA 166. -- piti as nirāmisa (pure) and sāmisa (material) at M III.85; S IV.235.

--gamanīya pleasant or enjoyable to walk M I.117. --pāmojja joy and gladness A III.181. 307 (*pāmujjā); Dh 374; Dha IV.110; Kh A 82. --pharanātā state of being pervaded with joy, joyous rapture, ecstasy D III.277; Ps I.48; Vbh 334; Nett 89. --bhākkhā feeding on joy (Ep. of the Ābhassara Devas) D I.17; III.28, 84, 90; A V.60; Dh 200; A I.110; Dha III.258; Sdhp 255. --mana joyful--hearted, exhilarated, glad of heart or mind M I.37; III.86; S I.181; A III.21; V.3; Sn 766; NdI 3; J III.411; Vbh 227. --rasa taste or emotion of joy VvA 86. --sambojjhanga the joy--constituent of enlightenment M III.86; D III.106, 226, 252, 282. Eleven results of such a state are enumd at DhsA 75, viz. the 6 anussatis, upamā Vbh A 282). --sahagata followed or accompanied by joy, bringing joy Dhs (sam

exuberance (of sukha) A III.26; IV.300, 44

Pivanto at DhA II.

--gamanīya pleasant or enjoyable to walk M I.117. --pāmojja joy and gladness A III.181. 307 (*pāmujjā); Dh 374; Dha IV.110; Kh A 82. --pharanātā state of being pervaded with joy, joyous rapture, ecstasy D III.277; Ps I.48; Vbh 334; Nett 89. --bhākkhā feeding on joy (Ep. of the Ābhassara Devas) D I.17; III.28, 84, 90; A V.60; Dh 200; A I.110; Dha III.258; Sdhp 255. --mana joyful--hearted, exhilarated, glad of heart or mind M I.37; III.86; S I.181; A III.21; V.3; Sn 766; NdI 3; J III.411; Vbh 227. --rasa taste or emotion of joy VvA 86. --sambojjhanga the joy--constituent of enlightenment M III.86; D III.106, 226, 252, 282. Eleven results of such a state are enumd at DhsA 75, viz. the 6 anussatis, upamā Vbh A 282). --sahagata followed or accompanied by joy, bringing joy Dhs (sam

exuberance (of sukha) A III.26; IV.300, 44

Pitika (--) (adj.) [fr. piti] belonging to joy; only as sappitika & nippitika bringing joy & devoid of joy, with & without exuberance (of sukha) A III.26; IV.300, 441.

Pitin (adj.) [fr. pita] drinking, only at Dh 79 in cpd. dhamaṅga drinking in the Truth, expld as dhampaṇyako, dhamaṇj pivanto at DhA II.126.

Pīna (adj.) [cp. Epic Sk. pīna of pī to swell up (with fat); to which also Vedic pīvan & pīvara fat, Gr. pimelh/ & pīyon fat, Lat. opimus fat, Ger. feist & fett=E. fat] fat, swollen Th 2, 265 (of breasts).

Pīlaka [fr. pīḍ?] a (sort of) boil Vism 35; see pilaka.

Pīlana (nt.) [fr. pīḍ, cp. pīḷa] oppression, injury, suffering (from dukkha) Vism 212=494; also in nakkhatta9 harm to a constellation, i. e. occultation DhA I.166 sq.

Pīḷā (f.) [cp. Class. Sk. pīḍa fr. pīḍ] 1. pain, suffering J I.421; Miln 278; Vism 42. -- 2. oppression, damage, injury SnA 353; DA I.259.

Pīlikolikā (f.) [reading not quite sure, cp. kolikā] eyesecretion Th 2, 395 (=akkhigūṭhaka ThA 259, q. v. for fuller expln; see also J.P.T.S. 1884, 88).

Pīḷita [pp. of pīḷeti] crushed, oppressed, molested, harassed Vin IV.261; Vism 415 (dubbhikkha9); Dha IV.70; ThA 271. Cp. abhi2, pa9.


Puṇ as a term for Purgatory (niraya): see Bdh's etym. of puggala Vism 310, as quoted under puggala.

Puṇs [Vedic puṇs (weak base) and pumāṇs (strong base), often opp. to stri (woman, female); cp. putra & potaka]. Of the simplex no forms are found in Pāli proper. The base puṇ occurs in pukusa (?), puggala (?), pungava, pullinga; puṇs in napaṇṣaka (cp. Prk. napaṇṣaveya Pischel, Gram. § 412). The role of puṇs as contrast to itthi has in Pāli been taken over by purisa, except in itthi--pumā at the old passage D III.85. The strong base is in P. puman (q. v.). See also posa1.
Pukkusa [non--Aryan; cp. Epic Sk. pukkuša, pukkaša pulkasa. The "Pualkása" are mentioned as a mixed caste at Vājasaneyana Sān̄hitā 30, 17 (cp. Zimmer, Alting. Leben 217)] N. of a (Non--Aryan) tribe, hence designation of a low social class, the members of 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: khattiya brāhmaṇa vassā suddā caṇḍāla--pukkasā A I.162=III.214; J III.194 (explyd by C. chava--chaḍḍaka--caṇḍāla ca pucpa--chaḍḍaka--pukkasā ca); IV.303; Pū II.612; Miln 5. Further as pukkaskula as the last one of the despised clans (caṇḍālakula, nesa, veḷa, rathakāra, p.) at M III.169; S I.94; A II.85; Vin IV.6; Pug 51. With nesa at Pva II.176. -- Cp. M III.169.

Puggalika [cp. Class. Sk. pudgala, etym. connected with puṇḍ, although the fantastic expln of native Commentators refers it to puṇḍ "a hell" and gal; so at Vism 310: "pun ti vuccati nirayo, tasmin galanti ti puggalā"] 1. an individual, as opposed to a group (sangha or parisā), person, man; in later philosophical (Abhidhamma) literature=character, soul (= atan). ---> 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.; I.I 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 A I.106; ariya Vin V.117; asura--parivāra A II.91; kodhagarā A II.46; gūtha, puccha madhubhānī A I.128; dākkiṇeyaya VvA 5; ditthismappana A I.26 sq.; III.439 sq.; IV.136; nibbīriya kusita J IV.131; pāsālekhiūpama etc. A I.283; valākhūpama A II.102 sq.; saddha, asadddha Ps I.121; II.33; sīvāthik āpama A III.268; suppameyya etc. A I.266 sq. [a]sevitabbā A IV.365; V.102, 247, 281; hīna majjhima pañāha S II.154. -- Groups of characters: (2) A I.76, 87; (3) gālāāpama etc. A I.121 sq.; avuṭṭhiya-sama padesa--vassin, sabbatthābhivassin It 64 sq.; satthar, sāvaka, sekha II 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, mohā, saddha, buddha, vitakka Vism 102; (7) ubhato--bhāga--vimutta, pañāvāmutta etc. D III.105; (8) A III.212; S V.343 (19) Nett 190; (26) Nett 189, 190. -- See also patippuggala. -- 2. (in general) being, creature Miln 310 (including Petas & animals).

--nā 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. --vemattā difference between individuals S II.21; V.200; Sn p. 102 (=nānatta Sna 436).

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."

Punkha [cp. Epic Sk. punkha, etym. puṇḍ (base of puṇḍs)+ kha (of khan), thus "man--digging"] the feathered part of an arrow J I.89. Cp. ponkha.

Pungava [puṇḍ+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 (munī); ThA 69 (Ap V.5) (nara°).

Pucimanda [fr. picumanda] the Nimb tree, Azadirachta Indica J III.34; IV.205; VI.269 (*thanī, of a woman= nimbā--phala--sāṃthāna--thana--yuggalā C.).


Pucchaka (adj.) [fr. prch] asking, questioning DhsA 2, 3 (puñha°).

cp. Vedic prcchati=Lat. posco, postulo, with which connected also Lat. precor=Goth. fraihnan; Ohg. frāgōn; Vedic praśna=P. pañha] 1. to ask, to question S I.207, 214; Vin II.207; Sn 995; Nd1 341 etc. -- Pres. 1st sg. pucchāmi Sn 83, 241, 682, 1043, 1049; Nd2 447: Pv II.112. -- 1st pl. pucchāma Sn 1052; Imper. puccha Sn 460; DA I.155; pucchātha D II.154; pucchassu Sn 189, 993; Pot. puccheyyāmi D I.51; puccheyya A I.199; Pva 6; ppr. pucchanto Sn 1126; aor. 1st sg.
apucchissañ Sn 1116, pucchisañ Vv 3011, apucchiñ VvA 127; 2nd sg. apucchasi Sn 1050; 3rd sg. apucchiñ Sn 1037, apuchasi Nd2 447; pucchi Sn 981, 1031; Pva 6, 39, 68; apuchathā Sn 1017; 1st. pl. apuchimhāa Sn 1052. 3rd pl. pucchiṣu J I.221; pucchiṣu Mhvs 10, 2. Fut. pucchissāmi J VI.364. Inf. pucchiṭuṇ Vin I.93; Sn 510; puṭṭhuṇ Sn 1096, 1110; pucchitāye J V.137. Grd. pucchavo Sn 1030; Pass. pucchiyati DhA I.10. -- Caus. II. pucchāpetī Mhvs 10, 75. -- pp. puṭṭha & pucchita (q. v.). -- 2. to invite to (instr.), to offer, to present to somebody (acc.), lit. to ask with Vin II.208, 210 (pañiyena); III.161 (odanena, sūpena etc.); D II.240. -- See also anu°, abhi°, sam°.

Pucchana (nt.) & °ā (f.) [fr. prch] asking, enquiring, questioning Sn 504 (ā); Pva 121, 223.

Pucchā (f.) [cp. Class. Sk. prcchā=Ogh. forsc question] a question Sn 1023; SnAa 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 NdI 339, 340=Nd2 under pucchā (p. 208). The first group comprises the three adīṭṭha--jotanā pucchā, dīṭṭha--saṃsandanā 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 SnAa 159.--apuccha (adj.) that which is not a question, i. e. that which should not be asked Miln 316. --puccha--vissajjan question and answer Pva 2. -- At Nett 18 p. occurs as quāsi synonym of icchā and patthanā.

Pucchita [pp. of pucchati] asked Sn 76, 126, 383, 988, 1005; NdI 211; KhA 125 ("kathā"); Pva 2, 13, 51. <--> Cp. puṭṭha.

Puchitar [n. ag. to pucchita] one who asks, a questioner M I.472; S III.6 sq.; Sn p. 140.

Pujja (adj.) [grd. of puj; cp. Sk. pūjya] to be honoured M III.38 sq., 77 sq.; A III.78 (v. l.); Nett 52, 56 (=pūjaniya C.). Compar. pujjatara M I.13; & see pūjya.

Puñcikatā is wrong reading at Dhs 1059 in tañhā is wrong reading at Dhs 1059 in tañhā paraphrase (pattern 1 Nd2 tañhā) for muccañcikatā. The readings of id. p. are puñcikatā Dhs 1136, 1230; Vbh 351, 361 (v. l. pucañcikā); muccañcīnī at Nd1 8 (v. l. BB muccañcīnī, SS suvañcīnī); Nd2 p. 152 (v. l. BB pucañcīnī, SS pupañcīnī); pucañcikatā VbhA 477. The translation of Dhs gives "agitation" as meaning. The C. (DhsA 365) reads pupañcikā (vv. ll. pupañca vikatā; pucañcikaka; pucañkata) and connects it with pucañca āluti (wagging of a dog's tail, hence "agitation"); Expositor II.470 gives "fluster." The C. on Vbh (VbhA 477) expls as "lābhan'ālābhanaka--ṭhāne vedhanā kampanā nīcavuttatā," thus "agitation."

Puñchatī [cp. Sk. °prōchati, but BSk. poñcheate (v. l. puñchatī & pocchatē) Divy 491: upānahān mūlāc ca p.] to wipe off, clean Vin II.208 (upāhanā), 210; A IV.376 (rajohañañ puścī p., asucī p. etc.); J I.392 (akkhāni); Vism 63 (gabbha--malañ); 415=KhA 120= J I.47 (assūni hatthehi p.); KhA 136 (pañṣukañ). The reading puñjāti occurs at J I.318 (akkhāni); V.182; VI.514, also as v. l. at A IV.376 (v. l. also muñcata: cp. puñcikatā). -- Caus. II. puñchāpetī Vism 63. Cp. pari°.


Puñchanī (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 (usually °a°) [cp. Epic Sk. puñja] a heap, pile, mass, multitude Vin II.211; J I.146 (sabba--rogānañ). As °a° in foll. cpds.: aṭṭhi° It 17 (+aṭṭhi kandala); kathā° A III.408; IV.72; J II.327; gūthā° J II.211; tiṣa° A III.408; palāla° D I.71; M III.3; A I.241; II.210; māṅaśa° D I.52; vālīka° J VI.560; sankhārā° S I.135.

--kata (& 'kita) for puñjikata; cf. Sk. puñijkṛta, with i for a in compn with kṛ & bhū heaped up, heaped together Vin II.208 (puñjakata); M I.58, 89 (id. but id. p. M III.92 puñjakajāta); A III.324 (puñjakata; v. l. puñjakita & puñjanika); J II.408 (puñjakata, v. l. pancalikata); VI.111 (id., v. l. puñca°).

Puñjakā =puñja M III.92 ("jātāni aṭṭhi kānī, where M I.89 at id. p. reads puñjakitāni); Miln 342 (palāla°).
Puñña (nt.) [cp. (late) Vedic puṇya favourable, good; etym. not clear, it may be dialectical. The word is expld by Dhammapāla as "santānā punāti 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--vaśāhāni (see below). Another set of ten consists of these 3 and apacitti, veyyāvaca, patti--anuppadāna, abhannamādanā, desanā, savana, diṭṭh'ujjuka--kamma. The opp. of puñña is either apiñña (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 Arahatta is above both (Pv II.615). See on term also Kvu 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; NdI 90; Pv I.2; I.512; Pug 55; Vism 541 (puññānājā caccaya 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 Pva 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 NdI 90 as follows: "puññaṃ vuccati yañī kīcī tedhatu kusaḷābhissanāhāraṃ; apuññā vuccati sabbag ajusalaṃ. " It is defined as "dāna--sli--ādī--pabheda & "sucarita kusala--kamman" at VvA 19; considered as leading to future happiness: Vv 13; Pva 58; consisting mainly in dāna (dānamāna p.) Pva 8, 51, 60, 66, 73, but also in vandana Pva 1. To do good= puññāṇa (puññānī) 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. puññānāsasati Pva I.512; Vva 289. Other phrases: "ñj ākanhati S I.18, 20; pāvadhāhati S I.33; corehi duharai S I.36; puññānā nipāko A IV.89; āgamo S III.209 IV.349; oppadhikāja S I.233; It 78; purāṇa & nava S I.92; sayag katāni puññāni S I.37; puññassā dhārā S I.100; V.400. --attiha dirisu of merit Sn 487 sq. --ānubhāva the majesty of merit Pva 58. --ābhissahāra accumulation of merit D III.217; S II.82; NdI 90, 206, 442; Vism 557 sq., 571; Vbhā 142 sq., 166, 184. --abhisada (+kusalābhissada) meritorious results A II.54 sq.; III.51, 337; IV.245. --assaya 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.) desirous of doing good works S V.462. --kiriya a good or meritorious action S I.87 ("kriyā"), 101; Pva 54; usually as "kriyavatthu 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. āyyukkhāya & 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. Pva 216); Pva IV.133 (of a bikkhu); Vism 220; Vva 286; Pva 1 (ariyasaṅgha), 5 (Moggallāna), 6 (arahanto), 132, 140, 214 and passim. Cp. Bsk. punyakṣetra Divy 63, 395 (+ udāra). --paṭipadā 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 II.4; Pva 8, 50, 52. --bala the power of m. Pva 195. --bhāga taking part in meritorious action S I.154. --bhāgiya having share in m. M III.72 sq.; Nett 48. --maya=puñña J IV.232 ("iddhi"); cp. Bsk. puñyayama AvŚ I.183.

Puññavant (adj.) [fr. puñña] possessing merit, meritorious, virtuous Ps II.213; Vism 382; DhA I.340; Pva 75.

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 viands, a pocket basket: uccuṭ basket for sugar J IV.363; paṇṭa leaf--basket Pva 168; phala fruit basket J IV.436=VI.236; phānta(sā) 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 (baddha made, lit. bound). In puṭa--baddha--kummāsa 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 puṭaṇḍa = pātheyya), in bhatta bag with provisions J II.82 (with bandhati), 203; III.200; DA I.270. Also at J IV.375 "bag" (tamba--kipillaka). See below "aṅga & "bhuta. -- 3. a tube, hollow, in nāsā (nāsā) nostril J VI.74; Vism 195, 263, 362; KhA 65; hattha the hollow of the hand Mīn 87; vatthi bladder(--bag) Vism 264; sippī--puṭa oyster shell J V.197, 206. puṭaṇḍa karoti to form a hollow Vbhā 34. -- 4. box, container, see "bheda & "bhedana, in pāṭaḷi--puṭa
seed box for the P. flower.

--āṣa "bag--shoulder" (for "shoulder--bag," cp. āṇḍapuṭa (assapuṭa) & Ger. rucksack=knapsack. Rightly expld by Bdhgh at DA I.288), a bag carrying provisions on journeys, hence "provision," in phrase puṭaṇṣena with provisions (v. l. at all places puṭosena) D I.117; M III.80; A II.183; cp. Dialogues I.150; see also mutoḷi. --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 planct) VV A 344 (in vatthu where Sirīsa refers to Āḷāliputta, cp. Vv 8452, 53).

--bheda breaking of the (seed--) boxes of the P. 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 planct) VV A 344 (in vatthu where Sirīsa refers to Āḷāliputta, cp. Vv 8452, 53).

--bheda breaking of the (seed--) boxes of the Pāṭali planct, referring primarily to the N. of Pāṭali--putta, where putta represents a secondary Pāśicisation of Sk. putta 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" (perhps influenced by puṭaṇṣa) and, based on C. on Ud 88 (bhāṇḍakāṇṇa mocara--tīhānāṇa vuttaḥ 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 Āḷāliputta applied to the city of Sāgala at Miln 1 (nāṇā--puta--bhedanāḥ Sā nagaraṇa). Here clearly meant for "mercandise." -- Rh. D. in a note on puṭabhedaṇa gives expln "a town at the confluence or bend of a river" (cp. Jaina Śūtras 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.

Puṭṭha1

Puṭṭha1 [pp. of puṣ (see poseti), Vedic puṣṭa] nourished, fed, strengthened, brought up Sn 831; J III.467.

Puṭṭha2

Puṭṭha2 [pp. of pucchati, Vedic pṛṣṭa] 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.

Puṭṭha3 see puṭṭha

Puṭṭha3 see puṭṭha [=Sk. sṛṣṭa, cp. Pischel, Prk. Gr. § 311].

Puṭṭhānta (nt.) [abstr. fr. puṭṭha1] the fact of being fed or brought up by J II.405 (vadhahakinā "ā").

Puṭṭhavant [fr. puṭṭha3, cp. same form in Prk. AMg. puṭṭhavāṇ=Sk. sṛṣṭavāṇ: Pischel, Prk. Gr. § 569] one who has touched or come in direct contact with ThA 284.

Puṇḍarika (nt.) [Non--Aryan (?)]. Cp. Vedic puṇḍarīka] the white lotus D I.75=A III.26 (in sequence uppalā, padumā, p.); DI I.4 (Sikhī puṇḍarīkassā mūle abhisambuddho); M III.93; S I.138, 204=A III.309; A I.145 (uppala padumā p.); II.86 sq. (samaṇa adj.); Sn 547; J V.45, 215 ("ttac'ang=ratta--padumaa--patta--vanaasirīā); Vv 4412 (=seta--kalam VaV A 191); Pv II.122; III.33 (pokkharāṇi bahu ā); Pug 63; DA I.219, 284 (sankho elo uppalu puṇḍariko ti cattāro nidhayo). N. of a hell S I.152; Sn p. 126 (here in sq. Uppalaka, Puṇḍī, Paduma).

Puṇḍarikīni (f.) [adj. pundarikin, of puṇḍarika] a pool or pond of white lotuses D I.75+(M III.93; S I.138).

Puṇṇa [pp. of pr, Vedic prṇati, Pass. pūryate, *apel to fill; cp. Sk. prṇā & pūrṇa=Av. pṛṣṇa; Lith. pilnas; Lat. plēnus; Goth fulls=E. full=Ger voll, full, seldom by itself (only passage so far Panantarā puṇṇāya puṇṇamāya ratītāy D I.47=Sn p. 139). nor -*" (only Sn 835 muttakarīsa"), usually in cpds., and there mostly restricted to phrases relating to the full moon.

--gaṇṭha a full pitcher (for feeding the bhikkhus, as offering on festival days, cp. J.P.T.S. 1884) DhA I.147; KhA 118 (v. l. suvaṇṇaghaṭa); DA I.140 (*paṭimaṇḍīta ghara). --canda the full moon J I.149, 267; V.215. --patta a full bowl (as gift, *ṇ deti
Puṇṇatā (f.) [abstr. to puṇṇa] fulness DA I.140 (māsa° full--moon).


Puttaka [Vedic putra, Idg. *putlo=Lat. pullus (*putols) young of an animal, fr. pōu, cp. Gr. pau=s, pai/s child, Lat. puer, pubes, Av. pūpah, Lith. putlō as pūtla, cp. pūtra, Skt. putra, Cymr. wyr grandchild; also Sk. pota(ka) young animal and base pu-- in puma, puṣu "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); PvA 25, 63, 73 sq.; DA I.157 (dāsaka°). Four kinds of sons are distinguished in the old Cy. 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 Nd 147; Nd2 448; J I.86 (Phagguṇi p.).

Putta (n.) 1. son S I.2; Sn 38; J I.86 (Phagguṇi p.); VvA 314; cp. BSk. pūţamāsi AvŚ I.182.

Puṇḍaka (nt.) [abstr. to Puṇḍa] fulness DA I.140 (māsa° full--moon).


Puttakā (nt.) [abstr. to puttakā] sonship DhA I.89.

Puttavant (adj.) [fr. putta] having sons S IV.249. Trenckner, Notes 6216 gives a f. *puttapati for puttavati, but without ref.


Puttiya (--) in Sakya° is compound Sakyaputta + iya "belonging to the son of the Sakyas" (i.e. to the Sakya prince) PvA 43. -- asakyapputiya dhamma Vin II.297.

Putthavī & Puthuvī (f.) [doublets of paṭhavī] the earth; as puthavi at S I.186; J I.14 (v. l. puthuvi); IV.233, & in cpds. *nābhi the navel of the earth (of the bodhimanda, the Buddha's seat under the holy fig tree) J IV.232; *maṇḍala the round of the earth Sn 990. -- As puthuvī at A II.21, and in cpd. puthuvi--agga SnA 353.
S II.77 (opp. ekatta; v. l. SS puthatta). At A IV.97 we have to read puth'att (nt.) [fr. puthu, cp. Sk. *p
data back
Puna (indecl.) [cp. Vedic punar, punañ, to base *pù (related to *apo: see apa), as in puecha tail, Lat. puppis, poopo, Gr. pu/matos 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 punän where ã is the regular metrical lengthening instead of ar (J III.437: na hi dānī punā atthi; v. l. puna). Besides this the r is apparent in the doubling of the first consonants of cpds. (punappuna, 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 sandhivasena vutto C.); in cpds.: punan--abhiseka see J.P.T.S. 1885, 49; a--punar--āvattitā the fact of not turning back Miln 276 (cp. Prk. apunar--avatti Pischel, § 343). Otherwise r stands on the same level as other sandhī (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--upāgamaṇ Jn 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 (pana 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. puṣo vi & puṉar avi "again": puna "now" (Pischel Gr. § 342). -- puna by itself at SnA 597; PVa 3, 45; Mhvs 14, 12. doubled as punapunaṇ Ś 1.174; Th 1, 531, 532; Sn 728, 1051; Dh 117, 118, 325, 337; J V.208; SnA 107; PVa 45, 47; punapunaṇ at DhA II.75; as puna--d--eva at D I.60, 142; PV II.113 (v. 1.); Vism 163; DhA II.76; puna--m--eva PV II.113; puna pi once more J I.279; PVa 67, 74; puna--p--pi J V.208. The phrase puna c'apara "and again something else" stands on the same level as the phrase aparo pi (apare pi), with which one may compare the parallel expressions puna--diva: aparadīvase, 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 puna ca paraṇ (e. g. Miln 201, 388, 418 etc.) is to be corrected to puna c'aparaṇ, cp. punāpara Sn 1004; CP III.61.

--āgamana coming again, return S I.22 (a°). --āvāsa rebirth S I.200. --diva 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 (āyati); Sn 162, 273, 502, 514, 733; Ndg s. v.; Nett 28, 79 sq.; PVa 63, 200; cp. ponabhavika; a° no more rebirth S I.174, 208; Ndg 64; ābhīnibbatti birth in a new existence M I.294; S II.65; A I.223; Vin III.3; PVa 35. --vacana repetition SnA 487. --vāre (loc.) another time J V.21.


Puneti [Caus. fr. puna? or=punāti?] to experience (over & over) again: in this meaning at It 1 sq. & Nd1 202= Ndg 337 (kilese na p. na paceti etc.); perhaps also at Th 1, 533 (sattayugañ), although Kern, Toev. s. v. takes it=punāti and Mrs. Rh. D. translates "lifts to lustrous purity."

Punnāga [dial.?] a species of tree J I.9 ("puppha"); VI.530; KhA 50 (aggacchinnæ--phala), 53 (id.).

Puppha1

Puppha1 (nt.) [Vedic pupa according to Grassmann for *puṣka fr. puṣ (?) see posetij a flower Vin II.123; Ś 1.204=J III.308; Sn 2, 5; Dh 47 sq.; 377; Vism 430; SnA 78 (paduma);] VvA 73; PVa 127; Sdhp 550. -- pupphāni (pl.) VbhA 255 (of 32 colours, in simile), 292 sq. (for Cetiya--worship). -- adj. "puppha in ghana" thick with flowers DA I.87. -- Cp. pokkhāratā.

--ābhikīnna decked with flowers Vv 6429; PV II.112--ādāhāna "a ledge (on a Tope) where offerings of flowers are laid down" (Geiger, Mhvs p. 355; cp. Mhvs trsl. p. 2022) Mhvs 30, 51, 56, 60; 33, 22 Reading uncertain. --āvēḷā flower--garland VvA 125. --āsva wine made from flowers, flower--liquor J IV.117; KhA 26. --gandha odour of flowers Dh 54; Dhs 625.

--cumāṭaka fl. cushion. --chaddaka a remover of (dead) flowers, a rubbish--remover, a low occupation, including cleaning of privies & bins etc. Vin IV.6; Th 1, 620; J V.449 (=vacca--ṭṭhāna--sodhaka C.); Miln 331; Vism 194 (in simile). Cp.

see gāma° (Vin II.105 with Bdhgh note on p. 315).
Pubba2

Pubba2 (adj.) [Vedic pūrva, the 7 sorts of vegetables, with which it is usually combined; Vin III.117, 287. acc. as adv. in phrase apubba-acarima bearing flowers; in the past, before S V.307; Sn 831, 949 (with pacchā & majhe, i.e. future & present); Pv I.31; II.22; SnA 290, 385, 453; VvA 4, 10, 39, 40, 100. With abl. as prep. = before S II.104. In compn with "nīvāsa see sep. An old acc. f. *pūrviŋ (cp. Prk. puvviŋ Pischel, Gr. § 103) we find in Cpd. anupubbikattha (q. v.). The compar. pubbatara ("quite early") occurs abs. at S IV.117 as nom. pl. "ancestors" (cp. Gr. ojī pro/teroi), as loc. adv. at S I.22. --angin in f. "angī (cāru)" at J V.4 & VI.481 read sabbangin. --aṇṇa "first grain," a name given to the 7 kinds of grain, as distinguished from aparāṇa, the 7 sorts of vegetables, with which it is usually combined; Vin III.151; IV.267; NdI 248 (where

Pubba1

Pubba1 [Vedic pūrya>*pūva>*puvva>pubba (Geiger, P.Gr. § 461); cp. pūyati to smell rotten, Lat. pūs=E. pus, Gr. pu/qw to rot, pu/on matter; Vedic pūti 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 (adj.) [Vedic pūrva, to Idg. *per, see pari & cp. Goth. fram=from; Gr. pro/mos first, Goth. fruma=As. formo first, Av. pourvō, also Sk. pūrya=Goth. frauja =Ogh. 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 --


to flower J I.76 (aor. 以习近平); PvA 185 (=phalati). -- pp. pupphita.


Pupphita [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").

Pupphin (adj.) [fr. puppha2] former, before. The adj. never occurs in abs. forms by itself (for which see pubbaka), it is found either as --

Puppha2 (nt.) [cp. Class. Sk. puṣpā "les fleurs" in str the menses Am. Kośa 3, 4, 30, 233 and Mārk. Pur. 51, 42. Similarly phala is used in the sense of "menstruation": see BR s. v. phala 12] blood: see pupphaka & pupphavati. With ref. to the menses at J V.331.

Puppha2 (nt.) [fr. puppha2] blood J III.541 (v. I. pubbaka; C.=lohita); Miln 216 (tiṇa"--roga, a disease, Kern. "hay--fever"). Kern, Toev. s. v. trsls the J passage with "vuil, uitwerpsel."
the 7 are enumd); Nd2 314; J I.185; Miln 106; DA I.78, 270; DhA IV.81 etc. (see aparāṇa). See also bija--bija. --anāha the former part of the day, forenoon, morning (as contrasted with majjanha & sāyanha) D I.109, 226; A I.294; III.344; S I.76 ("samāyaj); SnA 139 (id.); DhA III.98; PvA 61, 216. The spelling pubbana M I.528 (cf. Trenckner, Notes 80). --anta (1) the East J I.98 ("ato aparanta aparantato pubbantač 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. pubbam antač for pubbantač is poetical at Sn 849. --āṇudītiṣṭhi theory concerning the past or the beginning of things D I.13 (cp. DA I.103); M II.233; S III.45; Dhs 1320. --ālaha (ālha) at Th 2, 395 is doubtful. T. reads bubbu, Mrs. Rh. D. translates "bubble of film"; ThA 259 explns by "ṭhita--jalaḥbala--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. --ācīṇa (vasena) by way of former practice, from habit SnA 413. --āpāra (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 ("ānusandhi"); cp. BSk. pūrva-pañcāra vyākhyānaKaroti "expel in due order" AvŚ II.20. -- (2) "rattan gates in the former, so in the foll. night," i.e. without ceasing, continuous Th 1, 413. cp. pub baratt--āparattā | DhA IV.129. --āpariya former & future, first & last Ud 61 (vivesa); --ābhoga previous reflection ThA 30. --ārāma "Eastern Park," N. of a locality east of Sāvatthi A III.344; Sn p. 139 (cp. Sn A 502). --āsava former intoxication Sn 913, cp. Nd1 311. --āṭṭhāna 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. --utthāna "getting up earlier" (with complimentary Ep. pačchā--piṇātī "lying down later"), see above D I.60; III.191; A III.37; IV.265 sq.; DA I.168. -- abstr. "utthāyāti J I.340 ("ādhā paṇcahi kalyāṇa dharmah samānāgata patidevata) = V.88; KhA 173. --uttara (1) preceding and following Kacc. 44. 47. -- (2) "eastnorthern," i.e. north--eastern J V.38 ("kaṇṭha N.E. corner"); VI.519 (id.). --kamma a former deed, a deed done in a former existence Cp. III.113. --kārīn "doing before," i.e. looking after, obliging, doing a favour A I.87; Pug 26 (=pāṭhama eva kāraka PugA 204) PvA 114. --kicca preiminary function Vin V.127 (cattāro pubbakkiccā); cp. Cpd. 53. --koṭṭhaka "Eastern Barn," Npl. A III.345. --(n)ama (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 dhammā =tena paṭhamana-gaminī huttvā samānāgata PugA 135); Nd2 318; Pug 15 (paṇāna āriyaggama=paṇna pure--cariṇa kathā PugA 194); Sdhp 547 (paṇāna). Cp. BSk. pūrva-gamana Divy 333 ("obedient") Index. --carita former life SnA 382, 385. --ja born earlier, i.e. preceding in age PvA 57 ("jetthāka). --nāti former relative PvA 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. I. 5.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 IV.85. -- pada the former, or antecedent, part (of a phrase) DhsA 164. --parikamma a former action SnA 284 (opp. to pacchā--parikamma). --purisa ancestor D I.93, 94. -- peta a deceased spirit, a ghost (=peta) D I.8 ("kathā, cp. DA I.90 & Dial. I.14). pubbe pete is poetical at Pv I.41 for pubbapece. Cp. BSk. pūrva-petpa AvŚ I.149 (see Index p. 230); Divy 47, 97. --bhāga "former part," i.e. previous PvA 133 ("cetanā opp. aparā--bhāga--cetanā. SS omit bhāga). --bhāsin speaking obligingly (cp. pubbakkārin) D I.116 (trsl. "not backward in conversation"), DA I.287 (bhāsanto va paṭhamatarač 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 (puppyogo ti tesapubba--kamma); Kern, Toev. s. v. remarks that it is frequent in BSk. as pūrva-yoga (yoga=yuṇa; syn. with pūrva-kalpa), e.g. Saddh. Puṇḍ. ch. VII.; MVastu II.287; III.175; and refers to Ind. Studien 16, 298; J.R.A.S. 1875, 5. --rattāparattā the past and future time, the whole time, always A III.70; DhA IV.129. --vasana an impression remaining in the mind from former actions Sn 1009; ThA 31 (Ap. v. 8). --videha Eastern Videha KhA 123, 176; SnA 443. --sadisa an old (former) friend DhA I.57

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--pācariya); Th 1, 947. -- (2); cp. pubba2 1) having formerly been, previous J I.182 (suvaṇṭaka bhikkhu), cp. BSk. ʿpūrva in same use at AvŚ I.259, 296, 322. -- 3. (--) accompanied or preceded by ThA 74 (guṇābhūthavāna udāna); PvA 122 (puṇṇānumodana maggācikkhane); cp. āsvāsana--pūrva Jtm 210.

Pubbāpeti [Denom. fr. pubba2] occurs only in one phrase (gattāni pubbāpayāmāno) at M I.161 & A III.345+402 in meaning "drying again"; at both A pass. the vv. II. (glosses) are "sukkhāpayāmāno" and "pubba--sadisāni kurumāno"; to the M. pass. cp. Trenckner's notes on p. 543, with the BB expln of the word (=pubbabhāva gamayāmāno), also Neumann, Majjh. trsln I.260. The similar passage at S I.8, 10 has "gattāni sukkhāpayāmāno" as T. reading and "pubbāpayāmāno" as v. I. BB.
Puratthato (adv.) [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 ('Vadin fatalist); Nett 29 ('punnata). "nivāsa [cp. BŚk. pūrve--nivāsasañprayu̱ktaṁ MVastu III.224, otherwise as pūrvañväṣa Divy 619] abode in a former life, one's former state of existence D I.I, 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. <-> pubba--nivāśañuṣuṣati (--ñāṇa) (knowledge of) remembrance of one's former state of existence, one of the faculties of an Arahat (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 nivāsā and cp. Vism ch. XIII, pp. 410 sq.


[on etym. see purā, purāṇa, pūra] 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 (māṭu); S I.137; Pī.111, 113 (opp. pacchā); II.86 (janāḍhipassa); DA I.152; PaVA 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.I.213; Vism 18; cp. pacchato pacchato. -- Otherwise *pura occurs only in foll. der.: (1) adverbal: *puraḥ in purakkharoti, purekkhāra, purohita; purā, pūra, purat, puratthā, puratthato. <-> (2) adjectival: purāṇa, puratthima, purīma.

Pura (nt.) [Vedic pur. f., later Sk. pūraṇa & pūri f.] 1. a town, fortress, city Vin I.8=M I.171 (Kāśīṇaḥ pūraṇa); 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 purinadana. -- 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. thī pūra lady's room, hareem, 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 sarīrādeha). -- Cp. porin.

Purakkharoti [pp. of purakkharoti] honoured, esteemed, preferred D I.50; M I.85; S I.192, 200; Sn 199, 421, 1015; Nd1 154; Dh 343 (= parivārīta DhA IV.49); J II.48 (=parivārita); Pī. III.71 (= payirupāsita PaVA 205); DA I.152 (= purato nisinna); ThA 170. Cp. purekkhāra.

Purakkhatvā [M I.28; Sn 969; Nd1 491; J V.45 (= purato katvā C.); PaVA 21, 141. <-> purakkhāta pp. (q. v.). See also purekkhāra.

Puratthāṇa (adv.) [for Vedic purastāt, fr. puraḥ, see *pura] 1. before S I.141 (na pacchā na puratthāṇa=no after, no before). -- 2. east D I.50 (*abhimukha looking eastward.)

Puratthato (adv.) [fr. puratthāṇ, cp. BŚk. purastataḥ MVastu II.198] in front, coram Sn 416 (sic, v. l. BB purakkhato); J VI.242.


Purā (indecl.) [Vedic purā; to Idg. *per, cp. Goth. fuár= Ags. for=E. (be--) fore; also Lat. praē=Gr. paraī/=Sk. pare] prep.
c. abl. "before" (only temporal) Vin IV.17 (purāruṇa= purā arunā before dawn); Sn 849 (purā bhēda before dissolution (of the body), after which the Suttanta is named Purābhedasutta, cp. Nd 210 sq.; expld by sarīra--bhēda pubbaṇ at Sn A 549).

Purāṇa (adj.) [Venic purāṇa, fr. *per, cp. Sk. parut in former years, Gr. pe/rusi=Lith. permai, Goth. farneis, Ohg. firni=Ger. firn (last year’s snow, form formerly, ferro far)] 1. ancient, past Sn 312, 944 (=Nd 428 aṭīta, opp. nava=paccuparanaṇ); Dh 156 (=pubbe katānī C.); with ref. to former births or previous existences: p. kammaṇ S I.64=Nd 1 437=Nd 2 680 Q. 2; pūniṇa S I.92. -- 2. old (of age), worn out, used (opp. nava recent) D I.224 (bandhaṇaṇ, opp. navaṇa); Vin II.123 (udakaṇa p=stale water); S II.106 (magga); Sn 1 (tacan); J II.114 (f. purāṇi, of an old bow string, applied jokingly to a former wife); IV.201 (=paṇḍaṇa old leaf, opp. nava); V.202 (a=not old, of years); VI.45 (apuraṇaṇ adv. recently); VbhA 363 (udaka stale water). <>. 3. former, late, old in cpds. as dutiṇikā 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 (adj.) [fr. purā, cp. sanātana in formation] belonging to the past, former, old Nett A 194.

Purūndada [distorted fr. Vedic puruṇa--dana, pura+dṛ to break, see dari, thus "breaker of fortresses," Ep. of Indra (& Agni). The P. Commentator (VvA 171) of course takes it popularly as "pure danaṇ dadaṇ ti Purūndada ti vuccati," thus pure+dā; see also Trencher, Notes 596; Geiger, P.Gr. § 443) "townbreaker," a name of Sakka (Indra) D II.260; S I.230; Vv 374, 622; PvA 247.

Purima (adj.) [compar.--superl. formation fr. *pura, cp. Sk. purima] preceding, former, earlier, before (opp. pacchima) D I.179; Sn 773, 791, 1011; NdI 91; J I.110; SnA 149 (=dhura); PvA 1, 26. In sequence p. majjhima pacchima; past, present, future (or first, second, last) D I.239 sq.; DA I.45 sq. and passim. -- purimatara =purima J I.345 (=divise the day before).

--attabhāva a former existence VvA 78; PvA 83, 103, 119. --jāti a previous birth PvA 45, 62, 79, 90.


Purita [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 *posa yielded rosa (q. v.). From the Prk. form puḷīṣa (Māgadhī) we get pulla man (as representative of the male sex, contrasted to ithi woman, e. g. at A III.209; IV.197; J I.90; V.72; PvA 51). Definitions of the C. are "puriso nāma manussa--puriso na yakko na peto etc." (i. e. man kat) e(coxh/n) Vin IV.269 (the same expln for purisa--puggala at Vin IV.214); "seṭṭhaṭṭhena puri seti ti puriso ti satu 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; NdI 124; PvA 3, 4, 165, 187; VvA 13 (majjhima, paṭhama, as t.t. g.?); uttama" S II.278; III.61, 166; IV.380; It 97; mahā S V.158; A II.35; III.223; IV.229 (see also under mahā); sappurisa (q. v.). Var. epithets of the Buddha e. g. at S. 1.18 sq. -- Kāpurisa a contemptible man; kimpurisa a wild man of the woods ("whatever man"), f. kimpurisi J V.215. --purisa as "a man, some one, somebody" as character or hero in var. similes, e. g. angarakāsyaṇa khipanaka Vism 489; asucimhi 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); bhikkhusaṅgha disvā Vism 333; maṇḍapa--lugga Vism 339 sq.; lakoṭṭaka--pāda & dighapāda 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.

--attihika one who seeks a servant Vin II.297. --anta= purāśadha Sn 664 (anta=Sk. antya; Sn A 479 explns by antimapurisa). --antaragata 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 antarāyohot Pug A 231); DA I.79 (=ithi, as opp. to kumārikā). Cp. pumaṇ gata, J V.154. --allo ((& 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. --pekkhi 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 --ājāneya at DhA I.310; --ājāniya 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 Dh 78; J
Pure (indecl.) [is the genuine representative (with Māgadhī) of Vedic puraṣ, which also appears as *puro in purohita, as *pura in purakkharoti. It belongs to base Idg. *per (cp. pari), as in Cr. pa/roṣ 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 pacchima) -- (a) local S I.176 (pure hoti to lead); J II.153 (opp. pacchima) -- (b) temporal S I.200; Sn 289, 311, 541, 635, 773 (=ātaṇā Nd1 33; opp. pacchā); Dh 348 (opp. pacchato); J I.50 (with abl. pure puṇḍamāya). Often meaning "in a former life," e.g. Vv 348, 3413; Pā 21 (=pubbe atitajāyaṇa Pā 10); II.32 (cp. purīma); II.42; II.74 (=ātābhāve Pā 101); II.913. -- apuroṣ apacchā neither before nor after, i.e. simultaneously Pā 186 (see apubbaṇa) -- puretara (adv.) first, ahead, before any one else Dha I.13, 40. -- (c) modal, meaning "lest" DA I.4; cp. purā in same sense Jtm. 28. --cārika going before, guiding, leading, only in phrase "n katā putting before everything else, taking as a guide or ideal J I.176 (mettā–bhāvanā); III.45 (id.), 180 (khanti ca me taṇ ca); VI.127 (Inda); Pā 194 (paṇñā). --java [cp. BSk. purojava attendant Dīv 211, 214, 379; also Vedic puroyāva preceding] preceding, preceded by, controlled by (=pubbanga) S I.33 (sammādīṭṭhi); Sn 1107 (dhamma–takkā, cp. Nd2 318). --jāta happening before, as logical category ("paccaya" "antecedence"; Vī 537 (elevenfold) = Tikp. 17; freq. in Dukp. & Tikp. (as ārammaṇa & vatthu), cp. Vbha 403 (ārammaṇa & vatthuka). --dvāra front door J I.153. --bhāta the early meal, morning meal, breakfast [cp. Bsk. purobhaktakā Dīv 307] Vv 120; Pā 109; 8 in the morning Vv 51; Pā 78; "kicca duties after the morning meal DA I.45 sq.; Sn 131 sq. --bhava "being in front," i.e. superior DA I.75 (in exegesis of pūrī). --samaṇa one who wanders ahead of someone else Vī 32 (opp. pacchā).

Pūrīkkhata =purakkhata Sn 849, 859, (a°); Nd1 73, 214.

Pūrīkkharoti [for purakkharoti, pure=Sk. puraṣ] to honour etc. Sn 794=803; ppr. purekkharāṇa Sn 844, 910.

Pūrīkkhāra [for purakkhāra, puraṣ+kr, see pure] deference, devotion, honour; usually --a (adj.) devoted to, honouring D I.115; Vin III.130; IV.2, 277; Nd1 73, 214; Dh 73 (=parivāra Dha I.77); Vv 3414 (atthora= hitesin Vv 152); Vbh 466 (mada); Vv 72.

Purohita [purah+pp. of dhā, ch. Vedic purohita] 1. placed in front, i.e. foremost or at the top, in phrase devā Inda--purohiṭā the gods with Inda at their head J VI.127 (=Indaṃ pure--cārikaḥ 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 brāhmaṇi); Pug 56 (brāhmaṇa p.); Miln 241, 343 (dhamma--nagare p.); PvA 74.

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 mālaka, which is expld by Bdhgh as "nīthusaṭṭa ussedetvā gaḥita--yava--taṇḍula vucaṃī" ibid). Here belongs pulasa--patta of J III.478. (vv. ll. pulā°, mālā°, mulā°; expld by C. as "sanhāṇi pulasa--gaccha--paṇṇāni," thus taking pulasa as a kind of shrub, prob. because the word was not properly understood).

Pūḷava [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.

Pulasa see pulaka.

Pūḷavaka (BB puḷuvaka)=pulava DhA IV.46; VvA 76; PvA 14. One of the (asubha) kammaṭṭhaṇas is called p. "the contemplation ("sāṇṇa idea) of the worminfested corpse" S V.131; Dhs 264; Vism 110, 179 (puḷu°), 194 (id.; as asubha--lakkhaṇa); DhA IV.47. See also asubha.

Pulasa see pulaka.

Pūḷga1

Pūḷga1 (nt.) [cp. Epic Sk. pulina, also Halāyudha 3, 48] 1. a sandy bank or mound in the middle of a river J II.366 (vālika°); III.389 (id.); V.414; Miln 297 (j); Dāvs IV.29; Vism 263 (nadi°); VvA 40 (paṇḍara°). -- 2. a grain of sand Miln 180 (l).

Pulla [a contracted form of purisa (q. v.)] man, only in cpd. pullinga (=purisa--linga) membra virile, penis J V.143 (where expld by C. as uṇha--chārikā pl. "hot embers"; the pass. is evidently misunderstood; v. l. BB phull°).

Pussa° at Nd 90 in cpds. °tila, °tela, dantakaṭṭha, mattiṅa, etc. is probably to be read with v. l. phussa°; meaning not quite clear ("natural, raw"?).

Pussaka at A I.188 is to be read as phussaka (see phussa3) cuckoo.

Pussaratha at J VI.39 read phussa° (q. v.).

Pūḷga2

Pūḷga2 (m.) [see preceding] corporation, guild Vin II.109, 212; IV.30, 78, 226, 252; M III.48; A III.300; Ud 71; Pug 29 (=seṣaṇi PugA 210).


Pūḷga3

Pūḷga3 [Class. Sk. pūga] the betel--palm, betel nut tree J V.37 ("rukkha--ppamāṇaḥ ucchū--vanaṃ").
Pūja (adj.) [Epic Sk. pūja, cp. puja] to be honoured, honourable A III.78 (v. l.; T. pūja); J III.83 (apūja = apūjanīya C.); pūja karoti to do homage Vism 312. <--> See also pūjya.

Pūjanā (f.) [fr. pūjeti] veneration, worship A II.203 sq.; Dh 106, 107; Pug 19; Dhs 1121; Miln 162.

Pūajaneya & Pūjanīya [grd. of pūjeti] to be honoured, entitled to homage S I.175; SnA 277; --iya J III.83; Sdhp 230, 551.

Pūjā (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; DpsV VII.12 (cetiyā°); SnA 350; PvA 8; Sdhp 213, 230, 542, 551.

--āraха worthy of veneration, deserving attention Dh 194; DhA III.251. --karaṇa doing service, paying homage PvA 30. --kāra=karaṇa DhA II.44.

Pūjita [pp. of pūjeti] honoured, revered, done a service S I.175, 178; II.119; Th 1, 186; Sn 316; Ud 73 (sakkata māṇita p. apacita); Pv I.42 (=paṭimānīta C.); II.810.

Pūjyā [=pūja, Sk. pūjya] worthy to be honoured Sn 527; J V.405; Sdhp 542.

Pūjetar [n. ag. fr. pūjeti] one who shows attention or care A V.347 sq., 350 sq.

occurring in Rigveda only in śacipūjana 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. sakkarāṇaṣu garukkarāṇṣu māṇesuṇ pūjesuṇ); Sdhp 538. -- pp. pūjita (q. v.).

Pūti (adj.) [cp. Sk. pūti, pūyati to fester; Gr. pu/qw, pu_on= pus; Lat. pūtidos putrid; Goth. fūls= Ger. faul, E. foul] putrid, stinking, rotten, fetid D II.353 (khāndāni pūṭīni); M I.73, 89=III.92 (aṭṭhikāni pūṭīni); Vin III.236 (anto°); S III.54; Pv I.32; I.61 (=kuṇapagandha PvA 32); Vism 261 (=pūṭika at KhA 61), 645 (pājā itthi, in simile); PvA 67; Sdhp 258. -- See also puccaad̐atā.

--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. --gandha bad smell, ill--smelling Pv I.31 (=kuṇapa° PvA 15); J V.72. --dadhī rancid curds Vism 362; Vbha 68; cp. pūti--takka Vism 108. --deha=“kāya S I.236. --maccha stinking fish M III.168 (+°kuṇapa & kummāsa); in simile at It 68=J IV.435 =V1.236=KhA 127. --mukha having a putrid mouth Sn 458 (āśīvāsa); PvA 12, 14. --mutta strong--smelling urine, usually urine of cattle used as medicine by the bhikkhu Vin I.58=96 (bhesajjā); M I.316; It 103; VvA 5 (haritaka). --mula having fetid roots M I.80. --latā "stinking creeper," a sort of creeper or shrub (Coccolus cordifolius, otherwise gaḷoci) Sn 29=Miln 369; Vism 36, 183; KhA 47 (saṭṭhāna); DhA III.110, 111 (taraṇa gaḷoci--latā pūṭilatā ti vuccati). --lohitaka with putrid blood Pv I.78 (=kuṇapa° PvA 37). --sandeha=“kāya Dh 148.

Pūṭika (adj.)=pūṭi M I.449; S V.51; A I.261; J I.164; II.275; Miln 252; DhA I.321; III.111; VvA 76. --apūṭika not rotten, fresh M I.449; A I.261; J V.198; Miln 252.

Pūpa [cp. Epic Sk. pūpa; "a rich cake of wheaten flour" Hālāyudha, 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 (jālā° net--cake; v. l. pūva). See also pūva.

Pūra (adj.) [cp. Class. Sk. pūra; fr. pr, 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 (=pāniyena puṇṇa PvA 251); Pug 45, 46; PvA 29. --dupu difficult to fill J V.425. --pūraṇa (°nt.) as adv. in kucchi--pūraṇa to his belly's fill J III.268; Vism 108 (udara--pūraṇa--mattaṇa).

Pūraka (adj.) [=pāra+ka] filling (°nt.) Vism 106 (mukha°).
Pūraṇa (adj. n.) [fr. pūre] 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 pūre ("kulassa ekūnaṇ dāsa--sataṇ pūrayamāṇo 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; "taṇ" 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. unattāj).

Pūralāśa [cp. Vedic purodāśa] sacrificial cake (brahmanic), oblation Sn 459 (=carukaṇ ca pūvaṇ ca SnA 405), 467, 479 (=havyasesa C.), 486.

Pūrita [pp. of pūre] filled with (--°), full Pv II.120 (=paripuṇaṇa PvA 77); PvA 134.

Pūreti [Caus. of pṛ, pṛṇāti to fill, intrs. pūryate, cp. Lat. pleo; Gr. πι/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 I.50 (pāyasassa), 347; II.112 (pret. pūrayittha); IV.272 (sagga--padaṇ pūrayiṇṇa filled with deva world); DhA II.82 (sakāṭāni ratanahī); IV.200 (pattāṇ); PvA 100 (bhandassa), 145 (suvaṇṇassa). -- 2. to fulfil DhA I.68. -- 3. (Caus.) to make fill Vism I 37 (lakāraṇ), -- pp. puṇṇa. See also pari°. Caus. II. pūrāpeti to cause to fill S II.259: J I.99.

Pūva [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 PvA 123); Pv IV.313 (=khajjaka PvA 251); Vism 108 (jāla° net--cake, cp. jāla--pūpa), 359 (pūvaṇ vāyāpetvā, 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 is abbreviation of peyyāla is abbreviation of peyyāla (q. v.); cp. la.

Pekkha1

Pekkha1 (adj.) (--°) [cp. Sk. prekṣā f. & prekṣaka adj.; fr. pa+iks] looking out for, i. e. intent upon, wishing; usually in puṇṇa° desirous of merit S I.167; Dh 108 (=puṇṇaṇ icchanto DhA II.234); Vv 3421 (=puṇṇaphalaṇ ākankhanto VvA 154); PvA 134.

Pekkha2

Pekkha2 (adj.) [grd. of pekkhati, Sk. prekṣa] to be looked for, to be expected, desirable J VI.213.

Pekkhaka (adj.) (--°) [fr. pekkha1] seeing, looking at; wishing to see ThA 73 (Ap. V.59), f. 'ikā S I.185 (vihāra°).


Pekkhati [pa+iks] to behold, regard, observe, look at D II.20; S IV.291; J VI.420. -- ppr. pekkhamāna Vin I.180; Sn 36 sq. (=dakkmāna Nd2 453), 1070, 1104; Pv II.37; Vism 19 (disā--vidisaṇ). gen. pl. pekkhataṇ 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°.


Pekhuna (pekkh*) (nt.) [not with Childers fr. *pakṣman, but with Pischel, Gr. § 89 fr. Sk. prekhaṇa a swing, Vedic prekha, fr. pra+inkh, that which swings, through *prekhuṇa>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 (citrapekkuṇaḥ moran).

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 HL51); J I.169; V.489, Pv I.119; III.75 (v. l. pacca). The form pecca under influence of Prk. (AMg.) peccā (see Pischel, Prk. Gr. 587) at J VI.360.


Peṇākata is v. l. for paṇnakata Npl. at Vv 455 sq. (see VvA 197).

Peta [pp of pa+i, lit. gone past, gone before] dear, departed, the departed spirit. The Buddhistic peta represents the Vedic pitarā (manes, cp. pitṛyaḥ), 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 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 (sacrificial gift) to a higher category of mahiddhikā petā (alias yakkhas), or after their period of expiation shift into another form of existence (manussa, deva, tiracchāna). The punishment in the Nirayās 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 Vatru, 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 (pettānaḥ kālakatānaḥ dakkhiṇā anupadassati); A III.43 (id.); I.155 sq.; V.132 (p. nātisaloḥita); M I.33; S I.61 = 204; Sn 585, 590, 807 (petā--kālakatā=matā Nd1 126); J V.7 (=mata C.); Pv I.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, yakkha & tiracchāna--gata); A V.269 (dānaṇaḥ petānaḥ upapakkāti); J IV.495 sq. (yakkhā pīsācā petā, cp. preta--pīsācayoḥ 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, nijjhaṁ--tāhikā, paradatt'upajívino & 357 (appearance and fate); Vism 501 = VbhA 97 (as state of suffering, with narakā, tiracchā, asurā); VbhA 455 (as nijjhamātaḥtāhikā, khuppipāsikā, paradatt’upajívino). <--> 3. (happy ghosts) mahiddhikā petī Pv I.101; yakkha mahiddhika Pv IV.154; Vimāṇapeta mahiddhika PvA 145; peta mahiddhika PvA 217. [Cp. BSk. pretamahārdhika Divy 14]. -- f. petī Vin IV.20; J I.240; Pv I.62; PvA 67 and passim. Vimāṇapeti PvA 47, 50, 53 and in Vimāna--Vatthu passim. --upapattika born as a peta PvA 119. --katha (pubba*) tales (or talk) about the dead (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.--rāja king of the Petas (i. e. Yama) J V.453 ("visaya na muṇcata "does not leave behind the realm of the Petaking"); C. expls by petayoni and divides the realm into petavisaya and kālakaṇjaka--asura--visaya. --yoni the peta realm PvA 9, 35, 55, 68, 103 and passim. --lokā 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 (nt.) [abstr. fr. peta] state or condition of a Peta Th 1, 1128.

Pettar [fr. pitar] one who lives on the fortune or power inherited from his father A III.76=300.

Pettāpiya [for pettāviya (Epic Sk. pitṛviya), cp. Trenckner, Notes 6216, 75] father’s brother, paternal uncle A III.348;
Pettika (adj.) [fr. pitar, 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 (ini). Also in cpd. mātā--pettika maternal & paternal D I.34, 92; J I.146.

[Sk. *paitrya--viṣṇa & *pitryaviṣṇa, 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 (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 (f.) [abstr. fr. petteyya] reverence towards one's father D III.70 (a°), 145, 169; Dh 332 (=pitari sammāṭippaṭa DhA IV.34); Nd2 294. Cp. matteyyatā.

Petya (adv.) [fr. pitar, for Sk. pitṛa; cp. Trenckner, Notes 564] from the father's side J V.2 14 (=pitito).

Pema (nt.) [fr. prī, see pīṇeti & pīya & 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 (m. or nt.) [fr. pema]=pema J IV.37 1.

Pemanīya (adj.) [fr. pema as grd. formation, cp. BSk., premaṇīya 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

Peyya1 [grd. of pibati] to be drunk, drinkable, only in compn or neg. apeyya undrinkable A III.188; J IV.205, 213 (apo apeyyo). mandaś to be drunk like cream, i. e. of the best quality S II.29. manāpikaś sweet to drink Miln 313. duppeyya difficult to drink Sdhp 158. See also kākapeyya.

Peyya2

Peyya2=pīya, only in cpds. vajjā° [*priya--vādyā] 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--vādyā MVastu I.3; and vācā kind language D III.152; Vv 8436 (=piyavacana VvA 345). -- It is doubtful whether vācā--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 Bdhgh expls it at SnA 322 (=vājam eththa pivanti; v. l. vāja°), thus peyya= peyya1.

Peyyāla (nt.?) [a Māgadhism for paryāya, so Kern, Toev. s. v. after Trenckner, cp. BSk. piyāla and peyāla MVastu III.202, 219] repetition, succession, formula; way of saying, phrase (=paryāya 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 (paryāya)." 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
peyyāla which is not an imperative ‘insert, fill up the gap,’ but a substantive, peyyālo or peyyālan, signifying a phrase to be repeated over & over again. I consider it a popular corruption of the synonymous pariyyā, passing through "payyāya, with --eyy-- for --ayy--, like seyyā, Sk. sayyā." See also Vin. Texts I.291; Oldenberg, K.Z. 35, 324.

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.

Pelaka [etym.?] a hare J VI.538 (=sasa C.).


Pelā [cp. Class. & B. Sk. peṭa, f. peṭi & peṭā, peṭā Divy 251, 365; and the BSkr. 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 (pelāghata, 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. pitāka.


Pesa is spurious spelling for pessa is spurious spelling for pessa (q. v.).

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 [pesa+kāra, epsa=Vedic peśā, fr. piś: see piṇsatī] a servant J VI.448; VvA 349. -- kārikā (a girl) doing service, a messenger, servant J III 414; DhA I.227.


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.70; 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.

Pesāca is reading at D I.54 for pisāca (so v. l.).

(f.) [cp. Epic Sk. peśī] 1. a lump, usually a mass of flesh J III.223=DhA IV.67 (pesī=maṇṣapesī C.). Thus maṇṣapesi, muscle Vin II.25 ÷ (maṇṣapesī 'upamā kāmā'); III.105; M I.143, 364; S II.256; IV.193 (in characteristic of lohitaka); Vism 356; PVA 199. <-> 2. the fœtus in the third stage after conception (between abbuda & ghana) S I.206; J IV.496; Nd1 120; Miln 40; Vism 236. -- 3. a piece, bit (for pesikā), in veḷū° J IV.205.

Pesikā (f.) (-ī) [cp. Sk. *peṣikā] rind, shell (of fruit) only in cpds. ambā° Vin II.109; vaṇṣa° J I.352; veḷū° (a bit of bamboo) D II.324; J II.267, 279; III.276; IV.382.

Pesita [pp. of peseti] 1. sent out or forth Sn 412 (rājadūta p.) Vv 217 (=uyyojita VvA 108); DhA III.191. pesit--atta is the
C. expln at S I.53 (as given at K.S. 320) of pahit-atta (trsln "puts forth all his strength"); Bhdhg incorrectly taking pahita as pp. of pahita to send whereas it is pp. of padahati. -- 2. ordered, what has been ordered, in pesit--apesitaṇ order and prohibition Vin II.177.

Pesuṇa (nt.) [fr. pīsuna, cp. Epic Sk. pāśuna] = pesuṇa S I.240; Sn 362, 389, 862 sq., 941; J V.397; Pī I.33; PīVA 16; SdhP 55, 66, 81.

--kāraka one who incites to slander J I.200, 26Q.


Peseṇīya & Peseṇeyya (nt.) = pesuṇa; 1. (peseṇiya) Sn 663, 928; Pī I.32. -- 2. (peseṇeyya) S I.228, 230; Sn 852; NdI 232.

Peseṇīya (nt.) [abstr. fr. pīsuna, cp. Epic Sk. pāśunjya. The other (diaeretic) forms are pesuṇiya & pesuṇeyya] backbiting, calumny, slander M I.110; D III.69; A IV.401; Vin IV.12; NdI 232, 260; PīVA 12, 15.

Peseṭī [pa+i is 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 (pāṇaṇa); V.399; VI.448; MiNvs 14, 29 (rathaṇa); DhA III.190; PīVA 4, 20, 53. -- 2. to employ or order (cp. pesaka), in Pass. pesiyaṭi to be ordered or to be in service Vin II.177 (ppr. pesiyamanā); J V.17 (ppr. pesiyanto). -- pp. pesita. See also pessa & derivations.

Pessa [grd. form fr. peseṭī, Vedic pessīya, f. pessyā. This is the contracted form, whilst the diaeretic form is pesiya, for which also pesika] a messenger, a servant, often in combn dāsā ti vā pessā ti vā kammakārā ti vā, e.g. D I.141; S I.76, 93 (slightly diff. in verse); A II.208 (spelt pesā); IV.45; DhA II.7. See also A III.37; IV.266, 270; J V.351; PuG 56; Da I.300. At Sn 615 pesa is used in the sense of an abstr. n. = pessīṭa service (=veyyavacca SnA 466). So also in cpds.

--kamma service J VI.374; --kāra a servant J VI.356.

Pessitā (f.) [abstr. fr. pessa, Sk. *preṣyatā] being a servant, doing service J VI.208 (para to someone else).

Pessīya & pesīka [see pessa] servant; m. either pesissiya Vv 8446 (spelt pesiya, expld by pesana--kāraka, veyyavacakara VvA 349); J VI.448 (=pesana--kāraka C.), or pesīka Sn 615, 651; J VI.552; f. either pesīyā (para) Vv 185 (spelt pesiyā, but v. l. SS pesiyāy, expld as pesanīyā paresaṇ veyyavacca--kārī VvA 94); J III.413 (=parehī pesitaṇbhī pesana--kārikā C. 414), or pesikā J VI.65.

Pehi is imper. 2nd sg. of pa+i, "go on," said to a horse A IV.190 sq., cp. S I.123.

Pokkharā (nt.) [cp. Vedic puṣkara, fr. pus, though a certain relation to puṣpa seems to exist, cp. Sk. puṣpapatta a kind of arrow (lit. lotus--leaf) Halāyudha 2, 314, and P. pokkharā--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--patta NdI 135); Dh 336; It 84. -- 2. the skin of a drum (from its resemblance to the lotus--leaf) S II.267; MiN 261 (bherī). As Np. of an angel (Gandhabba) "Drum" at Vv 189. -- 3. a species of waterbird (crane): see cpd. "satakā.

--tṛṭha standing in water (?) Vin I.215 (vaniṭṭha+), 238 (id.). --patta a lotus leaf Sn 625; Dh 401 (=paduma --patta DhA IV.166); MiN 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. --satakā a species of crane, Ardea Siberica J VI.539 (koṭṭha+); SnA 359. Cp. Np. Pokkaharasāti Sn 594; Sn p. 115; SnA 372.

Pokkharāṇī (f.) [fr. puṣkara lotus; Vedic puṣkarinā, BSk. has puskiriṇī, 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 (Khemī), 388 (Doṇa); PīVA 33; IV.121; SnA 354 (here in meaning of a dry pit or
Pokkharatā (f.) [is it fr. pokkharā lotus (cp. Sk. pauskara), thus "lotus--ness," or founded on Vedic puṣpa blossom? The BSk. puṣkalatā (AvŚ II.201) is certainly a misconstruction, if it is constructed fr. the Pali] splendidness, "flower--likeness," only in cpd. vaṃṇa--pokkharatā 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 "śoḥāḥ vaṃṇaḥ puṣkalatāḥ ca."

Ponkha [increment form of punkha] arrow, only in redupl. (iterative) cpd. ponkhaṇu ponkhaṇa (adv.) arrow after arrow, shot after shot, i. e. constantly, continuously S V.453, 454; Nd2 631 (in def. of sadā); DA I.188; VvA 351. The expln is problematic.

Poṭa [fr. sputa] a bubble J IV.457 (v. l. poṭha). See also poṭa.

(m. f.?) [etym. uncertain, prob. Non--Aryan] a kind of grass, in "tūla a kind of cotton, "grass--tuft," thistle--down (?) Vin II.150; IV.170 (id., 3 kinds of cotton, spelt potaki here).

Poṭakila [etym. unknown, cp. poṭāki & (lexic.) Sk. poṭagala a kind of reed; the variant is poṭagala] a kind of grass, Saccharum spontaneum Th 1, 27=233; J VI.508 (=p.°--tiṇṇaṃ nāma C.).

Poṭṭhabba is spurious reading for phoṭṭhabba is spurious reading for phoṭṭhabba (q. v.).


(nt.) [fr. poṭheti] 1. striking, beating J II.169 (tajjana°); V.72 (udaka°); VI.41 (kappāṣa'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.

[pp. of poṭheti] beaten, struck Miln 240 (of cloth, see Kern, Toev. s. poṭheti); J III.423 (maṇca; v. l. BB pappo°) KhA 173 ('tulapicu cotton beaten seven times, i. e. very soft; v. l. poṭhita, see App. p. 877); DhA I.48 (su°); PvA 174. -- Cp. paripothita.

[fr. puth=sputa] 1. to beat, strike Sn 682 (bhujāni=appoṭheti SnA 485); J I.188, 483 (th) I.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 poṭhessi). -- pp. poṭhita. -- Caus. II. poṭṭhāpeti (poṭh°) to cause to be beaten or flogged Miln 221; DhA I.399. -- Cp. pappoṭheti.

Poṇa1

Poṇa1 (nt.) [=poṇa2?] only in cpd. danta° a tooth pick Vin IV.90; J IV.69; Miln 15; SnA 272. As dantapoṇaka at Dāvs I.57. -- kūṭa--poṇa at Vism 268 read °gopa.

Poṇa2

Poṇa2 (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 Niṃbāṇa; besides in var. phrases, in general as tanninna tappoṇa tappabhāra, "leading to that end." As niṃbhāṇo e. g. at M I.493; S V.38 sq.; A III.443; cp. Vv 8442 (nekkmahma°--niṃbhāna--ninna VvA 348); taṅ° Ps II.197; ṭhāne PvA 190; viveka° A IV.224, 233; V.175; saṃādu° Miln 38; kiṅ° M I.302.
Poṇika (adj.) [fr. poṇa] that which is prone, going prone; DA I.23 where the passage is "tiracchāna--gata--pāṇika--nikāyo cikkhallika--nikāyo ti," quoted from S III.152, where it runs thus: "tiracchāna--gata pāṇā te pi bhikkhave tiracchānagatā pāṇā citten'eva cittatā." The passage is referred to with poṇika at KhA 12, where we read "tiracchāna--gatā pāṇā poṇika--nikāya yo cikkhallika--nikāyo ti." Thus we may take poṇikanikāya as "the kingdom of those which go prone" (i. e. the animals).

Pota

Pota [cp. Epic Sk. pota, see putta for etym.] the young of an animal J II.406 ("sūkara"); Cp. I.102 (uddha); SnA 125 (siha°).

Pota2

Pota2 [Epic Sk. pota; dial. form for plota (?), of plu] a boat Dāvs V.58; VvA 42.

Pota3

Pota3 [etym.?] a millstone, grindstone, only as nisada° Vin I.201; Vism 252.

Potaka (--) [fr. pota] l. the young of an animal M I.104 (kukkuṭa°); J I.202 (supaṇṭha°), 218 (hatthi°); II.288 (assa° colt); III.174 (sakuṇa°); PVA 152 (gajara°). -- f. potikā J I.207 (hañsa°); IV.188 (mūsika°). -- 2. a small branch, offshoot, twig; in twig; in amba° young mango sprout DhA III.206 sq.; arani° small firewood Miln 53.

Pottha

Pottha [? poor, indigent, miserable J II.432 (=pothakapilotikāya nivatthatā poṭho C.; v. l. poṭha). See also *ponti, with which ultimately identical.

Potthaka

Potthaka [cp. Class. Sk. pustaka] 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.

Pottha2

Pottha2 [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.

Potthaka1

Potthaka1 [cp. Class. Sk. pustaka] l. 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.

Potthaka2

Potthaka2 (nt.) [etym.?] cloth made of makaci fibre Vin I.306 (cp. Vin. Texts II.247); A I.246 sq.; J IV.251 (=ghan—sattaka C.; v. l. saṇa°); Pug 33.

Potthanikā (f.) [fr. puth?] a dagger (=poththanī) Vin II.190=DA I.135 (so read here with v. l. for T. "iyā).

Potthani (f.) [fr. puth?] a butcher's knife J VI.86 (maṇsakoṭṭhana°), 111 (id.).

Pothujjanika (adj.) [fr. pathujjana] belonging to ordinary man, common, ordinary, in 2 combns viz. (1) phrase hīna gamma p. anariya Vin I.10; S IV.330; A V.216; (2) with ref. to iddhi Vin II.183; J I.360; Vism 97. <-- Cp. Vin. Texts III.230. The BSk. forms are either pārthag--janika Lal. Vist 540, or prāthug--janika 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 (vv. ll. poṭhi, sonti) Th 2, 422, 423 is doubtful; the expln at ThA 269 is "pilotikākhāṇḍa," thus "rags (of an ascetic)," cp. J.P.T.S. 1884. See also pottha¹, with which evidently identical, though misread.

Porāṇa (adj.) [=purāṇa, cp. Epic Sk. paurāṇa] old, ancient, former D I.71, 238; S II.267; Sn 313; Dh 227 (cp. Dха III.328); J II.15 ("kāle in the past"); VbhA 1 ("aṭṭhakathā"); KhA 247 ("pāṭha"); SnA 131 (id.); Dха I.17; PvA 1 ("aṭṭhakathā"). Porānā (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 (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

Porisa1 (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 purisa 2, i.e. servant, used collectively (abstract formn 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; Dха IV.1; dāsa° a servant Sn 769 (three kinds mentioned at Nd 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. Dха II.188). Cp. posa.

Porisa2


Porisatā (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 =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 "purisā-anuṣchaviṇaḥ yānāḥ" (M. L.561). The passage runs "yānāḥ poroseyyaḥ pavara--maṇi--kuṇḍalaḥ"; 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.

DhA I.174 (v. l. BB pur*).


Posa

Posa1

Posa1 [contraction of purisa fr. *pūrṣa>*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 puṇṣ=Sk. puṇṣaḥ.

Posa2

Posa2 (adj.) [=*posya, grd. of poseti, puṣ] to be fed or nourished, only in dup° difficult to nourish S I.61.

Posaka (adj.) [fr. posa2] nourishing, feeding A I.62, 132= It 110 (āpādaka+); f. īkā a nurse, a female attendant Vin II.289 (āpādikā+).

Posatā (f.) [abstr. fr. posa2] only --°, in su° & dup° easy & difficult support Vin II.2.


Posana (nt.) [fr. puṣ] nourishing, feeding, support VvA 137.

Posāpeti & Posāveti [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°).


Posin (→°) (adj.) [fr. poseti] thriving (on), nourished by Vin I.6; D I.75; S I.138; Sn 65 (anaṅña° cp. Nd2 36), 220 (dārā°); DA I.219.

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.
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.

Phagguṇa & Phagguni (f.) [cp. Vedic phālguna & "ṇ"] N. of a month (Feb. 15th--March 15th), marking the beginning of Spring; always with ref. to the spring full moon, as phagguṇa--punṇamā at Vism 418; phagguni J I.86.

Phaṇa [cp. Epic Sk. phaṇa] the hood of a snake Vin I.91 ("hatthaka, with hands like a snake's hood"); J III.347 (patthaṇa"); DhA III.231 ("ṇ ukhipitvā"); IV.133. Freq. as phaṇaṇkatvā (only thus, in ger.) raising or spreading its hood, with spread hood J II.274; VI.6; Vism 399; DhA II.257.

Phaṇaka [fr. phaṇa] an instrument shaped like a snake's hood, used to smooth the hair Vin II.107.

Phaṇaka (adj.--nt.) [fr. phaṇa] pervading, suffused (with), quite full (of) Miln 345. -- 2. (nt.) pervasion, suffusion, thrill J I.82 ("samathā metacitta"); Nett 89 (pīti etc., as m., cp. pharaṇatā); DhsA 166 ("pīti all--pervading rapture, permeating zest; cp. pīti pharaṇatā"). -- Cp. anu.

Phaṇakṣaṇa [fr. phaṇa] thrilling, suffusing, pervading, filling with rapture VvA 16 (dvādasa yojanāni "pabho sarīra--vaṇṇo").

Phaṇakṣaṇa (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] consciousnss, āloka of light, D III.277; Ps I.48; Vbh 334; Nett 89.

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 (=vāpetvā tiṭṭhati PVA 52); J III.371 (sakala--sarīraṇ); V.64 (C. for pavāṭi); PVA 14 (okāsaṇ), 276 (obhāsaṇ). To excite or stimulate the nerves J V.293 (rasa--haraniyo khobhetvā phari: see under rasa). -- Often
in standard phrase mettā—sahagatena cetasā ekaṇ (dutiyaṇ etc.) disaṅ pharitvā viharati D II.186; S V.115 and passim, where pharitvā at Vism 308=BvA 377 is expld by phusitvā ārammaṇaṅ katvā. Cp. BSk. ekaṇ disaṅ sphantvopasampadya viharati MVastu III.213. Also in phrase pittiyā sarīraṅ 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 spahr to spread, expand, cp. pharita & phalita] to spread, make expand J I.82 (metta--citaṇ phari). -- 3. [prob. of quite a diff. origin and only taken to phari by pop. analogy, perhaps to phal=sphant to split; thus kaṭṭhaṅ pharati=to be split up for fuel] to serve as, only with ʻatthaṅ in phrases ʻāḥarathāṅ ph. (after next phrase) to serve as food Miln 152; ʻaṭṭhaṅ ph. to serve as fuel A II.95=S III.93=It 90=J I.482; khādaniyathāṅ & bhoganiyathāṅ ph. to serve as eatables Vin I.201 (so to be read in preference to ʻattan). -- pp. pharita, phurita & phuṭa; cp. also phuṭṭha; see further anu, pari.

Pharasu [cp. Vedic paraśu=Gr. pe/lekus; on p>ph cp. Prk. pharusu & 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.


Pharusa (adj.) [cp. Vedic paraṣu, on ph.>p see pharusu, on attempt at etym. cp. Walde, Lat. Wtb. s. v. fario] 1. (lit.) rough Pva II.41. -- 2. (fig.) harsh, unkind, rough (of speech) Vin II.290 (caṇḍa+); Pva II.34; III.57; J V.296; Ku 619. In combn with vācā we find both pharusa--vācā and pharasu--vācā D I.4, 138; III.69 sq., 173, 232; M I.42 (on this and the same uncertainty as regards pisu--vācā see Trenckner, at M I.530). pharusu vacana rough speech Pva 15, 55, 83. -- 3. cruel Pj IV.76 (kamma=daruṇa Pva 265).

Phala1

Phala1 (nt.) [cp. Vedic phala, to phal [spal] to burst, thus lit. "bursting," i. e. ripe fruit; see phalati] 1. (lit.) fruit (of trees etc.) Vv 8414 (dumpā nicca--phalāūpapanṇā, 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. rukha--ūpama Th 1, 490 (in simile of kāmā, taken fr. M I.130) lit. "like the fruit of trees" is expld by ThA 288 as ṛangā--paccangāṇa p(h)ālibhan'antāṇhena, andtrsld 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, pippula, marica, haritaka, vibhātaka, āmalaka, goṭṭhaphala. At Miln 333 a set of 7 fruits is used metaphorically in simile of the Buddha's fruit--shop, viz. sot, bhājaniyattha, sakadāgāmi, anāgāmi, arahatta, suññāta samāpatti (cp. Cpd. 70.), animitta samāpatti, appaṇhitaka samāpatti. -- 2. a testicle J I.124 (dantehi ṛṇaḥdityāṇā)=purisabhāvāṅ nāseti to castrate); VI.237 (uddhita--phalo, adj. =uddhata--bijō C.), 238 (dantehi phalāṇi uppaṇṭeti, 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 sotapatti, sakadāgāmi etc. (see the Miln quot. under 1 and cp. Cpd. 45, 116). So freq. in exegetic literature magga, phala, nibbāna, e. g. Tikp 155, 158; VbhA 43 & passim. -- In general it immediately precedes Nibbāna (see N2 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. D I.27, 58; III.160. Almost synonymous in the sense of "fruition, benefit, profit" is ānisāṣa D III.132; phala at Pj I.125=ānisāṣa Pva 64 -- Vin I.293 (anāgāmi); II.240 (id.); III.73 (arahatta); D L 51, 57 sq. (sāmānā); III.147, 170 (sucaritassa); M I.477 (appamāda); S I.173 (Amata); Pj I.1110 (kaṭuka); II.83 (dāna); IV.188 (mahāpā & agga); Vism 345 (of food, being digested); Pva 8 (puṇāṇa & dāna), 22 (sotapatti), 24 (issā--macchariya).

--atthika one who is looking for fruit Vism 120. --apaṇa fruit shop Miln 333. --āpala [phala+aphala, see āā; but cp. Geiger, P.Gr. § 331] all sorts of fruit, lit. what is not (i. e. unripe), fruit without discrimination; a phrase very freq. in Jātaka style, e. g. J I.416; II.160; III.127; IV.220; 307, 449, V.313; VI.520; DhA I.106. --āsava extract of fruit VvA 73. --dānīya ripening Pva 29. --esin yielding fruit J I.87=Th 1, 527, cp. phalesin MVastu III.93. --gaṇḍa see palagāṇḍa. --"ṭhā "stationed in fruition," i. e. enjoying the result or fruition of the Path (cp. Cpd. 50) Miln 342. --dānā gift of fruit VbhA 337. --dāyin giver of fruit Vv 676. --pacchi fruit--basket J VI.560. --paṭcaka fivefold fruit Vism 580; VbhA 191. --pūta 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.

Phala2 is spelling for pala

Phala2 is spelling for pala (a certain weight) at J VI.510. See pala & cp. Geiger, P.Gr. § 40.

Phala3


Phalaka [fr. phal=*sphal or *spḥat (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=splīt, Goth, spīlda writing board, tablet; Oicel. spjald board] 1. a flat piece of wood, a slab, board, plank J I.45 (a writing board, school slate); V.155 (akkhasa ph. axle board); VI.281 (dice--board), pidhāna° covering board VbhA 244 = Vism 261; sopāna° staircase, landing J I.330 (maṇī°); Vism 313; cp. MVastu I.249; °āsana a bench J I.199; °āsana a great mass of planks J II.91. °āthara--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; DhaA II.2. <--> 3. a slip of wood or bark, used for making an ascetic's dress ("cirā") 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 (aggala° doorpost); ThA 70 (Ap. V.17).

Phalagandha is spurious writing for palaganda (q. v.).

Phalatā (f.) [abstr. fr. phala] the fact or condition of bearing fruit PvA 139 (appā°).

to split, break open=*sphal or *spḥat, 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°); DhaA I.41 (m. te phalatu s.); VvA 68; whereas a similar phrase in Sn 988 sq. has adhipāṭeti (for *adhiphāṭeti=phalati). -- Caus. phāleti (& phāṭeti). -- pp. phalita & phulla. -- 2. to become ripe, to ripen Vin II.108; J III.251; PvA 185.

Phalamaaya stands in all probability for phalika--maya, made of crystal, as is suggested by context, which gives it in line with katḥa--maya & loha--maya (& aṭṭhi°, danta°, veḷu° 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--daṇḍa, 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 (adj.) [fr. phala] bearing or having fruit J III.251.

Phalasata see palasata.--At J VI.510 it means "goldbronze" (as material of which a "sovaṇṇa--kaṇṣa" is made).

Phalika1

Phalika1 [fr. phala] a fruit vendor Miln 331.

Phalika2 & °kā

Phalika2 & °kā (f.) [also spelt with ]; cp. Sk. sphaṭika; on change ṭ>ṛ see Geiger, P.Gr. § 386. The Prk. forms are phaliya & 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


Phalita2

Phalita2 [pp. of phal to burst, for the usual phulla, after analogy with phalita3] broken, only in phrase hadayaḥ phalitaḥ his heart broke DhA I.173; hadayena phalitena with broken heart J I.65.

Phalita3

Phalita3 [pp. of phal to bear fruit] fruit bearing, having fruit, covered with fruit (of trees) Vin II.108; J I.18; Miln 107, 280.


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 ("sakunī"). The Cy. expln is sakunā--potakānaḥ phalinattā (being a source of nourishment?) phalina--sakunī." The v. l. SS is phalina & palina.

Phalima (adj.) [fr. phala] bearing fruit, full of fruit J III.493.

Phalu [cp. Vedic paru] a knot or joint in a reed, only in cpd. "biya (plants) springing (or propagated) from a joint D I.5; Vin IV.34, 35.

Phaleti at D I.54 is spurious reading for paleti (see palāyati), expld by gacchati DA I.165; meaning "runs," not with trsln "spreads out" [to sphar].

Phallava is spelling for pallava is spelling for pallava sprout, at J III.40.

Phassa

Phassa [cp. Ved. sparśa, of sprś: see phusati] contact, touch (as sense or sense--impression, for which usually phoṭhabba). 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: tiṃṇaḥ (i. e. cakkhu, rūpā, cakkhu--viṇṇāṇa) 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. trsl. 5 & introd. (iv.) lxxii.; Cpd. 12, 14, 94.

--āyatana 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. phasse, mano--saññetanā (n. of representative cogitation) and viṇṇāṇā (of intellection) Dhs 71--73; one of the 4 kinds of āhāra, or "food," with ref. to the 3 vedanās Vism 341. --kāyā (6) groups of touch or contact viz. cakkhu--samphasso, sota, ghāna, kāya, mano D III.243. --sampanna endowed with (lovely) touch, soft, beautiful to feel J V.441 (cp. phassita).

Phassa2

Phassa2 (adj.) [grd. fr. phusati, corresp. to Sk. sprśya] to be felt, esp. as a pleasing sensation; pleasant, beautiful J IV.450 (gandhehi ph.).
Phassati stands for phusati at Vism 527 in def. of phassa ("phassatī ti phasso").

Phassiti (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 (danťāvāraṇaṇ); V.197 (of the membrum 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.


is conjectured reading for pāteti in phrase kaṭṭhaṇa 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 phāle (phalati) is evident, and a derivation from phat=sphat, as in Sk. sphātayati to split, is the only right expln of meaning. In that case we should put phal=sphat, where l= as in many Pali words, cp. phalika < spha

Phānita (nt.) [cp. Epic Sk. phāṇita] 1. juice of the sugar cane, raw sugar, molasses (ucchu--rasaṇ gahetvā katapāṇitaṇ VvA 180) Vin II.177; D I.141; Vv 3525; 404; J I.33, 120, 227; Miln 107; DhA II.57. phānītassa pūṭa 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--virahīta). --odaka sugar water J III.372, --puṭa sugar basket J IV.363.

Phāṭi (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 (=vaddhī); Vism 271 (vuddhi+). Usually combd with kr, as phāṭī--kamma increase, profit, advantage Vin II.174; VbhA 334 & phāṭī--karoti to make fat, to increase, to use to advantage M I.220=A V.347; A III.432.

Phāruka (adj.) at VvA 288 is not clear; meaning something like "bitter," combd with kasaṇa; v. l. pāru". Probably=phārusaka.

Phāruliya at Vbh 350 (in thambba--exegesis) is faulty spelling for phārusiya (nt.) harshness, unkindness, as evidence of id. passage at VbhA 469 shows (with expln "phārusassa puggalassa bhāvo phārusiyaṇ").

Phārusaka [fr. phāra, cp. Sk. *phāraka Mvyut 103, 143] 1. a certain flower, the (bitter) fruit of which is used for making a drink Vin I.246; Vv 333= Dha III.316. <-> 2. N. of one of Indra's groves J VI.278, similarly Vism 424; VbhA 439.

Phāla1

Phāla1 (m. & nt.) [cp. Vedic phāla] ploughshare S I.169; Sn p. 13 & V.77 (expld as "phāleṭi ti ph." SnA 147); J I.94; IV.118; V.104; Ud 69 (as m.); DhA I.395.

Phāla2

Phāla2 [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 pakaṭṭhita ayogula), id. V.113 (ayomayehi phālehi pīleti, v. l. vālehi).

Phāla3 in loṇa--maccha°

Phāla3 in loṇa--maccha° a string (?) or cluster of salted fish Vism 28.

Phālaka (adj.) [fr. phāleti] splitting; one who splits Vism 413 (kaṭṭha°).

Phālana (nt.) [fr. phāleti] splitting J I.432 (dāru°); Vism 500 (vijjhana°).


Phāliphulla [either Intensive of phulla, or Der. fr. pariphulla in form phaliphulla] in full blossom M I.218; J I.52.

Phālibhaddaka is spurious spelling for pāli° at J II.162 (v. l. pātali--bhaddaka). Cp. Prk. phālihadda (=pāribhadra Pischel, Gr. § 208).

Phālīma (adj.) [either fr. Caus. of phall (phāleti), or fr. sphaltar (cp. phārīta, i.e. expanded), or fr. sphaltay (swell, increase, cp. sphāra & sphārī bhavati to open, expand]) expanding, opening, blossoming in cpd. aggi--nikāsī--phālīma padumā J III.320 (where Cy. explns by phālita vikasita).

Phāleti [Caus. of phalati, phal; a variant is phaṭetī fr. sphaltar, which is identical with *(s)phal] to split, break, chop, in phrases 1. kaṭṭha phāleti to chop sticks (for firewood) Vin I.31; J II.144; Pv II.951, besides which the phrase kaṭṭha phaṭetī 2. sīṣāj (muddhā) sattadhā phāleti (cp. adhipāteti & 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 (kucchin; DhA IV.133 (hadayaḥ). -- pp. phālīta. Caus. II. phalāpeti to cause to split open J III.121; Miln 157 (v. l. phalāp°).

Phāsu (adj.) [etym.? Trencker, 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 apahū--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.

Phāsu at Miln 146 (cp. p. 425) "bhaggā phāsū" is un certain reading, it is not phāsuka; it may represent a pāsa snare, sling. The likeness with phāsukā bhaggā (lit.) of J I.493 is only accidental.

Phāsuka (adj.) [fr. phā. Cp. Prk. phāsuya; acc. to Pischel, Prk. Gr. § 208 Jain Sk. prāsuka is a distortion of P. phāsuka. Perhaps phāsuka is abstracted from phāsuka] pleasant, convenient, comfortable J III.343; IV.30; Dhs A II.92; PvA 42. --aphāsuka unpleasant, uncomfortable, not well J II.275, 395; Dhs A I.28; II.21. -- Note. It seems probable that phāsuka represents a Sk. *sparṣuka (cp. Pischel § 62), which would be a der. fr. sprś in same meaning as phassu2 ("lovely"). This would confirm the suggestion of phāsu being a secondary formation.

Phāsukā (lit.) [cp. Sk *pārsukā & Ved. pārsvā, see passa2] a rib, only in pl. phāsukā Vin I.74 (upaddha° bhañjitabbā), in phrase sabbā te phāsukā bhaggā J I.493 (lit.), which is fig. applied at Dh 154 (expld as "sabbā avasesa--kilesa--phāsukā bhaggā" at DhA III.128), with which cp. bhaggā phāṣu 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. "aṭṭhini 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, pāsuṭa & the foll.

Phāsulī (f.) [fr. phāsul] rib, only in cpd. upphāsulika (adj.) Pīv II.11.

Phāsulī [for phāsukā] rib S II.255 (phāsul--antarīkā).

Phāsulī [cp. phāsukā & phāsulā] a rib M I.80.

Phiya [etym. unknown] oar Sn 321 (+aritta rudder, expld by dabbī--padara SnA 330); J IV.21 ("ārittaṇa). See also piya2 which is the more freq. spelling of phiya.

Phīta [pp. of sphāy, cp. Sk. sphīta & see phāṭi] 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 Kusāvati); M I.377; (of Nālandā) II.71 (of country); S II.107 (fig. of bhramacariyaṇa; with bahujaṇa for "jana"); A I.215 (of town). By itself & in other combn in the Jātakas, e. g. J IV.135 (="samiddha"); VI.355 (v. l. pīta). With iddha & detailed description of all classes of the population (instead of bahujana) of a town Miln 330.

Phuṭa1

Phuṭa1 [pp. of pharati] 1. (cp. pharati1) pervaded, permeated, thrilled (cp. pari) D I.73, 74 (piṭisukhena; T. prints phuta; v. l. phuṭa; v. l. at DA I.217 p(h)uṭṭha; M I.276; J I.33 (sarīrāṇa pīṭiyā ph.); DhA II.118 (pīṭiyā phuṭa--sariro); SnA 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--sataṇ phuṭā tiṭṭhati, i. e. the beings fill or are spread out over such a space; C. 272 explns by "ettakaṇṭhaṇa anupharitvā tiṭṭhati." The id. p. at Nd1 405=Nd2 304III D reads bh. yojana--sataṇ pharitvā (intrs.: expanding, wide) tiṭṭhati, which is the more correct reading). -- See also ophuṭa & cp. phuta3.

Phuṭa2

Phuṭa2 [pp. of phuṇṭ to expand, blossom] blossoming out, opened, in full bloom Dāvs IV.49 ("kumuda"). Cp. phuṭīta.

Phuṭa3

Phuṭa3 at M I.377 (sabbha--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 Avīci passage A I.159 (Avīci maṇñe phuṭo ahosi), cp. Anāgata Vaṇḍa (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 phuṭa (as also at DA I.168), with vv. II. puṭṭha & phuṭa.

Phuṭita [for phoṭita, pp. of *phoṭayati, phuṇṭ] 1. shaken, tossed about, burst, rent asunder, abstr. nt. phutitatta 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).

Phuṭha [pp. of phusati] 1 touched, affected by, influenced by; in specific sense (cp. phusati2) "thrilled, permeated" Vin I.200 (ābhādhaṇa); A II.174 (rogena); J I.82 (mettacitenna, v. l. puṭṭha); V A 441 (dibbahassena); Vism 31 ("samphassa contact by touch), 49 (byādhinā); VvA 6 (in both meanings, scil. pīṭiyā & rogena). On phuṭha at D I.57 see phuṭa3. Cp. samā.
Phulaka (=pulaka) a kind of gem VvA 111.

Phulla1

Phulla1 [pp. of phalati, or root formation fr. phull, cp. phalita3] blossoming, in blossom J V.203. Also as Intensive phālipulla "one mass of flowers" M I.218; J I.52. Note. phulla1 may stand for phuṭa2.

Phulla2

Phulla2 [pp. of phalati, cp. phalita2] broken, in phrase akhaṇḍa--phulla unbroken (q. v.), Pv IV.176 and passim.


Phusati1 [spṛś, fr. which sparśa=phassa; cp. also phassati] 1. (lit.) to touch Vism 463 (phusati 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 parippharati=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 āphusīṇ but should prob. be aphusīṇ as VvA 84, expld by adhigacchīṇ); phalaṇ aphussayi (aor. med.) Pv IV.188; cp. PvA 243; amataṇ padaṇ Pv IV.348; amataṇ Miln 338 (but T. reads khippaṇ phaseti a.); in bad sense kappaṭṭhitikaṇ kammaṇ Miln 108 (of Devadatta). -- pp. phuṭṭha. Cp. upa°.

Phusati2

Phusati2 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)ṛj, 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. pharati, phuṭṭha, phuta). <-> 2. Idg. *spṛk to sprinkle, speckle, as in Sk. pruṣ, pršṇi speckled, prṣāṇi, prṣāṭi 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. phusituṇ, conjectured reading at Vin I.205 for T. phosituṇ (vv. ll. posituṇ & dhovituṇ), & Vin II.151 for T. posituṇ; Vin. Texts III.169 translate "bespatter."

Phusana (nt.) [abstr. fr. phusati1 1] touch Vism 463.

Phusanā (f.) [abstr. fr. phusati1 2] attainment, gaining, reaching Vism 278 (=phuṭṭha--ṭṭhāna); DhA I.230 (nāṇ°); VvA 85 (samādhi°).

Phusāyaṭi [Caus. of pruṣ, but formed fr. P. phusati2] to sprinkle (rain), to rain gently, drizzle S I.104 sq., 154, 184 (devo ekaṇ ekaṇ ph. "drop by drop"). See also anuphusāyaṭi (so read for °phuṣyati).

Phusita1

Phusita1 (nt.) [either pp. of phusati2 or direct correspondent of Sk. pṛṣata (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

Phusita2 [pp. of phusati2 2. i. e. pruṣ, cp. Sk. pruṣita sprinkled, pṛṣāṭi spotted antelope] spotted, coloured, variegated (with
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.

Phussa1


Phussa2

Phussa2 [ger. of phusati 1] touching, feeling, realising; doubled at D I.45, 54.

Phussa3

Phussa3 (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. pusuṣartha is Sanskritisation of P. phussa2] 1. speckled, gaily--coloured, °kokila the spotted cuckoo [Kern, Toev. s. v. phussa however takes it as "male--cuckoo," Sk. puṣ--kokila] J V.419, 423; VvA 57. -- As phussaka 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. puṣya, 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 [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, papaṭṭikā 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 (tacchako pheggū apaharitvā sāraṇ ādiyati).

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 [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.:

--uddhakāṇḍa (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 AII; Vism 40 (in comp); VbhA 32 sq. bubbuḷaka 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. --vānṇa colour of scum Vism 263.

Phenaka =phena Vism 254; VbhA 237.

Phoṭa [fr. sphut, cp. Sk. sphaṭa] swelling, boil, blister J IV.457; VI.8 (v. l. pota & poṭha); cp. poṭa bubble.
Vism 258; VbhA 242.

Poṭaṇa "applause," in brahma--ppoṭaṇa at DhA III.210 should be taken as ā+poṭaṇa (=appoṭaṇa).

Poṭeti [Caus. of sphuṭ, if correct. Maybe mixed with sphūrj. The form apphoṭesi seems to be ā+phoṭeti= Sk. āsphoṭayati] to shake, toss (or thunder?) only at two places in similar formula, viz. devatā sādhuṅkāraṇa ṣaḍgṛṣṭa (v. l. appoṭh) IV.34; Sakko devaraja appoṭesi (v. l. appoṭes), Mahābhṛṣṭa sādhuṅkāraṇa 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. appoṭessati (i. e. ā+poṭ).

Poṭṭhabba (nt.) [grd. of phusati] tangible, touch, contact; it is synonymous with phassa, which it replaces in psychol. terminology. Poṭṭhabbaṁ is the senseobject of kāya (or taca) touch ("kāyena poṭṭhabbaṁ phusitvā" D III.226, 250, 269; Nd2 p. 238 under ṭaṇī). See also āyatana. -- D III.102 (in list of ajjhattikāhirāṇī āyatanaṁ: kāyo c'eva poṭṭhabbaṁ ca; with pl. like m.); VbhA 79 (*dhātu).


Ba (indecl.) the sound (& letter) b, often substituted for or replaced by p (& ph): so is e. g. in Bdhgh's view pahuta the word bahuta, with p for b (KhA 207), cp. bakkula, badara, badalatā, badhacara, bandhuka 2, bala, baliyati, bahuka, bahūta, billa, bella; also paribandha for paripantra; phāla2. Also substituted for v, cp. bajjayitvā v.l. vajjetvā DAI, 4, and see under Nibb--.


Bakula [cp. Class. Sk. bakula, N. of the tree Mimusops elengi, and its (fragrant) flower] in mālā°--puppha is v. l. KhA 60 (see App. p. 870 Pj.) for °ākulī, which latter is also read at Vism 260.

Bakkula [=vyākula? Morris, J.P.T.S. 1886, 94] a demon, uttering horrible cries, a form assumed by the Yakkha Ajakalāpaka, to terrify the Buddha Ud 5 (see also ākuli, where pākula is proposed for bakkula).

Bajjhī see bandhati.

Bajjhi Pass. of bandhati (q. v.).

Battiṇa (num. card.) [for dvat--tiṇsa] thirty--two J III.207.

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 1.130=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.

--atthi kernel of the j. SnA 247. --panḍu light yellow (fresh) jujube--fruit A 1.181 (so read for bhadara°). --missa mixture or addition of the juice of jujube--fruits Vin IV.76. --yuṣa juice of the j. fruit VvA 185.

Badari (f.) [cp. Sk. badari] the jujube tree J II.260.

Badalatā (f.) [etym. uncertain, may it be *padalatā, 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

Baddha1 [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 (bhavasātā, 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 kaṇñikā (of thoughts). -- 9. set, made up (of the mind) DhA I.11 (mānasāṅ te b.). <--> Cp. ati°, anu°, a°, ni°, paṭi°, vini°, sam°.

--āñjalika 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.

Baddha2

Baddha2 (nt.) [fr. bandhati] a leather strap, a thong Vin I.287 (T. bandha perhaps right, cp. ābandhana 3); PvA 127.

Baddhacara see paddhacara.

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 = Mīl 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.

Bandha (adj.) [cp. Vedic bandha, fr. bandh] 1. bond, fetter It 56 (abandho Máraṇa, not a victim of M.); Nd1 328 (taṇḍhā°, diṭṭhī°); ThA 241. -- 2. one who binds or ties together, in assa° horsekeeper, groom J II.98; V.441, 449; DhA I.392. -- 3. a sort of binding: mandala° with a circular b. (parasol) Vin IV.338, salāka° with a notched b. ibid. -- 4. a halter, tether Dpvs I.76. -- Cp. vinibandha.

Bandhaka as v. l. of vaṭṭaka see aṇsā°.


Bandhati [Vedic badhṇāti, later Sk. bandhati, Idg. "bhendh, cp. Lat. offendimentum i. e. band; Goth. bindan=Ohg, bintan, E. bind; Sk. bandhu relation; Gr. penkeros father--in-law, peimarm bond, etc.] to bind etc. -- 1. Forms: Imper. bandha D II.350; pl. bandhatu J I.153. Pot. bandheyya S IV.198; Vin III.45; Fut. bandhayissati Mhvs 24. 6; Aor. abandhi J III.232, & bandhī J I.292; DhA I.182. Ger. bandhitvā Vin I.46; S IV.200; J I.253, 428, & bandhiya Th 2, 81. Inf. bandhitu Th 2, 299. Caus. bandheti (see above Fut.) & bandhapus (see below). -- II. Meanings.-- 1. to bind S IV.200 (rajuvā°). fig. combine, unite DhA II.189 (gharavāsa b. to give in marriage). -- 2. to tie on, bind or put on to (loc.) DhA I.182 (dasante). fig. to apply to, put to, settle on DhA II.12 (mānasāṅ paradāre). -- 3. to fix, prepare, get up, put together J IV.290 (ukkā); also in phrase cakkātikacakkā maṇcātimaṇcā 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 aghātaṇ b. to bear malice DhA II.21; and varaṇ b. to make enmity against (loc.) J II.353. -- 4. to acquire, get J III.232 (arthāg b. = nibbatteti C.). -- 5. to compose Mīn 272 (suttaṇ); J II.33; V.39. -- Caus. II. bandhapeti to cause to be bound (or fettered) Vin IV.224, 316 (opp. mocapeti); Nd2 304III. B (bandhanena); PvA 4, 113. -- Pass. bajjhati Nd2 74 (for bujjhati, as in palabujjhati to be obstructed: see palibuddhāti). I. Forms Ind. 3rd pl. bajjhare Th 1, 137; pret. 3rd pl. ababjhare J I.428. Imper. bajjhattu S IV.309; A V.284. Pot. bajjheyya S II.228. Aor. abajjhi J II.37; IV.414. Ger. bajjhā 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. bahudāṇe) J IV.116. -- 4. to be captivated 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. badhha (q. v.). -- Cp. ati°, anu°, ā, o°, paṭi°, sam°.

Bandhana (nt.) [fr. bandh, cp. Vedic bandhana] 1. binding, bond, fetter Vin I.21; D I.226, 245 (pańca kāmagūṇā); 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 304III. 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 dāsi 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. pieceing together Vin I.2254 ('mattena when it, i. e. the stuff, has only been pieced together, see Vin. Texts II.153 n.). -- 7. strap (?) doubtful reading in aśpa° (q. v.) Vv 3340, where we should prefer to read with v. l. caṭṭaka°. -- 8. doubtful in meaning in cpd. paśca--vidha--bandhana "the fivefold fixing," as one of the torments in Niraya. It is a sort of crucifixion (see for detail pańca 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°. --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 V I.207.

Bandhanīya (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 [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 (manṭa°, wellacquainted with Mantras; cp. SnA 192; vedabandhū veda--paṭīsaraṇaḥ ti vuttaḥ hotī); J V.335 (bodhaneyya°); cp. bandhu 3.

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°). -- Ādīcā° 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°, goṭta°, manṭa° (where Nd2 455 reads mitta°), sippa°. -- 2. Ep. of Brahma, as ancestor of the brahmīns 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°.). -- f. bandhunī J VI.47 (said of the town of Mithilā (rāja°); expld by C. as "rāja--nātakhe'eva puṇṇa°").

--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 Sāmanas by a Brahmin D I.90; M I.334; S IV.117.

Bandhuka (adj.) [fr. bandhu] 1. the plant Pentapetes phoenicea 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 Halāyuddha 2, 53). -- 2. in bandhukaroga M II.121 prob. to be read paṇḍuka°, as v. l. BB; see paṇḍuroga.

Bandhujivaka [cp. Class. Sk. bandhujivā] the plant Pentapetes phoenicea M II.14 ("puppha); D II.111 (id.); J IV.279; Vism 174; DhsA 14; VvA 43, 161.

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 Vettavati), and a river SnA 190= J IV.388 (: Vettavati).

Bandhuvant (adj.) [bandhu+vant] having relatives, rich in relatives J VI.357.

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 reed, 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.

--pādukā a slipper out of b. grass DhA III.451. --lāyaka cutter or reaper of grass S III.155; A III.365.

Epic [Sk. babhruka a kind of ichneumon; Vedic babhru brown, cp. Lat. fiber=beaver, further connection "bear," see Walde, Lat. Wtb. s. v. fiber] is mentioned by Trenckner at Miln 430 (notes), cp. Prk. balas robbers (Lat. Wtb. s. v. fiber] a cat J I.480 (=bījāra C.)=DhA II.152.


Barihisa (nt.) [Vedic barhīṣa] the sacrificial grass D I.141; M I.344; A II.207; Pug 56.

Bala1

Bala1 (nt.) [Vedic bala, most likely to Lat. de--bīlis "without strength" (cp. E. debility, P. dubbala), and Gr. be/tistos (superl.)]=Sk. balīṣṭa the strongest. The Dhātupāṭha (273) defines b. with pāṇane. 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. balasā (Pischel, Gr. § 364). yathā balaṇ according to one's power, i. e. as much as possible PvA 1, 54. The compn form of bala in conn. with kr is balī, e. g. dubbalkaraṇa 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 balāni or strong points are 1. of young children (ruṇṇa--balaṇ). -- 2. of womanhood (kovha'). -- 3. of robbers (āvudhā'). -- 4. of kings (issariya'). -- 5. of fools (ujjhatti'). -- 6. of wise men (nijjhatti'). -- 7. of the deeply learned (paṭisankhāna'). -- 8. of samanās & brāhmaṇas (khanti') A IV.223 (where used as adj. --e strong in . . .); cp. Sn 212, 623. -- Five balāni of women are: rūpabalāṇa, bhoga', niṭṭi', putta', sīla' S IV.246--8. The five--fold force (balaṇ paṇca--vidhaṇa) of a king J V.120, 121 consists of bāhābalaṇ strength of arms, bhoga' of wealth, amacca' of counsellors, abhijacca' of high birth, paṇṇā the force of wisdom; in the religious sense five balāni or powers are commonly enumd: saddhābalaṇa, viriya', sati', samādhi', paṇṇā' 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 uddhambhāyaṇāni sāyojanaṇāni 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 satipatthāna, samappadhāna, cattāro iddhipāda, pañcindriyani, p. balaṇi, sattabojjhāṇaṇa, ariyo aññagiko maggo e. g. S III.96; Ps II.56; Nd1 13=360 =Nd2 420; Nd2 s. v. satipatthāna; and passim. [Cp. BSk. cātvāra ṭhānādāṃ pañc'cindriyani p. balaṇi, sapta bodhyāṇaṇa etc. Divy 208.] Two balāni are specially mentioned A I.52 (paṭisankhānabalaṇa and bhāvanā'), also D III.213, followed here by the other "pair" sati'balāṇa and samādhi'. There are four balāni of the ariyaśāvaka, by which he overcomes the five fears (paṭca bhāyaṇi q. v.); the four are paṇṇābalaṇa, viriya', anavajja' sangāha' A IV.363 sq., as given at A II.141, also the foll. 3 groups of cattāri balāni: -<-(1) saddhābalaṇa, viriya', sati', samādhi', cp. D III.229. -- (2) sati' samādhi, anavajja', sangāha'. (3) paṭisankhāna', bhāvanā', anavajja', 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 Paṭiccasamuppāda 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 kīnāsava--balāni 283 i. e. saddhābalaṇa, viriya', sati', samādhi', paṇṇā', hiri' and ottappa'. The same group is repeated in the Abhidhamma; Dhs 58, 95, 102; DhsA 126. The Ps. also enumerates seven kīnāsavabalaṇi 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. --ānīka (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 ("ṣaṅgharati to draw up troops"); II.76; III.319; V.124; VI.224, 451; DhA I.393; PugA 249. --koṭṭhaka fortress, camp J I.179; Mhv 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 I.406. --cakka wheel of power, of sovereignty Dpvs VI.2. --ṭṭha a military official, palace guard, royal messenger Miln 234, 261, 314; Mhv 34, 17. --da strength--giving S I.32; Sn 297. --dāya in strength Vv 531, cp. VvA 231. --sata for palāsata, q. v. (cp. J.P.T.S. 1908, 108 note).

Balavat (kusalassa & akusalassa kammassa b.)

Bala[2] [cp. *Sk. bala: Halāyudha 5, 23; & P. balākā] a species of carrion crow J V.268; also in cpd. balānakāpāda having crow's feet, i. e. spreading feet (perhaps for balāka?")) J VI.548 (C. explns by pattharita--pāda, read pattharīta").


Balati [fr. bal, as in bala] to live KhA 124 (in def. of bālā as "balanti ananti ti bālā").

Balatta (nt.) [abstr. fr. bala, cp. balatā] strength, only in cpd. dubbalatta weakness J II.154.

Balavatā (f.) [abstr. fr. balavant; cp. Epic Sk. balavattā] strength, force (also in military sense) J II.369 (ārakkhaṇa b.); Miln 101 (kusalāsa & akusalāsa kammāsa b.).

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. °a(n)tarī Sdhp 452. In compn balavā, e. g. "gāva sturdy oxen M I.226; "vippatīṣāra deep remorse PvA 14, "balava very strong J II.406. --balavaṇ as nt. adv. "exceedingly," in cpd. balavābalavaṇ (very loud and) strong Vin II.1 (=suṭṭha balavāna C.), and "pacce very early in the morning Vism 93, and "pacce--samaye id. J I.92; DhA I.26.

Balasata see palasata.

Balākā (f.) [cp. Vedic balākā, perhaps to Lat. fulica, Gr. falāri/s a water fowl, Ohg. pelicha=Ger. belche] a crane Th 1, 307; J I.363; III.226; Miln 128 ("ānaṇaṇa megha--saddana gabbhāvakkanti hoti"); Vism 126 (in simile, megha--mukhe b. viya); DA I.91 (v. l. baka).

Bali [cp. Vedic bali; regarding etym. Grassmann connects it with br̥] 1. religious offering, oblation D II.74 (dhammika); A IV.17, 19; Sn 223; Mhv 36, 88 (particularly to subordinate divinities, cp. Mhvs. trsln 263); DhA I.14 (v. l. "kamma"). --pānca the fivefold offering, i. e. "nāti", atithi", pubbapeta", rája", 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 D II.259. --kamma offering of food to būtas, 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. --karaṇa oblation, offering of food PvA 81; VvA 8 ("piṭha, reading doubtful, v. l. valli"). --kāraka offering oblations J I.384. --"nkatā one who offers (the five) oblations A II.68. --pattīgāhaka receiving offerings, worthy of oblations J II.17 (yakkha; interpreted by Fick, Sociale Gliederung 79 as "tax--collector," hardly justified); f. °ikā A III.77 (devatā), 260 (id.), cp. BSk. balipratigrāhākikā devatā Divy 1. --piṭha crushed with taxes J V.98. --putṭha a crow (cp. Sk. balipuṣṭa "fed by oblations") Abhp 638. --vadda (cp. Sk. balīvara, after the Pali?) an ox, esp. an ox yoked to the plough or used in ploughing (on similes with b. see J.P.T.S. 1907, 349) S I.115,
Balika (adj.) [fr. bala] strong; only in der. balikataraj (compar.) adv. in a stronger degree, more intensely, more Miln 84; & dubbalika weak ThA 211. Cp. balaka.

Balisa & Balāya (m. & nt.) [cp. Sk. bāliyati MVastu I.275] to have strength, to grow strong, to gain power, to overpower Sn 770 (=sahati parisahati abhibhavati Nd 12, cp. 361); J IV.84 (vv. ll. khalī & paliyyī; C. expls by avattharati)=Pv II.61 (=balavanto honti vadīhanti abhibhavanti PvA 94); J VI.224 (3rd pl. balīyare; C. abhibhavati, kuppati, of the border provinces); Nett 6 (vv. ll. baliī, paliī; C. abhibhavati).

Baliī =balaī in combn with bhū & kṛ, see bala.

Baliyāti [Denom. fr. bala, cp. BSk. bāliyati MVastu I.275] to have strength, to grow strong, to gain power, to overpower Sn 770 (=sahati parisahati abhibhavati Nd 12, cp. 361); J IV.84 (vv. ll. khalī & paliyyī; C. expls by avattharati)=Pv II.61 (=balavanto honti vadīhanti abhibhavanti PvA 94); J VI.224 (3rd pl. baliyare; C. abhibhavati, kuppati, of the border provinces); Nett 6 (vv. ll. baliī, paliī; C. abhibhavati).

Balya


Balya2

Balya2 [fr. bāla, cp. P. & Sk. bāla] foolishness, stupidity Dh 63 (v. l. bāla); J III.278 (C. bāla); DhA II.30.


Bāḷyakkha [etym.?] a species of birds J VI.539.

Bahati1 [br̥h1] to pull, see abā, ubā, nibā, & cp. udabbahe, pavāḥa.

Bahati2 [baḥḥ doublet of br̥h2] to strengthen, increase, see brūhana (upa'); otherwise only in pp. bāḥha (q. v.). The Dhtp (344, cp. Dhtm 506) explns "baha braha brūha: vuddhiyaṃ."

Bahati3

Bahati3 [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; bāhetai, paribāhati.

Bahas (adj.) [cp. Class. Sk. bahala & Ved. bahala] dense, thick Vin II.112; J I.467 ("palāpa--tumba a measure thickly filled with chaff"); II.91; Miln 282; Vism 257 ("pūva, where KhA 56 omits bahala"); Vism 257 ("pūva, where KhA 56 omits bahala"); Vism 257 ("pūva, where KhA 56 omits bahala"); Vism 257 ("pūva, where KhA 56 omits bahala"). Vist. 284 (in simile of their escape from the ploughman); DhA I.24 (dhuraṇ vahanto balivaddassa, v. l. balibaddassa); VvA 258 (vv. ll. baddha & bandha). The spelling balibadda occurs at Vin IV.312. --sādhaka tax collector, tax gatherer J IV.366; V.103 sq. --harana taking oblations A V.79 ("vanasanda").
Bahi (adv.) [cp. Vedic bahis & bahir; the s(h) is restored in doubling of cons. in compn like bahi--gata Vv 5015, in bahiddhā and in lengthening of i as bahi J V.65] outside: 1. (adv.) J I.361 (dvāre--gāma a village outside the city gates); Pv I.102; DhA III.118; PvA 24, 61. <- > 2. (prep.) with acc. (direction to) J I.298 (gāmaṇ); with loc. (place where) dvāra--koṭṭhake outside the gate M I.92; A III.31; nagare outside the city J II.2; PvA 39. 47; vihāre outside the monastery DhA I.315.
--gata gone outside (i. e. into worldly affairs, or according to VvA 2 opp. māyikāgata) Vv 213 engaged with the bahiddhārammaṇāni Vv 5015 (abahiggata--mānasā with his mind not gone outside himself). --nikkhamana going outside of (abl.), leaving Vism 500 (mātukucchito bahininikkhamanañ mūlakañ dukkhāñ).

Bahiddhā (adv.) [fr. bahi, cp. Vedic bahir, 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 (rūpa opp. ajhāta--rūpa : Sn 203; VbahA 260 (kāye); DhA I.211 (c. gen); III.378 (sāsanañ b.), DhA 189.
--ajhēta inside & outside, personal--external see ajhētta. -- The bahiddhārammaṇāni (objects of thought concerning that which is external) are the outward sense--objects in the same meaning as bāhīrani ajhātanāni are distinguished fr. ajhētikāni ajhātanāni (see ajhātana 3 and ārammaṇa 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 (adj.) [Vedic bahu, doubtful whether to Gr. paxhō; fr. bāhū much, many; large, abundant; plenty; in compn also: very, greatly (--vā) instr. sg. bahuñā Dh 166; nom. pl. bahavo Vin III.90; Dh 307, & bāhū Dh 53; J IV.366; V.40; VI.472; Bu 2, 47; Pv IV.14; Mīv 35, 98; PvA 67; nt. pl. bahānī Jn 665, 885; gen. dat. bahānanañ S I.196; Sn 503, 957, & bahānuñ J V.446; Kvu 528 (where id. p. M I.447 reads bahānanañ); instr. bahāhi Vv 241; loc. bahāsu Vv 58. -- nt. nom. bahu Dh 258; bahuñ Vv 166, & bahud in compn bahud--eva (d may be euphonic) J I.170; Bu 20, 32. As nt. n. bahuñ a large quantity A III.183 (opp. appācañ); abl. bahumāñ J V.387. As adv. bahu so much Pv I.1311. -- Compar. bahutara greater, more, in greater number A I.36 (pl. bahutarañ, opp. appakāñ); II.183; S V.457, 466; J I.293; VI.472; Pv II.117; Miln 84; PvA 38, 76. -- In composition with words beginning with a vowel (in sandhi) bahu as a rule appears as bavhā (for bavhā, see Geiger, P.Gr. § 49, 1), but the hiatus form bahu is also found, as in bahu--itthiyā J I.398 (besides bahutthiṣa); bahuamaccā J I.125; bahu--āyāsa (see below). Besides we have the contracted form bahu as in bahupakāra, etc.).
--ābaddha (bavhā) great suffering or illness, adj. full of sickness, ailing much M II.94; A I.107; II.75, 85; Miln 65; Sdhp 89 (cp. 77). --āyāsa (bahu) great trouble Th 2, 343. -- itthiyā (bahutthiṣa) having many women Vin II.256; S II.264. --ūdaka containing much water J III.430 (f. bahūdīkā & bahodikā). --upakāra of great service, very useful, very useful S IV.295; V.32; M III.253; It 9; Vin V.191; J I.121; Pv IV.156; Pava 114. --odaka (bavhā)=ūdaka Th 1, 390. --kata (a.) benevolent, doing service Vin IV.57, 212. (b) much moved or impressed by (instr.), paying much attention to Vin I.247. --karaṇiya having much to do, busy D II.76; Vin I.71; S II.215; A III.116; DA I.237. --kāra (a) favour Dāv IV.39 (b) doing much, of great service, very helpful M I.43, 170; A I.123, 132; II.126; S V.67; Pava II.1219; J IV.422; Miln 264. --kāratta service, usefulness KhA 91. --kicca having many duties, very busy Vin I.71; D I.106; II.76; S II.215; A III.116; DA I.237. --khāra a kind of alkali (product of vegetable ash) J VI.454. --jahāna see bahu. --jahana a mass of people, a great multitude, a crowd, a great many people D I.4; It 78; J VI.358; Pug 30, 57; Pava 30. At some passages interpreted by Bdhg as "the unconverted, the masses," e. g. D I.47, expld at DA I.143 by "assutavā andha--bāla puthujuñāñ"; Dh 320 (bahujjana), expld at DhA IV.3 by "lokiya--mahājāna." --jāgara very watchful Dh 29 (=mahante sativepulle jāgariye ūtha DhA I.262); Sn 972 (cp. Nd1 501). --jāta growing much, abundant J VI.536. --tāna (=cintin) of far-reaching knowledge, whose thoughts embrace many subjects J III.306; IV.467; V.176. --dhanā with many riches Pava 97. --patta having obtained much, loaded with gifts Vin IV.243. --pada many--footed, a certain order of creatures, such as centipedes, etc. Vin II.110; III.52; A II.34; It 87. --(p)phala rich in fruit Sn 1134, cp. Nd2 456. --(b)bhi t.t.g., name of cpds. with adj. sense, indicating possession. --bhanda having an abundance of goods, well--to--do Vin III.138; KhA 241. --bhānika=bhānin Pava 283. --bhānipā garrulosity Pava 283. --bhānin garrulous A III.254, 257; Dh 227. --bhāva largeness, richness, abundance DhA I.175. --bhārava very terrible A II.55. --maccha rich in fish J III.430. --mata much esteemed, venerable Cp. VI.7; Pava 117. --manta very tricky DhA II.4 (v. l. māya). --māna respect, esteem, reverence J I.90; Pava 50, 155, 274. --māya full of deceit, full of tricks J V.357 (cp.
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. bahukāṇṭha plenty, abundance A II.7=Pug 63; Vism 403 (opp. thokāṇ). Compar. bahukataraṇa more J II.88 (v. l. bahutaraṇa).

Bahukkhattuṇ (adv.) [bhau+khattuṇ, like sattakkhattuṇ, ti etc.] many times Miln 215.


Bahudhā (adv.) [fr. bahu, cp. Vedic bahudhā] in many ways or forms S V.264 (hoti he becomes many), 288; M I.34; Sn 966; PIV.152 (= bahūhi pakārehi PVA 241); Mhvs 31, 73; Dāvs V.68.

Bahula (adj.) [usually --°, as °ā only in cpd. °ājīva] much, abundant, nt. abundance (°--); full of, rich in, fig. given to, intent on, devoted to D II.73; S I.199, 202; A III.86 (paryāti°); 432 (āloka°); IV.35; It 27, 30; J IV.5 (vināsa°), 22; PVA 80 (chārikāngāra°). --sayana° as much as "particular in one's choice of resting place" Miln 365 nt. bahulaṇ (°--) in the fullness of, full of S III.40 (nibbidā°). The compn form with karoti (& kamma) is bahulī° (q. v.). Cp. bāhula.

--ājīva living in abundance (opp. lūkha°jīv) D III.44, 47.


Bahulī° [rare in Ep. Sk.; when found, diff. in meaning] in compn with kar=bahula (adj.)+kar, lit. "to make much of," i. e. to practise, in foll. words: "kata (pp.) practised (frequently), usually combd with bhāvīta S II.264; IV.200, 322; V.259; A I.6; Vism 267 (= punappuna kата); "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--bahulī° to this end).


Bahūta (adj.) [for pahūta=Sk. prabhūta] abundant, much Th 2, 406 ("ratana, so read for bahūta°), 435 (for bahutadhana); J III.425 (bahūtam ajaṇ "plenty of food"); aja=Sk. adya, with Kern, Toev. s. v. bahūta for T. bahūtamajjā, which introd. story takes as bahūtaṇ =balaṇ aja, with aja meter causā. C. expls however as matakā--bhattaṇ); VI.173 ("tagarā mahī°; Pvb II.75 (v. l. for pahūta, cp. pahūtika).

Bahūtaso (adv.) [der. fr. bahūta, cp. Sk. prabhūtasaḥ] in abundance J III.484 (where C. expln with bahūtaso is faulty and should perhaps be read pahūtaso); VI.538.

Bākuḍ (f.) [cp. *Sk. bākuḍ] the plant Vernonia anthelmintica Abhp 586.


Bāḍhaka (adj.) [fr. bāḍh] oppressing, harassing, injurious Vism 496 (dukkhā aṇṇaṇa na °ṇa); Vva A 214; PVA 175.

Bāḍhakatta (nt.) [abstr. fr. bāḍhaka] the fact of being oppressive or injurious Vism 496.
Bādhati [Vedic bādhate, bāḍh; Idg. *bheidh to force, cp. Goth. baidjan, Ogh. beitten. See Walde, Lat. Wtb. s. v. fido. In Pali there seems to have taken place a confusion of roots bāḍh and bandh, see bāḍhethi & other derivations] 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. bāḍhiyamāṇa PvA 33 (so read for "āyamāṇa"), 69. -- Caus. bāḍheti; pp. bāḍhita (q. v.). Cp. vi°.


Bādhita [pp. of bāḍhathi] oppressed, pressed hard, harassed Dh 342 (but taken by C. as "trapped, snared," baddha DhA IV.49); ThA 65.

Bādhin (adj.) <--° [fr. bāḍh] (lit. oppressing), snaring; as n. a trainer Vin II.26 (Ariṣṭha gaddha°--pubba); IV.218 (id.).

Bādhethi [Caus. of bāḍhathi; the confusion with bandhati is even more pronounced in the Caus. According to Kern, Toev. s. v. we find bāḍhahati for bandhayati in Sk. as well] 1. to oppress, afflict, hurt, injure J VI.224; PvA 198 (bāḍheyya=ḥethayeyya). grd. bāḍhanīya PvA 175. Cp. paribāḍhethi in same sense. -- 2. to bind, catch, snare Th 1, 454; 2, 299; J II.51 (aor. bāḍhayiṣu); IV.342; V.295, 445 (pot. bāḍhaye= bāḍheyya C. on p. 447; vv. ll. baddh°, bandh°). grd. bāḍhetabba S IV.298.


Bāla1

Bāla1 (adj.) [cp. Sk. bāla (rarely Vedic, more freq. in Ep. & Class. Sk.); its orig. meaning is "young, unable to speak," cp. Lat. infants, 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 pañḍita 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--pakkag va); Vv 835; Pv I.82; IV.129; Pug 33; NdI 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): 3ātāpa the morning sun DA I.287; DhA I.164; Mbhb 25; "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

Bāla2

Bāla2 [for vāla] the hair of the head PvA 285 ("koṭimatta not even one tip of the hair; gloss BB vālāgga°).


Bālisa [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 (nt.) [fr. bāla] 1. childhood, youth S III.1. -- 2. ignorance, folly Dh 63; J II.220 (=bāla--bhāva); III.278 (bālya); PvA 40. Also used as adj. in compar. bāyatara more foolish, extremely foolish Vv 836 sq. =DhA I.30 (=bālatara, atisayena bāla VvA 326). -- 3. weakness (?) J VI.295 (bālya, but C. bālya=dubbala--bhāva).

Bālha (adj.) [Vedic bādha, orig. pp. of bahati2] strong; only as adv. "& and "-- viz. -- 1. bāḥaṁ strongly, very much, excessively, too much, to satiety J II.293; VI.291 (i. e. too often, C. punappunā); Miln 407; PvA 274. Comparative bāḥtarāṇ in a higher degree, even more, too much Vin II.270, 276; Miln 125. -- 2. ("--) in bāḥa--gilāna very ill, grievously sick D I.72; A II.144; S V.303; DA I.212.

Bālhika (adj.) [fr. bāḷha], only in su° having excess of good things, very prosperous J V.214 (C. expls by suṭṭhu adḍha).

Bāvīṣati (num.) [bā=vā, +vīṣati] twenty--two Kv 218; Miln 419; DhsA 2.

Bāhāti see bāheta.

Bāhā (f.) [a specific Pāli 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--bāhāṇ & "bāhau, bāhau & bāhau paśāreti] 1. the arm A II.67=III.45 ("bala); Vin II.105; J III.62; V.215 ("mudu). pacchā--bāhau arm(s) behind (his back) D I.245 (gālabandhanaḥ baddha). bāhau paśāreti to stretch out the arm D I.222=M I.252+. bāhauḥ gahetvā taking (him or her) by the arm D I.221 sq.; M I.365 (nānā--bāhau su stated g.); PvA 148. bāhā 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 bahati3), 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. bāhitikā.

--aṭṭhi (bāḥu°) arm--bone KhA 50. --paramparāya arm in arm Vin III.126.


Bāhitikā (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 [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."


Bāhīra (adj.) [fr. bahi, as Sk. bāhāya fr. bahis, cp. also bāhiya] 1. external, outside (opp. abhantara inside), outer, foreign D II.75; A IV.16; Dh 394 (fig. in meaning of 2); J I.125 (antarac inside & outside); 337 (out of office, out of favour, of ministers); VI.384 (bāhiraḥ karoti to turn out, turn inside out); Pv IV.11 (nagarassa b.); Miln 281 ("abhantara dhana); VvA 68 ("kittibhāva fact of becoming known outside). --antarac° (adj.) [=sa--antarac 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 ayatāna); J IV.402 ("vattuḥ ayacitāvajjhattikassāna nāma gaṅghāti); 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) Kv 251 (+putukijana--pakkhe [hita]); DhA III.378 (=mana, i. e. Bhagavato sāsanato bahiddha). -- Casess 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 are turned 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; Dāvī III.33. --pabbajjā the ascetic life outside the community of the Buddha; Brahmānic saintly life (thus equal to isi--pabbajjā. cp. bāhiraka2). J III.352; IV.305. --bhanja property, material things, objects J IV.401. --manta 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 doction of the outsiders, i. e. Brahmins DhA III.392.

Bāhiraka (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. Brahmānic (cp. bāhira2 and BSk. bāhirako mārgaṇa, e. g. MVastu I.284; II.210; II.223) J III.364; DhA I.311.

Bāhiratta (nt.) [abstr. fr. bāhira] being outside (of the individual), externality Vism 450.


Bāhu [cp. Vedic bāhū, prob. to bahāti2; cp. Gr. ph_yus in same meaning, Ohg. buoc. It seems that bāhū is more frequent in later literature, whereas the by--form bāhā belongs to the older period] the arm J III.271 (bāhumā bāhuṇ pīlenṭā shoulder to shoulder); Vism 192. --ṇa pasāreti to stretch out the arm (cp. bāhaṇ) PAvA 112; pacchā--bāhuṇ (cp. bāhaṇ) PAvA 4 (gāha--bandhanag bandhāpetvā).

--(p)pacālakaṇ (adv.) after the manner of one who swings his arms about Vin II.213 (see expln at Vin IV.188).

Bāhujaṇa (adj.) [fr. bahu+jana, cp. sāmaṇa 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 vīthārika bāhujaṇa.

Bāhulya (nt.) [fr. bahula, the Sk. form for P. bāhulla] abundance Sdhp 77.

Bāhulla (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 (adj.) [fr. bāhulla] living in abundance, swaggering, luxurious, spendthrif 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 bāhulika.

Bāhusaccā (nt.) [fr. bahu+saccā, which latter corresponds to a Sk. śrautyā 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 bahu3); II.218; Vin III.10; Dh 271; Vv 639.

Bāhetti1

Bāhetti1 [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 pāpānī); Sn 519=Nd2 464a (bāhetvā pāpakāṇi); Dh 267; a popular etymology of brāhmaṇa (pāpañ bahenti) D III.94 (bāhitvā, better bāhetvā, expld by panuditvā DhA III.393; v. l. K vāḥ). -- pp. bāhita (q. v.). See also nib3, pari3.

Bāhetti2

Bāhetti2 [Caus. of bahati4, cp. Sk. vāhayati] to carry, see sam° (sambāhana, meaning rubbing, stroking). Whether atibāhetti
Belongs here, doubtfull.

Bidala (adj. n.) [cp. Sk. vidala in same meaning, fr. vi+dal] 1. a kind of pulse, split pea J IV.353 (=mugga), in `śūpa haricot soup J IV.352. -- 2. a split bamboo cane, in “maṇḍaka 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.

Bimba [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 (“vicitvā 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 viṁneyo ca maṇḍu ca savaṇyā ca bindu [vv. ll. bandu & bhindu] ca avisāri ca gambhiro ca nimmādi ca. We may translate by “full, close, compact” (Dial. II.245 “continuous”). See also below ‘ssara.

--ṭhānī having breasts round as a bubble J V.215. --bindu(ṇ) drop by drop DA I.218. --mati (f. Np. of a courtesan of Pāṭaliputta in the time of Asoka Miln 121 sq. --matta measuring a drop, even a drop PvA 100, 104 (eka ’ṇ). --sāra Np. of king of India, father of Asoka Dps V.101; VI.15; Mhvs V.18, 19. --ssara a full rounded voice Sn 350 (referred by SnA to a Mahāpurisa); adj. having a full voice (see above bindu 3) Pr III.34 (T. vinduḍ, BB binduḍ; PvA explns by avissaṭṭha–ssara sampiṇḍita–ssara, i.e. “continuous”); J II.439 (=bindhun avisaṭṭhena piṇḍitena sarena samāññāgata C.); V.204, 299 (=sampiṇḍita–ghana–ssara); VI.518=581 (=piṇḍita–ssara C.).

Bimba (nt.) [cp. Class. Sk. bimba] 1. shape, image (≡paṭimmā VvA 168) S I.134 (trs. “puppet”); V.217 (vimbā); J V.452. In phrase cittakataṇ bimbaṣṭ 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 (≡attaḥbāvā). -- 2. the red fruit of Momordica monadelpha, a species of Amaranth [cp. Sk. bimbo & bimbi, a kind of gourd] J III.478; VI.547, 591; Vv 366 (kañcana≡vanāṇa of the colour of the golden Bimba Dhp. at VvA 168 takes it as bimba≡paṭimmā; DhA I.387 (“phala, with ref. to red lips”). bimboṭṭha (f. ’ī) (having) red lips J III.477; VI.590 (nigrodhapatta–bimbotṭhi) ThA 133 (Ap. V.57). The Sk. vimbi according to Halāyudha 2, 48 is equal to oṣṭhi, a plant (Bryonia grandis’).--oṣṭhi see above 2.--oṇha [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+ḥr 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. bimbaṭṭa?] the Bimba tree, Momordica monadelpha (lit. net of b. fruits) J I.39; VI.497 (cp. p. 498 ratt’ankura–rukkanṭha probably with v. l. to be read ratta–kuravaka’, see bimbi–jāla); Bu XVI.19.

Bimba =bimba 2; VvA 168.

Bimbi (or bimbī) [=Sk. bimbi, see bimba] gold, of golden colour DA I.280=SnA 448 (in Bdhgh's fanciful etym. of king Bimbisāra, viz. bimbī ti suvaṇṇa, sārasuvaṇṇa–saññasa–vaṇṇatāya B.).--jāla the red amaranth tree, the Bodhi tree of the former Buddha Dhammadassin J I.39; V.155. At J VI.497, 498 the form is bimbajāla. The C. expln gives ratta–kuravaka as a synonym.

Bila1

Bila1 (nt.) [Vedic bila, 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; Nd1 362; J I.480; II.53; VI.574 (=guhā C.); Miln 151; Sdhp 23. --kaṇṇa≡orifice of the ear Vism 195; vammiṅka≡ant's nest J IV.30; sotase=kaṇṇa≡DhsA 310.

--āsaya (adj.) living in holes, a cave--dweller, one of the four classes of animals (bil, dak, van, rukk) S III.85=A II.33; Nd1 362; Bu II.97; J I.18.

Bila2

Bila2 (nt.) [identical with bila1] a part, bit J VI.153 (’sataṇ 100 pieces); abl. bilaso (adv.) bit by bit M I.58=III.91 (v. l. vilaso). At J V.90 in cpd. migābilaṇ (maṇḍaṇ) it is doubtfull whether we should read migābilaṇ (thus, as we have done, taking
ābila=āvila), or migā--bilaṅ with a lengthened metri causā, as the C. seems to take it (migēhi khādīta--maṅsaṭto atirīṭṭaṅ koṭṭhāsaṅ).

--kata cut into pieces, made into bits J.V.266 (read macchā bilakatā yathā for macchābhīlā katā y.). The C. here (p. 272) expls as koṭṭhāsa--kata; at J VI.111 however the same phrase is interpreted as puṇja--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.

Bila3

Bila3 [cp. Sk. viḍā] a kind of salt Vin I.202; M II.178, 181.

Bilanga [etym. doubtful; one compares both Sk. vidanga the plant Embelia ribes, and vilanga the plant Erycibe paniculata] sour gruel J VI.365 (=kaṇiyā); usually in stock phrase kaṇājakā 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--'akaṅ); IV.77; VvA 222, 298 (bilankaª).

--thālika a certain torture, called "gruel--pot" (should there be any relation to bila--kata under bila2?) A I.47; II.122; Nd2 604 (v. l. khilª); Mīl 197, 290, 358 (all passages in standard setting).

Bilangika (adj.) living on sour gruel; N. of a class of brāhmaṇas at Rājagaha S I.164.

Billa [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. l. villa, bila, beṭu, bilāla)=Sn p. 125 (vv. ll. pillā billā, billā; T. reading after SS billi). Cp. derivations bella & beluva.

Bilāra [etym. uncertain, prob. a loan--word; cp. late Sk. biḍāla & see also P. biḷāla. The Prk. forms are birāla & virāla, f. birāli] a cat D II.83; M I.128, 334; S II.270; A III.122 (vilāra); V.202, 289; Th 1, 1138; J I.461 (as representing deceit), 480; V.406, 416, 418; Mīl 118; Dha II.152; PugA 225. On bilāra in similes cp. J.P.T.S. 1907, 116.

--nissakkana (--matta) (large enough) for a cat to creep through A V.195. --bhistā (a bag of) catskin M I.128 (expld by Bdhgh as "bilāra--Camma--pasibbako"); Th 1, 1138. At both passages in similes.

Bilārikā (f.) [cp. Sk. biḍālikā] a she--cat J III.265.

Bilāla1

Bilāla1 [see bilāra] a cat J I.110; II.244; VI.593. pakkha a flying fox J VI.538.

Bilāla2

Bilāla2 [see bila3] a kind of salt Abhp 461.

Bilāli (f.) [f. of bilāla=biḷāra, cp. Sk. biḍāli, also N. of a plant, see on Prk. chira--birāli=Sk. kṣīra--bidāli 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.

Bilābilikā (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 "vilivilikriya" (lit. sticky--sticky--action?).

Bija (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 "gama"); M I.457; S I.21, 134, 172, 227; III.54, 91; IV.315; A I.32 (ucchuª), 135, 223, 229, 239; III.404; IV.237; V.213 (ucchuª); Sn 77 (saddha bijaṇ tapo vuṭṭhi, cp. SnA 142 sq., where a detailed discussion on bija is found), 209, 235 (khiṇaª adj. fig.); J I.242 (tiṇaª--ādini grass and other
See),( 281; Pv I.11; Vism 555 (in simile); KhA 194 (on Sn 235, in another comparison); Sdhp 24, 270 sq., 318. nibbatā (or nivatā) (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 D III.44, 47; Vin IV.34; SnA 144. -- Without ref. to the 5 kinds at M III.34; S V.46; Miln 33. --jāta species of seed S III.54. -- bija one of the 5 groups of edible or useful plants, falling under bhūtā (Dhp IV.34; SnA); cuttings, joints, buddings, shoots, seeds (Dial. III.40: tubers, shoots, berries, joints, seeds). The same set occurs at D III.44, 47; Vin IV.34; SnA 144. -- Without ref. to the 5 kinds at M III.34; S V.46; Miln 33. --jāta species of seed S III.54. -- bija one of the 5 groups of edible or useful plants, falling under bhūtā (i. e. the seven dhanāṇā or grains, sāli, vihi, yava, godhūma, kangu, varaka, kudrūsa) and aparāṇa (i. e. beans and other leguminous plants, and gourds such as mugga, māsa, tila, kulattha, alābu, kumbhāṇa). -- sakaṭa a cart (load) of seeds SnA 137.


Bijati & Bijnā are by--forms of vijati & vijnā are by--forms of vijati & vijnā (q. v.).

Bijin (--) (adj) [fr. bija] 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; KvU II.471, see also KvU in J.P.T.S. 1889, 137.

Bibbaccha (adj) [cp. Epic Sk. bibhatsa, bibhatsate to feel disgust. Not a des. fr. bādhate: see Walde, Lat. Wtb. s. v. fastidium] disgusting, awful, horrible, dreadful J II.276; IV.71 (vāṇṇa), Sdhp 603. dassana a disgusting sight, horrible to behold J I.171; PvA 32, 56, 68, 99 (: all with ref. to Petas). -- The spelling bhībaccha (after bhi) is sometimes found, e. g. at J I.61; IV.491; V.42.

Bīraṇa [cp. Sk. vīraṇa & vīraṇī--mūla=uśīra 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 (adj) [fr. budh] intelligent, prudent, judicious, 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).

y--formation, corresp. to Sk. budhyate for the usual bodhate. The sense is that of a Med., but is also used as Act. with acc. of object, e. g. saccāni bujji he recognised the truths Vism 209. -- The Dhtp (414) and Dhtm (652) explain budh by "avagaman" (understanding, see ogamana), Dhlm (242) also by "budhane" (awakening). Bdhgh's expln of the meaning is "kilesa--santāna--nīdāṇa uṭṭhahati cattāri vi bhi saccāni paṭivijjhati Niibbānam eva va sacchikaroti" DhsA 217, cp. trsln at Expos. 294 "to rise from the slumber of the continuum of the lower nature, or to penetrating the Ariyan Truths, or a realizing the Buddha)."

Bujjhanaka (adj) [fr. bujjhana] endowed with knowledge, having the elements of bodhi, being enlightened DhsA 217.

Bujjhitar [n. ag. of bujjhati] one who becomes enlightened or recognises Nd 457=Ps I.174=Vism 209 (bujjhītā saccāni, of the Buddha).

Buddha [for vuddha, 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. buddhatarə DhA II.239 (v. l. K.B.S. vudhotarə).

Buddha 1

Buddha 1 (adj) [med.-pass. pp. of bujhəti, 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 (buddh'ādayo), 60 (=ariya). Usually appld to the Bhagavant (Gotama) M I.386 (one of the adj. describing Gotama to Niganṭha Nāthaputta); Sn 993. The true brāhmaṇa is buddha, e. g. Sn 622, 643, 646.

Buddha 2

Buddha 2 [=buddha] 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 II.38 the Buddha declares himself to be neither a god (deva) nor a Gandharva, nor a Buddha2 [=buddha, e. g. Sn 622, 643, 646. Bhagavant (Gotama) M I.386 (one of the adj. describing Gotama to Niganṭha Nāthaputta); Sn 993. The true brāhmaṇa is buddha, e. g. Sn 622, 643, 646.

dhānaṃ Bhagavantānaṃ bodhiyā mūle... paññatti) NdI 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 bula), and whose mission is to proclaim the saving truth to all beings (cp. Miln 106). In this function the B's are Satthārō or teachers, Masters. In his rôle of a preeminent man a Buddha is styled Bhagavā or Lord: Buddho so Bhagava M I.235; Pv I.960=DhA III.219. -- Besides the 18 dharmā and the 10 balāni they are gifted with the 4 vesārajāni (A II.9, cp. Miln 106). These teachers appear upon the earth from time time; the approach of the birth of a B. (buddh'--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; I.128; Vism 442 (pubba--buddh); 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--sāvakā, agga--sāvakā, pacceka--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 Vipassā, Sikkhī, 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, Kondaṅṇa, Mangala, Sumana, Revata, Sobhita, Anomadassī, Paduma, Narada, Padumuttara, Sumedha, Sujātā, Piyaṇḍassī, Atthadassī, Dhammadassī, Siddhatthā, 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--lakkaṇṭhāni 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 Jātakatthakathā. -- 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 (nibbāna ṛdhigacchi), 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 (rāja cakkavatti) A I.76; III.150 and to the lion (siha), 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 appaṭippgala 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 the sorrow A IV.258; S III.65; full of compassion for all beings S I.25, 5; M II.100; he is bhisakkak the physician A IV.340; magga--ññū, magga--vidū, maggakovidho S III.66. -- Under Buddh'ānussati (Vism 198 sq.) we find the famous formula Bhagavā Arāhaṃ Sammāsambuddho vijjā--caranja--sampanno sugato lokavidū anuttaro purisa--dhamma--sārathi Saṭṭhā devamanussanānaṃ buddho Bhagavā (D I.49+), analysed & exegetically discussed. Here (p. 209) "Buddha" is expld with the formula as found at Ps I.174; Nd I.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 awake"). --ānubhāva the major power of the B. PvA 38, 171. --ānussati mindfulness of the B., one of the 6 anussatis (B., dhammaa, sanghaa, sila, cāga, devatā) D III.250, 280; Vism 132 (where followed by upasamānussati and 4 other qualities making up the pāti--sambojj'anga; see anussati), 197 sq. (the 10, as mentioned under anussati). --ankura a nascent (lit. sprouting) Buddha, one who is destined to be a B. DhA I.83. --antarā a Buddha--interval, the period between the appearance of one Buddha & the next 3; DhA I.201 (the 4 last ones); IV.201; PvA 10, 14, 21, 47, 191. --ārāmaṇa having its foundation or cause in the B., in pāti joy, caused by contemplation of a B. J III.405; Vism 143 (here as ubbegā--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'āntara), 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 (Buddhākālo viya pavattati it is like the time of the B.) --kula Buddha--clan SnA 532 (B.--pitā, mātātī ibid.). --kolāhala the announcement of a Buddha, one of the 5 kolāhala (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, anākkhetta, visayakkhetta, see khetta), --gata directed or referring to the B. S I.211 (sati); Dh 296. --guṇa 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 Nd I 359=Nd2 2354; cp. cakkhu. --nāpa knowledge of a B., which is boundless (cp. Saddh. 73, J.P.T.S. 1887, 40) Bu I.64 (appameyya); X (cuddasa).

--dhamma Buddhahood Miln 276; pl. condition or attributes of a B. J I.20; referred to as 6 at Nd I 143= Nd2 466 (bhāgi channaññ ąānan ti Bhagavā), as 18 at Miln 105, 285. Kern (Manual & Grundriss III.8, p. 63) gives (after Lal. Vist. 183, 343) the foll. 18 avēṇikadharmas ("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 samādhī, (10) of energy, (11) of emancipation, (12) of wisdom, (13) freedom from fickleness, (14) nosiness, (15) confusedness, (16) hastiness, (17) heedlessness, (18) incomconsiderateness. --panha the name given to one question asked by Sāriputta, which the paribbājikā Kuṇḍalakesi 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 Buddhasa orasā. --bala the force of a B. (iddibala & paññā) Bu I.3. --bijakura 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 (+Dhammaa, Sanghaa). --rakkhita saved by the B. (Np.) SnA 534 (+Dhammaa). --rasmi (pl. 'iyoy) 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; DhaA 13. --rūpa form or figure of the B. Vism 228 (Mārena nimmita, cp. Divy 162, 166; Buddha--nirmāna the magic figure of the B.). --ilīja (u 'ilīja) 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. --visayā the sphere (of wonder), the range, scope or power of a Buddha (cp. buddha--khettta) 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 (--) (adj.) [fr. buddha] in cpd. dvangula--buddhikā (f.) possessing insight as much as 2 finger--breadths VvA
96. -- The ํka belongs to the whole cpd.


Buddhati to obstruct, withhold etc.: see 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; Miln 349; Sdhp 263. The ref. Vism 439 should be read vuddhi for b°.

Bunda [Vedic budhna] the root of a tree Abhp 549.

Bundika in cpd. ํābudda 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.

[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; DhA III.209; VbhA 33 (as unsubstantial to which vedanā are likened). In other connection at J I.68 (of cooking gruel).

Bubbujaka =bubbuḷa, viz. 1. a bubble DhA 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 pubbuḷhaka is to be preferred.)

Bubhukkhita [pp. of bubhukkhati, Desid. of bhujati] wishing to eat, hungry J II.14; V.70; Miln 66; Dāvs III.32.

Būḷha [for vūḷha, cp. Sk. vyūḍha for the usual vyūha, q. v.] array of troops J I.387.

Būha see vyūha.

Beluva & Beḷuva [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; Mbhb 31.

--pakka ripe fruit of the Vilva J V.74. --paṇḍu(--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); DhA I.433 (of Māra; v. l. veluvadanda--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 (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 (nt.) [orig. grd. of bujhati or bodheti] a matter to be known or understood, subject of knowledge or understanding
Bojjhanga [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 enumd 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, 4 iddhipādā, 5 indriyāni, 5 balāni & the 7 bojjhangas and ariya aṭṭhangika magga, 37 in all. The same list we find at Divy 208. -- The 7 b. (frequently also called sambojjhā) are sati, dhamma--vīcaya, viriya, piti, passaddhi, samādhi, upakāhā 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; Kvu 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 Arahantship, viz. the 30 above--mentioned qualities (counting magga as one), with addition of s.

Bodhanīya (adj.) [grd. fr. bodheti] capable of being enlightened, worthy to be taught Bu 5, 31. See also bodhaneyya.

Bodhaneyya (adj.) [fr. bodheti, see bodhan] enlightening, teaching Bu 26, 22 (pacchima--jana).

Nett 20.

Bodha1

Bodha1 [fr. budh; the usual] form is sambodha=bodhi, viz. knowledge, wisdom, enlightenment, Buddhahship D III.54 (v. l. samā); DhsA 217; in phrase bodhāya maggo J I.67; Miln 244, 289; and in bodha--pakkhiyadhāmā (for which usually bodhi) SnA 164 (where given as 37); complementary to santi (arousing, soothing) Th I, 342. bodhangama leading to enlightenment (dhammā) Nett 31, 83 (v. l. bojjhā).

Bodha2

Bodha2 see pali°.


Bodhali (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 & sammā--sambodhi) M I.356; II.95=D III.237 (saddho hoti, saddahati Tathāgataassa bodhih); D III.159 (anuttara pappoti bodhih), 165 (id.); S I.103, 196; V.197 sq.; A II.66; VbhA 310 (def.). Bodhi consists of 7 elements called bojjhā or sambojjhā, and is attained by the accomplishment of the perfections called bodhi--pācanā dhammā (see under cpds. & cp. bodhi--pakkhiyā--dhammā). The Buddha is said to have found the Path followed by former Buddhas, who "catusu satipaṭṭhānesu supatiṭṭhitacittā satta--bojjhange yathābhābānān bhāvethā anuttaran sammā--sambodhihi abhisaṃbujjhīṣas" 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 (Bodhi--paribbājaka Np. J V.229 sq.), and the stage of enlightenment of the Paccekbuddha (pacekabodhi J III.348; pacekca--bodhi--ñāṇa J IV.114; pacekcasambodi SnA 73), as distinguished from sammāsambodi.
--ṭṭhāna the state of Bodhi, state of enlightenment. Dpvs 2.61. --pakkhika=pakkhiya ( & pakkhika, e. g. A III.70=300; Th I, 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, 249; 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 aniccasaññā; dukkha, anatta, paññā, iriṇā, nirodhasaññā, thus at Nett 112, 237. In the older texts we do not find any numbered lists of the b.--p.--dhammā. At A III.70 only indriyesu gutadvāratā, bojhane mittaññutā and jāgariyāñuyoga are mentioned in connection with bodhipakkhiyā dhammā in general. At S V.227, 239 sq. (read in Vbh preface XIV. for 327, 337!) the term is applied to the 5 indriyas: saddh indriya, viriyā, sati, samādhī, paññā. A more detailed discussion of the bodhip--p--dhammā and their mention in the Piṭakas is found in Mrs. Rh. D.'s preface to the Vbh edition, pp. xiv.--xvi. Of BSk. passage may be mentioned Divy 350 (saptatrigānd). It is a late term. The b. dhamma ā° Bhagavān saapprakāsayati 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 (pāramiyas), i. e. dāna, sīla, nekkhamma, paññā, viriyā, khanti, succī, adhiṭṭhāna, mettā, upekkhā. --satta (1) a "bodhi--being," i. e. a being destined to attain fullest enlightenment or Buddhahood. A Bodhisatta passes through many existences & many stages of progress before the last birth in which he fulfills his great destiny. The "ambhākaṇ Bodhihasato," or "our Bodhihasa" of the Buddhist Texts (e. g. Vism 419 (imasmi kappe ayam eva Bhágavá Bodhisatta-bhúto); 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 Buddhahood 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 (pacceka), 67, 72. -- (2) N. of the author of a Pali grammar, used by Kaccāyana (not extant): see Windisch, Proceedings of XIIIth Or. Congress, Vol. I.290. --sambhāra (pl.) conditions (lit. materials) necessary for the attainment of bodhi J I.1; VI.595; Mbvs 12.

Bodhi2

Bodhi2 [=bodhi1] the tree of wisdom, the sacred Bo tree, the fig tree (Asattha, Ficus religiosa) under which Gotama Buddha arrived at perfect knowledge. The tree is near the spot where Buddhagāya is now, about 60 miles fr. Patna. It is regarded by pilgrims as the centre of the world (cp. pathavi--nābhi mahā--bodhimaṇḍo Mbvs 79). It is also spoken of as Mahābodhi (e. g. J IV.228; Vism 403). -- Vism 72, 299, 342; DhA I.105; ThA 62; VbhA 473.

--angaṇa the courtyard in which the Bo tree stands DA I.191; Vism 188 ("vatta"); VbhA 349. --tala "Bodhifoundation," i. e. the place or ground of the B. tree, otherwise bodhi--maṇḍa J I.105; Mhbv 9; DaI.117. --pakka fruit of the Bo tree J IV.229. --pādapa the Bodhi tree Mhbv 1. --pūjā veneration of, or offerings to the Bo tree Mhbv 81. --maṇḍa (for "maṇḍala") the ground under the Bodhi tree, hence the spot (or "throne"), on which the Buddha was seated at the time of attaining highest enlightenment. The term is only found in very late canonical and post--canonical literature. Bu II.65, 183; Vism 203; J IV.228, 232; Mhbv 79; SnA 2, 30, 225, 258, 281, 340, 391, 441; DhA I.86; II.69; IV.72; ThA 2. Cp. BSk. bodhimaṇḍa Divy 392.

--maha feast in honour of the Bo tree J IV.229. --mūla the root or foot of the Bo tree SnA 32, 391; cp. Bodhiyā mūle Nd1 172, 458=Ps I.174. --rūkka the Bodhi tree Vin I.1.

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, abodhayi Bu II.196 & bodhayi Bu V.31; XXV.6 inf. bodhuṇḍo see bujjhati, & bodhetuṇḍ 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. (byā°, byu°) words not found under these initials are to be looked up under vya° etc.

Byagā 3rd sg. aor. of vi+gam, to depart, to be lost, perish Th 1, 170.

Byaggha [cp. Sk. vyaţhra] a tiger J II.110; Sdhp 388. f. byaghhī Miln 67.

Byaňjana (nt.) [cp. Sk. vyaňjana] 1. sign, mark: see vyaňjana. -- 2. the letter, as compared with attha, the spirit or meaning; thus in phrase atthato byaňjanato ca according to the meaning & the letter Miln 18, 345; Nett 23. As vyaňjana is the more usual (& classical) form, other refs. will be found under vyaňjana.


Byattatā (f.) [fr. byatta] experience, learning Miln 349. See also pari°.

Byanti in "bhavati, bhāva etc. see vyanti°.

Byapagata [=vy--apa--gata] departed, dispelled Miln 225.

Byappatha [so for byappatha; according to Kern, Toev. s. v. the word is a distortion fr. *vyāpṛta (for which usually P. vyāvata) of vy+ā+pr3, 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, vacbheda, 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. pṛ with vyā° can hardly be claimed to be correct for Bdgh'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."


Byasana see vyasana.

Byā (indecl.) [distorted fr. iva=eva, with metathesis & diaeresis *veyya>*veyyā>*vyā>*byā] intensive particle: "just so, certainly, indeed" only in phrase "eva byā kho" Vin II.26; IV.134=DA I.27; M I.130 (eva vyā kho ti eva vyā kho C.), 257.


Byādhita [pp. fr. byādheti] afflicted with disease Th 1, 73; Miln 168.


Byāpanna [fr. vyāpajjati] malevolent Sdhp 70; otherwise vy°, e. g. S II.168 ("citta").

Byāpāda [fr. vy+ā+pad] ill--will, malevolence, one of the 5 "obstructions" (āvaraṇāṇī, 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; KvU 113.

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.
Byābādheta [Denom. fr. byābādha] to injure, hurt, oppress S V.393 (na kiñci byābādhemi tasañ vā thāvarañ vā).

Byābhanga (f.) [vy+ā+bhañj] 1. a pole for carrying burdens Th 1, 623. -- 2. a flail S IV.201.

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.

Byāruḍḍha [pp. of vy+ā+ruṇḍh; reading byo in Nd1; vyō in Sn & SnA; v. l. BB] obstructed, opposed, hindered Sn 936 (aṇṇam--aṇṇehi b. in enmity with each other; =paṭṭivruḍḍha Nd1 408), 938 (412 id.; SnA 566=āhata--citta).

Byāvāta [vy+ā+vṛ] covered, adorned with VvA 213 (rūpakāya byāvāta jana; v. l. byāgata).

the meaning (wrongly given as "adorned") is to be deleted. The reading at VvA 213 is doubtful. It may be käyavyāvāta, but dassana--vyāvāta is to be preferred (see under vyāvāta).


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. padumavasati (wheel form), saka (wheel form), sakaṭa (cart form). -- 2. a heap, collection, in byāha C.; IV. 52; J III. 408. Three formations of troops are mentioned at J II.84 (brahmaṇa jana; v. l. bhārata jana; v. l. bhārata jana).

Byūhant (adj.) [Denom. fr. byūha] to stand in array (like a troop) VvA 104 (byūhanto, v. l. brahmanto).

Brahant (adj.) [cp. Vedic bṛhant, of bṛh2 to increase, to be great or strong; paribṛdhā solid (cp. brūha, paribrahāṇa & paribrūhana), Av. bārañat high; Arm. barj high; Oir. bri, Cymr. bre mountain; Goth. baurs "burbour," Ohg. etc. burg "burbh," i. e. fortress; Ger. berg mountain. -- The fundamental notion is that of an increase above normal or the ordinary: vuddhi (of vrdh) is used in expls of the term; thus Dhtp 344 (Dhtm 506) baha braha brūha=uddhiyañ; VvA 278 brahā=uddvāhā. Its use is almost entirely restricted to poetry] very great, vast, high, lofty, gigantic; nom. sg. braham Sn 410, 550; Th 1, 31; J III.117 (=diṅgha C.); IV.111 (su); 647; Pv IV.510 (of a huge tree), acc. sg. brahantañ A III.346; VvA 182; nom. pl. also brahantā Vv 524 (=mahantā Vvā 224; of the Yama--dūtā or Death's giant messengers). -- f. brahanti J V.215 (=uḷārā C.); also given as N. of a plant Abhp 588. -- Superl. brahāṭṭha (=Sk. barhiṣṭha; on inversion bar>bra cp. Sk. paribrahāṇā>P. paribrahāṇa) in 'puppha a large or fully developed blossom J V.416.

--arañṇa woodlands, vast forest A I.187. --vana the wild wood, immense forest A I.152; III.44; Vv 633; J V.215. --sukha (--vihāra--jihāna--jihāyin) (a thinker enjoying his meditations in) immense happiness Miln 226 (in characterisation of the term "brāhmaṇa").

Brahma & Brahmā [fr. brḥ, 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 Beitrag" XXIV.142 sq. (=Mir. bright charm, spell: Oicel. brgr 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 Brahmans); a state like that of Brahmā (or Brahman) A II.184 (brahmappatta). In cpds. brahmaŋ. -- 2. Vedic text, mystical formula, prayer DA I.244 (brahman añatī ti brāhmaṇa). II. Brahма [cp. Vedic brahmān, m., one who prays or chants hymns, nom. sg. Brahmā] 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 Sanañkumāra (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 (brahmanañañ 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. Brahmānaṇḍ D II.37; voc. Brahme 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. brahmunō S I.142, 155; instr. brahmunā D III.147, 150 & brahmāṇaṇḍ PvA 98; voc. sg. brahma M I.328. pl. nom. brahmāṇo Miln 13, 18 (where J VI.486 has Mahā--brahmaṇ in id. p.); DhAs A 195; gen. brahmāṇaṇḍ Vism 2; Mbhv 151. --pācchābrahmaṇā a br. by himself S I.149 (of the name of Tudu; cp. pāccekabuddhā. --sābrahmā (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. brahma] 1. holy, pious, brahmanic; (m.) a holy person, a brahmīn -- (adj.) J II.14 (br. vança=seṭṭha vança); KhA 151 (brahma--cariya= brahmaṇa cariya). -- (m.) acc. brahmaṇ Sn 285; voc. brahma (frequent) Sn 1065 (=brahma ti seṭṭhavacanānaṇḍ SnA 592); J II.346; IV.288; VI.524, 532; Pv I.129 (=brahmāṇḍa PvA 66). -- 2. divine, as incorporating the highest & best qualities, sublime, ideal, best, very great (see esp. in cpds.), A I.132 (brahma ti māṭāpitario etc.), 182; IV.76. -- 3. holy, sacred, divinely inspired (of the rites, charms, hymns etc.) D I.96 (brahma mante adhiyāvītā); Pī II.613 (mantaṇ brahmacintitaṇ =brahmāṇaṇaṇ athāvya brahmaṇā cintitaṇ) 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. --ujjugātta having the most divinely straight limbs (one of the 32 marks of a Great Man) D II.18; III.144, 155. --uttama sublime DhAs A 192. --upattibirth in the brahma heaven S I.143. --upōsatha the highest religious observance with meditation on the Buddha & practice of the upōsatha abstinence A I.207.

--kappa like Brahmā Th I, 909. --kāya divine body D III.84; J I.95. --kāyiṅka belonging to the company of Brahmā, 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 I, 1082; Vism 225, 559; KhA 86. --kutta a work of Brahmā D III.28, 30 (cp. similarly yaq mama, pitṛ kṛṣṭaṇ devakṛṣṭaṇ na tu brahmakṛṣṭaṇ tat Divy 22). See also under kutta. --giriya (pl.) name of a certain class of beings, possibly those seated on Brahmagīri (or is it a certain class of performers, actors or dancers?) Miln 191. --ghāta (=ghāta2 company or assembly of Brahmāṇa J VI.99. --cakka the excellent wheel, i.e. the doctrine of the Buddha M I.69; A II.9, 24; III.417; V.33; It 123; Ps I.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. brahmācārye for 'cārīno'); Dh 142; Miln 75; Da I.72 (brahmaṇ seṭṭha ācāra carati ti br. c.); DhA III.83; a° S IV.181; Pug 27, 36. --cintita divinely inspired PVI I.613=Vv 6316 (of manta); expln at Pīva 97, as given above II.3, differs from that at VvA 265, where it runs: brahmēhi Aṭṭhakāḍhihi cintitaṇ pañcācakkhunā āṭṭhaṇ, 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 Brahmā (said of the Brāhmaṇas) D III.81, 83; M II.148. Cp. dhammāja. --jaccia belonging to a brahman family Th I, 689. --jāla divine, excellent net, N. of a Suttanta (D No. 1) Vism 30; VbhA 432, 516; KhA 12, 36, 97; SnA 362, 434. --daṇḍa "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. --dāyāda kinsman or heir of Brahmā 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 (=seṭṭha--deyyaṇ DA I.246; cp. Dial. I.108 note: the first part of the cpd. (brahma) has always been interpreted by Brahmanas 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 (suddinaṇ+); Mbhv 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 trsks it as "gift to a Brahman") are wrong, at least their (and others') interpretation is doubtful. --devatā a deity of the Brahmaloka PvA 138 (so read for bhāma). --nimmanatika "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. --pātha the way to the Br. world or the way to the highest good S I.141; A III.346; Th I, 689. Cp. Geiger, Dhamma 77. --parāyana devoted to Brahmā Miln 234. --parāsāṇ 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., N. 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!). --p̐h̐oṭ̐aṇa [a=p̐h̐oṭ̐a; a+ph.] a Brahmaappliance, divine or greatest appliance Dha III.210 (cp. Miln 13; J VI.486). --bandhva"brahma--kinsman," a brahmāṇa in descent, or by name; but in reality an unworthy brahman, Th 2, 251; J VI.532; ThA 206; cp. Fick, Sociale Gliederung p. 140. --bhākka ideal or divine food S I.141. --bhatto a worshipper of Br. J IV.377 sq. --bhavana Br. --world or
abode of Br. Nd1 448. --bhūta divine being, most excellent being, said of the Buddha D III.84; M I.111; III.195, 224; S IV.94; A V.226; I.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°). --yāṇiya leading to Brahma 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 sahasi cūlanikā lokadhitu°). -- The brahmās like other gods are not necessarily sotāpannā or on the way to full knowledge (sambodhi--parāyanā); their attainments depend on the degree of their faith in the Buddha, Dhamma, & Sangha, and their observance of the precepts. -- See e. g. D III.112; S I.141, 155, 282; A III.332; IV.75, 103; Sn 508, 1117; J II.61; Ps I.84; Pv I.1317; Dhs 1282; Vbh 421; Vism 199, 314, 367, 372, 390, 401, 405, 408, 415 sq., 421, 557; Mhbv 54, 83, 103 sq., 160; VbA 68; Pāv 76; VbhA 167, 433, 437, 510. See also Cpd. 57, 141 sq.; Kirfel, Kosmographie 26, 191, 197, 207, and cp. in BSk. literature Lal. Vist. 171. The Br.-l. is said to be the one place where there are no women: Dha I.270. --yāva Brahmalokā pi even unto Br.'s heaven, expression like “as far as the end of the world” M I.34; S V.265, 288. --ūpaga attaining to the highest heaven D II.196; A V.342; Sn 139; J II.61; Kvu 114. --ūpapatti rebirth in Heaven Sn 139. --parāyanā the Br.-l. as ultimate goal J II.61; III.396. --saḥavyatā the company of the Br. gods A IV.135 sq. --yāna the best vehicle S V.5 (+dhammayāna). --vaccasān with a body like that of Mahābhrahma, combld with --vānīn of most excellent complexion, in ster. passage at D I.114, 115; M II.167, cp. DA I.282; ‘vaccasi ti Mahābhrahmaṇo sarīra°-sādiseṇa sarīreṇa samānāgato°; ‘vānīṇi ti seṭṭhavānīṇi°. --vāda most excellent speech Vin I.3. --vimāṇa a palace of Brahmā in the highest heaven D III.28, 29; It 15; Vism 108. --vihāra 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 trsl. 65; BSk. same, e. g. Divy 224); D II.196; III.220 (one of the 3 vihāra's: dibba°, brahma°, ariyā°); Th 1, 649; J I.139 (‘vihāre bhāvētvā . . . brahmaṇokūpaga), II.61; Dhs 262; Vism 295 sq. ("niddesa", 319. --veṭṭhana the head--dress of a brahmī Sn A 138 (one of the rare passages where brahma°=brahma III. 1). --śama like Brahmap Sn 508; SnA 318, 325; DhaA 195. --śara "heavenly sound," a divine voice, a beautiful and deep voice (with 8 fine qualities: see enumd under bindu) D II.211=227; J I.96; V.336.

Brahmaka (adj.) only in cpd. saśa° with Brahmā (or the Br. world). q. v.

Brahmacariya (nt.) [brahma+carīya] a term (not in the strictly Buddhist sense) for observance of vows of holiness, particularly of chastity: good & moral living (brahmaṇ ca rājaḥ brahmaṇāṇa vā ca rājaṇaḥ=brahmacarīya 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 ("parīyosāna"); 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, 168, 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; Pū II.913; DhaA IV.42 (vasuttaṇa); VbhA 504. --brahmacarīya vussati to live the religious life A I.115 (cp. "ṣu vusita in formula under Arahant II. A"); āssa kevalin wholly given up to a good life A I.162; "ṣṭa santānestu to continue the good life A III.90; DhaA I.119; komāra° the religious training of a well--bred youth A III.224; Sn 289. --abrahmacarīya unchastity, an immoral life, sinful living M I.514; D I.4; Sn 396; KhA 26.

--antarāya rapiṇ Dha II.52. --ānugghaha a help to purity A I.167; IV.167; Dhs 1348. --uppadda 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; Kvu 93; DhaA I.225.

Brahmacariyaka (adj.) [fr. brahmacarīya] only in phrase ādi° leading to the highest purity of life D I.189, 191; III.284; A IV.166.

Brahmacariyavant (adj.) [fr. brahmacarīya] leading the religious life, pure, chaste S I.182; Dh 267.

Brahmaṇa (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, Mogallāna & 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.); brahmaṇa (nt.) D II.248; brahmaṇā (f.) D III.72, 74; A I.142; & brahmaṇāṭṭhata (nt.) S III.192; V.25 sq., 195; A I.260 (brāhmaṇāṭṭhata).

[f. brahma or brāhmaṇa] state of a brahman D III.145, 169; Dh 332, cp. DhA IV.33. -- Neg. a° D III.70, 71.

Brahmaṇāṭṭhata see brahmaṇā.

Brahmatta (nt.) [abstr. fr. brahma] state of a Brahma god, existence in the Br. world Vbh 337; Vism 301; VbhA 437; DhA I.110. brahmattabhāva is to be read brahm'attabhāva (see under brahma).

Brahmattara at J III.207 (of a castle) is probably to be read brahmūttara “even higher than Brahmā” (cp. Vedic brahma)


see brahmaṇ°.

Brāhmaṇa1

Brāhmaṇa1 [f. brahma; cp. Vedic brāhmaṇa, der. fr. brahmān] 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. "sattanaṇṇa dhammāṇṇa bāhiṭṭaṭṭh br." (like def. of bhikkhu) Ndi 86=Nd2 464a (cp. Sn 519); ye keci bho--vādikā Nd1 249=Nd2 464b; brahā -- sukhavihāra -- jhāna -- jhāyin Miln 226; pāṇḍa bāhesuṇ D III.94; bāhiṭa--pāṭṭā br. DhA III.84; ariyā bāhiṭa--pāṭṭā 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, 259; IV.157; V.194; A I.66, 110, 163 (tevijjā); 166; II.176; III.221 sq. (brāhmaṇa--vagga); It 57 sq., 60, 98, 101; J III.194; IV.9; VI.521 sq.; Vbh 393 sq. For br. with the meaning "arahant" see also: Vin II.3; I.156 (br. parinibbuta); Th 1, 140, 221 (brahma--bandhu pure āsīg, idāni kho 'mhi brāhmaṇo); Dh 383 sq.; Sn passim (e.g. v. 142 kammanā hoti brāhmaṇo; 284 sq.); J IV.302 sq.; Miln 225. Ten kinds of Br. are pronounced to be apet bhāmaṇā degraded fr. brahmanship J IV.361 sq. Diff. schools of br. teachers are enumd at D I.237 sq. (Tevijja Sutta). --brāhmaṇāṇaṃ pūbbakā isayo mantānaṃ kattāro "the ten inspired Seers of old times, who composed the Vedic hymns"; their names are Āṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagav Vin I.245; D I.104; A III.224; IV.61; cp. VvA 265. -- f. brāhmaṇi (n. or adj.) the wife of a brahman D I.193; J V.127 (of a purohita or high priest); DhA I.33; IV.176; PVA 55, 61, 64. Freq. in comb brāmaṇi pājā this generation of brāmaṇas, e.g. D I.249; A I.260; II.23 (see pājā).

--ibbha Brahmins & Vaiśyas J VI.228 sq. --kumārikā a brahmin young girl J III.93. --kula a br. clan or family J II.85, 394, 411; III.147, 352; PVA 21, 61. --gahapatiṇikā priests & laymen ("clerk & yeoman" Rh. D. in S.B.E. XI.258) D II.178; III.148, 153, 170 sq.; S I.59, 184; A I.110; Vin I.35; J I.83. --gāma a br. village Vin I.197; D I.87, 127; S I.111; J II.368; III.293; IV.276. --dhamma duty of a br.; see on contrast between Brahmanic & Buddhist view J IV.301 sq., cp. also SnA 312–325 (br.--dhammika--suta) & Fick, l. c. 124. --putta son of a br. PVA 62. --bojhana giving food (alms) to brahmins Vin I.44. --māṇḍa a young brahmin J IV.391. --rupa (in) form of a br. PVA 63. --vādhdhakī a br. carpenter J IV.207. --vaṇṇin having the appearance of a brahmin Cp. X.10. --vācanaṃ a br. disputation, some sort of elocution show J I.318; IV.391. --vātaka circle of brahmins DhA IV.177 (v. l. "vādaka"). --vāñja a br. merchant PVA 113. --sacca a brahmanic (i. e. standard, holy) truth A I.176 (where the Buddha sets forth 4 such br. --saccai, diff. from the usual 4 ariyasaccāni).

Brāhmaṇa2
Brāhmaṇa2 (nt.) [for brahmaṇa] state of a true brahman, "holiness supreme" Th 1, 631.

Sk. brāviti, Med. brūte; cp. Geiger, P.Gr. § 1412. Expld by Dhtp 366 as "vacane," by Dhtm 593 as "vācīyaṇ, viyattīyaṇ"] 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. brūsti 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. abrui); PvA 264; abrui J III.62, and bravi J V.204; 3rd sg. med. bravīthva Vv 5310 (=kathesi VvA 240); 1st sg. also abraviṇ Čp. II.68; 3rd pl. abrauvu J V.112.

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).

Brūhana (nt.) [fr. brūhiti] expansion, increasing, spreading; cultivation, development (trs. & intrs.) Miln 313 (Kern, Toev. s. v. "amusement"); DhsA 332; VvA 20 (sukha)

Brūhetar [n. ag. of brūheti] increaser; one who practises, is devoted to; in phrase brūhetā suññāgārāṇaṇ frequency of solitary places; given up to solitary meditation M I.33, 213.

Brūhetis [cp. Sk. bṛḥhayati; fr. brḥ2 to increase; Dhtp 346 & Dhtm 505: vuddhiya. Cp. brahant] 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 (saddha); Sn 324 (kammā); Dh 285 (imper. brūhaya=vaḍḍhaya DhtA III.429); U 72; J I.289; Miln 313 (saddena sota br.); PvA 168 (vaḍḍhetti+, for ābhāveti). -- Čp. anu°, pari°.

Bh.

Bha (indecl.) the letter or sound (syllable) bh; figuring in Bdhgh's exegesis of the N. Bhagavà as representing bhava, whereas ga stands for gamana, va for vanta KhA 109. -- Like ba° we often find bha° mixed up with pa°; -- see e. g. bhaṇḍa bhaṇḍati; bh represents b. in bhasta=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 akkosa). 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 ibba (menial).

Bhakuṭi (f.) [cp. Epic Sk. bhrakuṭi from older bṛkuti, bhrūkuti or bhrūkuti] superciliosness Sn 485. J III.99; Vism 26 ("karaṇa"); SnA 412. Der. bhākujīka (q. v.). See also bhūkuti.

Bhakka (-°) (adj.) [fr. bhakṣa] 1. eating, feeding on D III.41 (sāka° etc.); S I.69 (pahūta° voracious, of fire), 238 (kodha°); Pv I.91 (lohiya--pubba°); Pugg 388 (tiṇa°). -- 2. eatable, to be eaten; nt. "ṇ food, prey, in cpd. appa--bhakkha offering no food Vv 843 (appodaka +). -- pl. also bhakkha (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 bhakkha pāṭubhavanti"; cp. Vedic bhāṣa (m) feeding, partaking of food, esp. drink (of Soma), thus something extraordinary.

fr. bhaj, cp. Sk. bhāṣati & bhāṣayati; Dhtp 17 & 537 explns by "adana"] to eat, to feed upon Pv II.25 (pubba--lohiya), DhtA II.57 (vāṇa). --> inf. bhakkhituṇ J II.14. -- Caus. bhakkheti in same meaning J IV.349 (aor. bhakkhenesa); cp. BSk. bhakṣayati Divy 276.

Bhaga [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
Bhagandala (& ā) [cp. late Sk. bhagandara] an ulcer, fistula Vin I.216, 272; Nd1 370. Has expln at Dhtm 204 "bhaganda secane hotī" ("comes from sprinkling") anything to do with our word?


Bhagavant (adj. n.) [cp. Vedic bhagavant, fr. bhaga] fortunate, illustrious, sublime, as Ep. and title "Lord." Thus applied to the Buddha (āmhaṅkaṃ B.) 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.

Bhaginī (f.) [Epic Sk. bhaginī] a sister J VI.32. The popular etym. of bh. as given at VbhA 110 is the same as that for bhātar, viz. "bhagatī ti bh." -- Cpd. bhagini--māla a "sister garland" (?) N. of a tree J VI.270 (=upari--bhaddaka).

Bhagga1 [pp. of bhaṅj, 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 (nt.) [fr. bhaga; cp. Sk. & P. bhāgya] fortune, good luck, welfare, happiness Vism 210 (akāsi "ṇ ti garū ti Bhāgyavā etc.).

Bhaggava [cp. Sk. *bhārgava, a der. fr. bhṛgu, & bhargāḥ, 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 (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 kāraṇehi Bhagavā."

Bhanga1 (nt.) [cp. Sk. bhanga, which occurs already Atharva--veda XI. 6. 15 (see Zimmer. Altind. Leben 68), also Av. baṅha, Polish pienka hemp. On its possible etym. connection with Vedic śaṇa (Ath. Veda II. 4. 5) =P. saṇa & sāṇa hemp (=Gr. ka/nabis, Ger. hanf, E. hemp) see Walde, Lat. Wtb. s. v. cannabis] hemp; coarse hempen cloth Vin I.58 (where combd with sāṇa).

Bhangana & Bhangaloka [to bhanga?] are vv. ll. of Npl. at Nd 155 for Gangaṇa & Angaṇeka respectively. With misspelling bh>g, cp. bhenḍaka>geṇḍaka.

Bhacca (adj.) [grd. fr. bhṛ, cp. Sk. bhṛtya] to be carried, kept or sustained A III.46 (=a dependant) J IV.301 (C. bharitabba). As Kern. Toev. s. v. bhaṭṭāya. bhacca (adj.) to be carried, kept or sustained A III.46 (=a dependant) J IV.301 (C. bharitabba). As Kern. Toev. s. v. bhaṭṭāya. Bṛṣṇānu & Bṛṣṇālāka [to bhanga?] are vv. ll. of Npl. at Nd 155 for Gangaṇa & Angaṇeka respectively. With misspelling bh>g, cp. bhenḍaka>geṇḍaka.

Bhacca (adj.) [grd. fr. bhṛ, cp. Sk. bhṛtya] to be carried, kept or sustained A III.46 (=a dependant) J IV.301 (C. bharitabba). As Kern. Toev. s. v. bhaṭṭāya. bhacca (adj.) to be carried, kept or sustained A III.46 (=a dependant) J IV.301 (C. bharitabba). As Kern. Toev. s. v. bhaṭṭāya.

to divide, partake etc.: see Caus. bhajati & cp. vi° to associate with (acc.), keep companionship with, follow, resort to; to be attached to (acc.), to love. Freq. syn. of sevati. The Dḥtp & Dḥtm mark the fig. meaning (bhaj2) by sevāya (Dḥtp 61), sevāpūthakkare (Dḥtm 523) & sāṇeṣe (ib. 76), whilst the lit. (bhaj1) is expressed by vibhajane. -- Sn 958 (bhajato rittaṃ; gen. sq. ppr.=sevato etc. Nd 1466); 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 bhajehi J III.148 (C. bhajeyyāsi; cp. Geiger, P.Gr. 1392). <-> -- grd. bhajitabba Nd2 s. v. kāmagūṇā B (sevitabba, bh., bhāvita).

Bhajaran (f.) [fer. bhaj] resorting to, familiarity with Pug 20=Dhs 1326, cp. sam° & Dhs trsl. 345.

Bhajin (adj.) [fr. bhajati] loving, attached to, worshipping Nd 142 (in expl. of "Bhagavā").

Bhajjati [Vedic bhṛjjati, cp. Gr. fru/gw to roast, fru/ganon dry wood; Lat. frigo to make dry] to roast, toast Vin IV.264; Dḥtp 79 & Dḥtm 94, expld by "pāke." <-> Caus. bhajjepeti to have, or get roasted Vin IV.264; DḥA I.224 (v. l. K. paccāpeti).


cp. Vedic bhañjati & bhanakti, roots with & without r, as Lat. frango=Goth. brikan=Ogh. brehan, E. break, Sk. giri--bhraj breaking forth from the mountain; and Sk. bhanga, bhaṇji wave. -- The Dḥtp. 68 paraphrases by "omaddana," Dḥtm 73 by "avamaddana"] 1. (trs. & intrs.) to break Vin I.74 (phāṣukā bhañjatubbā ribs to be broken); Dh 337 (mā bhaṇji=mā bhañjatu C.). Pṛ I.93 (sākṣha bhañjeyya =chindeyya PṛA 114); PṛA 277 (akkho bhaṇji the axle broke, intrs.). -- 2. to fold or furl (the lip): oṭṭha bh. J II.264. -- 3. (fig.) to break up, spoil, destroy, in atthaḥ bh. to destroy the good S IV.347 (cp. bhañjana) -- pp. bhagga1 (q. v.).

Bhañjana1

Bhañjana1 (nt.) [fr. bhañjati] breakage, breaking down, break, only in cpd. akkha° break of the axle Vism 32, 45; Dḥa I.375; PṛA 277.

Bhañjana2

Bhañjana2 (nt.) [for byañjana, in composition; maybe graphical mistake] anointing, smearing, oiling, in gatta° and pāda°--bhañjana--tela oil for rubbing the body and the feet Vism 100; VvA 295.

Bhañjanaka (nt.) [fr. bhañjana1] destroying, hurting, spoiling, in phrase attha° destroying the welfare (with ref. to the telling of lies) Dḥa III.356; VvA 72; cp. bhañjaka.

Bhañjanin (adj.) [fr. bhaṇj] breaking, destroying, in cakka° breaking the wheel, fig. breaking the state of harmony J V.112.

Bhañnam (J V.317) see bhā.
Bhaṭa [cp. Epic & Class. Sk. bhaṭa, fr, dial. bhaṭ to hire; originally the same as bhṛṭya fr. bhṛṭa & bhṛṭi of bhṛ Dhtp 94, Dhtm 114. --bhaṭa=bhṛtyaṃ i. e. bhṛtyaṇ] servant, hirer, soldier Miln 240; VvA 305 (bhättavetana"). As to suggestion of bhaṭa occurring in phrase yathā--bhaṭa (Kern. Toev. s. v. yathābhahaṭa) see discussion under yathā bhahaṭa.

--patha service, employment, salary Vin IV.265; SnA 542.

Bhaṭṭha1

Bhaṭṭha1 [pp. of bhraṃ, see bhassati] dropped, fallen down J I.482; IV.222, 382; V.444. Cp. pari").

Bhaṭṭha2

Bhaṭṭha2 [pp. of bha, for bhaṇita] spoken, said Vv 6319 (su=sabhāṣita VvA 265). See also paccā & pari"); cp. also next.

Bhaṭṭha3

Bhaṭṭha3 (?) [perhaps for bhatta?] wages, tip, donation J IV.261 (by C. expld as kathita, thus same as bhattha2). v. l. bhatta.

Cp. Sk. bhaṭa & BSk. bhāṭaka MVastu III.37.

cp. Sk. bhaṇati; Ohg. ban=E. ban etc. "proclamation." See connections in Walde, Lat. Wtb. under fabula. -- Expld by Dhtp 111 as "bhaṇaṇa." By Dhtm 162 as "bhasana") to speak, tell, proclaim (the nearest synonym is katheti: see Nd2 s. v. katheti) Dh 264; Pug 33, 56; DhA II.95. -- ppr. bhaṇaṭante Sn 397. Pot. bhaṇe Sn 1131 (=bhaṇeṣyā NaḍD 269); Dh 224 (saccaṇ; =diyeṣyā vohareṣya DhA III.316). Also bhaṇeṣyā Naḍ 397. An old subjunctive form is bhanā- mase S I.209 (cp. Geiger, P.Gr. § 126). Prohib. mā bhaṇi. A Caus. form is bhaṇaye (Pot.) Sn 397.

Bhaṇana (nt.) [fr. bhaṇati] telling, speaking DhA IV.93 ("sīla, adj. wont to speak"); Dhtp 111.

Bhaṇe (indecl.) [orig. 1st sg. pres. Med. of bhaṇati] "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 (amhākaṇ kira bhaṇe vijhe Bhaddiya--nagare), 241 (gaccha bhaṇe jānahi ... ) Miln 21 (atthi bhaṇe aṇṇo koci paṇḍito ... ).

Bhaṇa (nt.) [cp. Epic Sk. bhaṇa] 1. stock in trade; collectively goods, wares, property, possessions, also "object" S I.43 (iti bhaṇḍaṇaṇa uttamaṇ woman is the highest property), Nd2 38; J III.353 (yācitaṇ object asked,=yāca); ThA 288 (id.); Vism 22. --bhaṇḍaṇ kiṇāti to buy goods VbhA 165. --bhaṇḍaṇ viṭṭhāniṇiṇiṇiṇi to sell goods J I.377 (+paṭibhaṇḍaṇ dāpeti to receive goods in return); viṭṭhāniṇiṇi--bh. goods for sale DhA I.390. --assāṇikaṇ ownerless goods, unclaimed property J VI.348; āharaṇaṇ trinkets, jewelry J III.221; piyaṇ best goods, treasure J III.279; bahuṇ having many goods, rich in possessions Vin III.138; KhA 241 (of a bhikkhu); varaṇ 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.); Dāvī IV.50 (turiya"). -- In assa(hatti"):bheṇa Vin I.85 sq., the meaning "horse (elephant--) trader (or owner)" does not seem clear; should we read paṇḍaka? Cp. bhaṇaṇa=paṇḍaṇa under paṇḍatai.

--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. Sociæ 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.


cp. "paṇḍa bhaṇḍa paribhāṣe" Dhtp 568; Dhtm 798] to quarrel, abuse Vin I.76 (saddhīṇ); IV.277; Th 1, 933; SnA 357 (aṇṇamaṇṇaṇaṇaṇaṇ).

Bhaṇḍana (nt.) [fr. bhaṅd, cp. BSk. bhaṇḍana Divy 164] quarrel, quarrelling, strife It 11; J III.149; Nd1 196; DhA I.55,
Bhaṇḍi [?] a certain plant or flower J V.420. Reading uncertain.

Bhaṇḍikā (f.) [fr. bhaṇḍaka, in collect. sense] collection of goods, heap, bundle; bhaṇḍikaṅ karoti to make into a heap J III.221, 437; or bhaṇḍikaṅ bandhati to tie into a bundle DhA II.254; VvA 187. sahassaṅ a heap of 1,000 kahāpañas J II.424; III.60; IV.2. -- Note. bhaṇḍika is v. l. at J III.41 for gāṇḍikā.

Bhaṇḍu (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.


Bhati (f.) [cp. Vedic bhṛti, fr. bhr] wages, fee, pay J I.475; III.325, 446; DhA I.21, 70; Dhtp 94 (in expln of root bhaṭ, see bhaṭa).


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--manuṇa--rūpaṇ for bhatta--) ; Vism 66 (where 14 kinds enumd, i. e. sangha, uddesa etc.); Sdhp 118. --ucchittha 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); dhura 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. bhaktāra Divy 335; MVastu II.478] a refectory Vin I.44; M I.28; J V.334. --amana food trough J VI.381. --ābhihāra 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. --kcica “meal–performance,” meal (cp. BSk. bhaktaṅkṛtya 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. puṭabhātta. --puṭaka same KhA 44; VbhA 234; Vism 251. --bhoga enjoyment of food S I.92. --randhaka a cook J IV.431. --visagga serving a meal, meal–function, participation at a meal J V.263; PVA 3.29 (so read for vissaṭta; expld at PVA 184 by bhattachikca & bhuṇjana); 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; Vism III.222 (raṅgī bh–v–āhāra "in the King's pay"); J IV.132 sq., Miln 379; DhA I.25 (to a physician); VvA 305. --vela meal–time SnA 111. --sammada drowsiness after a meal S I.7; J VI.57; Vbh 352; Vism 278, 295. --sāla hall for meals, refectory Vism 72.

Bhattar [Vedic bhṛtō to bhṛ] a husband; nom. sg. bhāttā Th 2, 413; J V.104, 260 (here in meaning "supporter"); VI.492; gen. bhattu J V.169, 170; acc. bhāttara Th 2, 412.

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--bahulaṅ karoti."

Bhatti (f.) [cp. Vedic & Class. Sk. bhakti, fr. bhaj; see bhajati] 1. devotion, attachment, fondness Pug 20=Dhs 1326 (cp. Dhs trsl. 345); Pug 65; J V.340 (=sinēca 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 bhatī (? Kern, Toev. s. v. trsls
Bhattika (adj.) (~c) [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 (adj.) [from bhatti] 1. devoted? 2. discerning, analytical, perspicacious? Th 1, 370; Com. has: yathānusīṭṭhaṇ patipatīyā tattha bhattimā nāma.

[a secondary adj. formation from address bhadda (=bhadra) te "hail to thee," cp. "bhadda 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. bhadantā DhA III.414. -- A contracted form of bhadante is bhante (q. v.). Note. In case of bhadante being the corresp. of Sk. *bhavanta (for bhavāṇ) we would suppose the change v>d and account for dd on grounds of pop. analogy after bhadda. See bhante. The pl. nom. from bhadantā is formed after bhadante, which was felt as a voc. of an a --stem with --e for --a as in Prk. Māgadhī.

Bhaddantika (adj.) (~c) August, of good omen, reverend (in address to people of esteem), good, happy, fortunate D II.95(a); S I.96 (=bhadra--kamma, viz. kāmi--bhadde=ayye). --bhadra

Bhadda(a) & Bhadra(b) (adj.) [cp. Vedic bhadra, on diff. forms see Geiger, P.Gr. § 532. Dhpt 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. (of a good, well--trained horse), 380(b) (id.) J VI.281(b) (24 bhadrā pāsākā or lucky throws of the dice); DhA I.33(a) (voc. bhadde=aye). --bhadra (nt.) something bringing luck, a good state, welfare; a good deed (=kalyāņa) Dh 120 (=bhadra--kamma, viz. kāyasucarita etc. DhA III.14); PVA 116 (=iṭṭhan). Also as form of address "hail to thee," bhadda vo J V.260. -- 2. a kind of arrow (cp. Sk. bhalla) 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 bhadda--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.70)) --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) [fr. bhadda] 1. good, of good quality (opp. pāpakā) 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.=bhaginī--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.

Bhant[a] [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 Nd 145); DhsA 260 ("yāna). Cp. vi°.

Bhantatta (nt.) [fr. bhanta] turmoil, confusion Dhs 429 (=vibhanti--bhāva DhsA 260, so read for vibhatti°); cp. Dhs trsl. 120.

Bhante [would correspond either to Sk. *bhavanta (with ending °e as Māgadhism for °aḥ)=bhavāṇ, 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, Bhagavati 156 n. 3 (unable to explain --); the expln bhante=bhavantaḥ (see bhavaṇ) by Geiger, P.Gr. 983; hinted at by Weber loc. cit. (bhavantaḥ=bhagavantaḥ) voc. of polite address: Sir, venerable Sir, used like
bhaddante. 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 (adj.) [grd of bhū, Sk. bhavya] 1. able, capable, fit for (-s) or with dat. or inf.); abhabba unfit, incapable; Vin I.17; S III.27 (dukkha--kkhayāya); IV.89 (id.); Pug 12, 13; Vism 116 (bhikkhu), neg. It 106 (antakiriyāya), 117 (phutthuŋ sambodhī). J I.106 ("puggala a person unfit for the higher truths & salvation). bhabbābhabba nt & unfit people Nd 2353=Vism 205, expld at Vbh 341, 342 by "bhabbā niyāmaṇ okkamītum kusalesu dhammesu sammattaŋ," -- 2. possible (& abhabba impossible) M III.215 (kammaṇ bhabbābābhāsa apparently possible). -- See also abhabba.

Bhabbatā (f.) [abstr. fr. bhabba] possibility; neg. a° impossibility Sn 232; KhA 191; VvA 208.

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 kāmāgūne bhāmassu cittaŋ); J I.414; III.206= IV.4 (cakkaŋ matthake); IV.6 (kumhā--kāra--cakkaŋ īva bh.); V.478. -- V.79. -- Caus. bhametī to make whirl Vism 142 (cakkaŋ).

Bhamara [cp. Epic & Class. Bharamara] either to bhamar (semantically quick, unsteady motion=confused noise), cp. Gr. fo/rmc zither; or perhaps for *bramara to Ohg. bremo=Ger. bremse gadfly, bremen=brummen to hum; Gr. bro/mos Bhamara [cp. Epic & Class. Sk. bhara; either to bhram (semantically quick, unsteady motion=confused noise), cp. sa°, 409; Pug 56; Vism 5 06 (antakiriyā)) M I.132=Vism 205, expld at Vbh 341, 342 by "bhabbā niyāmaṇ okkamītum kusalesu dhammesu sammattaŋ," -- 2. possible (& abhabba impossible) M III.215 (kammaṇ bhabbābābhāsa apparently possible). -- See also abhabba.

Bhamariṇī (f.) [fr. bhamara] a humming top J V.478.

Bhamu (f.) [secondary formation after bhamuka] eyebrow J VI.476 (ṭhita°), 482 (nila°).

(f.) [cp. Vedic bhṛ; the Pali word is possibly a compn of bhṛ+muṅkha with dissimulation of first u to a] eyebrow Th 11, 232=S I.132 pamukh--; J IV.18 (in expln of su--bhūṣa--bhamukhā in C., Fausbøll puts "bhamuka")? Kern on this passage quotes BSk. bhṛumukha, see Toev. s. v.); VI.503 (aḷāra° for pamukha); DhA III.102; IV.90, 197=J V.434; SnA 285.

Bhaya (nt.) [fr. bhī, cp. Vedic bhaya, P. bhāyatī] fear, fright, dread A II.15 (jāti--marana°); D III.148, 182; Dh 39, 123, 212 sq., 283; NdI 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 II.121 sq., the same in essence, but in different order at Nd 2 470, and at VbhA 502; one of 16 (with remark "ādi," and so on) at Vism 645. Shorter combns are to be found at Sn 964 (5, viz. daśā, adhipatā, sīrṣapa, manussaphassā, catuppādā); Vbh 379 (5, viz. ājīvika°, asiloka°, parisa--sāraja°, marana°, duggati°, expld at VbhA 505 sq.), 376 (4: jāti°, jāra°, vyādhi°, maraṇa°) 367 (3: jāti°, jāra°, maraṇa°); NdI 402 (2: diṭṭha--dhammikaŋ & samparāyikaŋ bh.). --abhaya absence of fear, safety Vin I.75 (abhaya--ūvara?); 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'uttarasassa ca bhayānaka'rāmamaṇassa adhivacaṇaŋ MA 113), N. of Suttanta No. 4 in Majjhima (pp. 16 sq.), quoted at Vism 202; SnA 206.

Bhayānaka (adj.) [fr. bhaya, cp. Epic Sk. bhayānaka] frightful, horrible J III.428; MA 113; Pva 24 (as o°ika); Sdhp 7, 208. -- nt. o° something awful Nd 2 470 (in def. of bhaya).

a word imitating a confused sound M I.128; otherwise contracted to babbhara (q. v.).

Bhara (adj.) (-ś) [fr. bhṛ] "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 (trs. "of frugal ways").

Bharaṇa (nt.) [fr. bhṛ, Epic Sk. bharaṇa] bearing, supporting, maintenance Dh 346 (in expln of bhṛ); Abh 1053.
Bharatā (f.) [abstr. fr. bhara] only in cpd. dub° difficulty to support, state of being hard to maintain, synonymous with kosajja at A IV.280, and kuhānā at A V.159, 161. -- opp. subharatā A IV.280.

cp. Lat. fero, Gr. fe/rw, Av. baraiti, Oir. berim, Goth. bairan=to bear, Ger. gebären. Dhtm expls simply by "bharenā] to bear, support, feed, maintain J V.260 (mama bharatha, ahāg hattā bhavāmi vo; C. explns as "mañ ca icchathā"). -- pp. bhata. See also bhata, bhara, bharita, and Der. fr. bhār°. A curious Passive form is anu--bhāramāna (ppr.) M III.123 (chatta: a parasol being spread out), on which see Geiger, P.Gr. § 52, 5; 175 n. 3, 191.

Bharita (adj.) [lit. made to bear, i. e. heavy with etc. Cp. formations bhār°, fr. bharati] filled with (←°) J I.2 (suvaṇṇa--rajata° gabbha); IV.489 (udaka°); V.275 (kimi°); SnA 494 (vātā°); ThA 283 (kunapa°).

Bhāriyā (f.) [fr. bhṛ, Vedic bhāryā] a wife (lit. one who is supported) D III.190; It 36; J III.511; DhA I.329.

Bharu [a dial. (inscription) word, cp. Kern, Toev. s. v.] sea, in two names for a town and a kingdom viz. Bharukaccha Nd 155; J II.188; IV.137, and Bharu--raṭha 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--rajā J II.171 (v. l. Kuru°). -- Der. Bhārūkacchaka an inhabitant of Bharukaccha DhsA 305 (so read at Expos. II.401).

Bhallaka [lit. from the Bhalla people] a kind of copper, enumd under the eight piśāca--lohaṇī, 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. bhallāṭaka] the marking nut plant Semicarpus anacardium J VI.578.

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; Nd 48; Nd 2 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° (uppatti°), 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 Nd 471 (kamma° and paṭisandhika punabhava). -- In the "causal chain" (Paṭica--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; Nd 1 274; Vbh 294, 358; Vism 556 sq.; DhA I.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 bhava see iti, and add ref. Vbh 375. --antara an existence interval, i. e. transition fr. one life to another, a previous or subsequent life Vism 553 sq. --ābhava this or that life, any form of existence some sort of existence Sn 1060, 1068; Nd 48, 109, 284; Nd 472, 664 A; Th I, 784 (ThA mahāntamahanta bh.) ThA 71 (Ap. v. 30); VbhA 501. --āśiva 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 paritt°--ābhā devā, the appamāññabhā d, the sakkīlitt°--ābhā d, the parisuddh°--ābhā d. M III.147. --esanan longing for rebirth D III.216, 270. --ogha the flood of rebirth (see ogha) Nd 57, 159; Vism 480. --cakka the wheel or round of rebirth, equivalent to the Paṭica--samuppāda Vism 529, 576 sq.; in the same context at VbhA 138, 194 sq. --carimāka the last rebirth Vism 291. --tāṇā 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. --nettī [cp. BSk. bhava--nettī M. Vastu II.307; "nettika III.337] leader to renewed ex., guide to ex. Vin I.231; It
to become, cp. Sk. bhūmi; 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. bīldan=to build; Lith. būti to be, būtas house Dhtp 1: bhū sattāyājan to become, to be, exist, behave etc. (cp. Nd. 474= sambhavatī jāyati nibbattatī pātu=abhavati). -- 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. anubhavatī, abhibhavatī, abhisaj, pa (also pahoti, pahūta), pari vi, sajan. -- I. Pres. ind. bhavāmi Sn 511 & homi J III.260; 2nd bhavasi & hosī M III.140; Vv 8420; 3rd bhavati freq.; Sn 36 (where Nd. 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 1188; 2nd homa J I.307; 3rd bhavanti & homi freq. -- imper. 2nd sg. bhav Sn 337, 340, 701; Dh 236; Th 2, 8; bhāvāhi Sn 510; hohi 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. bhavamase Th 1, 1128; Sn 32; 2nd pl. bhavatha J II.218, bhavātha Sn 692; Dh 144; hota Dh 243; Dh I.I.41; J I.302; DhA I.57; 3rd pl. bhavantu Sn 145; hontu J II.4. Pot. 1st sg. bhaveyyan J VI.364; 2nd bhaveyyasi Ud 91; PvA 11; 3rd bhave Jv 716, bhaveyya J I.159; DhA I.329, & hukeyya Vin I.8 (for hukeyya: see Geiger, P.Gr. § 396 & 1312); pl. 1st bhaveyyāma; 2nd bhavathena Sn 1073, 3rd bhaveyyuṣ Sn 906. -- prr.

bhavaṃ Sn 92, & bhavanto Sn 968; f. homī PvA 79. -- fut. 1st sg. bhavvāmi PvA 49, hessāmi Th 2, 460 (Tha 283 reads bhavvāmi), & hessa Th 1, 1100; J III.224; Pv I.105; 2nd bhavvāsi PvA 16, hohisi Pv I.33; 3rd bhavvāti Dh 228, 264; DhA II.82, hessati J III.279 & med. hessate Mhv 25, 97, hehitū Bu II.10=A I.4; Vv 6332; & hossati (in paḥossati fr. paḥoti DhA III.254); 1st pl. bhavvāsa J I.32; 2nd hessathā S IV.179; 3rd bhavvānti freq. -- Cond. 1st sg. abhavessa J I.470; 2nd abhavvāsa J I.II.11; III.30; 3rd abhavvāsa Jv 37; Vin I.13; D II.5; M III.163; J I.267; II.112 (na bhavvāsa=nābhavvāsa?); 3rd pl. abhavvāsṛṇa Jv I.13. 1st aor. (orig. pret. of Bhavati Pot.; see Geiger P. Gr. 1312, 1622); 1st sg. ahuva S I.36, with by- (see ahor.) ahuvāṣī Vv 826; 2nd ahuvāv ibid., 3rd ahuvā Vv 8124; J I.II.106; III.131; 1st pl. ahuvāma M II.93; II.214, & ahuvāmanah ibid.; 2nd ahuvāsvaathu S IV.112; M I.445; DhA I.57. <=< 2nd aor. (simple aor., with pret. endings): 1st sg. ahuḍ Pu I.32 (v. l. BB ahu) (=ahosin PvA 83); 2nd ahu (sk. abhūḥ) Pu I.35; 3rd ahu (sk. abhūt) Sn 139, 312, 504 and passim; Pu I.23, & ahu Jv I.3; 113; & bhavi DhA I.329 (pāṭubhavi); 1st pl. ahumā (sk. abhumā) Pu I.II.16, & ahumā J I.362; DhA I.57. -- 3rd aor. (s ahor.) 1st sg. ahosin Th 1, 620; J I.II.60; VvA 321: Pu 10 (=āsiṅ); 2nd ahosi J I.107; 3rd ahosi Sn 835; Vin I.23; 1st pl. ahesumā M I.265; 3rd ahesu D II.5; Vv 744; J I.149; DhA I.327, & bhaviṣyu (sk. abhāviṣyu) DhA IV.15. -- Of mediial forms we mention the 1st pl. pres. bhavāmahe Mhv I.65, and the 3rd sg. pret. ahuvattā Vva 103. -- Inf. bhavītuṣ Sn 552, & hetuye Bu II.10. -- ger. bhavīvā Sn 56, huvā Sn 43, & huvāṃ Sn 281. -- grd. bhavatabbā J I.440; VI.368; hotabba Vin I.46; bhabba (sk. bhaviya); see sep.; bhuya see cpd. abhibhuya. -- Caus. bhāveti see sep. -- pp. bhūta. Note. In compn with nouns or adjectives the final vowel of these is changed into i, as in combn of the same with the root kr, e.g. bhāsibhavatī to be reduced to ashes, cp. bhāsini-karāṇa s. v. bhāsma, etc. -- II. Meanings. In general the meaning "to become, to get" prevails, but many shades of it are possible according to context & combinations. It is impossible & unnecessary to enumerate all shades of meaning, only a few idiomatic uses may be pointed out. -- 1. to happen, to occur, to befall J VI.368. -- 2. The fut. bhavatti "is certainly," "must be" DhA III.171 (sāṭṭhikā desanā bh.); Miln 40 (mātā ti pī na bh.). <=< 3. Imper. hitu as adv. "very well" Miln 18 (hotu bhante very well, sir). -- 4. aor. in meaning and as substitute of āsiṅ, pret. of as to be; etad ahosi this occurred to him DhA I.399 (assā etad ahosi "this thought struck her").

Bhavatta (nt.) [abstr. fr. bhū] the fact of being, state KhA 227.

Bhavana (nt.) [fr. bhū] dwelling, sphere, world, realm S I.206, Sn 810 (see expl Nd 132: nerayikāṇaṇ nirayo bh. etc. & Sn A 534: niraya'di--bhedh bhavana); NdI 448 (Inda the realm of Indra); J III.275 (nāga the world of the Nāgas).

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, Alhind. Gr. 456] pron. of polite address "Sir, Lord," or "venerable, honourable," or simply "you." Cases as follows (after Geiger, P.Gr. § 983): sg. nom. baḥvaṇ Sn 486; D I.249; M I.484. nt. baḥvaṇ M III.172. acc. baḥvaṇaṇ Sn 597; D II.231; instr. bhoṭā D I.93, 110; S IV.120. gen. bhoṭo Sn 565; M I.486; voc. baḥvaṇ 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. bhavatā M II.3; voc. bhonto Th 1, 832; M II.2; -- f. bhoti: sg. nom. bhoti Sn 988; J III.95; acc. bhotīṇ J VI.523; loc. bhotiṇā ibid. voc. bhoti ibid.; D II.249. -- On form bhante see this.


Bhasati [cp. Epic Sk. bhasate] to bark (of dogs) J IV.182 (aor. bhasi; so read for T. bhusi). -- pp. bhasita (as n.) bark ibid. (mahā--bhasita bhasi, read for bhusita). See also bhusati.

Bhasita 1. see bhasati. -- 2. pp. of bhas "crumbled to ashes" see bhasma.

Bhasta [cp. Vedic basta] a he--goat J III.278.

Bhastā (f.) & bhasta (nt.) [cp. Class. Sk. bhastrā (also one MBh. passage), orig. n. ag. fr. bhas (to bark?), lit. bellower, blower] 1. a bells Th 1, 1134; J VI.12 (vātā--pūṇā--bhasta--camma, skin of bellows full of wind); SnA 171 (vātā--pūrīta--bhastā viya), 494 (vātābhastā); DhA I.442 (bhastā 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); bhilāra--bhastā a bag of catskin M I.128 (=bhilāra--camma--pasibbaka Bdgh); Th 1, 1138.

(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. bhastā (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. *bhāśa & *bhasam, represented in Gr. yyxw to grind, ya/mmos & yy_xos sand; Lat. sabulum sand. The Dhtp 326 & Dhtm 452 explain bhas by bhasmikarana "reduce to ashes," a pp. of it is bhasā; it also occurs in Sk. loc. bhas] ashes S I.169=Nādū 576 (loc. bhasman); Vv 8443; J III.426; Vism 469 (in comparison).

--antāhuti (bhasm'antāhuti) "whose sacrifice ends in ashes" D I.55 (so read for bhassant, according to DA I.166, & cp. Franke, Dīgha Nikāya p. 60); M I.515; S III.207. --āchanna covered by ashes Dh 71 (=chārikāyata paṭichanna DhA II.68); J VI.236 (. . . va pāvaka). --puṣa a sack for ashes DA I.267 (as expln for assa--puṣa of D. I.98; fanciful; see assa). --bhāva "ashy" state, state of being crumbled to dust VvA 348.

Bhasa (nt.) [cp. Class. Sk. bhāsa, of bhās 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). --kārika 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'ukkaṇṣanatā ti vuttaḥ hoti).

Sk. bhāṣaṭa] to fall down, drop, to droop (Dhtp 455 & Dhtm 695: adho--patane & adhopāte) J IV.223; VI.530. ppr. bhāsamaṇa Miln 82; pret. 3rd sg. bhāssittha J II.274 (cp. pabhāssittha VI.135), & abbhāssittha S I.122 (so read for abhassathā). -- pp. bhāṭṭha1.


Bhā (f.) [cp. Vedic bhā & bhāj nt.] light, splendour; given as name of a jewel at an extremely doubtful passage J V.317, 318, where T. reads "vara taṇ bhānaṇaṃ icchasi," & C. expls: "bhā ti ratanass'etaṇ nāmaṇ." The v. l. for bhaṇḍaṇ is buṇḍaṇ; the passage may be corrupt from "varatu bhavaṇaṃ icchasi."

Bhākūṭika (adj.) [fr. bhakutila] knitting the eyebrows, frowning, only in redupl. cpd. bhākutilika--bhākutilika frowning
continually, supercilious Vin II.11=III.181 (manda--mando+); Nd2 342 (korajika--korajiko+); Vism 26 (id.). -- f. bhākuṭīkā a frown, frowning, superciliousness, def. at Vism 26 as "padhāna--parimathitabhāva--dassanana bhākuṭī [read bhakuṭī]--karaṇā maṅkha--sankoco ti vuttaḥ hotī." It occurs in stock phrase bhākuṭīkā bhākuṭīyaṁ kuhanaṁ kuhāyaṁ in def. of kuhanaḥ at Vbh 352=Vism 23, 25 (cp. Nd1 225), and at Nd2 342 D. See also VbhA 482 (bhākuṭīkaraṇaṁ silam assā ti bhākuṭīko). The form bhākuṭīyaṁ (nt.) is originally the same as bhākuṭīkā, only differentiated in C.--style. The def. at Vism 26 is "bhākuṭīkassā bhāvo bhākuṭīyaṁ." The v. l. ibid. is bhākuṭītaḥ. --bhākuṭīkaṁ karoti to make a frowning face, to act superciliously Vism 105 (as a quality of one "dosa--carita").

Bhāga [cp. Vedic bhāga, fr. bhaj, bhaujitā] 1. part, portion, fraction, share Vin I.285; Sn 427 (sahassa--bhāgo maraṇaṁ=sahassaṁ bhāgaṁ 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 (=kummaṣa--kothāsa VvA 62); Pv I.115 (addhi° one half); Vin IV.264. -- Cp. vī°. --bhāgaso (abl.--adv.) in parts, by parts, by portions, esp. in even portions, 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 (nivesanāni suvibhattāni bhāgaso); J V.266 (cp. C. on p. 327)=Nd2 304III. D; Pv I.1013 (=bhāgato mita Pva 52). --bhāgabhātta apportioned food, ration DhA I.134. -- Cp. dobbhāgga "disproportionateness," i. e. bad luck. -- 2. apportioned share (of money), fee, remuneration, always in term ācāriya° (ācāriyaśa) 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 =PvA 24 (kuḍānaṁ parabhāga=tiro--kuḍā); pacchābhāga (acc. adv.) at the back part, behind Pva 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 attha vimokkhā). -- 4. division of time, time, always --°, e. g. pubba° the past, aparā° the future Pva 133; obl. cases adverbially: tena divasa--bhāgena (+ratti bhāgena) at that day (& that very night) Miln 18; aparā--bhāga (loc.) in future J I.34; Pva 116.

Bhāgavant (adj.) [fr. bhāga, equal to bhāgin sharing in, partaking of (gen.) Dh 19, 20 (sāmaṅnassa).

Bhāgin (adj.) [fr. bhāga. Cp. Vedic bhāgin sharing in, partaking of (with gen.), endowed with; getting, receiving A II.80; III.42 (āyussa vaṇṇassa etc.); J I.87 (rasānaṁ); Miln 18 (sāmaṅnassa); Vism 150 (lābhassa); DhA II.90; VbhA 418 sq. (paññā as hāna--bhāgini, ṭhīṭī, vīsaṁ° & nibbedha°). -- Also in def. of term Bhagavā at Nd1 142=Nd2 466=Vism 210. -- pl. bhāgino Pv III.112 (dukkhassa); Pva 18 (dānaphalassa), 175. -- Cp. bhāgavant, bhāgimant, bhāgiya.


Bhāgimant (adj.) [a double adj. formation bhāgin+ mant] partaking in, sharing, possessing (with gen.) Th 2, 204 (dukkhassa); ThA 171 (=bhāgin).

Bhāgiya (adj.) (--°) [fr. bhāga, cp. bhāgin] connected with, conducive to, procuring; in foll. philos. terms: kusala° A I.11; hāna°, vīsaños° D III.274 sq.; hāna°, ṭhīṭī, vīsaños°, nibbedha° Vism 15 (in verse), 88=Psa I.35. <--> Cp. BSk. mokṣa bhāgiya, nirvedha° Divy 50; moksa° ibid. 363.

Bhāgya (nt.) [cp. Epic & Class. Sk. bhāgya; fr. bhaga, see also contracted form bhagga2] good luck, fortune J V.484.

Bhāgyavant (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. bhāgyavantātā is formed as expln of the term. bhāgyavatā (f.) at Vism 211.

Bhājaka (adj.) (--°) [fr. bhajeto] distributing, one who distributes or one charged with the office of distributing clothes, food etc. among the Bhikkhus Vin I.285 (cīvāra°); A III.275 (cīvāra°, phala°, khajjakā°).

Bhājana
Bhājana1 (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

Bhājana2 (nt.) [fr. bhāj] division, dividing up, in pada° dividing of words, treating of words separately DhsA 343; similarly bhājaniyaṇ that which should be classed or divided DhsA 2, also in pada° division of a phrase DhsA 54.

Bhājita [pp. of bhājeti] divided, distributed; nt. that which has been dealt out or allotted, in cpd. bhājīt--ābhājita A III.275.

Bhājeti [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. bhājīyamāna); J I.265; DhsA 4 (fut. bhājessati) grd. bhājetabba Vin I.285. -- pp. bhājita.

Bhāṇa [fr. bhāṇati] 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 Dhammasangaṇi°, cp. Expos. 8 n. 3), and frequently in other Commentaries & Expositionary Works.

Bhāṇaka1

Bhāṇaka1 (adj.--n.) [fr. bhāṇati] 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; Saṅyutta° Vism 313 (Cūḷa--Siravatthera°). Unspecified at SnA 70 (Kalayāṇavihāravāsi--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.

Bhāṇaka2

Bhāṇaka2 [cp. Sk. bhāṇḍaka a small box: Kathāsarits. 24, 163; & see Müller, P.Gr. p. 48] a jar Vin II.170 (loha°); III.90.

Bhāṇin (adj. (--)°) [fr. bhāṇati] speaking, reciting Sn 850 (manta° a reciter of the Mantras, one who knows the M. and speaks accordingly, i. e. speaking wisely, expld by SnA 549 as "mantāya parigghatvā vācaṅ bhāsitā°"); Dh 363 (id.; expld as "mantā vucaṭṭi paññā, tāya pana bhaṇana--sīlo° DhA IV.93). --ativela° speaking for an excessively long time, talking in excess J IV.247, 248.

Bhāṇeti Caus. of bhāṇati (q. v.) with 3rd praet. bhāṣi & pot. bhāṇaye.

<--> In cpds. both bhāṭi° (bhāṭisadisa like a brother J V.263), and bhātu° (: bhātu--jāyā brother's wife, sisterin--law J V.288; Vism 95). Cp. bhāṭika & bhāṭuka. On pop. etym. see bhaginī.

Dhtp 367, Dhtm 594; dittiyaṭa° Idg. *bhē, cp. Sk. bhāḥ nt. splendour, radiance, bhāsati 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 vi².

[fr. bhātar, cp. Class. Sk. bhṛatrka] lit. brotherly, i.e. a brother, often²--"brother" -- (a) bhātika: J I.253 (jeṭṭhaka²); VI.32; DhA I.14 ("thera my Thera--brother or br.--thera), 101, 245; PvA 75. <-> (b) bhātiya: Vism 292 (dve "thera two Th. brothers). -- Cp. bhātuka.

Bhātuka [=bhātika, fr. Sk. bhṛatrka] brother, usually --², viz. patti² brother--in--law, husband's brother J VI.152; putta² son & brother DhA I.314; sa² with the brother ThA 71 (Ap. V.36).

Bhānu (adj.) [cp. Vedic bhānu (m.) shine, light, ray; Epic Sk. also "sun"] light, bright red J III.62 (of the kaṇavera flower); VvA 175 ("raṣsi").

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 (=ādīca VvA 304); J I.183. acc. bhānumaṇa Sn 1016. -- The spelling is sometimes bhānumā.

Bhāyati [cp. Sk. bhayate, bhi, pres. redupl. bibhetti; Idg. *bheī, cp. Av. bayente they frighten; Lith. bijotis to be afraid; Ohg. bibēn=Ger. beben. 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 I.21; 3rd pl. bhāyanto Dh 129; Imper. 2nd pl. bhāyatha Ud 51; J III.4; Pot. 3rd sg. bhāye Sn 964 & bhāyeyya Miln 208; 3rd pl. bhāyeyyuṇ Miln 208. <-> Aor. 1st sg. bhāyij 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. bhāyāttaba Nd2 s.v. kāmaguṇa B; DhA III.23. <-> Caus. I. bhāyayate to frighten J III.99 (C.: utraseti); Caus. II. bhāyāpeti J III.99, 210. -- pp. bhūta.

Bhāyitabakka (adj.) [grd. of bhāyati+ka] to be feared, dreadful, fearful, Sdhp 95.

Bhāra [fr. bhṛ, Vedic bhāra; cp. bhara] 1. anything to carry, a load Vin III.278 (Bdhgh; dāru² a load of wood). bhāraṇ vahati to carry a load A I.84; VvA 23. --garu² 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. ati², sam². -- 2. a load, cartload (as measure of quantity) VvA 12 (saṭṭhi--sakaṭa²--parimāṇa); PpA 102 (aneka²parimāṇa). -- 3. (fig.) a difficult thing, a burden or duty, i.e. a charge, business, office, task, affair Vism. 375; J I.292; III.399; IV.427; VI.413; DhA I.6, 111. Several bhāra or great tasks are mentioned exemplifying the meaning of "gambhira" & "duddasa" (saccāni) at VbhA 141, viz. maḥā--samuddaṇ manthetvā ojāya niharaṇaṇ; Sineru--pādoto vālikāya uddharaṇaṇ; pabbataṇ piletvā rasassa niharaṇaṇ. -- 4. (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 expl at SnA 467), 914 (explād as patita--bhāra, oropita², nikkhatta² Nd1 334, where 3 bhāras in this sense are distinguished, viz. khandha², kilesa², abhisankhāra²); Th 1, 1021. So at Vism 512 with ref. to the ariya--saccāni, viz. bhāro = dukkan--saccā, bhārādānaṇ = samuda--saccā, bhāranikkhepanaṇ = nirodha--s., bhāra--nikkhepaṇupāya = magga--s. -- On bhāra in similes see J.P.T.S. 1907, 118.

--ādāna the taking up of a burden S III.25. --(m)oropana "laying down the load," i.e. delivery of a pregnant woman Bu II.115. --ṭṭha contained in a load, carried as a burden Vin III.47. --nikkhepana the laying down or taking off of a burden S III.25. --mocana delivery (of a pregnant woman) J I.19. --vāhin "burdenbearer," one who carries an office or has a responsibility A IV.24 (said of a bhikkhu). --hāra load--carrier, burdenbearer S III.25 sq.

Bhāraka (--²) [fr. bhāra] a load, only in cpd. gadrabha² a donkey--load (of goods) J II.109; DhA I.123.

Bhārataka [fr. bhara] "the petty descendants of Bhārata" or: load--carrier, porter (?) Š IV.117 (indignantly applied to apprentices and other low class young men who honour the Mahā--Kaccāna).

Bhārika (adj.) [fr. bhāra] 1. loaded, heavy J V.84, 477; Miln 261. -- 2. full of, loaded down with (--²) VvA 314 (sineha²)

Bhārin (adj.) [fr. bhṛ, cp. bhāra] carrying, wearing, only in cpd. mālā (māla), wearing a garland (of flowers) J IV.60, 82; V.45; where it interchanges with ṃḍhārin (e. g. Vv.323; v. l. at PvA 211; cp. BSk. ṃḍhārin MVastu I.124). -- f. ṃḍhārini J III.530; VvA 12; and bhāri Th 1, 459 (as v. l.; T. ṃḍhārī). See also under mālā.

Bhāriya (adj.) [fr. bhāra Vedic bhārya to be nourished or supported; bhārya wife] 1. heavy, weighty, grave, serious; always fig. with ref. to a serious offence, either as bhāriyaḥ pāpaḥ a terrible sin PvA 195, or bh. kammaṃ a grave deed, a sin DhA I.298, 329; II.56; III.120; VvA 68; or bhāriyaḥ alone (as nt.), something grave, a sin DhA I.64. Similarly with atiḥ as atibhāriyaḥ kammaṃ a very grave deed DhA I.70, or atibhāriyaḥ id. DhA I.186. -- 2. bhāriyā (=bhārikā, f. of bhāraka) carrying, fetching, bringing J VI.563 (phala).

Bhāraka Vism 26; sovacassassa bhāvo = sovacassat KvA 72; see also under bhārika.

Bhāva [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 thīṇaḥ bhāvo, perhaps best to be translated as "women's character," taking bhāva=atta bhāva); usually --, denoting state or condition of, and representing an abstr. der. from the first part of the cpd. e. g. gadrabhā asininity J II.109. Thus in connection with (a) adjectives: athikā state of need PvA 120; ūṇā depletion SnA 463; ekā loneliness Vism 34; sīthilā (for sīthilā in conn. with kr & 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 selfhood), or --ship (samaṇa reclusship). <-> Similarly in Com. style: sampayutta-bhāvo (m.) DhA III.94, for *sampayuttatattva (abstr.); bhākuṭikassa bhāvo=bhakuṭiyaḥ 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. bhāvanā). 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 (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 (=2 240); Expos. I.217 (=DhsA 163); Cpd. 207 n. 2. -- (a) Cp. pari, vi, sam. -- Vin I.294 (indriya); D III.219 (three: kāya, cittā, paññā), 221, 225, 285, 291; S I.48; Dh 73, 301; J I.196 (mettā); III.45 (id.); NdI 143 (saññā); Nett 91 (samatha--vipassanaṇa); Vbh 12, 16 sq., 199, 325; Vism 130 (karana, bhāvanā, rakkhaṇa; here bh. = bringing out, keeping in existence), 314 (karuṇā), 317 (upekkhā); Miln 25 (cā akṣaṇā); Sdhp 15, 216, 233, 451. -- (b) ānuyoga application to meditation Vbh 244, 249. -- (c) ānaya joy of or pleasure in self culture A II.28. -- (d) bala power to increase the effect of meditation, power of self--culture A I.52; D III.213. -- (e) māya accomplished by culture practice; brought into existence by practice (of cultured thought), cp. Cpd. 207. D III.218, 219; Nett 8; with dānayama & sīlaya at It 19, 51; Vbh 135, 325. -- (f) vidhāna arrangement of process of culture DhsA 168= Vism 122.

Bhāvanīya (adj.) [grd. fr. bhāveti, but taken by Bdhgh as grd. formation fr. 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 āyasmā jānan jānāti passaṅg passaṅg ti evaṃ sambhāvanīyo" MA 156); S V.164; A III.110; Miln 373; PvA 9. See also under manobhāvanīya.

Bhāvita [pp. of bhāveti] developed, made to become by means of thought, cultured, well-balanced A V.299 (cittā parittaṇ...
abhāvitañ; opp. cittañ appamānañ subabhāvitañ); Sn 516, 558.

**Bhāvītatta1**

Bhāvītatta1 (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 bh.); 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 A I.122 (a°); ThA 164 (indriya°). See foll.

**Bhāvītatta2**

Bhāvītatta2 (nt.) [abstr. fr. bhāvita="bhāvītattvañ] only neg. a° the fact of not developing or cultivating S III.153, 475; Pv II.966.

Bhāvin (adj.) [fr. bhāva, Epic Sk. bhāvin "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 bhāvanīya? cp. v. l. S bhāvaniyā).

Bhāveti [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 (cittañ ekaggat), Th 1, 83, 166 (ppr. bhāvayanto); Sn 341 (cittañ ekaggat), 507 (ppr. bhāvayañ), 558 (grd. bhāvettabba), 1130 (ppr. bhāvento=āsevanto bahuli--karonto Nd2 476); Dh 87, 350, 370; J I.264 (mettañ), 415, II.22; Nd2 s. v. kāmagūṇā (p. 121) (where grd. in sequence "sevitabba, bhajitabba, bhāvettabba, bahuli--kātabba"); Pug 15, Dha III.171; Sdhp 48, 495. -- Pass. ppr. bhāvyamāna A II.140; KhA 148. -- pp. bhāvita.

Bhāsa [cp. Epic Sk. bhāsa]--sakaña 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 (adj.) (°) [fr. bhās] speaking DA I.52 (avaña° uttering words of blame).

Bhāsatī1 [bhās; Dhtp 317: vacane; Dhtm 467; vācaya] to speak, to say, to speak to, to call M I.227, Sn 158, 562, 722; Dh 1, 246, 258; also bhāsate Sn 452. --Pot. bhāseyya Vin II.189; Sn 451, 930; SnA 468 (for udraye Dh 408); bhāse Dh 102; Sn 400; & bhāsaye A II.51 = J V.509 (with gloss kathetya for joteyya=bhāseyya). -- Aor. abhāsi Vin IV.54; PvA 6, 17, 23, 69; 1st sg. also abhāsīsan (Cond.) Pv I.68 (=abhāsīn PvA 34); imper. pres. bhāsa Sn 346; ppr. bhāsāmaṇe A II.51 = J V.509; Sn 426; Dh 19; J I.281 (perhaps better with v. l. as hasamāna); V.63; & bhāsanto Sn 543. -- grd. bhāsītabba A IV.115; Vism 127. -- Med. ind. pres. 2nd sg. bhāsase Vv 342; imper. pres. 2nd sg. bhāsassu M II.199. -- An apparent ger. form abhāsīya It 59, 60 (mīcchā vāca abhāsīya) is problematic. It may be an old misspelling for ca bhāsīya, as a positive form is required by the sense. The vv. ll. however do not suggest anything else but abhāsīya; the editor of It suggests pa°. -- Cp. anu, o°, samanu°.


Bhāsana (nt.) [fr. bhās] speaking, speech Dhtm 162; Sdhp 68.

Bhāsā (f.) [cp. Epic Sk. bhāṣā] speech, language, esp. vernacular, dialect J IV.279 (manussa° human speech), 392 (canḍāla°); KhA 101 (saka--sakā°-anurūpa); SnA 397 (Milakkha°); DA I.176 (Kīrātā--Yavanādi--Mīlakkhānañ bhāṣā); MA I.1 (Sihala°); VbhA 388 (18 dialects, of which 5 are mentioned; besides the Māgadhabhāsā).

Bhāsita [pp. of bhāsatī1] 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°;
are fanciful interpretations of the idea of what a bhikkhu is or should be, and these qualities were sought and found in the word bhikkhu. Thus we mention here the foll. (a) bhikkhu=bhinnakilesa ("one who has broken the stains" i.e. of bad character). See also Sk.--P. bhima; all of bhitī (nt. & adj.) an awful sight; (of) terrific appearance, terrible, awful J I.324, 339; IV.271, 494.

Bhīṣaṇa & ʿka (adj.) [the form with ʿka is the canonical form, whereas bhīṣana is younger. See bhīṣa on connections] horrible, dreadful, awe-inspiring, causing fear. (a) bhīṣanaṅka (usually combd with lomahaṅsa) D II.106= A IV.311; D II.157; Vin III.8; PvA 22; ThA 242 ("sahāva=ḥīmarūpa"); J V.43. -- (b) bhīṣanaṅs Pas A II.35 (+lomahaṅsa).


Bhīṣikā (f.) [fr. bhīṣa] frightful thing, terror, terrifying omen Mhvs 12, 12 (vividhā bhīṣikā kari he brought divers terrors to pass).

Bhikkhaka [fr. bhikkhu, Cp. Epic Sk. bhīṣuka & f. bhīṣukī] a beggar, mendicant S I.182 (bh. brāhmaṇa); J VI.59 (v. l. BB. ʿuka); VbhA 327.

Bhikkhati [cp. Vedic bhihṣate, 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 (f.) [cp. Epic & Class. Sk. bhaiṅṣa 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 (kaṭacchaṇa); bhīṣaka carati to go out begging food [cp. Sk. bhīṣakṣa carati] J III.82; V.75; PvA 51 & passim. -- subhīṣaka (nt.) abundance of food D I.11. dubhīṣaka (nt.) (& ʿā f.) scantiness of alms, famine, scarcity of food, adj. famine--stricken (cp. Sk. durbhīṣaṅ) Vin II.175; III.87 (adj.); IV.23 (adj.); S IV.323, 324 (dvīhitkaṇ); A I.160; III.41; J II.149, 367; V.193; VI.487; Cp I.33 (adj.); Vism 415 ("pīḷita"); KhA 218; DhA I.169; II.153 (f.); III.437 ("bhayā).

--āhāra food received by a mendicant J I.237 (=bhikkhu--āhāra)? --cariyā going about for alms, begging round Sn 700; PvA 146. --cāra=ʿcariyā Mhvb 28. --paññatti declaration of alms, announcement that food is to be given to the Sangha, a dedication of food Vin I.309.

Bhikkhu [cp. later Sk. bhīṣu, fr. bhīṣ] an almsman, a mendicant, a Buddhist monk or priest, a bhikkhu. <-> nom. sg. bhikkhu freq. passim; Vin III.40 (vuddhapabbajita); A I.78 (thera bh., an elder bh.; and nava bh. a young bh.); III.299 (id.); IV.25 (id.); Sn 276, 360, 411 sq., 915 sq., 1041, 1104; Dh 31, 266 sq., 364 sq., 378; Vv 801; acc. bhikkhuṇ Vin III.174; Dh 362, & bhikkhuṇaṇ śn 87, 88, 513; gen. dat. bhikkhuṇo A I.274; Sn 221, 810, 961; Dh 373; Pv I.1010; & bhikkhuṣa A I.230; Vin III.175; instr. bhikkhuṇā śn 389. pl. nom. bhikkhuṇ Vin II.130; III.175; D III.123; Vism 152 (in sim.). VbhA 305 (compared with amaccapatṭā) & bhikkhavo śn 384, 573; Dh 243, 283; acc. bhikkhuṇ śn p. 78; M I.84; Vv 2210; & bhikkhavo śn 384, 573; gen. dat. bhikkhuṇaṇ Vin III.285; D III.264; Sn 1015; Pv I.17; & bhikkhuṇaṇ śn I.190; Th 1, 1231; instr. bhikkhūṇā Vin III.175; loc. bhikkhūṇa A IV.25, & bhikkhusu Th 1, 241, 1207; Dh 73; voc. bhikkhave (a Māgadhī form of nom. bhikkhavaṇa) Vin III.175; Sn p. 78; VvA 127; PvA 8, 39, 166; & bhikkhavo śn 280, 385.

There are several allegorical etymologies (definitions) of the word bhikkhu, which occur frequently in the commentaries. All are fanciful interpretations of the idea of what a bhikkhu is or should be, and these qualities were sought and found in the word itself. Thus we mention here the foll. (a) bhikkhu=ṭhinnakilesa ("one who has broken the stains" i.e. of bad character)
Bhikkhu (—) (adj.) [fr. bhikkhu] belonging to a Buddhist mendicant, a bhikkhu—, a monk's, or of monks, in saṅgaha, inhabited by bhikkhus Vin IV.307, 308; opp. a ś without bhikkhus, ibid.

Bhikkhuni (f.) [fr. bhikkhu, cp. BSk. bhikṣuṇī, but classical Sk. bhikṣuki] 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 209; VbhA 498 (dahara ś, story of); VvA 77.

Bhinka [cp. Vedic bhṛngā] the young of an animal, esp. of an elephant, in its property of being dirty (cp. pigs) Vin II.201 = S II.269 (bhinka—echāpā); J V.418 (with ref. to young cats: "mahā—bilārā nelamaṇḍalaṇ vuccati tarunā bhinka—echāpā—maṇḍalaṇ,") T. "echāca", vv. ll. bhiṅjaka—echāca; taruṇa—bhīga —echāpa; bhiṅga—echāja).

Bhikkāra1

Bhikkāra1 (& ḍāra) [cp. late Sk. bhṛṅgāra] a water jar, a (nearly always golden) vase, ceremonial vessel (in donations) Vin I.39 (suvaṇṇa—maya); D II.172; A IV.210 = 214 (T. ḍāra, v. l. ṭāra); Cp. I.35; J I.85, 93; II.371; III.10 (suvaṇṇa); Dpsv XI.32; PvA 75; KhA 175 (suvaṇṇa ś; v. l. BB ḍāra), Sdhp 513 (soṇṇa ś).

Bhikkāra2

Bhikkāra2 (?) cheers, cries of delight (?) Bu I.35 (+sādhu kāra).

Bhikkāra3


Bhijjati [Pass. of bhīndati, cp. Sk. bhidyate] to be broken, to be destroyed; to break (instr.); pres. bhijjati Dh 148, ppr. bhijjamāna: see phrase abhijjamāne udake under abhijiś, with which cp. phrase abhejjanṭyā pathayā J VI.508, which is difficult to explain (not breaking? for abhijjantī after abhejjā & abhedi, and *abhījanto for abhijjamāna, intrs.?) . imper. bhijjatu Th 1, 312. -- prae. 2nd pl. bhijjitta J I.468; aor. abhedī Ud 93 (abhedi kāyo). -- fut. bhijjissati DA I.266; grd. bhijjitabba J III.56; on grd. *bhīja see pabhīndati; grd. bhejja in abhejja not to be broken (q. v.).
destructible, of sankhārā). -- Der. abhijjanaka see sep.

Bhitti (f.) [fr. bhid, cp. *Sk. bhitta fragment, & Class. Sk. bhitti wall] a wall Vin I.48; D II.85; S II.103; IV.183; V.218; J I.491; Vism 354=VbhA 58 (in comparison); ThA 258; VvA 42, 160, 271, 302; PvA 24.
--khila a pin (peg) in the wall Vin II.114, 152. --pāda the support or lower part of a wall J IV.318.

Bhattika (adj.) [fr. bhitti] having a wall or walls J IV.3

abhijja see sep. abhidat) D II.

break, sever, destroy, ruin. In two bases: *bhid (with der. *bhed) & *bhind. -- (a) *bhid: aor. 3rd sg. abhida (=Sk. bhinatti) Th 1, 753; Sn 62 (v. I. BB bhitvā). -- grd. bhejja: only neg. abhejja (q. v.). See also der. bhedā, bhedana.

-- pp. bhinna & Pass. bhijjati. -- (b) *bhind: pres. bhindati NdI 1.25 (katha bh. to break a promise); SdhAp 47. -- pp. bhindanto Mhvs 5, 185. -- Pot. bhinne Vism 36 (śilasyarājan). -- fut. bhindissati Vin II.198. -- aor. bhindi J I.467 (mitta--bhāvanā), & abhindi A IV.312 (atta--sambhava). -- ger. bhinditvā J I.245, 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 (śilaṇ); VI.345 (pokkharāṇ) and bhedāpeti Vin III.42. -- See also bhindana.


Sk. bhinatti; cp. Lat. findo to split, Goth. 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); abbhīdā J I.247; II.163, 164. -- fut. bhecchati (Sk. bhṛtyati) A I.8. -- ger. bhṛtvā (Sk. bhittvā) Th 1, 753; Sn 62 (v. I. BB bhitvā). -- grd. bhejja: only neg. abhejja (q. v.). See also der. bhedā, bhedana.

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Bhinda (adj.) [fr. bhid] breaking up, brittle, falling into ruin S I.131 (kāya).

Bhindivāla [Non--Aryan; Epic Sk. bhindipāla spear, but cp Prk bhindi--māla & ćvāla, 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 ("śarira--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. bhinnahirottappa without shame. -- Cp. samśa.

--ājīva without subsistence, one who has little means to live on, one who leads a poor mode of living Miln 229 sq. (opp. parisuddhājīva); Vism 306. --nāvanna 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. --sīra 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.

Bhiyō (Bhiyō, Bhīyō) [Vedic bhūyas, compar. form fr. bhū, functioning as compar. to bhūri. On relation Sk. bhūyaḥ: P. bhīyō cp. Sk. jugupsate: P. jīgucchati] 1. (adj.) more Sn 61 (dakkham ettha bhīyō), 584 (id.), 306 (bh. taṇhā pavādāhatha); Dh 313 (bh. rajan ākīrate), 349 (bh. taṇhā pavādāthi). -- 2. (adv.) in a higher degree, more, repeatedly, further S I.108 (appaṭ vā bhīyō less or more); Sn 434 (bh. cittaṇ paśīdāti); Dh 18 (bh. nandati=ātiyīva n. C.); Miln 40. -- See also bhīyosos, yebhuyena.

--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.

Bhiyosos (adv.) [abl. formation fr. bhīyō I] still more, more and more, only in cpd. *mattāya [cp. BSK. bhūyasāyā mātrāya MVastu II.345; Divy 263 & passim] exceedingly, abundantly A I.124=Pug 30 (expld at PugA 212 by "bhīyosos--mattāya uddhumāyana--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
--puppha the lotus flower Sn 2 (=paduma--puppha SnA 16). --mulāla fibres & stalk of the lotus J V.39; Vism 361.

Bhisakka [cp. Vedic bhiṣaj 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

Bhisi1 (f.) [cp. Epic Sk. bṛṣi & bṛṣi, with bh for b, as in Prk. bhis, 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. uṇṇa--bhisi, cola°, vāka°, tiṭu°, paṇṇa°, i.e. bolsters stuffed with wool, cotton--cloth, bark, grass, or talipot leaves, Vin II.150=VbhA 365 (tiṇqa°).

--bimbohana bolster & pillow Vin I.47; II.208; DhA I.416; VbhA 365.

Bhisi2

Bhisi2 [etym.?] a raft Sn 21.-- Andersen, Pali Reader, Glossary s. v. identifies it with bhisi1 and asks: "Could it also mean a sort of cushion, made of twisted grass, used instead of a swimming girdle?"

Bhisikā (f.) [fr. bhisi1] a small bolster Vin II.148 (vātapāna° a roll to keep out draughts); KhA 50 (tāpasa°, v. l. Kk kapala--bhitti, see Appendix to Indexes on Sutta Nipāta & Pj.).

Bhismā (f.) [=bhiṅsā] terror, fright D II.261 ("kāya adj. terrific.

Bhīta [pp. of bhāyati] frightened, terrified, afraid Dh 310; J I.168 (niraya--bhaya°); II.110 (marāṇa--bhaya°), 129; IV.141 (+tasita); PvA 154, 280 (+tasita). Cp. sam°.

Bhībhaccha see bhībhaccha.


--kāya of horrible body, terrific J V.165. --rūpa of terrifying appearance Th 2, 353. --sena having a terrifying army J IV.26; VI.201. Also Np. of one of the 5 sons of King Paṇḍu J V.426; Vism 233.

Bhīmala (adj.) [fr. bhīma] terrifying, horrible, awful J V.43 (T. bhīmūla, but read bhīmāla; C. expls by bhīṣanaka--mahāsadda).

Bhīrati 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--hīramāṇa (fr. hṛ). This reading is to be preferred, & is also found at D II.15.

Bhīru (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, combed 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.

Bhīruka (adj.) [fr. bhīru] afraid, shy, cowardly, shunning (~°) Vism 7 (pāpa°), 645 (jīvitu--kāma bhīruka--purisa).

Bhīsana (adj.) =bhīṣana (q. v.) Pv IV.35 (v. l. in PvA 251), expld by bhayajanana PvA 251, where C. reading also bhīsana.

Bhukka (adj.) [fr. onomat. root *bhukk, dialectical, cp. Prk. bhukkai to bark, bhukkiya barking, bhukkanana dog (Pischel,
Prk. Gr. § 209); the root bhukk (bukk) is given by Hemacandra 4, 98 in meaning "garjati" (see P. gajjati), cp. also Prk. bukkaṇa crow] barking, n. aarker, i. e. dog; only in redupl. intens. formation bho--bhu--kka (cp. E. bow--wow), lit. bhu--bhu--maker (: kka fr. kr?') J VI.354 (C.: bhun--karaṇa). See also bhussati.

Bhunkaraṇa (adj.-nt.) [bhu+kr, see bhukka] making "bhu," i. e. bow--wow, barking J VI.355 ('sunakha); v. l. bhu--bhukka--sadda--karaṇa.

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--bhuccaṇa. See also bhussati.

Bhunkaranaṇa (adj.--nt.) [bhun+karaṇa] making "bhu," i.e. bow--wow, barking J VI.355 (°sunakha); v. l. bhun--karaṇa.

Bhukkaṇa 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. kr?). J VI.354 (C.: bhun--karaṇa). See also bhussati.

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Bhun-karaṇaṇa (adj.--nt.) [bhun+karaṇa] making "bhu," i.e. bow--wow, barking J VI.355 (°sunakha); v. l. bhun--karaṇa.

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Bhujati2 [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. paribhu
Bhutta [pp. of bhu
Bhutta [pp. of bhu
Bhutta [pp. of bhu
Bhuttar [n. ag. fr. bhuj, cp. Sk. bhokt
Bhuttavant (adj.) [bhutta+suffix
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, antalikkhe), 236 (id.); Sdh 420 (sabba--bhummānā), pl. bhummā the earthly ones, i. e. the gods inhabiting the earth, esp. tree gods (Yakkhas) Vv 842 (=bhummā--deva VvA 334). -- nt. ground: Pv II.102 (yāva bhummā down to the ground); v. l. BB bhūm(ī). -- 2. the locative case KhA 106, 111, 224; SnA 140, 210, 321, 433; PvA 33. --attharaṇa "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. *bhaumā--antarika. --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. --ṭha (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; DhsA I.156; VvA 334; PvA 5, 43, 55, 215, 277. --devatā=deva J II.287 (=yakkha); KhA 120.

Bhummi

Bhummi1 [f.] [fr. bhumm] 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).

Bhummi2 [old voc. of bhumm] a voc. of friendly address "my (dear) man" (lit. terrestrial) Vin II.304 (=piyāvacanaṇ Bdhgh).
Bhuyya the regular P. representative of Sk. bhūyas (compar.); for which usually bhīya (q. v.). Only in cpd. yebhuyyena (q. v.).

Bhuvi see bhū.

Bhusa

Bhusa [cp. Vedic busa (nt.) & buṣa (m.)] chaff, husks A I.241 ("āgāra chaff--house"); Dh 252 (opuṇāti bhūsāṇaḥ to sift husks); Ud 78; Pv III.41; III.107; VvA 47 (tiṇa° litter).

Bhusa1

Bhusa1 [cp. Vedic (nt.) & bhūsāṇa (m.)] chaff, husks (compar.; for which usually bhiyya (q. v.). Only in cpd. yebhuyyena (q. v.).)

Bhusa2

Bhusa2 (adj.) [cp. Vedic bhṛśa] strong, mighty, great Dh 339 (taṇhā=balavā DhA IV.48); J V.361 (daṇḍa= daḷha, balavā C.). -- nt. bhūsāṇa (adv.) much, exceedingly, greatly, vehemently. In cpds. bhūsāṇa° & 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.


Bhusita [pp. of bhūsati] barking J IV.182 ("sadda, barking, noise"). See also bhasita.

Bhusetī [Denom. fr. bhusa2= *bhṛśayati; but not certain, may have to be read bhūsetī, to endeavour, cp. Sk. bhūṣatī] to make strong, to cause to grow (?) J V.218 (C. explns by "bhūsāṇa karoti, vaddhethi" p. 224).

Bhū1

Bhū1 [fr. bhū] (adj.) being, (n.) creature, living being in pāṇa--bhū a living being (a breathing being) J V.79 (=pāṇa--bhūta C.).

Bhū2

Bhū2 (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 (f.) [a different spelling of bhakūṭi, q. v. -- Cp. Sk. bhṛkūṭi & bhrukuṭi] frown, anger, superciliousness M I.125 (v. l. bhakuṭi & bhā°); J V.296.

Bhūja [cp. late Sk. bhūrja, 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=ābhūjī), 420.

Bhūta [pp. of bhavatī, Vedic etc. bhūtā] 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 (vijjamānaḥ) Vin IV.25 (bhūtaṇa); (5) what we should call a simple predicative use, is exemplified by a typical dogmatic example, viz. "kālaghaso bhūto," where bhūta is given as meaning khīnasava (Arahant) J II.260; (6) all beings
or specified existence, animal kingdom (sattā) D II.157; (7) the vegetable kingdom, plants, vegetation (rukkh’ādayo) Vin IV.34 (as bhūta–gāma). -- Meanings: 1. bhūta & bhūtāni (pl.) beings, living beings, animate Nature Sn 35 (expld at Nd2 479 as 2 kinds, viz. tasā & thāvāra, movable & immovable; S. II.47 (K.S. II.36) mind and body as come--to--be; Dh 131 (bhūtāni), 405; M I.2 sq. (pāthavī, āpo etc., bhūta, 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 sajñānāti recognises the beings from nature, i. e. from the fact of being nature); DhsA 312 ("pasāda--lakkhanā, 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, Yakkhā; 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–bhūta having been his mother PvA 78; abhūtapubba bhūtañ what has never happened before happened (now) DA I.43 (in expln of abhutta); -- (b) having become such & such, being like, acting as, being, quāsi (as it were), consisting of, e. g. andha1 blind, as it were J VI.139; aru2 consisting of wounds DhA III.109; udapāna3 being a well, a well so to speak PvA 78; opāna4 acting as a spring A IV.185; hetu5 as reason, being the reason PvA 58; cp. cakkhu6 becoming have an eye of wisdom. Sometimes bhūta in this use hardly needs to be translated at all.

--kāya body of truth Da I.11. --gāma vegetation, as trees, plants, grass, etc. Under bhūtagāma Bdhgh understands the 5 biā-jātāni (5 groups of plants springing from a germinative power: see bija), viz. mūla–bijā, khandha1, phala2, agga3, bija4. Thus in C. on Vin IV.34 (the so–called bhūtagāma–sikkhāpada, quoted at Da II.302 & SnA 3); cp. M III.34; J V.46; Miln 3, 244. --gāha possession by a demon Miln 168 (cp. Divy 235). --ṭhāna place of a ghost KhA 170. --pati (a) lord of beings J V.113 (of Inda); VL362 (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 sattō, pitā etc., in untraced quotation at Vism 305; also at SnA 359 (Bhagavā kunāla–rāja bhūtapubbo). -- (b) as adv. (bhūtapubba) 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; Da I.56. --bhaya 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 I.II.16. --vikāra a natural blemish, fault of growth, deformity SnA 189 (opp. nibbikāra). --vijja 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 (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 [cp. *Sk. bhūṭraṇa] a fragrant grass; Andropogon schoenanthus J VI.36 (=phanijjakā); Vism 543 (so v. l. for T. bhūtinaka).

Bhūtika (adj.) ("') in cpd. cātummahā° belongs to the whole expression, viz. composed of the 4 great elements M I.515.

Bhūnaha [difficult to expln; is it an old 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. II. bhūnahāta, bhūnahōta, bhūhāta, all showing the difficulty of the archaic word); J V.266 (pl. bhūnahu, expld by C. 272 as "isīnañ ativattāro attano vaḍḍhiyā hatattā bh."). Cp. M I.502 ("puritanical" suggested by Lord Chalmers).

Bhūma ("') [=bhumi] 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).

(adj.) (only "') [from bhūma, or bhūmi] 1. having floors or stories (of buildings) as dve° pāsāda Da I.414; pañca° pāsāda a palace with 5 stories J I.58, 89; satta° with 7 stories (pāsāda) Da II.1, 260. The form ika at Da 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 (brāhmaṇā). -- 3. being on a certain plane or in a certain state, as paritta° & mahā° Vbh 340 te° in 3 planes SnA 4 (of the 5 Khandhas), 510 ("vaṭṭa"); Da I.36 (kusala), 305 ("vaṭṭa"); IV.69 (tebhūmaka–vaṭṭa–sakkātāra Māra–bandhanā), 72 (dhammā); catu° in 4 planes Dhsa 296 (kusala); Da I.35 (citta). The form ika at Da I.288 (with ref. to citta).
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 I.175; Sn 418 (yānā carriage road); Pv I.1014+; SnA 353 (heckhā–bhūmiyañ under the earth); DhA I.414 (id., opp. upari–bhūmiyañ). -- 2. place, quarter, district, region M I.145 (jāti district of one's birth); Sn 830 (vighāta'); Nd 475 (danta'); DhA I.213 (āpāna'); PbA 80 (susāna'). --uuyāna° garden (--place or locality) Vv 6419; Pv I.129; J I.58. -- 3. (fig.) ground, plane, stage, level; state of consciousness, Vin. I.17; Vbh 322 sq.; Vism 126, 442 (with ref. to the 4 Paṭisambhidā, as sekha–bhūmi & asekha–bhūmi), 517 (paññā°--middesa). Usually --: indriya° Nett 192; dassana° plane of insight Nett 8, 14, 50; sukha° ground for happiness DhAs 984 (cp. DhAs 214). --bhūmi--ttaya the 3 stages, viz. kāmāvacara, rūpāvacara, lokuttara Vism 493. -- pl. bhūmiyo Ps I.205=Vism 384 (aplpld to the 4 jhānas); purisa° (aṭṭha p. bh. eight stages of the individual; viz. manda–bhūmi, khideśa, vimaṃśa, 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 Bdgh at Vism 619). -- Bdgh, when defining the 2 meanings of bhūmi as "mahā–paṭhavī" and as "cittuppāda" (rise of thought) had in view the distinction between its literal & figurative meaning. But this def. (at DhsA 214) is vague & only popular. -- An old loc. of bhūmi is bhumyā, 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. paṭhavī–ghana ibid. 146. --tala ground (--surface) PbA 186. --padesa place or region upon the earth J VI.95. --pappātaka outgrowths in the soil D III.87=Vism 418. --pothana beating the ground DhA I.171. --bhāga division of the earth, district J I.109; V.200; VvA 125; PbA 29, 154. --laddh' (uppanna) acquired on a certain stage of existence SnA 4. --saya lying or sleeping on the ground DhA II.61.

Bhūri1

Bhūri1 (f.) [cp. late Sk. bhūr] the earth; given as name for the earth (paṭhavī) 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 bhūrīvijā 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--vijā 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 bhūmā--jāla is to be connected with these two.

Bhūri2

Bhūri2 (adj.) [cp. Vedic bhūri] wide, extensive, much, abundant, DhsA 147 (in def. of the term bhūri1, i. e. earth); otherwise only in cpds.: "paṇḍa (adj.) of extensive wisdom, very wise S IV.205; Sn 346, 792, 1097, 1143; Pv III.55; Ps II.197 ("paṭhavī--samāyā vithatāya pipāla paṇḍāya samannāgato ti bhūripaṇño," with other definitions); Nd 95 (same expln under Ps II.197); Nd 415 C. (id.). "paṇṇa (adj.) same as "paṇṇa Sn 1136 ÷ (cp. Nd 2 480). "medhasa (adj.) very intelligent S I.42, 174; III.143; A IV.449; Sn 1131, 1136; Th 1, 1266; Pv III.77.

Bhūri (f.) [is it original?] Cp. BSk. bhūri in same sense at Lal. V. 444, 541; MVastu III.332] knowledge, understanding, intelligence Dh 282, quoted at DhsA 76 (expld as termed so because it is as widespread as the earth; Dhs 16; DhA III.421; same expln at DhsA 148); J VI.415.

Bhūsana (nt.) [fr. bhūs ornament, decoration Vism 10 (yatino--sīla--bhūsana--bhūsitā contrasted to rājano muttāmañi--vibhūsitā).]

Bhūsā (f.) [fr. bhūs ornament, decoration, only in cpd. bhūsa-- (read bhūsā--)dassaneyya beautiful as an ornament Pv III.32.
Bhûseti [Caus. of bhûś, to be busy; in meaning "to adorn" etc. Expld at Dhtp. 315, 623 by "alankâra"] to adorn, embellish, beautify. Only in pp. bhûśita adorned with (-ś) Pù II.952, 127; III.35; J VI.53. Cp. viś.

Bheka [cp. 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.

Bhenḍi [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).

Bhenḍu [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 bhenḍu at Th 1, 164: see kaṇḍu2), but belongs with Prk. genḍu play & P. genḍuka and the originally Sk. words genḍuka, ginḍuka, genḍu, genḍuka to a root gid, gid, Prk. génḍai to play. Morris, J.P.T.S. 1884, 90 says: "I am inclined to read ginḍu in all cases & to compare it with geduka & 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).

Bhenḍuka1

Bhenḍuka1 [in all probability misreading for genḍuka. The v. l. is found at all passages. Besides this occur the vv. ll. keṇḍuka (=kaṇḍuka?) & kuṇḍika] a ball for playing J IV.30, 256; V.196; VI.471; DhsA 116. See also genḍuka.

Bhenḍuka2

Bhenḍuka2 [fr. bhenḍu, identical with bhenḍuka1] a knob, cupola, round tower J I.2 (mahā--bhū--pamāṇa).


Bheda [fr. bhid, cp. Ved. & Class. Sk. bheda in same meanings] 1. breaking, rending, breach, disunion, dissension Vism 64 sq. (contrasted with ānisāṅsa), 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. --vāc" breaking of [the rule as to] speech Miln 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 maraṇā, 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 (kaṭukū'ādi"); DhA III.14 (kāya--sucarit'--ādi"--bhadrā--kammāni); SnA 290 (Avici--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 (atthārasa bheda--kara--vatthūni the 18 causes of dissension).

Bhedaka (adj. n.) [fr. bheda] breaking, dividing, causing disunion; (m.) divider Vin II.205; J VI.382. --nt. adv. bhedakaṇ, as in "nakha in such a way as to break a nail DA I.37.

Bhedana (nt.) [fr. bhid, as in Caus. bhedetil] 1. breaking (open), in puṭa" breaking of the seed--boxes (of the Pātalī plant), idiomatic for "merchandise" Miln 1. See under puṭa. --2. (fig.) breach, division, destruction A IV.247; Dh 138; Bu II.7;
J I.467 (mittyabhāva’).
--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 are Causatives of bhindati are Causatives of bhindati (q. v.).

Bheraṇḍaka [cp. *Sk. bheruṇḍa] a jackal J V.270; the nom. probably formed after the acc. in phrase bheraṇḍakaṇ nadati to cry after the fashion of, or like a jackal A I.187.

Bherava (adj.) [fr. bh 1

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Bhogatā (--) (f.) [abstr. fr. bhoga] condition of prosperity, having wealth or riches, in ulāra° being very rich, M III.38.

Bhogavant (adj.) [fr. bhoga] one who has possessions or supplies, wealthy J V.399; Mhvs 10, 20; Sdhp 511.

Bhogika (--) (adj.) [fr. bhoga] having wealth or power, in antara° an intermediate aristocrat Vi VibhA 466.

Bhogin1

Bhogin1 (--) (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.

Bhogin2

Bhogin2 (adj.) [fr. bhuj, see bhuj°] having coils, of a snake J III.57; VI.317.

Bhogiya is diaeretic form of Sk. bhogya=P. bhogga with which identical in meaning 2, similar also to bhogika.

Bhogga1

Bhogga1 (adj.) [fr. bhuj to bend, pp. corresp. to Sk. bhugna] bent, crooked M I.88; D II.22; A I.138; J III.395.

Bhogga2

Bhogga2 (adj.) [grd. of bhuj 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--bhoggā. --naggabhoggā 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 bhojarājā) royal, of royal power, entitled to the throne, as a designation of "class" at Vin III.221 in sequence rājā rāja--bhoggā brāhmaṇa, etc., where it takes the place of the usual khattiya "royal noble."

Bhoja [lit. grd. of bhujati2, to be sorted out, to be raised from slavery; thus also meaning "dependence," "training," from bhuj, to which belongs bhujissa] one who is getting trained, dependent, a freed slave, villager, subject. Only in cpds. like bhojisiya [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; bhojaratā 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--r., 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 bhojā = bhojīya as a designation of a class or rank (= bhogga). Neumann in his trsln of Sn has "Königtämme, kühn und 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. basileus/s). With the wording "khattāya bhoja--rajāno anuyuttā bhavanti te" cp. M III.173; "paṭīrajāno 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 is ptr. of bhojeti, feeding J VI.207.

Bhojaka [fr. bhuj, bhojeti] I. one who provides food, attendant at meals J V.413. -- 2. (is this from bhuṇjati2 & bhujissa?) one who draws the benefit of something, owner, holder, in gāma1 landholder, village headman (see Dial. I.108 n. & Fick, Sociale Gliederung 104 sq.) J I.199, 354, 483; II.135 (=gāmapati, gāmajaṭṭhaka); V.413; DhA I.69. Cp. bhojanaka.

Bhojana (nt.) [fr. bhuṇjati] 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. dub1 having little or bad food J II.368; DhA IV.8. paṇīta1 choice & plentiful meals Vin IV.88. sabhajane kule in the family in which a bhikkhu has received food Vin IV.94. --bhojane mattaṅņu(tā) knowing proper measure in eating (& abstr.); eating within bounds, one of the 4 restrictions of moral life S II.218; A I.113 sq.; Nd 483. <--> 5 bhojanāni or meals are given at Vin IV.75, viz. niccabhatta1, salākabhatta1, pakkhiṇa1, uposathikā, pāṭipadikā. -- As part of the regulations concerning food, hours of eating etc. in the Sangha there is a distinction ascribed to the Buddha between gaṇabhajanaṇaḥ, parampara--bhajanaṇaḥ, atirittabhajanaṇaḥ, anatirittabhajanaṇaḥ 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: gaṇabhajanaṇaḥ 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; paramparabhajanaṇaḥ said when a bhikkhu, invited to partake of one of the 5 foods, first takes one and then another Vin IV.78; atirittabhajanaṇaḥ 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; anatirittabhajanaṇaḥ is food that is not left over & is accepted & eaten by a bhikkhu without inquiry Vin IV.84.

--aggaṇāna 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 bhājana1 (q. v.).

Bhojanaka =bhojaka, in ʻgāma owner or headman of the village J II.134.

[grd. of bhuj, Caus. bhojeti. Cp. bhujnitabba] what may be eaten, eatable, food; fit or proper to eat. --bhajaniya: food Vin IV.92 (five foods: odana rice, kummāsa gruel, sattu meal, flour, maccha fish, maṛṣa meat). Soft food, as distinguished from khaḍaniya hard food J I.90. See also khaḍaniya. bhajanīya: eatable S I.167, cp. pari1. bhajaneyya: fit to eat DA I.28; a2 unfit to be eaten Sn 81; J V.15.

Bhojin (--") (adj.) [fr. bhuj] feeding on, enjoying A III.43; M I.343; Sn 47; J II.150; Pug 55.

Bhojeti [Caus. of bhujjati] to cause to eat, to feed, entertain, treat, regale Vin I.243; IV.71; J VI.577; DhA I.101.

Bhojja (adj.) [grd. of bhujjati] to be eaten, eatable; khajja1 what can be chewed & eaten DA I.85. ʻyāgu "eatable rice--gruel," i. e. soft gruel, prepared in a certain way Vin I.223, 224.

Bhojja a good horse, a Sindh horse J I.180.

Bhoti f. of bhavant (q. v.) DhA III.194.
Bhottabba & Bhottuṅ are grd. & inf. of bhuṅjati (q. v.); bhottabba to be eaten J V.252, 253; bhottuṅ to eat J II.14.

Bhobhukka [intens--redupl. of bhukk=bukk, to bark: see bhukka & cp. Sk. bukkati, bukkanā] one making a barking sound, Barker, i. e. dog VI.345 (=bhunkaraṇa C.).

M.

--M-- euphonic consonant inserted between two vowels to avoid hiatus, as agga--m--agga the best of all Vin IV.232; anga--m--angi 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 (aṁñātra--m--ariyehi); Nd1 269 (dvaye--m--eva); J I.29 (asiti--hattha--m--ubbedha, for hatth'ubbedha); III.387 (katattho--m--anubujjhati); V.72 (paccā--m--āgama); VI.266 (paccha--m--anutappati); SnA 309 (rāg'adi--m--anekappakāraṇā). -- On wrong syllable division through Sandhi--m--, and thus origin of specific Pali forms see māsati.

Ma (--kāra) the letter or sound m J III.273 (sandhi--vasena vutta put in for the sake of euphony); V.375 (ma--kāra sandhikaro); KhA 155, 224; SnA 181, 383, 404.

Maṅsa (nt.) [cp. Vedic māṣa, fr. Idg. *męrsoro--; as in Gr. μύρος thig, Lat. membrum limb ("member"); Goth. mims flesh; OIr μίρ bit, 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°); II.51 (alla° living flesh); VbhA 58, 61 (pilotika--paliveṭṭhita). 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 meat J III.144=VI.24; DhA I.344. --kalyāṇa beauty of flesh, one of the 5 beauties of a girl (see kalyāṇa) J I.394; DhA I.387. --kāhada flesh--eater J VI.530. --cakkhu the bodily eye, one of the 5 kinds of the sense of sight (see cakkhu III) D III.219; Nd1 100, 354. --dhovanī the bodily breath, one of the 5 beauties of a girl (see kalyāṇa) J I.394; DhA I.387. --piṭṭhi the bodily eye, one of the 5 kinds of the sense of sight (see cakkhu III) D III.219; Nd1 100, 354. --vāka a heap of flesh or meat (see on simile J.P.T.S. 1907, 122) Vin II.25; III.105 (°ṅ vehaṣaṇa gacchanti addasā); M I.143; A III.97; Miln 280; Vism 195, 252, 468; DhA I.164; VbhA 235; --lohita flesh & blood Dh 150.


Maṣika [fr. maṣṣa; cp. *Sk. māṇṣaka] 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--maṇṣa--khādaka SnA 287). Similarly piṭṭhi--maṇṣikatā (q. v.) Nd2 391.

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.


--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.


Makasa [fr. Vedic māṣaka viā °masaka °makaṣa: 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. daṃsa°.

--kuṭikā mosquito net or curtain Vin II.119, 130. --vijāṇī mosquito fan Vin II.130.
Makuṭa (f.) [cp. BSk. makuṭa Divy 411] a crest Abhp 283 (kiriṭa+, i. e. adornment).

Makula [cp. Sk. makula] 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 (j); 256 (paduma'); VvA 177 (kaṇvīra'), 194 (makula), 197 (id.); VbhA 228, 239 (where Vism 256 has makulita, & KhA 53 makulita). -- 2. a knob J I.31; II.90; Vism 253 (kandalā'). -- 3. v. l. at Nd2 485 B for pakulla (=pakuṭa).

Makkaṭa [cp. Epic Sk. markaṭa] 1. a monkey J I.385; II.267; DhA II.22; VbhA 408 ("nidda, 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; Kālābahu 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 (tālavaṇa'), 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 [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 (=uṇnaḥbhi); IV.484 (aptly called Uṇnaḥbhi); V.47, 469; Miln 364, 407 (pantha° road spider, at both passages). --'sutta spider's thread Vism 285.

Makkaṭiya (nt.) [fr. makkhaṭa+ya] monkey grimace J II.448 (mukha°). The same as mukha--makkaṭika at J II.70.

Makkaṭi (f.) [of makkaṭa] a female monkey Vin III.33, 34; J I.385; DhA I.119.

Makka1

Makka1 [fr. mṛks, lit. smearing over. Cp. BSk. mrakṣa Śikṣ 198. 8, in cpd. māna--mada--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= makkhāyana makkhāyitatta niṭṭhuriya--kammañ, i. e. hardness, 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.

Makka2

Makka2 [probably=makka1, but BSk. differentiates with mrakṣya Divy 622, trsl. Index "ill--feeling"? Böhtlingk--Roth have: mrakṣya "wohlgefühl"] anger, rage Vin I.25.

Makkhaṇa (nt.) [fr. mṛks, cp. *Sk. mrakṣaṇa] smearing, oil J III.120; Miln 11 (tela°); Dhtp 538.

Makkhāyana (f.) & Makkhāyitatta (nt.) [abstr. fr. makkha] the fact of concealment, hypocrisy: in exegesis of makkha at Nd2 484; Pug 18, 22.

Makkhikā (f.) [cp. Vedic māṣika & māṣikā] 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 [pp. of makkheti] smeared with (--°), soiled; anointed M I.364 (lohiṭa°); J I.158 (madhu°); III.226 (piṭṭhi--madden); V.71 (ruhiṭa°); VI.391.

Makkhin (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.
Makkheta [Caus. of mṛks; Dhtp 538: makkhāṇa] to smear, paste, soil, anoint J III.225, 314; Pug 36; Miln 268; Vism 344; DhA II.65. -- Pass makkhiyati to cause to be anointed J I.486; DhA I.400. -- pp. makkhta.

Maga [another form of migā=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.

Maggi [cp. Epic Sk. marga, fr. mrg to track, trace] 1. a road (usually high road), way, foot--path Vism 708 (maggāgata--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--maggio 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 defecation & 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 "nibbāna (traced by those who are looking for N.), nibbāna vā maggeti, kilese vā mārento gacchati ti maggo" (VbhA 114). -- Usually designated (a) the "ariya aṭṭhāngaka magga" or the "Noble Eightfold Path" (see aṭṭhāngika). It is mentioned at many places, & forms the corner--stone 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, vāca, 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 I.I.216 & M III.71 enund as requisites for sammā--samādhi. The name of this table of ethical injunctions is given as "maggam uttama" at Sn 1330, 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.I.76 sq., 225 sq., 233; VbhA 373 sq.; ThA 205. -- (c) as pāṇicangika or the Path of 5 constituents (the above first 2 and last 3): Dhs 89; Vbh 110 sq., 237 sq. -- (d) other expressions of same import: dhamma Miln 21; magga alone; S I.191 (Bhavā maggassa uppađetā 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--niruddha (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, parināṇa, paṇiṇa) 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 nāṇaṇaḥ, samadaye nāṇanaḥ nirodhe nāṇanaḥ and magga nāṇaṇaḥ at D III.227, Ps I.118. At the latter passage the foll. chapter (I.49) gives dukkha--nirodha gāmiṇi paṭipadā as identical with magga. -- Note. On the term see Cpd. 41 sq., 66 sq., 175, 186; Dhs trsl.2 58, 299 sq., 362 sq.; Expos. 216, 354n.

On passages with aṭṭhāngika magga & others where magga is used in similes in see Mrs. Rh. D. in J.P.T.S. 1907, pp. 119, 120. -- 3. Stage of righteousness, 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.I.110 magga--phala "the fruit of the Path" (i.e. the attainment of the foundation or first step of Arahantship) is identical with sotāpattippaha 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 Tikapaṭṭhāna (under magga--paccaya--niddesa p. 52) 12 constituents of magga are ennumd; viz. paṇiṇa, vitakka, sammāvācā, s-kammanta, s-ājīva, viriya, sati, samādhi, micchā--diṭṭhi, 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 ("kova kovida")=Sn 627; S III.108 (id.); DhA IV.169 (id.); A V.47 ("sānāṇadassana"); Dh 403. --udaka water found on the road Vism 338 (simile). --kilanta weared 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. --kova="kusala Nd1 446. -- kkhāyin (should be "akkhāyin) one who tells the (right) way M III.5; Nd1 33. --jina Conqueror of the paths Sn 84 sq. --jivin who lives in the right path Sn 88. --jīvīn reflecting over the Path Sn 85. --nāṇa knowledge of the Path VbhA 416. --nāṇa knows the Path Nd1 446. --ṭṭhāna 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; as desika at DhA II.246. --desin="desaka Sn 87. --dhamma the rule of the Path, i.e. righteous living Sn 763. --dhīra wise as regards the Path Nd1 45. --paṭipanna--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. --bhāvanā cultivation of the Path (i. e. righteousness) NdI 323. --mūlha one who has lost the way VvA 332. --vanṇa praise of the Path Dha I.115. --vidū one who knows the Path NdI 446. --sacca the truth concerning the Path Vbh A 114, 124. --sira N. of a month Da I.241.

Maggana (nt.) & magganā (f.) [fr. magga] tracking, search for, covetousness Vism 29 (syn. for nījieṇṣanatā & gayeṣiḥi); Dhtp 298 (& gavesana).


Maggati & (spurious) mageti [Denom. fr. magga, cp. Sk. margayati. The Dhtp. gives both mag & mag 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 (ppr. magayamāna); S II 270 (pp. maggayamāna); Th 2, 384 (cp. Th. ThA 255 =pattheti); J V.102 (where T. reads maggheyya, 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 magga). 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. maggiyathi Vbh A 114.

Magghati see magetti.

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 (f.) [cp. *Sk. maghā] N. of a nakkhatta, in cpd. *deva Sna 352 (cp. M II.74, n. 6, where spelling Makkādeva; we also find Makhadeva at Śatapatha-brāhmaṇa XIV. I. 1).

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 expn of mankato?

Mankato (adv.) [for Sk. mat-kṛte, Cp. E. Müller, P.Gr. 12] on my account, for me Miln 384.

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'yaḥ 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. --bhāva discontent, moral weakness J IV.49; Miln 227; Dha III.359. --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 (& "ṇa) [cp. late Sk. matkuna, see Geiger, P.Gr. § 63] an insect, bug or flea J I.10; III.423; Vism 109 (where kila--mankula ought to be read as kīṭamankuṇa); Dha II.12.

Mangala (adj.) [cp. Vedic mangala. Expld by Dhtp 24 with root mang, i. e. lucky; see also maṇju] auspicious, prosperous, lucky, festive NdI 87, 88; KhA 118 sq.; Sna 273, 595; Sdhp 551. -- nt. maṇgalāṇa good omen, auspices, festivity Sn 258; Vin II.129; Pva 17. A curious popular etymology is put forth by Bdhgh at KhA 123, viz. "maṇ galanti imehi sattā ti" maṇgalāni. -- maṇgalāṇa karoti lit. to make an auspicious ceremony, i. e. to besprinkle with grains etc. for luck (see on this Pva 198), to get married Dha I.182; maṇgalāṇa vadati to bless one J IV.299; Dha I.115. Three (auspicious) wedding--ceremonies at Dha I.115 viz. abhiseka° consecration, geha--ppavesana° entering the house, vivāha° wedding. -- Certain other general signs of good luck or omen kat) e)cxoh/n are given at J IV.72, 73 and KhA 118 sq. (see also mangalika). -- Several ceremonious festivities are mentioned at Dha II.87 with regard to the bringing up of a child. viz. nāma--karaṇa--mangala the ceremony of giving a name; aṭhāra--parībhoga° of taking solid food; kaṇṇa--vijjhana° of piercing the ears; dussa--gahaṇa° of taking up the robe: căla--karaṇa° 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
Mangalika (adj.) (—) [fr. mangala] 1. one who is feasting in, one whose auspices are such & such; fond of; only in Kotūhāla2 fond of excitement J I.372; Miln 94 (apagāta2, without passion for excitement). --2. superstitious, looking out for lucky signs Vin II.129 (ghīl), 140 (id.). At J IV.72, 73; three sets of people are exemplified, who believe in omina as either diṭṭha2—mangalikā, suta2 & muta2 respectively. The same group is more explicitly (heard) with in the Mangala–sutta KhA 118 sq. (cp. Nd 89); diṭṭhamangalika pāṁha "a question concerning visible omina" J IV.73 (correct meaning given under diṭṭha1, vol. II.1561!), 390 (?). The Np. diṭṭha—mangalikā at J IV.376 sq.


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. cchāvī D I.193, 242; M I.246, 429; II.33; Vism 184.

Mangula (adj.) [cp. mangura] sallow; f. mangulī woman of sallow complexion S II.260=Vin III.69; Vism 28. rohita the species Cyprinus rohita J II.433; III.333; DhA II.50; VbhA 233. —vappa ploughing festival SnA 397; DhA III.49; Sdhp 295, 304.

Maccha [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. macconu), 587; Th I, 411; Dh 21, 47, 128, 135, 150, 287; VbhA 100; SnA 397; DhA III.49; Sdhp 295, 304.

Macchadheyya, maraṇaḥ dying in death M I.49 (cp. C. on p. 532: maccu—maraṇan ti maccu—sankhāta maraṇaḥ tena samuccheda—maraṇādīnī nisedheta. —See also def. of maraṇaḥ s.v.). —mukha the mouth of death Sn 776; Nd 48. —rājā the king of death Sn 332, 1118 (= Maro pi Maccurāja maraṇāpi Nd 2488); Dh 46, 170; KhA 83. —vassa the power of death J 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.

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. macconu), 587; Th I, 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 (=maraṇaḥ tareyya Nd 2486). —dheyya the realm of Māra, the sphere of Death S I.4; adj. belonging to death or subject to death (=Māradheyya, maraṇadheyya Nd 2487b). -- Sn 358, 1104 (with expln "m. vuccanti kilesa ca khandhā ca abhisankhārā ca" Nd 2487a), 1146 ("pāra—maccudheyyassa pāraṇa vuccati amatāṇ nibbānajjē Nd 2487); Th 2, 10 (=maccu etha dihyatī 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. —maraṇaḥ dying in death M I.49 (cp. C. on p. 532: maccu—maraṇan ti maccu—sankhāta maraṇaḥ tena samuccheda—maraṇādīnī nisedheta. —See also def. of maraṇaḥ s.v.). —mukha the mouth of death Sn 776; Nd 48. —rājā the king of death Sn 332, 1118 (= Maro pi Maccurāja maraṇāpi Nd 2488); Dh 46, 170; KhA 83. —vassa the power of death J 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 [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 Nd 291 as syn. of ambucārīn. --pūti2 rotten fish M III.168; & in simile at It 68 = J IV.435 = VI.236 = Kha 127. Cp. J.P.T.S. 1906, 201. bahu2 rich in fish J III.430. loṇa2 salt fish Vism 28. rohita2 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. Ananda (as the king of the fishes or a Leviathan) J I.207; II.352; V.462; Timanda & Timirapingala J V.46; Mitacintin J I.427. —maṇṣa 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.
Maccharāyanā (f.) & Maccharāyitatta (nt.) the condition of selfishness, both expressions in defn of macchariya at Dhs 1122; Pug 19, 23; DhsA 375.

Macchariya & Macchera (nt.) [cp. Epic Sk. mātsarya] avarice, stinginess, selfishness, envy; one of the principal evil passions & the main cause of rebirth in the Petaloka. -- 1. macchariya: A I.95, 299; III.272; Dh III.44 (īsā°), 289; Sn 863 (yutta), 928; Pug 19, 23; Vbh 357, 389, 391. -- Five sorts of selfishness are mentioned: āvāsa°, kula°, lābha°, vaṇṇa°, dhamma°. 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--mala--macchera "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: "idaŋ acchariyaŋ mayhaŋ eva hotu, māañña acchariyaŋ hotū ti pavattattā macchariyaŋ ti vucaṭṭi" (from the Purāṇas? ).

Macchika [fr. maccha] a fish--catcher, fisherman A III.301; J V.270; VI.111; Miln 331.

Macchi (f.) [of maccha] a female fish J II.178.

Macchera see macchariya.

Majja (nt.) [fr. mad, cp. Vedic mada & madya] 1. intoxicant, intoxicating drink, wine, spirits Vin I.205; D III.62, 63; Sn 398 (+pāṇa=majjapāṇa); VvA 73 (=surā ca merayaḥ ca); Sdhp 267. -- 2. drinking place J IV.223 (=pāṇ'āgāra).

--pa one who drinks strong drink, a drunkard A IV.294; Sn 366 (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. majjita & maṭṭha.

Majjika [fr. majja] a dealer in strong drink. a tavernkeeper Miln 331.

Majjita [pp. of majjati2] cleaned, polished VvA 340 (suṭṭhu m. for sumaṭṭha Vv 8417). See also maṭṭha.

Majjha (adj.) [Vedic madhya, 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. majjhē in the middle; i. e. (a) as prep. in between, among (-- or with gen.) Pv I.111, 114; J I.207 (sakñāṇa); DhA I.182 (vasana--gāmassa); PvA 11 (parisā). majjhē 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 majjhē in this sense is at Nd1 434; "majjhā vucaṭti paccuppannā rūpā" etc. (similarly at Nd2 490). -- Sn 949 (in sequence pubbe majjhē pacchā), 1099 (id.); Dh 348 (pure majjhē pacchato; i. e. paccuppannesu khandhesu DhA IV.63). -- 4. (nt.) majjhān the middle DhA I.184 (tassa uramajjhān ghaṃsenti).

Majjhaka (adj.) (--) [fr. majjha] lying or being in the midst of . . ., in pācīna--yava (dakkhiṇa, 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 (adj.--n.) [for majjhā--tīha, 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--pārāmi); VI.8; Miln 403; Vism 230; MhvS 21, 14. -- 2. indiffercence, 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. <-> (b) of time: pa--majjhā. <-> Note. A similar term is found in BSk. as mṛdu--madhyā kṣānti "state of spiritual calm" Divy 271; see Yoga Sūtra II.34.

Majjhattatā (f.) [abstr. from prec.] impartiality, indiffercence, balance of mind Nd2 166 (in expln of upekkhā, with syn. passaddhatā); Vbh 230; Vism 134; VbhA 285 (satta & sankhāra), 317 (def.); DhsA 133.

Majjhatika [majjha+anta+ika] midday, noon; used either absolutely Vin IV.273; S IV.240; J V.213 (yāva upakaṇṭha -- majjhatikā); V.291 (read majjhatikā' atikamm'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 [etym. doubtful] a certain kind of plant Vin I.196 (v. I. majjāru); doubtful whether designation (like Sk. mājrāra) of Plumbago rosea.

Majjhima (adj.) [Vedic madhyama, with sound change ñ̄ama>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. majjha 3b); viz. (a) of degree: hīna--m--pañīṭa D III.215 (tisso dhātuyyo); Dhs 1205 <-> 1027 (dhammā); Vism 11 (śilāṇ); h. m. ukkatthā Vism 308; omaka m. ukkatthā Vin IV.243; khuddika m. mahā Vism 100; lāmaka m. pañīṭha (i. e. lokuttara) DhsA 45 (dhammā); paritta--m--ulāra Sdhp 260. <-> (b) of time: paṭhane yāme majjhimā pacchima J I.75; id. with vaye PvA 5. -- 2. (nt.) majjhimaṅ the waist, in cpd. su--majjhimaṅ (f.) a woman with beautiful waist Q V.4.

Mañca [cp. Epic Sk. maṅca stand, scaffolding, platform] a couch, bed Vin IV.39, 40 (where 4 kinds are mentioned, which also apply to the defn of piṭha, viz. masāraka, bundikābaddha, kūḷāra--pādaka, āhacca--pādaka; same defn at VbhA 365); Sn 401; J III.423; DhA I.89 ("gp bandhati to tie a bed or two together"), 130; IV.16; VbhA 20; VvA 291; PvA 93. -- heṭṭhā maṅce underneath the bed J I.197 (as place where domestic pigs lie); II.419 (id.); II.275 (where a love--sick youth lies down in the park).

--atimaṅca bed upon bed, i. e. beds placed on top of each other as grand stands at a fair or festival J III.456; VI.277; DhA IV.59. --parāyāṇa ending in bed, kept in bed Pv II.25 (nila, fig. for being buried); DhA I.183 (with v. I. maccu, just as likely, but see maccuparāyaṇa). --piṭha couch and chair Vin II.270 sq.; A III.51; VvA 9, 220, 295. --vāna stuffing of a couch DhA I.234.

Maṅcaka [fr. maṅca] bed, couch, bedstead Vin I.271; S I.121 = III.123; J I.91; III.423; Th 2, 115; Miln 10; DhA II.53.

Maṇjarikā (f.)=mañjari, Vin III.180.

Maṇjarita (adj.) [fr. mañjari] with (full--grown) pedicles, i. e. in open flower Miln 308 ('patta in full bloom).

Maṇjira [cp. late Sk. mañjira nt.] an anklet, foot--bangle Abhp 228.

Maṇju (adj.) [cp. Class Sk. maṇju, also mangala, cp. Gr. ma/γγανον 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 (karavika rūtaë).

Maṇjuka (adj.) [maṇju+ka] sweet voiced Vin I.249; J II.350; III.266; VI.412, 496.

Maṇjūsaka (--růkṛh) [fr. mañjūsa] N. of a celestial tree, famed for its fragrancy Vv 386; SnA 52, 66, 95, 98; VvA 175.

Maṇjūśā (f.) [cp. Epic Sk. mañjūśā] a casket; used for keeping important documents in J II.36 (suvaṇṇa/ṇṭañ maṇjūśāya nikkhiṁpēsi); IV.335 (suvaṇṇa/ṇṭañ sāra--maṇjūśāya ṭhapetvā kālam akāsī).

Maṇjeṭṭha (adj.) [cp. *Sk. maṇjiṣṭhā Indian madder] light (bright) red, crimson, usually enumd in set of 5 principal colours with nila, pīta, lohitaka, oḍāta; e. g. at Vin I.25; S II.101 (f. maṇjeṭṭhā); Vv 221 (Hardy in T. reads maṇjeṭṭha, as twice at VvA 111, with vv. ll. .jetṭhā & jetṭhā, cp. Corrections & Addns on p. 372); Miln 61.

Maṇjeṭṭhaka (adj.) [fr. maṇjeṭṭha, after lohita+kā] crimson, bright red, fig. shining Vv 391 (cp. defn at VvA 177: like the tree Vitex negundo, sindhavāra, or the colour of the Kaṇavīra--bud; same defn at DhsA 317, with Sinduvāra for Sindha'); usually in sequence nila, pīta, maṇjeṭṭhaka, lohitaka, oḍāta as the 5 fundamental colours: M I.509 (has ęṭṭhika in T. but v. l. ęṭṭhaka); J VI.185; Dhs 617. --f. maṇjeṭṭhikā a disease of sugar cane Vin II.256.

Maṇjeṭṭhi (f.) [=Sk. maṇjiṣṭhā] Bengal madder DA I.85.

Vedic manyate & manunte, 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 opinion; Oisl. man, Ags. mon; Ohg. minna love, Ags, myne intention. Dhnp 427: man=ṇāṇe, 524= bodhane] 1. to think, to be of opinion, to imagine, to deem Sn 199 (sīṣā ... subhato na maṇṇati bālo), 588 (yena yena hi maṇṇanti, tato taṭ hoti aṭṭhāḥ); J I.258 (maṇṇāmi cira carissati: I imagine he will have to wander a long time). -- With (double) acc.: to take for, to consider as; na taṭ maṇṇāmi māṇuṣīṇī I deem you are not human Pv II.41; yassa dāni kālā maṇṇatti for this now may he think it time (in a phrase of departure), let him do what he thinks fits, we wait the Buddha's pleasure, i. e. let it be time to go [so also BSk. manyate kāḷaṇ, e. g. Divy 50, 64 etc.] D I.189. <-- Esp. in phrase taṭ kīṇ maṇṇasi (maṇṇatha 2. pl.) what do you think of this? (the foll.), what is your opinion about this? D I.60; S III.104 & passim. -- Pot. 1st sg. maṇṇeyya I should think PVa 40; 3rd sg. maṇṇeyya S III.103, and maṇṇe Sn 206. The short form 1st sg. maṇṇe is used like an adv. as affirmative particle & is inserted without influencing the grammatical or syntactical construction of the sentence; meaning: methinks, for certain, surely, indeed, I guess, presumably. E. g. D I.137 (patata m. paccatthike Yasasā); S I.181 (m. 'hañ); IV.289 (pavilīyamānena m. kāyenā); J II.275; Miln 21; Vism 90, 92 (mato me m. putto); DhA I.107; II.51; PVa 40 (m. goṇa samuțṭhate), 65 (tasmā m. sumuttā). --na maṇṇe surely not DhA II.84; PVa 75 (m. 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 (maṇṇāmi tuvaṭ marissati). -- 3. to imagine, to be proud (of), to be conceited, to boast Sn 382 (ppr. maṇṇāmāna), 806, 813, 855 (maṇṇate); J III.530 (aor. maṇṇi 'hañ, perhaps maṇṇe 'hañ? C. explns by maṇṇāmi). -- pp. mata. -- Note. Another Present form is munāti (q. v.), of which the pp. is muta.

Maṇṇāna (f.) [fr. man] conceive Nd1 124 (taṇhā, diṭṭhi, māna, kileṣa etc.); Dhs 1116 1233; Nett 24; Vism 265 (for maṇcanā?).
Maññīta (nt.) [pp. of maññi] 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, bhavissañ, na bhavissañ, rūpi bhavissañ, arūpi bh., saññi bh., asaññi bh., nevasaññi--nāsaññi--bh.

Maññitatta (nt.) [fr. maññita] self--conceit, pride Dhs 1116; DhsA 372.

Maṭṭaja (nt.) [doubtful] a certain weapon M I.281 ("ṇāma āvudhajātaḥ; Neumann trsls "Mordwaffe").


Maṭṭha & Maṭṭha [pp. of mṛj, see majjati2] wiped, polished, clean, pure. -- (a) maṭṭha: D II.133 (yugañ maṭṭha dhāraṇīyañ; "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; Dха A I.25 ("kundali having burnished earrings"); Vv A 6 ("vattha"). Cp. vi°. --sāṭaka a tunic of fine cloth J I.304; II.274; III.498; Vism 284 (ṭṭham).

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, Altdindisches 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 veḷuṇiyad). 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; cūḷa a jewelled crest or diadem, the crown--jewel J V.441 sq.; jāti a genuine precious stone J II.1417; Vism 216 (in comparison); tārā (--vītā) (canopy) of jewelled stars Vism 76; nila a dark blue jewel J II.112; IV.140; Dха A III.254. The passage "amaṇi udakaṇ maṇi kabā" at Vism 366 (+ asuvāṇṇa leḍḍaḥ suvaṇṇa kabā) 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; Dха A I.252. --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--kuṇḍaleṣu=maṇisu ca kuṇḍalesu ca maṇicittesu vā kuṇḍalesu, i. e. with gem--studded earrings Dха A IV.56). --kuṭṭima at Vv A 188 is probably to be read as "kuṇḍala (v. l. 'kundima). --khandha "jewelbulk," i. e. a tremendous jewel, large gem, functioning in tales almost like a magic jewel J III.187; V.37 ("vaṇṇa udakaṣu water as clear as a large block of crystal); 183 ("pilañdhana). --guha a jewelled cave, cave of crystal J II.417 (where pigs live); SnA 66 (one of three, viz. suvaṇṇa--guha, m.°, rajata°. At the entrance of it there grows the Maṇjūṣa tree). --canda "the jewelled moon," i. e. with a crest like the (glittering) moon Vv 646 (=maṇi--maya--maṇḍalānuviddha=ca Dana maṇi Vbh A 277). --cchāya reflection of a jewel J VI.345. --thūṇā, a jewelled pillar, adj. with jewelled pillars Vv 541, 671. --pabbaṭa mountain of gems SnA 358. --piḷḷaka a jewelled pallaṇquin Dха A I.274. --bandha (place for) binding the jewel(led) bracelet, the wrist Vism 255=Vbh A 238=Kh A 50 ("atṭhi"). --bhadā N. of 20 of classes of people mentioned Miln 191; trsl by Rh. D. Miln trsl. I.266 by "tumblers." The term occurs also at NdI 89 & 92. Cp. Sk. Maṇbhadra, N. of a brother of Kuvera & prince of the Yakṣas. --maya made of, consisting of, or caused by jewels Pⅴ II.64; Vv A 280; Dха A 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. --rūpaka a jewelled image Dха A I.370; --lakkhaṇa 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.

Maṇika [cp. Class. Sk. maṇika] a waterpot M II.39. Usually in cpd. udaka° Vin I.277; M I.354; S IV.316; A III.27; Miln 28; Dха A 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 (f.) [f. of maṇika, adj. fr. maṇi] N. of a charm, the Jewel--charm, by means of which one can read other people's
Maṇila [cp. *Sk. maṇila dewlap?] a kind of tree Vism 313.

Maṇḍa [later Sk. maṇḍa, perhaps dial. from *mranda, cp. Sk. vi-mradati to soften. Attempts at etym. see Walde, Lat. Wtb. s. v. mollis. Cp. also mattikāsimile),

Maṇḍaka [fr. maṇḍa] 1. the cream of the milk, whey, in dadhī 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).

Maṇḍana (nt.) [fr. maṇḍ] ornament, adornment, finery D I.5, 7; J VI.64; Pug 21, 58; Bvb 351; VbhA 477; Dhtm 13. See under mada.

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 A I.112; II.45; III.206 (*kāraka); PvA 74, 171, 194; VvA 173.

Maṇḍala [cp. Vedic maṇḍala] 1. circle D I.134 (paṭhāvī\', cp. puthāvī Sn 990); Vism 143 (*ṇ karoti to draw a circle, in simile), 174 (tipu\' & rajata\' lead-- & silver circle, in kasina practice); VvA 147 (of a fan=tālapatehi kata\'--vijani). -- 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; naḷaṭa\' 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; kīḷa\' play--circle, i. e. games J VI.332, 333; DhaA III.146; keli\' dice board (?) J I.379; gā\' Th I.1143, cp. trs. ib. n. 3; go\' ox--round Sn 301; jūṭa\' dicing table J I.293; yuddha\' fightingring Vism 190; ranga\' play--house VvA 139; vāṭa\' torrno J I.73. -- 5. anything comprised within certain limits or boundaries, a group J V.418 (chāpā\' litter of young animals). -- 6. border as part of a bhikkhu's dress, hem, gusset Vin I.287; II.177.

--agga [cp. Sk. maṇḍalāgra Halāyudha 2, 317 at Aufrecht p. 301] a circular sword or sabre Miln 339. --māla (sometimes māla) a circular hall with a peaked roof, a pavilion D I.2, 50 (); Miln 16 (); Sn p. 104; SnA 132 (Npl.); VvA 175.

Maṇḍalika (adj.--n.) [fr. maṇḍala, cp. maṇḍalaka--rājha "the king of a small country" Myut 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.


Maṇḍuka [Vedic maṇḍūka] a frog Vv 512; J IV.247; V.307; VI.164; KhA 46; VvA 217, 218; Sdhp 292. f. maṇḍuki 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.
to adorn, related to Lat. mundus world, cp. in meaning Gr. ko/smos=ornament Dhtp 103 bhūsane, 566: bhūsāyaṇ] to adorn, embellish, beautify J III.138; DhA II.86. -- pp. maṇḍīta.

Mata1

Mata1 [pp. of maṇñati] thought, understood, considered (as=--°), only late in use Vbh 2 (hīna° paṇīta°, doubtful reading); Sdhp 55; Mhvs 25, 55 (tassā matena according to her opinion); 25, 110 (pasu°--samā matā, pl. considered like beasts). Cp. sam°. -- Note. Does mata--sāyika at Th 1, 501 (= Miln 367) belong under this mata? Then mata would have to be taken as nt. meaning "thought, thinking," but the phrase is not without objection both semantically & syntactically. Mrs. Rh. D. (Brethren, p. 240) trsls "nesting--place of thought."

Mata2

Mata2 [pp. of marati, 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.

Mataka [fr. mata2] dead, one who is dead DhA II.274.

--ākāra condition of one who is dead J I.164 (pāj 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); III.25.

Mati (f.) [Vedic mati, fr. man: cp. Av. maiti, Lat. mens, mentem (cp. E. mental); Goth. ga-munds, gaminpi, Ohg. gi--munt, E. mind] mind, opinion, thought; thinking of, hankering after, love or wish for Vin III.138 (purīsa° thought of a man); Mhvs 3, 42 (padīp 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 (adj.) [mati+mant] sensible, intelligent, wise, metri causā as matimā (fr. matimanto, pl.) at Sn 881 (= matimā paṇḍītā Nd1 289).

Matta1

Matta1 (--°) (adj.) [i. e. mati° 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; paṇcamattā sata 500 DA I.35; saṭṭhimatte saṭṭhimatte katvā SnA 510; māsamattaŋ PvA 55; ekādaśa° ib. 20; dvādaśa° 42; sattā° 47; tiṣsamattehi bhikkhūhi saddhīn 53. -- (2) (negative) as much as, i. e. only, a mere, even as little as, the mere fact (of), not even (one), not any: anumattena pi puṇṇena Sn 431; kaṭacchumattāŋ (not) even a spoonful Miln 8; ekāpanaŋāa PvA 115; citta "ŋ pi (not) even as much as one thought ib. 3; nāma° a mere name Miln 25; phandana "ŋ not even one throb J VI.7; phandita° the mere fact of... M II.24, bindu° only one drop PvA 100; rodita° M II.24. -- (3) (positive) as much as, so much, some, enough (of); vibhava° riches enough J V.40; kā pi assāsa--mattā laddhā found some relief? PvA 104 (may be=mattā f.). -- (4) like, just as what is called, one may say (often untranslatable): sita°--kāraṇa just because he smiled VvA 68; bhesaja--mattā pītā I have taken medicine D I.205 (= matta f.)? okāsa ° "ŋ (nt.) permission Sn p, 94; putta° like children A II.124; maraṇa° (almost) dead M I.86; attano nattumatte vandanto Dha IV.178. f. matti (= mattin?) see mātu°. -- (5) as adv. (usually in oblique cases): even at, as soon as, because of, often with other particles, like api, eva, pi, yeva: vuttamatte eva as soon as said DhA I.330; cintitamatte at the mere thought DhA I.326; naa jātamattraŋ yeva as soon as he was born PvA 195; anumodana--mattena because of being pleased PvA 121; upanitamatam eva as soon as it was bought PvA 192; nimūjīna--mattē yeva as soon as she ducked her head under PvA 47. --na mattena . . . eva not only . . . but even PvA 18 (n. m. nipphalā, attano dānaphalassa bhāgino eva honti).
Matta2

Matta2 [pp. of madati] intoxicated (with), full of joy about (--), proud of, conceited Sn 889 (māṇena 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°), 280 (bhoga--mada°).

--kāsiṃi see matthak'āsini.

Mattaka (adj.) [fr. matta1] 1. of the size of Sdhp 238 (pañī°). -- 2. only as much as, mere D I.12 (appa°, ora°, sīla°); J IV.228 (mana°); DhA IV.178 (pitumattakaṇa gaheṭvā).

Mattatta (nt.) [abstr. fr. matta] (the fact of) consisting of, or being only . . . PvA 199 (maṣa--pesi°).

Mättā (f.) [Vedic mātṛā, of mā] measure, quantity, right measure, moderation Sn 971 (mattaṇa so jaṇṇā); Dh I.35 (mattā ti pamāṇaṇa vauccti). -- Abl. mattaso in "kārīn doing in moderation, doing moderately Pug 37 (=pamāṇena padesa--mattam eva karonī ti). -- In cpds. shortened to matta°.

--aṭṭhiya (matṭaṭhiya= 'aṭṭhika) desirous of moderation, moderate Th 1, 922. --nīṇu knowing the right measure, moderate, temperate (bhojane or bhojanamhi in eating) A II.40; Sn 338; Pug 25; Dh 8. Cp. jāgariyā. --nūtā moderation (in eating) D III.213; Nd1 483; Dh 185; Pug 25; Vbh 249, 360; Dhs 1348; DhA II.238. --sukha (metri causā: mattā--sukha) measured happiness, i. e. small happiness Dh 290 (cp. DhA III.449).

Matti (--sambhava) [for *māṭī = maṭu° = *māṭṛ, after pitti= pitu° = *pitr] born (from a mother) Sn 620 (=maṭāri sambhūta SnA 466)=Dh 396 (=maṭu santike udarasmiṇi sambhūta DhA IV.158).

Mattika (adj.) ("--) [fr. mattikā] made of clay, clay--; only in cpds.:

--kuṇḍala clay earring S I.79 (v. l. mattikā°). --bāhājana clay or earthenware vessel Sn 577; Vism 231 (in comparison); DhA I.130. --vāka clay fibre DhAs 321 (v. l. "takka, perhaps gloss=takku spindle, see takka1).

Mattikā (f.) [cp. Vedic mṛttikā, der. fr. Vedic mṛt (mṛd) soil, earth, clay; with P. maṇḍa, Sk, vimradañ. Gr. bladaro/s soft, Osil. mylsna dust, Goth. mulda, Ags. molde (E. mould, mole=mouldwarp), to same root mṛd as in Sk. mṛdu=Lat. mollis soft, Gr. a)μαλducto/nu to weaken, Sk. mardati & mṛṇātari to crush, powder, Caus. mardayati; also in cognate 'mld as appearing in Gr. me/Δω to melt=Ags meltan, Ohg. smēλzan] 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--cunṇāni m. + mattikā; see also cunṇa). -- 2. loam, mud M III.94 (alla° fresh loam or mud); Vism 123 (arūṇa--vaṃṇā); KhA 59 (pāṇḍu); VvA 65; PvA 216 (arūṇa--vaṃṇā).

--ṭhāla bowl of clay DhA IV.67. --piṇḍa a lump of clay or loam DA I.289; same trope at PvA 175.

(adj.) [fr. māṭā, *māṭreyya > *matteyya] reverential towards one's mother, motherloving D III.74; Pv II.718 (=maṭu 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.

(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 [cp. Vedic masta(ka) skull, head, Vedic maṣṭiṣka brains; perhaps to Lat. mentum chin, Cymr. mant jawbone; indirectly also to Lat. mons mountain] the head, etc. Only in cpd. matthā--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, 243, 249; DhA II.68; PvA 78, 80. -- See also 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;
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 "viṣoḷana," as does Dhtm (183) by "viṣoḷana"] to churn, to shake, disturb, upset. Only in Caus. matheti to agitate, crush, harass, upset (citta--mada--nimitta--vyāsavātta=Vism 262).

Mathana (adj. nt.) [fr. math] shaking up, crushing, harassing, confusing Miln 21 (+maddana); DaHa I.312; PvA 265.

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Mhvs 1, 41. -- fig. to crush a heresy: vādaṇ m. Mhvs 36, 41. -- 3. to neglect (an advice), spurn J III.211 (ovādaṇ). -- 4. to mix up, knead, jumble together DhA II.155. -- 5. to thresh J I.215. -- 6. to break down, upset J I.500 (vataṇ, a fence). -- 7. to draw together (a net) J I.208. -- Caus. I. maddeti to cause to be trampled on Mhvs 29. 4 (aor. maddayi). -- Caus. II. maddāpeti to cause to be threshed Vin II.180. -- pp. maddita. See also pari?.

Maddana (nt.) [cp. Epic Sk. mārdana, fr. mṛḍ] 1. crushing, grinding, destroying J IV.26; Miln 21 (adj., +mathana); Sdhp 449; Dhṭp 156. -- 2. threshing Miln 360. -- See also nimmaddana, pamaddana, parimaddana.

Maddāri (f.) [?] a species of bird, in cpd. ambakā A I.188.

Maddava (adj. nt.) [fr. mṛdu, cp. Epic Sk. mārdava] 1. mild, gentle, soft, suave Dhs 1340; Vbh 359; Miln 229 (cīttaṇ mudukāṇ m. siniddhaṇ), 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 Mada. -- 3. withered Dh 377 (=mīlāta DhA IV.112). -- nt. maddavaṇ mildness, softness, gentleness Sn 250 (aijaya+), 292 (id.); J III.274 (as one of the 10 rāja–dhammā); V.347 (=mettacittāṇ); DhsA 151. See also sükara.

Maddavātā (f.) [abstr. fr. maddava] gentleness, softness, suavity Dhs 44, 1340; DhsA 151.

Maddālaka [etym.?] a kind of bird J VI.538.


Maddhita [of mṛdh] see pari.

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. madhūṇi 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–madhu viya, madhura–phalo hutvā." --atthika (madhu°) desirous of honey, seeking honey J IV.205; Miln 5, 50. --āpāṇa (madhv°) honey shop Mhvs 5, 52. --āsava (madhv°) 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. --gānda honey–comb Mhvs 22, 42; 34, 52. --tthika [madhu+thika] which latter stands for thīya, fr. stūy to congeal, drip; see thīya, thīna, thīya and theva] dripping with honey, full of honey J III.493 (so read for madhb–atthika); VI.529 (=madhuṇ paggharanto C.). Kern, Toev. s. v. unnecessarily reads as "atthika which he takes=āṭṭhika. --da giving honey, liberal Mhvs 5, 60 (Asoka). --paṭala honey–comb J I.262; DhA I.59; III.323. --piṇḍikā a ball of honey (to eat), honey–food, a meal with honey Vin I.4; M I.114. --pīta having drunk honey, drunk with honey S I.212. --(b)ṭaṭa "courting honey," a bee Dāvs III.65. --bindu a drop of honey Vism 531; VbhA 146 (‘giddha, in comparison). --makkhīta smeared with honey J I.158. --madhuka dripping with honey, full of honey J VI.529. --mehiśa referring to a particular disease madhumeha ("honey–urine," diabetes?) Vin IV.8. --lāṭṭhikā liquorice (no ref.?); cp. Lāṭṭhi–madhukavana J I.68. --lāja sweet corn J IV.214, 281. --vāṇīja honey seller Mhvs 5, 49. --ssava flowing with honey Pv II.911.

Madhuka (adj. n.) [fr. madhu] connected with honey. 1. (n.) the tree Bassia latifolia (lit. honey tree) Vin I.246; J V.324, 405; VI.529; Miln 165. -- 2. the fruit of that tree J IV.434. -- 3. (adj.) (‘-) full of honey J VI.529 (madhu° containing honey). -- 4. connected with an intoxicating drink, given to the drink of (‘-) J I.117 (surā–meraya°).

--atthika the kernel (of the fruit) of Bassia latifolia Vism 353=KhA 43 (which latter reads madhukaphal'atthi; in the
description of the finger nails). --puppha the flower of Bassia latifolia from which honey is extracted for liquor Vin I.246 ("rasa liquorice juice"); J I.430.

Madhukā (f.) [fr. madhuka] honey drink, sweet drink, liquor Mhvs 5, 52.

Madhura (adj.) [fr. madhur] 1. sweet Sn 50; J III.493; V.324; Pv II.67; PvA 119, 147. -- 2. of intoxicating sweetness, liquor--like, intoxicating J IV.117. -- 3. (nt.) sweetness, sweet drink Dh 363; J I.271 (catu’ the 4 sweet drinks, used as cure after poison); Dhs 629; DhsA 320. -- 4. (nt.) flattery, praise SnA 287 (opp. avanā).

--rasa sweet (i. e. honey--) juice, sweet liquor DhA II.50; PvA 119. --ssara sweet--sounding VvA 57; PvA 151; Mhvs 5, 32.

Madhuraka (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).


Mana (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, nearby. Combd with vata in exclamation: M II.123 (m. v. bho anassāma); DhA III.147 (m. v. therī nāśātā). Often in phrase man' amhi (with pp.). "I nearly was so & so," e. g. Vin I.109 (vuljo); J I.405 (upakūḷito); III.435 (matā), 531 (mārāpito). Cp. BSk. manāmī khādītā MVastu II.450.


Manasa (adj.) [the --° form of mano, an enlarged form, for which usually either "mana or "mānasā] 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 (nt.) [*manasyaṇ, abstr. der. fr. mana(s)] of a mind, only in cpds. do° & so° (q. v.).

Manāti [cp. Sk. mṛṇāti, mṛ2] to crush, destroy; only in Commentator's fanciful etymological analysis of veramaṇī at DhsA 218 (veraṇ manāti (sic.) vināseti ti v.) and KhA 24 (veraṇ manāti ti v., veraṇ pajahati vinodeti etc.).

Manāpā (adj.) [cp. BSk. manāpā] pleasing, pleasant, charming Sn 22, 759; Dh 339 ("ssavana); VvA 71; PvA 3, 9. Often in combn piya manāpā, e. g. D II.19; III.167; J II.155; IV.132. -- Opp. a°, e. g. Pug 32.

Manāpika =manāpā, Vbh 380; Miln 362.

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.
Manuñña (adj.) [cp. Class. Sk. manoñña] pleasing, delightful, beautiful Vv 8417 (=manorama Vv A 340); J I.207; II.331; Pv II.122; IV.121; Miln 175, 398; Vv A 11, 36; Pva 251; adv. "pleasantly, delightfully J IV.252. <- Opp. a" unpleasant J VI.207.

Manute [Med. form of maññati] to think, discern, understand Dhs A 123.

Manussa [fr. manus, ep. 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. Kh A 123: "Manuno apaccā ti manussā, porāṇā pana bhañānti 'mana--ussannatāya manussa'; te Jambudīpākā, Aparagoyānikā, Uttarakurukā, Pubbavidehakā ti catubbhidhā." Similarly with the other view of connecting it with "mind" Vv A 18: "manassa ussannatāya manussā" etc. Cp. also Vv A 23, where manussa--neraiyika, "petā, tiracchāna are distinguished. -- Sn 75, 307, 333 sq., 611 sq.; Dh 85, 188, 197 sq., 321; Nd 107 (as gati), 340, 484 ("phassa of Sn 964); Vism 312; Vbh A 455 (var. clas); Dха A 364. --amanussa not human, a deva, a ghost, a spirit; in cpds. "haunted," ike "kantāra J I.395, "ṭhāna Vv 843 (cp. Vv A 334 where expld); "saddha Dха A 315. See also separately amanussa.

--attabhāva human existence Pv A 71, 87, 122. --itthi a human woman Pv A 48, 154. --inda lord of men S I.69; Mhv 19, 33. --khāḍaka man eater, cannibal (usually appld to Yakkhas) Vbh A 451. --deva (a) "god of men," i. e. king Pv II.811; (b) men & gods (?) Vv A 321 (Hardy, in note takes it as "gods of men," i. e. brāhmāṇā). --dbhāma condition of man, human state Vv A 24. See also uttari--manussa dhamma. --bhūta as a human, in human form Pv I.112; II.112. --loka the world of men Sn 683.

Manussa (nt.) [abstr. fr. manussa] human existence, state of men It 19; Vv 3416; Sn A 48, 51; Sdhnp 17 sq.

Manussika (adj.) [fr. manussa] see under a°.

Manesikā (f.) [mano+esikā2] "mind--searching," i. e. guessing the thoughts of others, mind--reading; a practice forbidden to bhikkhu D I.7 (=m. nāma manasā cintita--jānana--kīlā DA I.86); Vin II.10.

Mano [Vedic mana, 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 mano at the end of cpds. as "mania. From stem manas an adj. manasa is formed and the der. mānasa & manassa (--°). -- nom. mano freq.; & manaḥ Dh 96, acc. mano Sn 270, 388; Sn A 11, and freq.; also manaḥ 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 A 71); instr. manasā Sn 330, 365, 834 (m. cintayanto), 1030; M III.179; Dh 1; PⅡ.97 (m. pi cetaye); also manena Dh A 42; Dhs A 72; abl. manato S IV.65; Dха A 123; Vism 466; loc. manasminj S IV.65; manamhi Vism 466; also mano Dh A 123, & 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 ajñhātākāni & the bāhirāni: see āyatanā 3). These are: (1) cakkhu (eye) which deals with the sight of form (rūpa); (2) sota (ear) dealing with the hearing of sound (saddha); (3) ghāna (nose) with the smelling of smells (gandha); (4) jīvā (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 viññāti, 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 (mano--)ayatana, (mano--)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 indriyās) 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 nesaṃ gocara--visāya paccanubhoti: mano enjoys the function--spheres of the other senses; cp. Geiger, Dhamma 81; as in the Sānkhya: Garbe, Sānkhya Philosophie 252 sq.). Cp. Vin I.36; "ettha ca te mano na ramittha 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, citta 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 III. -- The formula runs kāyena vācaya manasā, e. g. M III.178 (sucaritaḥ caritvā); Dh 391 (nathhi dukkataḥ), cp. Dh 96; sāntaḥ tassa manoḥ, sāntā vācā ca kamma ca. Besides with citta: kāyena vācaya uda cetāsā S I.93, 102; A I.63. rakkhitaṭṭha vācā cittena S II.231; IV.112. -- It is further combl with citta in the scholastic (popular) definition of manas, found in identical words at all Cy. passages: "mano" is "cittaḥ mano mānasāni hadayaṃ, paṇḍaraṃ, man-āyatanaṃ . . . mano-viññānaṃ-dhātu" (mind sensibility). Thus e. g. at Nd I.3 (for mano), 176 (id.); Nd 2,494 (which however leaves out cittaḥ 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 manoindriyaṃ), 65 (of mano--āyatanaṃ), 68 (of mano--viññāna--dhātu). -- The close relation between the two appears further from their combn in the formula of the ādesanā--pātihiāriyaṃ (wonder of manifestation, i.e. the discovery of other peoples'thoughts & intentions), viz. evam pi te mano isticam pi te mano iti pi te cittaḥ: "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: nīcaṃ utraṣṭaṃ idaṃ cittaḥ (heart), nīcaṃ ubbiggaṃ idaṃ mano (mind). The same relation (citta as instrument or manifestation of mano) is evident from J I.36, where the passage runs: siho cittaḥ pasādāne. Satthā tassa manoḥ oloketva vyākāsi . . . At Pva 264 mano (of Pv IV.71) is expld by cittaḥ; pīti mano of Sn 766 (glad of heart) expld at SnA 512 by santūṭṭha--cittaḥ; nibbānaṃ manosā of Sn 942 at SnA 567 by nibbāna--ninna--cittaḥ. In the phrase yathā--mane "from his heart," i.e. sincerely, voluntarily Dh A I.42, mano clearly acts as citta. -- 4. Phrases: mano uppādāti to make up one's mind, to resolve Dh A I.140 (cp. cittuṣṭaṭṭha); mano karoti: (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=ittī--rūpe nimittā na gaṇhāyāsi C. Cp. the similar & usual manasi--karoti in same sense); VI.45 (Pass. gīte karute mano); (b) to make up one's mind Dh A I.87; mano gaṇhāti to "take the mind," take the fancy, to please, to win approval J IV.132; Dh A I.48. -- III. "manana: dhamm--uddhacca--vigagahita" A I.157 (read "mano for 'manā'; sankhiṭṭha--manā narā Th 2, 344; atta" pleased; gedhita gluvedy yi. 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 Pvi II.948 (= somanassajāta Pva 132); pīti glad or joyful of heart Sn 766 (expld by tuṭṭha--mano, haṭṭha--mano, attamano etc. at Nd I 3; by santūṭṭha--cittaḥ at SnA 512). -- IV. manasi--karoti (etc.) to fix the mind intently, to bear in mind, take to heart, ponder, think upon, consider, recognise. -- 1. (v.) pres. 1st pl. "karoma Vin I.103; imper. 2nd sg. "karohi, often in formula "suṇāhi sādhukaṃ 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 (+vitakkatha); Pot. "kareyyātha D I.90 (taṃ aṭṭhaṃ sādhukaṃ k.); ppr. "karonto DhsA 207; ger. "katvā A II.116 (=aṭṭhikatvā + . . . ohitasoto suṇāti); Pvi III.25 (a"anāvajvetvā Pva 181); VvA 87, 92; Pva 62; grd. "kātabba Vism 244, 278; DhsA 205; "aor. manas--ākasesi M II.61; 2nd pl. (Prohib.) (mā) manasākaththa D I.214; A I.171. Pass. manasi--karīyati Vism 284. -- 2. (n.) manasikāra attention, pondering, fixed thought (cp. Cpd. 12, 28, 40, 282) D III.104, 108 sq., 112, 227 (yoniṣo), 273 (ayoniso); M I.296; S II.3 (cetanā phasso m.); IV.297 (sabba--nimittānaṃ a° inattention to all
outward signs of allurement); NdI 501 (ayoniso); Vbh 320, 325, 373 (yoniso), 425; Vism 241 (paṭikūla’); VbhA 148 (ayoniso), 248 sq. (as regards the 32 ākāras), 251 (paṭikūla’), 255 (nātiṣighato etc.), 270 (ayoniso), 500; DhA II.87 (paṭikkulako); DhsA 133. --sammā manasikāraṇ anvēya by careful pondering D I.13, 18+. As adj. (thoughtful) at ThA 273. -- The defn of m. at Vism 466 runs as follows: "kiriya-kāro, manamhi kāro m. purima-manato visadisa manan karoti ti pī m. Svāyaṃ: ārāmmaṇa-paṭipādako vāti-paṭipādako javana-p. tī ti-ppakāro." -- Cpd.: --kusalatā proficiency in attention D III.211; --kosalla id. VbhA 56 (in detail), 224, 226 sq.; Vism 241 (tenfold), 243 (id., viz. anupubbato, nātiṣighato, nātiṣiṅkato etc.); Pva 63 (yoniso’); --vidhāṇa arrangement of attention VbhA 69, 71; --vidhī rule or form of attention Vism 278 (eightfold, viz. gaṇanā, anubhandhā, phusanā, thapana, sallakahānā, vivaṭṭanā, pārisuddhi, tesaṃ ca paṭipassanā ti). -- The composition form of manas is mano5, except before vowels, when man’takes its place (as man-āyatana VbhA 46 sq.). --āṅgana (mano) sphere of ideation (Dhs. trsl. § 58) D III.243, 280 and passim. --āvajjana representative cognition: Cpd. 59. --indriya (mano) mind--faculty, category of mind, faculty of ideation (cp. Dhs. trs. § 17; Cpd. pp. 183, 184) D I.70 (with other sakkh-uddriyaṇ 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; Pva 216 (assājāniya). --danda ‘mind–punishment’ (?) corresponding to kāya & vaci--danda, M I.372 sq. (Neumann, trsls "Striech in Gedanken"). --duccarita sin of the mind or thoughts Dh 233; NdI 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. trsl. 129, 2p. 119, 120; and p. 2hxxv sq.) Dhs 457 sq.; Vbh 14, 71, 87 sq., 144, 302; Vism 488; VbhA 80, 81, 239 (physiological foundation), 405; DhsA 263, 425; KhA 53. --padosa anger in mind, ill--will D III.72; M I.377; Sn 702; J IV.29; Dhs 1060 (cp. DhsA 367: manaṇ padussayamāno uppajjati ti, i. e. to set one's heart at anger). --padosika (adv.) (debauched in mind (by envy & ill--will), N. of a class of gods D I.20; VbhA 498, 519. Cp. Kierf, Kosmographie, p. 193 & Kern (Toev. I.163), slightly different: from looking at each other too long. --pasāda tranquillity of the mind, devotional feeling (towards the Buddha) Dha I.28. --pubbangama directed by mind, dominated by thought (see pubba2) Dh 1, 2; cp. DhA I.21, 35. --bhāvāniya of right mind--culture, self--composed S III.1; M III.261; Vv 3413 (cp. VvA 152: mana--vadžhanaka); 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. --maya made of mind, consisting of mind, i. e. formed by the magic power of the mind, magically formed, expld at Vsm 405 as "adhiṭṭhāna--manana nimmittattā m.;" at DA I.120 as "jhāna--manena nibbatta;" at Dha I.23 as "manato nippphanna;" at VvA 10 as "bāhireṇa paccayenavinā manasā va nibbatta." --Dh 1, 2; J VI.265 (manomaṇaṇaṇ haṁbhāraṇa); Sdp 259; as quality of iddhi: 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 (+āṭṭhaṅkha, of the Ābhassaras), 34 (attā dibbo rūpi m. sabbanga--paccang etc.), 77 (id.), 186 (id.); Vin II.185 (Koliya--putto kalaṅ kato aṇātarana mano--maṇaḥ kāyaṇ upapanno); M I.410 (deva rūpiṇo 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); ‘ṇ pūreti to fulfill one's wish Mhvs 8, 27 (puṇṇa--sabbamanoratha). Manorathā--pūraṇi (I.) "the wish fulfiller" is the name of the Commentary on the Anguttara Niṇāyā. --rama pleasing to the mind, lovely, delightful Sn 50, 337, 1013; Dh 58; Pv II.958 (phoṭhhabba), Mhvs 18, 48; Vva 340. --vinīṇāṇa representative cognition, rationality Vism 489; VbhA 150 (22 fold); DhsA 304, cp. Dhs. trsl. 170 (2p. 157); --dhātu (element of) representative intellection, mind cognition, the 6th of the viṇñāṇadhātu or series of cognitive elements corresponding to and based on the 12 simple dhātus, which are the external & internal sense--relations (=āyatanāni) 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. --viṇīṭeya 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 "kusala--citta" SnA 303). --saṅcetan' āhāra “nutriment of representative cognition” (Dhs. trsl. 31) S II.11, 13, 99; Dhs 72; Vism 341. --satta "with mind attached," N. of certain gods, among whom are reborn those who died with minds absorbed in some attainment M I.376. --saṃmācāra conduct, observance, habit of thought or mind (associated with kāya & vaci) M II.114; III.45, 49. --sīl (cp. Sk. manaḥ--śīla) red arsenic, often used as a powder for dying and other purposes; the red colour is frequently found in later (Cy.) literature, e. g. J V.416 (+haritāla yellow ointment); Vism 485; DhA IV.113 (id. as cuṇḍa); ThA 70 (Ap. V.20); Mhvs 29, 12; SnA 59 (“piṇḍa in simile); Dha II.43 (=rasa); VvA 288 (“cuṇḍa-piṇḍara–vaṇṇa, of ripe mango fruit); Pva 274 (“vaṇṇāni ambaphalāni”); --tala a flat rock, platform (=sīlātala) SnA 93, 104; as 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 charming, captivating, beautiful Mhvs 18, 49; N. of a special gem (the wishing gem?) Miln 118, 354.
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 Brahmahanic 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 (brāhma mante adhiyītā; mante vāceti); Sn 249 (= devā SnA 291), 302 (mante ganeśtvā, criticised by Bdhg as brahmānic: {heretic}) work in contrast with the ancient Vedas as follows: "vade bhindivā dhammadayutte poraṇā--mante nāsetvā adhamma--yuttte kūṭa--mante ganeśtvā" SnA 320), 1000 (with ref. to the 32 signs of a Mahāpurīsa), 1018, Dh 241 (holy studies); J II.100; III.28 (maybe to be classified under 2), 537. -- Sometimes in sg.: manta parivattenti brahma--cintita P v.613 (= veda PVA 97) = Vv 6316 (= veda Vva 265); -- n. pl. also mantāni, meaning "Vedas": Miln 10. -- 2 (doubtful, perhaps as sub-group to No. 3) holy scriptures in general, sacred text, secret doctrine S I.57 (mantā dhīra "firm in doctrine" K.S. thus taking mantā as instr.; it may better be taken as mantā); Sn 1042 (where Nd2 497 expls as paññā etc.); Mhvs 5, 109 (Buddha the "mantra" of the B.), 147 (id.). -- 3. divine utterance, a word with supernatural power, a charm, spell, magic art, witchcraft Miln 11 (see about manta in the Jātakas: Fick, Sociale Gliederung 152, 153). At Pva 117 m. is combined with yoga and ascribed to the devas, while y. is referred to men. -- J I.200 (+ paritta); III.511 (ṭṅ karoti to utter a charm, cast a spell); DhA IV.227. There are several special charms mentioned at var. places of the Jātakas, e. g. one called Vedabbha, by means of which under a certain constellation one is able to produce a shower of gems from the air J I.253 (nakkhatta--yopaddhā taṅkā loke, tato ākāśa sattā--ratana--vassān vassati). Others are: paṭhāvī--jaya m. (by means of which one conquers the earth) J II.243; sabbu--rāva--jānana (of knowing all sounds, of animals) III.415; nidhi--uddharana (of finding secret treasures) III.116; catukaṇṇa (four--cornered) VI.392, etc. -- 4. advice, counsel, plan, design Vin I.308 (śaṇharatā to foil a plan); J VI.438. -- 5. (adj.) (--) parivattana a charm that can be said, an effective charm J I.200; bahuā knowing many charms, very tricky DhA II.4; bhinnā one who has neglected an advice J VI.437, 438.

--ājihāyaka one who studies the Mantras or Holy Scriptures (of the Brahmins) J I.167; DhA III.361 (ṭīnnaḥ vedānāḥ pāragū m.-a. brāhmaṇo). --ājihena study of the Vedas SnA 314. --pada=manta I. 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 parigahetvā). --pāragū one who is accomplished in the Vedas Sn 251 (= vedāpāragū SnA 293), 690 (= vedānāḥ pāragata SnA 488), 976. --bandhava one acquainted with the Mantras Sn 140 (= vedabandhā SnA 192); Nd1 11 (where Nd2 455 in same connection reads mitta for mantā: see under bandhū). --bhaṇin reciter of the Holy Texts (or charms) Th II.281; fig. a clever speaker Sn 850 (but Nd1 219 reads manta; see mantā) Dh 363 (cp. DhA IV.93; paññāya bhaṇana--siḷa) Th 1, 2. --yuddha a weird fight, a bewitched battle Mhvs 25, 49 ("cunningly planned b." trsl. Geiger; "diplomatic stratagem," Tournoir).


Mantanā f. (& ṛṇa) [fr. mant] counsel, consultation, deliberation, advice, command D I.104; A I.199; Vin V.164; J VI.437, 438; Miln 3 (n); DA I.273.

Mantar [n. ag. of mant, cp. Sk. "mantr 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 Niddesa; 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; trsl "firm in doctrine"); Sn 159 ("in truth," opp. to musā; SnA 204 expls m. = paññā; tāya paricchinditvā bhāsati), 916 (mantā asmi ti, expld at SnA 562 by "mantāya"), 1040=1042 (=Nd2 497 mantā vuccati paññā etc.); Vv 636 (exipld as jānitvā paññāya paricchinditvā Vva 262). -- Besides this form we have a shortened manta (nom.) at Sn 455 (aṅkicaco+), which is expld at SnA 402 as mantā jānitvā. It is to be noted that for manta--bhānīn at Sn 850 the Nd1 219 reads mantā and expls customarily by "mantāya parigahetvā vācaḥ bhāsati."

Mantita [pp. of manteti] 1. considered Th 1, 9; Miln 91. -- 2. advised, given as counsel J VI.438; DA I.273.
Mantin (adj.--n.) [fr. manta] 1. (adj.) giving or observing counsel S I.236. -- 2. (n.) counsellors, minister J VI.437 (paññita m.).

Manteti [ep. Vedic mantrayati; mant is given at Dhup 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 saddhiŋ) D I.94, 104 (mantana mangeya 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 (mantesu aor.; perhaps "plotted"); Sn p. 107 (=talk privately to); Sn 379; J I.144; VI.525 (mantayitvā ger.); DA I.263 (imper. mantayatha); PvA 74 (aor. mantayiŋ su). -- 2. to consider, to think over, to be of opinion A I.199 (Pot. mantaye); Miln 91 (grd. mantayitabba & inf. mantayituŋ). -- 3. to announce, advise; pronounce, advise Sn 126; Pv IV.120 (=kathemi kittayāṃ PvA 225); SnA 169. -- pp. mantita. -- Cp. ā°.


Manda (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 (=momuha 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 mandra 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); Pj I.115 (miga--manda=miḥi viya mand' akkhī PvA 57); Vv 6411 (miga--manda=miḥi viya mudu siniddu--diṭṭhi--nipāta). -- 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 mandī, 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 [?] according to Kern, Toev. s. v. = "manda (of sound: deep, bass)"+ka; a sort of drum J VI.580.

Mandatā (f.)=mandatta Sdhp 19.

Mandatta (nt.) [fr. manda] stupidity M I.520; Pug 69.

Mandākinī (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 (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.); VvA 147 (mandamukhi, stands for angara--kapalla p. 142 in expln of hattha--patāpaka Vv 3332).

Mandārava [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 abhippavassiŋsu).

Mandālaka [etym.?] a water--plant (kind of lotus) J IV.539; VI.47, 279, 564.


Mandira (nt.) [cp. late Sk. mandira] a house, edifice, palace Sn 996, 1012; J V.480; VI.269, 270; Dāvs II.67 (dhātu° shrine).
Mandī see manda see manda 5.

Mama gen. dat. of pers. pron. ahañ (q. v.) used quasi independently (as substitute for our "self--") in phrase mama--y--idañ 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 maññāna conceit, illusion. Also in var. phrases with kṛ in form mamāñ", 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 [mamañ (=mama)+kāra, cp. ahañ+kāra] selfish attachment, self--interest, selfishness PvA 230. In canonic books only in combn with ahankāra & mānānusaya (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 maminkāra.

Mamankāraṇa (nt.) [fr. mamañ+kṛ] treating with tenderness, solicitude, fondness J V.331.

Mamatta (nt.) [fr. mamañ] selfishness, self--love, egoism; conceit, pride in (--°), attachment to (--°). Sn 806, 871, 951; Th 1, 717; Nd1 49 (two: tañhā & diñthī°); Nd2 499 (id. but as masc.); SnA 276; DhsA 199; PvA 19.

Mamāyati [Denom. fr. mamañ] cherish, beloved, as n. nt. attachment, fondness of, pride. -- (adj. or pp.) S II.94 (etañ ajhospatañ, m., parāmatthañ); Sn 119; Dha I.11. -- (nt.) Sn 466, 777, 805, 950=Dh 367 (expld as: yassa "ahan" ti vā "maman" ti vā gāhā n'atthi Dha IV.100); Sn 1056 (cp. Nd2 499).

Maminkaroti [mamañ(g)+kṛ "to make one's own"] to be fond of, to cherish, tend, foster J V.330.

Maminkāra [for mamāñ', cp. Geiger, P.Gr. § 19] self--love, self--interest, egoism M I.486; III.32 (at both places also ahinkāra for ahankāra).

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. --gañātana hitting a vital spot (of speech, i. e. backbiting. Cp. piñṭhi--mañṣika) Dha IV.182. --chedaka breaking the joints (or ribs), violent (fig. of hard speech) Dha I.75; DhsA 100.

Mammana (adj.) [onomat. cp. babbhara. With Sk. marmara rustling to Lat. fremo to roar=Gr. bre/mw to thud, bronth/thunder, Ger. brumen. Cp. also Sk. mrmura=P. mummura & muramāra, Lat. murmura] stammering, stuttering Vin II.90 (one of the properties of bad or faulty speech, combd with dubbaca & elagalavāca).

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 mayañ!). -- 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 "sābe--mañṭikāmaya--kuṭikā." -- 6. pada--pūraña matte to make up a foot of the verse (or add a syllable for the sake of completeness, with example "dānamaya, sīlamaya" (=dana; sīla). -- 1. made
Mayāñ [1st pl. of ahañ, for vayañ after mayā etc. See ahañ] we Vin II.270; Sn 31, 91, 167; Dh 6; KhA 210.

Mayūkha [Vedic mayūkha in diff. meaning, viz. a peg for fastening a weft etc., Zimmer Altding. Leben 254] a ray of light Abhp. 64; Dhp. A 426 (old citation, unverified).

Mayūra [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 (=sikhāndin VvA 163); VvA 27 ("gīva--vaṇaṇa"); 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 (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 (nt.) [fr. mṛ] death, as ending this (visible) existence, physical death, in a narrower meaning than kālakiriyā; dying, in cpds. death. -- The customary stock definition of maraṇa runs; yañesaṃ tesaṃ sāttanañ trabhā tamhā satta--nikāyā cuti cavanātā bheda antarbhānañ, maccu maraṇañ kālakiriyā, khandhānañ bhedo, kälebarassā nikkhepo M I.49; NdI 123, 124 (adds "jīvit'iindriyass'upacchedo"). Cp. similar defns of birth and old age under jāti and jārā. -- 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 (lakahua), 157; DhA III.434; Pva 5, 18, 54, 64, 76, 96; Sdhp 292, 293. \(--kāla\)t timing death (opp. akāla); \-khañika\t sudden death Vism 229.

--anta having death as its end (of jīvita) Dh 148 (cp. DhA II.366: maraña--sankhāto antako). --ānusasti 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 NdI 154 (vv. ll. BB purāpurañ; SS parammukhañ). --bhaya the fear of death J I.203; VI.398; Vbh 367. --bhajana 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 "dukkha"). --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 paṭisandhi).

=Idg. *mer, Vedic mriyate & marate; cp. Av. miryete, Sk. marta=G. broto/s mortal, man; māra death; Goth. mauropr=G. mort=Ger. mord; Lith. miQti to die; Lat. morior to die, morris death. The root is identical with that of mṛnāti to crush: see maññāti, and mṛnāti (mardati) same: see mättāki. -- The Dhp (No. 245) defines mṛ by "pañña--cāge," i. e. giving up breathing] to die. -- pres. marati Mhvs v. spur. after 5, 27; 36, 83; Pot. mareyya J VI.498; 2nd mareyyāsi J III.276. ppr. maramāna Mhvs 36, 76. -- aor. amarā J III.389 (=mata C.; with gloss amari). --amari Mhvs 36, 96. -- Fut. marissati J III.214. -- ppr. (= fut.) marissañ J III.214 (for *mariṣyanta). -- Inf. marituñ D II.330 (amaritu--kāma not willing to die); Vism 297 (id.); VvA 207 (positive); and marituye Th 2, 426. \(<>\) The form miyyati (mṛ) see separately. -- Caus I. māreti to kill, murder Mhvs 37, 27; Pva 4. Pass. māriyati Pva 5 (ppr. marīyamāna); Sdhp 139 (read māṛ for marīy). -- Caus. II. māripeti to cause to be killed J III.178; Mhvs 37, 28. Cp. pamāreti.

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. --cuṇḍa powdered pepper, fine pepper J I.455.

Marīyādā (f.) [cp. Vedic marīyādā; perhaps related to Lat. mare sea; s. Walde, Lat. Wb. under mare] 1. boundary, limit, shore, embankment Vin III.50; A III.227 (brāhmaṇānañ); D III.92=Vism 419; J V.325; VI.536 (tīra); Mhvs 34, 70; 36, 59
Marici (f.) [Vedic marici; cp. Gr. marmai/rw to shimmer, glitter, mai_ra dog star, a)maru/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 māya (q. v.), e. g. Nd2 680 AII; J II.330.

--kammaṭṭhāna the “mirage” station of exercise DhA III.165.

--dhamma like a mirage, unsubstantial J VI.206; Dh 46; DhA I.337.

Maricikā (f.)=marici 2; S III.141; Vism 479 (in comp.); Dh 170 (=māya DhA III.166).

Maru1

Maru1 [cp. Epic Sk. maru] a region destitute of water, a desert. Always combd with ʻkantāra: Nd1 155 (as Name); J I.107; VbhA 6; VvA 332; PvA 99, 112.

Maru2 [Vedic marut, always in pl. marutaḥ, the gods of the thunder--storm] 1. pl. maruḥ the genii, spirits of the air Sn 681, 688; Miln 278 (nāga--yakkha--nara--maruḥ; perhaps in meaning 2); Mhvs 5, 27. -- 2. gods in general (ʻ--) Mhvs 15, 211 (ʻgaṇahosts of gods): 18, 68 (ʻnāra gods and men). -- Cp. māruta & māluta.

Marumbā [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 (pāsānā, sakkharā, kaṭṭhalā, marumbā, vālikā); Mhvs 29, 8; Dpvs 19, 2; Miln 197 (pāsāna, sakkhara, khara, m.).

Maruvā (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 maruḍvā & marucavāka (C.), of uncertain meaning?

Mala (nt.) [Vedic mala, see etym. under malina. The Dhtm (395) only knows of one root mal or mall in meaning "dhāraṇa" supporting, thus thinking of mālaka] anything impure, stain (lit. & fig.), dirt. In the Canon mostly fig. of impurities.

On mala in similes see J.P.T.S., 1907, 122. -- S I.38 (iṭṭhi malaṇa brahmacariyassa), 43 (id.); A I.105 (issa"); Sn 378, 469, 962, 1132 (=rāgo malaṇa etc. Nd2 500); Nd1 15, 478 sq.; Dh 239 sq.; Vbh 368 (ṭīṇi malāṇi), 389 (nava purisa--malāṇi); Pv II.334 (maccherā); PvA 45 (id.), 80 (id.), 17 (cittā"); 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 (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, mėlynas blue; Ohg. māl stain] dirty, stained, impure, usually lit. -- J I.467; Miln 324; Dha I.233; VvA 156; PvA 226; Vbh 498.

Malinaka (adj.) [malina+ka] dirty; with ref. to loha, a kind of copper, in the group of copper belonging to Pisāca Vbh A 63.

Malya (nt.) [for *mālya, fr. māla] flower, garland of flowers Vv 11 (ʻdhara); 21; J V.188 (puppha"), 420. <--> The reading at Pv III.33 (pahūtā", adj. having many rows of flowers) is mālya.

Malla [cp. Sk. malla, perhaps a local term, cp. Cānura] a wrestler Vin II.105 (ʻmuṭṭhika) J IV.81 (two, named Cānura and
Mallaka [cp. Sk. mallaka & mallika] 1. a bowl, a vessel (?) used in bathing Vin II.106 (mallakana nahāyati; or is it a kind of scrubber? Bdhgh's expln of this passage (CV v. I.4) on p. 315 is not quite clear; mallakaṃ nāma makara--dantike chinditvā mūlalamāla--saṅṭhānena kata--mallaṃkara vaṇcatti; akata danta achinditvā katanto). 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 (udakā'). -- 3. a bowl J III.21 (kaṭa'sā=tattāka). -- 4. in khela a spittoon Vin I.48; II.175. -- Note. W. Printz in "Bhāsa's Prākrit." p. 45, compares Śauraseni malla, Hindi mall(a) "cup," maliyā "a small vessel (of wood or cocoanut--shell) for holding the oil used in unction," māla "cocoanut--shell," and adds: probably a Dravidian word.

Mallikā (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; DhA 14; KhA 44. mallika--makula opening bud of the jasmine Visni 251=VbhA 234 ("saṅṭhāna, in descr, of shape of the 4 canine teeth"). -- See also mālika.

Māḷorikā (f.) [prob. dialectical for mālaka: cp. mallaka] a stand, (tripod) for a bowl, formed of sticks Vin II.124 (=daṇḍādhāraka Bdhgh on p. 318).

Masa in line "āsadaṇ ca masaṇ jataṇ" at J VI.328 is to be combd with ca, and read as camasaṇ, i. e. a ladle for sacrificing (C.: aggi--dahanāṇ).

to touch: only in cpd. āmasati. The root is expld at Dhtp 305 as "āmasana." Another root masu [mṛṣ?] is at Dhtm 444 given in meaning "macchera." Does this refer to Sk. mṛṣā (=P. micchā)? Cp. māsati, māsana etc.

Masāṇa (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 [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 vijjhitvā tattha atṭaṇiyo paveseṭvā kato: made by boring a hole into the feet of the bed & putting through a notched end); VvA 8, 9.

Masāragna (m. & nt.) [cp. Sk. maṇāra 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.

[cp. Class. Sk. maṣi & masi] 1. the fine particles of ashes, in angara charcoal--dust VvA 67=DhA III.309; (agginā) māsiṇ 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 (ukkhaliṇ soot on a pot).

Masūraka [connected with masāraka] a bolster J IV.87; VI.185.

Massu [Vedic śmaṣru] the beard D II.42; Pug 55; J IV.159. --parūḷha 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. + *klpti] beard--trimming J III.314 (C.="kiriyā").

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 (viharasama mahamhi, loc.); VvA 170 (thupe ca mahe kate), 200 (id.). mahâ a great festival Mhvs 5, 94, bodhi festival of the Bo tree J IV.229. vihâra festival held on the building of a monastery J I.94; VvA 188. hatthi a festival called the elephant f. J IV.95.


Mahatta (nt.) [fr. mahat] greatness J V.331 (=sethatta C.); Vism 132, 232 sq.; VbhA 278 (Satthu°, jåti°, sabrahmacari°); DA I.35; VvA 191.

Mahant (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. mahîyan; Gr. me/gas (compar. mei/zwn), Lat. magnus, Goth. mikils=Ohg. mihhil=E. much] great, extensive, big; important, venerable. -- nom. mahâ Sn 1008; Mhvs 22, 27. Shortened to maha in cpd. pitâmahâ (following a-- decl.) (paternal) grandfather PvA 41; & mâtâmahâ (maternal) grandfather (q. v.). -- instr. mahâtâ Sn 1027. -- pl. nom. mahantât Sn 578 (opp. dahârâ). -- loc. mahâti Miln 254. -- f. mah -- 1. one of the 5 great rivers (Np.). -- 2. the earth. See separately. -- nt. mahatantag used as adv., meaning "very much, greatly" J V.170; DhA IV.232. Also in cpd. mahantabhâva greatness, loftiness, sublimity DhsA 44. -- Compar. mahantatara DhA II.63, and with dimin. suffix "ka J III.237. -- The regular paraphrase of mahâ in the Niddesa is "agga, sethâ, visiîtha, pâmokkha, uttama, pavarâ," see Nd 502. Note on mahâ & cpds. -- A. In certain cpds. with mahâ (mah’) has become so established & customary (often through politeness in using mahâ for the simple term), that the cpd. is felt as an inseparable unity and a sort of "antique" word, in which the 2nd part either does not occur any more by itself or only very rarely, as mah’ânava, which is more freq. than anâvâ; mah’abhissakka does not occur by itself; cp. mahânubhâva, mahiddhika, mahaggha; or is obscured in its derivation through constant use with mahâ, like mahesí [mah+esi, or isî], mahesakkha [mah+esakkha]; mahallaka [mah + *ariyaka]; mahâmatta. Cp. E. great--coat, Gr. a)rx--iatro/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 mahâ. Sometimes a mahâ° lends to special events a standard (historical) significance, so changing the common word into a noun proper, e. g. Mah--abhînîkhammana, Mahapâvâraṇa. -- B. Mahâ 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 mahâ°; 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.

mahâ°: --aggha very costly, precious Pug 34; Mhvs 27, 35; PvA 77, 87; Sdhp 18. --agghatá costliness, great value Pug 34, Sdhp 26. --anâvâ the (great) ocean Mhvs 19, 17. --atthiya (for *athika) of great importance or use, very useful, profitable J III.368. --andhakâra deep darkness Vism 417. --assâsin 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; VvA 155; J V.113; Dhs 1200 (trsln. "having a wider scope") Vbh 16, 24, 62, 74, 126, 270, 326; Tikp. 45; Vism 410, 430 sq. (*ârammaṇa); 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 PvA 175); Miln 288; Dh 325 (cp. DhA IV.16). --ddhana having great riches (often combd with mahabhoga) Dh 123; J IV.15, 22. --phala 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 mahâ--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. Nd 2 501.

maha°: --anâs 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. --ânisansa deserving great praise (see s. v.), [cp. BSk. mahânuśaṇa MVastu III.221]. --ânubhâva majesty, adj. wonderful, splendid J I.194; J VI.331; Pv III.31; Pva 117, 136, 145, 272. --aparâdhi very guilty J I.114. --abhînîkhammana the great renunciation DhA I.85. --abhissakka [abhî+śak] very powerful Th 1, 1111. --amacca chief minister Mhvs 19, 12. --araha costly Mhvs 3, 21; 5, 75; 27, 39; Pva 77, 141, 160.
Mahikā (f.) [cp. Vedic mahiṣa] fog, frost, cold (=himaśī). -- Note. The P. pop. etym. is propounded by Bdhgh as “mahiyā” (fog, frost, cold). --mahista (f.) [f. of mahiṣa] a buffalo. --mahisa: D I.6 (yuddha b.--fight), 9; J III.26 (vana’s wild b.); Mhvs 25, 36 (T. mahisaṇ). --mahisa J VI.110. --mahipāna Vism 191, & in Np. mahiṇṣaka--manḍala the Andhra country J I.356, cp. Mahiṇšaka--raṭṭha VbhA 4; as Mahisa--manḍala at Mhvs 12, 29. -- Note. The P. pop. etym. is propounded by Bdhgh as “mahīyaṇ seti ti mahiso” (he lies on the ground, that is why he is a buffalo) DhsA 62.

Mahī (f.) [f. of mah, base of mahant, Vedic mahi] the earth (lit. Great One) Mhvs 5, 266; Sdhp 424, 472; loc. mahiyā Miln 128; mahīyaṇ DhsA 62. -- Note. As mahī 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, 54. --dhara mountain Miln 343; Mhvs 14, 3; 28, 22 (v. l. mahin’). --pa king (of the earth) Mhvs 14, 22. --pati king Mhvs 5, 48; 33, 32. --pāla king Mhvs 4, 38; 5, 265. --ruha tree (“growing out of the earth”) Mhvs 14, 18, 18, 19.

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 evaḥ akattha do not thus DhA I.7; mā abhaṇḍi speak not Pv I.33; mā cintayittha do not worry DhA I.12; mā parihāyī I hope he will not go short (or be deprived) of . . . M I.444; mā bhornāI hope they will not die J III.55; mā (te) rucchi may it not please (you), i. e. please do not do Vin II.198; mā evaḥ rucchittha id. DhA I.13. -- 2. with imper.: mā gaccha J I.152; mā deṭha J III.275. mā ghāṭa do not kill: see māghāṭa. -- 3. with pot.: mā anuṣṭhetha Dh 27; mā bhunjetha let him not eat Mhvs 25, 113; mā vadetha J VI.364. <-> 4. with indic. pres.: mā paṭṭalabhati A V.194. -- A peculiar use is found in phrase ānemi mā ānemi shall I bring it or not? J VI.334. -- 5. mā = na (simple negation) in māsakkhiṁhā we could not not Vin III.23.

--Mā [the short form of māśa, direct dерь fr. mā: see mināṭi] see puṇṇa--mā.

Māgadhaka (nt.) [māgadha+ka, lit. "from Magadha"] garlic Vin IV.259 (\=gañña nāma māgadhaka\=na vuccati).

Māgavika [guṇa-- form to *mrga=\=miga; Sk. mārgavika] a deerstalker, huntsman A II.207; Pug 56; Miln 364, 412; PvA 207.

Māghāta (nt.) (lit. mā ghātha "kill not") the injunction not to kill, non--killing order (with ref. to the killing of animals J III.428 ("bhiri, the drum announcing this order"); IV.115; VI.346 (uposatha").

Māngalya (adj.) [fr. mangala] auspicious, fortunate, bringing about fulfilment of wishes J VI.179.

Māṇava [cp. Sk. māṇava] a youth, young man, esp. a young Brahmin Sn 1022, 1027, 1028; J IV.391 (bṛhma\=na"); DA I.36=?satto pi coro pi taru\=na pi; DhA I.89. pl. māṇavā men Th 2, 112. -- The spelling māṇava occurs at Sn 456, 589, & Pv I.87 (=men Th II.112; kumāra PvA 41).

Māṇavaka [fr. māṇava] a young man, youth a Brahmin Miln 101; in general: young, e. g. nāga\=a a young serpent J III.276; f. 3ikā a Brahmin girl J I.290; Miln 101; nāga\=a a young female serpent J III.275; DhA III.232.

Mātanga [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. mātangi Divy 397] SnA 185 sq. (as Np.).

Mātara (f.) [Vedic mātā, stem mātär\=a, Av. māt\=ar--, Gr. m\=tar/\=theta (Doric ma/\=theta) Lat. māter, OIr. māthir, Ohg. muoter, Ags. modor=m\=mother; Cp. further Gr. m\=tra uterus, Lat. mātrix id., Sk. māt\=kā 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. māt\=u Th 1, 473; Vin I.17; J I.52; māt\=uyā J I.53; Mhvs 10, 80; PvA 31; and māt\=yā J I.62; dat. m\=atu Mhvs 9, 19; acc. mātara\=n Sn 60, 124; Dh 294; instr. māt\=arā Th 2, 212; loc. māt\=ari Dh 284 -- pl. does not occur. In combn with p\=ita father, māt\=a always precedes the former, thus māt\=a--p\=itaro (pl.) "mother & father" (see below). --māt\=ito (abl.--adv.) from the mother's side (cp. pitito) D I.113; A III.151; PvA 29. -- On māt\=a 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 māt\=a is given, with "mamāyati ti mātā" at VbhA 107. -- The 4 bases of m. in compn are: māt\=a\=m, māt\=i\=tā, māt\=u\=tā, & māt\=i\=tā. -- 1. māt\=a\=tā: --p\=itaro mother & father D III.66, 188 sq.; Sn 404; Miln 12. See also p\=ita. --pit\=ika having mother & father DhA I.2. --p\=iti\=thāna place of m. & f. DhA II.95. --petika having m. & f., of m. & f. Nd2 385 (nāma--gotta). --p\=iti--bhāra supporting one's m. & f. S I.228; J I.202; VI.498. --māha maternal grandfather J IV.146; DhA I.346. -- 2. māt\=i\=tā: --devatā protector or guardian of one's mother J III.422 (gloss: māt\=u--devatā viya). --pak\=kh\=a the mother's side DhA I.4 (+p\=itipak\=kha). --posaka supporting one's m. J III.422 (v. l. māt\=u\=tā). -- 3. māt\=u\=tā: --upa\=ṭṭhāna (spelt māṭu\=paṭṭhā) reverence towards one's m. DhA IV.14. --kucchi m\=s womb D II.12; Vism 560 (*g\=ata); VbhA 96; DhA I.127. --gāma "genex feminarum," womanfolk, women (collectively cp. Ger. frau\=n-zimmer) A II.126; Vin IV.175; M I.448, 462; III.126; S IV.239 sq.; J I.201; III.90, 530. (pl. *gāmā p. 531); Pug 68; SnA 355; PvA 271; VvA 77. --ghāta & (usually) *ka a matricide (+p\=ita--ghātaka; see abhi\=ṭṭhāna) Vin I.168, 320; Miln 310; Tikp 167 sq.; VbhA 425. --ghāṭikamma matricide Tikp. 281. --bhūta having been his mother PvA 78. --matt\=i (see matta\=t 4) whatever is a mother S IV.110 ("śu mātucottan upa\=ṭṭhapeti foster the thought of mother towards whatever is a mother, where in sequence with bhagini--matt\=i & dhitumatt\=i). --hadaya a mother's heart PvA 63. -- 4. matt\=i\=tā: see matti--sambhava.

--Mātika (adj.) [fr. mātā, Sk. mātr\=ka] --mother; in mata\=a 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 (f.) [*Sk. mātr\=kā] 1. a water course Vism 554 ("ātikkamaka"); Mhvs 35, 96; 37, 50; SnA 500 (=sobbha); DhA II.141 (its purpose: "ito c\=ito ca u\=daka\=n harītīvā atta\=no sassa--kam\=maṃ samp\= antidēti"); 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 BSk. mātrikā Divy 18, 333] A I.117 (Dhamma-dhara, Vinaya-dhara, Mātikā-dhara; here equivalent to Abhidhamma); Vism 312 (so paññavasso huttā deve mātikā paguṇaṇaḥ 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 Atthasālani (DhsA pp. 343-409) is called nikkhepa kaṇḍa or chapter of the summary; similarly m.--nikkhepa vāra at Tikp. 11.

Mātiya (adj. n.) [the diacritic form of macca, used in verse, cp. Sk. martya & Vedic (poetical) martia] (a) mortal J VI.100 (C. macca; gloss māṇava).

Mātū see mātā.


Mātucchā (f.) [Sk. māṭr--śvasā] mother's sister, maternal aunt Vin II.254, 256; J IV.390; Mīl 240. -- putta aunt's son, male first cousin (from mother's sister's side) S II.281; Ud 24; DhA I.119. Cp. mātula--dhītā.

Mātula [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.

Māṭulaka =mātula DhA I.182.

Māṭulāṇī (f.) [Sk. māṭulāṇi, semantically cp. Lat. mater tera] a mother's brother's wife, an aunt J I.387; IV.184; PvA 55, 58.

Māṭulunga (nt.) [cp. Class. Sk. māṭulunga; dialectical?] a citron J III.319 (=mella; v. l. bella).

Mādīsa (adj.) [Epic & Class. Sk. māḍrś & māḍrśa, maṇḍ or drś] one like me Sn 482; Mhv 5, 193; VvA 207; DhA I.284; PvA 76, 123.

Māna [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 uññanī Th 1, 612). Māna is one of the Saññojanas. It is one of the principal obstacles to Arahantship. A detailed analysis of māna in tenfold aspect is given at Nd 1 = Nd 2 505; ending with defn "māna maññanā . . . ketukamayatā" etc. (cp. Vbh 350 & see under mada). 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; Nd 1 298; Pu 18; Vbh 345 sq., 353 sq., 383 (7 fold), 389 (9 fold); VbhA 486 sq. ("seyo 'ham asmi tī" 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 Mhv 20, 46; PvA 50. Also as māṇi in compn with karoti: see mānīkata. Cp. vi, samrūtāma pride & conceit, very great (self--) pride. or all kinds of conceit (see 10 fold māna at Nd 1 = Nd 2 505) D III.86; Sn 245, 830, 862; Nd 170, 257. --atthe at Th 1, 214 read mānatitude=mā anatthe. --ānusaya the predisposition or bad tendency of pride M I.486; D III.254, 282; Sn 342. Cp. mamankāra. --ābhāsama full grasp (i.e. understanding) of pride (with samma) M I.122 (which Kern. Toev. s.v. interprets wrongly as "waanvoorstelling"); S IV.205 sq., 399; Sn 342 (=mānassa ābhāsamayo khayo vayo pahānaṇaḥ SnA 344). --jātika proud by nature J I.88. --thaddha stubborn in pride, stiff--necked J I.88, 224. --da inspiring respect M 33, 82. --mada (matta) (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. formulē under mada 2. --satta cleaving to conceit Sn 473. --salla the sting or dart of pride Nd 1 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 Nd 2 p. 237 s.v. rāga).
Māna2

Māna2 (nt.) [fr. mā: see mināti; Vedic māna has 2 meanings, viz. "measure," and "building" (cp. māpeti)] 1. measure Vin III.149 (abhanantarīma inner, bāhīrima outer); DA I.140. -- kūṭa cheating in measure, false measure Pug 58; PvA 278. -- 2. a certain measure, a Māna (cp. mānīka & mana) J I.468 (addha° half a M., according to C. equal to 8 nālīs).

Mānattā (nt.) [a doubtful word, prob. corrupted out of something else, maybe omānattā, 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. mānāpya "something pleasant": Myut § 265] a sort of penance, attached to the commission of a sanghādisesa offence DhsA 399 (+parivāsa). ēṇa deti to inflict penance on somebody Vin II.7 (+parivāsaṇa deti); IV.225. mānattāraha deserving penance Vin II.55, 162 (parivāsika-). See on term Vin. Texts II.397.

Mānana (nt.) & Mānanā (f.) [fr. māna1] paying honour or respect; reverence, respect S I.66; J II.138; Pug 19, 22; Miln 377 (with sakkāra, vandana, pūjana & apacita); Dhs 1121; DhsA 373. -- Cp. vi°, sam°.

Mānava see Māṇava.

Mānavant (adj.) [fr. māna1] possessed of pride, full of conceit; neg. a° not proud Th 1, 1222.

Mānas (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 mānas 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 viṇāśa as citta, mano, mānas, hadaya etc.: see mano II.3); DhA II.12 (paradāre mānasā na bandhisāmi "shall have no intention towards another's wife," i.e. shall not desire another's wife); Mhv 4, 6 (sabbasaḥ hita--mānasā with the intention of common welfare); 32, 56 (raṇī hāsei mānasā gladdened 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 (atapiṭhitacitta); uggata° lofty--minded VvA 217; pasanna° with settled (peaceful) mind Sn 402 and frequently; mūla° infatuated Mhv 5, 239; rata° PvA 19; saṅcodita° urged (in her heart) PvA 68; soka--santatta° with a heart burning with grief PvA 38.

Mānasāna (adj.) [fr. mānasā, secondary formation]= mānas in adj. use Sn 63 (rakkhita°).

Mānassin (adj. n.) [prob. fr. manassin (*manasvin) under influence of māna. Cp. similar formation mānavant] proud Vin II.183 (expld by Bdhgh in a popular way as "mana--ssayino māna--nissitā"). The corresponding passage at J I.88 reads māna--jātīkā māna--tthaddhā.

Mānikata [pp. of a verb māni--karoti, which stands for māna--karoti, and is substituted for mānīta after analogy of purakkhatā, of same meaning] lit. "held in high opinion," i.e. honoured, worshipped S II.119 (garukata m. pūjita).

Mānikā (f.) [cp. māna2] a weight, equal to 4 Doṇas SnA 476 (catudoṇaḥ mānikā). Cp. BSk. mānikā, e.g. Divy 293 sq.

Mānīta [pp. of mānetil] revered, honoured Ud 73 (sakkata m. pūjita apacita). -- A rather singular by--form is mānikata (q. v.).

Mānin (adj. ) (--) [fr. mana1] proud (of) Sn 282 (samaṇa°), 889 (paripuṇṇa°); Dh 63 (pañḍita° proud of his cleverness, cp. DhA II.30); J I.454 (atireka°); III.357 (pañḍita°); Sdhp 389, 417. -- f. mānīni Mhv 20, 4 (rūpa° proud of her beauty).
Mānusa (adj. n.) [cp. Vedic māna; 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.). --amānusa 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.41. --amānusa a superhuman being Pv IV.157. -- pl. mānusā men Sn 361, 644; Pv II.117. As nt. in collective sense=mankind Pv II.113 (v. l. mānussa; C. = manussaloka).

viz. 1. (adj.) human: A I.213 (sukhaḥ); Sn 524 (brahma--khettāṇ); Dh 417 (yogāṇ = m. kāya 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.


Māpaka (-c) (adj. n.) [fr. māpeti] one who measures, only in doṇā (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 [Caus. of mā, see minātī. The simplex mimīṭe has the meaning of "erect, build" already in Vedic Sk.] 1. to build, construct S I.106 (nagarāṇ); 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. nimmin into a ship); IV.274; Mhvs 28, 31 (magaṇa 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 (samāpāṣiṣu for T. tena amāpāṣiṣu). Perhaps we should read tena--māṣyāṣu.

Māmakā (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; =māmāyāmāna SnA 534), 927 (same expln at Nd1 382); Miln 184 (ahiṣṣayaṇa parama joke piyo hobisī māmako tī), -- Buddha° devoted to the B. J I.299; DhA 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]. --amāmakā see sep.; this may also be taken as "not loving."

Māyā (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 vañcanikā cariyā Nd1 422); Vbh 357, 361, 389; Miln 289; Vism 106 (+sātheyya, māna, pāpīcchātā etc.), 479 (māyā viṇṇāṇaṇaṇa); 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 (āvaṇṭhāṇī m.). khattiya° the mystic formula of a kh. J VI.375; Miln 190; DhA I.166. In the sense of "illusion" often combd with maricī, e. g. at J II.330; V.367; Nd2 680A II. -- 3. juggler, 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 amāyā (q. v.) & in bahu--māye rich in deceit SnA 351. -- Note. In the word maṇ 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 (=iddiḥ).

--kāra a conjurer, magician S III.142; Vism 366 (in comparison); VbhA 196.

Māyāvin (adj.) [fr. māyā, cp. Vedic māyāvīn] 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 [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 "kammābhishāṅka--vasena paṭisandhiyo khandha- māro, dhātu°,
āyatana°. -- Other general epithets of M (quasi twin--embodiments) are given with Kañha, Adhipati, Antaka, Namuci, Pamattabandhu at Nd 489=Nd 507; the two last ones also at Nd 455. The usual standing epithet is päpimā "the evil one," e. g. S I.103 sq. (the famous Mārā--Sañyutta: see Windisch, Māra & Buddha); Nd 439; DḥA IV.71 (Māravatthu) & freq. -- See e. g. Sn 32, 422, 429 sq., 1095, 1103; Dh 7, 40, 46, 57, 105, 175, 274; Nd 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.

--ābhibhā overcoming M. or death Sn 545=571. --kāyika a class of gods Miln 285; KvuA 54. --dhītaro 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 DḥA I.289). --bandhana the fetter of death Dh 37, 276, 350 (=tebhūmaka--vaṭṭasankhātaṇ DḥA IV.69). --senā the army of M. Sn 561, 563; SnA 528.

Māraka (-°) [fr. māreti] one who kills or destroys, as manussā man--killer J II.182; hatthi° elephant--killer DḥA I.80. -- m. in phrase samāraka (where the --ka belongs to the whole cpd.) see under samāraka.


Māratta (nt.) [*Māra--tvāṇ] state of, or existence as a Māra god, Māraship Vbh 337.

Mārāpita [pp. of mārāpeti] killed J II.417; III.531.

Mārāpitatta (nt.) [abstr. fr. mārāpita] being incited to kill DḥA I.141.

Mārāpeti [Caus. II. of mṛ]: see marati. -- pp. mārāpita.

Mārita [pp. of māreti] killed S I.66; Vin III.72; J II.417 (aṇñehi m.--bhāvan jānātha).

Mārīsa (adj.) [perhaps identical with mādisa] only in voc. as respectful term of address, something like "Sir," pl. "Sir.s." In sg. mārīsa M I.327; A III.332; Sn 814, 1036, 1038, 1045 etc.; Nd 140=Nd 2 508 (here expld by same formula as āyasmā, viz. piya--vacana garu--vacana etc.); J V.140; Pⅴ.133; Mḥvs 1, 27. -- pl. mārisā Sn 682; J I.47, 49; Vism 415; Pⅳ.75. Explained by Buddhaghosa to mean niddukkha K.S. I.2 n.

Māruta [for the usual māluta] the wind S I.127; Mḥbv 8.

Māretar [n. ag. to māreti] one who kills, slayer, destroyer S III.189.

Māreti [Caus. of mṛ] to kill: see under marati. -- pp. mārita.

[?] 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 pheṇā° Miln 117 (cp. mālin 2), where it may however be mālā ("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.

[fr. māla or māla] a circular (consecrated) enclosure, round, yard (cp. Geiger, Mḥvs. trsl. 99: "m. is a space marked off and usually terraced, within which sacred functions were carried out. In the Mahāvihāra (Tissārāma) at Anurādhapura there were 32 mālakas; Dḥvs XIV.78; Mḥvs 15, 192. The sacred Bodhi--tree e. g. was surrounded by a mālaka"). -- 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 mālaka); Mḥvs 15, 36 (Mahā--mucala°); 16, 15, 32, 58 (sanghassa kamma°, encl. for ceremonial acts of the S., cp. 15, 29); DḥA IV.115 ("sīmā"); Vism 342 (vitakka°).

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, deyyadhama & yañña); Pvva 4=J III.59 (ratta-kaṇṭa-vāra a wreath of red K. flowers on his head: apparel of a criminal to be executed. Cp. ratta-māla–dhaṇḍa wearing a red garland J III.179, an ensign of the executioner); Pvva 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 38, 182) J V.292; Mīn 331; Dhā I.208, 334; VvA 170, 253 ("vīthi"). --kita adorned with garlands, wreathed Vin I.208. --guṇa "garland-string," garlands, a cluster of garlands Dh 53 (=māla–nikaṭa "makeup" garlands Dhā I.419; i. e. a whole line of garlands made as "ekato–vaṇṭika–māla" and "ubhato–v.–m.," one & two stalked g., cp. Vin III.180). mālā gunaparikkhittā one adorned with a string of gs., i. e. a marriageable woman or a courtesan M I.286=A V.264. --guṇa a cluster of gs., a bouquet Vin III.139; SnA 224; VvA 32, 111 (v. l. guna). --cumbataka a cushion of garlands, a chaplet of flowers Dhā I.72. --dāma a wreath of flowers J II.104. --dhaṇḍa wearing a wreath J III.179 (ratta°, see also above). --dārā meaning a garland or wreath (on the head) Pv III.11 (kusuma°; v. l. BB "bhārīn"); Pvva 169 (v. l. "bhārīn"); f. dhārīni Vv 323 (uppala°, of a Petī. See also bhārin). --pūta a basket for flowers Dhā III.212. --bhārīn wearing a wreath (chaplet) [the reading changes between "bhārīn & "dhārīn; the BSK. prefers "dhārīn, e. g. MVastu I.124 & "dhāra at Divy 218] J IV.60, 82; V.45; Pvva 211 (v. l. "dhārīn"); f. "bhārīni J III.530; VvA 12; & bhārī Th 1, 459 (as v. l.; T. reads "dhārī). Cp. "dhārīn. --vaccha [vaccha here = vrkṣa] a small flowering tree or plant, an ornamental plant Vin II.12; III.179; Vism 172 (v. l. "gaccha); Dhā I.109 (q. v. for expln: tāruṇārūkka–puppha).

Mālīka1

Mālīka1 (nt.) [fr. mālā or mala?] name of a dice J VI.281.

Mālīka2

Mālīka2 [fr. mālā] a gardener, florist Abhp 507.

Mālikā (f.) [fr. mālā] double jasmine Dāvs 5, 49.

Mālin (adj.) [fr. mālā] 1. wearing a garland (or row) of flowers (etc.) Pv III.91 (=mālābhārin Pvva 211); f. mālinī Vv 362 (nānā–ratana°); Mhvs 18, 30 (vividhadhaja° mahābodhi). -- 2. (perhaps to māla) bearing a stain of, muddy, in phena° with a surface (or is it garland?) of scum Mīn 260. -- 3. what does it mean in pañcā, said at J VI.497 of a wild animal? (C. not clear with expln "pañcānika–turīya–saddo viya").

Māluka (m. or f.? [of uncertain origin] a kind of vessel, only in camma° leather bag (? ) J VI.431 (where v. l. reads camma–pasibbakāhi válukādihi), 432 (gloss c. <> pasibbaka).

Māluta [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; Mīn 319; Vism 172 (=vāyu); VvA 174, 178.

--irita (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 irita.

Māluvā (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°); Dhā III.152; IV.43. -- On maluvā in similes see J.P.T.S. 1907, 123.

Mālūra [late Sk.] the tree Aegle marmelos Abhp 556.

Mālya see malya.
[Non--Aryan, cp. Tamil mādam house, hall] a sort of pavilion, a hall D I.2 (maṇḍala), same at Sn p. 104, which passage SnA 447 explns as "savītāṇaḥ maṇḍapaḥ"); Vin I.140 (aṭṭa, māla, pāṣāda; expld at Vin III.201. In the same sequence of Vbh 251 expld at VbhA 366 as "bhōjana--sālā--sadiso maṇḍala--mālo; Vināyaṭṭha--kathāyaṇaṃ pana eka--kūtāsangahito caturassa--pāśādo ti vutta"); Miln 46, 47. -- Cp. mālaka.-- [The BSk. form is either māla, e. g. MVastu II.274, or māḍa, e. g. Mvyut 226, 43.]

Mālaka [a Non--Aryan word, although the Dhtm 395 gives roots mal & māl 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

Māsa1 [cp. Vedic māsa, & mās; Gr. mh/n (Ionic mei/s); Av. māh (moon & month); Lat. mensis; Oir. mī; Goth. mēna=moon; Ohg. māno, mānōt month. Fr. "mē to measure: see mināti] a month, as the 12th part of the year. The 12 months are (beginning with chronologically corresponds to our middle of March): Citta (Citra), Vesākha, Jetūṭhā, Āsāṭha, Śāvāṇa, Poṭṭhapāḍa, Assayaṭuja, Kattika, Māgasiara, Phussa, Māgha, Phagguna. As to the names cp. nakkhatta. Usually in acc., used adverbially; nom. rare, e. g. adḍha--māso half--month VvA 66; Āsāṭha--māsa VvA 307 (=gimhānaḥ pacchima māsa); pl. two māṣa PVa 34 (read māse); cattāro gimhāna--māṣā KhA 192 (of which the 1st is Citra, otherwise called Paṭhama--gimha "1st summer" and Bāḷa--vasanta "premature spring"). -- Instr. pl. catūhi māṣēhi Mīl. 82; PVa I.1012. -- acc. pl. as adv.: dasamāse 10 months J I.52; bahu--māse PVa 135; also nt. chammāsāṇi 6 months S III.155. Freq. acc. sg. collectively: a period of . . ., e. g. temāsaṇ 3 months DhsA 15; PVa 20; catuś DA I.83; PVa 96; satta° PVa 20; dasa° PVa 63; adḍha° a fortnight Vin IV.117. -- On māṣā (& f. māṣi), as well as shortened form "ma see puṇṭa.

--puṇṭaṇa fullness or completion of the month DA I.140; --mattāṇ (adv.) for the duration of a month PVa 19.

Māsa2

Māsa2 [Vedic māṣa, Phaseolus indica, closely related to another species: mudga Phaseolus mungo] a bean (Phaseolus indica or radiata); usually combed with mugga, e. g. Vin III.64; Miln 267, 341; DA I.83. Also used as a weight (or measure?) in dhaṇṇa--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. --bija bean--seed Dha III.212. --vana plantation J V.37 (+mugga°).

Māsa3

Māsa3 [identical with māṣa2] a small coin (=māṣaka) J II.425 (satta māṣā=s. māṣakā C.).

Māṣaka [fr. māṣa+ka=māṣaka] 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; jatu°, dāru°, loha°); the suvaṇṇa° (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 kahāpaṇa, adḍha--pāḍa, places māṣaka & kāhanīka next to mudhä "gratis." It only "counts" when it amounts to 5 māṣakas. -- Vin III.47, 67; IV.226 (paṇca°); J I.112 (adḍha--māṣakaṇ na agghati is worth nothing); IV.107; V.135 (first a rain of flowers, then of māṣakas, then kahāpaṇas); Dha II.29 (paṇca°--m.--mattāṇ a sum of 5 m.); PVa 282 (m+adḍha° half--pennies & farthings, as children's pocket--money).

Māṣakkhimāḥ at Vin III.23 is for mā asakkkhimāḥ "we could not"; mā here stands for na.

[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= (to eat) and consider the m as partly euphonic. --dumapakkāni--māṣita J II.446 (C. reads māṣita & explns by asita, dhāta); visa--māṣita Milo 302 (T. reads visamāṣita) having taken in poison; visa--māsan--úpatāpa (id.) Vism 166; tiṇa--māsin eating grass J
Māsālu [reading uncertain] only instr. māsalunā Miln 292, Trencner says (note p. 428): "m. is otherwise unknown, it must mean a period shorter than 5 months. Cp. Sk. māsala." - Rh. D. (trs. 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 [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 māsācita maṇe ti; Neumann trsīs "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 māsācita maṇe was added to kāyo garuko akammaṇo, in meaning "heavy, languid." The other enumns of the 8 kūṣita--vatthūṇi (A IV.332; D III.255) do not give m. m. It may be that the resemblance between akam<-> maṇo and maṇe has played a part in reminding the Commentator of this phrase. The fact that Bdhgh comments on this passage in the VbhA (p. 510) shows, that the reading of Vbh 386 is a very old one. Bdhgh takes māsa in the sense of māsa2 & expls māsācita as "wet bean" (tinta māsa1). The passage at VbhA 510 runs: "ettha pana māsācitaṃ nāma tintamāso, yathā tintamāso garuko hoti, evaṃ garuko ti adhippāyo."

Māsika (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) (--)3, as addhaa at intervals of half a month D I.166; M I.238, 343; Pug 55; dvea two months old Pv I.67. -- 3. monthly, i. e. once a month Th 1, 283 (bhatta). -- Cp. māsiya.

Māsiya (adj.) [=māsika] consisting of months D II.327 (dvādasa- saṃyacchara the year of 12 months).

Miga [Vedic mṛga, to ṁṛ, 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. eṇi (antelope) & sarabha (red deer): see under eṇi & sarabha. -- Sn 39, 72; J I.154; III.270 (called Nandiya); PvA 62, 157. On miga in similes see J.P.T.S. 1907, 123, where more refs. are given.

--ādhibhū king of beasts (i. e. the lion) Sn 684. --inda king of beasts (id.) Sdhp 593. --cīṭakā young of a deer VvA 279. --dāya deer park J IV.430 (Maddakucchi); VvA 86 (Isipatana). --dhenu a hind J I.152; DhA III.148. --bhūta (having become) like a wild animal, M I.450 (bhūtena cetasā). --mandalocana the soft eye of the deer Vv 6411; Pv I.115. See under manda. --rājā king of the beasts (the lion) D III.23 sq. --luddaka deer--hunter J I.372; III.49, 184; DhA II.82; VbhA 266 (in simile). --vadha deer--slaying J I.149. --vittaka, amateur of hunting J IV.267. --visāna a deer's horn Pug 56. --vithi deer--road J I.372.

Migavā (f.) [=Sk. mṛgayā, cp. Geiger, P.Gr. § 461] hunt, hunting, deer--stalking PvA 154 ("padesa"). Usually in devasikaṇ migavaṇ gacchati to go out for a day's hunting J IV.267; or as pp. ekadīvasaṇ migavaṇ gata VvA 260; ekāhaṇ m. g. Mhvs 5, 154.

Migī (f.) [of miga, cp. Epic Sk. mṛgī] a doe Th 1, 109; J V.215; VI.549; DhA I.48.

Micchatta (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--nāṇa and "vimutti wrong knowledge & wrong emancipation: D III.290; Vbh 391; Vism 683 (where nāṇa & viratti for vimutti). -- See further D III.217 ("niyata"); Pug 22; Dhs 1028 (cp. Dhs. trs. §1028); Vbh 145; Tikp. 32 ("niyata--citta"); 325 ("tika"); 354 (id.).

Micchā (adv.) [Sk. mithyā, cp. Vedic mithaḥ interchanging, separate, opposite, contrary (opp. saṅyak together: see
samma); mithu wrongly; see also mithu wrongly, in a wrong way, wrong--false Sn 438 (laddho yaso), 815 (paṭipajjati leads a wrong course of life, almost syn. with anariya. Illustrated by "pāṇḍaḥ hanati, adinaq ādiyat, sandhiṣṇ chindati, nillpaṇḥ harati, ekāgārikaḥ karoti, paripanthe tiṭṭhati, paraḍāraṇa gacchati, musā bhaṇatit at Nd1 144); VbhA 513 ("nāṇa, "vimutta--micchā often in same combns as sammā, with which contrasted, e. g. with the 8 parts of (an--) ariya--maggā, viz. āḍīthi (wrong) views (D III.52, 70 sq., 76, 111, 246, 269, 287, 290, Dh 167, 316 sq.; Pug 39; Vism 469 (def.); PvA 27, 42, 54, 67; cp. "ka one who holds wrong views D III.45, 46; Vism 426); "sankappa aspiration (D III.254, 287, 290 sq., Dh 11); "vācā speech (ibid.); "kamancta conduct (ibid.); "ājīva living (D III.176 sq., 254, 290; A II.53, 240, 270, IV.82); "vāyāma effort (D III.254, 287, 290 sq.); "sati mindfulness (ibid.); "samādhi concentration (ibid.); see magga 2, and cp. the following:--gaha wrong conception, mistake J III.304.--cāra wrong behaviour Pug 39 (& adj. cārin); VbhA 383 (var. degrees).--paṭipadā wrong path (of life) Pug 49 (& adj.: "paṭipanna, living wrongly).--paṇhiṣṭa (citta) wrongly directed mind Dh 42=Ud 39 [cp. BSk. mithyā satti mindfulness (ibid.)]; Vism 235 (id.); Kh III. (āṭṭī, f. cp. KhA 52, nt.); J IV.402 (tāla pith of the palm); Mhvs 28. 28 (panasa, f., kernels of the seeds of the jak--fruit).

--rāsi heap of marrow Vism 260 (=matthalunga).


--ahāra measured, i. e. limited food Sn 707.--bhānin speaking measuredly, i. e. in moderation Dh 227; J IV.252.

Mitta [Vedic mita, pp. of mā, minati, to measure; also in meaning "moderate, measured," cp. in same sense Gr. me/trios 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. --amitā 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 (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 (=mattabhāva C.). The half--scientific, half--popular etym. of mitta, as given at VbhA 108, is "mettāyanti ti mittā, minanti ti vā m.; sabba--guhesu anto pakkipanti ti athho" (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 mind 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 nāti--sālohiṭa blood--relations, in ster. phrase at Vin II.126; A I.222; Sn p. 104; PvA 28; cp. nāti--mittā relatives & friends Pv I.59; suhada ("dear heart") D III.187 (four types, cp. m. paṭīrūpakā); suhajja one who is dear to one's heart PvA 191; sahāya companion PvA 86. The neut. form occurs for kind things D III.188; S I.37. -- Opp. sapatta enemy PvA 13; amitta a sham friend or enemy Sn 561 (=paccatthika SnA 455); D III.185. pāpa--mitta bad friend PvA 5. -- For refs. see e. g. Sn 58, 255, 296, 338; Dh 78, 375.

--ābhīrādhīn one who pleases his friends J IV.274 (=mattesu adubbhamāna C.) --ddu [cp. Sk. mitra--druha] one who injures or betrays his friends S I.225; Sn 244; J IV.260; also in foll. forms: dūbbha Pv II.93 (same passage at J IV.352; V.240; VI.310, 375); dūbhā J IV.352; VI.310; dūbhīn [cp. Sk. drohin] J IV.257; V.97 (=kamma); VI.375; DhA II.23. --paṭīrūpakā a false friend, one pretending to be a friend D III.185 (four types: aṇḍa--d--atthu--hara, vaci--parama, anupiyabhāhān, apāya--sahāya, 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 --vāṇa pretence of friendship, a sham friendship Pv IV.86 (=mitta--rūpa, m.--paṭīrūpatā PvA 268).

Mittatā (f.) --(!) [abstr. fr. mitta] state of being a friend, friendship, in kālaṇa being a good friend, friendship as a helper (see kālaṇa) D III.274; Vism 107.
Mithu (adv.) [cp. Vedic mithū & P. micchā; mith, cp. mithaḥ alternately, Av. miqō wrongly; Goth. misso one another, misa--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"] breaking of alliance, enmity D II.76; J IV.468 (=metti C.).

Middha (nt.) [orig. pp. perhaps to Vedic mid (?) to be fat=medh, as DhsA 378 gives "medhatā ti middhaḥ." -- More likely however connected with Sk. methi (pillar=Lat. meta), cp. Prk. medhi. The meaning is more to the point too, viz. "stiff." Thus semantically identical with thinā & thātra measure, mhyth, cp. mitha; Gr. metron small measure, mhērs counsel Lat.; metior, mensis, modus; Goth. mēds measure (cp. E. mete, meet= fitting); Lith. mētas year. -- The Dhtm 726 gives mi in meaning "pamāna"] to measure VbhA 108 (see etym. of mitta); Pot. mine J V.468 (=mineyya C.); fut. minissati Sdhp 585. ger. minitvā Vism 450 ("rūpa; +rogarūpa, jātirūpa, etc., in def. of rūpa); DA I.211 (expld as cetasika galañña: see on this passage Dhs trsl. §1155); Sdhp 459. -- See thinā.

Middhin (adj.) [fr. middha] torpid, drowsy, sluggish Dh 325 (=thinamiddhābhībhūta Dha IV.16).

Middha [does it refer to mi2 as in mināṭi2, or to middha?] is given as root in meaning "hiṃsana," to hurt at Dhtm 536 (with var. v.v II.), not sure.

Minana (nt.) [fr. mi to measure, fix, construct] measuring, surveying DA I.79; DhsA 123.

Mināṭi1

Mināṭi1 [roots (Vedic) mā & mi; pres. minūte & minoti; Idg. *me, cp. Sk. māṭra measure, māṇa; Av. mā--, mitiḥ measure; Gr. ματίōn small measure, μήτις counsel Lat.; metior, mensis, modus; Goth. mēla bushel; Ags. maed measure (cp. E. mete, meet= fitting); Lith. mētis; pres. minūte & minoti; Ob. mī, etc.]

Gr. ματίōn small measure, μήτις counsel Lat.; metior, mensis, modus; Goth. mēla bushel; Ags. maed measure (cp. E. mete, meet= fitting). Lith. mētis; pres. minūte & minoti; Ob. mī, etc., in def. of mitta; Pot. mine J V.468 (=mineyya C.); fut. minissati Sdhp 585. ger. minītā Vism 72; grd. minītabba J V.90. -- Pass. miyati: see anu°, -- pp. mita. -- Cp. anu°, abhi°, ni°, pa°, vi°. Caus. māpeti (q. v.).

Mināṭi2

Mināṭi2 [Vedic mināṭi, mi (or mi), to diminish; cp. Gr. minū/w diminish; Lat. minor=E. minor; Goth. mins (little), compar, minniza, superl. minnīsts=Germ. mindest. -- The Dhtp 502 gives mi with "hiṃsā," the Dhtm 725 with "hiṃsana." 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.

[corresponding to Vedic miyāt, fr. mr, viā *miyāte>mīyati. See marati] to die. -- (a) miyati: Sn 804; Nett 23. med. 3rd pl. miyüye J VI.498; ppr. miyamāna M III.246; Vism 49; fut. miyyiṣati M III.246. -- (b) miyati (influenced in form by jiyati & miyati of mināṭi2): M III.168 (jāyati jiyati miyati); J III.189; Dhä 21; pot. miyetha D II.63. ppr. miyamāna S I.96. -- pp. mata.

Milakkhu [cp. Ved. Sk. mleccha barbarian, root mlecch, onomat. after the strange sounds of a foreign tongue, cp. babhara & mammanā] a barbarian, foreigner, outcaste, hillman S V.466; J VI.207; DA I.176; SnA 236 ("mahātissa--thera Np."); 397 ("bhāṣā foreign dialect"). The word occurs also in form milakkhu (q. v.).

Milakkhu [the Prk. form (A--Māgadhī, cp. Pischel, Prk. Gr. 105, 233) for P. milakkha] a non--Aryan D III.264; Th 1, 965 ("rajana "of foreign dye" trsl.; Kern, Toev. s. v. translates "vermiljoen kleurig"). As milakkhuka at Vin III.28, where
Bdhgh expls by "Andha--Damil'ādi."

Milācā [by--form to milakkha, viā *milaccha>*milacca> milācā: Geiger, P.Gr. 622; Kern, Toev. s. v.] a wild man of the woods, non--Aryan, barbarian J IV.291 (not with C.=janapadā), cp. luddā m. ibid., and milācā--puttā J V.165 (where C. also expls by bhojaputta, i. e. son of a villager).

Milāta [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"); Dха I.335; IV.8 (sārīra), 112; SNa 69 ("mālā, in simile"); Mbvs 22, 46 (a'); Sdhp 161.

Milātattā (f.) [abstr. fr. milāta] only neg. a the (fact of) not being withered J V.156.

Milāyati [Vedic mlā, to become soft; ldg. *melā & *mleī, as in Gr. blac, blakeu/w to languish; Lat. flaccus withered (=flaccid); Lith. blakā weak spot; also Gr. bhāro/s weak. -- Dhtp 440: "milā=gaṭṭa--vimāne" (i. e. from the bent limbs); Dhtm 679 id.] to relax, languish, fade, wither S I.26; It 76; J I.329; V.90. -- Caus. milāpeti [Sk. mlāpayati] to make dry, to cause to wither J I.340 (sassaṇ); fig. to assuage, suppress, stifle J III.414 (taṇṭhaṇ). -- pp. milāta.

Milikī at Pva 144 in passage paṃṣukūlaṇ dhovītv--abhisiṅcimillikaṇ ca katvā adāsi is to be read either as 'abhisiṅci cimillikaṇ ca k.' or "abhisiṅcītva mudukāna ca k."

Mīlakā at S II.228 is to be read mīlakā (q. v.).

Vedic mīṣaṇi, root given as misa at Dhtm 479, with expln "milane"] to wink (one's eyes): see ni.

Missa (adj.) [orig. pp. of miṣ, cp. Vedic miṣra. Sk. miṣrayati, meksayati; Gr. mi/gnumi & mi/sgw; Lat. misceo, mixtus; Ags. miscian=mix; Ohg. miskan. -- Dhtp 631 "sammissa"] 1. mixed (with: --); various Vin I.33 (kesa', jatā' etc.=a mixture of, various); Th 1, 143; J III.95, 144 (udaka--paṇṭaγāγa); Pr I.92 (missā kiṭākā). nt. missaṇ as adv. "in a mixed way" Vism 552=VbhA 161 (+dvidhā). -- 2. accompanied by (--), having company or a retinue, a title of honour in names, also as polite address [cp. Sk. miṣa & āraya miṣra] J V.153 (voc. f. misse), 154 (f. missä). -- 3. missaṇ is changed to missi in compn with kṛ and bhū (like Sk.), thus in missī--bhāva (sexual) intercourse, lit. mixed state, union J II.330; IV.471; V.86; VbhA 107; and missī--bhūta mixed, coupled, united J V.86 (=hatthena hatthaṇ gahetvā kāya--missihāvaṇ upagata C.). Cp. sam.° --kesi (f.) "mixed hair," Ep. of a heavenly maiden or Apsaras Vv 6014 (expld at VvA 280 as 'ratta--mālādihi missita--kesanavi'); The m. missa--kesa occurs as a term for ascetics (with munḍa) at Vism 389.

Missaka (adj. n.) [fr. missa] 1. mixed, combined J II.8 (phalika° rajata--pabbata mountain of silver mixed with crystal); VbhA 16 (lokīya--lokuttara°); usually --°, like āhāra mixed food Dха II.101; "uppāda mixed portents, a main chapter of the art of prognosticating (cp. Bṛhat-Śaḥpitā ch. 86: miṣraक'ādhhyāya) Miln 178; "bhatta=āhāra SNa 97; Mhbv 27. -- 2. (m.) an attendant, follower; f. missikā Dха 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 missakesi).


Missita [pp. of misseti] mixed, intermingled Sn 243; J V.460; Pva 198 (dhañña sāsapa--tela°); VvA 280 (see under missa--kesi).

Mihati is given as root mih is given as root mih in 2 meanings at Dhtp, viz. (1) īṣa–hasana (No. 328), i. e. a kind of laugh, for smi, as in mihita. (2) secana (No. 342).

Mihita (nt.) [pp. of smi; this is the inverted--dialectic (Pāli) form (smīta>*hmita>*mhieta>mihita) for the other (Sk.) form smīta (q. v.). The Dhtp (328) puts root down as mihā a smile J III.419; V.452; VI.504.--mihita--pubba with smiles Th 1, 460 (spelt mhieta); J VI.221 (=sita C.).-- Cp. vimhaya, vimhāpaka, vimhita.

Miyati see miyayi see miyati (Pass. of marati).

given at Dhtp 267 & 614 with "nimilane" to wink, only in cpd. nimilati to close the eyes (opp. um).

Mīlha [pp. of mih, Vedic mehati to excrete water, i. e. urine, only with ref. to the liquid; Sk. mīdhā=Lat. mictus, pp. of mingo, to urinate. Cp. Av. maēzaiti to urinate, mez urine; Gr. o)mihēδαν & o)mixma id.; Ags. mīgan to ur.; in Ohg. mist & Ags. mixi 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 (*śukaḥ vile pleasure); A III.241, 242; Th 1, 1152; J II.11; VI.112; Vv 5211 (with ref. to the gūthāniraya); Pv III.45 (=gūtha Pv A 194); Dhs A II.53 (*ḥ kāḍidun).

Mūkha (f.) [fr. mīlha; cp. BSk. mīḍha–gaṭa] cesspool S II.228 (so read for T. pilhakā; v. l. BB mīḷhakā). See also pilhakā. The trsl. (K.S. II.155) gives "dungbeetle."

Mukula [pp. of muc, Sk. muktā, for the usual P. mutta; cp. Prk. mukka, Pischel, Prk. Gr. § 566] only in umə & paṭiə (q. v.), and as v. l. at M III.61.

Mukkha at J I.441 should be read as mokkha, meaning "first, principal, foremost"; cp. mokkha2.

Mukha (nt.) [Vedic mukha, fr. Idg. *μμου, onomat., cp. Lat. mu facere, Gr. μουκα/ομαι, Mhg. mügen, Lat. mügio to moo (of cows), to make the sound "moo"; Ohg. mōwen to cry, muckazen to talk softly; also Gr. μους word, "myth"; Ohg. mōla=Ger. maul; Ags. mutil snout, etc. Vedic mūka silent, dumb=Lat. mutus=E. mute] 1. the mouth Sn 608, 1022 (with ref. to the long tongue, pāhūtā–jivha, of the Buddha or Mahāpurisa); J II.7; Dā A I.287 (uttāna° clear mouthed, i. e. e. easy to understand, cp. D I.116); Pva 11, 12 (pūṭi°), 264 (mukhena).--2. the face J VI.218 (uṇṇaja m.); Pva 74, 75, 77; ṛṇ karoti to make a face (i. e. grimace) Vism 343.--ādhū° 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; bhadra° brightfaced Pva 149; rūda° crying Pv I.112. -- 3. entrance, mouth (of a river) Mhvs 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 Pva 4. Hence: -- 4. cause, ways, means, reason, by way of J III.55 by way of a gift (dānamuke); IV.266 (bahūhi mukhehi).--apāya° cause of ruin or loss A II.166; IV.283. -- 5. front part, front, top, in isā° 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 (agghutta–mukhā yaññā), 569 (nakkhattānaṇ mukhaṇ cando; cp. Vin I.246); Vbh A 332 (=uttamaṇ, mukha–bhūtaṇ vā).-- Der. adj. mokkha & pāmokkha (q. v.). Note. A poetical instr. sg. mukhasā is found at Pva 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. siliṭṭha a well–connected, well–defined mouth–contour Dhs A 15 (not with trsl. "opens lightly," but better with note "is well adjusted," see Expos. 19, where write ṣāḍhāna for ūḍāna).--āsiya (?) cp. āsa ita] to be eaten by the mouth Dhs A 330 (mukhena asitabba).--ulolkana looking into a person's face, i. e. cheerful, bright, perhaps also flattering Dha II.193 (as olokana).--ulolika flattering (cp. above) Nd I 249 (puthū Saṭṭhārāṇa m. puthujjana); Pva 219. --odaka water for rinsing the mouth Nd 291=Miln 370; Vv A 65; Dha II.19; IV.28. --ja born in (or from) the mouth, i. e. a tooth J VI.219. --tunda a beak Vv A 227 [cp. BSk. mukhātunḍaka Divy A 387].--dugga one whose mouth is a difficult road, i. e. one who uses his mouth (speech) badly
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.

Mukhara (nt.) [fr. mukhara] talkativeness, garrulousness, noisiness DhA II.70.

Mugga [Vedic mudga, cp. Zimmer, Altind. Leben 240] a kind of kidney--bean, Phaseolus mungo, freq. combd with 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 flaw of character. The passage (with var. spellings) is always the foll.: c the combn in which it occurs. Its origin remains to be elucidated. Anyhow it refers to an unevenness in character, a

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 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, Dvanda"); VI.269 (id.). -- 2. N. of a nāga (serpent) king Vin I.3. -- 3. N. of a great lake J VI.534, 535.

an enlargement of Vedic mūr to get stiff (as in mūra stupid, dull, cp. Gr. mwo'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 dullled or stupid, viz. infatuated, possessed. <--> See also Lüders in K.Z. XLII.194 a. How far we are justified to connect Dhtp 216 mā & 503 mu ("bandhane") with this root is a different question. These 2 roots seem to be without connections. -- mūrck itself is at Dhtp 50 defined with "mohe"] 1. (spelt moccutai) 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 (viṇṇat); III.188 (id.). -- pp. mucchita.
Mucchanā (f.) [fr. mucchati 2] swelling or rising in tone, increase of sound J II.249 (viṇṇaṇaṭtama–mucchanāya mucchetvā vādesi).

Mucchañcikatā ("āṇjī") is probably the correct reading for puñcikatā. -- We find puñcikatā at Dhs 1136, 1230; Vbh 351, 361 (v. l. pucchañjī); DhsA 365; mucchañcī at Nd1 8 & Nd2 p. 152; pucchañjī at VbhA 477. The meaning is "agitation," as seen from expln of term at DhsA 365 ("wagging of a dog's tail," pucchañjī lēti), and VbhA 477 ("lābhanālābhanka–tānē vedhanā kamaṇṇā niçavuttatā"). -- The etym. expln is difficult; we may take it as a (misunderstood) corruption of "mucch–āngī–kata i. e. mucchā+ anga + kr "being made stiff–of–limbs," or "swoon." Psychologically we may take "swoon" as the climax of agitation, almost like "hysterics." A similar case of a similar term of swooning being interpreted by Bdhgh as 'wavering' (cal) is chambhitatta "paralysis," expld as "sakalasarī calanañ" at DA I.50. -- The expression mucchañcikatā reminds us of the term kaṭukañcukatā.


Mucchita [pp. of mucchatī] 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 pagidhā & gadhita). <→ Cp. pa°.

Mujjati [The P. form of the Sk. majj] to sink, dive, be submerged Dhtp 70 (mujja=mujjana). Only in cpds. um° & ni°.

Muñcatī [Vedic muñcati; 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. schmiegien to rub against. See further connections in Walde, Lat. Wtb., s. v. emugno. The Dhtp 376 expls by mocane, Dhtm 609 id.; 631: moce; 765: pamocane] I. Forms. The 2 bases muñca° & mucca° are differentiated in such a way, that muñca° is the active base, and mucca° the passive. There are however cases where the active forms (mucca°) are used for the passive ones (muñca°), which may be due simply to a misspelling, ṇc & cc being very similar. -- A. Active. pres. muñcāti J I.375; IV.272; V.453; Vv 6418; pot. muñcātta Dh 389; imper. muñca Dh 348; ppr. muñcanto Sn 791; aor. muñcī J V.289; MhvS 19, 44; pl. muñciṃsu J IV.142; ger. muñciya MhvS 25, 67; mutvā J I.375; & muñcītātta ibid.; PvA 43; inf. muñcītuñ D I.96. -- Caus. II. muñcāpeti D I.148. -- B. Passive. pres. muccāti Sn 508; ppr. muccanto J I.118; imper. sg. muccassu Th 2, 2; pl. muccatha DhA II.92; pot. muccātta PvA 74; Dv 127; fut. muccissati J I.434 (where also muccissati in same sense); DhA I.105; III.242; PvA 53, 105; also mokkhasi Vin I.21=S I.111; pl. mokkhatī Dh 37; aor. muccī(ṣu) S III.132; IV.20; J II.66; inf. muccītuñ Th 1, 253; DhA I.297. -- Caus. muceti & mocāpeti (q. v.). -- pp. mutta. -- II. Meanings. 1. to release, deliver (from=abl.), set free (opp. bandhatī) Sn 508 (sujjhati, m., bājjati); S III.132 (cittāni muccīsu their hearts were cleansed), Th 2, 2 (muccassu); Dh 127 (pāpakammā, quoted at PvA 104); Pv II.26; PvA 53 (nirayā/upapattito muccissati), 105; DhA I.297 (dakkhā muccītuñ–kāma desirous of being delivered from unpleasantness; v. l. tuñce°); II.92 (dakkhā). <-> 2. to send off, let loose, drop, give J IV.272 (saraṇ an arrow); Vism 313 (dhenu vacchakassa khitā–dharār m.); MhvS 25, 63 (phalakañ). -- 3. to let out of the yoke, to unharness, set free D I.148 (satta usabhāsatāni muccāpeti); PvA 43 (yogāni muccītā). <-> 4. to let go, emit, send forth (light) J V.289 (obhāsa muñci); MhvS 19, 44 (rasmīyo). -- 5. to send forth (sound); to utter, emit (words etc.) J I.375 (vācañ); Vv 6418 (mālā m. gosāna=vissajjenti VvA 281). <-> 6. (from 4 & 5 in general) to undertake, to bestow, send forth, let loose on Dh 389: "na brāhmaṇaṃ paharyā nāṣa muccātha brāhmaṇa," where Da IV.148 supplements verān na muccātha (i.e. kopaṇ na kareyya). In this case verān muñcatī would be the same as the usual verān bandhatī, thus opposite notions being used complementarily. The interpretation "give up" (enmity) instead of "undertake" is possible from a mere grammatical point of view. L. v. Sohroeder (Worte der Wahrheit) trks "noch stürzt der Priester auf den Feind!" -- 7. to abandon, give up, leave behind Dh 348 (muñca, viz. tanhañ Da IV.63); J V.453 (peta–rāja–visaya). -- 8. An idiomatic (late) use of the gen. muñciya (with acc.) is in the sense of an adv. (or prep.), meaning "except, besides," e. g. mañ m. MhvS 25, 67; imañ m. (besides this Mhv 14, 17). -- Cp. pa°, paṭi°, vi°. Note. At Dh 71 muccati stands for mucchēti (=Sk. mūrchati) to become stiff, coagulate, curdle; cp. DhA II.67.

Muñcana & Muccana (nt.) [abstr. fr. muc] 1. release, being freed, deliverance J IV.478 (muccē°); ākāra (muñcē°)
means of deliverance (dukkhato from ill) DhA I.267; "kāla time of release (dukkhā from suffering) DhA II.11 (muucc, v. l. muñe). -- 2. letting loose, emitting, giving, bestowing VbhA 249 (speaking, shouting out; Vism reading p. 265 is to be corrected fr. mañcanca!); PvA 132 (v. l. dāna).

Muñcanaka (adj.) [fr. muñcana] sending out or forth, emitting VvA 303 (pabhā).

Muñja [Vedic muñja, cp. Zimmer, Altind. Leben 72] 1. a sort of grass (reed) Saccharum munja Roxb. Sn 440. "kesa having a dark mane (like m. grass) D II.174. "pādukā slipper made of m. grass DhA III.451. "maya made of m. grass Sn 28. -- The reed itself is called isikā (q. v.). -- 2. a sort of fish J IV 70 (sp. rohita, taken as Dvanda by C.); VI.278 (id.).

Muṣṭha [pp. of muṣati, mṛṣ] having forgotten, one who forgets; only in two cpds., viz. "sacca [der. fr. foll.: muṣṭha+sati+ya] forgetfulness, lit. forgotten--minesness, usually combd with asampajaña, D III.213; A V.149; Pug 21; Dhs 1349 (where read: yā asati ananussati . . . adhāraṇatā pilāpanatā sammussanatā); Vbh 360, 373; Vism 21; DhA IV.85; & "sati(n) (adj.) "forgetful in mindfulness," i. e. forgetful, careless, bewildered [cp. BSk. amuṣītamsāri Lal. V. 562, to all appearance (wrongly) derived from P. musati to rob, mus, musnāti] D III.252, 282; S I.61 (+ asampajāna); Pug 21, 35 (neither passage expld in PugA!); J III.488; VbhA 275. As "satika at Miln 79. -- Note. muṣṭhasati with var. (unsuccessful) etym. is discussed in detail also by Morris, J.P.T.S. 1884, pp. 92--94.

Muṣṭhi (f.) [Vedic muṣṭi, m. f. Does defin "muṣṭ=maddane" at Dhtm 125 refer to muṣṭhi?] the fist VvA 206. muṣṭhi katvā gaṅhāti to take by making a fist, i. e. clutch tightly, clenching one's fist J VI.331. --muṣṭhi akāsi he made a fist (as sign) J VI.364. As --° often meaning "handful." --ācariya--muṣṭhi 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. kūndaka° handful of rice powder VvA 5; DhA I.425. taṇḍula° handful of rice VvA 131. tiśa° do. of tilaseeds J II.278. paṃsu° do. of soil J VI.405. ritta° 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.

Muṣṭhika [fr. muṣṭhi] 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 (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--pārūta); Vin IV.265 (f.); Sn p. 80 (=muṇḍita--sīsa SnA 402). --kaṇḍa° with cropped or shorn ears (appld to a dog) Pm II.1201, cp. muṇḍaka.

--pabbata a bare mountain J I.303 (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. 3 refer to muṇḍka--pabbata (q. v.). --adṭha° shaven over one half the head (sign of loss of freedom) Mhvs 6, 42. --kaṇḍa° "with blunt corners," N. of one of the 7 great lakes: see under kaṇḍa. --paṭīsaka the chignon of a shaveling, in phrase: kāṣayaṇī nivāṣetvā muṇḍaka--paṭīsakaṃ sīse pāṭimunācītā fastening the (imitation) top--knot of a shaveling to his head Miln 90; cp. J I.197 (paccekabuddha--vesaṇa gaṅhītvā paṭīsakaṃ pāṭimunācītā), similarly J V.49.

Muṇḍatta (nt.) [abstr. fr. muṇḍa] the fact of being shaven or shorn PvA 106.

Muṇḍana (nt.) [fr. muṇḍa] shaving, tonsure DhA III.391

Muṇḍika (--pabbata) bare (mountain), uncertain T. reading at VvA 302 for v. l. SS muṇḍa--pabbata (q. v.).

Munḍiya [abstr. fr. munḍa] baldness, shaven condition (of ascetics & bhikkhus) M I.515; Sn 249; Kvu I.95; Sdhp 374.

Mundeti [Denom. -- Caus. from munḍa] to shave Mbhv 103. -- pp. mundita. -- The BSk. has only Caus. II. munḍāpayati, at Divy 261. Should Dhṭp 106 "muṇḍ= khaṇḍha" be the defn of munḍati? -- At J III.368 we find munḍati for munḍeti (kunṭha--satthena munḍanto viya), which should prob. be read munḍento.

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 (=phusan‘arahaṇa SnA 498), 812; J V.398 (=anumata C.); Vbh 14, 429 sq. -- Often in set diṭṭha suta muta what is seen, heard & thought (? more likely "felt," cp. Nd2 298: diṭṭha=cakkhuṇā d., sutaṇ=soṭena s., mutaṇ=ghaṇena ghaṭitaṇ, jivhāya sāyaṇ, kāyena phuttaṇ, and viṇṇātaṇ=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 viṇṇātaṇ 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: rūp‘āyaṇaṇa diṭṭhaṇ; sadd–āyaṇa sutaṇ; gandh, ras, phoṭṭhaba mutaṇ; sabaṇ rūpaṇ manasā viṇṇātaṇ. 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 diṭṭha--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. --suddhi purity in matter of touch Nd1 104, 105.

Mutu (f.) [for matu, 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. mṛdaṇga 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, hatthī, assa° etc.).

Mutimant (adj.) [fr. muti] sensible, intelligent, wise Sn 539; as mutimā at Sn 61, 321, 385; pl. 881; J IV.76 (as mutimā & mutimā); Nd2 511=259. Cp. matimant.

Muto[i] [?] a doubtful word occurring only in one stock phrase, viz. "ubhato--mukhā m. pūrā nānā--vihitassā dhaṇṇassā" at M I.57 (vv. II. putoṇi, mutoṇi)=III.90 (mutoi)=D II.293 (T. mutoli, v. l. muti; gloss K puṭoli). The Dial. II.330 trsl. "sample bag" (see note on this passage; with remark "spelling uncertain"). Neumann, Mittlere Sammlung I.101 trsls "Sack." <-> Kern, Toev. s. v. mutoli tries to connect it with BSk. moṭa (Hindi moṭh), bundle, which (with vv. II. mūḍha, muṭa, māṭa) occurs only in one stock phrase "bharaiṇ moṭaṇi pīṭkāiṇ" at Divy 5, 332, 501, 524. The more likely solution, however, is that mutoli is a distortion of puṭosā (puṭosa), which is found as v. l. to puṭaṇa at all passages concerned (see puṭaṇa). Thus the meaning is "bag, provision--bag." The BSk. moṭa (muṭa) remains to be elucidated. The same meaning "provision--bag" fits at Vism 328 in cpd. yāna, where spelling is T. puṭoli, v. l. BB "putoṭi, but which is clearly identical with our term. We should thus prefer to read yāna--puṭosi "carriage--bag for provisions."

Mutta1

Mutta1 [pp. of muṇcati; Sk. muktā] l. released, set free, freed; as --° free from Sn 687 (abhā° 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'ādisu lokīya--kuluputt'ācārena virairohitoṭhiko va uccāraṇ karoti passāvāŋ karoti khādati bhūñjati).--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 Nd 512).--sirā (pl.) with loose (i. e. confused) heads KhA 120=Vism 415.

Mutta2

Mutta2 (nt.) [cp. Vedic mūtra; Idg. *meud to be wet, as in Gr. μυ/ζω to suck, muda/w to be wet; Mhg. smuz (=Ger. schmutz), E. smut & mud, Oir. muad cloud (=Sk. mudira cloud); Av. muprem impurity, Mir. mūn urine; Gr. μια/νω to make dirty] urine Vin IV.266 (passāvo muttaŋ vuccati); Pv I.91 (gūthāṅ ca m.); PvA 43, 78. Enumd under the 32 constituents of the body (the dvattiŋ--ācāra) 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. --karīsa urine & fæces, i. e. excrements Vin I.30; S III.85; A II.33; Sn 835; Nd 1181; J VI.111; Vism 259, 305, 342, 418 (origin of). --gata what has become urine DhsA 247 (gūthā°+). --vatthi the bladder Vism 345.

Muttaka (adj.) [muttā+ka] only in cpd. antarā° one who is released in the meantime Vin II.167.

Muttakā (f.)=muttā; °maya made of pearls Mhvs 27, 33.

Muttatā (f.) [abstr. fr. mutta1] state of being liberated, freedom J V.480.

Muttā (f.) [cp. Sk. mukta] a pearl Vv 377 (°ācita); Pv II.75 (+veḷuriya); Mhvs 30, 66. Eight sorts of pearls are enumd at Mhvs. 11, 14, viz. haya--gaja--rath'āmalakā valay'anguli--vethakā 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 788 (+vimutti & parimutti); PvA 35, 46; Sdhp 492. -- Cp. vi°.

Muttika [fr. muttā] a pearl vendor, dealer in pearls Miln 262.

Mudati [for modati?] in exegetical expln of "muti" at VbhA 412: mudatī ti muti. See muti.

Mudayantī (f.) [cp. Sk. modayantī] a certain plant, perhaps Ptychotis ajowan J VI.536.

Mudā (f.) [fr. mud, see modati] joy, pleasure D II.214 (v. l. pamphadū); Sdhp 306, 308.

Mudinga see mutinga.

Mudita [pp. of mud, modati] pleased, glad, satisfied, only in cpd. °mana (adj.) with gladden heart, pleased in mind Sn 680 (+udagga); Vv 8315 (+pasanna--citta). Cp. pa°.

Muditā (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 Bdhgh. -- BSk. after the Pali: muditā Divy 483] soft--heartedness, kindliness, sympathy. Often in triad mettā ("active love" SnA 128),
karaṇā ('preventive love,' ibid.), muditā ('disinterested love': modantī vata bho sattā modantī sādhū sutthū ti ādīna mayena hita--sukhāvippayogakāmatā muditā SnA 128); e. g. at D I.251; S V.118; A I.196 etc. (see karaṇā). -- Cp. also Sn 73; D III.50, 224, 248; Miln 332 (‘saññā;+mettā, karaṇā’); Vism 318 (where defined as "modanti tāya, tañ−samangino, sayaṇa vā modanti etc."); DhsA 192. See on term Dhs trsl. §251 (where equalled to sugxaerosu/nh); Cpd. 24 (called sympathetic & appreciative), 97 (called "congratulatory & benevolent attitude"); Expos. 200 (interpretation here refers to modutā DhsA 151 "plasticity").

Mudu (adj.) [Vedic mṛdu, fr. mṛd: see maddati; cp. Lat. mollis (fr. *moldus); Gr. a)maldu/nw to weaken, Cymr. blydd soft] soft, mild, weak, tender D II.17=III.143 (+talūna); A II.151 (pañcindriyāni mudūni, soft, blunt, weak: opp. tikkha); S II.268 (‘talūna−hatthapāda’); Sn 447 (=muduka SnA 393); Th 1, 460 (=loving); Pv I.92; Vism 64; PvA 46, 230. Compar. mudutara S V.201.

--indriya (mud) 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 (adj.) [fr. mudu]=mudu. -- 1. flexible, pliable, soft S II.221 (sanghaṇī); Vism 66 (giving in easily, cpd. with ukkattha & majhima); KhA 49 (‘atthishāni soft bones’); Mhvs 25, 102 (sayana); bhūmi Miln 34. -- 2. soft, mild, gentle, kindly, tender−hearted J V.83 (m. hadaya), 155; Miln 229 (cittāṇa m.); SnA 393; Dha I.249 (citta); PvA 243. -- 3. soft, weak, pampered, spoilt S II.268 (of the Licchavi princes). -- See also maddava, & cp. atī.

Mudutā (f.) [cp. Sk. mṛdutā; abstr. fr. mudu. See also muditā] softness, impressibility, plasticity A I.9; D III.153 (trsl "loveliness"); Dhs 44 (+maddavatā); 1340 (id.); Vism 463 sq.; DhsA 151 (=mudubbāva); cp. Dhs. trsl. §1340.

Muddā (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) & mudda−paṭṭilābha. -- 2. the art of calculation mentioned as a noble craft (ukkāṭṭhān sippān) at Vin IV.7 (with gaṇāṇā & lekhā), as the first of the sippānī (with gaṇāṇā) 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 lipyā, sankhya, 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, Digha 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 V I.346 (hattha−muddāya nañ pacchissāmi . . . muṭṭhij akāsā, sā "ayañ me . . . pacchati" ti ṅātāv haṭṭhaj vikāsēsi, so ṅātāv . . . ; he then asks by word of mouth). --hattha−muddaj karoti to make a sign, to beckon J III.528; cp. Vin V.163: na hatthavigāro kātabbo, na hattha−muddā dassetabba.

--ādhikaraṇa the office of the keeper of the Privy Seal, Chancellorship Miln 281.

Muddika (adj. n.) [fr. muddā] one who practises muddā (i. e. knowledge of signs) D I.51 (in list of occupations, combd with gaṇaṇa & trsld Dial. I.68 by "accountant"; cp. Franke, Digha p. 53, "Finger−rechner") Vin IV.8 (m., gaṇaṇa, lekhaka); S IV.376 (gaṇaṇa, m., sankhyāyaka).

Muddikā1

Muddikā1 (f.) [fr. muddā] a seal ring, signet−ring, fingerring J I.134; III.416; IV.439; Dha A 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, signetring Vin II.106; J IV.498; V.467. -- Similarly as at Dha II.4 (muddikaṇ āharapeti) muddikā is fig. used in meaning of "authority," command; in phrase muddikaṇ deti to give the order, to command Miln 379 (with ref. to the captain of a ship).

Muddikā2
Muddhā2 (f.) [fr. mud, cp. *Sk. mṛdvikā] a vine or bunch of grapes, grape, grape wine Vin I.246 (pāṇa); J IV.529; DhA II.155.

Muddha1

Muddha1 [pp. of muh, for the usual mū̄ha, corr. to Sk. mugdha. Not=muddha (of mṛdh to neglect) which in P. is maddhita: see pari; nor=muddha disdained] infatuated, bewildered, foolish J V.436.

--dhātuka bewildered in one's nature, foolish(ly) J IV.391 (v. l. luddhā); DhA III.120 (v. l. danta° & mūla°).

Muddha2 & Muddhā

Muddha2 & Muddhā [Vedic mūrdhan, the P. word shows a mixture of a-- and n-- stem] the head; top, summit. -- m. sg. muddhā Sn 983, 1026, & muddhaṇḍha Sn 989; acc muddhaṇḍha D I.95; Sn 987 sq., 1004, 1025; Dh 72 (=paññāyetañ nāmañ DhA II.73); & muddhaṇḍhaṇ M I.243; III.259=S IV.56; instr. muddhaṇḍhaṇa Mhvs 19, 30; loc. muddhaṇḍhaṇ Sn 689, 987; M I.168; Vism 262; Mhvs 36, 66, in meaning "on the top of (a mountain)": Vin I.5 (here spelt pabhāttā--muddhīni)=S I.137; J IV.265 (Yugandhara’); PⅠ.961 (Naga°=Sineru° PⅠ.138); Vism 304 (vammika° on top of an ant--hill). -- Freq. in phrase muddhā (me, or no, or te) sattadhā intrs. spelt both phalissati); IV. Munana (nt.) [fr. mun, or muni] foolishness, stupidity, infatuation J V.433 (v. l. mūḍhata, muddatā).

Muddhā (adv.) [Class. Sk. mūḍhā] for nothing, gratis VvA 77.

Munana (nt.) [fr. munāti, almost equal to mona] fathoming, recognising, knowing: a C. word to explain "muni," used by Dhpāla at VvA 114 (mahā--isibhūtā . . . mahātante āṇeṇa munnato paričchindanato mahā munīṇa), & 231 (anavasesassā ṇeyyassa munnato muni).

Munāti [=manyate, prob. corresponding to Sk. med. manute, with inversion *munati and analogy formation after jānāti as munāti, may be in allusion to Sk. mṛṇāti of mṛ to crush, or also mā manāti to measure out or fathom. The Dhtm 589 gives as root mun in meaning "nāṇa." The word is more a Com. word than anything else, formed from 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 pavaucati), which is expld at DhA III.396 as follows: "yo puggalo . . . tulaṇ ṣāropetvā minanto viya ime ajjhattikā khandhā ime bāhirā ti ādinnā nayena ime ubho pi attaṁ mināti muni tena pavaucati." Note. The word occurs also in Māgadhī (Prk.) as munāi which as Pischel (Prk. Gr. § 489) remarks, is usually taken to man, but against this speaks its meaning "to know" & Pāli munāti. He compares maṇaṁ with Vedic mūta in kāma--mūta (driven by kāma; mūta=pp. of mū=mi) and Sk. muni. Cp. animo movere.

Muni [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 expls (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 P). Index p. 749); Dh 49, 225, 268 sq., 423. -- Cp. general passages & expls at Pv II.113; II.133 (expld at PⅠ.163 by "attaṁti ca paraṁti ca munāti jānāti ti muni"); Miln 90 (munībhāva "munihood," meditation, self--denial, abrogation); DhA III.521 (munayo=moneyya--paṭipadāya maggaphalaṅ pattā asekha--munayo), 395 (here expld with ref. to
Musalika only in cpd. danta°. Just as these 3 are in general exhibited in good or bad ways of living ("sucaritaŋ & "ducaritaŋ), they are applied to a deeper quality of saintship in kāya–moneyya, vacṁoneyya, mano–moneyya; or Muni–hood in action, speech & thought; and the muni himself is characterised as a kāya–muni, vaçi° & 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 Paccekabuddhas), muni° (the Tathāgatas). -- The parallel passage to Nd2 514A at A I.273 gives a muni as kāya–muni, vācā° & ceto° (under the 3 moneyyā).

Mummura [*Sk. murmura, lit. crackling, rustling; cp. Lat. murmur=E. murmur, Gr. mormu/rw to rustle, Ohg. murmuro, to munch, chew, bite up with a cracking sound J IV.49; V.2 (=mundinga VvA 340); SnA 370. -- 2. a kind of girdle Vin II.20 1/6=Nd 4A at A 089. --muṣṭā, to steal, which is given at Dhtp 491 with "theyya"] to betray, beguile, bewilder, dazzle, in cakkha pig-m. ti khāḍati a pestle (whilst eating a baby). -- A I.149 (opp. sacca); Sn 122, 158, 397, 400, 757, 883, 967, 1131; Nd1 291; Pv I.33; VvA 72

Muyhate [Vedic muḥati, muh; defn Dhtp 343: mucchāyaṃ; 460: vecitā; cp. moha & momuha] to get bewildered, to be infatuated, to become dull in one's senses, to be stupidified. Just as rāga, dosa & moha form a set, so do the verbs rājati, dussati, muḥati, e. g. Miln 386 (rājasi rajjāṇyesu, dussāṇyesu dussasi, muḥhase mohaniyesu). Otherwise rare as finite verb; only DhsA 254 (in defn of moha) & Sdhp 282, 605 (so read for mayhate). -- pp. mūḷha & muddha.

Muyhana (nt.) [fr. muyhate] bewilderment, stupefaction, infatuation DA I.195 (rajjana–dussana–m.).

Murumura [onomat. to sound root mṛ, see mammara & mummura] the grinding, crackling sound of the teeth when biting bones, "crack"; in phrase m. ti khāḍati to eat or bite up to bits J I.342; V.21 (of a Yakkhini, eating a baby).

Murumurāpeti =murumurāyati J II.127; III.134; V.196 ("etvā khāḍati).

Murumurāyati [Denom. fr. murumurā] to munch, chew, bite up with a cracking sound J IV.491.

Mūḷā & Mūḷāi (f.) [cp. Vedic mulālin. Zimmer, Altind Leben 70 mentions Bisa, Śāluka & Mulālin as edible roots of lotus kinds. -- Geiger, P.Gr. 12 & 43 puts mūḷā =Sk. mṛṇāla] the stalk of the lotus: mūḷā Vin I.215 (bhisa+); mūḷā J VI.530 (=mūḷālaka C.); mūḷālīkā Vin I.215 (bhisa+); bhisa–mūḷālāj (nt.) (collective cpd.) fibre & stalks Vin II.201=S II.269; IV.94; V.39; Vism 361; VbhA 66. --mūḷā–puppha a lotus Th 1, 1089.

Musati [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 "theyya"] 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 (m. nt.) [cp. Vedic musala. The etym. is probably to be connected with mṛṣ (see maddati)] 1. a pestle (whilst udukkha is "mortal," cp. J II.428 & see udukkhala) D I.166=Puğ 55; Dha II.131 (+suppa). <--> 2. a club A II.241; VvA 121. -- 3. a crowbar J I.199; PVA 258 ("danḍa").

Musalaka (nt.) [fr. musala] a little pestle, a toy for little girls DhsA 321.

Musā (adv.) [Vedic mṛṣā, fr. mṛṣ, lit. "neglectfully"] falsely, wrongly; usually with verbs vadati, bhanati, bhāṣati & brūti to speak falsely, to tell a lie. -- A I.149 (opp. sacca); Sn 122, 158, 397, 400, 757, 883, 967, 1131; Nd1 291; Pv I.33; VvA 72
mṛṣāti; 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.

Muhutta (m. & nt.) [Vedic muhūtta "a second." -- Its duration may be seen from descending series of time--connotations at PvA (?) or set of causes (?) Sn 524 sq., 530 sq., cp. SnA 429--43

fundamental bond

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M

be taken to no.

knowing the cause or  reason Sn

27, 23. am

--kanda eatable tuber DhA III.

M

III.

Muhuttika (adj.) [fr. muhutta] only for a moment; 

I.3

1

1

Dhtm 39

ū

in meaning "bandhana.

Mūga (adj.) [Vedic mūka; see etym. under Mukha] dumb Vin I.91 (andha, m., badhiira); Sn 713; DhA II.102 (andha, m., badhira); SnA 51 (in simile); Sdhp 12. Freq. combd with ela, deaf (q. v.).

Mūla (nt.) [Vedic mūra & mūla. The root is given as mūl in 2 meanings, viz. lit. "rohane" Dhtm 859, and fig. "patiṭṭhayaṇ" Dhtm 3911. 1. (lit.) root A II.200=M I.233; DhA I.270; IV.200 (opp. patti); Vism 270 (rukkha"=rukkha--samipajā); Pv I.96 (sa" with the root); PvA 43 (rukkhassā mūlē at the foot of). -- 2. foot, bottom Vin I.269 (patiṭṭhayaṇ"=rukkhassa mūlē at the foot of); -- 3. (appld) ground for, reason, cause, condition, defd as "hetu, nidāna, sambhava" etc. at Nd2 s. v.; Sn 14=369 (akusalā mūlā n. pl.=ākāra or patiṭṭhā SnA 23); Pv I.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.I; Vism 454; cp. Nd2 517; VbhA 382. -- 4. origin, source, foundation, root (fig.) Vin I.231=D II.91 (dukkhassā); Vin II.304; Sn 916, 968 (cp. Nd1 344, 490); Th 1, 1027 (brahmacarīyassa); Dh 247, 337. Freq. in formula (may be taken to no. 1) [pahīna] ucchihina--mūla tālāvavathukata 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. pahīna, in extenso. -- 5. beginning, base, in mūlavasasa the initial day DA I.311; also in phrase mūlavāraṇaṭto right from the beginning VvA 132 (cp. BSk. mūla kramatā ca id. Divy 491). -- 6. "substance," foundation, i. e. worth, money, capital, price, remuneration Miln 334 (kamma"); DhA I.270 (?); PvA 273; Mhvs 27, 23. amūla unpaid Mhvs 30, 17 (kamma labour).--ipa" borrowed capital D I.71.

--kanda eatable tuber DhA III.130; IV.78 (mūlaka""); See also kanda. --kammatṭhāna fundamental k. or k. of causes SnA 54. --ghacca radically extirpated Dh 250, 263. --ṭṭa 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. --bijia having seeds in roots, i. e. propagated by roots, one of the classes of plants enumd under bijāgāma (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 (tanhā" dhammā); Tipk. 233 sq., 252 sq., 288 sq. & passim; VbhA 200 sq., 207 sq. (sankhāra" avijjā" etc. with ref. to the constituents of the Pāṭicca--samuppāda); PvA 19. -- (b) having a certain worth, price, being paid so much, dear Mhvs 27, 23 (a "ṣṇ kammaṇ unpaid labour); DhA I.398 (nahāna--cuṇṇa "ṣṇ catu--panṇāsa--koṭi dhanaṇ, as price); II.154 (pattha--pattha--mūlābhikkhā); III.296 (kiŋ mūlakaḥ 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.
Mûlika (adj. n.) [fr. mûla] 1. (m.) root--vendor Miln 331. -- 2. (adj. --") belonging to the feet (pâda"), a footman, lackey J I.122, 438; II.300 sq. (N. of the king of Janasandha, Gâmanî--canḍa); III.417; V.128; VI.30. -- 3. in rukkha° one who lives at the foot of a tree: see under rukkha, where also °mûlikatta.

Mûlha [Vedic mûdha, pp. of muh; cp. also muddha1= Vedic mugdha] 1. gone astray, erring, having lost one's way (magga°) D I.85 ÷ ('ssa magga\-âcikkhati); Pv IV.148 (id. with pâvadati); PVA 112 (magga°). -- 2. confused, infatuated, blinded, erring, foolish D I.59; PVA IV.334 (sa°, better to be written sam°).

--gabhha° a woman whose "foetus 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. --rûpa foolish Dh 268; DhA III.395.

Mûsika (m.) & mûsikâ (f.) [Vedic mûsikâ, fr. mûs] a mouse D II.107=Pug 43 (f.); Vism 109 (m.), 252= KhA 46 (m.);

Mhvs 5, 30 (m.); VbhA 235.


Mûsî (f.) [Venic mûs & mûh mouse or rat; cp. Lat. mûs Gr. mu_s, Ohg. mûs=E. mouse. Not to mu_s to steal, but to same root as Lat. moveio, to move] a mouse S II.270 (mudu° a tender, little m.).

Me is enclitic form of aha is enclitic form of aha in var. cases of the sg. See under aha.

Mekhalâ (f.) [cp. Vedic mekhalâ] a girdle J V.202, 294 (su°, adj.); VI.456; ThA 35; KhA 109; DhA I.39; PVA 46.

Mekhalikâ (f.) [fr. mekhalâ] a girdle Vin II.185 (ahi°, consisting of a snake).

Megha [Vedic megha; not to mih, mehati (see mîla), but to Idg. *meigh--; fog, rain; cp. Sk. miḥ mist; Av. maëga cloud; Gr. o)mixh fog, Lith. mîgha fog, Dutch miggelen to drizzle, also Ags. mist=Oicel mistr "mist" a cloud PÎ.945; Vism 126; esp. a thundercloud, storm, S I.100 (thaneti), 154; Th I.307 (as kâla); It 66; J I.332 (pajjunna vuccati megha); DhA I.19; SnA 27 ("thanita--sadda). In this capacity often called mahâ--megha, e. g. Sn 30; DhA I.165; KhA 21; Pva 132. -- On megha in similes see J.P.T.S. 1907, 124, 125.

--nâtha° having clouds as protectors (said with ref. to grass--eating animals) J IV.253. --mâñḍala cloud--circle, a circle of clouds SnA 27. --vânça cloud--coloured J V.321 (C. for megha--sannibha); pâsânã a sort of ornamental building stone Mhvs 30, 59 (v. l., T. meda°; trsl. fat--coloured stones). See meda°.


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 mettâ) DhsA 192 (v. l. mijjati; =siniyati).

Mejjha (adj.--nt.) [*medhya; fr. medha] 1. (adj.) [to medha1] fit for sacrifice, pure; neg. a° impure Sdhp 363. 2. (nt.) [to medha2 & medhâvina] in dum° foolishness Pug 21=Dhs 390 (expld at DhsA 254 by 'yañ . . . citta--santâna mejjha\-bhaveyya suci--vodanâ\-tañ duñ̄ha mejjha\-iminâ ti dummejjha°).

Mēṇḍaka (adj.) [fr. mēṇḍa] 1. made of ram(s) horn, said of a (very strong) bow J I.88 (‘dhanu’); V.128 (‘singadhanu’). -- 2. belonging to a ram, in mēṇḍaka–paṇha "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 (adj. nt.) [cp. Vedic maitra "belonging to Mitra"; Epic Sk. maitra "friendly," fr. mitra] friendly, benevolent, kind as adj. at D III.191 (mettana kāya–kammena etc.), 245 (‘ṇa vā–kammaṇ); as nt. for metta in cpds. of mettā (cp. mettaṇa) and by itself at D I.227 (mettaṇa + cittaṇa), perhaps also at Sn 507.

Mettā (f.) [abstr. fr. mitra=mitta, cp. Vedic maitraṇ. According to Asl. 192 (cp. Expos. 258) derived fr. mid to love, to be fat: "mejjati mettā siniyhati ti attha"] love, amity, sympathy, friendliness, active interest in others. There are var. defs & explns of mettā: the stereotype "mettī mettāyitatta mettā ceto vimutti" Vbh 86=272; occurring as "mettī mettāyanā mettāyitatta anudā anudāyana anudāyitatta hitesitā anukampā abiyāpado . . . kusalāmulaŋ" at Nd1 488 & Dhs 1056 (where T. mettaṇ for metti, but see Dhs trsl.2 253). By Bdhgh at SnA 128 expld in distinction fr. karuṇa (which is "ahita–dukkan–āpanayakāmatā") as "hita–sukh–ūpanaya–kāmatā," i. e. desire of bringing welfare & good to one’s fellow–men. Cp. def. 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 (khaṇṭi, m., anudaya); Sdhp 484, 487. <--> Phrases occurring frequently: metta–cittaṇa metta–vaṇya–kāma–paccī\(\text{a}\)ño metti metta–caṇḍana jhata–dhamma C.); as nt. for mettā in cpds. usually mettā, but shortened to metta" in metta–cittaṇa metta–vaṇya–kāma–paccī\(\text{a}\)ño, 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. --aṇsā (mettaṇa) sympathetic, showing love towards It 22 (v. l. ʿasā); J IV.71 (=metta–koṭṭhāsā mettaṇa cittaṇa C.). --kammaṇṭhāna 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.

Mettāyati [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; Dāvīs III.34.

Mettāyanā (f.) & Mettāyitatta (nt.) [abstr. formations fr. mettā]: see defn of mettā.

Mettī & Mettī (f.) [cp. Epic Sk. maitri] love, friendship J III.79; V.208; VbhA 75. See also defn of mettā.

Metteyyattā (f.) is occasional spelling for matteyyatā (q. v.), in analogy to petteyyatā; e. g. Nd2 294.

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 ‘ṇa dhammaṇa 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 methunu). -- 2. (nt.) sexual intercourse [Vedic maithuna] D I.4; III.9, 88 sq., 133; Sn 400, 609, 814, 835=DaḥA I.202; Nd1 139, 145; Pug 67; Vism 51.


Meda [Vedic medas (nt.) fr. mid, see etym. under mada] fat S I.124; Sn 196; J III.484 (ajakaraṇa medaṇa=ajakara–medaṇ C.); Kh III. (expld at Vism 262 as "thinasineha" thick or coagulated fluid or gelatine); Vism 361; VbhA 66, 225, 245, 249. --kathālikā a cooking pot or saucepan for frying fat A IV.377 (in simile with kāya); DaḥA 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. --vaṇṭha fatcoloured; in cpd. ʿpāsāna a stone of the (golden) colour of fat found in the Himalaya mountains Sn 447 (=medapinḍa–sadasa SnA 393); Mhvs 1, 39; 30, 57 sq., 196; 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 [meda+ka] in go° a precious stone of light--red (or golden) colour (cp. meda--vaṇṇa--pāsāṇa) VvA 111.

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 [Denom. fr. meda] to become fat M I.238.

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.

[cp. Sk. methana abusive speech; Vedic methati fr. mith to scold] quarrel, strife Vin II.88 (°ka); Th 2, 344; Sn 893, 894 (=kalaha, bhāṇdana, 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.

Medhā (f.) [Vedic medhā & medhas, perhaps to Gr. maq° in manqa/nw ("mathematics") wisdom, intelligence, sagacity Nd1 s. v. (m. vuccati pañña)]; Pug 25; Dhs 16, DhsA 148; PvA 40 (=pañña). -- adj. sumedha wise, clever, intelligent Sn 177; opp. dum° stupid P Iv.82. --khīṇa--medha one whose intelligence has been impaired, stupefied J VI.295 (=khīṇa--pañña).


Medhāvin (adj.) [medhā+in=*medhāyin>medhāvin; already Vedic, cp. medhasa] intelligent, wise, often combd with pañḍita & bahussuta: D I.120; S IV.375; A IV.244; Vin IV.10, 13, 141; Sn 323 (acc. medhāvinā +bahussutan) 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 (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 (adj.--n.)=medha in adj. use; only in cpd. dummedhin (=dum--medha) foolish, ignorant Dh 26 (bālā dummedhino janā;=nippañña DhA I.257).

Meraya (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 (pupphāsav--ādi, i. e. made fr. flowers, cp. defn dhātaki--pupphāuda--dhāny--āmla--sanskaraj by Mādava, Halāy. p. 314). Five kinds are given by Dhpāla at VvA 73, viz. pupph--āsava, phal'āsava, madhv°, guf°, sambhārasanyutta.

Merita in bhayamerita in bhayamerita J IV.424=V.359 is to be read as bhava--m--erita driven by fear; there is no need to change it with Kern, Toev. to perita.

Mella [dial. or uncertain reading?] citron (=mātulunga) J III.319 (gloss bella).

Mokkha1

Mokkha1 [late Vedic & Epic Sk. mokṣa, fr. muc, see muñcati. Dhtp 539 mokkha=mocana; Dhtm 751= moça] 1. (lit.) release, freedom from, in bandhanā m. D I.73=M I.276. -- 2. (fig.) release, deliverance, salvation Vbh 426 (jarā--maraṇa°
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 (añña", either=1, as "deliverance for others," or=4, as "to be delivered by others.") Bdhgh at SnA 516 gives both explns: añña mocetuj (na) sakkonti, karaṇa--vacana vėtaq; aññaena mocetabb (na) honti).

Mokkha2

Mokkha2 (adj.) [fr. mukha 6; Vṛddhi form=*maukhya] the headmost, first, foremost, in series aggo seṭṭho m. uttamo A II.95, where the customary tradition reads pāmokkha (see under mahā & cp. Nd2 502A).

Mokkhaka =mokkha2; thus we should read at J I.44 for mukkhaka.

Mokkhacika (m. or °āf.) [see on attempt at etym. Morris in J.P.T.S. 1885, 49 who takes mokkha as fr. muc "tumbling" & cika="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. prāñc=pra--aṅc.

Tumbling, turning somersaults, an acrobatic feat; in list of forbidden amusements at D I.6 (cp. DA I.86; samparivattaka--kīḷanaṁ, i. e. playing with something that rolls along, continuously turning? The foll. sentence however seems to imply turning head over heels: "ākāse daṇḍaṇa gahetvā bhūmiyaṇa vasiṣṇa ṭhatetvā heṭṭha--upariya (so read!) --bhāvena parivattana--kīḷanaṁ; i. e. trapeze--performing. Cp. Dial. I. 10 & Vin. Texts II.184). The list re--occurs at Vin II.10 ("āya: f! kilanti"); III.180: M I.266+ and A V.203 (with important v. l. mokkhaṭṭha, which would imply mokkha & ending tiya, and not °cika at all. The Cy. on this passage expls as: daṇḍakaṇa gahetvā heṭṭha--upariya (sic. as DA I.86; correct to upariya?) --bhāvena parivattana--kīḷanaṁ. The word is found also at Vin I.275, where the boy of a Seṭṭhi in Bārāṇasi contracts injuries to his intestines by "mokkhacikāya kilanto," playing (with a) m. -- According to its use with kilati & in instr. mokkhacikena (Nd2 219) may be either a sort of game or an instrument (toy), with which children play.

Mokkhati see under muñcati.

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 ("tassā jīvitaḥ: not in vain).

--purisa a stupid or dense fellow Vin IV.126, 144.

Moca1

Moca1 [cp. °Sk. moca & mocā] the plantain or banana tree' Musa, sapientum Vin I.246 ("pāṇa drink made fr. M. s.; one of the 8 permitted drinks); J IV.181; V.405, 465.

Moca2

Moca2 [root--noun of moc, Caus. of muc] delivery, setting free Dhtm 631, 751, where Dhtp in same context reads mocana.


Mocaya (adj.) [quasi grd. formation fr. moceti] to be freed, able to escape, in dum° difficult to obtain freedom J VI.234.

Mocetar [M. ag. fr. moceti] one who sets free, a deliverer Nd I 32.

Moceti [Caus. of muṇica] 1. to deliver, set free, release, cause one's release or deliverance from (abl.). imper. praes. moceti Pv II.16 (duggatiyā); PvA 12; aor. moceta PvA 112 (dāsavyato); ger. mocetavā PvA 8, 77; inf. mocetunj 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: padañ m. to run J III.33. -- 4. to discharge, fulfil: paṭiṇṇāṅga one's promise DhA I.93. -- 5. to unharness DhA I.67. -- 6. to detach S I.44. -- Caus. II. mocetari to cause to be freed, to give freedom, to let loose Vin IV.316 (opp. bandhāpeti).

Moṭa [BSk. mota, Prk. mṛḍa: Pischel § 166, 238] see mutoḷi.

Motar [n. ag. fr. 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 "muta na maṇḍaññi motaṅbaññ (so read) na maṇḍaññi motaṅāṇaññ" 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 [cp. Epic. Sk. modaka in meaning I.] 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 (paṇṭaññ "assa anto pakkhipitvā). 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 : 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 "samanantato ohbhāsento," i. e. shining.

Mona (nt.) [fr. muni, equal to *maunya taken by Nd as root of moneyya] wisdom, character, self--possession Sn 540 ("patha=ṇāṇa=opatha SnA 435), 718, 723; Nd1 57; Nd2 514 A (=ṇāṇa & paṇñā); Th 1, 168 (what is monissa? fut. 1st sg. of ?).

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, vac, mano (see under muni), e. g. at D III.220; A I.273; Nd1 57; Nd2 514 A (where also used as adj.: moneyā dhammā properties of a perfect character). Cp. also Sn 484, 698, 700 sq. On moneyya--kolāhala (forebodings of the highest wisdom) see the latter.


Momūhatta (nt.) [abstr. fr. momūha] silliness, foolishness, bewilderment of the mind M I.520; A III.119, 191, 219 (=mandaṭṭa); Pug 69.

Mora [the contracted, regular P. form of *Sk. mayūra, viṣa =ma--ūra>mora. See also Geiger, P. Gr. § 27 & Pischel, Prk. Gr. § 166. -- Vedic only mayūrī 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; --piṭcha Vin II.130; --piṇja PvA 142, 176; VvA 147; --sikali (?) KhA 49; --hattha Vv 3344 (=mayūra--piṇjehi katañ
makasa--vījaniṇā); Pāvī 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.


Moli (m. & f.) [cp. Epic Sk. mauli, fr. múla] a chignon; crest, turban J I.64; V.431; Mhv 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--sārīra; vv. ll. moli° & mukalla). --baddha one who has his hair tied into a top-knot 128, 243, 348.

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.

Mosalla (adj.) [fr. musala] worthy of being slain (with clubs), punishable A II.241.

Mohā [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. -- Dīfī as "dudkhē anāññāṇa etc., moha pamoha, sammoha, avijj'ogha etc.," by Nd2 99 & Vbh 362; as "muyhanti tena, sayana vā muyhati, muyhana--matta eva vā tan ti moh" and "cittassa andha--bhāva--lakkhāṇo, anāññalakkhāṇo 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: rāga--aggī, dos--aggī, moh--aggī 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--citta); Nd1 15, 16 (with lobha & dosa); VvA 14; PvA 3. --amoha absence of bewilderment Vbh 210 (+alobha, adosa; as the 3 kusala--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 II 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 & dosaracita). --tama the darkness of bewilderment MA 1. --dhamma anything that is bewilder or infatuating Sn 276. --pūrta covered or obstructed by delusion Pv IV.334. --maggā being on the road of infatuation Sn 347. --sallā the sting of bewilderment Nd1 59.


Mohana (nt.) [fr. muh as Caus. formn] making dull or stupid, infatuation, enticement, allurement Sn 399, 772 (=mohanā vucaṇṭi pāṇca kāmagaṇa 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 "mohanà vucaṇṭi kāmagaṇa, ettha hi deva--manussā muyhanti."

Mohaneyya & Mohaniyya (adj.) [grd. formn fr. moha] leading to infatuation A II.120; III.110; J III.499.

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 doubtfull, cp. similar context Sn 1076 with "sabbhus dhammesu samāhātesu" (v. l. samoha°). -- 3rd sg. (poet.) also amohayittha Sn 332 (mā vo pāmatte viññāya maccūrājā amohayittha vāsānuge, cp. Sn ed. p. 58). -- On mohayamāṇa DhA I.275 see modati.
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--idaq Sn 1077; Pv I.33; tava--y--idaq Sn 352; na--y--idaq S II.278; mama--y--idaq Sn 806; na--y--idha Vin I.54; yassay--etādisi pajā D II.267 (v. l. ss for T yassa--s--set ṭāvāparajata kappati pañca pi tassa kāma puggala kappanti S IV.326. In a generalizing sense causative).-- After i before a: pāvisī--y--amaṣa J V.405; khāni--y--asami J III.433; yā--y--āṇāṇa J I.429 (where C. expls: ya--kāro paṭiṣandhi--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. o/s who; cp. Goth. jabai if, --ei rel. part. An amplification of the dem. pron. base *i--, *ei-- (cp. aya). 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'ayaṇa=yo ayaṇ M I.258; yv'āsā=yo asa M I.137. Notice the lengthening of the subsequent vowel. <-> An unsettled ya is to be found at J V.424 (Fausbøll remarks "for yassā"?; perhaps to be combd with preceding pañicapati; C. on p. 427 expls ya--kāro niptaṁmatto)-- abl. yasmā in adv. use; yamhā Dh 392. -- loc. yamh Dh 261, 372, 393. -- f. loc. yassa 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 unexplored).

Special mention must be made of the nt. n. acc. sg., where both yaq 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 yaq represents the usual (Pali) form (like tad and taq). See more under II. -- A Māgadhized form is ye (after se=taq), found at D II.278 (see Geiger § 1052 & 1102. Cp. Trenchker, Notes 75.). The expression ye--bhuyena may belong under this category, if we explain it as yad+bhuyena (bhuyena equivalent to bhīyoso). It would then correspond to seyyathā (=sadh-yathā, cp. sayathā, sace, tanṭathā). See refs. under yebhuyena. -- The expression yevāpanaka is an adj. formn from the phrase ye--vana (=yaq vana "whatever else there is"). i. e. belonging to something of the same kind, i. e. corresponding, reciprocal, as far as concerned, respective. (See s. v.) -- In adv. use it often corresponds to E. as; see e. g. yad--ichakañ, yad--idaq (under II.2 b; II.4 b.).

II. Meaning: "which," in correspondence to a following demonstr. pron. (ta°); whichever (generalizing); nt. what, whatever. In immediate combn with the demonstr. pron. it is qualifying and specifying the person, thing or subject in discussion or question (see below 4).

1. Regular use as correl. pron., when ya° (+noun) is followed by ta° (+noun). Sometimes (in poetry) the reverse is the case, e. g. at It 84 where ta° (m. sa) is elliptically omitted: attha na jānati yaq lobho sahate naraḥ "he does not know good, whom greed overcomes." -- Otherwise regular, e. g.: yassa jātāriṇāparajata kappati pañca pi tassa kāma puggala kappanti S IV.326. In a generalizing sense (cp. below II.3): yo vā so vā "der erste beste," some or other, whoever, any J IV.38; V.362; yaq vā taq vā karotu let her do whatever she likes VvA 208; yasmiñ vā tasmiñ vā on every occasion S I.160 na yo vā so vā yakko not this or that yakkiha i. e. not any (ordinary) kind of Yakkha (but Inda) DA I.264. -- The same use (ordinary correlative) applies to the nt. forms yaq & yad in correl. to taq and tad. (See sep. under II. 2.)

2. Use of nt. forms. -- (a) nt. yaq (a) as pronoun: S III.44 (yaq dukkhaḥ ... tad atātta); It 78 (yaq ca'ānāṇa whatever else); VbhA 54 (yaq labbhati yaq ca na labbhati taq sabbañ pucchitvā). See also under 3 a (yaq kiñci, yaq yaq). -- (b) as adj. adv. yaññmukha facing what, turned where (? J V.475 (but C. reads & expls sammukhā!); yañ--vipāka having what or which kind of fruit D II.209. yaq vā ... yaq vā whether ... or S II.179; yaq no ... na tv'eva neither ... nor S II.179--180. -- yaq with pot.: "so that," that (corresp. to Lat. ut consequitum) S III.41 (yaq rūpe anatt'ānupassī vihareyya). J V.339 (n'esa dhammo yaq taq jahe that I should leave you). -- In the function of other conjunctions e. g. as temporal= when, since, after: J IV.319 (yaq mañ Suruci--m--ānayi that, or since, S. married me). As conditional or causal =if, even if, because: Vin I.276 (yaq te sakka... arogañ kātuñ, taq karohi if it is possible ... do it; or may be taken in sense of "in whatever way you can do it, do"); J III.206=IV.4 (yaq me sirasmiñ āhacca cañcañ bhamati matthe=because; C.: yena pāpena). -- (c) as adv. deictive "so," in combn with var. other (emphatic) particles as e. g. yaq nūna used in an exhortative sense "well, now"; or "rather, let me"; or "so
now," always in phrase ya+aya "now then let me" (do this or that) very freq., either with foll. pot., e. g. "y. n. āhaŋ arāṇāṅaŋ paviseyyan" DhA II.91. "y. n. ā. katakammaŋ pucceyyay" VvA 132; dasseyayay VvA 138; pabbajjeyyaŋ M II.55; ānēyaŋ DhA I.46, vihareyyaŋ ibid. 56; etc. cp. J I.14, 150, 255; III.393; DhA I.91; PvA 5 (avassayo bhaveyyaŋ). -- Similarly ya+hī "well then, now then" (with Pot.) S II.210, 221 (taŋ vadeyya). Cp. yagge, ya+hī ca & ya+hī ce [Sk. yac ca, or cet, ca here=ce see ca. & cp. sa+ce] {rather} then that: ya+hī ca Th 2, 80; J I.210; ya+hīce (with Pot.) S I.176; It 43; Th 1, 666.

sangāme me mataŋ seyyo ya+hī ce ārāj parājito (than that I live vanished) Sn 440 (cp. the intricate expln at SnA 390); similarly J IV.495: me maraŋāŋ seyyo ya+hī ce ārāj tāya viṇā. -- (b) nt. yad: (a) as pron in regular relative use e. g. S III.44 (yad anicca taŋ dukkhaŋ); It 59 (ya+hī eva diṭṭaŋ tāva evāya āvadāmi). (b) as adv., e. g. yad--agge (loc.) from what on, i. e. from which time, since what time D I.152 (=mūlādivasato paṭṭhaya ya+hī vīsaŋ āgaŋ pathvā DA I.311); Vv 8433 (=yāto paṭṭhāya VvA 344). Also as yad--aggena (instr.) Vin II.257 (y. Mahāpajapati--gotamiya āṭṭha garudhammā paṭṭagāhitā tāva sā upasampānna); VbhA 387. -- yad -- atṭhaŋ for what, why Th 2, 163. yad--āṭṭhaya as much as necessary, as required, sufficient, proper Th 1, 12; 1274 ("which, for the goal desirous, he led" trsl.; refers to bhrahmāciyaŋ). The same verse occurs at Sn 354. The latter passage is mentioned in P.D. under atṭhiya with meaning "on account of what" (cp. kim--atṭhiyaŋ S III.189). The Sn passage is not expld in SnA. -- yad--icchakaŋ 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 (+yavadiccaka; VvA 341. Cp. yen'icchakaŋ below II. 5. -- yad--icchita see under yathā--icchita! -- yadidāŋ: 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 sālāsa mūle tiṭṭhasi, so so muṇcati pupphāni; "at the foot of whichever tree you stand, he (in all cases concerned) sheds flowers" Vv 393; ya+hī ya+hī manuso pujaya "whatever is pleasant to the senses" Pv II.118; ya+hī ya+hī passati taŋ taŋ pucchati "whomsoever he sees, him he asks" J III.155; yassaŋ yassaŋ disāyaŋ vihareti, sakasmīya eva vijiye vihareti" in whichever region he lives, he lives in his own realm" A III.151; yo yo ya+hī icchati tassa tassa adāsi "whatever anybody wished he gave to him" PvA 113; ya+hī ya+hī padesaŋ bhajati tathā tathā eva assa labhasakākko nibbattati "whichever region he visits, there (in each) will he have success" Dха II.82. -- (b) by combination with ko--ci (cp. the identical Lat. qui--cun--que): yassa kassaŋ rāgo pahīno ayaŋ vuccati . . . "the lust of whosoever is abandoned he is called so & so" It 56. yāni kāni ātthi viṭṭhīni . . . sabbāni tāni . . . It 19; ye keci ārabbha "with ref. to whosoever" PvA 17; ya+hī kūci whatever Pv I.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 combs are those of ya+sa (nt. taŋ) and of ya+aŋyaŋ (nt. idaŋ), but such with amu (nt. aduŋ) also occur: ya+aŋyaŋ khettaŋ aggaŋ eva mayhaŋ bhikkhu--bhikkhuniyo "as there is one field which is the best, thus to me the bh. & bhikkhunis" S IV.315. Cp. the foll.: ya+sa e. g. at M. I.366 (yo so puriso paṭṭhamaŋ raŋkhaŋ arūhī soce 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 ca!] "just she over there; who as such, i. e. such as she is"); cp. also the foll.: yā saṁmā . . . taŋ saṁmā Vin I.109; ye te dhammā ādikālyāŋ etc. . . . sāṭṭhaya bhrahmāciyaŋ abhivadanti tathā rūpaŋ ssa dhammā honti . . . M III.11; yāni etāni yānāni (just) these Dха IV.6. --ya+aŋyaŋ e. g. at M. I.258 (yv'āyaŋ vado vedeyyo tatra tatra . . . vippākaŋ paṭṭasaŋvedeti); It 35=93 (nibbāpenti moh'aggā paññāya yā ya+hī nibbedha--gāmini: "as it is also penetrating, which as such, or in this quality, or as we know, is penetrating"); Vin I.134 (ye 'me antarāyikā daṁmā vutta . . . te paṭṭesevato nālaŋ antarāyāya "just those which, or whichever"). Th 1, 124 (pankto ti hi naŋ adevaŋ yāyaŋ vandanapūjanā; here=yā ayaŋ); Dh 56 (appamatto ayaŋ gando yāyaŋ tagara--candani; here=yo ayaŋ); M II.220 (ya+hī idaŋ kammaŋ . . . taŋ). -- (b) nt. yaddaŋ lit. "as that," which is this (i. e. the following), may be translated by "viz.," that is, "i. e." in other words, so to speak, just this, "I mean"; e. g. kāmāniŋ etāŋ nissaranaŋ yad idaŋ nekkhamjan "there is an escape from the luxts, viz. lustlessness"; or: "this is the abandoning of lusts, in other words lustlessness" It 61; dve danāni āminaŋ dhammaŋ, etad aggaŋ imeṣaŋ yad idaŋ dhammaŋ "this is the best of them, I mean dh--." It 98=100; supatipanno sāvaka--sangho, y. i. cattāri purisa--yugāni etc. M I.37. Instead of yaddaŋ we also find yāvaŋ c'idaŋ. See also examples given under yāvāta.

5. Cases used adverbially: Either locally or modally; with regards to the local adverbs it is to be remarked that their connotation is fluctuating, inasmuch as direction and place (where) are not always distinguished (cp. E. where both meanings=where & where--to), but must be guessed from the context. (a) instr. yena: (local) where (i. e. at which place) D I.71 (yena yena wherever), 220 (yattha yena yahīŋ=whence, where, whither; not with trsln Dial. I. 281: where, whence!), 238 (id.); yenatena where (he was) --there (he went) D I.88, 106, 112 & passim; cp. D I.85 (yena āvasathi'āgāraŋ ten' upasankami); A II.33 (yena vā tena vā here & there & there & hither & thither). --(modal) Dh 326 (yen'icchakaŋ II. 2 b.); Pv I.112
Yakana (nt.) [fr. gen. yaknā or sec. stem yak-an-- of Vedic yakṛt; cp. Av. yākars; Gr. ὑπαιρόμενος, Lat. jejur. In formation cp. P. chakana fr. Ved. śakṛt.] 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 epd. yaka--peḷa (q. v.).


Ya--kāra [ya+kāra] 1. the letter (or sound) y: J I.430 (padandasādhikara); III.433 (vyaṇājana -- sandhi -- vasena gahita). -- 2. the letter (or syllable) ya: J V.427 (nipāṭa--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 descendant 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).

Yakha [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 Pali 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 baliḥ; or VvA 333: pujātīya--bhavato yakko 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 Yakkas (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 devaputtikā: PvA 113, 139. A female Yakka is called yakkhini (q. v.).

2. Their usual capacity is one of kindness to men (cp. Ger. Ruhm). 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. Vajirapāṇī threatens to slay Ambaṭṭha with an iron hammer, if he does not answer the Bhagavā. He is represented as hovering in the air; Bdīgh. (DA I.264) says on this: na yo vā so vā yakko, Sakka 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--yakko full of y.; thus Ālakamandā 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 evildared than the male (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 ḍāmāvā (dangers) at A III.256. A yakka 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 (lokapāla), the followers of Vessavaṇa (alias Yama, the yakkas proper) and men (see below 7) go by the name of yakka. -- Sakka, the king of the devas, is often named yakka: J IV.4; DA I.264. Some are spirits of trees (rūkkha--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 flying Dutchman). 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 Vīmāna by means of a dried-up river bed (Pv I.9; II.12) and the many descriptions of the Vīmānas in the Lake--districts of the Himavat in Vv. (See Stede, Peta Vattu trsl 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--samphassa camman SnA 302), also as Khara--loma "Rough--hair" Vism 208; Khara--dāthika "Rough--tooth" J I.31. Citta "Speckled" Mhv 9, 22; 10, 4; also as Citta--rājā J II.372; Mhv 10, 84. Silesa--loma "Sticky--hair" J I.273. Sūci--loma "Needlehair" Sn p. 47, 48; S I.207; Vism 208; SnA 302. --(b) places of inhabitance, attributes of their realm, animals and plants, e. g. Ajakal possesses many of the attributes of Petas, e. g. Khara "Rough--skin" or "Shaggy" Sn p. 48 (=khara--samphassa camman SnA 302), also as Khara--loma "Rough--hair" Vism 208; Khara--dāthika "Rough--tooth" J I.31. Citta "Speckled" Mhv 9, 22; 10, 4; also as Citta--rājā J II.372; Mhv 10, 84. Silesa--loma "Sticky--hair" J I.273. Sūci--loma "Needlehair" Sn p. 47, 48; S I.207; Vism 208; SnA 302. --(b) places of inhabitance, attributes of their realm, animals and plants, e. g. Ajakalāpaka "Goat--bundle" Ud 1. Ājāvaka "Forest--dweller" J IV.180; VI.329; Mhv 30, 84; Vism 208. Uppala "Lotus" DhA IV.209. Kakudha "K.--tree" (Terminalia arjuna) S I.54. Kumbhira "Crocodile" J VI.272. Gumbiya either "One of a troop" (soldier of Yama) or "Thicket--er" (fr. gumba thicket) J III.200, 201. Disāmuska "Skyfacer" DhA IV.209. Yamaśmi "Yamachignon" DhA IV.208. Vajira "Thunderbolt" DhA IV.209; alias Vajira--pāṇi D I.95, or Vajira--bāhu DhA IV.209. Sātāgira "Pleasant--mount" D II.256; Sn 153; J IV.314; VI.440. Serisaka "Acacia--dweller" VvA 341 (the messenger of Vessavāna).

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 II.257; III.194 sq.; J IV.492 (yakkhini fetches water for Vessavāna); VI.255 sq. (Puṇṇaka, the nephew of V.); VvA 341 (Serisaka, his messenger). In relation to Yama: dve yakkhā Yamassa dātā Vv 522; cp. Np. Yamamoli DhA IV.208. -- In harmony with tradition they share the rôle 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--kāminī 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 mahīḍdhika (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). Sometimes we find a communion of yakkhas grouped in a town, e. g. Āḷaṅkāmanda D II.147; Sirīṣa--vatthu (in Ceylon) Mhv 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 I.394, 195; J II.17; VvA 333; Pv II.810 (where "yakkha" is expld by Dhpāla as "pet--attabhāvato cuto (so read for mato!) yakkho atan jāto dev--attabhāvaj patto" PvA 110); SnA 301 (both Sūcīloma & 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); Mīl 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: ettavatā yakkhasa suddhī (purification of heart) Sn 478, quoted VvA 333 (ettavatā'agga na vada yakkhassa sudhīdhi pāṇidīsāe). Sn 875 (cp. NdI 282: yakkha=satta, nara, puggala, manussa).

Yakkhatta (nt.) [fr. yakkha] condition of a higher demon or yakkha D II.57; A II.39; PvA 117.

Yakkhinī (f.) [fr. yakkha, perhaps corresponding directly to Vedic yāskyini, f. of yaksin; 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 Petis 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 bhikkhus); S I.209 (Piyankara--m.

Yakkhī ṣ 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 bhikkhus); S I.209 (Piyankara--m.

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Yakkhī ā 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 bhikkhus); S I.209 (Piyankara--m.
Yañña [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 brahmānic sacrifice. -- 2. almsgiving, charity, a gift to the Sangha or a bhikkhu. The brahmānic 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 vucciṣi deyyahammo," and as this the 14 constituents of the latter are enumd; consisting of the 4 paccayas, and of anna, p ° "offering," so that the yañña brings with it the sign of a mendicant) DhA II.59. Cp. above: I.°a sacrifice J VI.200. --vidh añña. -- The term paríkkhāra, 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 brahmānic sacrifice: see D I.129 sq., 137 sq. They are there given as 16 paríkkhāras, as follows: (4) cattāro anumati--pakkha viz. the 4 groups khattiyas, ministers, brahmans and householders, as colleagues by consent; (8) aṭṭhangañi of a king--sacrificer; (4) cattārāṅgañi of a purohitā. <-> The term mahāyañña refers to the brahmānic ritual (so at M II.204; DhsA 145, cp. Expositor 193); its equivalent in Buddhist literature is mahādānā, 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 Brahmānic 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--catukkaya 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 nīrāya (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 (lokāпāla) who were specially worth offering to, as their influence was demonic (cp. Pv I.4).

The prevailing meaning of yañña in the Suttapitaka 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--yīṭṭha" are attributed to dāna. -- The 3 constituents which occur under dāna & deyyadhama as the gift, the giver and the recipient of the gift (i. e. the Sangha: cp. opening stanza Pv I I) are similarly enumd under yañña (or yañnapathā) as "ye yaññañ (viz. cīvara etc.) esanti" those who wish for a gift, "ye yaññañ abhisankharonti" those who get it ready, and "ye yaññañ denti" those who give it, at Nd2 70 (under appamatta). Similarly we find the threefold division of "yañña" (=cīvara etc.), "yaññañājakā" (=khattiyā, brāhmañā etc., including all 8 classes of men: see Nd2 p. 129 s. v. khattiya, quoted under janab), and "dakkhiṇeyya" (the recipient of the gift, viz. samañña--brāhmañā, kapaññaddhiñi vanibbakā, yācakā) at Nd2 449b (under puthā). -- Cp. the foll. (mixed) passages: D I.97, 128--144 (brahmānic 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 (nirārambhā yaññañ upasankamanītī arahanto, cp. DhsA 145); Sn 308 (brahm.), 568 (agghihutta--mukhā yaññañ, the sacrifices to Agni are the best; brahm.); Th 1, 341; J I.83, 343; III.517 ("ñ yajati; brahm.); IV.66; V.491, 492; VI.200 (yañña--kāraka--brāhmañā), 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 yanīlīvāta, 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. --upañña 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. "opañṇa which may be read as opavīta "wearing the sacrificial cord": see foll.). --opavīta (?) [see upavīta] in phrase yaññaopavīta--kaññā "having the (sacrificial, i. e.) alms--cord wound round their necks" SnA 92 (v. l. BB yañña--opavīta--kaññā). Cp. yañña--suttaka. --patha [cp. patha2] (way of) sacrificing, sacrifice Sn 1045; Nd2 524 (yañño y'eva vucciṣi yaññañ--patho); J VI.212, 215. --vaññā praise of sacrifice J VI.200. --vidhāna the arrangement or celebration of a sacrifice J VI.202. --sampādā 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; DhA III.140 (kattara° a mendicant's staff); PvP 241; VbhA 241 (yantacakkā°); Mhvs 11, 10 (velu° 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 [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--cārīn living in self--restraint, living or behaving carefully Sn 971 (=yatta paṭiyatta gutta etc. Nd1 498); Miln 300 (+samāhīta--cītta, where Kern, Toev. s. v. proposes to read yatta--cārīn for yata°). A similar passage at Th 1, 981 reads yathā--cārīn (q. v. for further expln). <- Cp. sañyata & see also yatta.

Yatati1 [yat, given by Dhtp 121 in meaning "yatan," by Dhtm 175 as "paṭiyatana"] to exert oneself, strive, endeavour, to be cautious or careful; ppr. yatañ It 120 (care, tiṭṭhe, acche etc.; Seidenstücker trs ls "gezügelt," thus taking it in meaning of yata). -- pp. yatta.

Yatati2 [unidentified, perhaps as expln of yati?] is given in meaning of "lead out" (?) at Dhtp 580 ("niyyātane") and Dhtm 813 (id.).


Yati [fr. yat, cp. Vedic yati leader, guide] a Buddhist monk Mhvs 5, 37 (racchāgataṇ yatiṇ); 25, 4; 30, 26 (mattikā--dāyakaṇ yatiṇ); 32, 32 (khiṇṇasavassa yatino); Dāṣ IV.33 (yatī); Vism 79 (vikampeṭi Mārassa hadayaṇ yatiṇ); PvP A 287 (instr. muni--vara--yatīnā).}

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 (ugacchanti candima--suriyā; opp. yattha where). -- 2. (temporal) whence, since, when, from which time Vs vA 344 (yato paṭṭhāya). -- 3. (modal) from where, out of which cause, because, in as far as D I.36 sq. (yato . . . ettāvāt because . . . therefore); Sn p. 113 (id.) Dh 374, 390 (doubled=from whichever source). -- Freq. in two combs: yatvādhi--karaṇaṇ (yato+adhikaraṇaṇ) because (lit. by reason of which; cp. kim--ādikaraṇaṇ, see adhik.) D I.70; D I.113; M I.269; Dḥs 1346; cp. similarly BSk. yato adhikaraṇaṇ MVaṣṭu III.52; and yato--nidāṇaṇ on account of which, from which (or what) reason, because M I.109; Sn 273, 869; Pv IV.161 (cp. PvP 242). -- Note. yatācchita at PvP 265 is to be read yacchita.

Yatta [pp. of yatati] 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. sañyata & 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 (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 (yattakaṇaṭṭhaṇa gaṇhāti . . . tattakaṇa . . .). 293 (yattakā=yāvata); DA I.118 (yattaka . . . tattaka as long as); DhA II.50 (ṭṭ kalaṇ as long); 128; VbhA 73 (yattakaṇaṭṭhaṇa . . . tattaṇaṇa); 391 (yattakāni kusala--cittāni . . . teṣaṇa sabbesaṇa); VvA 175 (yattakāni . . . tāni as many . . . so many, i. e. whatever), 285 (yattakā āhuṇeyya
Yattha (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 = "where to.") -- D I.240 (whither); Sn 79, 170 (here closely resembling yatra in meaning = "so that"); 191, 313, 445, 995, 1037; Dh 87, 127 (yattha thita, cp. PvA 104) 150, 171, 193, PvA 27. --yattha và tattha và wherever (or whenever) DhA IV.162; similarly yattha yattha wherever (he likes) A II.64. yattha kāmaŋ (cp. yathākāmaŋ 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 yatth–icchakaŋ, almost identical (originally variant?) with yadichakaŋ and yāvadichakaŋ at Vism 154.

Yatra (adv.) [the (older?) reconstituted Sk. form of P. yatthā, 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 yattha hi nāma (in emphatic exclamations) with Fut.; "as indeed, inasmuch as, that" S II.255 (nānabhūtā vata sāvakā y. h. n. savako ñassati etc.); J I.59 (dbhir–atthu vato bho jātiyā y. h. n. jātassa jāra paññāyissati "woe to birth that old age is to be noticed in that which is born"); Miln 13 (acchariya vato bho . . . y. h. n. me upajhiyā ceto–parivakkan jānissati).

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 kāmaŋ (already Vedic) according to his desire, after his liking PvA 113, 136; y. kālaŋ in time, timely PvA 78; matiŋ to his own mind or intention Pv IV.167; ruciŋ to his satisfaction, amply, satisfactorily PvA 88, 126, 242; vibhaṅga acc. to their wealth, i. e. plentifully PvA 53; sukhaŋ 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 harivā 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 wegwirft"). With foll. adj. expressing something like "as it were" and often untranslated (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 ābādhañ na uppādeti, evaŋ tassa vinodan'attañ); DhA I.311 (y. assa patitaṭṭhānañ na passāmi, tathā nañ chaḍḍessāmi: so that I shall not see . . ., thus shall I throw him). -- As adv. just, as, so, even; in combn with other particles: yathā kathān pana how so then, how is it then that S II.283 (cp. yathā tathāq pana under cpds.); yathā kiŋ viya somewhat like this Mīn 91; yathā pana like as DhA I.158; yathā–r–iva (for yathā–iva) just as D I.90; yathā pi . . . evaŋ just as . . . so Dh 51–52. --yathā–yidaŋ (for yathā–idāŋ) positive: "as just this," "so that," "e. g.," "like," "i. e.;" after negation "but" It 8, 9 (na añañ . . . yathāyidāñ); Sn 1092 (tvañ ca me dipam akkāhā, yathāyidāñ n’āparaŋ sīyā "so that there be no further ill"); cp. SnA 597). See also the enlarged forms seyyathā & seyyathīdaŋ. In correlation with tathā: the same . . . as, like . . . as, as . . . so; Pv 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 (tvañ h’ettha jānāsi y. t. idaŋ); PvA 199 (y. t. vyākāsi). See yathā-

tathā under cpds. About phrase yathā taŋ see yathātaŋ. -- For further refs. on the use of yathā see Indexes to Sanyutta (S VI.81 s. v. yathābūtā); Anguttara (A. VI.91 ibid.); Sutta–Nipāṭa (Index p. 751); & Dhammapada.

--ānuḍhammaŋ according to the rules (leading to enlightenment) Sn 963, cp. NdI 481. --ānuṭrūpa suitable, proper Mhvs 28, 42. --ānuṣiṣṭhāŋ in accordance with what has been taught DhA I.158. --ābhīrantāŋ (adv. nt. of prr.) 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. --ārahaŋ (nt. adv.) as is fit or proper, seeming, fitful, appropriately, duly (cp. Cpd. 1111, 1182) S I.226; Sn 403; Pv II.923; PvS 78, 132 (yathā codanāŋ v. l. SS), 287; VvA 139. So to be read at all Pv & PvA passages for T. yathā rahaŋ. 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. --āvajjaŋ "as if to be blamed," i. e. (imitating) whatever is faulty, mimicry of deformities (as a forbidden pastime) D I.7 (=kānakunī–khanjādinaŋ yaŋ yaŋ vajjaŋ taŋ taŋ payojjetvā dassana–kīlā DA I.86); Vin II.10. --icchitaŋ 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–icchitaŋ at all PvA passages, e. g. PvA 3 (ŋ dento), 110 ("thāna 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 yathodhiķāni kāmāni Sn 60 (cp. Nd2 526); J III.381 (C. not quite to the point
with expln "attano odhivasena thitani," giving variant yatodhibhani, with expln "yato uparato odhi etesan ti yatodhibhani uparata--kothisani"; IV.487 (with better C. expln: 'yena yenah odhina thitani tena tena thitane eva jahissami, na kiice avasissami ti attho'); V.392 (C.: 'yathathita--kothishanii'). --kamma<11>(g) according to one's karma or action J I.57, 109; IV.1. Freq. in phrase yathata--kamm--upage satte (pajanaati) "(he recognises) the beings passing away (or undergoing future retribution) acc. to their deeds" D I.82; M I.482, II.21; III.178; S II.122; A IV.141, 178, 422; V.35; Sn 587; It 99; and yathata--kamm--upaga--nana "the knowledge of specific retribution" Vism 433 sq.; Tikp 321; VbhA 373 sq. (catuttha).

--kama according to wish, at random (see above); °--karaṇiya to be done or dealt with ad lib., i.e. a victim, prey S II.226; IV.91, 159; It 56. --kariin as he does It 122 (corresp. to tathahaśīnī). --kālaj according to time, in one time Mhvs 5, 180.

--kkarma acc. to order, in one order or succession Mhvs 4, 54; Sdhp 269. --cārin virtuous (for the usual yatacārin as indicated by C. expln yata kāyādhi sanyati: see Brethren, p. 342!) Th 1, 981 (trsl. "Whoso according to his powers is virtuous").
--thita so--being, such & such, as they are, as they were J V.392; VvA 256. --tatha according to truth, true & real (corresponding to yathathā adv.: see above) It 122 (here as nom. sg.: as he is in one respect, so in the other, i.e. perfect); Sn 1127 (=yatā akākhitabbaññathā akākkihi Nid 527); Th 1, 708 (dīṭhe dhamme yathatathē: is reading correct? perhaps better as yathathā, cp. trsln Brethren 292: "the truths are seen e'en as they really are"); Dpvs III.2 (so read for yathā--kathañ; v.l. has "tathā"); V.64 (paṭāhan bhākakarihi yathāthāñañ). --dhamma (used as adj. & adv. "g) "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 uddeseyya, yathā--dhammo kāretabba), 168 (yo pavāreyya, yathā--dhammo kāretabba), 191 (yo māreyya y.--dh. k.); II.67 (ubho pi yathādhammanaṃ kārāpetabbā), 132 (yo ajjhahareyya, y.--dhammo kāretabba); IV.126 (yo jānaññi e. e. knowing) yathādhammanaṃ niḥatādikaranapaṇaṃ kākoteyya, pacciyi ti i.e. a dispute settled in proper form; with expln: y.--dhammaṃ nāma dhammena sattuṃ saṃsānaṃ katañ, 144 (na tassa ... mutti atthi yaññi ca tatthatā āпattiq āпanno tañ ca yathādhammo kāretabba, uttarī cassa mohō āropetabbo). Cp. the foll. passages; as adj.: Vin I.205; II.132, 142, 263; M III.10; Miln 195; as adv.: with paṭikario (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. yathādhammanaṃ paṭigaṅghati S I.239; A I.59, 103. At S III.171 yathādhammañ cannot be used in the sense of "according to the truth, or reality," where yathā--bhūtañ takes its place; similarly at Th 1, 188. --dhota as if it were washed (so to speak), clean, unsoiled DhA I.196; cp. MVastu I.301 yathā--dhauta. --pāsādhañnañ according to a clear state of mind, to one's gratification Dh 249 (=attano pāsādānurūpaññ Dh A III.359). --puggalañ according to the individual, individually Pv III.51 (read yathāpū). --pūrīta as full as could be, quite full J I.101. --phāsuka comfortable, pleasant DhA I.8.

-balañ according to one's power or means DhA I.107 (v.l. "sattī"); Sdhp 97; Mhvs 5, 180. --budḍha see "vuddha. --bhatañ is an unexplained a/pac legome/non, difficult of analysis because occurring in only one ster. phrase, viz. yathā bhatañ nikkhitto evañ niraye (& sage) at M I.71; S IV.325 (where T. has yathābhatañ, v.l. bhatañ); A I.8, 105, 292, 297; II.71, 83; It 12, 14, 26. We have analyzed it as y. bhatañ in Corr. to pt. 3; vol. II.100 ("according to his upbringing"), but we should rather deviate from this expln because the P. usage in this case would prefer the nom. instead of the (adv.) acc. nt. It remains doubtful whether we should separate yathā or yathabhatañ. Suggestions of a trsln are the foll. (1) "as soon as brought or taken" (see Dict. s. v. abhatā); (2) "as one has brought" (merit or demerit); thus taking abhatañ as irregular ger. of ā bhār, trsln suggested by the reading āhāritvā (yathāāhāritvā) in the complementary stanzas at It 12 & 14; (3) "according to merit or reward," after Kern's suggestion, Toev. s. v. to read yathā bhatañ, the difficulty being that bhatañ is nowhere found as v.l. of bhata in this phrase; nor that bhatañ occurs in the meaning of "reward." -- There is a strong likelihood of (ā)bhata resembling āhata (āhañ?) in meaning "as brought," on account of, cp. It context and reading at S IV.325; still the phrase remains not sufficiently cleared up. -- Seidenstücker's trsln has been referred to above (under haritvā) as unbefitting. -- The suspicion of yathabhatañ being a veiled (corrupted) yathabhatañ has presented itself to us before (see vol. I. under abhatañ). The translation may suggest something like the latter, in as far as "in truth," "surely" is not far off the point. Anyhow we shall have to settle on a meaning like "according to merit," without being able to elucidate the phrase in all its details. -- There is another yathabhatañ in passage ... ussavo hoti, yathabhatañ lasaññ parikkhayani agamāsi "the garlic diminished as soon as it was brought" Vin IV.258. Here abhata stands in refl. to harāpeti (to have it fetched & brought) and is clearly pp. of āharany. --bhūca 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 (=yathabhatañ Th A 142); PVA 30, 31 ("gūnā.") --bhūta see bhutta. --bhūta (ŋ) 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 Saninya & Anguttara--Nikāyas in Index vol to these texts. E.g. S IV.195 (vacanā, Ep. of Nibbāna); V.440 (abhisamaya); Sn 194, 202, 653; Dh 203; PVA 215 (gana). yathabhatañ pajānāti he knows as an absolute truth or in reality D I.83, 162; S IV.188; V.304 & passim; ditto yathabhutañ jānāti passati Ps II.62. Similarly with noun: yathabhūta--nāna absolute knowledge S V.144; Ps
II.63 = Vism 605 (+samādāsana); Vism 438, 629, 695; VbhA 459 (=maggāṇāṇa); also as ˜nāṇa-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, yathāsānakkappa, yathāviññāṇa). -- ruciṇ according to pleasure or liking Mhv 4, 43 (ruci T.; ruci v. I.; thus generally in Mhv.); 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(_DEST) duly, fitly Mhv 10, 79. -- vihita as appointed or arranged Mhv 10, 93. -- vuddhaṇ according to seniority Vin II.221; Mhbv 90 (T. reads ‘budhhaṇ'). -- vutta(DEST) as is said, i. e. as mentioned, aforesaid, of this kind Mhv 34, 57; PVA 45, 116 (‘o puggalo). -- sakā(DEST) each his own, according to his (or her) own, respective(y) Vism 525; SnA 8, 9; VvA 7; Mhv 5, 230 (here simply ‘their own’). -- sata singly (‘ Destiny’), mindful Th 1, 981 (cp. yathā cārin & Brethren p. 342). -- satthi(DEST) according to one's power S IV.348 (+ yathābalaṇa); Dha A I.107 (v. l. for ‘balaṇa’); Sdhp 97. -- satthaṇ according to the precepts, as law ordains M III.10 (perhaps an error for yathāsaddha). -- sādhaṇ acc. to faith, as is one's faith Dh 249. -- santhathika 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. -- sukhaṇ according to ease, at ease, at will Th 1, 77; Dh 326.

Yathātaṇ (adv) [yathā + taṇ] as it is, as, as if Vin III.5; S I.124; M I.253. The spelling in our books is yathā taṇ (in two words).

Yathāvā (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 It 44 (santaṇa paniṣaṇa yathāvaṇa, nt.); Th 1, 188, 422 (‘āloka−dassana seeing the real light); Miln 171 (‘lakkhana true characteristies); Vism 588 (as yathāvasarasa), 639 (id.). -- abl. yathāvato (also found as yathāvato, probably more correctly, being felt as a der. fr. yathā) according to fitness, fitfully, duly, true, 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 (adj) [fr. yathāvā] 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 yathāvaka? etc., see ya° 4b.

Yadā (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 devakāya cavati); PVA 54, 67. Cp. kadā & tadā.

Yadi (indecl.) [adv. formation, orig. loc., fr. ya°; cp. Vedic yadi] I. as conjunction: if; constructed either with pres. indic., as: Sn 189; ‘yadi bodhiṇī pattuṇ iṣcasi’ J I.24 (v. 167); ‘yadi dāyako dānaṇ deti . . . etaṇ bijaṇ hoti’ PVA 8; or pot.; or with a participle, as: ‘yadi evaṇ sante’ that being so, if this is so D I.61; ‘gahito yadi siho te’ if the lion is caught by you Mhv 6, 27. -- With other particles, e. g. yādi āsanamattāṇī pi even if only a seat VvA 39; yadi . . . atha kasmā if . . . how then Miln 4. yadi evaṇ . . . (tu) even if . . . yet (but) Pva 63 (y. e. pitā na rodati, mātu nāma hadāyaṇa muduṇaṇa). -- yadi va ‘or’ (cp. Vedic yadi vā “or” (cp. Vedic yadi vā “or”)) Dh 195 (=yadi vā athāva Dha III.252). So yadi vā at J I.18 (v. 97: latā vā yadi vā rukkha etc. Sn 119 (gāme and yadi vārāṇa). -- 2. as a strong particle of exhortation: yadi evaṇ if so, in that case, let it be that, alright, now then Pva 54 (y. e. yān mayhaṇ desitaṇ ekassa bhikkhuno dehi), 217 (y. e. yāvadattaṇa gahāhī: take as much as you like).

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 and hold−−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 (sabbayantā pūpāpanna =piy−ārittā etc. C.); Miln 379. To mechanism in general (mechanical force) J V.333 (‘vegenna =with the swiftness of machinery). To a sugar−mill Miln 166; usually as ucchu−yanta J I.25, 339 (‘yante gathikā), cp. ucchūnaṇa 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. yantāṇi at Nd2
Yantaka (nt.) [fr. yanta] a bolt Vin II.148 (vihārā aguttā honti . . . anujānāmi yantakañ sūcikan ti), cp. Vin. Texts III.162; DA I.200 (kuṅcikā +); DhA I.220 (yantakañ deti to put the bolt to, to lock up).

Yanti is 3rd pl. pres. of yā: see yātī. -- Note. At D II.269 we should combine yanti with preceding visamā & sambadhā, thus forming denom. verbs: visamāyanti "become uneven" and sambadhāyanti "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: evāyañ 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 (sakkharān anguliyā yantetvā); pp. yantita.

Yannūna see ya° see ya° 2°.

Yapana see yāpana.

Yapeti see yāpeti.

Yabhati [one passage in Atharva Veda; cp. Gr. oi)/fw "futuo," 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

Yama1

Yama1 [fr. yam] restraint PvA 98 (+niyama).

Yama2

Yama2 [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.

Yama3

Yama3 (m. nt.) [Vedic yama=yama2; fr. yam in meaning "to combine," cp. Av. y&schwacdr;ma twin, Mir. emuin id.] (nt.) a pair, (m.) a twin Abhp 628. See der. yamaka.

Yamaka [fr. yama3] l. (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--pāśādika; and in detail DA I.57). 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 ("hira"); J I.77, 88, 193; Miln 106 ("hīra"); Mhvs 17, 44, 50; 30, 82; 31, 99; Dās I.50 ("hīra"); 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 putta ca dhītaraṅ janesi), 37 (soḷasakkaṁ dhamake duve duve putte janayi); DhA I.353 (same, with vijāyī). -- 3. (nt.) a pair, couple, N. of one of the Abhidhamma canonical books, also called Yamaka--ppakaraṇa; 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 sammasaṇa 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.

Yamataṅ at S I.14 (sa vitattavo yamataṅ sumedho) we should read (with Mrs. Rh. D.'s emendation K.S. p. 320) as yaṅ matsuṅ (Cy.: maṁnanaṇaṇa; trsl. "he rich in wisdom hath escaped beyond conceits and deemings of the errant mind").

given in meaning "upārāme" i. e. cessation, quieting at Dh 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. yamāme, in imper. sense; "pare ca na vijānanti mayaṅ ettha yamāma," which is expld both at DhA I.65, Th 1 A, & J III.489 in connection with yama,2 viz. "yamāme: uparamāma nāsāma satataṅ samātaṅ maccu--santikaṅ gacchāma 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 "bhaṅ mō'--> ādāṅna vuddhiyā vāyamāma ti na vijānanti." The meaning is "to control oneself," cp. sannyāmāma 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 vå, which ought to be read as vāyameyyātha (so K.S. I.281).

Yamala [fr. yama] a pair Abhp 628. -- yamalle occurs in BSk. only as a kind of dress, at Divy 276; AvŚ I.265.

Yava [Vedic yava, corn; see Zimmer, Altind. Leben 239. Cp. Gr. zeα/ spelt; Lith. javai corn; Oir. eorna barley] corn (in general), barley (in particular) Vin IV.264; S IV.220; A IV.169. --karāṇa the preparation of corn A IV.169. --kalāpi (or 'in') a sheaf of barley S IV.201. --kārāṇa jiva chaff of corn (or barley) A IV.169. --kumāsa barley--gruel VVa 62. --khettā corn--field Vin IV.47, 266; VVa 294. --dūsin spoiling the corn A IV.169. --mājikha lying in the midst of a corn--field, in pāchāna of the c.--f. on the E. side (+dakkhiṇa S.; pacchima W.; uttara N.); names of 4 market--places near Mithilā J VI.330. --sūka the awn or beard of corn (barley) A I.8; S V.10, 48.

Yavaka (nt.) [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 (nt.) [fr. yava; Vedic yavasa] grass, hay, fodder J I.338.

Yasavat (adj.) [cp. Vedic yasasvata] famous, having renown A II.64 (dīghāyu+).

Yasassin (adj.) [Vedic yasasvin] glorious, famous, renowned, having all endowments or comforts of life (as expld at Nd2 530: yasappattā, sakkata, lābhi etc.) D I.48 (nāta+); A II.34; Sn 179, 298, 343, 1117; PVP I.41; III.117; III.35; III.108; Vv 159 (=kittiman parivāravat VVa 73); DA I.143; PVA 10; Sdhap 420. -- f. yasassini shining, resplendent J V.64.

Yasassimant (adj.) [double adj. ending; yasas+vin+ mant] splendid, glorious, full of splendour J V.63 (pāvako yasassimā=teja--sampattiyā yassassinīhi accīhi yutto C.).

Yaso & Yasa (nt.) [Vedic yaśaḥ (nt.)]. The word follows the a° declension, but preserves & favours the instr. yaśasā after the s° decl. (like mano, ceto etc.), e. g. at J I.134. -- In the nom. & acc. sg. both forms yaso & yasa(n) 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 yasō 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 tī āpā--tāpāna--samatthatāya). See e. g. VvA 122 (yaso=parivāra); PvA 137 (yasasā= mahati parivāra--sampattiyā); cp. J I.134 (rājā mahantena yasena uppanaḥ gacchati). -- D I.137 (as quality of a king); III.260, 286; J IV.275 sq. (dība y. as one of the 10 qualities of greatness, viz. divine duration of life, complexion, happiness, fame, power, and the 5 sense--objects rūpa, sadda, gandha, rasa, phoṭhiḥhabba. The same 10 are found at Pv II.958, 59; A I.15; II.32, 66, 188; III.31, 47 sq.; IV.95, 195 sq.; Dh 24, 303 (+bhoga); Th 1, 554; Nd 147; Pv III.35 (=deviiddhi PvA 189); Vv 291; J I.134; VI.468; Miln 291 (bhoga +); Vism 393; Sdhp 306, 518. -- yaso deti to give credit J I.180. mahā--yasō great fame J I.46 (v. 266), cp. yas=agga the highest (of) fame J I.52, where coupled with lābha--agga the greatest gain. The latter combn is stereotype in the Niddesa (see e. g. Nd2 55), where the 4 worldly ideals are given in sequence lābha, yasō, pāsaṇā, sukha. -- With kitti we find yaso at Sn 817 (see defn & exegesis at Nd1 147). -- Opp. ayasa D III.260, 286; A II.188; IV.157 sq. --dāyika giving (or a giver of) repute J VI.285. --mada pride of fame VbhA 467. --mahatta greatness of fame Vism 233. --lābha the gain of fame J III.516 (+dhanalābha).

Yahi (adv.) [after kuhin] where, wherever Mhvs 15, 209 (corresp. to yathā in v. 210).

Yāga [fr. yaj, "Śk. yāga, cp. yānā & yaja] l. 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 Buddhist 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 yāga canto yajanto); Miln 21 (dhamma); Vv 155; PvA 135 (mahā°--saññita yaṇṇa), 136 (mahā°). -- suvijōha yāga sappāda "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--pitra--yajña) J VI.522 (with v. l. yāgu°).


Yāgu (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, bhājanaḥ dhovitā yāgu upanametabbā; yāguṇ pitassa udakā datvā . . .), 51 (id.), 61 (id.), 84, 210 (Bhagavato udara--vāt--abaddho tekaṭulāya yāguyā dhuvu--yāguṇ datuṇu; i. e. a constant supply of rice--gruel), 39 (na mayaṃ iminā bhikkhunā saddhiḥ yāgupāne nisidissāma); IV.311; A III.250 (aṇīsaṇā: 5 good qualities: it is good for hunger, for thirst, allays wind, cleans the bladder, helps to digest any undigested food); J I.186; II.128 (for drink); PvA 12, 23, 274. -- Often combd (and eaten) with cakes (khajjaka) & other soft food (bhoja), e. g. yāgukhajjaka J I.270; III.20; DhA IV.20; Mhvs 14, 55 ("khaṇja--bhōja"); 36, 100 (+ khaṇja--bhōja).

--pāṇa a drink of rice--milk Vin I.84. --pinda see yāga°.--bājaka one who distributes the rice--gruel Vin II.176 (pañcaḥ'āngehi samanāgata; together with cīvarabhājaka, phala--bhājaka & khaṇja--bhājaka); IV.38 (yāgu°, phala°, khaṇja°), 155 (id.); A III.275.

Yāca (nt.) [fr. yāc] anything asked for, donation, alms, begging J III.353; V.233, 234.

--yoga (y. °yoga; 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--sāvibhaṣā--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 dānato yācayāyogika ti attho; yājayogika ti pī pāṭho; yājana--sankhātana yājena yutto ti attho); A IV.6, 266 sq., 271, 284; V.331, 336; Sn p. 87 (cp. expln SnA 414: "yācittu yutto, yo hi yācaka divṣv bhakutiṃ kathvā pharunavacanādīni bhānati, so na yācayogika hoti etc.); Sn 487, 488, 489, 509; J III.307 (explnd in C. as "yaṃ yaṃ āgantūkā yācanti tassa tassa yutto anuçchaviko bhavītvā, sabbāja tehi yācita--yācitañca dadamāno ti attho"); IV.274 (yāciṭṭabba--yuttaka C.); VI.98 (=yacana--yuttaka or yañña--yuttaka; "ubhayathāpi dāyakass'eveṭājā nāma") C.; Miln 215, 225. -- The form yājayoga at Sn 1046 (explnd at Nd2 531 as "yāje yutto"); and mentioned at Vism 224 (see above). < -- > On diff. meaning of yācayoga see Kern, Toev. s. v. with unidentified ref. Cp. also Mvyut. 140,
Yaçaka (adj. n.) [fr. yāca, cp. Epic & later Sk. yācaka] requesting, one who begs, a recipient of alms, a beggar J III.353; Pva II.938; Pva 78, 102 (=yācanaka); Sdhp 324, 331. Freq. in combn with similar terms of wayfaring people in phrase samaña--brāhmaṇa--kapaṇi 'idhika--vaṇibbaka--yaçakā e. g. at D I.137; It 64. See single terms. -- yaçaka at Sn 618 (as Fick, Soc.).Gl.144 quotes yaçaka is to be read yājaka.

Yaçati [Vedic yaçati; yāc, with which cp. Lat. jocus (dial. juca "prayer"); Ohg. jehan to confess, etc.: see Walde, Lat. Wtb. s. v. jocus. -- Dhtp (38) only expls yāca = yācane] to beg, ask for, entreat Vin IV.129 (pabbajja); Sn 566, 980, 983; J III.49, 353; V.233, 404. -- aer. 3rd pl. yāciṣṇu Pva 13, 20, 42; ayāciṣṇu Mhvs 33, 76 (v. l. ayācayan). -- inf. yācita Pva 29, 120. -- ger. yaçiya Sn 295; yācitvā M I.365; yācitvāna Mhvs 17, 58. <- pp. yaçita.

Yaçana (dt.) [fr. yāçe] begging, asking, entreaty J III.353; SnA 161 (ṅghā ti yācan'atthe nipāto) 551 (id.); Pva 113 (=sādhuca).

--jivāna living by begging J III.353.

Yaçanaka [cp. BSk. yācanaka Divy 470, 585]=yaçaka A III.136 (ati°); Pva II.76; 916; 946; J III.49; DA I.298.

Yaçanā (f.)=yācana; J III.354=Ml 230; J V.233, 404.


Yaçitaka (adj.) [yācita diminutive (disparaging) ending 'ka] asked, begged, borrowed M I.365 ('ṇ bhogā); J IV.358=VI.127 ('ṇ yāna and 'ṇ dhāna, alluding to M I.365--366), with expln J IV.358: 'yaṇ paraṇa dinotta labhhati taṅ yācita--sadisam eva hoti." -- (nt.) anything borrowed, borrowed goods: yaçitaka'çāpamā 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=Nd 71 (correct yaçitān); expld in detail at M I.365. -- See also DhA I.403 (ye y. gahetvā na paṭidenti); ThA 288 (kāmā=yaçitaka--bhaṇḍasadisā tāvakāliki'çātha).

Yāja [fr. yaj; cp. yāja & yājeti] sacrificing, giving alms, liberality (felt as synonymous with cāga, thus influenced by tyaj, cp. Sk. tyājana): see yaçayoga; -- Nd 2.531 (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 SnA 324), 618 (of a purohit; v. l. BB yācaka).

Yājana (nt)=yāja; Vism 224: see yaçayoga.

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. yājeyyu J VI.215 (aṇñaḥ brāhmaṇaḥ); also yājayeyu J VI.211. -- ger. yājetvā D I.143.

Yāta [pp. of yāti] going, gone, proceeded; habit, custom; only in cpd. yāt'ānuvyān 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 anuyāyī, pāṭhamaṇ karonto yāti nāma pacchā karonto anuyāyati." The usual Sk. phrase is gat--ānuvātika. Cp. yātrā, āṇikata.

Yāti [Vedic yāti, or yā, which represents Idg *yā, an amplified *ē as in eti (q. v.). Cp. Lat. janua door & the Np. Janus
Another formation fr. yā is yāyati (see Geiger, P. Gr. § 138), in an intensive meaning of "to drive, to move on quickly or by special means," e.g., in phrase yānena yāyati to drive in a carriage Vin I.191 (Pot. yāyeyya); II.276; Sn 654 (ppr.: ratheśaṁ ānî va yāyato) 418 (ger.: yānabhūmiṁ yāyitvā yāna oruhyā); J VI.125. As "march" at J VI.449. In special meaning "to drive," i.e., "to be driven or affected by" in expln of the ending of ppr. med kā medio sa. (The nearest synonyms of yāyā are दीर्घ, me, and yathā; gen. yantassa Mhvs 22, 57 (assavegena y.). -- inf. yātave Sn 834. -- go, go on, proceeding, good habit (like yāta; cp. yātra = anuvṛtti Halāyudha 5, 33) S I.33; S I.16 = 63 (trsnl 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. "purāṇaḥ vedanaḥ paṭṭhaṅkhamī, navaḥ ca vedanaḥ na uppādāsami, yārā 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 devanaṁ into vedanaṁ!); 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 "cirā--kāla--gamana--sankhātā yātrā," Bdhgh. thus taking it as "keeping going," or "continued subsistence" (longevity trṣn). -- In one other passage yātra is conjectured for sāṭrā, viz. at SnA 322 in reading y. --yāga for sāṭrā yāga, where meaning y. might be taken as "customary." The ed. compares Sk. yātsatta, a certain ceremony.

Yāthāva (adj.) [see yathāva. It is a combn of a guṇadera. 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, aviparita); DhsA 248 (where micchā--diṭṭhi is expld as incorrect or illogical view. -- yāthāvato (abl.) exactly, truly, consistently DA I.65; ThA 256; VvA 232. See also yathāvato. -- The nearest synonyms of yāthāva are aviparīta (i.e., definite) and yathābhūtaṁ. 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'). --lakṣhaṇa possessing the characteristic of definiteness or logic Miln 171; Nett 27 (where avijjā is called "sabba dhammāḥ yāthāva--asampativedha--lakṣhaṇā"). --vacana exact, logical or true speech Miln 214 (taccha--vacana, yāthāvav., aviparīta--v.). --sarasā logical and with its essential (sa + rasa) properties Vism 588, 639.

Yādicchakaṁ at VvA 341 read as yādicchakaṁ at VvA 341 read as yādicchakaṁ (see yaś).
requisites (carriage or other means of locomotion) of the bhikkhu & as such included in the deyya--dhamma or 14 gifts (see yañha & deyya--dh.). Thus mentioned with anna pāṇa 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 bhikkhve yānena yāītabba; yo yāyeyya etc.; here a "carriage" is expressly forbidden to the bhikkhu!), 231 (Ambapāli bhadrāni--bhadrāni yānāni yojāpetvā bhadraṇ yānañ abhirūhīvā ...), 242 (same phrase with Mendaka gahapati); D I.7, 89, 106; M I.366 (yānañ poroseyya pavaara–māni--kundalañ, where vv. ll. on p. 561 read voropeyya and oropeyya, which Neumann (unwarrantedly) adopts in his trsl.: Mittl. Sammlung2 1921, II.666; the C. accepts reading poroseyya with expln "puris--anucchavika yānañ"); Dh 323 (=hatthiyānādini Dha IV.6); J III.525 sq.; V.59; VI.223 (=ratha); Kvu 599 (Erāvaño hatthināgo sahasa--yuttāq dibbañ yānañ; trsl. 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; devā godly carriage Miln 276; applied to the 8 fold Aryan Path at Sn 139 (=devaloka yāpetun samatthañ . . . aṭṭha--samāpatti--yānañ SnA 184). Similarly of the Path: magga aṭṭhañgika--yānañ (--yāyini) Th 2, 389 (=aṭṭhangañ--magga--sankhāta ariya--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 & hiñña--yāna. See also yāñikata.

--uṅghata shaking or jolting of the carriage Vin II.276; Dhaa III.283. --gata having ascended the carriage D I.126. --puṭosā ("puṭolī") 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 expln at DA I.82 as follows: yānañ nāma vayhañ ratho sakatañ sandamāniñkā patanki ti. Na paṇetañ pabbajitassa yānañ, upāhanā yānañ pana); Sn 924 (=anna--pāna--vattha--yāna--sannidhi NdI 372). --sukha pleasures of riding and driving Kvu 209; cp. Kvu trsl. 127.

Yānaka (nt.) [fr. yāna] a (small) cart, carriage, waggon, vehicle J III.49 ("ṇ pūrētvā, or a hunter's cart); IV.45; Dhaa I.325 (sukhaṇa), 391 (pakati, an ordinary waggon). --yā pājeti to drive a cart J I.112, 143; III.51.

--upatthambha(na) waggon--prop KhA 44 ("ni v. l., see Appendix to Index Pj.); VbhA 234 ("nīka; illustrating the shape of the teeth.

Yānika & Yāniya (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 [yāna+kata, with i for a in compn with kṛ, perhaps also in analogy with bahuli--kata] made a habit of, indulged in, acquired, mastered (cp. expln Ps I.172: "yattha yattha ākāŋkhati tattha tattha vasippatto hoti balappatto etc."). The expression is to be com<-> pared with yatānyaṅgin & yāṭrā, similarly to which it is used only in one stock phrase. It comes very near yāṭrā 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 Dīl II.110 (following Childers?) translate as "to use as a vehicle." -- Occurring with identical phraseology, viz. bahulikata yāni--kata vatthu--kata anūthita paricita susamāradhha in application to the 4 iddhipādā at D I.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 I.61; Miln 198. Expld at Ps I.172, cp. I.122, 130.

Yāñin (adj.) [fr. yāna] one who drives in a carriage J III.525=IV.223 (where read yāñi va for yāñ va). At the latter passage the C. somewhat obscurely expls as "sappi--tela--yānena gagchatto viya"; at III.526 the expln is simply "yānena gagchatto viya."

(nt.) [fr. yāpeti. Cp. Epic & Class. Sk. yāpana] keeping going, sustenance, feeding, nourishment, existence, living. Esp. in one standing compn respecting the feeding and keeping of the body "kāyassa ēṭbiyā yāpanāya etc." (for the maintenance of the body) in yāṭrā passage: see yāṭrā 2; in which it is expld at Vism 32 by "pavatīyā avicched'atthañ, cira--kāla--ṭhiṭh'atthañ" i. e. for the preservation of life.-- Further at J I.66 (alam me ettakañ yāpanāya); V.387 (thokañ mama yāpaña--mattañ eva); Dhaa IV.210 (yāpaña--mattañ dhanañ); PvA 28. -- Used more freq. together with shortened form yāpana; in standard phrase vutti pālana, yapañā yapañā cāra (cp. yapeti) at Vism 145; Dhaa A 149, 167. Or similarly as f. with spelling yapanā & yāpanā: yapanā yapanā iriyāñ vattanā pālana at Dhs 19, 82, 295, 380, 441, 716. At DhsA 404 yāpanā is used as syn. of yāṭrā.
Yāpanīya (adj.) [grd. formation fr. yāpeti] fit or sufficient for supporting one's life Vin I.59, 212, 253. -- Cp. BSk. yāpanīyātara a more healthy state Divy 110.

[Caus. of yātā] I. (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 iṭi vattati pāleti 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, to lead to (acc.) J VI.458 (sasenāvāhānanā yāpesi); SnA 184 (devaloka yāpetuṇa samatthā kāya to bring one to the d--world). -- (c) to get on, move, to be active DhA I.10 (sarīre yāpente); IV.17 (iroiyathanā). -- 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 dattiyā on only one alms); Pug 56; J II.204; III.67; IV.125; VI.532 (ūcchenā); Pv I.57 (ito dinnena yāpenti petā); I.117; III.28 (tava dinnena yāpessanti kurūrino); PvA 27, 29 (=attabhāva yāpeti=upajīvati).

Yāpya (adj.) [shortened grd.--formation for yāpanīya. *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 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 Bdhg.).

Yāma [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. Dial. I.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 sādā). -- A I.114; IV.168; Dh 157 (one of the 3; interpreted as the 3 vayas at DhA III.138); J I.243 (tiśu yāmesu ekasmiyā yāme); Mhv 21, 33; PvA 217, 280. -- 3. (usually pl. Yāmā devā) one who belongs to Yama or the ruler of the Underworld; a subject of Yama; the realm of Yama; -- pl. inhabitants of Yamaloka A I.210 (yāmā devā); SnA 244 ("bhavana the abode of the Y."); KhA 166 (Yāmato yāva Akaniṭṭhaq from the Underworld to the Highest Heaven); Vism 225 (Yāmā); VbhA 519 (Yāmā); VvA 246 (id.); ThA 169 (Y. devā).

--kālika of a restricted time, for a (relatively) short period (lit.) only for one watch of the night, but longer than yāva--kālika temporary. It is one of the three regulation--terms for specified food, viz. y.--k., sattāhakālika & yāvājīvika, or short period, of a week's duration, and life--long food Vin IV.83, 86, 176, 311; to which is added yāva--kālika, temporary at Vin I.251 (where mutual relations of the 4 are discussed). --gandhika(ṇ) koṭṭetī to beat the block of restraint (?), i. e. exercise self--control (?) (or does it belong to yāma 3?) KhA 233.

Yāyati see yāti.

Yāyin (adj.) (--) [fr. yā, see yāti] going, going on to; in yāna--yāyinī (f.) Th 2, 389 (maggāṭṭhangika having ascended the carriage of the 8--fold Path; expld by "ariya--yāyena nibbāna--puraṇyāyini upagatā" ThA 257).

Yāva (adv.) [Vedic yāvat as nt. of yāvānt 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, how far, 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 divasa up to 7 days, as long as 7 days PvA 31. (c) with abl.: y. brahmalomakā up to the highest heaven A III.17; y. mekhalā down to her girdle PvA 46; yāva āyū--pariyosanā up to the end of life PvA 200; y. ajjadivasā till the present day Mhv 32, 23; y. kapp'āvasanā up to the end of the world Vism 688 (where SnA 5 in same passage reads acc. "āvasanān̄); y. kāla--ppavadeṇā J I.118+DhA I.248; y. mukhasā up to the brim Miln 238; yāva bhummāvālambare hang down to the ground PII.102. -- (d) with acc. y. Bodhimanna as far as the Bodhimanda Mhv 30, 88; y. tatiyakaṇ for the 3rd time (i. e. the last time; ascending scale!) D I.95; y. tatiyaṇ id. Vin IV.236 samanubhāsitabba); Sn 1116; J IV.126. -- Freq. in phrase yāva jīvaṇa (see under cpds.). Sattamāsā cha pañca cattāro ti vatvā yāva temāsā yāciṣu "after having said 7, 6, 5, 4, months they begged down to 3 months" PvA 20. -- With startingpoint, local: pādatālalato . . yāvakāsaṅgat from the sole of the foot to the tip of the hair ("from tip to toe") DhA I.70; (in modal sense:) paṭhaṇo--kasiṇato
paṭṭhāya yāva odāta--kasiṇaṅ "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 āgačchatī tāva ubho rāmīsama J IV.190; heṭṭhā pi yāva Avīci upari yāva Akanītha--bhavanaṅ, tāva addasa Vism 392; yāva naṅ ānemi tāva idh'eva tiṭṭha 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 (mahantaṅ), e. g. yāva mahantaṅ how big PvA 77 (=yādiṣaṅ of Pr II.119); VVa 325 = DhA I.29 (yāva mahantaṅ). Also in other combs, like yāva dukkanā nirayā how (or as) many painful purgatories Sn 678; yāva dukkanā tiracchānayoni M III.169; yāva pāpo ayaṅ Devadatto alakkhiṅ . . . "how very wicked is this D." Vin II.196 Further in combn with attaṅ (ŋ), and eva, in which cases the final d is restored, or may be regarded as euphonic. Thus yāva--attaṅ as far as need be, as much as you like (with imper.) Pv IV.57 (khādassu y.); Ubha 504 (=yattakaṅ ichna
tattakaṅ); J V.338; PvA 217 (gaṅghāhi). Cp. Vin III.37 (yāvadattaṅ katvā "pleasing herself"). -- As adj. sufficient, plenty M I.12 (paripuṇṇa . . . suhiṭa y.); PvA 24 (=pahiṭa), 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, indeed. -- The same idea as our defn is conveyed by Bdgh's at SnA 503 (Sn s. p. 140) 'paricchēd' āvadhārana--vacaṅ, and at DhA II.73 avariḥparicchedana: 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 kāyassa ṭhiṭṭiyā . . . "(in short); see passages under yāṭrā. The expln of yāvad eva in this phrase as given at DhA 403 runs: "āhārāharaṇe payojanassa pariccheda--niyamadassanaṅ, of which the trsln Expos. II.512 is "so as to suffice signifies the limit of 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 suppakāsiṅ (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 manusye bhavha 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 "ŋ instead of "t as in yāvat?) we find in the phrase yāvam pi at J V.508 (with Pot. tiṭṭheyya; see below 3; C. expln by yattakaṅ kālaṅ). -- The form yāvade (for yāvad eva) also occurs (like tāvade for tāvad eva) at M II.207. -- For yad--idaṅ we find yāvaṅ cidaṅ at A III.34; M III.169. -- The latter form (yāvaṅ, as above J V.508) is better to be grouped directly under yāvant, 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 dhhammapadesu chando y. virāgena samāgaminha; trsln "until I met with that Pure thing and Holy"); J VI.266 (y. āmantaṅye); PvA 4 (tāva ayo āgāmentu yāva ayaṅ puriso . . . pāniyā pīvissati or: "you shall wait please, until he shall drink"). Neg. yāva . . . na not until, unless, as long as not D II.106 (na pariḥbāyissāmi . . . yāva . . . na bāvissati); S I.47 (y. na gāḍhaṅ labhati); Dh 69 (yattakaṅ kālaṅ na . . . DhA II.50). --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 yāvakālikaṃ sattāha kālikaṅ na k. etc with foll. yāvajīvikā & the same with kappati yāma--kālika, sattāha--kālikena k.; kappati satt', yāvajī, na k." The reply of the Buddha is: yāvakālikaṃ yāmakālikaṃ tadahu patiggahitaṅ kāle kappati vikāle na kappati (same with sattāha kālikaṅ & yāvajīvikā); followed by yāmakālikaṃ . . . sattāha kālikaṅ & yāvajīvikā; sattāha kālikena . . . jāvajīvikā." --jiṅga (adv.) for the length of one's life, life--long, all one's life, for life (--time) Vin I.80; II.197; III.23; IV.78; Dh 64, 284; Vism 94; DhA I.45; PvA 76, 110 (=satataṅ). Cp. BSk. yāvajīva--suḥkha AvŚ II.37. --tajñā (--)vinīta led only as long as kept under a threat A I.285 (one of the 3 parisās; so read with v.l. for T. yāvatajjhā). --tatiyaka "as much as 3 times," name of the last 4 Sanghahāsāsa offences, because before the punishment is inflicted warning must have been given 3 times: see passage of Vin I.386 under yāva t--ihaṅ. --tihaṅ (read as yāvat--ihaṅ, the latter=aha2 day) as many days as . . .; in foll. passage: uddiṭṭhā . . . terasa sanghahāsāsa dhammā, nava patham--āpattikā cattāro yāvatatīyākā, yesaṅ bhikkhu ahaṅtaraṅ vo ahaṅtaraṅ vā apajīvita yāvatihaṅ jānaṅ paṭicchādeti tāvatihaṅ tena bhikkhuṇā akāmā parivatthabbaṅ (for as many days as he knowingly conceals his sin, for so many days . . .), parivutttha--parivāsena bhikkhuṇā uttariṅ chārattaṅ bhikkhumānttaya paṭipajjitaṁ. Vin III.186.

Yāvaka [=yavaka] a dish prepared of barley J VI.373 (=yavatandula--bhatta C.).
Yāvatā (adv. [adj.]) [fr. yāva, as tāvataka fr. tāva] as much as, as many as, as far as, whatever; usually in correl. with tāvataka e.g. Vin I.83 (yāvatāka . . . t); D II.18 (y. kāyo t. vāyamo); Ndb 2353 (y “ṇ ṅeyyaṅ t “ṇāṇaṅ); or similarly M I.397 (y. kathā--sallāpo . . . sabaṅga t . . . ); PVA 103 (yāvatākā=yāvanto). >> f. yāvatikā: yāvatikā gati tāvatiṣṇa gantuva 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. yānassa bh. Nett 25.

Yāvatā (indecl.) [abl. of yāvanta in adv. use cp. tāvatā] as far as, like as, in comparison with, regarding, because Dh 258 (na tena paññito hoti y. bahu bhāsati=yattakāna kāraṇena DhA III.383), 259, 266 (similarly, C. = yattakāna); Sn 759 (yāvaṭ’thi t vuvceti; expld at Sn A 509 as “yāvatā ete cha ārammana ‘āththi ti vuvceti, vaca--yavatayo veditabbo’); yāvatā arīyaṇa paramaṇaśīlā, nāhaṅ tatttha attana sama--samaṃ samanupassami kuto bhīyvo "compared with this sīla I do not see anyone quite equal to myself, much less greater." D I.174 yāvatā arīyaṇa āyatanānaḥ yāvatān vanīppatho idaṃ agga--nagarā bhavissati Pātaliputtaṇaḥ puṭṭha--bhedaṇaḥ Vin I.229=Ud 88=D II.87 (concerning a most splendid site, and a condition for trade, this Pāt, will be the greatest town; trsls as far as Aryan people resort, as far as merchants travel . . . ). yāvatā sattvaśī āvatā bhavaggaṇaḥ ete aggā ete sattthā [read seṭṭhā] lokasmin jad 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 dharmāṃ sānkhatāḥ vasyaṃkhatāḥ vāvīraṇaḥ . . . aggaṃ akkhyātyati, yad--idaṃ mada--nimmadado . . . A II.34=It 88; ‘of all the things definite or indefinite: passionlessness deserves the highest praise, I mean the disintoxicating of pride etc." The expln at Vism 293 takes yāvatā (grammatically incorrectly) as n. pl. = yattakā. --yāvatā jagato gati as far as (like as) the course of the world It 120.

Yāvant (pron. rel.) [cp. Sk. yāvanta; same formation as demonstr. pron. tāvant, of which the P. uses the adv. nt. tāva (t) form more frequently than the adj. tāvant. The only case so far ascertainned where tāvant occurs as adj. is J V.72 (see below)]] 1. yāvant as adj.: as many (as) Dh 337 (hāvant'ettha saṅgatāt as many as are assembled here); J V.72 (yāvanto udu--bindūni . . . tāvanto gandhā jāyetha; C. on p. 74 expls by yattakāni; yāvatā pl. as many as Pvi II.116; yavanto Pvi II.716 (=yāvatākā Pva 103); J V.370 (detha vattthāni . . . yavanto eva icchati as many as he wants). -- 2. yāvat (nt.) used adverbially. The examples and meanings given here are really to be combined with those given under yāva2 (yavād). It is hardly possible to dis<< tinge distinctly between the 2 categories; the t may well have been reduced to d or been replaced by another sandhi consonant.

However, the specific Pāli use of yava (like tāva) justifies a separate treatment of yāva in that form only. --yāvat occurs only in combn with ca (where we may suppose either a peculiar nt. form yāva; see yāva 2; or an assimilation of t to n before c. -- the form yāva mahantaṅ may originally have been a yāvaṅ m.) as yavaṅ ca "and that," "i. e.," how much, however much, so great S I.149 (passa yavaṅ ca te idaṃ aparaddhaṃ; see how great a mistake you have made in this); It 91, 92 (passa yavaṅ ca ārakā & santike: see how far and near). yavaṅ ca idaṃ stands for yada--idaṃ (see ya° 4) in peculiar use of restriction at M. III.169; S II.178; A III.34.-- 3. The nt. form yāvat further occurs in foll. cpds.: "āyukaṅ (better as yāvat than yāvatā)" as long as life lasts, for a lifetime Mḥvs 3, 41; Vva 196 (as adj. "āyuṅkā dibba--sampattī); Pva 66, 73, 133; "ichchakaṅ as much as is desired, according to one's wishes Pug 12, 25; Vism 154 (here spelt yāvad--ichchakaṅ); īhaṅ see under yāva (cpds.) -- instr. yavatā: see sep.

Yāvetadhi at M II.47 is an obscure expression. The reading is established; otherwise one might think of a corrupted yāv(a) etad ahoṣṭ(p) or yāva--d--ev'--ahosi "was it really so?" or: "did you really have that thought?" Neumann, Mittl. Sammlung2 1921; II.381, trsls ‘gar so sehr drängt es dich" (are you in such a hurry?), and proposes reading (on p. 686, note) yāv' etadī hi pi, leaving us wondering for what etadī to use instead. -- Could it be a distorted yāyeta (n. ag. of yāyata, Caus. yā?)

Yīţha [pp. of yajati with a petrified sandhi y.; Vedic ṳsta] med.: having sacrificed D I.138 (mahā--yāṭhaṇa y. rājā). -- pass.: sacrificed, (nt.) sacrifice D I.55 (dīna, y. huta); expld at DA I.165 by "mahāyāga" Vbh 328, (id.); J I.83 (y. huta); IV.19 (=yajita C.); V.49; VL527. -- dūyīṭha 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 L168=A II.44; M I.82. Dh 108 (yaṅ kicci yīṭhaṇa va hutaṇa va; DhA II.234=yēbhuyyena mangalakiriya--divasesu dinna--dānaṇaḥ). -- suyiṭha well given or spent A II.44; ThA 40; Vv 3426 (in both senses; Vva 155 expls "mahā--yāga--vasena yīṭhaṇa").

Yidha in mā yidha in mā yidha at Vin I.54 is to be read mā--y--idha, the y being an euphonic consonant (see y.).
Yuga (nt.) [fr. yuj; Vedic yuga (to which also yoga)= Gr. zugó/n; Lat. jugum=Johk. juh; Ohg. juh; E. yoke; Lith. jungas] 1. the yoke of a plough (usually) or a carriage DhA I.24 (yugā gīvān bādhāti presses on the neck); PvéA 127 (rathā*); Sdhp 468 (of a carriage). Also at Sn 834 in phrase dhonena yugā samāgamā which Bdhghh. (SnA 542) expls as "dhuta--kilesena buddhena saddhiṣṭhǐ yugāgāhiṣṭā smāṇpāno", i. e. having attained mastery together with the pure Buddha. Neumann, Sn trsln not exactly: "weil abgeschritten ist das Joch" (but dhona means "pure"). See also below "nangala. -- 2. (if yoked or fits under one yoke) a pair, couple; appld to objects, as --: dussa a pair of robes S V.71.; DhA IV.11; PvéA 53; sāṭaka id. J I.8, 9; PvéA 46; vatthā id. J I.172.; tapassi a pair of ascetics Vv 2210; dūtā a pair of messengers S IV.194; sāvaka of discipiles D II.4; S I.115; II.191; V.164; in general: purisa a pair (cattāri p.--yugāni) (4) pairs of men S IV.272 sq.=I8 88; in verse at Vv 4421 and 533; expld at Vism 219 as follows: yugāla--vasena pathamamagga--ttho phala--ttho ti idam eka yugālan ti eva cattāri purisa--yugālani honti. Practically the same as āṭṭhā purisa--puggalā. Referring to "pairs of sins" (so the C.) in a somewhat doubtful passage at J I.374: sa mangala--dosa--v

Yugala & Yuga

Yujjha (adj.) [grd. of yujjhati] to be fought; neg. a* not to be fought, invincible M II.24 (so read for ayojjha).

Yujjhati [cp. Vedic yudhyate, yudh, given in meaning "sampāhāra" at Dhtp 415. -- Etymologically to Idg. *iudh to shake, fr. which in var. meanings Lat. jubeo to command, juba horse's mane; Gr. u(smi/nh battle, Lith. jundu, jūdra whirlwind; cp. also Av. yaoṣṭi agility) to fight, make war. Rare in older literature; our refs. only from the Mahāvaṃsa; e. g. 22, 82 (fut. yujiṣṭhāma, with instr.: Dāmilēhi); 25, 23 (aor. ayujjhi); 25, 58 (ppr. yujjhamāna); 33, 41 (aor. yujji). To which add DhA II.154 (malla-yuddhaṇ yujjhato); III.259 (Ajātasattuṇa saddhiṣṭh Impressant). -- pp. yuddha. -- Caus. yodheti (q. v.).
Yujjhana (nt.) [fr. yujjhati] fighting, making war J III.6, 82.

Yujjhāpana (nt.) [fr. yujjhati Caus.] making somebody fight, inciting to war Miln 178.

Yuṇjati [Vedic yunakti, yuṇjati & yuṅkte, yu; cp. Gr. zeu/gnumi, Lat, jungo to unite, put together (pp. junctus=Sk. yukta, cp. E. junct--ion); Lith. jūn. The Idg. root *jeg is an enlarged form of *jeye "to unite," as in Sk. yanti, yuvati, pp. yuta; f. yuti, to which also Lat. jās=P. yūsa. The Dhtp gives several (lit. & fig.) meanings of yuj, viz. "yoge" (No. 378), "samādhiṁhi" (399), "saṅgaman'e" (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 (399), "sa..."yu...ThA...ä...ThA...346 (kāmesu;=niyojeta ThA 241); ppr. yuṇjanto J IV.131 (kammaṭṭhāne); imper. yuṇja S 152 (sāsane); ThA 12; med. imper. yuṇjassu Th 2, 5. -- Pass. yuṇjati (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.

Yuta [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; Nd1 233 reads yutta in exegesis, do. at p. 234, with further expln āyutta, payutta etc.), 853 (atimāne); Dāvs V.18 (dhiti). -- Note. yuta is doubtful in phrase tejasā-yuta in Niraya passage at A I.142=M III.183=Nd1 405=Nd2 304III=J V.266. The more likely reading is either tejas'āyuta (so BSk. M. Vastu 9), or tejasā yutta (so Nd2 & PVA 52), i. e. endowed with, furnished with, full of heat. -- We find a similar confusion between uyyuta & uyyutta.

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Yutti [cp. Vedic yukti connection, fr. yuj] "fitting," i. e. 1. application, use Miln 3 (opamana°). --2. fitness, vāda°, KVA 37; in instr. yuttīyā in accordance with Mhvs 10, 66 (vacana°); Sdhp 340 (suttī°); and abl. yuttīto 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. yuttīto by way of correctness or fitness (contrasted to suttato) VbhA 173=Vism 562; and yuttī--vasena by means of correctness (of meaning) SnA 103 (contrasted to anussava). -- 4. trick, device, practice J VI.215. --kāra acting properly Pva 66. --kārīn acting rightly Miln 49. --paṭibhāna knowledge of fitness Pug 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 (adj.) (°) [fr. yutta] proper, fit (for); nt. what is proper, fitness: dhamma--yuttaka 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°); āpuccitaabhā fit to be asked Dha I.6.

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Yuddha (nt.) [orig. pp. of yuṣjhati; cp. Vedic yuddha (pp.) and yudh (f.) the fight] war, battle, fight D I.6 (danḍa° 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 (‘āṭhan for the sake of fighting); 10, 69 (yuddhāya in order to fight); 25, 52 (yuddhāyāgata); 32, 12 (yuddhān yuṣjhati); 32, 13 (macca° fight with death); 33, 42; Dha II.154 (malla° fist--fight). -- The form yuddhāya at Sn 831 is to be taken as
Yuddhaka [fr. yuddha, for the usual yodha (ka)] a fighter, in malla° fist--fighter, pulsitig J IV.81.

Yudhikā (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 v.v.II.

Yuvan [Vedic yuvan; cp. Av. yavan=Lat. juvenis, Lith. jaunäs young; Lat. juvenescus "callf"; 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 Mhv 18, 28] a youth. -- nom. sg. yuvā D I.80=yobbanena samannāgata DA I.223; Sn 420; Dh 280 (=paṭhama--yobbanē ṭhīta DhA III.409); Pī IV.371 (=tanuṣā PaV 205). -- Cp. yava, yuvin & yobbana.

Yuvan (adj.--n.) [=yuvan with diff --adj. ending] young J IV.106, 222.

Yūtha (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.).

Yūṭhikā (f.) [cp. later Sk. yūṭhikā] a kind of jasmine, Jasminum auriculatum J VI.537; Miln 338. So is also to be read at J V.420 (for yodhi) & 422 (yudhikā & yudhikā). See also yodhikā.

Yūpa [Vedic yūpa] 1. a sacrificial post D I.141; A IV.41; J IV.302; VI.211; Miln 21 (dhamma°); SnA 321, 322; DA I.294. -- 2. a pāsāda, or palace Th 1, 163=J II.334.

--ussāpana the erection of the sacr. post DhsA 145 (cp. Miln 21).

Yūsā [Vedic yūsān, later Sk. yūṣā; fr. base Idg. "jūs", cp. Lat. jūs soup, Gr. zu/mh yeast, ferment, zwmo/s soup; Obulg. jucha=Ger. jahue manure; Swedish øst cheese; an enlargement of base "jeu to mix, as in Sk. yu to mix: see yuta, to which further "jewe, as in yuñjati" 1. juice Vin I.206 (akaṭa° natural juice); Mhv 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), kalāyā° (chick--) pea soup, hareṇkūa° pea soup; Miln 63 (rāṇṇo sūdo yūṣaṇ v. rasaṇ v. kareyya).

Yebhuuya (adj.) [ye=yad in Māgadhi form; thus yad bhūya=yad bhīya "what is more or most(lv)"] abundant, numerous, most. Not found as adj. by itself, except in phrase yebhuuya--vasena mostly, as a rule ThA 51 and PVA 136, which is identical with the usual instr. yebhuuyen occurring as adv. "as according to most," i. e. (1) almost all, altogether, practically (as in our phrase "practically dead"), mostly D I.105 (addasā dvatīṃsa lakkanāṇi yā 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. astī--mahāthēr, altogether). -- (2) as it happens (or happened), usually, occasionally, as a rule, ordinarily D I.17 (sayaṭṭamāne loke y. [as a rule] satta Ābhassarasayaṭṭanikā honti; expld by half allegorical, half popular etym. at DA I.110 as follows: 'ye upari Brahma--lokesu v. Āruppesu v. nibbattanti, tadavasese sandhāya vuttaq'); D II.139: yebhuuyen dasasu loka--dhātusu devatā sannipatītā (as a rule); Sn p. 107 (=bahukā SaN 451); Miln 6 (y. Himavantam eva gacchanti: usually); DA I.280 (ordinarily); VvA 234 (occasionally), 246 (pipito--dvāram eva hoti: usually); PVA 2 (Sattari tattha tattha viharaṇe y. tāya tāya athth'upppatītāya), 46 (tassā kesa--sobhāh disvā taraṇa--janā y. tattha paṭhaddha--cittā adesuq invariably). -- na yebhuuyen not as a rule, usually not (at all): nāpi y. ruditena kāci attha--siddhi PVA 63.

Yebhuyasikā (f.) [formation fr. yebhuuya like tassapāpiyya--sikā. Originally adj., with kiriyā to be understood] lit. "according to the majority," i. e. a vote of the Chapter; name of one of the adhikarana-samathas, or means of settling a dispute. -- Vin. II.84 (anujānāmi bh. adhikaraṇaṃ yebhuuyasikā yūpasametun). 93 (vivād'adhikaraṇaṇ dvīhi
Yeva (indecl.) [=eva with accruendent 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: S I.580 (pēkkhataḥ eva), 822 (vivekaḥ); DhA II.20 (saddhiḥ); PvA 3 (tasmīj), 4 (imasmīj), 13 (tūmhaṃkaḥ); -- further after o: PvA 39 (apanīto eva); -- after a: S I.1004 (manasaḥ eva); -- after i: S II.206 (uddhī eva); PvA 11 (ahosi); -- after e: J I.82 (vihāre eva; pubbanhe y.); VbhA 135 (na kevalan ete eva, aniṇhe pi "not only these, but also others"). Cp. Mhvs 22, 56; VvA 222; Pva 47.

(adj.) [not connected with eva, but an adj. formation from phrase ye vā pana; ye here standing (as Mañgadhism) for yaḥ: 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. I 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 tasmiṇ samaye aniṇhe pi dhammā; but cp. in § 1: yaḥ yaḥ vā panārabbha, in same sense.

Yoga [Vedic yoga, see etym. under yuga & yuñjati. Usually m.; pl. nt. yogāni 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: Vism 520 (+uppāda). yogato (abl.) from being connected with, by association with PvA 40 (bālāya), 98 (sammappadhāna). -- pubba connection with a former body, one's former action or life--history J V.476; VI.480; Miln 2. See pubbe I. -- addhāyoga 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.825, 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; enumerated in detail at A II.10; D III.230, 276; J I.374; cp. Ps I.129 (catūḥ yogehi yutto lokasannivāso catu--yoga--yojito); VbhA 35. Mentioned or referred to at S V.59; DhS 1059 (oghā+, in defn of tānha), 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; severally at It 95 (bhava--yoga--yutta āgāmi hoti, +kāma); ogha+yoga: Pug 21 (avijjā); Vism 211, 684; cp. also D II.274 (pāpīma--yogāni the ties of the Evil one); It 80 (yogā pamoecti bahujaṇan). -- 4. application,endeavour, undertaking, effort DhA III.233, 234 (=samma--ppadhāna). yogān karoti to make an effort, to strive after (dat.) S I.131; A I.93 (āsavaṇṇa khaya y. karaṇya); Miln 35. yogān āpajjati to show (endearment) to be active S III.11 sq.; Vbh 356 (attanā); -- dharmā one who is devoted to the Dhamma A III.355; yuttā (bent on, i. e.) earnest in endearment 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--vīhesu kammu & sipp'--āyatanasu; VbhA 410 expls: y. vuccati paññā; -- 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 (vamanā an emetic); VI.74 (ekan yogan datvā; but we better read bhesajjan tassa datvā for vatvā, and ekan yogan vatvā for datvā; taking yoga in meaning of "charm, incarnation"); Miln 109 (yena yogena seṭṭana gaṇa--vaddhi . . . tena hitaŋ upadhati).

--ātiga one who has conquered the yoke, i. e. bond of the body or rebirth It 61 (muni), 81 (id.). --ātīgāmin = "ātiga; A II.12 (same as sabba--yoga--visānyutta). --ācavara "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 (sāsāraśāragar taranto y.); Ps II.26; KuaA 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 (padhānaṇ padahanto y.); III.241 ("bhikkhu"); DhsA 187 (ādhippamīka), 246 ("kulavutta"); VbhA 115, 220, 228 (as bhikkhu on alms--round), 229 (as hunter), 258, 331; KhA 74; SnA 20, 374.
Yoganiya (adj) [fr. yoga; grd. formation] of the nature of trying, acting as a bond, fetter--ish Dhs 584; DhsA 49 (cp. Dhs. trsl. 301). The spelling is also yoganiya, cp. oghaniya.

Yogin (adj.--n.) [fr. yoga, cp. Class. Sk. yogin] 1. (--°) applying oneself to (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 yogī "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.

Yogga1

Yogga1 (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. (paṭīchchanna), 368 (mahā°); DhsA II.151 (mahā° & paṭīchchanna). -- 2. a draughtbullock, ox Vv 848; Pv II.936 (=ratha--yuga--vāhana PvA 127); J VI.221. yoggāni muṇiṣṭi to unharness the oxen PvA 43, 100.

Yogga2

Yogga2 (nt. & adj.) [same as last, in meaning of yoga 7] 1. (nt.) a contrivance J IV.269 (yoggaṇ karoti, may be in meaning "training, practice" here: see yogga); VvA 8 (gahaṇa°). -- 2. (adj.) fit for (=yutta), adapted to, suitable; either --° or with inf.: VvA 291; PvA 25 (here spelt yogya), 135 (bhōjana°), 152 (kamma--vipāk ānubhavana°), 154 (gamana° passable, v. l. yogya), 228 (ānubhavana°).

Yoggā (f.) [Vedic and Epic Sk. yogyā; same as yogga2, fr. yoga] training, practice J II.165 (yoggaṇ karoti to practise); IV.269 (id.); DhsA I.52 (lakkha--yoggaṇ karoti to practise shooting). -- adj. (--°) katayogga wellpractised, trained S I.62, 98 (neg.). Only at these passages, missing at the other daḷha--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 (DhsA II.13). It occurs in descending scale of yojana--tīghaṇta--usabha at Dha A I.108. <-> Dh 60; J V.37 (yojana--yojana--vītthatā each a mile square); SnA 194. More favoured combns of yojana with numbers are the foll.: 1/2 (addha°): DA I.35; DhsA 142. -- 3: DhsA II.41. -- 4: PvA 113. -- 5: VvA 33. -- 15: Dha A 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 A 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); Dpsv 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 (yotthi y.).

Yojitaka (adj.) [fr. yojita] connected with, mixed; neg. a° not mixed (with poison), unadulterated J I.269.

Yojeti [Caus. of yujjhati] 1. to yoke, harness, tie, bind Pv II.936 (vāhana, the draught--bull); Mhv 35, 40 (yojayi aor.; v.l. for yojāpayi); PvA 74 (sindhave). <--> 2. to furnish (with), combine, unite, mix, apply J I.252 (surañjatī, to poison a mango); 36, 71 (vīṣaṅ phalesu poison the fruit). <--> 3. to prepare, provide, set in order, arrange, fix, fit up Mhv 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 Mhv 17, 38 (manusse); 37, 9 (vīṣaṅ nāsetuṅ 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 (yānāhi, to harness); J I.150 (dvāraṃ, to set right); Mhv 35, 40 (rathe, to harness). -- Pass. yojīyati to become yoked or harnessed J I.57 (nangalasahassāṅ y.). -- pp. yojita.

Yojjhā in a° in a° M II.24 read yujha (of yudh).

Yotta (nt.) [Vedic yoktra, cp. Lat. junctor, Gr. zekuth_res yoke--straps; Epic Sk. yokṭṛ 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 (nt.) [yatta+ka] a tie, band, halter, rope J VI.252; Miln 53; Vism 254, 255; DhA III.208.

Yodha [cp. Vedic yodha; fr. yudh] a warrior, soldier, fighter, champion Vin I.73 (yodhā yuddhābhinandino... pabbajjaṃ yāciṣṇu); 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 =yodhikā J V.420.

Yodhikā (f.) [a var. reading of yūthikā (q. v.)] a special kind of jasmine Vv 354; J IV.440 (yoθh°), 442; V.422; VvA 162 (as thalaja and a tree).

Yodhin =yodha] a warrior; camma° a warrior in cuirass, a certain army grade D I.51; A IV.107.

Yodheti [Caus. of yujjhati] to attack, to fight against (acc.) Dh 40 (yodhetha=pahareyya DhA I.317); J V.183.

Yoni (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. andaja oviparous creation, jalābujja viviparous, saṃsedaja 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 (=kinjātikā 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 āsavaṇān khaṇāya); Pug 25; Vism 30, 132, 599; PaP 31. Opp. ayoniso disorderly improperly Pug 21; DhA I.327; PaV 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; PaV 63. See also manasikāra. -- Opp. ayoniso manasikāra disorderly or distracted attention D III.273; VbhA 148; ThA 79. In BSk. the same phrase: yoniso 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 (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; Pk 1.76; DhA III.409; PaV 3.

--māda pride of youth D III.220; A I.146; III.72; VbhA 466.

R.

--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 interchange with other sandhi-consonants in the same word, as we find punam--eva and puna--d--eva besides the original puna--r--eva (=Vedic in the older language were part of the noun itself. Thus r even where it is legitimate in a word may interchange with other sandhi-consonants in the same word, as we find punam--eva and puna--d--eva besides the original puna--r--eva (=Vedic of nouns)

Rāṣṭi & Rasmī [Vedic raṣmī. The form raṣti is the proper Pali form, originating fr. raṣmī through metathesis like amhī for asmi, tamhā for tasmā etc. Cp. Geiger P.Gr. § 502. The form rasmī is a Sanskritism and later] a rein, a ray. -- 1. In meaning "rein" only as rasmī, viz. at M I.124; Dh 222; J I.57; IV.149. -- 2. In meaning "ray" both raṣṭi and rasmī: (a) raṣṭi (in poetry) Sn 1016 (vītā? perhaps pīta? See note in P.T.S. ed.); Vv 535 (pl. raṣṭi=rasmīyo VvA 236); 6327 (saḥassā having a thousand rays;=suriya VvA 268); Sdhp 124. Also in cpd. raṣṭi--jāla a blaze of rays J I.89; PaV 154; VvA 12 ("sammujjala), 14 (id.), 166 (id.). -- (b) rasmī (in prose, later) DhA I.27 ("ṣ vissajjesi); DhsA 13 (niśī--rasmīyo); VvA 125 (candima--suriya"). Also in cpd. buddha--raṣṭi the ray of enlightenment, the halo around a Buddha, consisting of 6 colours (chabhaṇṇa) J I.444, 501 ("rasmiyo vissajjento"); SnA 132; VvA 207, 234, 323; Mhbv 6, 15, 38.

Raṣṭika (adj.) [raṣṭi+ka] having rays, radiant, in saḥassā having 1000 rays Vv 645 (=suriya--maṇḍala viya VvA 277).

Raṣṭamant (adj.) [fr. raṣṭi] having rays, radiant; n. sg. raṣṭamā the sun Vv 812 (=suriya VvA 314).

Rakkha (adj.) ("-k") [fr. base rakkh] guarding or to be guarded; -- (a) act.: dhamma° guardian of righteousness or truth Miln 344. -- (b) pass.: in cpd. dū°, v. l. du° hard to guard DhA I.295. "kathā, s. l. rukkha--°, warding talk ThA 1, in Brethren, 185, cp. note 416.


Rakkhati [Vedic rakṣati, rāṣa to Idg. *ark (cp. Lat. arceo etc.) in enlarged form *areq=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 (maṇ rakkheyyātha); Vl.859 (=pāleti); Pk 2.943 (dhanaḥ); Miln 166 (rakṣan), 280 (attānaṇa rakkheyya save himself); PaV 7. -- grd. rakkhiya to be protected Mhvs 33, 45. Neg. arakkhiya & arakkheyya (in meaning 3) see separately. -- Pass. ppr. rakkhiyamāna J I.140. -- 2. to observe,
guard, take care of, control (with ref. to cittā the heart, and silān good character or morals) It 67 (silān); DhA I.295 (cittaŋ rakṣa, equivalent with cittā dama), 397 (ācāraŋ); J IV.255 (vācaŋ); VvA 59 (silān rakṣha); PvA 66 (silān rakṣatha, uposathaŋ karotha). -- 3. to keep (a) secret, to put away, to guard against (i. e. to keep away from) Sn 702 (mano--padosaŋ rakṣheyya); Miln 170 (vacuddacaritaŋ rakṣheyya). -- pp. rakṣita. See also paripāleti & pariraṃkhati.

Rakkhana (nt.) [fr. rakṣ] 1. keeping, protection, guarding Nett 41; Mhvs 35, 72 (rahassa°--attāya so that he should keep the secret); PvA 7 -- 2. observance, keeping VvA 71 (uposatha--silā°); PvA 102 (silā°), 210 (uposatha°).

Rakkhanaka (adj.) [fr. rakṣa] observing, keeping; one who observes J I.228 (pañca--silā°; so read for rakṣānaka).

Rakkhasa [ep. Vedic rakṣa, either fr. rakṣ to injure, or more likely fr. raks to protect or ward off (see details at Macdonell, Vedic Mythology pp. 162--164)] a kind of harmful (nocturnal) demon, usually making the water its haunt and devouring men Th 1, 931; Sn 310 (Asura°); J I.127 (daka°=udaka°), 170 (id.); VI.469 (id.); DhA I.367 ('pariggahita--pokkhara); III.74 (udaka°); Sdhp 189, 313, 366. -- f. rakṣāsī J III.147 (r. pajā); Mhvs 12, 45 (rudda°, coming out of the ocean).

Rakkhā (f.) [verb--noun fr. rakṣ] shelter, protection, care A II.73 (+parittā); Mhvs 25, 3; J I.140 (bahūhi rakkhāhi rakṣhayamāna); PvA 198 ('ṇa saṃvidahati). Often in combQ rakkhā+āvaraṇa (+gutta) shelter & defence, e. g. at Vin II.194; D I.61 (dhammadikaŋ r.°--v.°-- gutti saṃvidaheyāma); M II.101; J IV.292. -- Cp. gorakkhā. -- Note. rakkhā at J III.144 is an old misreading for rukkhā.

Rakkhita [pp. of rakṣati] guarded, protected, saved S IV.112 (rakṣitena kāyena, rakṣitāya vācāya etc.); A I.7 (cittā r.); Sn 288 (dhamma°), 315 (gottā°); VvA 72 (mātu°, pitu° etc.); PvA 61, 130. -- Note. rakṣitaŋ karoti at Mhvs 28, 43 Childers trsls "take under protection," but Geiger reads rakkhike and trsls "appoint as watchers."

--ata 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 (=gopitamānasāna--rakkhita--cittō Ndt 2 535).

Ranga1

Ranga1 [fr. raj, 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

Ranga2 [fr. raj2, irajjati, 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. --rangaŋ karQ to play theatre DhA IV.62. --rangamajja the stage, the theatre, usually in loc. "majjhe, on the stage, S IV.306; J IV.495; DhA III.79; same with "manādalle J II.253.

later Sk.] to arrange, prepare, compose. The root is defined at Dhtp 546 by "paṭiyattane" (with v. l. car), and given at No. 542 as v. l. of pac in meaning "vitthāre." -- pp. racita.


Racchā (f.) [Sk. rathiyā. 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 (raccha--gata); J I.425; V.335; VI.276 (in its relation to vithi); Dāvs V.48; PvA 24 (koṇa°).
Rajakkhat (fr. rajakkha) 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 (--) (adj.) [rajo+ending ka, in combn *rajas--ka =rajakkha, like *puras--kata = purakkhata. The "ka belongs to the whole cpd.] only in combn with appa

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).

Rajakkhatā (f.) [abstr. fr. rajakkha] is Kern's (problematic) proposed reading (Toev. s. v.) for rājakādā at Sn 831 (rājakādāya phuttho), 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 (nt.) [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 (hema² gold & silver); Vv 351 ("hema--jāla"); Dāh II.142 ("pattā silver tablet or salver"); IV.105 ("gabbha silver money box or cabinet for silver, alongside of kāhāpaṇa--gabbha and suvaṇṇa"); VbhA 64 (expld as "kāhāpaṇa"); PvA 95 (for rūpiya).

to shine, to be coloured or light (--red); to ldg. *areg to be bright, as in Lat. argus, Gr. a)rgh/s & a)rgo/s light; Sk. arjuna (see ajuna); to which also rajati silver = Lat. argentum, Gr. a)rguros; Gallic Argento--ratum (N. of Strassburg); Dir argent. usually intrs. rajitā (q.v.). As rajitabba (grd.) in meaning "to be bleached" (dhovitabba+) only in meaning "bleach" (as compared with dhovati clean, & vijañeti to disentangle, smothe) 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: rajitā, rajitabba, rajītu). -- Another grd. rajāṇīya in diff. meaning (see sep.). Caus. rajetī to paint, colour Th 1, 1155 (inf. rajetave: (see Geiger, P.Gr. § 204, 1. a). Caus. also rañjeti (see under rañjati). Med. Pass. rajjati (q.v.). -- Caus. II. rajāpeti to cause to be bleached Vin III.206 (dhovāpeyya rajāpeyya akoṭāpeyya), 235 (dhovapeti r. vijaṭapeti); J II.197 (ovoṭṭikaṇṭ sībbāpetvā rajāpetvā).

Rajana (nt.) [fr. raj] colouring, dye D I.110 (suddhaṃ vatthaṃ ... sammadeva rajanaṃ 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 I.118; Vism 65. --pacana boiling the dye Vism 389 (cp. rajana--pakka Vin. Texts II.49). --bhājana dye--vessel Vin I.286. --sālā colourworkingshop, dyeing--hall Vism 65.

Rajani (f.) [fr. raj, cp. rajaniya 2] the night Dāvs I.39; Abhp 69; PvA 205.

Rajāṇīya (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 saṅāṇā etc.) S III.79; also at D I.152 sq. (dībbāni rūpāni passāmi piyā--rūpāni kām'ūpasārthiṇi rājanīyāni; & the same with saddāni). In another formula (relating to the 5 kāmaguṇā): rūpā (saddā etc.) īṭhā kāntā manāpā piyārūpā kām'ūpasārthiṇi rājanīyā D I.245; M I.85. The expln of this passage at DA I.311 is: r. = rāgajanaaka. -- The expression rājanīyā dharmā "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 lobhāniyā dharmā in combn with dosaniyā & moḥaniyā dh. at S IV.307; A II.120; III.169. Another pair is mentioned at Nett 18, viz. r. dharmā & pariyutṭhāniyā 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 rājanīye kāmagunēhi sōbbhasāi": 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 "ramāniyēhi rāguppati--hetu--bhūtehi" (viz. kāmagunēhi), referring to a v. l. rājaniyēhi, and then as "rajanī ti vā rattiṣu, ye ti nipāṭamaṭṭa" "virocasi rattiya". Thus rājani is here taken directly as "night" (cp. Abhp 69). -- At Pv IV.62 the passage runs "pamattā rājaniyesu kām'assād'ābhimanadhino" 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 (sareṇa rājanīyena); VvA 37 (r.)
Rajo (rajas) & Raja (nt.) [raj, see rajati & rañjati. Vedic rajaḥ meaning: (a) space, as region of mist & cloud, similar to antariksa, (b) a kind of (shiny) metal (cp. rajata); see Zimmer, Altdind. Leben 55]. A Forms. Both rajo & rajañ occur as noun & acc. sg., e. g. rajo at D II.19; Sn 207, 334; Dhs 617; rajañ 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. rajāṇi Sn 517, 974. In compn we find both forms, viz. (1) rajas either in visarga form rajah, as (a) rajo--; (b) raja-- and (c) raja-- (stressed), or in s-form (d) rajas--; (2) raja--, appearing apostrophied as (e) raj--. B Meanings. (1) (lit.) dust, dirt; usually wet, staining dust D II.19 (tiṇā+); Sn 662=PvA 116 (sukhuno rajo paṭivātaḥ khitto); It 83; Dhs 617 (dhūmō+). adj. rāja*: in sa& a'vāta Vin II.209; Vism 31. The meaning "pollen" [Sk. raja, m.] may be seen in "raja--missakañ rasañ" at Dha A I.375. --r. (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. Nd 115; Sn 255; Dha A III.485; or as kilesa--raja at SnA 479. -- Sn 207 (niketā jāyate rajo), 334, 665 (rajañ ākīrasi, metaph.), 979 (pañca rajāni loke, viz. the excitement caused by the 5 bāhirāṇī ayatanāṇi Nd 115. Also in stanza rágo rajo na ca pana reṇu vuccati (with dosa & moha the same) Nd 115=Nd 210 (slightly diff.);= J I.117=Vism 388, cp. Divy 491 with interesting variation. -- adj. raja* in two phrases apagata* VvA 236 & vigata* Nd 115 = 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; Miln 133, 195, 258, 410; SnA 284, 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--okiṇṇa--ṭṭhāṇāni," i. e. dusty places. Dial. trsl. "places where dust accumulates," Franke, Dīgha p. 57 as "Staubiges" but rightly sees a deeper, speculative meaning in the expression (Sāṅkhyā 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 rajo--ovajalla for ava° because of rajo, or represents a containment of raj--avajalla and rajo--ojalla, or it is a metric diaeresis of rajo--jalla] dust and dirt Dh 141 (=kaddama--limpan ākārāna sariṁ sannicita--rajo Dha A III.77). --harana dirt--taking, cleaning; wet rag, floor--cloth, duster Vin II.291; A IV.376; J I.117; Dha A I.245. -- (b) raja--: --reṇu dirt and dust J IV.362; --vaddhāna indulgence in or increase of defilement Th 2, 343 ("fleshy lusts" trsl.). Tha 240 (=rāga--rajjadi--sanyaddhāna). -- (c) rajo--: "patha dusty place, dustiness, dust--hole D I.62, 250; Sn II.219; DA I.180 (here taken metaphorically: rāga--rajjadi uṭṭhāna--ṭṭhāṇāja). -- (d) rajas--; --sira with dusty head Sn 980; J IV.184, 362, 371. See pankakanta. -- (e) rajo--: "śṛṣṭi a heap of dust, dirt J I.187 (=rajkhandha C); fig. =kilesa Pug 65, 68 (here perhaps nt. of a distorted rajakkha? So Kern, Toev. s. v.);=uṣpavāhana taking away the dust (or dirt) Sn 391, 392.

Rajja (nt.) [Sk. rājya, fr. rāj] kingship, royalty, kingdom, empire; reign, throne; (fig.) sovereignty A III.300 ("ṇā kāreti); Sn 114, 553 ("ṇā kāreti to reign); J I.57; 64 (ekarattana tiṇi rajjāni atikkamma; 3 kingdoms); III.170 ("ṇā amaccānaṇ niyādettvā), 199 (dukkhaseyyaṇ api rajañ pi kāryate); IV.96, 105, 393 (nava raja new kingship, newly (or lately) crowned king); VI.4 (rajjato me sussītā maraṇam eva seyyo: death by withering is better than kingship); VvA 314 (= J I.64 as above); PvA 73 sq.; Mhvs 10, 52 (rāja rajañ akārāya). --cakkavattī ruled of a universal king Dha A III.191; deva° reign amongst gods Kh A 227; padesa° local sovereignty It 15; Kh VIII.12 (cp. Kh A 227). --siri--dāyikā (devata°) goddess giving success to the empire Dha A II.17. --sīma border of the empire Vism 121.

Rajjati [cp. Sk. rajjati, raj or rañj, Med. of rajjati] to be excited, attached to (loc.), to find pleasure in S IV.74 (na so rajjati rūpesu; =viratta--citta); Sn 160, 813 (contrasted with virajjati); Ps I.58, 77 sq., 130, 178; Nd 138; Miln 386 (rajasi rajānyeṣu etc.): in combn with dosa & moha or derivations rāga or lobha, cp. lobhanīya); VbhA 11. -- ppr. rajjamāna PvA 3; Pot. rajjeyya Miln 280 (kampeyya+); grd. rajjtabbha Miln 386 (rajānyeṣu r.; with duṣsansyeṣu and muyhānya;us; followed by kampitabba); fut. rajjissati Dhaśa 194; aor. arāṇi Vin I.36=J I.83 (na yitthe na hute arāṇi). -- pp. ratta.


Rajju (f.) [Vedic raju, cp. Lat. restis rope, Lith. r&etilde;gis wicker, basket] a cord, line, rope S II.128; Vin II.120, 148 (āvīnchana°); Nd 304; J I.464, 483 (fisherman's line); V.173; Mhvs 10, 61; Dha A IV.54; VbhA 163; Kh A 57; VvA 207; Sdhp 148, 153.

--kāra rope--maker Miln 331. --gāhaka "rope--holder," (king's) land--surveyor J II.367=Dha A IV.88 (see Fick, Sociale
see rajati & rajjati -- 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. rajʾ).

Rañjana (nt.) [fr. rañjati] delighting, finding pleasure, excitement DhA 363 (rañjan'atṭhena rāgo; v. l. rajano; perhaps better to be read rajjana").

Rañjita [pp. of rañjeti] coloured, soiled, in raja° affected with stain, defiled J I.117. -- See also anu° & pari°.

Dhtp 86: "paribhāsane" to yell, cry; shout (at), scold, revile: not found in the texts.

Raṭṭha (nt.) [Vedic rāṣṭra] reign, kingdom, empire; country, realm Sn 46 (expld at Nd2 536 as "rāṭṭhañ ca janapadañ ca koṭṭhāgārañ ca . . . nagarañ ca"), 287, 444, 619; J IV 389 ("ṇ arataṭṭha karoti"); PvA 19 ("ṇ kāreti to reign, govern"). Pabbata° mountain--kingdom SnA 26; Magadhā° the kingdom of Magadha PvA 67. --piṅḍha the countQY's alms--food (ṇ bhūjja) Dh 308 (saddhāya dinnañ); 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 (adj.) [raṭṭha+vant] possessing a kingdom or kingship Pv II.611 ("nto khattiyā").

Raṭṭhika [fr. raṭṭha, cp. Sk. rāṣṭrika] 1. one belonging to a kingdom, subject in general, inhabitant J II.241 (brāhmaṇa gahapati--r.--do ārikādayo). -- 2. an official of the kingdom [op Sk. rāṣṭriya a pretender; also king's brother in--law] A III.76=300 (r. pettanika senāya senāpatika).

Raṇa [Vedic raṇa, both "enjoyment," and "battle." The Dhpt (115) only knows of ran as a sound--base saddatthā (=Sk. ran2 to tinkle)] Q fight, battle; only in Th 2, 360 (raṇaṇ karītvā kāmāṇaṇ); see discussed below; also late at Mhv's 35, 69 (Subhaṛāṇa 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. The Ṭikā on DhAsa 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 araṇa "harmless" and saraṇa "harmful" (the latter trsld as "concomitant with war" by Dhs. trs. of Dhs 1294; and asaraṇa as opp. "not concomitant"; doubtful). At S I.148 (ṛūpe raṇaṇa disvā) it is almost syn. with raja. Bdghh. expls this passage (see K.S. 320) as "rūpamhi jātī--jarā--bhanga--sankhātaṇ dosaṇ"); trsln (K.S. 186); "discerning canker in visible objects material."

The term is not sufficiently cleared yet. At Th 2, 358 we read ("kāmā" appassāda raṇakāra sukkapakkha--visosanā), and v. 360 reads "raṇaṇ karītvā kāmāṇaṇ." ThA 244 expls v. 358 by "rāg'ādi sambandhanato"; v. 360 by "kāmāṇaṇa raṇaṇa te ca mayā kātabbaṇ ariyamaggaṃ sampahāraṇa kātvā." 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 araṇa (see araṇa2) was regarded as neg. of raṇa in both meanings (1 & 2); thus either "freedom fr. passion" or "not fighting." The trsln of DhAsa 50 (Expos. 67) takes it in a slightly diff. sense as "harmless" (i. e. having no grievous causes) -- At M III.235 araṇa is a quāsi summing up of "adukkha an--upaghāta anupāyāsa etc.", and saraṇa of their positives. Here a meaning like "harmfulness" & "harmlessness" seems to be fitting. Other passages of araṇa see under araṇa.

--jaha (raṇaṇaḥa) 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 raṇaṇaḥa "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 [pp. of ramati] delighting in (loc. or --°), intent on, devoted to S IV.117 (dhamme jhāne), 389 sq. (bhava° etc.); Sn 54 (sangānīka°) 212, 250, 327, 330 (dhamme), 461 (yañña°), 737 (upasame); Mhvs. 1, 44 (mahākāruṇīko Satthā sabba--loka--hite rato); 32, 84 (rato puñña); PVa 3, 12, 19 ("mānasa").

Ratana1

Ratana1 (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 (nānāvīdhāni). -- The 7 ratanas are enumd under veḷūriya (Miln 267). They are (the precious minerals) suvaṇṇa, raĵata, muttā, maṇi, veḷūriya, vajira, pavāla. (So at Abhp 490.) These 7 are said to be used in the outfit of a ship to give it more splendour: J II.2. The 7 (unspecified) are mentioned at Th 2, 487 (satta ratanāni vaseyya vuṭṭhimā "all seven kinds of gems"); and at DhA I.274, where it is said of a ratana--maṇḍapā 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.=dībb'īthī--ratana Snā 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, 197; the horse (assa, Valāhaka) ibid.; the gem (maṇi) D II.175, 187; the woman (itthī) ibid.; the treasurer (gahapati) D II.176, 188; the adviser (parīṇāyaka) 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; hatthī from the Uposatha--race; assa° from the clan of Valāhassarāja, maṇi° 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 parīṇāyaka 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°, pañña°, viṁutta°, viṁutta--nāṇadassana (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.--bharita) 7 (dhamme jhāna, veḷūriya a pearl--mine, a mine of precious metals Th I.1049; J II.414; VI.459; Dpvs I.18. --kūta a jewelled top DhA I.159. --paliveṭhaṇa a wrapper for a gem or jewel Pug 34. --vara the best of gems Sn 683 (=vararatana--bhūta Snā 486). --sutta the Suttanta of the (3) Treasures (viz. Dhamma, Sangha, Buddha), representing Sutta Nipāṭa 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; Snā 201.

Ratana2

Ratana2 [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 Bdhgh. at VbhA 343: dve vidatthiyo ratanaŋ; satta r. yaṭṭhi) J V.36 (visaṅg--sataŋ); VI.401 ("mattāŋ"); 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--pattiṭṭhito aṭṭha--ratan'ubbedho nava--ratan' āyāma--parināhā pāsādiko dassaṇīyo Uposatho nāgarājā: alluding to ratana1 21).

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 [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. arāṇa elbow; Sk. arāla bent; of which enlarged bases *olen in Lat. ulna, ond *oleq in Lat. lacertus, Sk. lakutāḥ=P. lagula. See cognates in Walde, Lat. Wtb. s. v. lacertus] a cubit Miln 85 (aṭṭha rataniyo).
Ratanika (adj.) [fr. ratana] a ratana in length J I.7 (addha°); Miln 312 (aṭṭha°).

Rati (f.) [Classic Sk. rati, fr. ram] love, attachment, pleasure, liking for (loc.), fondness of S I.133 (ṭī paccanubhavati), 207; III.256; Sn 41 (=anukkhaṇṭhit' adhivacanā Nadg 537), 59 (id.), 270, 642, 956 (=nekkhamma--rati paviveka°, upasama° Nd1 457); J III.277 (kilesa°); DhA IV.225; PbA 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; PbA 64; Sdbhp 476. --ratiṭṭ karoti to delight in, to make love Vism 195 (purisā itthiṣu).

Ratin (adj.) (--) [fr. rati] fond of, devoted to, keen on, fostering; f. ratinī J IV.320 (ahiṣṣā°).

Ratta1

Ratta1 [pp. of raṇjati, cp. Sk. rakta] 1. dyed, coloured M I.36 (dūratta--vāṇṇa difficult to dye or badly dyed; MA 167 reads duratta and expls as duraṇṭita--vāṇṇa; opp. suratta ibid.); Sn 287 (nāṇā--rattete vatthehi); Vism 415 (vattha--niwattha, 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 expln of puṇḍarīka at J V.216 with ratta-paduma "white lotus." -- It is most commonly found in foll. combinations at foll. passages: Miln 191 (lohitā--candana); Vism 172 (kambala), 174 (koroṇḍaka), 191 (paṭṭākā); J I.394 (pavaḷā--rattase--kambala); III.30 (puppha--dāma); V.37 (sālivana), 216 (paduma); 372 (suvaṇṇa); DhA I.393 (id.), 248 (kambala); IV.189 (candananuvrka red--sandāl tree); SnA 125 (where paduma is given as "ratta--setādivasena"); VvA 4 (duṣṭaṭṭa), 65 (suvaṇṇa), 177 (phalika); PbA 4 (virala--mālā; garland of red flowers for the convict to be executed, cp. Fick, Sociale Gliederung 104), 157 (paduma), 191 (sāli); Mbvs 30, 36 (kambala); 36, 82 (rattāni akkhī bloodshot eyes). With the latter cp. cpd. rattakkha "with red eyes" (fr. crying) at PbA 39 (v. l. BB.), and Np. rakkhinn "Red--eye" (Ep. of a Yakka). <--> 3. (fig.) excited, infatuated, impassioned S IV.339; Sn 795 (virāga°); It 92 (maccā rattā); Miln 220. Also in combs ratta duṭṭha mūḷha: see Nd2 s. v. chanda; cp. bhava--rāga--ratta.

Ratta2

Ratta2 (nt.) & (poet.) rattā (f.) [Epic Sk. rātra; Vedic rātra only in cpd. aho--rātraṇ. Semantically an abstr. formation in collect. meaning "the space of a night's time," hence "interval of time" in general. Otherwise rātri: see under ratti] (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 rattam--ahā for rattān aho, which corresponds to the Vedic phrase aho--rātraṇ (=P. ahorattā). The P.T.S. ed. reads nattā; SnA 593 reads nattā, but expls as rattā--divā, whereas Nd2 538 reads rattā--nattā & expls: "rattā vuccati ratti, ahā (sic lege!) ti divaso, rattī ca diva ca." -- Otherwise only in foll. adv. expressions (meaning either "time" or "night"): instr. eka--rattena in one night J I.64; satta° after one week (lit. a seven--night) Sn 570. -- acc. sg. cira--rattā a long time Sn 665; dīghā° id. [cp. BSk. dirgha--rattaṭ freq.] Sn 22; M I.445; addha° at "halfnight," i.e. midnight A III.407; pubba--rattāparattā a night after the other (lit. the last one and the next) DhA IV.129. -- acc. pl. cira rattānī a long time J V.268. -- loc. in var. forms, viz. vassa--rattā in the rainy season J V.38 (Kern, Toev. s. v. gives wrongly III.37, 143; addha--rattā at midnight PbA 152; addha° <--> rattāyaṃ at midnight Vv 8116 (=addharattāyaṃ VvA 315); divā ca rattā ca day & night Vv 315 (=rattāyaṃ VvA 130); cira--rattāya a long time J V.267; Pb I.94.

--andhakāra the dark of night, darkly darkness Vn IV.268 (oggate suriye); M I.448. --uparata abstaining from food at night D I.5 (cp. DA I.77). --nūṇu of long standing, recognised D I.48 (in phrase: r. cira--pabbajito addhagato etc.; expld at DA I.143 as "pabbajito paṭṭhiya atikkantā bahū rattiyō jānāti ti r."); A II.27 (here the pl. rattānā, as if fr. sg. rattā--nā); Sn p. 92 (thera r. cira--pabbājita; the expln at SnA 423 is rather fanciful with the choice of either=rattana--nūṇu, i.e. knowing the gem of Nibbāṇa, or=haḥu--rattī--vidū, i.e. knowing many nights); ThA 141. A f. abstr. ñūnatā "recognition" is found at M I.445 (spelt rataññātā, but v. l. utā). --samaye (loc., adv.) at the time of (night) J I.63 (addha°--rattā at midnight), 264 (id.); IV.74 (vassā° in the rainy season); PbA 216 (addha°).

Ratti (f.) [Vedic rātri & later Sk. rātri. -- Idg *lādh as in Gr. lh/qw=Lat. lateo to hide; Sk rāhu dark demon; also Gr. *lhtw/
lethargy). -- The by-form of ratti is rattia2] night D I.47 (dosinā), gen. sg. ratyā (for *rattiyā) Th 1, 517; Sn 710 (vivasane=ratti=samatikkame SnA 496); J VI.491. abl. sg. ratyā in phrases abhikkantāya r. at the waning of night D II.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. rattisu Vin I.288 (hemantikāsu r.). A loc. ratyā (for *rātrāyām) and a nom. pl. ratyo (for *rātriyā) is given by Geiger, P. Gr. § 583. -- Very often combid with and opp. to diva in foll. combns: rattin-diva [cp. BSk. rātrindiva=Gr. nuxqh/meron, AvŚ I.274, 278; II.176; Divy 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--diva a week Dha I.108. As adv. in acc. sg.: rattin--diva night and day A III.57; Sn 507, 1142; It 93; J I.30; or rattin ca divāh ca Nd 253, or rattiy 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; Pvi II.97; Pva 42; taq rattin that night Mhvs 4, 38; imaṅ r. this night M I.143; yaṅ car. . . . yaṅ car. . . . etasmiṁ antare in between yon night and yon night It 121; rattin at night Miln 42; rattin rattin night after night Mhvs 30, 36; gen. rattiyā ca divasassa ca by n. & by day S II.95. -- loc. rattiyā by night VvA 130, 315 (ādhā 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.

Rhatā

Ratha1 [Vedic ratha, Av. rapi, Lat. rota wheel, rotundus ("rotund" & round), Oir. roth=Ogh rad wheel, Lith. rātas 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 (caturassa raṭha, i. e. a Vimāna); Mhvs 35, 42 (goṇa rathe yuttā; VvA 78 (500), 104, 267 (=Vimāna), Pva 74. --assatara a chariot drawn by a she--mule Vv 208=438; Pvi I.111; J VI.355. -- Phussa--raṭha state carriage J III.238; VI.30 sq. See under ph. -- On ratha in similes see J.P.T. S. 1907, 127.

--atthara (rathatthara) a rug for a chariot D I.7; Vin I.192; II.163. --anika array of chariots Vin IV.108. --īsā carriage pole A IV.191. --āpatthara chariot or carriage cover D I.103; DA I.273. --esabha (ratha= ṛṣabhā, Sk. ratthāṣabhā) lord of charioeters. Ratha here in meaning of "charioteer"; Childers sees rathin in this cdp.; Trenckner, Notes 59, suggests distortion from rathe sūdhā. Ḡpālā at Pva 163 clearly under<-- stands it as ratha=charioteer explaining "rathusus abha--sadiso mahā--rathe ti attho"; as does Bhāgh. at SnA 321 (on Sn 303): "mahā= rathesu khattiyesu akampiyaṭṭheṇa usabhā--sadiso." -- Sn 303--308, 552; Pvi II.131; Mhvs 5, 246; 15, 11; 29, 12. --kāra carriagebuilder, charioteer--maker, considered as a class of very low social standing, rebirth in which is a punishment (cp. Fick, Sociale Gliederung 56, 207, 209 sq.) S I.93; Vin IV.9 (as term of abuse, enumd with other low grades: caṇḍāla veṇa nesāra r. pukkusa), 12 ("jāti"); M I.152, 183 f.; as kārin at Pvi III.113 (expd as cakkavārin Pva 175). As Npl. name of one of the 7 Great Lakes in the Himālaya (Rathakāradaha), e. g. at Vism 416; SnA 407. --cakka wheel of a chariot or carriage Vism 238 (in simile, concerning its circumference); Pva 65. --pañjara the body (lit. "cage" or "frame") of a carriage Vv 831 (=rathūpatthā VvA 326); J II.172; IV.60; Dha I.28. --yuga a chariot yoke J VI.42. --reṇu "chariot--dust," a very minute quantity (as a measure), a mite. Childers compares Sk. trasareṇu a mote of dust, atom. It is said to consist of 36 tajjārī's, and 36 ratha=reṇu's are equal to one likkhā: VbhA 343. --vinīta "led by a chariot," a chariot--drive (Neumann, "Eilpost"), name of the 24th Suttanta of Majjhima (M I.145 sq.), quoted at Vism 93, 671 and SnA 446. --sālā chariot shed Dha III.121.

Ratha2


Rathaka1

Rathaka1 (nt.) [fr. ratha, cp. Sk. rathaka m.] a little carriage, a toy cart D I.6 (cp. DA I.86: khuddakarathaṇ); Vin II.10;
Rathaka2

Rathaka2 (adj.) [ratha+ka] having a chariot, neg. a° without a chariot J VI.515.

Rathika [fr. ratha] fighter fr. a chariot, charioteer M I.397 (saññato kusalo rathassa anga--paccangānañ); D I.51 (in list of var. occupations, cp. DA I.156); J VI.15 (+ patti--kārika), 463 (id.).

Rathikā & Rathiyā (f.) [Vedic rathya belonging to the chariot, later Sk. rathyā road. See also racchā] a carriage--road. -- (a) rathikā: Vin II.268; Vism 60; PvA 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 rathiya°, e. g. rathiya--cola "street--rag" Vism 62 (expld as rathikāya chaḍḍīta--cola).

Rada at ThA 257 in cpd. "sannivesa--visiṭṭha--rada--visesayutta" is not quite clear ("splitting").

see etym. at Walde, Lat. Wtb. s. v. rado ("rase"). Given in meaning "vilekhana" at Dhtp 159 & Dhtm 220. Besides this it is given at Dhtm 224 in meaning "bhakkhana" to scratch Dhtp 159; cp. rada & radana tooth Abhp 261.

Randha1

Randha1 [for Sk. raddha, pp. of randhati 2] cooked J V.505; VI.24; Miln 107.

Randha2

Randha2 [Sk. randhā, fr. randhati 1; the P. form viā *randhā: 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. Nd1 165 ("vīrandham° aparandham° khalitam° gaḷitam° vīvaram--esi ti"); J II.53; III.192; SnA 393 (+ vivara); DhA III.376, 377 (°gavesita).


or randh, differentiated in Pāli to 2 meanings & 2 verbs according to Dhtm: "hiṃśayañ" (148), and "pāke" (827). In the former sense given as raṇḍ, in the latter randhā. The root is freq. in the Vedas, in meaning 1. It belongs perhaps to Ags. randan to rend: see Walde, Lat. Wtb. s. v. rado ("rase"). Given in meaning "vilekhana" at Dhtp 159 & Dhtm 220. Besides this it is given at Dhtm 224 in meaning "bhakkhana" to scratch Dhtp 159; cp. rada & radana tooth Abhp 261.


to chatter, whisper Dhtp 187 ("vacane"); Dhtm 266 ("akkose"). See also lapati.

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 (--) (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 (adj.) [fr. ramati; cp. Sk. ramaṇa] pleasing, charming, delightful DhA II.202 ("ṭhāna").

Ramaṇaka (adj.)=ramaṇa J III.207.

(adj.) [grd. of ramati] delightful, pleasing, charming, pleasant, beautiful D I.47 ("nīyā dosinā ratti, cp. DA I.141); Sn 1013;
defd by Dhtp 2Q4 & Dhtm 318 by "kīḷāyaŋ"] 1. to enjoy oneself, to delight in; to sport, find amusement in (loc.) S I.179; Vin 197 (arioya na r. pāpe); Sn 985 (jhāne); Dh 79 (arioya--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 & ramanīya (q. v.). -- pp. ramita (q. v.). <-> Caus. II. ramāpeti to enjoy oneself J VI.114.

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).

to hang down. Both forms are given with meaning "avasaṃsane" at Dhtp 198 and Dhtm 283.

Rambhā (f.) [Sk. rambhā] a plantain or banana tree Abhp 589.

Ramma (adj.) [grd. of ramati] enjoyable, charming, beautiful Sn 305; ThA 71 (v. 30); Mhvs 1, 73; 14, 47; Sdhp 248, 512.

Rammaka (adj.) [Sk ramyaka] N. of the month Chaitra J V.63.

Raya [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

Rava1 [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 davatthe 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 over--hurrying 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

Rava2 [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); Miṅ 357 (kāruṇīa°). See also rāva & ruta.

Ravaka =rava, in go° a cow's bellowing M I.225.

Ravaṇa (adj.--nt.) [fr. ravati] roaring, howling, singing, only in cpd. ɣhaṭa a certain kind of pitcher, where meaning of ravaṇa is uncertain. Only at identical passages (in illustration) Vism 264=362=KhA 68 (reading pelā--ghaṭa, but see App. p. 870 ravaṇa°)= VbhA 68 (where v. l. yavana°, with?).

: Idg. *re & *reu, cp. Lat. ravus "raw, hoarse," raucus, rūmor "rumour"; Gr. w)rουomai to shout, w)rūdon roar, etc.; Dhtp 240: ru "saddē"] to shout, cry, make a (loud) noise Miṅ 254. -- aer. 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°.

Ravi [cp. Sk. ravi] the sun J II.375 (taruṇa°--vaṇṇaratha).

Rasa

Rasa [Vedic rasa; with Lat. ros "dew," Lith. rasā id., and Av Ranhā N. of a river, to Idg. *eres to flow, as in Sk. arṣatī, Gr. a)/yorros (to ṛ(e/w); also Sk. ṛṣabha: see usabha)]. -- 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 rasas by taste A II.63; J III.328] that which is connected with the sense of taste. The defn given at Vism 447 is as follows:

"jivhā--paṭiḥanana--lakkaṇaḥ raso, jivhā--vinnāṇassa visaya--bāhavo raso, tass'eva gocara--paccupatthānaṇo, mūla--raso khandha--raso ti ādīna nayena anekavidhī, 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, katuka lōnika, khārika, lambila (Miln 56: ambila), kāsāva; sādu, asādu, sīta, uṇha, or sour, sweet, bitter, pungent, salt, alkaline, sour, astringent; pleasant, unpleasant, cold & hot. Miln 56 has the foll.: ambila, laṇa, tittaka, katuka, kāsāva, madhura. -- 1. juice [as applied in the Veda to the Soma juice], e.g. in the foll. combs: ucchu of sugar cane, extract of sugar, cane syrup Vin I.246; VvA 180; patta & puppha of leaf & flower Vin I.246; madhura of honey Pav 119. -- 2. taste as (objective) quality, the sense--object of taste (cp. above defns). In the list of the āyatanas, 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): jivhā rasaṣā sāyitvā (or viṇīyeyya). See also āyatanas 3 and rūpa. -- M III.55 (jivhā--viṇīyeyya r.), 267; D III.244, 250; Sn 387; Dhs 609; Pav 50 (vaṇṇagandha--rasa--sampanna bhojana: see below 5). -- 3. sense of taste, as quality & personal accomplishment. Thus in the list of senses marking superiority (the 10 ādhipatyeeyas or thānas), similar to rasa as special distinction of the Mahāpurisa (see cpds. ras--agga) S IV.275 =Pav II.958; AIV.242. -- 4. object or act of enjoyment, sensual stimulus, material enjoyment, pleasure (usually in pl.) Sn 65 (rāsesa gedha, see materialistic exegesis at Nd2 540), 854 (rasa na anugijjiḥati; perhaps better raseus, as SnA); A III.237 (purīso agga--parittito: perhaps to No. 2). -- 5. flavour and its substance (or substratum), e. g. soup VvA 243 (kakkaṭaka crabsoup), cp. S V.149, where 8 soup flavours are given (ambila, tittaka, kāṭuka, madhura, khārika, akkhārika, lōnika, alonika); Pav II.115 (aneka--rasa--vaṇījana "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--piṭī, cp. SnA 299 "assādā atthena" i. e. tastiness); Pav 287 (vimutti relish of salvation). So also as attha, dhamma, vimutti Ps II.89. -- 6. (in grammar & style) essential property, elegance, brightness; in dramatic art "sentiment" (flavour) (see Childers s. v. natāya--rasa) Miln 340 (with opamma and lakkhaṇa: perhaps to No. 7); Pav 122 ("rasa as ending in Np. Angīrāsa, expld as jutiyā adhivacanā, " 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 DhAs 63, 249; Vism 8, 448; Miln 148. -- 8. fine substance, semi--solid semiliquid substance, extract, delicacy, fineness, dust. Thus in paṭhāvī "essence of earth," humus S I.134 (trsln "taste of earth," rather abstract); or rasapathaṭvā earth as dust or in great fineness, "primitive earth" (before taking solid shape) D III.86 sq. (trsln "savoury earth," not quite clear), opp. to bhūnipappataka; Vism 418; pabbata--rasa mountain extract, rock--substance J III.55; suvanā gold dust J I.93. <> 9. (adj. --) tasting Vv 1611 (Amatarasā f. = nibbānarasāvinī VvA 85).

--agga finest of quality, only in further compn with "agga (rasa--gallo--agga) most delicate sense trsln Dial.) D III.167, and agga (rasa--gallo--agga, cp. MVastu II.306: rasa--ragr) 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"). The phrase & its wording are still a little obscure.

--āppana finest of quality, only in further compn with "āppa (rasa--gallo--āppa) most delicate sense trsln Dial.) D III.167, and "āppa (rasa--gallo--āppa) 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"). The phrase & its wording are still a little obscure.
mukhe pakkhitta--matte satta rasa--harani--sahassani amaten' eva phutani ahesan'). Older passages are: Vin II.137; D III.167 (referring to the Mahāpurisa: "sampajjasā r--harani susaṇṭhitā," trsln: erect taste--bearers planted well [in throat]).

Rasa2

Rasa2 (--) is a dial. form of 'dasa ten, and occurs in Classic Pāli only in the numerals for 13 (terasa), 15 (paṇṇa--rasa, pannaras), 17 (sattarasa) & 18 (aṭṭhārasa, late). The Prk. has gone further: see Pischel, Prk. Gr. § 245.


to shout, howl J II.407 (vv. ll. rayati, vasati; C. expls as "nاداتi")=IV.346 (v. l. sarati).

Rasatta (nt.) [fr. rasa] taste, sweetness SnA 299.

Rasavati (f.) [rasa+vant] "possessing flavours" i. e. a kitchen Vin I.140.

Rasāvin (adj. [fr. rasa] tasting VvA 85 (nibbāna').

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 see raṃsi.

Rassa (adj.) [cp. Sk. hrasva: Geiger, P.Gr. § 492. The Prk. forms are rahassa & hassa: Pischel § 354] short (opp. dīgha) D I.193 (dīghā v. rā majjhima ti vā), 223 (in contrast with d.); Sn 633; Dh 409; J I.356; Dhs 617; Vism 272 (def.); DhA IV.184. -- Cp. atī?.

--ādesa reduction of the determination (here of vowel in ending) J III.489. --sarīra (adj.) dwarfish, stunted J I.356.


defd at Dhtp 339 & 632 by "cāga," giving up, also at Dhtm 490 by "cāgasmiņ," 876 by cāga and gata to leave, desert: see pp. rahita & der. rahas, rahassa.

Rahada [Vedic hrada, with dieresis & metathesis *harada >rahada; the other metathetic form of the same hrada is *draha>daha] a (deep) pond, a lake D I.50 (śiva vippasanna udānaṇ); S I.169=183 (dhammo rahado sāla--tittho); Sn 721=Miln 414 (rahado pūro va paṇḍito); It 92 (rahado va nivāto), 114 (r. sa--ummi sāvaṭṭo sagaho); DhA II.152. -- As udaka at D I.74, 84; A III.25 (ubbhid--odako); Pug 47. -- On r. in similes see J.P.T.S. 1907, 127.

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 rahat] 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 tena vuccati); or in cpds. e. g. "gata being in private, being alone D I.134 (+paṭīsallīṇa); Sn p. 60. See also under paṭīsallīṇa; "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 tenesa arahant ti). See also der. rāha--seyyaka. Note. Hardy's reading yathā rahaḥ at Pv II.923 & PvA 78 is not correct, it should be yathārahaḥ (cp. similarly pūj--ārāha). In the same sense we would preferably read aggāsaṇādī--arahānaṇ "of those who merit the first seat etc." at J I.217, although all MSS. have aggāsaṇādī--rahānaṇ, thus postulating a form raha=arahā.

Rahassa (adj. nt.) [Sk. rahasya] secret, private; nt. secrecy, secret Mhvs 35, 64 (vatvā rahassan); instr. rahassena (as adv.)
secretly Mhs 36, 80; acc. rahassaṅ  id. Pv IV. 165.
--kathā secret speech, whispered words J I.411; II.6.

Rahassaka (adj.) [fr. rahassa] secret Miln 91 (guyaṅ na kātabbaṅ na rahassakaṅ).

Rahāyati [Denom. fr. rahas; not corresponding to Sk. rahayati, C. of rahati to cause to leave] to be lonely, to wish to be alone M II.119.

Rahita [pp. of rah] 1. lonely, forsaken Th 2, 373 (gantum icchasi rahitān bhiṣanakaṅ mahāvakaṅ). -- 2. deprived of, without (--) J III.369 (buddhiyā rahitā sattā); DA I.36 (avaṇṇa沱); PvA 63 (bhoga沱), 67 (acāra沱), 77 (gandha沱). Note. samantarahaṅ is to be divided as sam--antarahaṅ.

Rāga [cp. Sk. rāga, fr. raj: see rajati] 1. colour, hue; colouring, dye Vin II.107 (angaʻ "rougeing" the body: bhikkhū angarāga karonti); ThA 78; SnA 315 (nānāvidhā沱). -- 2 (as t. t. in philosophy & ethics) excitement, passion; seldom by itself, mostly in comb with dosa, & moha, as the three fundamental blemishes of character: passion or lust (uncontrolled excitement), ill--will (anger) and infatuation (bewildenment): see dosa沱 & moha; cp. sarāga. -- These three again appear in manifold combines with similar terms, all giving var. shades of the "craving for existence" or "lust of life" (tanḥā 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 combns 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: chañḍarāga vinodanaṅ nibbānapadaṅ accutaṅ Sn 1086; yo rāgakkhayo (etc.); idaŋ vuccati amataṅ S V.8; yo rāgakkhayo (etc.): idaŋ vuccati nibbānaṅ S IV.251; ye 'dha pajahanti kāmaraṅgaṅ bhavarrāgaṅu--sayaṅ ca pahāya . . . parinibbāna--gata V 5324; kusalo jahati pāpakaṅ . . . rāga dosa--mohakkhyā parinibbuto Ud 85. -- Personified, Rāga (v. l. Rāgā), Taṅḥā & Arati are called the "daughters of Māra" (Māradhitā): Sn 835; DhA 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 (rasaʻ 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 (saʻo & vitaʻo). -- (2) in other connection: D III.70, 74, 146, 175, 217, 234 (arūpaʻo), 249 (cittaŋ pariyaḍāya tiṭṭhati); S II.231 = 271 (cittaŋ anuddhaṃseti); III.10; IV.72, 329; V.74 (na rāgaŋ jāneti etc.); A II.149 (tibbaʻ-rāgaʻ-jātiko rāgaŋ dukkhaŋ paṭisaṅvedeti); III.233, 371 (kāmesu vitaʻo); IV.423 (dhammaʻo); Sn 2, 74, 139, 270 = S I.207 (+dosa); Sn 361, 493, 764, 974, 1046; Dh 349 (tibbaʻo = bahala=--rāga DhA IV.68); Ps I.80 sq.; II.37 (rūpaʻo), 95 (id.); Vbh 145 sq. (=taṅḥā, 368 (=kīcchana沱), 390; Tikp 155, 167; DA I.116. -- Opp. viṇāga.

--aggi the fire of passion D III.217; S I.19; It 92 (r. dahati macce ratte kāmesu mucchite; +dosaggi & mohaggi); J I.61 (ʻimhi nibbute nibbutaṅ nāma hoti). --ānusaya latent bias of passion (for=dat.) S IV.205 (the 3 anusayas: rāgaʻo, patighaʻo, avijjāʻo); It 80 (yo subhāya dhātuŋgyā rāgo so pādūyati), --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; Vism 105 sq. (in det.), 114 (+dosaʻo, mohaʻo), 193; KbA 54 (colour of the blood of his heart, cp. Vism 409) --ṭhāniya 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 duggatānaṅ pathatā rāgatho ti vuccati" SnA 410). --rati passionate or lustful delight DhA III.112; --ratta
affected with passion S I.136; Sn 795 (as ʻrāgin, cp. Nd1 100=kāma--guṇesu ratta).

Rāgin (--) [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 (adj.) (--) [rāja+ka, the ending belonging to the whole cpd.] characteristic of the king, king--; in cpds. arājaka without a king J VI.39 (rātthe); 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.

Rājaṅīṅa [fr. rājā, cp. Vedic rājanyā "royalty"; a high courtier, a khattiya (=rājabhogga, cp. Fick, Sociale Gliederung 100) D I.103 (Pasenadi rājaʻ . . . uggehi vā rājaniyēhi vā kaṇcid eva mantanāna manteyya); DA I.273 (=anabhisaṅīta kumārā, i. e.
Rājakāta (f.) [abstr. fr. rājā] state of being a king, kingship, sovereignty J I.119 (anuttara--dhamma= being a most righteous king).

cp. rajati & rañjati] to shine Vv A 134 (=vijjotati), Cp. vi°.

[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. rí king, Gallic Catu--rīx battle king, Goth reiks=Ogh. rihhi=rich or Ger. reich. Besides we have *reig in Ags. r&amacr;cean= reach; Ger. reichen. -- The Dhtp only knows of one root rāj in meaning "dittī" i. e. splendour) king, a ruling potentate. The defn at Vin III.222 is "yo koci rajaj kāreti." The fanciful etym. at D III.93= Vism 419 is "dhammema pare rañjetī 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 development 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 dieretic and (in the pl.) a new formation with--ū-. Thus gen. & dat. sg. rañño [Sk. rajiñḥa] 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. rañṇā Vin III.43; J V.444; DhA I.164; PvA 22; VbhA 106; and rājini [Sk. rajā] Mhvs 6, 2; acc. sg. rañṇāna Vin IV.157; loc. rañne PvA 76; voc. rāja Sn 422, 423. pl. nom. rājano A I.68; gen. dat. rañṇa[Sk. rajiñha] D II.87; Mhvs 18, 32; and rājūnaṇ Vin I.228; Ud 11; J II.104; III.487; SnA 484; PvA 101, 133; instr. rañṇahi 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 Buddhist 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 trsl like "king" or even "sovereign," or "prince." We find it used as a designation of "king" in the sense of an elected or successory (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 mahāraja 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 Mahāpurisa or the (mythol.) "Great Man," who may become either the Saviour of men in the religious sense, a Sammā--sambuddha, 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 dhamma--rājā cāṭuranto vijñātā jānapadatthavātīra--ppato satta--ratana--sammātano," e. g. D III.59. Dhammapāla 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 & samapātas 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 (rājāham 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.) mahāraja, e. g. Sn 416 (addressed to Bimbisāra) PvA 22 (id.); J V.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: "khattiya muddh'abhisitto vijita--sangāmō nihata--paccañīto laddh'adhippāyo paripuṇṇa--koṭthāgào", 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" (mukhaṇ manussānaṇ) Vin I.246=Sn 568. Cp. D I.7; Sn 46 (ratthaṇ vijitam pahāya); J V.448 and passim. See also below 3. 4 & 6. -- In similes: see J.P.T.S. 1907, 128; & cp. Vism 152 (r. va saddh'anta), 336 (wishing to become an artisan). Here belongs the title of the king of the devas (Sakka) "deva=rājā," e. g. DhA III.269, 441; PvA 62. -- (c) [in an oligarchic sense] member of a kula of khattiyas, e. g. the kumāras of the Sakiyans and Koliyans are all called rājano of the rājakul'anaṇ in J. V.413 sq., or at least the heads of those kulas. Cp. B. Ind. p. 19. -- (d) [in a smaller, autocratic state] a chieftain, prince, ruler; usually (collectively) as a group: rājano, thus indicating their lesser importance, e. g. A V.22 (kudda--rājano rañño cakkavattissa anuyuttā bhavanti: so read for anuyantā); Sn 553 (bhajo similar to rāja--bhogā or bhogīyā 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: mahesakkha rājano, majjhīma r., nicā r. Here also belongs the designation of the 4
lokapāḷa (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 paṭiṛāja & cp. below 4 c. -- (c) 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, maṇḍalikā,antararabhogikā, akkhadasā, mahāmattā, ye và pana chejabhejag anusāsanti (i. e. those who have juridical power). See also below 4 b, and "putta, bhoggā [& other cpds.].-- 2. It would fill a separate book, if we were to give a full monograph of kingship in and after the Buddha's time; we therefore content ourselves with a few principal remarks. The office of king was hereditary: kula--santaka were to give a full monograph of kingship in and after the Buddha's time; we therefore content ourselves with a few principal

and seed--corn to the farmer, capital to the trader, wages to the people in government service. His qualifications are 8 fold (see under Gr. h(γemw/n) as seen fr. defn j

khattiya muddha--raja--rājāto mahābhoga pahūta--jātarūpa--raja pahūta--vitt'ūpakaraṇa pahūtadhana--dhānānā pariṇuṇa--kosa--koṭhāgāra; 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

paripūṇa, paṇḍita & cora. A prominent figure in the affairs of State is the "robber--chief" (mahā--cora) at cattāro koṭi--kula. (b) rājā cora mahādana mahābhoga pahūta--jātarūpa--raja pahūta--vitt'ūpakaraṇa pahūtadhana--dhānānā pariṇuṇa--kosa--koṭhāgāra, 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 Nd 2.304III; 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 gahapatiya A I.68, where another formula has khattiya br. g. A I.66; J I.217; and the foll. with an intermediate "rank" (something like "royalty," "the royal household") between the king and the brahmīns: rājā rājaputtā brāhmaṇa gahapatikā negama--jana padā A II.74 sq.; rājana rāja--mahāmattā khattiya br., gah., titthiyya D III.44 (trsl. Dialogues too weak "rājas & their officials"); rājā rājabhoggā 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)coh/n (cp. Gr. h(gemw/n) as seen fr. defn jāti--khattiya at SnA 453 and var. contexts. Already in the Rig Veda the ḭṣatriya is a person belonging to a royal family (RV X.109, 3), and rājana is an Ep. of ḍṣatriya (see Zimmer, Altindisches Leben 213).-- rājā khattiya muddhāvassito "a crowned king" D I.69; III.61 sq.; Vin IV.160; A I.106 sq.; II.207 (contrasted with brāhmaṇa mahāśāla); 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 muddhāvassita: rājāno khattiyā Dh 294=Nett 165. Cp. khattiyā bhoga--rājāno the khattiyas, the (noble or lesser?) kings (as followers of the cakkavatti) Sn 553 (see bhoja). At J V.515. rājano corresponds directly to khattiyā on p. 517 (saṭṭhisahassa); cp. expression khattiya--kula J I.217 as equivalent to rājā--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 rāja--mahāmattā "royal minister," or "H.R.H. the Premier," e. g. Vin I.172; A I.279; Vin I.228 (also as Mahādha--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 rājano (so always pl.) & cora is very frequent, and in this connection we have to think of rājano as either smaller kings, knights or royals (royalists), i. e. officers of the kings or "the king's Guards." Thus at J III.34 the C. expln as rājā--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 taṅ gahesuṁ rāj āno. Other passages are e. g.: D I.7 (rājā--kathā & corakathā) = Vin I.188; M III.163 (rājana cora āgucārīn gahētā); A I.68, 154; It 89 (rājābhinīta+c or); & in sequence rājana corā dhūttā (as being dangerous to the bhikkuṣas) at Vin I.150, 161. -- 5. On the question of kingship in Ancient India see Zimmer, Altind. Leben pp. 162--175, 212 sq.; Macdonell & Keith, Vedic Index II.210 sq.; Fick, Soc. Gl. 63--90; Foy, Die Königt. Gewalt nach den altind. 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; Udena (Dhā I.185); Okkāka; Diṅghī (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 ("principes"), as the lion is called rājā migānaṇ Sn 72; Vism 650; the
Himavant is pabbattā—rājā A I.152; III.44; and Gotama's horse Kaṇṭhaka is called assa—rājā J I.62=VvA 314. -- Note. The compn form of rājā is rāja”.

--āgāra a king's (garden-- or pleasure--) house D I.7 (*ka); DA I.42. --anga royal mark, characteristic or qualification; king's property Vin I.219 (rājangā ḫathiḥ: the elephants belong to the king), cp. A I.244: assājānīyo raṅṅo angan ḫeva sankaṅa ḫacchati is called king's property. --angana royal court PvA 74. --āṇattī king's permission Tikp 26 (in simile). --āṇā (1) the king's command J III.180; cp. Pva 217 "raṅṅo āṇā"; (2) the king's fine or punishment, i. e. a punishment inflicted by the king (cp. Fick, Soc. Gl. 74), synonymous with rāja—daṇḍa: J I.369, 433 (rajangā karoti to inflict); II.197; III.18, 232, 351; IV.42; VI.18; Pva 242. --āṇubbāva king's power, majesty, authority, pomp J IV.247; Pva 279. --ante pura the royal harem A V.81, 82 (the 10 risks which a bhikkhu is running when visiting it for alms). --ābhīnītā brought by a king It 89 (+corābhīnītā).

--ābhīrāja "king of kings" Sn 553; DhAsA 20. --āmacca royal minister J V.444 (*majjhe). --āyatanā N. of a tree: "Kingstead tree," the royal tree (as residence of a king of fairies), Buchanania latifolia Vin I.3 sq. (where MVastu III.303 reads kṣīrīkā, i. e. milk--giving tree); J I.80; IV.361 sq.; DhAsA 35; VbhA 433 (*cetiya). --iddhi royal power Pva 279. --isi a royal seer, a king who gives up his throne & becomes an ascetic (cp. Sk. rājaśī, freq. in Mhbharata & Rāma yana) Th 1, 1127 (read rāja--d--isi); It 21 (rājīsaya, with var vv. ll. not quite the same meaning); J VI.116, 124, 127, 518; DhA IV.29. Kern, Toev. s. v. proposes reading rājīsī. --upāṭṭhāna attendance on the king, royal audience Vin I.269; J I.269, 349; III.119, 299; IV.63. --ūpabhoga fit for use by the king Miln 252. --uṇāya royal garden or pleasure ground J III.143; Mhvs 15, 2. --orodhā a lady from the king's harem, a royal concubine Vin IV.261. --kuṇḍhā—bhāṇḍha an ensign of royalty (Ś: khagga, chaṭṭha, ungha, pāduka, vālavājana) DhA I.356. See under kudhā. --kathā talk about kings (as tiracchānakathā in disgrace), combd with korakathā (see above 4 c) D I.7; III.36, 54; V I.188. --kammika a royal official, one employed by the king J I.439; IV.169. --kutumbha the king's property J I.439. --kuṇḍa a "crook of a king" DhA III.56. --kumāra a (royal) prince (cp. khattiyā–kumāra) Vin I.269; J III.122; VbhA 196 (in comparison). --kumābhakāra a "royal potter," i. e. a potter being "purveyor to the king" J V.290. --kula the king's court or palace A I.128; II.205; Vin IV.265; J II.301; DhA II.44, 46; III.124. --khāḍāya puṭṭha at Sn 831 is according to Kern, Toev. to be read as rajakkhataṭṭha ph. (fr. rajakkha). The old Niddesā, however, reads 'khāḍāya & expls the word (NdI 171) by rājabhochaniyena, i.e. the king's food, which is alright without being changed. --guṇa "virtue of a king" M I.446 (trick of a circus horse; +rāja--vaṃśa). --daṇḍa punishment ordered by the king Pva 216, 217. --dāya a royal gift D I.127; DA I.246. --duṭā king's messenger Sn 411, 412; in meaning of "message," i. e. calling somebody to court, summons at J II.101, 305. --dhāma "king's rule," i. e. rule of governing, norm of kingship; usually given as a set of 10, which are enumd at J III.274 as "dāna, sīla, pariccāga, ajaya, maddava, tapo, akkodha, avihisā, khanti, avirodhana," i. e. alms--giving, morality, liberality, straightforwardness, gentleness, self--restriction, non--anger, non--hurtfulness, forbearance non--opposition. These are referred to as dasa rājadhammadā J I.260, 399; II.400; III.320; V.119, 378; usually in phrase "dasa rāja--dhamme akopetvā dharmena rajan kāresi"; he ruled in righteousness, not shaking the tenfold code of the king. Another set of 3 are mentioned at J V.112, viz. "vitathā krodhaḥ hāsaḥ nivāraye" (expld as giving up musāvāda, kodha & adhama--hāsa). --dhānī a royal city (usually combd with gāma & nīgama) A I.159; II.33; III.108; Vin III.89; J V.453; Pvr 1318. --dhītā king's daughter, princess J I.207; Pva 74. --nivesana the king's abode, i. e. palace DhA IV.92. --pariṣa royalty assembly Vin II.296. --pīḷa (?) 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. putti 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, body--guard, 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. --bhāṭa king's hirling 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. --bhogga 1. royal, in the service of the king, in foll. phrases: rāja--bhogga rāṇā dinna rāja--dāya brāhma--deya 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: "rājā--agni- dattena brahmadeyyan dattan" (given by the king in the place of anign?) Divy 620. -- Further at Vin III.221 in sequence rāja r--bhogga, brāhmaṇa, gahapatika, where the C. expls (on p. 222) as "yo koci raṅṅo bhatta--vetānāhāro." (We should be inclined to take this as No. 2.) -- Thirdly, in stock phrase "rājāraha rājabhoggā raṅṅo angan tева sankaṅa ḫacchati," 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 (yodhājīva) at A I.284; of an elephant at J II.370 (where it is expld as "rāja paribhoga"). 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, bhogīya (SnA 453) or (khattiyā)
bhoja--rājáno (Sn 553). Thus at Vin III.221, where it takes the place of the usual khattiya "royal noble" & Sn 553, where it is combd (as bhoja rājano) with khattiya. See also bhoja & cp. (antara) bhogika and rājañña. --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. Sn 577. --ratha the king's chariot DhA III.122. --rukkha "royal tree," Cathartocarpus fistula VvA 43. --vara the best king, famous king Vv 32

minister (see above 4 b, to which add:) D III.44; A I.321 (=Sakka VvA 134). --vallabha the king's favourite, or overseer Mhvs 37, 10; VbhA 501 (in simile). --vibhūti royal splendidour or dignity PvA 216, 279. --haṇśa "royal swan," a sort of swan or flamingo Vism 650 (suvaṇṇa, in simile).

Rāji1

Rāji1 [cp. Sk. rājī] a stream, line, row Sn p. 107 (nīla--vana° =dark line of trees, expld as nīla--vana rukkha--panti SnA 451); Vv 644 (nabho sata--rāji--cittita "coloured with 100 streaks"; VvA=lekhā); 646 (veḷuriya°); pabbata° a mountain range J II.417; dīgha° (adj.) of long lineage PvA 68; dvānula° a band 2 inches broad Dāvs V.49; roma° a row of hair (on the body) J V.430.

Rāji2

Rāji2 [fr. rāga?] dissension, quarrel, in phrase saṅghā° (+sanghabhedā) Vin II.203 (quoted at VbhA 428); IV.217.

Rājikā (f.) [cp. Sk. rājikā] a certain (gold) weight (a seedcorn of Sinapis ramosa) Th 1, 97=862 (kaṇṣa sata° 100 mustard seeds in weight, i. e. very costly); J VI.510 (kaṇṣe sovaṇṇe satarājike).

Rājita : see vi°.

Rājin (adj.) [fr. rājī] having streaks or stripes, in uddhagga° having prominent stripes (of a lion) J IV.345.

Rājmant (adj.) [fr. rāji1l] having streaks or stripes; f. rājimati shining, radiant Vv 321 (v. l. rājāputti), expld at VvA 134 as follows: "rājati vijjotati ti rājī: rājī ti matā paṇṇātā rājimati" (thus connecting "mant with man).

Rājula [cp. Sk. rājīla] a certain reptile Abhp 651.

Rāti [Sk. rā to give, bestow; given at Dhtp 369 & Dhtm 597 in meaning "ādāne," with doublet lā] to take up: no refs.

Rādheti1

Rādheti1 [Caus. of rādh to succeed, rādhyaate. The root is given at Dhtp 420 & Dhtm 656 in meaning "saṃsiddhiyā," i. e. of success. See etym. at Walde, Lat. Wtb. s. v. reor.] to please: see cpds. abhi° apa°, ā°, vi°.

Rādheti2 [rādh? Given at Dhtp 424 & Dhtm 656 in meaning "hiṃsiyā," i. e. of hurting] no refs.


Rāmaneyyaka (adj. nt.) [orig. grd. of rāmeeti, ram, cp. Sk. rāmanīya. On e for i see Geiger, P.Gr. §10] pleasant, agreeable, lovely A I.35, 37; Dh 98 (=rāmaṇīya DhA III.195); nt. delightfulness, lovely scenery M I.365 (four seen in a dream: ārāma°, vana°, bhūmi° pokkharaṇī°).

Rāva [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 (bherava--rāvaṇ abhiravati); Mhvs 10, 69 (mahā--rāvaṇ arāvi).

Rāsi [Vedic rāsi] 1. heap, quantity, mass It 17; usually °, e. g. angāra° heap of cinders J I.107; kaṇikārapuppha° of k.
flowers VvA 65; kahāpāna° of money Pva 162, tila° of seeds VvA 54; dhañña° of corn A IV.163, 170; etc. --rāsīn karoti to make a heap, to pile up Mhv 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 'vāddhaka -- 3. a sign of the Zodiac (the 12, as given at Abhp 61 are: mesa, usabba, methuna,akkata, sīha, kaññā, 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, congency; freq. in Abhidhamma--literature, where 3 "accumulations" are spoken of, viz. micchatta--niyato r., 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.2 67).--Note. In BSk. we find only 2 of the 3 categories mentioned at MVastu I.82, viz. mithyāvatvaniyato & anivato rāsih. --vāddhaka 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 vāddheti ti r. v."); J I.2; Mhbv 78.


Rāhaseyyaka (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 [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.

Riṇāti see under raya.

in Vedic & Sk. rinakti; cp. Av. irinasti to leave; Gr. lei/pw id., loipo/s left; Lat. linquo id.; Goth. leiQ an=Ohg. lihan to lend; Ags l&amacr;can=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 "kharāne," i. e. flowing; 610 "recane"), and riṇe as "riṇe cane" (No. 44)] to leave, abandon, leave behind, give up, neglect Vin I.190 (also fut. riṇeissati); M I.115 (riṇeissati), 403; S IV.206; A III.86 sq., 108 sq., 343 sq., 366 sq., 437; Th 1, 46 (kusala°); Tikp 45. -- Note. In Bsk. we find only 2 of the 3 categories mentioned at MVastu I.175, viz. mithyāvatvaniyato & anivato rāsih. --pp. rittaka (adj.) [ritt+ka] empty, void, without reality Th 1, 41; 2, 394 (=tucchaka anto--sāra--rahita ThA 258); Pva III.65 (of a river=tucchaka Pva 202); Pva A 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.

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Rind at Th 2, 265 is doubtful. The T. reading is "te rindi va lambante `nodaka," said of breasts hanging down in old age. The C. compares them with leather water bottles without water (udaka--bhistā viya). We have to read either with Morris, J.P.T.S. 1884, 94 "rittā va" (=rittā iva), "as it were, empty," or (preferably) with ThA 212 "theri ti va" ("like an old woman"). The trsln (Sisters, p. 124) takes the C. expln of udaka--bhistā as equivalent to T. reading rindi, in saying "shrunken as skins without water"; but rindi is altogether doubtful & it is better to read theri which is according to the context. We find the same
meaning of theri ("old woman") at Pv II.116.

Rissati [Vedic riṣ, risyati] to be hurt, to suffer harm M I.85 (dāṇṣa--makasa--vāṭ’atapa--siriṣṣapa--samphasseshi rissamāno; where Nd2 199 in same passage reads samphassamāno).

Ruka in cpd. adṛṭha at Vin II.134, referring to the shape of a beard, is doubtful. The v. l. is "duka." Could it correspond to Vedic rudra (a certain ornament worn on the chest)?

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 Ṛgveda). The Prk. form is rukkha. Cp. Wackernagel, Altind. 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’ānga (see below) Bdhg 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 simantārika--rakkha, cetiya, nīyāṣa, phala, vagguli, susīra, vṛhāra--mañjhī tīṭha, 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 tīṭha," or one standing on the outskirts 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, nighrodha, kacchaka, kappīthaka; ucca, nīca, khuddaka, mahanto; kāla, seta. -- A very complete list of trees mentioned in the Saṇyutta Nikāya is to be found in the Index to that Nikāya (vol. vi. p. 84, 85) On rukkha in similes see J.P.T.S. 1907, pp. 128--130. -- See also the foll. refs.: A I.137; II.109, 207; III.19, 200, 360; IV 99, 336; V.4 sq., 314 sq.; Sn 603, 712; J I.35 (nāga); Vism 688 (in simile: mahārūkka yāva kappāvāsānā bijaparamparāya rukkha--pavenuṣaṃ santāyamāne āḷīte); VbhA 165=Vism 555 (rukkha phalita); VbhA 196 (in compn: jātassa avassāṣa āḷiṇa, uppannassa rukkhasa ṃṭta viṇā), 334 sq. (as garu--bhaṇḍa); SnA 5 ("pathavi--raśādīm iva rukkhe": with same simile as at Vism 688, with reading kappāvāsānā and santānente); DhA III.207 (amba); VvA 43 (rāja), 198 (amba); DhA IV.120 (dipa); PvA 43.

--antara the inside of a tree PvA 63. --koṭṭaka (sakaṇa) the wood--pecker J III.327 (=java sakana). --gahana tree--thicket or entanglement A I.154 (so for "gahana"). --devatā a tree spirit, dryad, a yakkha inhabiting a tree (rukkhe adhitvatthā d. Vin IV.34; J II.385; kaka dhe adhitvatthā d. Vin I.28) J I.168, 322; II.405, 438 sq. (eraṇḍa), 445; III.23; IV.308 (vanajethaka--rukkhe nibbatta--devatā); DhA II.16; PvA 5 (in a Nighrodha tree), 43 (in the Vindhya forest). <- They live in a Nighrodha 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 vīmāna (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). --pavenu sāline of the tree Vism 688. --pāṇīkā a wooden spoon Vism 124 (opp. to pāṣāṇa). --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 araṇīṇa, r-., pabhata, kandara, etc. -- DA I.209 specifies as "yaṅ kiṃc sanda--cchāyaṃ vivittaṃ rukkha--mūlaṃ"); A II.38; IV.139, 392; S I.199 ("gahana"); It 102; Sn 708, 958; Nd1 466; Pug 68; PvA 100 (v. l. sukka--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 Vism 58 (as one of the 4 nissayas: piṇḍyālopa--bhojana, paṃsukūla--cīvara, r-., m., pūṭi--mutta bhesaja), 96 (id.); A IV.231. --mūlikā (a) one who lives at the foot of a tree, an open air recluse M I.282; III.41; A III.219; J IV.8 (āraṇīka, paṃsālaṃ akatvā r., abbhokāsa); (b) belonging to the practice of a recluse living under a tree "tree rootman's practice" (Vism trsln 84); as "anga one of the (13) dhutanga--practices; i. e. practices for a scrupulous way of living Vism 59, 74, 75 (mentioned between the ārāniṃ'anga & the abbhokāsik-.anga). --mūlikattā the practice of living (alone) under a tree M III.41 (mentioned with paṃsukūlikattā & piṇḍapātikattā); A III.109 (id.). --sunakha "tree dog," a cert. animal J VI.538 (C. in expln of naṭa--sandhiṃa "reed--coloured"). --susīra a hollow tree PvA 62.

Ruca (--rukkha) & Ruca (f.) [fr. ruc] N. of a plant, or tree, alias "mukkha" (read mokkha) "principal" J I.441, 443 (gloss mangala--rukkha).
Rucika (nt.) [cp. Sk. rucaka a golden ornament] (gold) sand Vv 351; VvA 160 (=suvaṇṇа-vaṇīka).

Ruci (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--sarirapabbaḥ). -- 2. inclination, liking, pleasure PvA 59 ("ṇ uppādeti to find pleasure, to be satisfied"). -- aruci aversion, dislike Th 2, 472. -- ruci object of pleasure J V.371. -- ruciyā (abl.) in the pleasure (of), by the liking (of) (cp. No. 3), in phrases attano ruciyā (attano citta--ruciyaḥ: so read for "ruciyaḥ!"); as one pleases, by one's own free will, ad lib. J I.106; IV.281; PvA 59; parassā r. pavattati to live by the pleasure (gratāṭi) of somebody else, i.e. to be dependent on others DA I.212. -- yathā ruciyaḥ 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 combā 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 Nd1 65); also with saddhi, anussavo, akārāparivatākke, diṭṭhini janākhanti 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. aṇāatra ruciyaḥ under the influence of someone else's will S II.115; IV.138. See also bhāva 2a.

Rucika (--°) (adj.) [fr. ruci 3] belonging to the pleasure (of); only in phrase aṇāṇa° being dependent on someone else's will or under another's influence, together with aṇāṇaḍīṭṭhi and aṇāṇa-kranti characterizing the various sides of personality (see ruci 3) with ref. to one's intellect, feeling & will D I.187=M I.487. Rhys Davids (Dial. I.254) trs: "holding different views, other things approving themselves to you, setting diff. aims before yourself"; thus differing in interpretation of aṇāṇa, taking it subjectively. Neumann (Majjhima Úbs. II.250) quite wrongly: "ohne Deutung, ohne Geduld, ohne Hingabe" (without explanation, patience, devotion).

Rucira (adv.) [fr. ruc, cp. Sk. rucira] brilliant, beautiful, pleasant, agreeable Pv I.109 (=ramaṇīya dassaniya PvA 51); J I.207; V.299; Vv 402 (so read for rurira); Mhvs 11, 11; 18, 68; Dāvs IV.29; Miln 2, 398; DhA I.383 (=sobhana); VvA 12; PvA 156 (=vaggu).

Ruccati [*rucyati Med. of ruc: see rocati. Same in Prk. -- Originally Caus. formation like Epic Sk. rocyate for rocyate] to find delight or pleasure in (loc.), to please, to indulge in, set one's mind on Sn 565 (etaṅ ce r. bhoto buddha--sāsanañ); with khamati to be pleased and to approve of, M II.132; often used by Bdhgh in C. style: yathā r. tathā paśīhitaṁ Kha 78; "yaṅ r. taṇ gahetabbañ Sn 23, 43, 136, 378" to take, whichever one pleases" (in giving the choice of 2 readings or interpretations). -- ger. ruccitvā VvA 282 (r. pūresi "to find thorough delight in," expln for abhirocesi). <> pret. 1st pl. ruccādīṁhase Pv I.118 (=ruccama rucin uppādema, taṇ attano ruciyaḥ pīvissāmī ta 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 (alaṅ Devadatta mā te rucci sangha-bheda); DhA I.13 (mā vo āvāno eva rucicittha).

Ruccana (& & f.) (nt.) [fr. ruccati] choice, pleasure DhA I.387 (tava "ṭhāne according to your own liking"); DA I.106 ("ā").

Ruccanaka (adj.) [fr. ruccati, cp. Sk. rucya] pleasing, satisfying; nt. satisfaction J I.211 ("maccha the fish you like"); II.182 (tava "ṇ karosi you do whatever you like"). a° unpleasant, distasteful DhA I.251 (attano aruccanakan kaṅkī kammaṁ adisvā).

Rujaka [fr. ruj?] a lute--player J VI.51, 52, given by Kern, Toev. s. v. as conjecture (viṇḍa) va rujaka for virujaka. The conjecture is based on C. reading "rujaka=vinḍāvaka."

representing an Idg. *leug, as in Gr. leugale/os, lugro/s sad, awful; Lat. lugeo to mourn; Lith. lūži to break; German lücke, loch etc. -- A specific Pālī I-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 (khandha rujantena with hurting back); VI.3 (ūrū rujanti); Mhvs 10, 15 (pādā me r.); Miln 26 (pādā r.); DhA I.10, 21 (akkhīni me rujiṣaḥ); II.3. -- fut. rucchiti [cp. Sk. rokṣyate] J VI.80 (v. l. B.B. rujiṭā; C. takes wrongly as "rodissati," of rodati). -- pp. lugga. -- Cp. lujjati & combns.

Rujana (nt.) [fr. ruj, cp. rujā] hurting, feeling pain J II.437 (roga=rujana--sabhāvattaŋ); J IV.147 (yāva piṭṭhiyā)
rujana--ppamāṇa until his back ached).


Rujā (f.) [fr. ruj, see rujat; cp. Sk. rujā] disease, pain Miln 172 (rujaṅ na karoti); Vism 69; DhA IV.163 (accha a bad pain).

Rujjhati [Pass. of rundhati] to be broken up, to be destroyed J III.181 (pāṇā rujjhanti; C. expls by nirujjhati). Cp. upa, vi².

Ruṭṭha [pp. of ruṣ; Sk. ruṣṭa] vexed, cross, enraged J IV.358 (opp. to tuṭṭha v. l. atuṭṭha) V.211 (gloss kuddha); Dāvs III.37.

Rūṭṭha see luṭṭhi see luṭṭhi & cp. rudda.

Rūṇa a sound--particle, denoting a heavy fall, something like "thud" J I.418.

Rūṇa & Rōṇa [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 ruṇa (MVastu II.218, 224) and ruṇa (MVastu III.116); Prk. ruṇa (Pischel § 566). See rudati & cp. āruṇa] I. (pp.) crying, in combn ruṇa--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 rōṇa at A IV.197, 223; Th 1, 555; J III.166.

Ruta (nt.) [pp. of ravati] noise, sound<-> (ing); cry, singing Th (sakul a sound--particle, denoting a heavy fall, something like "thud" J I.418.

Rūṇa & Rōṇa [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 ruṇa (MVastu II.218, 224) and ruṇa (MVastu III.116); Prk. ruṇa (Pischel § 566). See rudati & cp. āruṇa] I. (pp.) crying, in combn ruṇa--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 rōṇa at A IV.197, 223; Th 1, 555; J III.166.

Ruta (nt.) [pp. of ravati] noise, sound<-> (ing); cry, singing Th 1, 1103; J I.207 (T. reading ruda is expld in C. as rūta with 'da for 'ta: ta--kārassa dakkāro kato); III.276 (sabba--ruta--jānana--manta: spell of knowing all animal--sounds; T. reads rūta; cp. sabbarāva--jānana J III.415); VI.475 (rudaṅṅu=ruta--jīna C.; same meaning); Miln 178 (sakunā--ruta--ravita); VvA (karavika²).

Rutta in du² & su² at DhsA 396 is to be read as dur-- in du² & su² at DhsA 396 is to be read as dur-- and su(r)--utta (see utta).

Ruda stands for rutsa stands for ruta (cry) at 2 Jātaka passages, viz. J I.207; VI.475 (ruda--nūṇu knowing the cries of all animals, expld as "rūta--jīna, sabbha--rāvān jānāti" C.).

the usual Sk. pres. being rodati, but forms fr. base rudè 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. rude to cry, shout, bray; Lith. rauda 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. rudè (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 rudaṇḍa 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. rodè (the younger form & the one peculiar to prose): pres. rodati J I.55; III.169 (socati+); Pv I.87 (socati+); I.124; PvA 17, 18; Pot. rode Pv I.85 (=rodeyaṇḍa PvA 64); ppr. rodánta J II.65; f. rodantī PvA 16; med. rodamāṇa PvA 6; DA I.284. -- aor. rodi J I.167; DhA II.17 (=hasi); fut. rodissati J VI.550; ger. roditvā Mhvs 9, 7; inf. rodituj J I.55. -- Caus. II. rodāpeti to make someone cry DhA II.86. -- pp. rūṇa, rudita & rodita.

Rudita (nt.) [pp. of rudati, equivalent to ruṇa] crying, weeping PvA 18 (=assu--mocana, in expln of ruṇa), 63 (=paridevita).

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 ruth (or luth) is given in meaning "upaghāte" i. e. killing, which may represent this rud: see luthati] fierce, awful, terrible J IV.416 (so ludda rudda--rūpo; v. l. ludda); V.425, 431 (su--ruddho, spelling for su--ruddo, very fierce, expld as su--luddo supharuso);
Mhvs 12, 45 (rudda--rakkhasi, prob. with ref. to the demon Rudra; trsln "fearsome female demon"; vv. ll. ruda°, ruddha°, dudda°).


Rudhira (nt.) [late Vedic rudhira. Etym. connected with Lat. ruber red; Gr. ῥοδός red; Oicel. rodra blood, Goth. raup=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.

or rudd, both roots in Vedic Sk. -- Dhtp (375, 425) expls by "āvarane"; 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 nagara r. to surround or besiege a town J I.409 (aor. rundhi); III.159 ("tiva"); IV.230 ("iṣṣu"). -- Pass rujjhati; pp. ruddha & rūḷa. <--> 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 ruubh in Prk. as well as in Pāli: see Pischel, § 266, 507, and P. rumbhāti.

Ruppa in ruppa--r e. pl. instead of sg.); Th pretends to be r gen. ruppato S I. 

pform (i. e. the appearance) of form, i. e. substantiality. " The Cy. (ThA 259) interprets as "r...with r rumpo to break corresponds to Sk. lumpati. Besides we find the Sk. form ropayati to break off. -- The root has nothing to do with pain) Sn 767 (salla--viddhassa r.)

one of the rare cases of P. r. representing a Sk. I., whereas the opposite is frequent. The same sound change Idg., as Lat. rumpto 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. rōf to break, rēaf (theft)= Ger. rauh, rauben, and many other cognates (see Walde s. v. rumpto). -- 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--viddha va r.) 1121; Nd1 5 (=kuppati, ghaṭṭiyati, piliyati); Nd2 543 (=kuppati piliyati ghaṭṭayati). -- ppr. gen. ruppato S I.198 (salla--viddhassa r.; expld at K.S. 320 by "ghaṭṭan--atthena")= Sn 331 (reads salla--viddhāna ruppataṇaṇa, i. e. pl. instead of sg.); Th 1, 967 (salla--viddhassa ruppato (C. sārravikāraṇā āpajjato, Brethren, 338); J II.437 (C. ghaṭṭiyamāna piliyamāna)="Vism 49 (dubhkitassa r.); J III.169 (salla--viddhassa r. ghaṭṭiyamāna C.). --ruppati to Pāli exegesis with its fondness of allegorical ("orthodox") interpretation, is the etym. base of rūpa, thus at S III.86: "ruppati tu tasmā rūpaṇi tu vuccati kena r.? sitiṇa, uṇhena etc. (all kinds of material dukkha: dukkha I.3b) ruppati." -- Or at Sn 1121 (ruppati rūpena), & at other passages given under rūpa (A). See also rupppana.

Ruppana (nt.) [fr. rup] molestation, vexation, trouble J III.368 (=gahaṭṭana dūsana kuppana C.). Frequent in allegorical exegesis of rūpa, e. g. at DhsA 52 (naman' aṭṭhena nāmaṇ ruppan' aṭṭhena rūpaṇ), 303 (rūpādihi ruppana--bhāva--dippa); VbhA 4 (ruppan' aṭṭhena rūpaṇ in expln of passage S III.86 (mentioned under ruppati); KhA 78, 79 (ruppan' aṭṭhena ... rūpaṇ rūpaṇi tu vuccati).

Rumbhāti [so read for rumhāti (Trenckner, Notes 599; the root is another form of rudh (as in Prk.): see rundhāti. The Dhtm (547) defines by "uppiḷana"] to obstruct, surround, besiege (=mundhāti 3) J VI.391 (where spelling rumhāti; in phrase nagara r.). See also ni°, sanni°. -- pp. rūḷa.

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 (rūkmin) 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 ananjita, i. e. unkempt] miserable, dirty, poorly, in cpds. "rupin J IV.387 (=luṅkhavesa C.), with v. l. duma°; and "vāsin poorly dressed J IV.380.
(dirty--soiled) J IV.322 (v. l. dummi); VI.194 (do.).

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. ruhŚ. Thus it cannot belong to rumbh, but must represent either rup, as given under ruppati in meaning "roppana" (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 is Med. of rūhati (rohāti), q. v.

Rurira at Vv 402 is misprint for rucira.


Rusita [pp. of ruṣṭo be vexed. The Dhtp defines by "rose" (306, 450), "pārusiye" (626); Dhtm has 2 roots viz. one with "ālepe" (442), the other with "hiṅsāyāṃ" (443)] annoyed, irritated, offended Sn 932, 971 (expld by Nd1 498 as "khuṇśita, vambhita, ghaṭṭita" etc.). See rosa, roseti etc.

Rusṣati at SnA 121 for dussati.

Ruha1

Ruha1 (adj.) (--°) [fr. ruh: see rūhati] growing, a tree, in cpds.: jagati°, dharaṇi°, mahi°, etc.

Ruha2

Ruha2 [poetical for ruhira (rohita)=lohita] blood, in cpd. ruhaṅghasa blood--eater, a name for panther J III.481 (=ruhira--bhakkha lohita--pāyin C.).

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 at J III.276 read ruta (q. v.).
condition or appearance. In this appln very frequent & similar to E. --hood, or Ger. --heit, i. e. an abstract formation. Often untranslatable because of the latter character. It is similar to käya (cp. expln of ātura<-> rūpa Vv 8314 by abhitunna--käya Vva 328), but not so much with ref. to life & feeling as to appearance and looks. E. g. aneka Sn 1079 (=anekavidha Nd 52 54); adissamāna invisible PVa 6 (lit. with invisible form); ummattake as if mad, under the appearance of madness, like a madman Pv I.81; II.63; eva in such a condition Pv II.15; tapasī appearing to be an ascetic Pv I.32; tāraka (the (shapes of the) stars Dhs 617; deva (as deva a PVav 92. Pleonastically e. g. in: anupatta of retaining IV.166; taramāna quickly Pv II.62; yuttake fit Pv Av 157; sucitta variegated Pv I.109. -- Cases ad verbally: citta--rūpa according to intention Vin III.161; IV.177; cetabba--rūpa fit to be thought upon J IV.157. (="yuttakaṃ C"). --atta--rupeya on my own account S IV.97; godha--rupeya as an ignua Mhs 28, 9. -- D. (as philos. t. t.) principle of (material) form, materiality, visibility. -- There are var. groups of psychological and metaphysical systematizations, in which rūpa functions as the material, gross factor, by the side of other, more subtle factors. In all these representations of rūpa we find that an element of moral psychology overshadow the purely philosophical & speculative aspect. A detailed (Abhidhammatic) discussion of rūpa in var. aspects is to be found at Dhs § 585--980. <-> 1. rūpa as āyatana or sense object. It is the object of the discussion or sphere of the organ of sight (cakkhu). As such it heads the list of the 6 bāhīrāṇi āyatana (see e. g. Nd 2 p. 238 A.--E & āyatana) with "cakkhunā rūpa disvā" (the others: sota> sadda, ghāna>gandha, jīvā>rasa, kāya>phoṭṭhabba, mano>dhamma), cp. cakkhu--viññeyya rūpa īṭhā kāntā etc. D I.245; M I.266; cakkhunā rūpa passati īṭhā--rūpa kanta--rūpa etc. S IV.126; -- see further: Vin I.34 (sabba āditt: cakkhu ādittā, rūpa ādittā etc. with sequence of other āyatana); D II.308 sq., 336 sq.; M III.18 (yaṅ kho rūpa paticca upajjati sukaṅ samanassa, ayaṅ rūpe assādo; cp. Ps II.109 sq.), 291 (ye te cakkhu--viññeyyesu rūpesu avīta--rāgā etc.); Ps I.79; II.38 (rupī rūpāni passati ti vimokkho); Dhs 617, 653, 878; Tikp 28. <-> 2. (metaphysically as the representor of sensory or material existence: (a) universally as forming the corporeal stratum in the world of appearance or form (rūpa- bhava) as compared with the incorporeal (arūpa--bhava), being itself above, and yet including the kāma--bhava. (The kāmabhava is a subdivision of rūpabhava, which has got raised into a third main division.) This triad is also found in combs with loka or dhātu (see dhātu 2 a & d), or avacara. See e. g. D I.17; III.215 ("dhātu"); 216 ("bhava"); Kvu 370 sq. ("dhatu"); Dhs 499 ("avacara"); 585 ("dhātu"); Vbh 17 ("avacara"). 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 arūpa santarā, arūpehi nirodho santato). On indriya--rūpa "faculty form" see indriya B. -- (b) individually in the sphere of sāsārā as one (i. e. the material quality) of the substrate of sensory individual existence or the khandhas. They are the 5: rūpa--khandha, vedanā, saṇṇā, sankhāra, viññāna; otherwise called rūpī āpādāna--khandha 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 the rūpakhandha section of the Vism (pp. 443--450), also at Dhs 585; the 24 consist of: cakkhu, sota, ghāna, jīvā, kāya, rūpa, sadda, gandha, rasa, itthindriya, purisindriya, jīvitindriya, hadaya<-> vatthu, kāya--viññatti, vaci--viññatti, ākāsa--dhātu, (rūpassa) lahutā mudutā kamaññatā, upacaya santati jaratā aniccatā, kabaññikār--āhāra; cp. defn at Nett 73: cātu--mahābhūtika rūpa catunnaṃ ca mahābhūtānaṃ upādāya rūpassa paññatti. The rūpakhandha shares with the others the qualities of soullessness, evanescence and ill (anattā, anicca, dukkha); e. g. rūpa na hi'da attā abhavissa, na y'ida rūpa ābadhāya saṟvattaya Vin I.13. cp. similarly M III.282 sq.; S III.66; quoted and expld in detail at Vism 610; rūpa anicca vin I.14; M I.228; III.18 (also expld at Vism 610); S III.48, 66, 88; rūpe anicce'ūpainassāna Ps II.186 sq. -- See also D II.301; III.223; Ps I.23, 53, 104; II.96, 102, 109 (rupāsa ādīnavo); Vbh 1. sq., 12 sq. (in detail); Kvu 11 sq.; Vism 443 sq.; Tikp 33; VbhA 2, 3, 32 sq.=S III.142 (with var. similres); 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, saṇṇā, cetanā, phassa, manasikāra (otherwise citta--sankhāra), rūpa--(kāya)=cattāro mahā--bhūtā catunnaṃ m--bhūtānaṃ upādāya rūpa (otherwise kāya--sankhāra) S II.4; III.59 sq.; Ps I.183; with expls at Vism 558 & VbhA 169. Defined at Nett 15: "ye phassa--pañcamakā dhammā: idaṃ nāmaṇ, yāni pañcindriyāni rūpāni: idaṃ rūpa, tad ubhayagā nāmarūpa viññāna--sampayutta." Discussed in detail also at Vism 562 (= VbhA 173, 174), 587--597; cp. DhsA 392 (Expos. 500, where "mind--matter" is given as corresp. couple in trsln, do. Cpd. 271 sq. "mind and body"). See also under paṭicca--samuppāda. -- 3. various references: D III.102, 212, 225, 244, 273; M I.84 (Gotamo kāmānaṃ parināṇa paññāpeiti, rūpānaṃ, vedanānaṃ); S II.198; III.11 (evaṃ--rūpo siya, evaṃ vedano etc.), 101 (id., & the khandhas); Sn 867, 874, 943, 1037, 1121; Nd 1425; Tikp 36, 38, 54, 262; Vism 625 (uppañjanaka).

--ārammaṇa a visible thing as object Dhs 146, 365; DhsA 310 (cp. Expos. 407). --avacara world of form, sphere of matter
measurements which the world takes of the Tathāgata (cp. Expos. 67, 264) | PVa 163. --ūpaga (satta) (a being) living in (bodily) form It 62; Sn 754. --ūpajīvīni f. a woman living on her beauty, i.e. a harlot PVa 46, 201. --ānu knowledge (var.) bodily forms M I.220=A V.347. --taṇhā 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). --dāhū 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. --pamāṇika 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 "antarā intermediate form) SnA 245. --bhava material existence: see above D 2. --rāga lust after rebirth in rūpa D III.234 (+ arūpā?); Nett 28 (paṇḍindriyāni rūpini rūpa--rāgasā padoṭṭhānā). --rūpa material form (mutable material quality?) Cpd. 156, doubtful trsln & expln --saṇā 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). --saṇāṇīn perceiving form D III.260; Ps II.38; Sn 1113. --saṇītā duration of material form Vism 431; VbhA 21. --samussaya accumulation of form, complex form ThA 98. --samāpatti attainment of beauty J I.406. --sampatti beauty J III.187. --siri personal splendour J I.60.

Rūpaka (nt.) [fr. rupa] | form, figure; likeness of, image (--) representation Vin II.113 (rūpak'okinnāni pattāni, of painted bowls); Th 2, 394 (see ruppa); DhsA I.370 (maṇi jewelled image); II.69 (assa toy horse); Mhvs 25, 26 (rāja); 27, 30 (devatā shape of devas); VvA 213. --dūrūpaka of squalid appearance J II.167; cp. durūpa.

Rūpatā (f.) [abstr. fr. rūpa] (being) shape(d), appearance; accordance, conformity, in phrase bhaya--rūpatāya "by appearance of likelihood" A II.191 (in hearsay formula, where it is missing in id. passage at Nd2 151).

Rūpattā (nt.) [abstr. fr. rūpa] lit. "form--hood," i.e. shaping (being) shape(d) S III.87 (rūpa rūpattāya sankhātaṇā).

Rūpavant (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 (gokaṇḍa). --3. beautiful Mhvs 10, 30 (f. rūpavatī).

Rūpika (adj.) [fr. rūpa] having shape; neg. a° formless Sdhp 236 (rūp'ārūpika).

Rūpin (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 comd & contrasted with arūpi formless, incorporeal (see rūpa D 2 a), cp. combn rūpi arūpi saññī asaññī nevasaññināsaññī 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 (paṇḍindriyāni 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

Rūpiya1 (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: rūpiyañ na maṭthu--vaṇṇo kahāpano lohāsako dārumāsako jatmāsako; i.e. copper, wood & lac); S I.104 (suddha r.); II.233; Dhs 584. --maya made of silver Vin II.112; S III.144 (sovaṇṇamaya+); Pv II.64 (where in sequence sovaṇṇa°, maṇi°, loha° r.; expld as "rajatamaya" PVa 95); DhA I.29.

Rūpiya2

Rūpiya2 see ruppa.

Rūpeti [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: "rūpayatī ti rūpaṇ."
Rūḷa [doubtful spelling; perhaps for rūḷha, evidently identical with rudda, as Trenckner suggests in Notes 6319] awful, terrible Miln 275 (synonymous with bhīma).

Rūḷha1

Rūḷha1 [pp. of rohati; of ruh; Sk. rūḍha] 1. grown Sn 20 (‘tiṇa). -- 2. (see rūḥati) healed up Miln 291 (‘vaṇa one whose wound has healed): cp. rūhanā.

Rūḷha2

Rūḷha2 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 (f.) [fr. rūḷha, pp. of rohati, 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. rūḷhiyaṃ by tradition, usually, commonly, VbhA 1 (as category with the 3 other: rāsi, guṇa, paṃṇatlQ, rūḷhiṭo id. VbhA 2; rūḷhiyā id. SnA 430; PvA 163; also rūḷhi–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.

Rūḥati1

Rūḥati1 [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 rūḥiṣu; also ppr. med. ruyhamāṇa); 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. rūḷha2. See also rūḥita (pp. of Caus. rūheti=roheti).

Rūḥati2

Rūḥati2 [for rundh (rumbh, rudh) or Pass. rujjh”; see also rumbhati & ropeti2] to be broken or (fig.) to be suspended Vin II.55 (dhammattā rūḥati the liability is cancelled). -- pp. rūḷha1.


Rūhita (nt.) [fr. rūḥati1] a boil, a diseased growth (lit. "healed") Vin IV.316 (expld as "yaŋ kiṃci vaṇo”; v. l. rudhita).

Re (indecl.) [shortened for are, q. v.] a part. of exclamation, mostly implying contempt, or deprecation, (DA I.276) "hiḻanavasena āmantaṇaŋ" i. e. address of disdain: heigh, go on, get away, hallo. -- D I.96, 107; J III.184 (C.=āmantaṇe nipāto); often combed with similar particles of exhortation, like cara pi re get away with you! M II.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 ālapanaṇa PVa 131); no ca vata re vattabbe but indeed, good sir . . . (Kvu 1).

Rekhā (f.) [fr. rikh, for which the Pāli form is likh, cp. Sk. rekhā, Lat. rīma, Ohg. rīga row] line, streak Abhp 539. See lekhā.


Reṇu [cp. Vedic reṇu] 1. dust; pl. reṇū particles of dust. -- Vin I.32 (‘hattā bhūmi); Vism 338=Nd1 505=J I.117 (rāgo rajo na ca pana reṇu vuccati); J IV.362 (okiṃṇa raja--reṇūhi; C. expls by "paṇsūhi"); Miln 274 (pl.); SnA 132 (reṇuṇ vūpasāmeti
allays). -- 2. pollen (in this meaning found only in the so-called Jātaka-style) J I.233 (mahā-—tumba—matta), 349 (pupphato rēnu ḫaṭṭha); III.320; V.39 (puppha’); VI.530 (padumakinjakkha’); DhA IV.203 (‘vaṭṭhi).


Roga [Vedic roga: ruj (see rujati), cp. Sk. rujā breakage, illness] illness, disease. -- The defn of roga at J II.437 is "roga rujana—sabhāvattāṃ." There are many dif. 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, anasaṃja, jarā, which gradually, through slaughtering of animals, increased to 98. Bdhgh at SnA 324 hints at these 98 with "cakkhuv—roga" adinā—bhedena." Beginning with this (cakkhu-rog affection of the eye) we have a list of 34 rogas at Nd1 13 (under pākata—parissayā or open dangers=Nd1 360= Nd2 420) & Nd2 3041 B, viz. cakkhu’ & the other 4 senses, sīsā, kaṇṇa, mukha, danta; kāsa, sāsa, pināsa, dāha, jara; kucchiroga, muccha, pakhhandikā, sūlā, visācīkā; kuṭṭhaṅg, gaṅdo, kilāso, sosō, apamāro; daddu, kāṇḍu, kacchu, rakhasā, vitacchikā, lohita. -- Further, the 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: abbha, 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; setāṭhikā—roga etc., i. e. hurtful winds, mice, moths & parrots, mildew. -- The combn roga, gaṅḍa, salla is sometimes found, e. g. M II.230; Vism 335. Of other single rogas we mention: kucchi (stomach—ache) J I.243; abhivātaka Vin I.78; J II.79; IV.200; DhA I.231; paṇḍu āudandice Vin I.206; J II.102; DhA I.25; tiṇapupphaka āhay—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 II.128, 142 sq.; IV.289.; Nd1 486; Vism 236 (as cause of death), 512 (in simile); Vbh A 88 (in sim. of dukkha etc.); ThA 288; VvA 6 (rogaṇa phutṭha), 75 (sarīre r. uppajji); Pva 86 (kačchu), 212 (rogaṇa abhiḥbūta). -- Opp. aroga health: see sep. --āṭanka affliction by illness A II.174 sq.; V.169, 318. --nīḍḍha the nest or seat of disease Dh 148 (cp. DhA III.110); as "niḷa at It 37. --mūla the root of disease Sn 530. --vyasanā distress or misfortune of disease D III.235 (one of the 5 vyasanāni: nāṭṭi, bhoga, roga, sīla, diṭṭhi); Miln 196 (id.).

Rogin (adj.) [fr roga] having a disease, suffering from (--) ; one who has a disease Vism 194 (ussanna—vyādhi dukkhassa); Sdhp 86. --paṇḍu another who has the jaundice J II.285; III.401.

Rocati [Vedic rocate, ruc, Idg. *leuq, as in Lat. luceo to be bright (cp. fūx light, lūmen, lūna etc.); Sk. rocana splendid, ruci light, roka & ruṣa light; Av. raocantshining; Gr. amphi—lu/kh twi—light, leukos white; also with 1: Sk. loka world, locate to perceive, locana eye; Lith. laukti to await; Goth. liuhap light=Ohg. lioht, E. light; Oir lōche lightninging. -- The Dhtp (& Dhtm) gives 2 roots ruc, viz. the one with meaning "ditti" (Dhtp 37), the other as "rocana" (Dhtp 395), 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 (nīvāso rocatu). Cp. BSk. rocyate 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 (vadhañj); J I.142 (Devadattassa laddhiñj r.); V.178 (pabbajñān rocaññaj=rocaem C.), 226 (kammaj. <-> Freq. with dhammañj to approve of a doctrine or scheme, e. g. at Vin II.199 (Devadattassa dhammañj); S I.133; Sn 94 (asatañ dh.), 398 (dhammañj imañ rocaye); J IV.53 (dh. asatañ na rocayāma). -- Cp. abhi, ā, vi.

Roṇṇa see ruṇṇa.

Rodati see rudati.

Rodana (nt.) [fr. rud] crying, weeping DhA I.28; Pva 63, 64; Dhtp 144.

Rodha1

Rodha2

Rodha2 (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 (nt.) [fr. rudh] obstructing J V.346; Sdhp 57.

Ropa (-°) [fr. rop=Caus. of ruh] plantation; in vana° & ārāma° S I.33.

Ropaka [ropa+ka] sapling J II.346 (rukkha°).


Ropaya (adj.) (-°) [for *ropya, fr. ropeti] to be healed, only in cpd. du° hard to heal (of a wound) Vin I.216 (vaṇa).

Ropāpeti see ropeti1.

Ropeti [Caus. of ruh] 1. to plant or sow J I.150 (nivāpatiṇa°); Mhvs 15, 42 (amb'aṭṭhika°); 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 [Caus. of rūhati] 1. to cause to break off, to cause to suspend or cancel; to pass off, refuse Vin II.261 (bhikkhuhi bhikkhunīnaṃ kammaṇ ropetvā bhikkhunīnaṃ niyyādetuṇ, i. e. by the bhikkhus 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.: āpattiṇa guilt) Vin II.2 (first codeti, then sāreti, then ropeti & lastly (sanghaṇ) nāpeti), 85 (id.); IV.36, (aṇṇavādakaṇ 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--rāja° manḍita--udāra as expln of loma--sundarī); Sdhp 119 (kūpa).

Romaka (adj.) [fr. roma] feathered (?) J II.383 (C. wrong!).

Romanthaka (adj.) [fr. romanthati] chewing the cud, ruminating Vin II.132.

Romanthati & Romantheti [to romantha; cp. Lat. rumen & ruminare=E. ruminate] to chew the cud, to ruminante Vin II.132 (”ati); J IV.392 (”eti).


Rosaka (adj.) [fr. rosa; cp. BSk. roṣaka Divy 38] angry, wrathful S I.85, 96; Sn 133; Vv 528 (= paresaŋ rosʹ uppādanena r. VvA 226); J II.270.


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.

Rohaṅga (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.

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 Pāli, is seen in rūhati2 (with pp. rūḷha) 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.


Rohiṅī (f.) [cp. Vedic rohiṅi 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 (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–aṭṭhika at VvA 222 is doubtful; aṭṭhika at VvA 222 is doubtful; aṭṭhika means ”kernel,” lak° may be a misspelling for labujak° (?).

Lakāra [for alankāra, lit. "fitting up," cp. Hindī & Marāthi langara, Tamil ilankaran "in meaning anchor."] a sail J II.112; Miln 378; Dāvs IV.42; Vism 137 (v. l. BB. lankāra).

Lakuṭa [see lagula for etym.] a club, cudgel Miln 255 (in sequence daṇḍa--ledṭu--lakuṭa--muggara), 301, 367, 368. See also lagula.


Lakuṇṭakatta (nt.) [fr. lakuṇṭaka] dwarfishness J VI.337.

Laketi [for laggeti, see lakanaka] to hold fast (lit. to make adhere) Miln 377.

Lakka (nt.) [fr. lakṣ (see lakkhaṇa), or (after Grassmann) lag "to fix," i. e. to mark. Cp. Vedic lakṣa price at gambling (Zimmer, Altind. Leben 287)] l. a mark Miln 102. -- 2. a target Miln 418; DhA I.52 ("yogā 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 Pv IV.338 is taken as a "period of time," equal to 100 koṭis); Dāvs V.66.

Lakkhaṇṇa (adj.) [fr. lakkhaṇa, cp. BS. laksṇaṇya diviner Divy 474] connected with auspices, auspicious, in phrase "lakkhaṇṇa vata bho dosīnī ratti" (how grand a sign, friends, is the moonlight night! trsln) D I.47=J I.509 (expld at DA I.141 as "divasa--māsī--ādīna lakkhaṇṇa bhavītuṇī yuttā"); J V.370 ("sammata considered auspicious.

Lakkhaṇa (nt.) [Vedic lakṣman nt. sign; adj. lakṣmaṇa; later Sk. laksmaṇa nt. In the defn of grammarians syn. with anka brand, e. g. Dhtp 356 "anka lakkhaṇe lakkha dassane," or Dhtm 748 "lakkha=dassanaanke"); cp. J I.451 lakkhaṇana anketi to brand. <*> The Sk. Np. Laksmaṇa appears also in Prk. as Lakkhaṇa: Pischel, Prk. Gr. § 312] l. 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 maṇi° from jewels, daṇḍa° from sticks, asi° from marks on swords etc.); Sn 360 (pl. lakkhaṇe, here as fortune--telling together with supina telling fr. dreams, cp. SnA 362: daṇḍa, vattha etc. referring to D I.9), 927 (with Āthabana, supina & nakkhatta, all kinds of secret sciences; expld at SnA 564 as "maṇi--lakkhaṇādi") 1018 (gottaṇ brūhi sa° "with its distinguishing marks"); J VI.364 (sign of beauty); Miln 171 (yathāva° just characterization); Mhvs 35, 109 (iṭṭhi° auspicious signs in women); PvA 161, 219; SnA 386. A long enumm of all sorts of (perfect) marks (tatha--lakkhaṇāni) is found at DA I.62 sq. Cp. tādi--lakkhaṇa 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, cpd. əḥāta. -- (b) the (32) marks of a māhā--purisa or a great being, either destined to be a rājā cakkavatti, or a sammā--sambuddha. These are given at Sn 1019 (pl. lakkhaṇe), 1021, 1022 as only 3 (viz. mukha, jīvha, chādeti, unṇaṣsa bhamuk' antare, koṣ'ōhiṇa vattha--guyhaṇ with ref. to his tongue, the hair between the eyebrows & the sexual organ); more completely as 32 at D II.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 lakkhaṇe ni 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° & pāṇḍita°, together with bāla-- & pāṇḍitanimitta); Miln 111 (sata--puṇṭha°, of the Buddha); VvA 71 (para--sampatti--usuyā--lakkhaṇā 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, paccupāṭhāna recurring phenomenon, padaṭṭhāna immediate occasion DhsA 63 (trsln Expos. I.84), cp. Cpd. 13 (where padaṭṭhāna is trsld as "proximate cause"). -- Ps
I.54 sq. (khandhāna); II.108 (saccāna); VbhA 85, 136 (with ref. to the Patīcchasumappāda, cp. Vism 528), 261 (fourfold, of kesā etc.); Vism 278 (with ref. to kammaṭṭhāna) 351 (4, of the dhātus: thodhā, ābandhana, paripācanā, vīthambhāna), 363 sq. (id.), 495 (ariya--saccāna); VvA 38 (compd with ārammaṇa with ref. to jhāna). -- The 3 properties (tilakkhaṇaṇa) of existing things or of the phenomenal world are anicca, dukkha, anatta, or impermanence, suffering, unreality: thus at J I.48 (dhamma--desanā ti-lī-muttā), 275; III.377 (through contemplating them arises vipassanā & paccēka-bodhi--āna). -- abl. lakkhaṇato "by or qua characteristic," "in its essential qualification," often found in exegetical analysis in Commentary style combd with var. similar terms (aththo, kamato, nimmattato etc.), e. g. Vism 351, 363, 495, 528; VbhA 46, 76, 83, 131, 261 (where Vism 351 has paripācanā for uñhutta); SnA 343. -- Cp. upa, vi, sa. -- āhāta 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. --kusalat 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. --kusalat 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. --kusalat 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. --kusalat 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. --kusalat 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. --kusalat 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. --kusalat branded Vin I.76; VvA 66.

Laggita [pp. of lag(g)ati] stuck, adhering; obstructed J IV.11. Often in exegetical style in sequence laggā, laggita, palibuddha, e. g. Nd2 p. 188 (s. v. nissita), cp. No. 107.

Laghima (langhima) in phrase aṇima--langhīdikaṇṭha is doubtful in reading & meaning at KhA 108=Vism 211 (spelt langh² there).

Lankāra see lakāra.

Langī (f.) [fr. lag] bolt, bar, barrier, obstruction, only metaphorically with ref. to avijjā M I.142, 144; Pug 21; Dhs 390; VbhA 141.

Langula (nt.) [cp. Sk. långula & långūla; also the ordinary P. forms nangula & nanguṭṭha, to lag] the tail of an animal Mhvs 6, 6 (lāḷento langulaŋ; v. l. nangulaŋ). See also nangula & (concerning l>n) landhati (=nandhati); nalāṭa (for laḷāta).


Langhāpana (nt.) [fr. Caus. of langh] making jump, raising, lifting Vism 143 ("launching").

(a by--form of lagh, as in laghu (see lahu) light, quick; Idg. *legh & *lengh, with meanings of both "quick" & "light" (or "little") from the movement of jumping. Here belong Gr. elaxu/s little, e)lafro/s quick; Lat. levis (fr. *leghṷis), Goth. leihto=E. light; Ohg. lungar quick, Ger. ge--lingen to succeed. Further Lat. limen threshold. Perhaps also the words for "lungs," viz. Ger. lunge, E. lights etc. -- The Dhtp 33 defines lagh (langh) by "gati--sosanesu" to jump over (acc.) step over, to hop J III.272; V.472 (langhamā no yāti); Miln 85. -- 2. to make light of, disregard, neglect, transgress PvA 15; VvA 138. -- Cp. abhilanghati, ullanghati. -- Caus. langheti (=langhati) to jump over (acc.), lit. to make jump J V.472 (vatiŋ); Th 2, 384 (Meruŋ langhetuŋ icchasi); Miln 85. -- ger. langhayitvā ThA 255, & (poet.) langhayitvāna J I.431 (=attānaŋ langhitvā C.); Mhvs 25, 44 (pākāraŋ). <-> Cp. olangheti.


Langhamayā (pl.) at J V.408 is problematic. We should expect something like langhiyo or langhimayā in meaning "deer," as it is combd with eneyyaka. The C. reads langhimayā ("like deer; jumping") & expls by nānā--ratana--mayā "made of var. jewels," rather strange.

Langhāpana (nt.) [fr. Caus. of langh] making jump, raising, lifting Vism 143 ("launching").

(f.) [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: langhī vuccati ākāse langhanato megho *(a) jumping deer is called the cloud because of its jumping in the air," balākā ca nāma megha--saddena gabbhaṇḍa ṣaddena gabbhaṇḍa tī "the cranes conceive by the sound of the cloud," meghasaddo balākānaṇṭa megho pitā megho pitāmahu tī "the sound of the cloud is the father of the cranes & the cloud the grandfather." 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. lajjitu DhA I.72; ger. lajjītivā J I.208; grd. lajjītabba (nt.)

what one has to be ashamed of, something disgraceful J VI.395; also (an odd form) lajjītā (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. lajjāpeti to cause to be ashamed, to put to the blush J III.137; V.296. -- pp. lajjita.


Lajjava (nt.) [fr. lajj] shamefacedness D III.213 (where Dhs 1340 has maddava); cp. A I.94.


Lajjāpanikā (f.) [fr. lajjāpeti, Caus. II. of lajjati] making ashamed, putting to shame, disgracing J V.284 (kula° bringing disgrace on the clan).

Lajjita [pp. of lajjati] ashamed, bashful Sdhp 35. -- f. lajjitā as n. abstr. "bashfulness" DhA I.188.

Lajjitabbaka (nt.) [grd. of lajjati+ka] something to be ashamed of, a cause of shame, disgrace J VI.395.

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. trsln 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 fut. of labhati (q. v.).

Lañca [cp. Sk. lañca] a present, a bribe J I.201; II.186; V.184; VI.408 (gahita, bribes received); DhA I.269 (°ṇ 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. --daṇḍaka a staff given 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.

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. Sañyutta--nikāya--vara--lañçaka (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 in "kārāpesi tilañčanañ" at Dpvs 20, 10 is not clear. We may have to correct reading into lañčanañ or lañčakañ. Oldenberg in his trsln (p. 211) leaves the word out and remarks: "Probably this passage refers to the three pupphayāna mentioned in the Mahāvāṇa (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 (tilañčanañ)."

Lañcha [fr. lañch] a mark, an imprint J II.425; VbhA 52.

Lañchaka [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°).

Dhtp 54 "lakkhañe"] to stamp, to seal DhA I.35 (sāsapānañ rāja--muddāya lañčhantō). -- Caus. lañčheti. -- 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 (mukhañ). <--> Caus. II. lañčhāpeti to have marked or sealed (by king's command) Vism 38 ("had his seal put to this order"); trsl.). -- Cp. nilaccheti.
Lañchana (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 [see lañcaka] in dipa° stands as equivalent of dipavanśa thus "story of the island" Dpsv 18, 2. Oldenberg (trsln p. 204) translates "the island of Lankā."

Lañjeti see lañchati see lañchati and valañjeti.

Lañkikā (f.) [Dimin. fr. latākā; dial.] the Indian quail, Perdix chinensis D I.91; M I.449 (l. sakuniē); J III.44, 174 sq. (quoted at SnA 358 & DhA I.55); V.121; Miln 202; DA I.257. -- Cp. Cunningham, Bharut Tope, p. 58.


Lañthi (f.) [Sk. yaṣṭi, with i for y; also in Prkr. see Pischel, Prkr. Gr. § 255 & cp. Geiger, P. Gr. § 462. The doublet yaṣṭī also in Pāḷi] 1. a staff, stick D I.105 (patoda° goad), 126 (id.); VvA 64 (id.); J IV.310 (lañṭhi hata= lañṭhiyā hata 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 --a°, as in anga° sprout ThA 226; dālīkā 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 Lañṭhivana (J I.83 etc.).

--madhu(kā) "cane--honey," i. e. liquorice J IV.537; DhA IV.171 ("ka).

Lañṭhikā (f.)=lañṭhi, only in Npl. as --a° (cp. lañṭhi 3), e. g. Amba° the grove of mango sprouts DA I.41.

Lañḍa (nt.) [cp. Sk. lañḍa (dial.). The Dhtm under No. 155 gives a root laḍ in meaning "jīgucchana," 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. lañḍikā.

Lañḍikā (f.) [fr. lañḍa], only in aja° goat's dirt, pellet of goat's dung J I.419; PvA 283.

Laṭā (f.) [cp. Sk. latā, connected with Lat. lentus flexible; Ohg. lindi soft, E. lith; also Ohg. lintea 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 (kosisaktī i.); J I.464 (ruckha°, here perhaps better "branch"); DhA I.392 ("pasādhana: see under mahā°"); Miln 253, 351; VvA 12 (kappa°); PvA 51, 121; Vism 183 (where the foll. kinds are given: lābu, kumbhāṇḍi, sāmā, kājavalli, pūṭilatā). --nāga° the iron wood tree: see under nāga; pūṭi° a sort of creeper (q. v.) On latā in similes see J.P.T.S. 1907, 130. -- 2. (fig.) an epithet of tanhā (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.

Laddhā [pp. of labhati] (having) obtained, taken, received Sn 106, 239; J V.171; Mhvs 5, 133 (kiṇcī laddhanā); 10, 37 (kaññā laddhā); PvA 5. --laddhatvaŋ at J IV.406. is to be corrected to uddhatvā. -- Cp. uṣa°, pa°. --adhipāya 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. --jayā victorious Mhvs 25, 98. --jīvika revived PvA 40. --nāma so--called ThA 292 (puthulomo laddhanāmo maccho); PvA 33 (yamaloka l--n. petaloka), 52 (niraya l--n. naraka), 57 (kuñjara l--n. hatthi), 107 (sūcikā jīghacchā), 119 (Purindada= Sakka), 143 (Himavanto=pabbata--rājā), etc.

Laddhā is ger. and 3rd sg. aor.; laddhāna ger. of labhati (q. v.)

Laddhi (f.) [fr. labh] religious belief, view, theory, esp. heretical view; a later term for the earlier diṭṭhi (cp. Kuṭ trsl. introd. p. 47) J I.142 (Devadattassa), 425; III.487; V.411; Dāvs II.86 (dulladdhi wrong view); DA I.117; PvA 254; Sdhp 65. Cp.
Laddhika (←) [fr. laddhi] having a (wrong) view or belief, schismatic J I.373 (evaṅ°); Dpvs VII.35 (puthu°).

Landhati see nandhati & pilandhana. Concerning l>n cp. langula.

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).

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.

cp. Russ. lepet 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. ullapati, palapati, samullapati. -- Caus. lapeti (and lāpeti, metri causa) to talk to, to accost, beg Sn 776; It 122; Pv I.81; II.63. -- Cp. ullapati, palapati, samullapati.

Lapana (nt.) & lapanā (f.) 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. ullapati, palapati, samullapati. -- Caus. lapeti (and lāpeti, metri causa) to talk to, to accost, beg Sn 776; It 122; Pv I.81; II.63.

Labhu (←) (adj.) receiving, to be received, to get; only in dul° hard to get Sn 75; S I.101; J I.307; Pug 26; Miln 16; Sdhp 17, 27; and su° easy to obtain Pv II.319.

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. § 465, as an old Opt. 3rd sg., like sakkā which corresponds to Vedic śākyā. Thus labhā ="labhyāt, as in Māgadhī] allowable, possible (with inf.); usually neg. (thus=Prohibitive!) Sn 393 na l. phassetuñ; SnA p. 376 expls by "sakkā"), 590; Pv II.610; J I.64 (na l. tayā pabbañjituñ), 145 (id.), PvA 96 (=laddhuñ sakkā).

Labha (←) (adj.) [a base--formation fr. labh] receiving, to be received, to get; only in dul° hard to get Sn 75; S I.101; J I.307; Pug 26; Miln 16; Sdhp 17, 27; and su° easy to obtain Pv II.319.
M II.49; S IV.302; J IV.3

(=labhā labhāhāyya (a) labhāhāti J III.353 (=adhigameti C.). -- Pass. labhāti (fig.) to be permitted, to be possible or proper; (or simply:) it is to make someone get, to procure, in

c: laddheyya Pv IV.325. -- Caus. labhēti (for *l

Mhvs 30, 43; KhA

Lamba (adj.) (--) drooping top--knots); J II.

thick, short J V.302; VI.3 (avasa as does Dhtm 284] to hang down, to droop, fall Mhvs 32, 70 (laggānī lambāni). <-> Fut. lambahitī (poet.) J V.302 (=lambissati). -- Caus. lambeti to cause to hang up or to be suspended, to hang up Mhvs 34, 48. -- Caus. II. lambāpeti id. Mhvs 21, 15. -- pp. lambita. -- Cp. abhiśa, paśa, viśa.

Lambha (nt.) [fr. labh] taking, receiving, gift, acquisition Dhai III.271 (=bhāva); Pv A 73 (=tāhāna), 121 (id.).

Lamba (adj.) (--) [fr. lamb] hanging down, drooping, pendulous S IV.341, 342 (=cūlakā bhaṭa hirelings with large or drooping top--knots); J II.185 (=tāhāna with hanging breasts); III.265 (=cūla--vihanga); Dāvs II.61. -- lamba not drooping, thick, short J V.302; VI.3 (=tāhāniyo). -- Cp. āśa, viśa & ālambana.

cp. Lat. limbus "limb," which may also be in E. limp, lit. "hanging down." -- The Dhmt defines the root as "ramba lamba avasaṃsane" [No. 199], as does Dhtm 284 to hang down, to droop. fall Mhvs 32, 70 (laggānī lambāni). <-> Fut. lambahīti (poet.) J V.302 (=lambissati). -- Caus. lambeti to cause to hang up or to be suspended, to hang up Mhvs 34, 48. -- Caus. II. lambāpeti id. Mhvs 21, 15. -- pp. lambita. -- Cp. abhiśa, paśa, viśa.

Lambita [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 bhākkhusa angajātaṃ dighaṃ hotī lambāti, tasmā lambaṃ ti vutto" Sam. Pās. I.278).

Lambila (adj.) [reading not quite certain, cp. ambila] sour, acrid, astringent (of taste) Nd 1 240; Nd 2 540; Dhs 629; DhsA 320 (reads lapila, v. l. lampila; expld as "badara--sālava--kapiṭṭha--sālavādia"); Miln 56 (reads ambila).

Lambhēti [Caus. of labbhi, for which usually labbheti (q. v. under labbha]. The Sk. form is lambhayati. -- The Dhtm. (840) puts it down as a special root, although it occurs only in cpd. paś in this special meaning: "labhi vaścane"] see palambhīti (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 comd with other expressions denoting a short moment, esp. frequent as khaṇa laya mukutta Vin I.12; III.92; A IV.137; cp. Dpvs I.16 (khaṇe khaṇe laye Buddho sabbalokaṃ avekkhāti). -- Vism 136 (isakam pi layaṃ yantaṃ pagganheṭh'eva mānasaṃ). -- 2. time in music, equal time, rhythm Dāvs IV.50; VvA 183 (dvādasanāṇaṃ layaṃ–bhedaṃ vasena pabheda).

onomat.: cp. Lat. lallo "lull"; Sk. lalalā; Gr. la/los talkative; lalē/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 kīṣati), 57 (id.). -- Caus. lajeti J I.362 (ppr. lālentā); Vism 365; cp. upā -- pp. lālita: see paā.
Lalāṭa see nalāṭa see nalāṭa (cp. langula).

Lava [fr. lū] a small particle, a drop VvA 253 (lavanka a small mark); Sdhp 105 (°odaka).


Lavāpeti Caus. of lunāti (q. v.).

Lasagata (hattha) at A II.165 is to be read (with v. l.) as lepagata, i.e. sticky (opp. suddha).

Lasati [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 defs. las as "kanti"] to desire, long; to dance, play, sport; to shine; to sound forth. See lāsana, abhilāṣa, upālāṣetī, alasa, vilāṣa. -- Caus. lāṣetī to sport, to amuse (oneself) Vin II.10 (with vādetī, gāyati, naccatī).

Lasikā (f.) [cp. Sk. *lasikā] the fluid which lubricates the joints, synovic 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 (nt.) [cp. Sk. laśuna] garlic Vin II.140; IV.258; J I.474; Vv 436; VvA 186.

Lahati to lick: see ullahaka, palahati, & lehati.

Lahu (adj.) [Sk. laghu & raghu: see etym. under langhati] light, quick A I.10, 45. --lahuṇ karoti to make light, to be frivolous J II.45. -- nt. lahuṅkarī quickly Pv IV.160; Dpvs I.53; Mhvs 4, 17. -- Usually as lahuka (q. v.). --citta light-minded S I.201; J III.73. --ṭṭhāna lightness of body, bodily vigour, good health M I.437, 473; D I.204; Ud 15; Miln 14. [Cp. BSk. laghūṭṭbhānātā Divy 156.] --parivatta quickly or easily changing VbhA 408.

Lahukā (adj.) [lahu+ka] 1. light (opp. garuka); trifling Vin I.49; A II.48 (āpatti); IV.137 (jīvita pariṭaṭṭha l.); Miln 344 (āpatti). -- 2. light, buoyant Th 1, 104 (kāyo); Dhs 648; Miln 105; PvA 280. atilahukaŋ (adv.) too soon Vin II.215. -- 3 (as tt. in grammar) light (of letters or syllables), opp. garuka DA I.177 (with ref. to the 10 fold vyaṅjana of the dhamma).

Lahutā (f.) [fr. lahu] lightness, buoyancy Dhs 42, 322, 585; Vism 448.

Lahusa (adj.) [fr. lahu] easily offended, touchy D I.90; expld by DA I.256 as follows: "lahusā ti lahusā, appaken'eva tussanti vā russanti vā udaka--piṭṭhe lābukaṭhāna viya appakena pi uppiḷavanti." Cp. rabhasa.

Lahuso (adv.) [orig. abl. of lahu] quickly A IV.247 (sabba“); Vism 238.

Lākhā (f.) [cp. Sk. dākṣā] lac; lac--dye; enumd with other colourings at M I.127=S II.101=A III.230. -- SnA 577; Vism 261 (as colour of blood).

--ācariya expert in lac--dyeing SnA 577. --gulaka a ball of lac SnA 80. --golaka id. SnA 577. --tamba copper coloured with lac Th 2, 440 (=lākhā--rasaratthi viya tambehi lomehi samanāgata ThA 270). --rāsa essence of lac, used for dyeing; lac--colouring J V.215 (ratta--succhavi); VI.269 (id.); KhA 62, 63; ThA 270.

Lājeti [fr. lāja] to fry or have fried J VI.341 (v. l. laṅche, lañj), 385 (lañchetvā; v. l. lañci, lañje).

Lāpa1

Lāpa1 [fr. lap] talk: see cpds. abhi°, pa°, sal°.

Lāpa2

Lāpa2 [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 (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 (--) (adj.) [fr. lap] talking (silly) S III.143 (bāla°).
Lāpu (f.) [short for alāpu or álābu, cp. GeQger, P.Gr. § 396] a kind of cucumber J I.336, 341. See also lábuka.
--latā the cucumber creeper or plant Miln 374.

Lāpeti: see lapati & ep. upalāpeti.

Lābu (f.) & Lābaka=lápu (alābu) gourd or pumpkin, often used as receptacle J I.158 ("ka), 411 ("kumbhāṇḍa vesseł made of the gourd); V.37 ("ka), 155 (addha--lábu--samā thanā); DhA II.59 ("ka); SnA 227 (lábuhni catumadhuraṇ pūretukāmo).
--kāṭāha a gourd as receptacle Vism 255, 359; VbhA 63.

Lābha [fr. labh] receiving, getting, acquisition, gain, possession; pl. possessions D I.8; II.58, 61; M I.508 (ārogya--paramā lábha); III.39; A I.74; IV.157 sq., 160 (lábhena abhībhūtato pariyādinacitto Devadatto, cp. J I.185 sq.); Sn 31, 438, 828, 854, 1014, 1046 (cp. Nd2 548); It 67 (vitta); J III.316 (yasā, dhana); Vism 93, 136 ("labhati), 150 ("assa bhāgīn getting riches); PVA 113, 280. -- A dat. sg. lábha (for lábhāya) 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 (lábhā no tāta, suladdha no tāta), 232 (lábhā vata tāsāv devatānāṇa); A III.313 (lábhā vata me suladdhaṇ vata me), expld at Vism 223; DhA I.98 (lábhā vata me, elliptically); II.95 (l. vata no ye mayaṇ . . . upaṭṭahimha).

--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 (=lábhā--hetu Nd1 389). --taṇḍhā craving for possession DhA IV.38. --macchariya selfishness in acquisitions A III.273; D III.234; Pug 19, 23; Dhs 1122. --mada pride of gain VbhA 466. --sakkāra gain and honour, usually combd with 'siloka fame; the two first e. g. at Vin II.196; It 73; J I.185, 186; V.75; the three combd e. g. at M I.192; Sn II.227, 237; A II.73; III.343 sq., 377; Vbh 352 sq.; lábha--siloka alone at Vism 67.

Lābhaka (adj. nt.) [fr. lábha] one who receives; reception; a° not getting, non--receiving Vin III.77.

Lābhā see under lábha.

Lābhinn (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 (adj. [seems to be a specific Pāli word. It is essentially a C. word & probably of dialectical origin. Has it anything to do with omakā?) insignificant, poor, inferior, bad, sinful. The usual syn. is pāpa. -- Vin II.76; Vism 268 (=pāpaka); DhsA 45; KhA 243 (=khudda); PugA 229 (nīca lāmaka=ṇoṇata); KhA 150 ("desanā, cp. ukkaṭṭha); DhA II.77; IV.44 ("bhāva); VVA 116; PVA 15 (for pāpa); 103 (=pāpaka), 125 ("purisa=kapurisa); Sdhp 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.


[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. lāvityā A III.365; J I.215; III.226; Vism III.64; Pva I.81 (=lāvityā Pva A 40). -- pp. lāyita.

Lāyana (nt.) [fr. lāyati] cutting J V.45 (tiṇa--lāyanā asi, sickle); DhA III.285 (v. l. for dāyana).

Lāyita [pp. of lāyati, lāyeti] cut, reaped J III.130 (tiṇaṇ na lāyita--pubbaṇ); Vism 419 ("ṭṭhāna place where one has reaped).

Lāla (adj.) [fr. lal, see laḷaṭi] talking without sense, silly, foolish J VI.360, 417 (J). Cp. alālā.

Lālapati & Lālappati [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.


Lālappa [fr. lālappati] talking much, excited or empty talk, wailing Vbh 100, 138; Ps I.38; Nett 29; VbhA 104 (=punappunaŋ lapanāŋ).

Lāḷana (nt.) [fr. lal] swaying, dalliance, sport DA I.197; Sdhp 387; as lāḷanā at ThA 243.

Lāḷati see laḷati.

Lāvaka [fr. lāvati] a cutter, reaper Miln 33 (yava°); Mhvs 10, 31; SnA 148 (v. l. BB. for lavaka).

Lāvati & Lāveti [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 (lāvītvā), Mhvs 10, 30 (lāvayati).

Lāsa [of las] sporting, dancing: see abhi°, vi°.

Lāsikā (f.) [fr. las] a dancer, Miln 331.

Lāseti see lasati.

Likhā (f.) [*Sk. liṅšā 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 likhā, 7 likhās equal to 1 ūkā); KhA 43 (`matta').

Vedic likhati, also rikh in Ved. ārikhati (R.V. VI.53, 7), cp. with palatal riśāti, liśati. Connected with Gr. e)rei/kw to tear; Lith. rēkti to cut bread, to plough; Ohg. rīga=Ags. rāw=E. row. -- Dhtp 467 simply expls by "lekhane"] 1. to scratch; to cut, carve; write, inscribe M I.127 (rūpāṇi); J II.372 (suvaṇṇa--patte); IV.257 (id.), 488, 489 (jāti--hingulakena); DhA I.182; PvA 145 (nāmaŋ likhi wrote his name). --paṇṇaŋ l. to write a letter J II.174; VI.369 (paṇṇe on a leaf). -- 2. to shave (off), plane Vin II.112 (inf. likhituŋ). -- pp. likhita. -- Cp. vi° -- Caus. I. lekheti (q. v.). Caus. II. likhāpeti to cause to be cut or carved [cp. BSk. likhāpayati Dīv 547] Vin II.110; SnA 577; to cause to be written Miln 42.

Likhana (nt.) [cp. late Sk. likhana; fr. likh] scratching, cutting, writing J V.59 (a golden tablet for writing on). Cp. ullikhana.

Likhā in likhā--paṇṇa at PvA 20 is faulty for lekhā° in likhā--paṇṇa at PvA 20 is faulty for lekhā° (lekha°) letter, cp. lekha--pattra letter Mālatīm 172, 7.

Likhita [pp. of likhati] 1. carved, cut, worked (in ivory etc.), in cpd. sankha° brahmacariya the moral life, like a polished

Likhitaka (adj.) [likhita+qualifying ending ka] one who has been proscribed, an outlaw Vin I.75 (cora).

Linga (nt.) [fr. ling; late Vedic & (pre--eminently) Class. Sk. linga] 1. characteristic, sign, attribute, mark, feature M I.360; S V.278; Sn 601 sq. (=saṃṭhāna SnA 464); Vin IV.7 (two: hīna & ukkaṭṭha); J I.18; IV.114 (gihi); 130; Miln 133 (sāsana), 162 (dve saṃmāntassa lingāni), 405 (lingato ca nimittato ca etc.); Vism 184; DhsA 64 (=saṃṭhāna Tikā: 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 ("saṃṭhāna"); KhA 110 (itihi); SnA 48 ("sampatti"); DhsA 321 sq. (itihi). -- 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. ling] having or being a characteristic Vism 210 (of nāma); KhA 107 (id.).


Lipi [fr. lip; late Sk. līpi] the alphabet; a letter of the alphabet; writing Miln 79.

cp. repā stain, lepa ointment, stain; Gr. līpos grease, fat, līparos 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. liṭṭa: 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 (cetiya° āpetvāna).


Lisati [cp. dial. Sk. liśate= Vedic riśate] to break off, tear off, pull; only at Dhtp 444 expld by "lesa."

Sk. ledhi or lidhe, also lihati. Cp. Lat. lingo, Gr. lei/xw; Goth. bilaiγon, Ags. licciαn=E. lick, Ger. lecken. -- The Dhtp 335 expls līh by "assādane," i. e. taste] to lick; pres. lehati J II.44; aor. lehayiṇeu PVa 198 (v. l. for palahiyu). Cp. parilehaṇa Vv 8121; VvA 316; ger. lehitvā DA I.136 (sarīraṇ); VvA 314. <--> pp. lijha (°). Cp. leyya.

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 (cītta), 717 (id.); J I.22 (v. 148; "viriya siha).


Līnattā (nt.) [abstr. fr. līna] sluggishness, shyness; only in phrase cetaso līnattān immobility of mind S V.64, 103; A I.3=IV.32; V.145 sq.; Nett 86, 108; VbhA 272 (=cittassa liṅkāra).

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 लियाति by "silesana--dravikaraṇa," i.e. to make slip or run (Dhtp 44; Dhtm 681) 1. to stick, adhere, clinging to: see cpds. all, o, ni, patīsal. -- 2. to melt, slip: see cpd. pavi (to dissolve). -- pp. līna.

Līyanā (f.)=liyana; cleaving to, sluggishness, shyness Dhs 1156.

Līyatatta (nt.) [abstr. formation after similar synonymical chains, like bhāvitatta]=liyana Dhs 1156.

Līlā (līlā) (f.) [cp. Epic Sk. līlā or *līdā] play, sport, dalliance; probably for līhā at J V.5 & 157, both times combd with vilāsa.

--aravinda a lotus serviceable for sport VvA 43 (lii°).

Līhā (f.) [abstr. of līhā, Sk. līdhā, pp. of lih, lit. being polished, cp. ullidha polished] grace, ease, charm, adroitness; always used with ref. to the Buddha (Buddhalīhā), e.g. J I.155; DhA I.33; III.79. So in phrase Buddhalihāya dhammaq deseti 'to expound the doctrine with the Buddha's mastery' J I.152, 155; III.289; VvA 217 (spelling wrongly līlāya). Of the B's gait: J I.93, 149; DhA II.41. The combn with vilāsa, as mentioned by Childers, applies to līlā (q. v.), which may stand for līhā at the passages mentioned, although not used of the Buddha.


Lujjati [Pass. of ruj, corresponding to Sk. rujyate. Dhtp 400 gives luj as sep. root with meaning vin, 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, lu] of the B's gait: J I.93, 149; DhA II.41. The combn with vilāsa, as mentioned by Childers, applies to līlā (q. v.), which may stand for līhā at the passages mentioned, although not used of the Buddha.

Lujjana (nt.) [fr. lujjati; a word peculiar to Pali dogmatics] breaking up, crumbling away, dissolution DhsA 47 (in etym. of loka=lujjana--palujjana vaṭṭaṇa), 308 (id.); Vism 427 (id.).

Luṅcati [Vedic luṅcati, luc or luṅc, 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. aluṅci); 28, 26 (ger. luṅcitvā); Vism 248 (kese). -- Caus. II. luṅcāpeti Dha II.53 (kese), and loceti Th 1, 283 (kesamassu uñcayi). -- pp. luṅcita.

Luṅcita [pp. of luṅcati] plucked, pulled Miln 240 (i. e. combed, of wool; Rh. D. trsls "pressed"; Nyānatiloka "cut"); PvA 47 (vilūna--kana ).

Luṭhati [cp. later Sk. luṭhati to plunder, which is one of the dial. variants luṭh, luṇh, loṭh of lul to shake. The Dhtp (474) & Dhtm (136) both give ruṭh & luṭh with meaning "upaghāte"] to rob, plunder.

Luta seems to be a legitimate spelling representing either lutta or luṇa, 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 (lutāṇi bandhanānī; vv. ll. lūtāṇi & lunāṇi; expld as "chinnāni padālītiṇi" at SnA 432).

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 (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 (ṭhānaṇa= niraya); Sdhp 286. The spelling
Lunana (nt.) [for lūna(na), cp. lavana] cutting, severing SnA 148 (niddānan ti chedanañ lunanāñ uppāññanāñ).

Luddha [pp. of lubbhati] greedy, covetous A III.433 (with pharusa--vāca & samphappalāpin); It 84; Miln 92 (duṭṭha, mūḷha, l.); J I.124.

Luddaka =ludda 2, i.e. hunter Vin I.220; J IV.416; Prv III.72 (miga⁴; expld as "dāruṇa" PrvA 206); Miln 222; VbhA 266 (miga⁴, in similī); Pva 34, 168. Cp. Fick, Sociale Gliederung 143, 207. Note. The expression sunakahā--luddakā 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 Pīyā reads luddakā "hunter--dog" (?).

Luddha [pp. of lubbhati] greedy, covetous A III.433 (with pharusa--vāca & samphappalāpin); It 84; Miln 92 (duṭṭha, mūḷha, l.); J I.124.

Lunana (nt.) [for lūna(na), cp. lavana] cutting, severing SnA 148 (niddānan ti chedanañ lunanāñ uppāññanāñ).

Lubhāthi [Vedic lubhāyte, 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 (lobhāneyye na lubhāthi); Vism 465, 468. -- ger. lubbha (?) in olubbha is to be referred to lamb rather than lubh. A grd. formation in lobhāneyya or lobhaniya (q. v.). -- pp. lubhātha.

Lubhānā (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 lubhīhitatta) & Vism 465, 468 (lubhānā--matāñ lobhā).

Lūlātī & Lūlātī [cp. Ep. Sk. loṭh to move & dial. luḍ, lodayati, to stir, agitate, which is a by--form of lūl, lolati to move, Caus. lolayati to set in motion. Etym. connected with Slavonic ljuļati to rock, Ags. ļamučmacr:ļ a (flexible) rod, rood; root due to onomat. formation. -- Another form is luṭhāti. The Dhtm (117) expls luṭ by "loṭāne" (cp. viļoṭāna & viļoṭana), and luū (510) by "manthane"] to stir, shake, agitate, upset; intrs. to be in motion, to be stirred Miln 259 (caḷati khubhāthi l. āvīlāti). -- pp. lūlātı.

Lūlīṭa [pp. of luḷāti] stirred, moved, disturbed; lively; turbid (of water) S V.123=A III.233; (udapatta āvīla l.); D II.128=Ud 83 (udakaṇ parittaḷa lūḷīṭaḷ āvīlaḷa); J VI.63; NdI 488 (āvīla+); Miln 35, 177, 220 ("citta"), 383 (a⁺); DhsA 328 (indriyāṇī paripakkāṇi alulīṭaṇi avisaḍaṇi).

Lūkā [apocope form of ulūka, arisen through wrong syllable--division] owl J VI.497 (=ulūka C.).

Lūkha (adj.) [Vedic rūkṣa; Prk. lūха & lukkh; BSk. lūha, e. g. Divy 13 (pраhеṇaka), 81 ("cīvara"), 425, 427] I. rough, coarse, unpleasant; poor, bad (usually appld to dress or food); mediocre, meāgre, wretched. Opp. paṇīta (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 (cittasmiṇ paṇīte . . . dānañ lūkhaṇ
na hoti); Nd2 342 (p. 182, in exegesis of nīkka, where practices of ascetics are referred to as "lūkhaṇ cīvaraṇ dhāreti, l. pinḍapātaṇ bhūjāti, l. senāsanaṇ pāṭisravati" etc.); VvA 298, 335 sq.; PvA 180. -- 2. (of men) low, wretched, rough, miserable, offensive Vin I.199; III.110 (kisa l. dūbbana); S I.175 (=jiṇa C, see K.S. 320; trsln "looking worn"); M I.77 = J I.390.

--lūkhapuggala a miserable, offensive character (opp. sīnḍhapuggala) Vism 132; VbhA 282.

--āṇvin leading a hard or rough life D I.161; III.44, 47; S I.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; lūkhacīvara--dhara A I.25). --ppamāṇa (&q.îka) taking unpleasantness or misery as one's standard A II.71 = Pug 53 (cp. Pug A 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. --pāpuṇaṇa miserably clad S I.175; DhA IV.8, 9.


Lūkhasa (adj.) [fr. lūkha] rough, harsh; miserable, selfmortifying Sn 244 (=nīrasa atta--kīlamanthānuyutta SnA 287).

Lūtā (f.) [*Sk. lūtā] spider Abhp 621.


Pass. of lunāti (q. v.).

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 ("ṇ vissajjaya"); Dāvs 5, 67 (cārītta); Miln 42; SnA 164 (vācāka reciting), 577. -- 2. chips, shavings Vin II.110 (v. l. likha).

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 f.) [fr. likh; cp. Epic Sk. lekhanī stencil Mbh 1, 78] an instrument for scratching lines or writing, a stencil, pencil A II.200; J I.230.


Lekhā (f.) [fr. likh; Vedic lekhā. See also rekhā & lekha] 1. streak, line VvA 277 (=rājī); candā crescent moon [cp. Epic candralekha Mbh 3, 1831] Vism 168; DhsA 151. -- 2. a scratch, line A I.283; Pug 32; J VI.56 (lekhaṇ kāḍhati). -- 3. writing, inscription, letter Vin III.76 ("ṇ chindati destroy the letter"); J I.451 (on a phalaka); Miln 349 ("śaṭariya teacher of writing"); PvA 20 ("paṇṇa, letter so read for likhā"). -- 4. the art of writing or drawing [=līpī 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 [pp. of lekheti] drawn (of lines), pencilled Th 2, 256.

Lekheti [Caus. of likhāti or Denom. of lekha] to (make a) scratch J IV.402. -- pp. lekhita.

Ledū [dial. Sk. leṣṭu> *leṭṭu>*leṭṭu>leduddu; also Prk. lēḍu & leṭṭu: Pischel, § 304; cp. Geiger, P.Gr. § 62] a clod of earth S V.146=J II.59 ("ṭṭQāna"); J I.19, 175; III.16; VI.405; Miln 255; SnA 222 (ākāse khitta, in simile); Vism 28 (trsln "stone"), 360 ("khaṇḍādinī"); 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 dāṇḍa (stick) and sattha (sword), or as ledū--daṇḍādi, 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; VvA 141. -- Note. leḍḍūpaka in cūṇaṇa vā telāṇa vā leḍḍūpakena etc. at DhsA 115 read as vālaṇḍūpakena, as at Vism 142.
Leddu = ledu; Vism 28.

Leñana (nt.) ["Sk. layana, fr. li in meaning "to hide," cp. Prk. lena] 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 kuṭṭa & 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. vihāra, adādhayoga, pāsāda, hammiya, guhā. The expln of lena at VbhA 366 runs as follows: "pabbatañ khanitàvā vā pabbhārassa appahonakāthāhāne kuddañ utthāpetvā vā katasenāsananā;" 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 (pabbhārañ sodhāpeti lenañ tattukāmo) Mhv 16, 12; 28, 31 sq. (n); Miln 200 (mahāa). -- 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 (mañ-/-lena refuge with me;+maṭṭāna); IV.372 (=nibbāna); A I.155 sq. (n); J II.253; DA I.232. Cp. Vin III.155. lena=athāññ for refuse Vin II.164 (n); J I.94. --alena without a refuge Ps I.127; II.238; Pv II.25 (=asaraṇa PvA 80).

--gavesin seeking shelter or refuse 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 [fr. lip, see limpati; cp. Classic Sk. lepā 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 tañha—the stain of craving, & ḍīthi° 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 (nt.) [fr. lip] smearing, plastering, anointing Vin II.172 (kuḍḍa°); A IV.107 (vāsana°), 111 (id.); J II.117. Cp. abhi°, ā°, pa°

Lepeti see limpati.

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 [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" only Qat Dhtp 444 in defn of līsati] sham, pretext, trick Vin III.169 (where ten lesas are enumd, viz. jāti°, nāma°, gottā°, lingā°, āpati°, patta°, cīvāra°, upajjhāya°, ācariya°, senāsana°); J I.11; VI.402. --lesa--kappa pretext Vin II.166; Vv 8443 (=kappiya--lesa VvA 348); Th 1, 941; DA I.103.

Lehāti see lihati.

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 etym. runs "lujjati kho loko ti vucañci" 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; Mhv 1, 44; cp. sabbhāvanta loka D I.251; III.224), otherwise even the smaller loka comprises var. realms of creation. Another larger division is that of loka as sadevaka, samāraka, sahrabhaka, or the world with its devas, its Māra and its Brahmā, e. g. S
which is usually added sassama—brāhmaṇī pañjā (e. g. D 1.250, see loci s. v. pañjā). With this cp. Dh 45, where the divisions are paṭhavī, Yamaloka, sadevaka (loka), which are explicated at Dha I.334 by paṭhavī=atthabhāva; Yamaloka=catubbhidā apāyaloaka; sadevaka=manussaloka devalokena saddhinī. -- The universe has its evolutionary periods: sasayatätā and vivatätā D II.109 sq. The Buddha has mastered it by his enlightenment: loko Tathāgatabha abhisambuddho It 121. On loka, lokadhūtu (=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 antānantikā (contending for the finitude or otherwise (of the world) are mentioned as a sect at D I.22 sq. Discus <- signs as to whether loka is sassato 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 addhuvo, and "attāno loko, assakoloko etc."); "lokassa anto" is lit. unattainable: A II.50=S L.62; IV.93; but the Arahant is "lok'antagū", cp. A II.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 "tiriyān vāpi majjhē"): Nd2 550. The world of men is as aya loko contrasted with the beyond, or paro loko: D III.181; S IV.348 sq.; A I.269; IV.226; Sn 779 (nāśisäti lokañ imān pariṇa ca); or as idhaloka D III.105. The defn of aya loko at Nd1 60 is given as: sak'attabhāva, saka--rūpa--vedana etc., ajhattā āyatanaṇī, manussa--loka, kāmadhūtu; with which is contrasted paro loko as: parattabbāva, para--rūpavedana, bāhīrāyatanā, devaloka, rūpa-- & arupadhūtu. -- The rise and decay of this world is referred to as samudaya and atthangama at S II.73; III.155; IV.86; A V.107. -- Cp. D III.33 (attā ca loko ca); Mhvs 1, 5 (lokañ dukkhaḥ pamocetū); 28, 4 (loko yaṅ pili); PvA 1 (vijjā--carana--sampannaḥ yena niyanti lokato). -- 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, tiraccāna, pittivisaya, manussa, deva (=material); upon which follow khandha, dhātu, āyatana (=immaterial). Similarly at Nd1 29, where apāya takes the place of niraya, tiraccāna, pittivisaya. -- Another threefold division is sankhāra, satta, okāsa at Vism 204, with explns: "sabbe sattā āhāra--ṭṭhitikā ti= sankhāra-loka; "sasassato loko ti vā assassato loko" ti= sattaloka; "yāvattā candima--surīyā pariharanti disā bhanī vīrocarnānā etc. (=M I.328; A I.227; cp. J I.132) =okāsaloka. 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 lokadhātuvo (see below) S I.26.-- 3. Ordinary & applied meaning. -- (a) division of the world, worldly things S I.1, 24 (loke visattikā attachment to this world; opp. sabba--loke anabhirati S I.123). -- loko in this world, among men, here D III.196 (ye nībūtā loke); It 78 (loke uppaippa); DA I.173 (id.); Vbh 101 (yaṅ loke pīya--rūpa etc.); Pv II.113 (= idaq C); KhA 15, 215. See also the diff. defns of loko at Nd2 552. -- loka collectively "one, man": kicca loko āpāno āyatā ca ājīvita 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 explicated at VbhA 220 as follows: "ettha yo aya ajhattādi bheda kāyo parighahito, 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) vedana; (4) āhāra; (5) upādāna--khandha; (6) ajhattikhāni āyatanāni (their rise & decay as "lokassa samudaya & atthangama" at S IV.87); (7) viṅñāṇatīthityo; (8) loka--dhammā; (9) satt'avāsā; (10) upakkīsesā; (11) kāmabhavā; (12) āyatanaṇī; (18) dhātuvo. They are repeated at Ps I.122=174, with (1) as "sabbe sattā āhāra--ṭṭhitikā; (2) nāma ca rūpa 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--saṁñīn and loka--mānīn, 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. --akkhiyāika (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 1.8; M I.513; Mhīn 316; DA I.90. --agga chief of the world. Ep. of the Buddha ThA 69 (Ap. V.11). --anta the end (spatial) of the world A II.49 (na ca appatvā lokañtagū dukkhaḥ attīhī pamocanā); --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: Avicīmin na uppaippa, tathā lokantaresu ca); --antarika (scil. Niraya) a group of Nirayas or Purgatories situated in the lokantara (i. e. cakkavāl, antaresu J I.76), 8,000 yojanas in extent, pitch dark,
which were filled with light when Gotama became the Buddha I.76; VbhA 4; Vism 207 (lokantariya’); SnA 59 (‘väsa life in the l. niraya’); cp. BSk. lokântarikâ Divy 204 (andhâs tamaso ‘ndhakârâ--tamsirâ’). --ādhîpa lord or ruler of the world A I.150. --ādhîpateyya "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. --ānukâmpâ sympathy with the world of men [cp. BSk. lokânugrâha Divy 124 sq.] D III.211; It 79. --āmisa worldly gain, bait of the flesh M I.156; II.253; Th 2, 356. --āyâta 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 quási system of "casuistry, sophistry." Franke, Digha trsl 19, trsls as "logisch beweisende Naturerklärung" (see the long note on this page, and cp. Dial. I.166--172 for detail of lokâyata). It is much the same as the lok--akkhâyâ(ika) or popular philosophy. <--> D I.11, 88; Vin II.139; Sn p. 105 (=vitaṇḍa--vâdhasattha SnA 447, as at DA I.247); Mîn 4, 10, 178; A I.163, 166; III.223. Cp. BSk. lokâyata Divy 630, 633, and lokâyataika ibid. 619. See also Kern’s remarks at Toev. s. v. --āyâta (brâhmana) one who holds the view of lokâyata or popular philosophy S I.77 (trsln K.S. 53: a Brahmin "wise in world--lore"); Mîn 178; J VI.486 (na seve lokâyataikan; expld as "anathanissiṭṭa . . . vitaṇḍa--sallâpaṇ lokâyataika--vâdaṇ na seveyya," thus more like "casuistry" or casuistry). --issara lord of the world Sdhp 348. --uttarâ see under lokyâta. --cintâ thinking about the world, worldphilosophy or speculation S V.447; A I.80 (as one of the 4 acinteyya or thoughts not to be thought out: buddha--visaya, jhâna--visaya, kamma--vipâka, l--c.). Cp. BSk. laukika citta Divy 63, 77 etc. --dhammâ (pl.) common practice, things of the world, worldly conditions S III.139 sq.; Sn 268 (expln loke dhammâ; yâva lokâpavattâ tâva--anivatti lokâmâmi ti vutta hoti KhA 153, cp. J III.468); Mîn 146. Usually comprising a set of eight, viz. lâbha, alâbha, yaso, ayaso, nindâ, pâsaṇâ, sukhâ, dukkhâ D III.260; A IV.156 sq.; V.53; Nd2 55; Ps I.22, 122; Vbh 387; Nett 162; DhA II.157. --dhatuvatta constituent or unit of the Universe, "world--element"; a world, sphere; another name for cakkavâla. Dasa--sahassî--lokadhâtu the system of the 10,000 worlds Vin I.12; A I.227. -- D III.114; Pîv II.961; Kûv 476; Vism 206 sq.; Vbh 336; Nd1 356 (with the stages from one to fifty lokadhâtu's, upon which follow: sahassî cûlanîkâ l--dhi; dvisahassî majhihîkik; tisahassî; mahâsahassî); J I.63, 212; Mîn 237; VbhA 430, 436. See also cûlanîkâ. --nâttha savio of the world, Ep. of the Buddha Sn 995; Vism 201, 234; VîvA 165; PîvA 42, 287. --nâyaka guide or leader of the world (said of the Buddha) Sn 991; Ap 20; Mhv 7, 1; Mîn 222. --nirudha destruction of the world It 121 (opp. 'samudaya'). --pâla (‘devata’) guardian (governor) of the world, which are usually specified as four, viz. Kuvera (Vessavana), Dhataraṭṭha, Virupakkha, Virûlakshana, alias the 4 mahârâjâno Pîv I.42; J I.48 (announce the future birth of a Buddha). --byûha "world--array," pl. byûhâ (devâ) N. of a class of devas J I.47; Vism 415 (kâmâvacara--deva's). --mariyâdâ the boundary of the world VîvA 72. --vajja common sins Mîn 266; KhA 190. --vaṭṭa "world--round," i. e. saṣâra (opp. vivaṭṭa =nibbâna) Nett 113, 119. See also vaṭṭa. --vidu knowing the universe, Lp. of the Buddha D III.76; S I.62; V.197, 343; A II.48; Sn p. 103; Vîv 3426; Pug 57; expld in full at SnA 442 and Vism 204 sq. --vivaranâ unveiling of the universe, apocalypse, revelation Vism 392 (when humans see the devas etc.). --vohâra common or general distinction, popular logic, ordinary way of speaking SnA 383, 466; VbhA 164.

(adj.) [fr. loka; cp. Vedic laukika in meaning "worldly, usual"] I. (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) Pîv I.62 (Yama’). -- (c) common, general, worldly Vism 89 (samâdhi); DhA IV.3 (‘mahâjana’) PîA 131 (‘parikkhaka), 207 (sukha), 220 (‘sabhâva). 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. lokuttarakâyajjha inheritance of Arahantship J I.91; DhA I.117; ideal: lokuttara dhamma (like parama dhamma) the ideal state, viz. Nibbâna M I.181; pl. l. dhammâ M III.115. -- (b) (in later canonical literature) beyond these worlds, supra--mundane, transcendent, spiritual. In this meaning it is applied to the group of nava lokuttarâ dhammâ (viz. the 4 stages of the Path: sotâpatti etc., with the 4 phala's, and the addition of nibbânO), e. g. Dhs 1094. Mrs. Rh. D. tries to compromise between the two meanings by giving lokuttara the trsln "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; Kûv 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 (lokiya), 390; Vism 10, 85, 438; DA I.331; DhsA 47 sq., 213; VbhA 128, 373; DhA I.76 (lokiya); II.150; III.272; IV.35.)

Locaka (adj.) [fr. loc. Caus. of luçi; cp. Sk. luçiçaka] one who pulls out D I.167 (kesa--massu’), habit of cert. ascetics; M
Locana1

Locana1 [fr. loc or lok to see; Dhtp 532 & Dhtm 766: loc= dassana] the eye; adj. (--s) having eyes. (of . . .) Pv I.115 (miga--manda"); PvA 57, 90 (pingala").

Locana2


Loceti see luñcati.


Loṇa (nt.) [cp. Sk. lavana, for which see also lāvāṇa. The Prk. form is loṇa] salt; as adj., salty, of salt, alkaline. -- Vin I.202 (loṇāni bhesajjāni alkaline medicine, among which are given sāmuddaṅ kāḥalonaṅ sindhavaṅ ubbhiṅdaṅ bilaṅ as var. kinds of salt), 220=243 (as flavouring, with tela, taṅḍula & khāḍaniya); A I.210, 250; IV.108; Miln 63; DhA IV.176 (in simile see below); VvA 98, 100, 184 (aloṇa sukkaṅ--kummāsa, unsalted). On loṇa in similes cp. J.P.T.S. 1907, 131.

--ambila acid and salt J I.505; II.171, 394. --odaka salt water J VI.37; VvA 99 ("udaka"). --kāra salt--maker Vin I.350 ("gāma"); A I.182 ("dāraka"); J VI.206 (kara); Miln 331. --ghaṭa a pitcher with salt S II.276. See also App. to KhA 68 (in Sn Index 870, 871) on Vism passage with loṇaghaṭaṅka. --dhūpana salt--spicing VbhA 311 (viya sabba vyaṅjanesu; i. e. the strongest among all flavourings). --phala a crystal of (natural) salt [phala for phaṭa= *phāṭa, cp. phalaka] A I.250 (in simile). --rāsa alkaline taste A IV.199, 203. --sakkharaka a salt crystal (cp. "phala), a (solid) piece of (natural) salt S II.276 (in simile, cp. A I.250); SnA 222 (agimgim pakkhiṭta l--s., in the same simile at DhA IV.176: uddhane pakkhiṭta--loṇa). --sakkharikā a piece of salt--crystal, used as a caustic for healing wounds Vin I.206. --sovāraka salted sour gruel Vin I.210; VvA 99.


--aloṇiṇa unsalted 426 ("aka"); VvA 184; J I.228; III.409.

Lodda [cp. *Sk. rodhria; on sound changes see Geiger, P.Gr. 44, 622] N. of a tree J V.405; VI.497.

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) ṇ SnA 410; VvA 154, 275. At S V.342 read pīṇḍīy ālopena for pīṇḍīyā lopena. -- Cp. ālopa, nīlōpa, vilōpa, vilōpiya.

Lobha [cp. Vedic & Epic Sk. lobha; fr. lubh: see lubbhati] covetousness, greed. Defined at Vism 468 as "lubbhanti tena, sayāṇaṁ vā lubhbhāti, lubbhana--mattam eva vā taṇ", 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; Dukp 9, 18 sq. See dosa & moha. -- 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 ("pāpā"); Nd1 15, 16, 261; J IV.11 (kodha, dosa, l.); Dhs 982, 1059; Vbh 208, 341, 381, 402; Nett 13, 27; Vism 103; VbhA 18; VvA 7, 13, 17, 89 (+dosa), 102; VvA 14; Sdhp 52 ("mohā), 266. --alobha disinterestedness D III.214; Dhs 32.

--dhammad (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).

Lobhana (nt.) [fr. lobha] being greedy Th 2, 343 (=lobh' upppāda ThA 240).

(adj.) [grd. formation fr. lobha] 1. belonging to greed "of the nature of greed" causing greed It 84 ("eyya). See rajaniya. -- 2. desirable Miln 361 (paduma).
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, satiti etc.); A II.114; Vin III.106 (usu etc.); Sn 385; J I.273 (khaggo lomesu alliyi); VbhA 57; Dha A 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; putū having broad hair or fins, name of a fish J IV.466; Vv 4411. haṭṭha with hairs erect, excited Mhv 15, 33. -- On loma in similes see J P T S. 1907, 131. --lo maṇi pāteti to let one's hair drop, as a sign of subduedness or modesty, opp. to horripilation [pāteti formed fr. pat after wrong etym. of panna in panna "with drooping hairs," which was taken as a by-form of patita: see panna--lomā; Vin II.5 (=pannalomo hoti C.); III.7, 23; III.61 pat after wrong etym. of panna in panna--loma "with drooping hairs," which was taken as a by-form of patita: see patita--lomā: see luūtī--lomā]; D I.52; J IV.296 lomas (khaṇḍa--lomā); J IV.355 (abbhuta+); SnA 35; J V.487 (reading uncertain; v. l. lodda--kāṭṭu); Vism 143; PVA 157 (where given as 99,000) Vism 195 (id.). --padmaka a kind of plant J VI.497 (reading uncertain; v. l. lodda+). --sundari beautiful with hairs (on her body) J V.424 (Kurangavī I.; expld on p. 430 as "roma--rājiyā māṇḍita udarā"). --haṁsa horripilation, excitement with fear or wonder, thrill D I.49; A IV.31 sq. (sa); Sn 270; Vbh 367; Miln 22; Vism 143; DA I.150. --haṁsana causing horripilation, astounding, stupendous Sn 68; J IV.355 (abbhuta+); PVA III.93; IV.35; Miln 1; Mhv 17, 55 (abbhuta+). --haṭṭha having the hair standing on end, horrified, thunderstruck, astounding D I.95; S V.270; Sn p. 15; Miln 23; SnA 155; cp. haṭṭha--lomā above.

Lomakā (--) (adj.) [fr. lomā] having hair, in cpd. caturanga having fourfold hair (i. e. on the different parts of the body?) Vin IV.173. It may refer to the 5 dermatoid constituents of the body (see paṁcika) & thus be characteristic of outward appearance. We do not exactly see how the term caturanga is used here. -- Cp. anulomika.

Lomasā (adj.) [cp. Vedic romāsa] hairy, covered with hair, downy, soft M I.305; PVA 192. At J IV.296 lomasā is expld as pakkhino, i. e. birds; reading however doubtful (vv. ll. lomahaṁsa & lomassā).

Lomin (--) (adj.) [fr. lomā] 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.

(adj.) [fr. lū; see luūtī; cp. Epic & Classic Sk. lōla] wavering, unsteady, agitated; longing, eager, greedy S IV.111; Sn 22, 922; J I.49 (Buddha--mātā lōlā na hoti), 111, 210, 339 (dhana--lōla); II.319 (manussa); III.7; Pug 65; NdI 366; Dāvs IV.44; Miln 300. --alola not greedy, not distracted (by desire), self--controlled S V.148; Sn 65. --bhava greediness, covetous ThA 16.

Lolatā (f.) [fr. lōla] longing, eagerness, greed Miln 93; SnA 35 (āhāra+).


Lolupa (adj.) [fr. lūp, a base of lumpati but influenced by lubh, probably also by lōla. See lumpati] covetous, greedy, self--indulgent Dāvs II.73. aō not greedy, temperate Sn 165. Cp. nilō. -- f. lolupā as N. of a plant at J VI.537.

Lolupa (nt.) [abstr. fr. lolupa] greediness, covetousness, self--indulgence, desire; in the language of the Abhidhamma often syn. with jappā or taṁhā. At DhsA 365 loluppa is treated as an adj. & expld at "punappuna visaye lumpati ākāḍhati 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 loluppāyāna & loluppāyitattañ at Dhs 1059, 1136.

Loleti [Caus. fr. lū, see luūtī] to make shake or unsteady A III.188 (khobheta+). -- pp. lolita.

Loļi see āloļi.

Loha (nt.) [Cp. Vedic loha, of Idg. *(h)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 lohan ti jātīlohaṇ, vijāti°, kittima°, pisāca° or natural metal, produced metal, artificial (i.e., alloys), & metal from the Pīśācā district. Each is subdivided as follows: jātī° = ayo, sajrhaṇ, suvaṇṇaṇ, tipu, sīsaṇ, tambalohaṇ, vekantakalohaṇ; vijātī° = nāga--nāsika°; kittima° = kaṇsalohaṇ, vaṭṭa°, ārakūṭaṇ; pisāca° = morakkhaṇaṇ, puthukaṇ, malinakaṇ, capalakaṇ, āṭakaṇ, bhallaṇaṇ, dūsilohaQ. The description ends "Tesu pāṇca jātīlohaṇā paḷīyaṇ visuṇ vuttāṇeva (i.e., the first category are severely spoken of in the Canon). Tambalohaṇ vekantakan ti imehi pana dvīhi jātīlohehi sadaḥ ṣesaḥ sabham pi idha lohan ti veditabbaṇ." -- 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, sīsaṇ, sajrhaṇ); J V.45 (asi°); Miln 161 (suvaṇṇaṇ pi jātvantaṇa lohaṇa bhūjiya); Pṇa 44, 95 (tambā° = loha), 221 (tattā°-lohaṇa--secana pouring out of boiling metal, one of the five ordeals in Niraya). --kaṭāva a copper (brass) receptacle Vin II.170. --kāra a metal worker, coppersmith, blacksmith 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° gili pamatato; cp. Dha IV.109). --jāla a copper (i.e., wire) netting Pṇa 153. --thāla a copper bowl Nd 121. --thāli a bronze kettle Dha I.126. --pāśa" copper terrace," brazen palace, N. of a famous monastery at Anurādhapura in Ceylon Vism 97; DA I.131; Mhvs passim. --pṛṇḍa an iron ball SnA 225. --bhaṇḍa copper (brass) ware Vin II.135. --maya made of copper, brazen Sn 670; PⅢ.64. --māsa a copper bean Nd 448 (suvaṇṇaṇa-channa). --māsaka a small copper coin KhA 37 (jatu--maśaka, dāru--maśaka+); DhsA 318. ---rūpa a bronze statue Mhvs 36, 31. --saḷāka a bronze gong--stick Vism 283.

Lohatā (f.) [abstr. fr. loha] being a metal, in (suvaṇṇaṇa) aggalohatā the fact of gold being the best metal VvA 13.

Lohita (adj.--nt.) [cp. Vedic lohita & rohita; see also P. rohita "red"] 1. (adj.) red: rarely by itself (e.g., M II.17), usually in cpds. e.g. 1abhijāti the red species (q.v.) A III.383; 2 kasiṇa the artifice of red D III.268; A I.41; Dhs 203; Vism 173; 3 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 (āmaka°). 205 (° mocetu); A IV.135 (sāṭhi--mattāṇaṇ bhikkhuṇaṇaṇ uṇhaṇ l. mukhato ugaṇchī; cp. the similar passage at Miln 165); Sn 433; PⅢ.67; I.91 (expd as ruhira Pṇa 44); Vism 261 (two kinds; sannicita° and saṇṣaraṇa°), 409 (the colour of the heartblood in relation to states of mind); VbhA 66; PⅢ.56, 78, 110.

--akkha having red (blood--shot) eyes (of snakes & yakhas) Vv 522 (cp. VvA 224: ratta--nayanā; yakkhuṇaṇ hi nettaṇi ati--lohitāṇi honti); J VI.180. --uppāda (the crime of) wounding A Tathāgata, one of the anantariya°--kammata VbhA 427; cp. Tathāgataṣa lohitajj uppādeti 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. --pakkhandiṇa (or ° pakkhandi°kābdha) 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 (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; °sāli red rice Miln 252. -- 2. bloody PⅢ.78 (pūtī° gabbha); Vism 179, 194.

Lohitanka [lohiya--anka] a ruby A IV.199, 203; Ap 2; Vv 363; VvA 304. See maśaraṇa 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 lohitāṇa denotes the planet Mars.

I.

Iṣyati is given at Dhtp 361 as a variant of dī is given at Dhtp 361 as a variant of dī to fly (see deti), and expd as "ākāśa--gamana." Similarly at Dhtm 586 as "veśāsa--gamana."

V.

--V-- euphonic (sandhi--) consonant, historically justified after u (uv from older v), as in su--v--ānaya easy to bring (S I.124); hence transferred to i, as in ti--v--āṅgika threefold (Dhs 161), and ti--v--āṅgula three inches wide (Vism 152, 408); perhaps also in anu--v--īccha (see anuvicca).
Va1

Va1 the syllable "va" KhA 109 (with ref. to ending 'vā in Bhagavā, which Bdhgh expls as "va--kāraṇ dighaṇ katva," i. e. a lengthening of va); SnA 76 (see below va3).

Va2

Va2 (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 (tālapakkaṇa va bandhanā), 90 (chāvālātaṅ va nassati); Dh 28; Sn 38 (vaṅso visāla va: see C. expln under va3); Pv I.81 (ummaṭta--rūpo va; =viya PvA 39); I.116 (nālo va chinno); Miln 72 (chāyā va anapāyinī); J III.189 (kusamudda va ghotavā); IV.139 (aggyā suriyo va); DhA III.175.

Va3

Va3 (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 suvaṇṇa--vaṅṇo va ahosi); 207; SnA 76 (vakāro avadhāran'attho eva--kāro vā āyaṇ, sandhi--vasetṭhā e--kāro naṭṭho: wrong at this passage Sn 38 for va2=iva!); PvA 3 (eko va putto), 4 (.āñatamattā va).

Va4

Va4 is (metrically) shortened form of vā, as found e. g. Dh 195 (yadi va for yadi vā); or in correlation va--va either--or: Dh 108 (yīṭṭhān vā hutanā va), 138 (ābādhaṇa va cattakkheṇa va pāpūne).

Vāṣja [Vedic vāṣja reed, bamboo (R.V.)] 1. a bamboo Sn 38 (vaṅso visāla va; vaṅso expld at Nd2 556 as "velugumba," 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"); J I.89, 139; IV.390 (caṇḍāla"); V.251 (uju"); Mhvs 4, 5 (pitu--ghātaka--vaṅso a parricidal race). -- 3. tradition, hereditary custom, usage, reputation Miln 148 (ācariya"), 190 (Tathāgatānaṇ), KhA 12 (Buddha"); Dpvs 18, 3 (saddhamma"--koṭidhārā); --vaṣja nāṣeti to break family tradition J V.383; vaṣjaṇ uccchindati id. J V.383; or upacchindati J IV.63; opp. pathēpēti to establish the reputation J V.386. -- 4. dynasty Mhvs 36, 61 (kassa v. thassati). -- 5. a bamboo flute, fife Miln 31; VvA 210. -- 6. a certain game, at D I.6 in enumn of pastimes and tricks (caṇḍāla vaṣja--dhopana), a passage which shows an old corruption. Bdhgh at DA I.84 takes each word separately and explQ vāṣja as "veṇpū ussāpetvā kiḷaṇu" (i. e. a game consisting in raising a bamboo; is it climbing a pole? Cp. vaṣja--gāthikā "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 "vaṣja--dhāmanāṇ" playing the bamboo pipe (cp. Miln 31: "vaṣjasadhamaka"), as oldest reading is to be pointed out. <--- On vaṣja in similes see J.P.T.S. 1907, 134.

--āgata come down fr. father to son, hereditary Mhvs 23, 85. --ānupālaka guarding tradition Sdhp 474 (ariya").

--ānurakkha preserving the lineage, carrying, on the tradition J IV.444; Vism 99 (+ pavenī--pālaka); DhA III.386. --coraka N. of a certain kind of reed (cp. coraka: plant used for perfume) J V.406 (C. for veḷu). --ja belonging to a race Mhvs 1, 1 (suddha"). --nāṇa born of good family A II.27. --dharā upholding tradition Miln 164. --dharanā id. Miln 226. --nalaka bamboo reed KhA 52, 59 (with note Sn Index p. 870: naḷaka). --nāja id. Miln 102. --rāga the colour of bamboo, a term for the veḷuṣriya gem J IV.141. --vaṇṭha the veḷuṣriya gem Abhp 491.

Vāṣika ("-") (adj.) [fr. vaṇṣa] descended from, belonging to a family (of) S V.168 (caṇḍāla").

Vaka1

Vaka1 [Vedic vṛka, Idg. "yIgu=b. lupus, Gr. lu/kos, Lith. vilkas, Goth. wulf=E. wolf etc.] wolf, only in poetry Sn 201; J I.336; II.450; V.241, 302.
Vaka2

Vaka2 (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).


Vakka1

Vakka1 (adj.) [Vedic vakra; the usual P. form is vanka] crooked J I.216.

Vakka2

Vakka2 (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.


Vakkhati is fut. of vac: he will say, e.g. at Vin II.190; IV.238. See vatti.

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 ("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.


Vakkalika (adj.) (--°) [fr. vakkala] in danta° peeling bark with one's teeth, designation of a cert. kind of ascetics DA I.271.

Vagga1

Vagga1 [Vedic varga, fr. vrj; cp. Lat. volgus & vulgus (=E. vulgar) crowd, people] 1. a company, section, group, party Vin I.58 (duś', ti'), 195 (dasa° a chapter of 10 bhikkhus). -- 2. a section or chapter of a canonical book DhA I.158 (eka°vagga°dvī°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 Mbvs 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.

Vagga2

Vagga2 (adj.--nt.) [vi+agga, Sk. vyagra; opposed to samagga] dissociated, separated; incomplete; at difference, dissientious
Vin I.111 sq., 129, 160; IV.53 (sangha); A I.70 (parisâ); II.240. -- instr. vaggena separately, secessionally, sectariously Vin I.161; IV.37, 126.

--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. vagga) = Vin II.205. --kamma (eclesiastical) act of an incomplete chapter of bhikkhus Vin I.315 sq. (opp. sam<-> agga--kamma). --rata=ārāma.

to which belong Oicel. valka to roll; Ags. wealkan=E. walk=Vv 64Q (expld at VvA 278 as "kadāci pade padaŋ" [better: padāpadaŋ?] nikkhipantā vagganena gamane [read: vagga--gamanena] gacchanti); J II.335, 404; IV.81, 343; V.473.


Vaggana see vaggati see vaggati (ref. of Vv 649).

Vaggati (→) (adj.) [fr. vaggal] 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 (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 ("sāsra"); S I.180, 190; Sn 350, 668; Vv 53, 361, 364 ("rūpa"), 5018 (girā), 636, 6410 (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, savāniya, siniddha, sundara, sobhaṇa.

--vada of lovely speech or enunciation Sn 955 (=madhura--vada, pemaniya--vada, hadayangama", karavikaruda--mañju--ssara Nd 446).

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.

--rakkha a tree on which bats live Vism 74. --vata "bat--practice," a certain practice of ascetics J I.493; III.235; IV.299.

Vanka (adj.--n.) [cp. Vedic vanka & vakra bending; also Ved. vanku moving, fluttering, walking slant; vaṇcati to waver, walk crooked. Cp. Lat. con--vexus "convex," Ags. wōh "wrong," Goth. wāhs; Ohg. wanga cheek, and others. -- The Dhtp 5 gives "koṭhīya" as meaning of vank. Another Pāli form is vakka (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--danđa); Vin II.116 (suttā vankā honti) J I.9 (of kāja); IV.362 ("danđa"), PvA 51. With ref. to a kind of vinā at VvA 281. -- 2. (fig.) crooked, deceitful, dishonest J III.313 (of crows: kākānaṃ nāma 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 (saḥassa). -- 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. --chidda a crooked hole DA I.112. --dāṭha having a bent fang (of a boar) J II.405.

Vankaka (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. ṭṛka (see P. vaka1). Bdhgh 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. l. 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.) [abstr. fr. 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 [cp. *Sk. vangati, to which belongs vañjula. Idg. *uāg 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.

Vaca (nt.) a kind of root Vin I.201=IV.35. Cp. vacattha.

Vacat (adj.) -- vaca (nt.) a kind of root Vin I.201=IV.35.

Vacana (nt.) [fr. vac; Vedic vacana] 1. speaking, utterance, word, bidding S II.18 (alaṇ vacanāya one says rightly); IV.195 (yathā būta); 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). -- vacanakaroti to do one's bidding J I.222, 253.

<2. (t. g.) what is said with regard to its grammatical, syntactical or semantic relation, way of speech, term, expression, as: āmanta term of address KhA 167; SnA 435; paccattā 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 Sn A 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; 842; J I.129; IV.41 (vacanākara); V.98; PvA 134. -- khamā gentle in words S II.282; A IV.32. -- pāṭivaca 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, an, saṁhena, pharusaṇa, atha, sahīteṇa, an, mettacittā & 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 Sn A 169, cp. vacanamatte bheda SnA 471. -- vattamati distinction or specification of expression SnA 509. -- sampatīgaha "taking up together," summing up (what has been said), résumé KhA 100. -- sesa the rest of the words PvA 14, 18, 103.

Vacanīya (adj.) [grd. formation fr. vacana] to be spoken to, or to be answered D I.175; Sn p. 140.

Vacasa (adj.) [-- vacas] having speech, speaking, in cpd. saddheyya of credible speech, trustworthy Vin III.188.

Vacā (--) [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 vaci kharā; expld at SnA 409 by "vācā"), 973 (cuditoQ vacihi=vācāhi SnA 574). Otherwise in cpds, like: -- guṇa 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 vākyā--bheda & vācaṇa bhindati. -- viññatti intimacy 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. <9. Often coupled (as triad) with kāya & mano (=in deed & in mind; where vāca is used when not compounded), e. g. in (vaci) -- 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, pisunā vācā, pharuius vācā, samphappalāpa A II.141 D III.52, 96, 111, 214, 217; Ndi 386; Pug 60; DhA I.23; III.417; saṁkhāra antecedent or requisite for speech M I.301; A III.550; S IV.293; VbhA 167; Vism 531; saṁcetanā intention by word VbhA 144; sa-carita good conduct in speech A II.141 (the 4: sacca-vācā, āpiṇṇā vācā, saṁhārā vācā, mañcā bhāsā).
Vacca (nt.) [cp. BSk. vacca ṅ AvŚ I.254] excrement, fæces Vin II.221; IV.229, 265; Vism 250 (a baby's); VbhA 232; DhA I.180. -- vaccaṅosajjati, or karoti to ease oneself J 1; 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.

Vacca2

Vaccha [cp. Class. Sk. vatsara] year Sdhp 239. See the usual saṅvaccha.


Vaja [Vedic vraja: see vajati] a cattle--fold, cow--pen A III.393; J II.300; III.270, 379; Vism 250; D I.27, 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.

Vajati [Vedic vraj, cp. Ved. vraja (=P. vaja) & vṛjana enclosure=Av. voraz&chwamacr;na--., with which cp. Gr. ei/rgnumi to enclose, ei(rgmo/s, Lat. vergo to turn; Gaelic fraigh hurdle; Ags. wringan=E. wringle =Ger. renken, and many others, see Walde, Lat. Wtb. s. v. vergo. -- The Dhṭp (59) defines vaj (together with aj) by
"gamana"] to go, proceed, get to (acc.), lit. to turn to (cp. vr̥j, vr̥ṇakti, pp. vr̥kta, which latter coincides with vṛṭta of vṛṭ in P. vatta: see vattal & cp. vajjeti to avoid, vajjita, vajjana etc.) Sn 121, 381, 729 (jātimarāṇa-śaṅśāraṇa), 1143; J III.401; IV.103 (niraya); Pīc IV.172 (Pot. vajeyya); Nd 2, 423 (=gacchati kamati); Mhv 11, 35 (imper. vaja as v. l.; T. reads bhaja). See cpds. anubbajati, upabb°, pabb°, parībb°.

Vajalla see rajo--vajalla.

Vajira

Vajira1

Vajira1 [cp. Vedic vajira, Indra's thunderbolt; Idg. *ueg=Sk. vaj, cp. Lat. vegeo to thrive, vigeo>vigour; Av. vazra; Oicel. vakra=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--pūritā 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 yakṣha) D I.95=M I.231.

Vajira2

Vajira2 (m. & nt.) [cp. Sk. vajra=vajira1] a diamond A I.124 ("ūpamacittā)=Pug 30; Dh 161; J IV.234; Miln 118, 267, 278; Mhv 30, 95; KhA 110 ("sankhāta--kāya"); Dha I.387 ("panti row of diamonds"), 392 sq.

Vajula [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.

Vajja

Vajja1

Vajja1 (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; Vbh A 342 (syn. with dosa and garahitabba); KhA 23 (paṇṇatti° & pakati°), 24 (id.), 190 (loka°); DA I.181 (=akusala--dhamma). 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.

Vajja2

Vajja2 (adj.--nt.) [cp. Sk. vādya, grd. of vad] 1. "to be said," i. e. speaking D I.53 (sacca°=sacca--vacana DA I.160). See also mosa--vajja. -- 2. "to be sounded," i. e. musical instrument J I.500 ("bheri".

Pot. of vad, see vadati.

Vajjati1 [vr̥j, Vedic vr̥ṇakti & varjati to turn; in etym. related to vajjati. 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

Vajjati2 Pass of vad, see vadati.

Vajjana (nt.) [fr. vajjati] avoidance, shunning Vism 5 (opp. sevana); Dha A III.417.

Vajjaniya (adj.) [grd. formation fr. vajjati1] to be avoided, to be shunned; improper Miln 166 (i. e. bad or uneven parts of the wood), 224.
Vajjavant (adj.) [vajja1+vant] sinful S III.194.

Vajjha (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 slayer, executioner Th 2, 242 (cp. ThA 204). --cora a robber (i.e. criminal) waiting to be executed PvA 153.

--paṭṭaja--bheri the execution drum PvA 4. --bhāvapatta condemned to death J I.439. --sūkariyo (pl.) sows which had no young, barren sows (read vaṇjha?!) J II.406.

Vajjhaka (adj.) (--°) = vajjha DhsA 239.

Vajjā (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.

Vajjheti [Denom. fr. vajjha] to destroy, kill J VI.527 (siro vajjhayitvāna). Kern, Toev. s. v. vadh° proposes reading vaddhayitvāna (of a root vadh to cut), cutting off is perhaps better. The expression is hapax legomenon.

see etym. under vanka. -- The Dhtp distinguishes two roots vaṇa, viz. "gamane" (46) and "palambhane" (543), thus giving the lit. & the fig. meanings] 1. to walk about J I.214 (inf. ītuṇ = pādacārā--gamananā gantarū C.). -- 2. Caus. vaṇceti to cheat, deceive, delude, elude D I.50; Sn 100, 129, 356; J III.420 (aor. avaṇci=vaṇcesi C.); VI.403 ("etu--kama"); Pv III.42; Miln 396; Mhvs 25, 69 (tomaraṇa vaṇcayai). <-> pp. vaṇcita.

Vaṇcana (nt.) [fr. vaṇc, cp. Epic Sk. vaṇcana] 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. --vaṇcana in lit. meaning of vaṇceti 1 is found in avaṇcana not tottering J I.214.

Vaṇcnika (adj.) [fr. vaṇcana] deceiving; a cheat D III.183; Th 1, 940; Miln 290.


Vaṇjula see vajula.

Vaṇja (adj.) [cp. Epic & later Sk. bandhaya] 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 [cp. Epic Sk. vaṭa. A root vaṭ, not connected with this vaṭa is given at Dhtm 106 in meaning "veṭhana": see vaṭaṇa] the Indian fig tree J I.259 ("rakkha"); III.325; Mhvs 6, 16; Dha A I.167 ("rakkha"); PvA 113.

Vaṭa at Pug 45, 46 (tuccho pi hito pūro pi vaṭa) read ti pihito pūro vivaṭo. See vivaṭa.

Vaṭaṇa [for vaṭaṇa: see Geiger, P.Gr. § 661; cp. Sk. avataṇa with t; Prk. vaṇaṣa] a kind of head ornament, perhaps ear--ring or garland worn round the forehead Mhvs 11, 28 (C. expls as "kaṇṇapilandhanaḥ vaṭaṇaṣakaṃ ti vuttaḥ hoti"). Usually as vaṭaṇsaka Vin II.10; III.180; Th 1, 523; Vv 385 (expld as "ratanamaya 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 vaṭaṇa.

Vaṭaka [cp. °Sk. vaṭaka, fr. vaṭa rope] a small ball or thickening, bulb, tuber; in muḷāla° the (edible) tuber of the lotus J
Vatākara [probably distorted by metathesis from Sk. vatārakā. Fr. vaṭa rope. On etym. of the latter see Walde, Lat. Wtb. s. v. volvo] a rope, cable J III.478 (nāvā sa--vatākarā).

Vatūma (nt.) [cp. Vedic vartman, fr. vṛτ] a road, path D II.8; S IV.52 (chinna°); J III.412; Vism 123 (sa° & a°). Cp. ubbaṭuma & parivaṭuma.

Vatṭa1

Vatṭa1 (adj.-nt.) [pp. of vṛτ, Sk. vṛतta 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. vaṭṭati is specialized in meaning "behaves"] 1. round, circular; (nt.) circle PvA 185 (āyata+); KhA 50 ('nālī). See cpd. "anguli. -- 2. (fig.) "rolling on," the "round" of existences, cycle of transmigrations, saṣṣāra, evolution (=involution) (as forward or ascending cycle 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 (pariyādīṃna°), cp. M III.118; Th 1, 417 (sabbā°: "all constant rolling on" trsln); SnA 351 (=upādāna); DhA III.478 (nāvā sa--vatākara°). There are 3 vaṭṭas, (te--bhūmakā 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 (tebhūmakā°); DhA I.289 (kilesa°); IV.69 (tebhūmakā°). See also Māra° and "dukkha, "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.); Mhs 32, 61 (alms--pension); 34, 64 (salāka--vāṭṭabhātta°). -- Cp. vi°.

--anguli a rounded (i. e. well--formed) finger; adj. having round fingers Vv 6413 (=anupbbato v., i. e. regularly formed, VvA 280); J V.207, 215. --anguli ka same as last J V.204. --ānugata accompanied by (or affected with) saṣṣāra J I.91 (dhana°). --ūpaścedha destruction of the cycle of rebirths A II.34° It 88; A III.35; Vism 293. --kathā discussion about saṣṣāra 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. --dukkha the "ill" of transmigration (a Commentary expression) Vism 315; DhA IV.149; VvA 116. --pāṭighātaka(ṇa) (vivaṭṭa°) (a devolution) destroying evolution, i. e. salvation from saṣṣāra SnA 106. --bhaya fear of saṣṣāra VbhA 256. --mūla the root of saṣṣāra 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--viṭṭa in intensive--iterative meaning), "vasena in direct and inverse succession, all round, completely J I.75. Cp. also vatta--pāṭivatta. -- (2) saṣṣāra 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 "vaṭṭa saṣṣāro vivaṭṭa nibbāna°" (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 bhavābhava. --loha "round metal" (?), one of the 3 kittīma--loha mentioned at VbhA 63 (kaṭsa°, vaṭṭa°, arakūta°); also at Miln 267 (with kāla°, tamba° & kaṭsa°, where in the trsln Rh. D. does not give a def. expln of the word).

Vatṭa2

Vatṭa2 ("rained"): see abbhiṇaṭṭa and vaṭṭha (vutṭha); otherwise only at DhA II.265.

Vatṭaka (nt.) [fr. vṛτ, or P. vaṭτa] a cart, in haṭṭha° handcart Vin II.276.

Vatṭakā (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 IV.414).

Vatṭati [Vedic vṛτ. The representative of vattati (=Sk. vartate) in specialized meaning. The regular meaning of *vartate

Vaṭṭanā (f.) [fr. vṛt] in "vali is a line or chain of balls ("rounds," i. e. rings or spindles). Reading somewhat doubtful. It occurs at M I.80, 81 (seyathā v. evañ me piṭṭhi-kanṭako unnaṭāvana hoti; Neumann trsλs "wie eine Kugelkette wurde mein Rückgrat mit den hervor--und zurüktretenden Wirbeln") and at J V.69 (spelt "vaṭṭhanā-vaṭṭi-sankāṣā piṭṭhi te嗪nat'unnaṭā," with C. expln "piṭṭhika--ṭṭhāne āvunūṭīṭṭhāpiṭṭhānā-vaṭṭi-sadisā"). The J trsln by Duitoit gives "einer Reihe von Spinnwirteln dein Rücken gleich im Auf und Nieder"; the E. trsln has "Thy back like spindles in a row, a long unequal curve doth show."

Vaṭṭani (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 guļikā viya," trsln Sisters 154: "but a little ball").

Vaṭṭi (f.) [represents both Epic Sk. varti and vṛtti, 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 (dipā); DhtA 393; ThA 72 (Ap. V.45: nom. pl. vaṭṭinī); 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 (pattā° of a vase or bowl); IV.168 (id.); DhtA II.124 (nemī°). Often as mukha--vaṭṭi outer rim, border, lining, e. g. cakkavāla° J I.64, 72; DhtA I.319; III.209; putt° J V.38; pāsāda° DhsA 107. -- 4. strip, fringe Vin II.266 (dussa°); J V.73 (camma°); Mhvs 11, 15. -- 5. a sheath, bag, pod J III.366 (tiṇa°); Mhvs 26, 17 (marica° red pepper pod); DhtA IV.203 (reṇu°). -- 6. a lump, ball DhtA III.117 (pubba°, of matter). -- 7. rolling forth or along, a gush (of water), pour J I.109 (or to vṛṣ?).

Vaṭṭikā (f.) [vaṭṭi+kā, cp. Clas. Sk. vartikā] 1. a wick Mhvs 30, 94. -- 2. a brim Mhvs 18, 28. -- 3. a pod Mhvs 26, 16 (marica°).

Vaṭṭin (-°) (adj.) in munḍe° 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 vaṭṭaṇa or vaṭṭa (rope): cp. Dhtm 106 "veṭṭhana" for vaṭṭaṇa.


Vaṭṭha [pp. of vassati, for the usual vaṭṭha] rained, in nava° newly rained upon DhtA I.19 (bhūmi).

Vaṭṭha (adj.) [cp. BSk. vaṭṭha MVastu II.65. A root vaṭṭha is given at Dhtm 133 in meaning "thūlattane bhave" i. e. bulkiness] bulky, gross Abhp 701.

Vaddha (nt.) [fr. vṛdh] wealth, riches J III.131 (vaddhaṃ vaddhataṇ, imper.). Or should we read vaṭṭā? <-> Vaddha is used as Np. at KhA 119, perhaps in meaning "prosperous."

Vaddhaka [fr. vaddhetai] 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
Vaddhaka (& "i) [cp. Epic & Class. Sk. vardhaki & vardhakini; perhaps from vadh 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; DīA I.269; IV.207; Vis 94; PvA 141; Mhbv 154. --'iṭhā a stonemason Mhv 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 tanhā the artificer lust DīA I.128.

--gāma a carpenter village J II.18, 405; IV.159.

Vaddhati [Vedic vadhati, 'rādh, cp. Av. varadhāti] to increase. To this root belongs P. uddha "high up" (=Gr. orqos straight). Defd at Dīht 109 simply as "vaddhane" primary meaning "to increase" (trs. & intrs.); hence: to keep on, to prosper, to multiply, to grow S I.15 (read vaddhā for vaṭṭā); II.206 (vaṭṭānena); IV.73, 250; A V.249 (paṇṇāya); Sn 329 (paṇṇā ca sutaṇça); J III.131 (pūraṇaṇa vaṭḍhaṇa vaddhataṇa, imper. med. 3rd sg.); V.66 (sadā so vaddhate rājaṇa sukkha-pakke va candimā); Pū I.12 (dātā puṇṇāna v.); Pug 71; Miln 9; Mḥv 7, 68 (putta-dhīṭhi vaddhitvā having numerous sons & daughters); 22, 73 (ubho vaddhiṣu dāraka, grew up); SnA 319; PvA 94. -- ppr. vaddhamāna (1) thriving KhA I.119 (read as Vaddhī, Np.); -- (2) increasing J I.199 (putta-dhīṭhi); Pū 23, 34 (chāyāyaṇa as the shadows increased). -- See also pari. -- pp. vadha, vaddha, vuddha, buddha. -- Caus. I. vaddheti, in many shades of meaning, all based upon the notion of progressive motion. Thus to be translated in any of the follow. 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 vaddhaka "maker," i. e. tailor; vaddhadi id., i. e. carpenter; vaddhana, etc.). The latter development into "make" is late. -- 1. to increase, to raise Sn 275 (rajaṇ); DA I.115; Mḥv 29, 66 (mangalaṇa to raise the chant); PvA 168 (+bruheti). -- 2. to cultivate (vipaśaṇaṁ insight) J I.117 (aor. 'esi); PvA 14. -- 3. to rear, to bring up Mḥv 35, 103 (aor. vaddhesi). -- 4. (with ref. to food) to get ready, arrange, serve in (loc.) J III.445 (pāṭiyā on the dish); IV.67 (kaṛṭiyaṇa); 391. -- 5. to exalt J I.338 (akuline vaddhesati). -- 6. to participate in, to practise, attend to, to serve (acc.) S I.109 (tanhaṇ); A II.54 (kaṭaṇṇa to serve the cemetery, i.e. to die again and again: see refs. under kaṭaṇṇa); Vism 111 (kāṣaṇaṇa); 152. -- 7. to make move on, to set into motion (for vaṭṭeti?), in tasaśaṇa v. SnA 265, 266. -- 8. to take up Mḥv 26, 10 (kuntaṇ); -- pp. vaddhiita.

-- Caus. II. vaddhpāṇti: 1. to cause to be enlarged Mḥv 35, 119. -- 2. to cause to be brought up or reared J I.455. -- 3. to have attended to Vin II.134 (massuṇa). -- 4. to cause to be made up (of food) J IV.68.

Vaddhana (nt. & adj.) [fr. vaddheti; see also vaddhana] 1. increasing, augmenting, fostering; increase, enlargement, prolongation M I.518 (hāyanaç decrease & increase); J III.422 (kulaç, spelling ddh); Mḥv 35, 73 (āyussa); DīhsA 406; PvA 31; Miln 320 (balaç strengthening increasing); Dīht 109; Sdhp 361. -- 2. indulgence in, attachment; serving, practising Sn 1084 (takkaç); J I.146 (kaṭaṇṇaç, q. v. & cp. vaddheti 6); Vism 111 ("avaddhana"); 152, 320. Here belong the phrases rajaç & lokaç. -- 3. arrangement J VI.11 (paṭṭhavi-vaddhanaka-kamma the act of attending to, i. e. smoothing the ground). -- 4. serving for, enhancing, favouring Pv III.36 (rati-nandiç). -- 5. potsherd [connected with vardh? See vaddheti] J III.226 (C. kaṭhalika; uncertain). -- 6. a kind of garment, as puṇnaç (full of costliness but perhaps not connected with vaddhā at all) Mḥv 23, 33 & 37 (where C. expls: anagghāna evaṇṇamikāṇa vattha-yūgāni). Cp. vaddhamaṇa.


Vaddhamāna (nt.) at Dīps XI.33 is probably equivalent to vaddhana (6) in special sense at Mḥv 23, 33, and designates a (pair of) special (ly costly) garment(s). One might think of meaning vaddhiṭi [BSk. vaddhate] "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 nandiyāvattan); or is it to be read as vaṭṭamāna?

Vaddhamānaka (adj.) [ppr. of vaddheti+ka] growing, increasing, getting bigger; only in phrase vaddhamānaka--chāyāya (loc.) with growing shade, as the shadows lengthened, when evening drew near DīhA I.96, 416; II.79; Mḥv 19, 40.
Vadḍhi (f.) [fr. vṛdh, Vedic vṛddhi refreshment etc., which is differentiated in Pāli into vuddhi & vādḍhi] 1. increase, growth (cp. Cpd. 251 sq.) S IV.250 (ariya’); J II.426 (=phāti); Miln 109 (guna’); DhsA 327; DhA III.335 (avādḍhi=parihāni).
-- 2. welfare, good fortune, happiness J V.101; VI.330. -- 3. (as t. t.) profit, interest (on money, esp. loans) Th 2, 444 (=inya--vādḍhi ThA 271); DA I.212, 270; VbhA 256 (in simile); SnA 179 (gahaṇa).

Vādḍhika (adj.) [fr. vādḍhi] leading to increase, augmenting, prosperous Miln 351 (ekanta’, equal to aparihāniya).

Vādḍhitā [pp. of vādḍhiti] 1. increased, augmented; raised, enlarged; big Th 1, 72 (su--su’); 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 kaṭṭasi’ (S II.178 e. g.).

Vāna (nt. & m.) [cp. Vedic vraṇa; Serbian rana; Obugl. vaře, both "wound"] a wound, sore Vin I.205 (m.), 218 (vaṇo rūḥho); III.36 (m; angajāte), 117 (angajāte); S IV.177 (vaṇañ ālimpeti); A V.347 sq., 350 sq.; 359; Nd2 540; PugA 212 (purāṇa-vaṇa--sadisa--cito); DhA II.165 (ṇaḥ 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.). --coḷaka a rag for dressing a wound Vism 342; VbhA 361.
--paṭīkamma restoration or healing of a wound DhA II.164. --paṭīcchādana 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 ‘āṇi); VvA 77 (id.).

Vañi (f.) [fr. van to desire] wish, request Ud 53; J IV.404 (=yācana C.); cp. J.P.T.S. 1891, 18 See vana2 & cp. vaṇetī.

Vañijī (f.) [Vedic vanijyā, fr. vaṇij (vaṇik) merchant, cp. vāṇija & vaṇibbaka] trade, trading M II.198; Sn 404 (payojaye dhammadā so vaṇijjā); 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, maṇsa’ in meat, maṭṭa in intoxicants, vasa in poisons A III.208, quoted at DA I.235 and SnA 379.

Vañīṭa [pp. of *vaṇetī, Denom. fr. vaṇa] wounded, bruised Pv II.24; J I.150; Sdhp 395.

Vañīpattā [vaṇik+patha, in meaning patha 2] trading, trade Vin I.229=D II.87=Ud 88 (with ref. to Pāṭaliputta).

Vañibbaka [vaṇibba+ka. The form *vaṇibba, according to Geiger, P.Gr. § 461, distorted fr. vaṇīya, thus "travelling merchant, wayfarer." Spelling wavers between vaṇibbō & vanibbō. The BSk. form is vanīpaka, e. g. at AvŚ I.248; II.37; Divy 83; occurring also as vaṇīyaka at Divy 83] a wayfarer, beggar, pauper Sn 100 (ṇ); J IV.403, 406 (n); V.172 (=bhōjaputta C.; n); VI.232 (n); DA I.298 (ṇ); Pva 78 (n), 112 (n); VvA 5 (n). Often combd with similar terms in phrase kapan’a addhika [iddhika] vaṇibbaka--yācakā indigents, tramps, wayfarers & beggars, e. g. D I.137 (ṇ); Miln 204 (ṇ); DhA I.105 (ṇ). Other spurious forms are vanidhipaka Pva 120; vanīpaka Cp. I.49.

Vañiṁbin (adj.--n.) [fr. *vaṇiṁba] begging, a beggar, tramp J III.312; IV.410 (=yācanto C.). Spelling at both places n. See also vanin.

Vañiṁyati see vaṇīyaṭi.

Vañeti [Caus. of van (see etym. under vana2), cp. vaṇi (vani). It may be derived directly fr. vṛ, vṛṇati=P. vunāti, as shown by vaṇimhase. A Denom. fr. vani is vaṇīyaṭi] to wish, desire, ask, beg J V.27 (spelt vaṇetī; C. expls as vaṭeti icchati); pres. med. 1st pl. vaṇimhase (=Sk. vr̥ṇimha) J II.137 (=icchāma C.). As vanayati at KhA 111 (vanayati ti vanaṇ).

Vanta (nt.) [Epic Sk. vr̥anta] a stalk S III.155=D I.73 (=chinnā with its stalk cut); J I.70; Ap 62; Vism 356 (in comparison); SnA 296; VbhA 60; DhA II.42; IV.112; Vva 44. avanta (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 vanta as medical term is given in BR with meaning "nipple." -- See also tālaṇṇa.
Vāṇṭaka (adj.) (−a) [vana+ka] having a stalk; a= not fastened on stalks J V.203.

Vāṇṭati [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 "vaṇṭatthe."

Vāṇṭika (adj.) (−a) [vana+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.

Vāṇṭa [cp. Vedic varṇa, of vṛ: see vunāti. 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 (chāvi° of the skin); A III.324 (sankha°); Th 1, 13 (nīl'abha°); Vv 4510 (danta°=ivory white); Pv IV.39; DhA II.3 (aruṇa°); Sn 319 (chāvi°); VvA 2 (vicīta°); PvA 215. Six colours are usually enumd as vaṇṇa, viz. nīl' pīta lohitaka odāta maṅjetha pabhassara Ps I.126; cp. the 6 colours under rūpa at Dh 617 (where kāla for pabhassara); J I.12 (chabbāna°-buddhâ-vrśmī). Groups of five see under paṇa 3 (cp. J I.222). --dubbanṇa 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 saṃhātana and others: Vism 184 ("kāla vā odāta vā manguracchavi vā"), 243=VbhA 225; Nett 27. --. appearance S I.115 (kassaka-vaṇṇaḥ abhinimmivanītivat); J I.84 (id. with maṅaṅakava°); Pv II.110 (=chāvi-vaṇṇaḥ PvA 71); III.32 (kanakassa sannibha); VvA 16; cp. "dāhata. -- 3. lustre, splendour (cp. next meaning) D III.143 (suvaṇṇa°, or=1); Pv II.962 (na koci devo vaṇṇena sambuddhā tiroleci); III.91 (suriya°); Vv 291 (=sari' obhāsa VvA 122); PvA 10 (suvaṇṇa°), 44. -- 4. beauty (cp. vaṇṇavant) D II.220 (abhikkaṅkata°); M I.142 (id.); D III.68 (āyu°); Pv II.910 (=rūpa°-sampatti PvA 117). Sometimes combd with other ideals, as (in set of 5): āyu, sukha, yasa, sakga A III.47; or āyu, yasa, sukha, ādhipacca 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; P III.91; PvA 122. <.>. 6. colour of skin, appearance of body, complexion M II.32 (parama), 84 (ṣēṭha°); 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 (evaṅg°=odato vā sāmo vā). Cp. "pokkharatā. --<.> In special sense applied as distinguishing mark of race or species, thus also constituting a mark of class (caste) distinction & translatable as "(social) grade, rank, caste" (see on term Dial. I.27, 99 sq.; cp. Vedic ārya varṇa and dāsa varṇa RV II.12, 9; III.34, 9; see Zimmer, Altind. Leben 113 and in greater detail Macdonell & Keith, Vedic Index II.247 sq.).

The customary enumm is of 4 such grades, viz. khattiyā, bhāmā, omaka; cp. below 7); D I.99 sq. -- See also Vin IV.243 (here applied as general term of "grade" to the alms-bowls: tayo pattassa vaṇṇa, viz. ukkaṭhā, mañjhima, omaka; cp. below 7); D I.13, 91; J VI.334; Miln 225 (khattiya°, brāmāṇa°). -- 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 (girāṇ vaṇṭ-ūpasaṁhiṣṭap, better than meaning "comment"); Miln 340 (+sara). --<.> 9. constitution, likeness, property; adj. (−a) "like": agga° like fire Pv III.66 (=aggi°-sadaśa PvA 203). -- 10. ("good impression") praise DhA I.115 (maga°); usually combd and contrasted with vaṇneañe, 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. PvA 220); IV.148. --āroha (large) extent of beauty Sn 420. --kāsana the colour circle in the practice of meditation VbhA 251. --kāraṇa (avānaṇe) one who makes something (unsightly) appear beautiful J V.270. --da giving colour, i.e. beauty Sn 297. --da giving beauty A II.64. --dasana the ten (years) of complexion or beauty (the 3rd decade in the life of man) Vism 619; J IV.497. --dāsī "slave of beauty," courtier, 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 (=chaviṇṇa°); DhsA 15. --patha see vaṇṇa°. --pokkharatā beauty of complexion D I.114, 115; A I.38; II.203; Pug 66; VbhA 486 (defd); DhA III.389; PvA 46. --bhū place of praise J I.84 (for "bhūmi: see bhū). --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.

Vāṇṭaka (nt.) [fr. vaṇṇa] paint, rouge D II.142; Th 1,960; Dpvs VI.70.

Vanṣaṇā (f.) [fr. vaṇṇeti] 1. explanation, commentary, exposition KhA 11, 145, 227; SnA 65 (pada'); PvA 2. --pāli explanation of the text (as regards meaning of words), purely textual analysis (opp. vinicchayakathā) VbhA 291. -- 2. praise DhA II.100 (vana').

Vanṇāṇiya (adj.) [grd. formation fr. vaṇṇeti] to be described; a° indescribable J V.282.

Vanṇavant (adj.) [fr. vaṇṇa] beautiful A IV.240 (cātvāmmahārājikā devā dīgh'āyukā vaṇṇavanto; v. l. 'vantā'); Pug 34; Pv III.212 (=rūpasampanna PvA 184); DhA I.383.

Vanṇita [pp. of vaṇṇeti] 1. explained, commented on SnA 368. -- 2. praised, extolled Pug 69; J I.9; Miln 278 (+thuta & pasatthā); PvA 116 (=pasāṣṭita), 241; VvA 156 (=pasāṣṭita).

Vanṇin (--') (adj.) [fr. vaṇṇa] 1. having colour Th 1, 1190 (accharā nānattavaṇṇiyā "in divers hues"). -- 2. belonging to a caste, in cātu° (suddhi) (purity of) the fourfold castes M II.132. -- 3. having beauty Sn 551 (uttama°). -- 4. having the appearance of A II.106= Pug 44 (āma°, pakka°); J V.322 (viʒu°).

Vanṇiyā (nt.) [fr. vaṇṇeti] colouring; having or giving colour, complexion M I.446 (in phrase assaṃ assa-damako vaṇṇiyān ca valiya ca anuppaveccathi, trsλd by Neumann as "lāszt der Rossebändiger noch die letzte Strählung und Striegelung angedeihen"); still doubtful); A III.54 (dubbanīyaŋ bad complexion); It 76 (dub° evil colour).

Vanṇu (f.) [cp. late Sk. varṇu, N. of a river (--)district] is given at Abhp 663 in meaning of "sand." Occurs only in cpd. vanṇupatha a sandy place, quicksand, swamp J I.109; Vv 843 (=vālu--kantāra VvA 334); Pv IV.32 (=petena nimmitaŋ mudu--bhūmi--maggāa Vv 250, so read for vanṇapatha); shortened to vanṇu at Vv 8411 (where MSS vaṇṇa).


Vata1

Vata1 (indecl.) [Vedic bata, post--Vedic vata] part of exclamation: surely, certainly, indeed, alas! Vin III.39 (puris'usabho vat'āyaŋ "for sure he is a human bull"); Th 2, 316 (abhūtaŋ vata vācaŋ bhāsasi); Sn 178, 191, 358; Vv 4713; Pr I.85; J IV.355; PvA 13, 61, 75, 121. Often combd with other emphatic particles, like aha vata Pv I.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

Vata2 (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 (sila, 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, silabatta. -- 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 Nd I 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 (adj.) [vata2+vant] observant of religious duties, devout Sn 624 (=dhuta--vataṇa samannāgata SnA 467); Dh 400 (with same expln at DhA IV.165 as as SnA 467).
Vatti

Vatti (f.) [later Sk. vṛti, fr. vṛ] a fence J I.153; III.272; V.472; Vism 186 (vati, v. l. vati); SnA 98 (v. l. for gutti), 148 (v. l. for vatikā).

Vatti


Vatika (adj.) (-°) [vata2+ika] having the habit (of), acting like M I.387 (kukkura°).


Vatta

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 (cetiy'angaṇa° etc.); DhA I.92 (ācariya°); VbhA 354 (gata--paccāgata°); VvA 47 (suddhi°). -- 2. (for vata2) observance, vow, virtue D III.9 (the 7 vattpadāni, diff. from those enumd under vata--pada); NdI 66 (sīla ca vatta ca), 92 (hatthi° etc.: see vata2 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. vattpadāni are enumd: 82 khuddaka--vattpadāni. 14 mahā°, cetiy'angaṇa°, bodhiyangaṇa°, pānīyamāla°, uposathāgāra°, āgantuka°, gamika°).

Vatta2


Vatta3

Vatta3 [vyatta, Sk. vyātta, of vi+ā+dā] opened wide Vin III.37; J V.268 (vatte mukhe).

Vatta4

Vatta4 at J V.443 is corrupt for vaṭṭha cripple.

Vattaka (adj.) [fr. vatta1] doing, exercising, influencing; in vasa° having power, neg. avasa° having no free will, involuntary PvA 64.

Vattati [Vedic vartate; vṛt. A differentiated P. form is vaṭṭati. -- Cp. Av. varat to turn, Sk. vartana turning, vartulā=Lat. vertellum=E. whorl (Ger. wirtel) & vertil; Gr. v(at)a/nh; Goth. waarpan=Ger. werden (to become, E. "turn"); Goth. --wairps=E. --wards; Obulg. vṛćtīno 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 (parivesanā vattati distribution of food was in progress); Sn 654 (kammanā vattati loko keeps up, goes on); Pv II.944 (vatteyya); Miln 338 (na ciraṇ vattate bhavo). -- grd. vattabba to be proceeded, or simply "to be" Vin II.8 (so read for vaṭṭh°): 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. -- pp. vatta. -- Caus. vatteti to make go on, to keep up, practise, pursue Sn 404 (etaṅ vattayaṇ pursuing this); freq. in phrases vasaṅ vatteti to exercise power, e. g. PvA 89; and cakkas vatteti to wield royal power, to govern (cp. expression cakkavattin & see pavatteti) Sn 554, 684 (vattessati), 693 (dhamma--cakkas); 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 vakkhanti Vin II.1; pte. fut. vakkhamāna PvA 18. -- aor. 1st sg. avaca J III.280; DhA III.194, & avocaj 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 avacutta Vin I.75 (mā a.); II.297; J II.48; DhA I.73; IV.228, & avocutta J I.176; Miln 9; 3rd pl. avacuca J V.260, & avocuq M II.147. -- inf. vattuṣ 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. vattabbaMiln 276 (kiṇ vattabbaṇ what is there to be said about it? i. e. it goes without saying); SnA 123, 174, 178; PvA 12, 27, 92. -- ppr. med. vuccate, v. l. uccate); J I.346; 3rd pl. avocuca J I.176; Miln 9; 3rd pl. avacuca J V.260, & avocuq M II.147. -- Pass. vuccati D I.168, 245; Dh 63; Mhvs 9, 9; 34, 81 (vuccate, v. l. uccate); J I.129 (vuccare, 3rd pl.); PvA 24, 34, 63, 76; -- pp. vutta (q. v.). -- Caus. vāceti to make speak, i. e. to read out; to cause to read; also to teach, to instruct Sn 1018, 1020; J I.452 (read); PvA 97. -- pp. vācita (q. v.). --°-Desid. vavakkhati (see Geiger, P.Gr. § 184=Sk. vivakṣati) to wish to call D II.256.

Nd1 89 (having the habit of horses, elephants etc.).

Vattita (nt.) [fr. vatteti] that which goes on, round (of existence), revolution Miln 226.

Vattin (adj.) (°-°) [fr. vṛt] engaged in, having power over, making, doing; only in cpds. cakka° & vasa° (q. v.).

Vatthā1

Vatthā1 (nt.) [Vedic vastra, fr. vas, vaste to clothe; Idg. *uš, enlargement of *eu (Lat. ex--uo); cp. Lat. vestis "vest(°ment)," Gr. e/(numi 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 (odātaṇ), 50 (kāsikaṇ), 386 (kāsāyaṇ); IV.60, 186, 210; V.61 sq. (ubhatobhāga--vimaṭṭhaṇ=M II.13, reading vimaddha; with the expression cp. ubhato--bhāga--vimutta); Sn 295, 304; KhA 237 ("ṇ pariyodāyati, simile"); PvA 43, 50, 70; Sdhp 217. --alla° fresh, clean clothes DhA IV.220; ahata° new clothes J I.50; Dāvs II.39; dibba° heavenly, i. e. exquisite dresses PvA 23, 46, 53. -- 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 1022; DA I.275 (=angajātaṇ; Bhagavato ti vāraṇass'eva kosohita vathagyuhah vaṇṇavamamah paduma--gabba--samānaṇ). --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.

Vattha2
Vatthu as pp. of vasati occurs only in cpd. nivattha. The two passages in PvA where vattha is printed as pp. (vatthāṇi vattha) are to be read as vattha--nivattha (PvA 46, 62).

Vatthabba at Vin II.8 is to be spelt vattabba (see vattati).

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(y karoti) to use a clyster Vin I.216. --kosa a membranous sheath enveloping the sexual organ of a male DA I.275 ("kosa paṭīchanna vatthagyaha: so read for "kesena); VvA 252 ("mukha orifice of the pudendum of an elephant).

Vatthu1

Vatthu1 (nt.) [Class. Sk. vastu, fr. vas1] lit. "ground," hence 1. (lit.) object, real thing, property, thing, substance (cp. vatthu2!) A II.209 (khettā°, where khettā 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. Nd 11; 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. (appd meaning) object, item Vin I.121 (antima--vatthuṇ ajjhāpannaka guilty of an extreme offence?); V.138 (the 10 āgāhā--vatthuṇi, as at Vbh 86); D III.252 (seven niddesa°), 255 (eight kusita°), 258 (eight dāna°); S II.41, 56 sq.; Vbh 71 (cakkhu° etc.), 306 sq., 353; Nett 114 (ten); SnA 172; Dha IV.2 (akkoṣa°); PvA 8, 20 (dāna°), 26 (left out in id. p. KhA 209), 29, 65 (alabbaṇeyya°), 96 (id.), 119, 121 (iṭṭha°), 177, 220. Cp. "bhūta. -- 3. occasion for, reason, ground A II.158 (+ khettā [in fig. sense!], āyatana & adhikaraṇa); IV.334; D I.13 sq. (āṭṭhāsasi vatthuṇi etc.).) J II.5 (avatthumhi chandaṇ 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 paridevaṇaṇa v.); VbhA 404 (+ārāmaṇa). 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, Vimāṇavatthu.
--kata made a foundation or basis of, practised thoroughly J II.61; V.14 and passim (+bhāvīta etc.). In phrase tāḷāvatthukata (=tāḷa avatthu kata) vatthu means foundation, basis, ground to feed and live on, thus "a palm deprived of its foundation": see refs. under tāḷa. --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. --visadakirīyā 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.

Vatthu2

Vatthu2 [Vedic vāstu; fr. vas] site, ground, field, plot Vin III.50 (ārāma° & vihāra°), 90 (id.); Sn 209, 473 (sakhetta°, cp. vatthu I 4), 769 (khettā+), 858 (id.); Th I, 957 (khettā+vatthu, cp. Brethren p. 3371 & Vin. Texts III.389 sq.); Miln 279 (khettā a plot of arable land); DA I.78 (contrasted with khettā, see khettā 1 and cp. vatthu I 1); PvA 88 (gehassa the back yard of the house); haunted by fairies (parirāhanti) D II.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: aṭṭha--vatthumhi gehapatiṭṭhapanā. --devatā the gods protecting the grounds, field--gods, house--gods Pv I.41 (=ghara--vatthuṇ adhivatthā devatā PvA 17). --parīkāraṇa offerings over the site of a house ("consecrating sites" trsln) D I.12 (cp. DA I.98=balikamma--karaṇa). --viṭṭa 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; Nd 48; Vism 269 (in comparison); KhA 237. See also Dial II.92 & Fick, Sociale Gliederung 152.

Vatthuka (adj.) (~°) [fr. vatthu1] 1. having a site or foundation or ground, in ucca° (high) and nīca° (low) Vin II.117, 120; Mhvs 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°; +ārāmaṇa), 392 (micchādiṭṭhi°); VbhA 403
Vada (adj.) (~) [fr. vad] speaking, in cpd. vaggu speaking pleasantly Sn 955 (cp. Nd1 446; SnA 571 = sundaravada); suddhi of clean speech Sn 910.

Vadaññu (adj.) [cp. Sk. vādaññīya, which also in P. avadānīya] 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.


Ved. vadāti; 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. vadişu PvA 4. -- Cp. abhi°, upa°, pa°, vi°. -- Another form (not Caus.): see Geiger, P.Gr. 62; Pot. med. Caus. vaditi sn 351; aor. vadesi DhsA III.174. -- A specific Pāli formation is a Caus. vādīyati in act. and med. sense (all forms only in Gāthā style), e. g. indic. vādīyati Sn 824 = 892, 832; expld as vadati SnA 51, 542, or katheti bhanati etc. (the typical Niddesa expln of vadati: see Nd2 555) Nd1 161. In contracted (& shortened) form Pot. 2nd sg. vajjesi (*vādīyesi) you might tell, i. e. please tell Pp II.116 (= vadeyyāsi PvA 149); III.67 (same expln p. 203). The other Pot. forms from the same base are the foll.: 1st sg. vajja Th 2, 308; 2nd sg. vajjasi Th 2, 307; J III.272; VI.19; and vajja Th 2, 323; 3rd sg. vajja Sn 971 (cp. Nd 498); J VI.526 (= vadeyya C); 3rd pl. vajuñ Sn 859 (= vadeyyuñ katheyyuñ etc. Nd2 555); J V.221. -- Caus. vādete to make sound, to play (a musical instrument) J I.293; II.110, 254 (vādeyyāma we might play); Ap 31 (aor. vādesuñ); PvA 151 (vīṇañ vādento). -- Pass. vajjati (*vādīyati) to be played or sounded J I.13 (vajjanti bheriyo); Ap 31 (ppr. vajjamāna & aor. vajjuñu). <-> 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 (tūriyān).

Vadana (nt.) [fr. vad] speech, utterance VvA 345 (+ kathana).

Vadāna see vadati.

Vadāniya [another form of vadaññu] see a°.

Vadāpana (nt.) [fr. vādāpeti, Caus. II. of vadati] making somebody speak or something sound DhsA 333 (we should better read vād°).

Vaddalikā (f.) [cp. late Sk. vārdala & Bsk. vardalikā MVastu III.301; Divy 500] rainy weather Vin I.3; J VI.52 (loc. vaddalike); DhsA III.339; VbhA 109.

Vaddha1

Vaddha1 (adj. --n.) [pp. of vaddhati; see also vaddha, vuddha & vuddha. The root given by Dhtp (166) for vṛdh is vadh 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 (guna°); J V.140 (= pāṇīya vuddha C). Usually combd with apaçāyati to respect the aged, e. g. J I.219; and in cpd. vaddha° apaçāyika respecting the elders or those in authority J IV.94; and apaçāyin id. Sn 325 (= vadhānaṇ apaciti= karāna SnA 332); Dh 109; Dhsa I.239 (= budhhatare gunavuddhe apaça(yamāṇa). Cp. jetṭh° apaçāyin. -- 2. glad, joyful; in cpd. bhūta gladdened, cheerful J V.6.

Vaddha2

Vaddha2 (m. & nt.) [cp. Vedic vardhra in meaning "tape"] a (leather) strap, thong J II.154 (vv. ll. baddha, bandhana, bandha, vaṭṭa). Occurs as aṣa° shoulder strap at Ap 310, where ed. prints buddha (= baddha2).
--maya consisting of a strap, made of leather J II.153.


Vaddhana (nt.) [fr. vṛdh; see the usual vaddhāna] increase, furthering J III.422 (kula°); Sdhp 247 (piṭṭi°), 307 (id.).

Vaddhava (nt.) [fr. vaddhal 2] joy, pleasure J V.6 (but C.=pāṇḍita--bhāva).

Vaddhavya (nt.) [fr. vaddha1] (old) age J II.137 (=vuddhabhāva, mahallakatā C.).

Vaddhi in anta° in anta° at J I.260 is to be read as vaṭṭi.

Vaddhety [fr. vadh to cut, cp. vaddhaka & vaddhaki] to cut off, is Kern's proposed reading (see Toev. s. v.) at J VI.527 (siro vaddhayitvāna) for vajjhety (T. reading vajjhayitvāna).

Vadh [fr. vadha] 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. -- vadhaṇḍadāti to flog J IV.382. -- atta° self--destruction S II.241; piṭṭi° parricide DA I.69; miṇa° hunting J I.149.

--bandhana flogging and binding (imprisoning). In this connection vadh is given as a separate root at Dhtp 172 & 384 in meaning "bandhana." See A II.209; V.206; Sn 242 (vadha--cheda--bandhana; v. is expld at SnA 285 as "sattānaṇḍaḍäßhi ākoṭañan" i. e. beating) 623 (=poṭhaṇa SnA 467); J I.435; IV.11; VbhA 97.

Vadhaka [fr. vadha] 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").

Vadhati [Vedic vadha; the root is given at Dhtp 169 in meaning of "hiṃsā"] to strike, punish; kill, slaughter, slay; imper. 2nd pl. vadhetha Vism 314; ger. vadhitvā M I.159; D I.98; J I.12; IV.67; SnA 257 (hiṃśitvā+); fut. vadhisattvā Mhvs 25, 62; aor. vadhi J I.18 (cp. ud--abbadhi); cond. 1st sg. vadhisṣaṇ Miln 221. -- grd. vajjha: see a°. -- Caus. vadheti J I.168; Miln 109.

<-> pp. vadhita.

Vadhita [pp. of vadheti] smitten Th 1, 783=M II.73 (not with Kern, Toev. s. v.=vyathita).

Vadhukā (f.) [fr. vadhu] a daughter--in--law, a young wife A II.78; DhA III.260.

Vadhû (f.) [Ved. vadhu; to Lith. vedū to lead into one's house] a daughter--in--law VvA 123.

Vana1

Vana1 (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 taṭhā (e. g. DhsA 364 on Dhs 1059; DhA III.424 on Dh 283). -- The Dhtp (174) & Dhtm (254) define it "sambhātīya, 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 vanaṇṭ); KhA 111 (vanayatī ti vanaṇṭ); DhsA 364 (taṭṭ taṇṭ ārammaṇaṇḍ vanati bhajati allīyaṇti ti vanaṇṭ, yācāti vā ti vanaṇṭ [i. e. vana2a], vanatho ti viṣṇijanena padaṇḍa vaddhitāṇi . . . balava--taṇṭhayatāti vanaṇṭ; DhA III.424 (mahantā rukkhā vanaṇṭi nāma, khuddakā tasmiṭ vane thīQattā vanathā nāma etc., with further distinguishing detail, concerning the allegorical meanings). -- D II.256 (bhikkhuṇaṇṭ samitiṭi vanaṇṭ); A I.35, 37; Dh 283 (also as vana2a); Sn 272, 562 (siho nadati vane), 1015 (id.), 684 (Isivhaya v.); Sn p. 18 (Jetavana), p. 115 (Ichānangala); Th 2, 147 (Aṅjanavana; a wood near Sāketa, with a vihāra); J V.37 (here meaning beds of lotuses); Miln 219 (vanaṇṭ sodheti to
clear a jungle); Dhs 1059 "jungle"=tan̄hā; Va II.65 (araṇīna°-gocara); Vism 424 (Nandana° etc.); DhA IV.53 (tan̄hā the jungle of lust). Characterized as ambā° mango grove D II.126 and passim; ambātaka° plum grove Vin II.17; udumbara of figs Dha I.284; tapo° forest of ascetics Th A 136; DhA IV.53; nāga° elephant forest M I.175; brahā° wild forest A I.152; III.44; Vv 633; J V.215; mahā° great forest Th 2, 373 (rahita° & bhīṣmaṇaka); -- vanatara (with compar. suffix) thicker jungle, denser forest Mil 269 (vanato vanatarā pavīsāma). -- On similes see J.P.T.S. 1907, 133. Cp. vi°.

--anta the border of the forest, the forest itself Sn 708, 709; Va II.310 (=vana C.); --kammi a 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 Sn 51 (in simile). --cetya a shrine in the wood J V.255. --timira forest darkness; in metaphor "purisa); Vism 647 (in simile). --gahana jungle thicket Vism 647 (in simile). --gumba a dense cluster of trees Vv 817 (cp. VvA 315). --caraka a forester Sn 51 (in simile). --cetya a shrine in the wood J V.255. --timira forest darkness; in metaphorº matt--akkhin at J IV.285=V.284, which Kern (Toev. s. v.) changes intoº patt--akkhin, i. e. with eyes like the leaves of the forest darkness. Kern compares Sk. vanajapattirākṣi Mbh I.171, 43, and vanaja--locaṇā Avad. Kalp. 3, 137. The Cp. explns are "vana--timira--puppha--samā°; and "giri--kanā° samā°--nettā"; thus taking it as name of the plant Clitoria ternatea. --dahaka (& dahan) 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. vanaphai] "lord of the forest," a forest tree; as vanappati only at Vin III.47; otherwise vanaspati, e. g. S IV.302 (osadhī+tīna+v.; opposed to herbs, as in R.V.); A I.152; J I.329; IV.233 (tīna--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 (araṇīna°); Pug 59, 68; DA I.210. --pantha a jungle road A I.241. --bhang a gleaning of the wood, i. e. present of wild fruit & flowers A IV.197. --mūla a wild root D I.166 (+phala); A I.241 (id.); Mil 278. --rati delight in the forest DhA II.100. --vananā praise of the jungle DhA II.100. --vāsin forest--dweller SnA 56 (Mahā°-tissatthera). --sanda jungle--thicket, dense jungle D I.87, 117; S III.109 (tibba v. avijjāa adhivacana); A III.30; J I.82, 170; DhA I.313; II.100.

Vana2

Vana2 (nt.) [van; vanati & vanoti to desire=Av. vanaiti Lat. venus, Ohg. wini friend (: E. winsome, attractive) wunsc=E. wish, giwon=E. want; also "to win." The spelling sometimes is van: see vaṇi. -- The defn at Dhtp 523 is "yācane" (i. e. from begging), at Dhtm 736 "yācayā"] lust, desire. In exegetical literature mixed up with vanā (see definitions of vanā). -- The word to the Pāli Buddhist forms a connection between vana and nibbāna, which is felt as a quāsī derivation fr. nibbāna=nis+vana: see nibbana & cp. nibbāna II. B 1. -- S I.180 (so 'haṇ vane nibbanatho visallo); Sn 1131 (nibbana); Dh 334; Th I, 691 (vanā nibbanāṇ āgata); -- A Denom. fr. vana2 is vanāyati (like vanāyati fr. vaṇi).

Vanaka (-- (adj.) [fr. vana1] belonging to the forest, forestlike; adj. in cpd. ku° (kubbanaka, q. v.) brushwood Sn 1134.

Sk. vanoti & vanute. See also vana2, vaṇi, vaṇeṇi to desire, love, wish, aim at, ask for SnA 24 (vanute & vanoti); DhA 364 (vanati, bhajati, alliyati). Caus. vanayati KhA 111.

Vanatha [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: "tan̄hā pariyuṭṭhāna--vasena vana tanoti ti vanatho, tan̄hānuṣayasvetāt adhivacana". -- The fig. meaning is "lust, desire," see e. g. S I.186; Th I, 338; Dh 344; Sn 16 ("ja); Dhs 1059 (as epithet of tan̄hā); J II.205 (vanatha° na kayirā); Nett 81, 82. -- nibbanatho free from desire S I.180; DhA 364.

Vanāyati [Denom. fr. vana2, cp, vanāyati] to desire, wish, covet, to hanker after M I.260; S III.190. See also alliyati.

Vanika =vanaka; only in cpd. nāga° one belonging to the elephant forest, i e. an elephant--hunter M I.175; III.132.

Vanin (adj.-n.) [either fr. Sk. vani (=P. vaṇi) in meaning "begging," or poetical abbreviation of vaṇibbin] poor, begging; one who asks (for alms) or begs, a mendicant J VI.232 (=vanibbaka C.).

Vaneja [vane (loc. of vana)+ja] born in the woods J II.446.

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 & pahîna). Cp. BSk. vânti–bhâva, syn. with prahâna AvŚ II.188. --âda refuse--feeder, crow J II.439. --âsa one who has given up all wishes, an Arahant Dh 97 (=sabbâ âsî iminâ vantâ DhA I.187). --âsika eating what has been vomited, a certain class of Petas Miln 294. --kasâ one who has left behind all fault Dh 10 (=chadâta DhA I.82). --mala stainless Dh 261. --lokâmâ renouncing worldly profit Dh 378.

Vandaka (adj.) [fr. vand] disposed to veneration; f. āikā Th 2, 337.

originally identical with vad; the defn at Dhtp (135 & 588) is "abhivâdana & thuti"] to greet respectfully, salute, to pay homage, to honour, respect, to revere, venerate, adore Sn 366, 547, 573, 1028; Pv II.16; Mhvs 15, 14 (+pûjeti); Miln 14; SnA 191; PvA 53 (sirasâ with the head, a very respectful way of greeting), 67; VvA 77; grd. vandiya (neg. a°) Vin II.162. -- Caus. II. vandâpeti to cause somebody to pay homage J I.88; III.11. -- pp. vandita.

Vandana (nt.) & Vandanâ (f.) [fr. vand, cp. Vedic vandana] salutation, respect, paying homage; veneration, adoration A I.294 (ā); II.203 (+pûjā); J I.88; Pug 19, 24; Mhvs 15, 18; Miln 377; PvA I.53; SnA 492; ThA 256; Sdhp 221, 540.

Vandâpana (nt.) [fr. vandâpeti; Caus. of vandati] causing to do homage J I.67.

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 [n. ag. fr. vandita] one who venerates or adores, a worshipper J VI.207 (vandit'assa=vanditā bhaveyya C.).

Vapakassati see vavakassati.

Vapati1 [vap, Vedic vapate. Defn at Dhtp 192; bijanikkhepe] to sow Sn p. 13 (kasati+); J I.150 (nivâpaṇ vapitvā); PvA 139. -- Pass. vappate S I.227 (yâdisaṇ v. bijaṇ tadisaṇ harate phalaṇ), and vuppate [Vedic upyate] Th 1, 530. -- pp. vutta. -- Caus. I. vâpeti: see pp. vâpita1. -- Caus. II. vâpâpeti to cause to be sown Vin III.131 (khettaṇ); J IV.276 (sâliṇj).

Vapati2 [vap, probably identical with vapati1] to shear, mow, to cut, shave: only in pp. of Caus. vâpita2 (q. v.).


Vapayâti [vi+apa+yâ] to go away, to disappear, only at Vin. I.2=Kvu 186 (kankhâ vapayanti sabbâ; cp. id. p. MVastu II.416 vapananṭi, to be read as vyapayanti).

Vappa1

Vappa1 (m. or nt.) [orig. grd. fr. vap=Sk. vāpya] to be sown, sowing; or soil to be sown on, in paṇsu° sowing on light soil & kalala° on heavy soil SnA 137. -- Note. The defn of a root vapp at Dhtm 541 with "vâraṇe" 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). --kâla sowing time Sn p. 13; S I.172 (=vapanakâla, bija--nikhepa--kâla SnA 137). --mangala ploughing festival J I.57; DhA II.113; SnA 141.

Vappa2

Vabhācitaṇa is a a/(pac legome/non at M I.172; read perhaps better as vambhāyitaṇ: see p. 545. Neumann trsl Q only "thus spoken" (i.e. bhāsitam etāṇ).

Idg. *.overflow, cp. Lat. vomo, vomitus=vamathu; Gr. εμε/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 (=udāyati chaddayati PvA 256)--Caus. vameti Miln 169. -- pp. vanta.

Vamathu [fr. vam] vomiting; discharged food PvA 173 ("bhatta; +ucchiṭṭa").


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 (adj.) [fr. vamma; Vedic varmin] wearing armour, armoured J IV.353 (=keṭaka--phalaka--hattha C.); V.259, 373; VI.25; Miln 331.

Vammika & vammika (m. & nt.) [cp. Vedic valmīka; Idg. *orm(aii); cp. Av. maoiris, Sk. vamrah, Gr. mu/rmhz, Lat. formica, Cymr. mor; all of same origin & meaning] ant--hill: (a) ṭika: M I.142 sq.; J III.85; IV.30 ("bila the ant's hole"); V.163. -- (b) ṭika: J I.432; IV.30; Vism 183 (described), 304 ("muddani), 446; DhA II.51; III.208; IV.154.

Vamha [for vambha: see vambheti] bragging, boasting, despising J I.319 ("vacana").

Vaya1

Vaya1 (& 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 vayo (age) is connected with Sk. vīra=Lat. vir. man, hero, vis strength; Gr. i)/s sinev, i)/fios strong; Sk. viḍhayati to make fast, also veṣeći; whereas vayas (fowl) corresponds with Sk. vayaśa (bird) & viḥ to Gr. a)/eťo/s eagle, o)/jno/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 anuppatta one who has attained old age, old D I.48 (=pačchima--vayaṇ anuppatta 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 (ekūnatinso vayaṇ 29 years of age); PvA 5 (paṭhama--vayaṇ 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.

Vaya2

Vaya2 [Sk. vaya, vi+i; occasionally as vyaya in Pāli as well] 1. loss, want, expense (opp. āya) A IV.282 (bhogāṇaṇ); Sn 739; PvA 130. --avayāṇa safely D I.72. <> 2. decay (opp. uppāda) D II.157=J I.392 (aniccā vata sankhārā uppāda--vayaṇ--dhammimo); S IV.28; A I.152, 299. --karaṇa expense, expenditure J IV.355; Vin II.321 (Sam. Pās on C. V. VI.4, 6, explaining veyyāsika or veyyāyika of Vin II.157).

Vayaṇ is the Sk. form of the nom. pl. of pers. pron. ahaṇ, represented in Pāli by mayaṇ (q. v.). The form vayaṇ 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 Pv I.53 (gloss for vo; C. amhākaṇ); J II.153, 352; DhA I.101; PvA 20, 73.

Vayassa [cp. Sk. vasaya] a friend J II.31; III.140; V.I.17.

Vayha (nt.) & Vayhā (f.) [grd. formation fr. vah; cp. Sk. vahya (nt.)] a vehicle, portable bed, litter Vin IV.339 (enumd under yāna together with ratha sakaṇa sandamāṇīkā sivikā & pāṭanki); J VI.500 (f.), with sivikā & rathā.

Vara1

Vara1 (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. "paṇīṇa of supreme wisdom Sn 391, 1128 (=agga--paṇīṇa Nd2 557); "bhatta excellent food (opp. lāmaṇa)" 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°, Rājagahaṇa sandhāya vuttaṇ VvA 82); ratana° the best of gems Sn 683; rāja° famous king Vv 321 (=Sakka VvA 134); or inserted between noun and apposition (or predicate), e. g. ākiṇṇa° --vara°-lakkaṇa° full of the best marks Sn 408; nāri°--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--paśāda-vara--gata PvA 105; sindha°-piṭṭhi°--vara°--gata J I.179; hatthi°-khandha vara°--gata PvA 75, 216, 279. -- nt. varaṇ in compar. or superl. function: better than (instr.); the best, the most excellent thing A IV.128 (katamaṇu khe varaṇa° yañ . . . yañ); Dh 178 (ādhipaccena sotāpattipalaṇa v.), 322 (varaṇ assatarā danta° . . . attadanto tato varaṇ).

--angāṇa a noble or beautiful woman Mhvs 33, 34. --ādāyin acquiring the best S IV.250; A III.80. --āroha (1) state elephant Vv 51 (=varo aggo settūro ahoro ti varāroho VvA 35); (2) (f.) a noble lady J VI.562 (Maddī varāroha rājaputti).
Vara (m. & nt.) [fr. vṛ to wish] wish, boon, favour Miln 110, 139. Usually in phrases ilke vara ṇadāti to grant a wish or a boon J IV.10; VvA 260; PvA 20. vara γaṅghāti to take a wish or a vow J V.382; vara vuṇāti (varati) id. J III.493 (vara ṃ varassu, imper.); Pv II.940, 42; Miln 227. --vara yācati to ask a favour J III.315 (varāṇi yācāmi).

Varaka

Varaka [cp. *Sk. varaka] the bean Phaseolus trilobus J II.75 (where equal to kalāya); Miln 267; DhA I.311.

Varaka2


& der. ("to choose" as well as "to obstruct") see vuṇāti.

Varatta (nt.) & Varattā (f.) [cp. Vedic varatrā, given also in meaning "elephant's girth" at Hālāyudha 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 (adj.) [cp. Epic Sk. varāka] wretched, miserable S I.23; J IV.285; Vism 31; VvA 101; PvA 120 (syn. for kapaṇa), 175 (id.).

Varāha [Vedic varāha & varāhu, freq. in Rigveda] a boar, wild hog Dh 325=Th 1, 17; J V.406=VI.277; Miln 364; Sdhp 378.

Valaṅja (-°) [see valaṅjeti] 1. track, line, trace, in pada° track, footprint J I.8; II.153 (v. l. laṅca & laṅcha); IV.221 (valaṅcha T.), 383; DhA II.38. -- 2. that which is spent or secreted, i. e. outflow, faeces, excrement, in sarīra° faeces J I.70, 80, 421 ("ṇ muṇcaṭi to ease oneself"); III.486; DhA II.55. -- 2. design, use; only neg. avalaṅja useless, superfluous Vin IV.266; VvA 46 ("ṇ aṣṭaṇa rendered useless"); DhA IV.116.


Valaṅjanaka (adj.) (-°) [fr. valaṅjana] being marked off, being traced, belonging to, behaving, living (anto° in the inner precincts, bahi° outside the bounds) J I.382, 385, 398.

Valaṅjita [pp. of valaṅjeti; cp. BSk. valaṅjita used, MVastu III.276] traced, tracked, practised, travelled J III.542 (magga).

Valaṅjeti [customarily expld as ava+laṅj (cp. Geiger P.Gr. § 661), the root laṅj being given as a Sk. root in meaning "to fry," "to be strong," and a variety of others (see Mon. Williams s. v. laṅj). But the root & its derivations are only found in lexicographical and grammatical works, therefore it is doubtful whether it is genuine. laṅj is given as "pada," i. e. track, place, foot, and also "tail." We are inclined to see in laṅj a by--form of laṅch, which is a variant of lakṣ "to mark" etc. (cp. laṅcha, laṅchaka, "ana, "ita). Thus the meaning would range from originally "track," 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 valaṅj as "valaṅjane" 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--)valaṅjiyamāna (not any longer) in use
Valaya (m. & nt.) [Epic Sk. valaya, fr. Idg. *ṛēlō to turn; see Sk. roots vr to enclose, and val to turn, to which belong the foll.: varutra upper robe, ुर्मi wave, fold, valāyati to make roll, valli creeper, वाṭa rope, वाणa cane. Cp. also Lat. volvo to roll, Gr. ἐλο to wind, e)lōn round, e)lōtron cover; Goth. walwjan to roll on, Ohg. welzān & welzān=Ags. wealtan (E. waltz); Ags. wylm wave, and many others, q. v. in Walde, Lat. Wtb. s. v. volvo. -- The Dhp (274) gives root val in meaning sañāvaraṇa, i. e. obstruct, cover. See further vuṇāti] a bracelet Vin II.106; J II.197 (dantakārē valay'--ādini karonte disvā); III.377; VI.64, 65; DA I.50; DhA I.226 (danta° ivory bangle); PVa 157 (sinkha°); Mhvs 11, 14 ("anguli--veṭhakā).

Valāhaka [valāha+ka; of dial. origin; cp. Epic Sk. balāhāka] 1. a cloud, dark cloud, thundercloud S I.212 = Th 2, 55; A II.102; V.22; Th I, 1; 760; Pug 42, 43; Vv 681; J III.245; 270 (ghana°); Vism 285 ("paṭala"); Miln 274; DhA 317; VvA 12 (=abhā°). -- 2. N. of mythical horses S III.145.

--kāyikā (devā) groups of cloud gods (viz. sitā°, uṇha°, abbhā°, vātā°, vassa°) S III.254.

Valāhassa [valāha+assa] cloud--horse J II.129 (the Valāhassājātaka, pp. 127 sq.); cp. BSk. Bālāḥśāva (--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 vali?): Th 2, 256; J IV.109; Shhp 104. -- mutt--vali a string of pearls VvA 169. For vaṭṭanā--vali see vaṭṭanā. See also āvali.


Valita [pp. of val: see valeti] wrinkled A I.138 (acc. khanḍadantaṇ palita--kesaṇ vilūṇaṇ khalitaṇ sīro--valitaṇ tilak'āhata--gattaṇ: cp. valin with passage M I.88= III.180, one of the two evidence리ly 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 (adj.) [fr. vali] having wrinkles M I.88 (acc. palitakesaṇ vilūṇaṇ khalitaṇ--saraṇaṇa) III.180 (palitakesaṇ vilūṇaṇ khalitaṇ--saraṇaṇa valiṇaṇ etc.) See valita for this passage. -- In compn vali--mukha "wrinkled face," i. e. monkey J II.298.

Valiya at M I.446 is not clear. It is combd with vaṇṇiya (q. v.). See also note on p. 567; v. l. pāṇiṭa; C. silent.

Valikaṇ [cp. Sk. vyālikaṇ] read for valiṇaṭ at Th 2, 403, in meaning "wrong, fault"; ThA 266 explQ as "vyālikaṇ dosaṇ." So Kern, Toev. s. v.


Valeti [cp. Sk. vāleti, Caus. of val to turn: see valaya] 1. to twist, turn, in āgaṇ to wring (a fowl's neck) J I.436; III.178 (āgaṇ valitvā: read ीtva°). -- 2. to twist or wind round, to put (a garment) on, to dress J I.452 (sāṭake valetuṇ; v. l. vaḷaṇcetuṇ). -- pp. valita.

Vallakī (f.) cp. Epic Sk. vallakī, BSk. valliki Divy 108; MVastu I.227 the Indian lute Abhp 138.

Vallabha [cp. Epic & Class. Sk. vallabhā & 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.

Vallari (f.) [cp. Class. Sk. vallari, 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.


Vallībha [cp. late Sk. vālibha wrinkled] the plant kumbhaṅda i. e. a kind of gourd Abhp 597 (no other ref.).

Valli (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 valliṅga āvunijvā netvā etc.), 333 (in similar connection); DhA III.118. -- 3. in kaṇṭha the lobe of the ear Mhvs 25, 94. -- The compn form of valli is valliī.

--koṭi 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 paṭicca--samuppāda).


Vāla at Vism 312 is to be read vāla at Vism 312 is to be read vāla (snake), in phrase vālehi upadduta "molested by snakes."

Vāḷabhā [=vāḷavā?] is not clear; it occurs only in the expression (is it found in the Canon?) vāḷabhā--mukha a submarine fire or a purgatory Abhp 889. The Epic Sk. form is vāḍavā--mukha (Halāyudha I.70; III.1).

Vāḷabhī (f.) [cp. late (dial.) Sk. vāḍabhī] a roof; only in cpd. ṛṭṭha a large covered van (cp. yogga) M I.175 (sabba--setena vāḷabhī--rathena Sāvatthiyā niyāti dīvā divājan); II.208 (id.), but vāḷavābhi--rathena); J VI.266 (vāḷabhīyo=bhaṅda--saktaṅyo C.). The expression reminds of vāḷavā--ratha.

Vāḷavā (f.) [cp. Vedic vāḍavā] a mare, a common horse D I.5; Pug 58; Mhvs 10, 54; J I.180; VI.343; DhA I.399; IV.4 (assatarā vāḷavāya gradhabhena jātā).

--ṛṭṭha a carriage drawn by a mare D I.89, 105, 106. The expression reminds of vāḷabhī--ratha.

Vāḷina at J VI.90 is not clear (in phrase jaṭṭha valinaṃ pankagataṃ). The C. reads valinaṇ, paraphrased by ākulaṇ. Fausbōll suggests malinaṇ. Should we accept reading valinaṇ? It would then be acc. sg. of valin (q. v.).

Vavakaṭṭha [pp. of vavakassati] drawn away, alienated; withdrawn, secluded DhA II.103 ("kāya").

Vavakassati [v+ava+krṣ, 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 (apakāsanti avapakāsanti) = A V.74 (avakassati vavakassati); A III.145 (bhikkhu vāḷaṇ sanghamhā vapakāsitūṭ: read vavakāsitūṭ or "kaśsiṭūṭ"); 393 (vapakassat'eva Satthāraṇa, vapakassati garaṇṭṭānīyehi). See also apakāsati, avakassati, avapakāsati. -- pp. vavakaṭṭha.

Vavakkhati see vatti.

Vavatthapeti & ṭṭhāpetī [Caus. of vi+ava+sthā] to determine, fix, settle, define, designate, point out J IV.17 (disaṇ ṭṭhapetvā getting his bearings); Vbh 193 sq.; Vism 182; SnA 67; KhA 11, 42, 89; VvA 220. -- prp. Pass. vavatthāpiyamāṇa DhA I.21, 35. -- pp. vavatthita & vavathāpita.

Vavatthāna (nt.) [fr. vi+ava+sthā; cp. late Sk. vyavasthāna which occurs in Ep. Sk. in meaning "stay"] determination,
Vavatthāpita [pp. of vavatthāpeti] arranged, settled, established Miln 345 (su°).

Vavatthita [pp. of vi+ava+sthā, cp. vavatthapeti & late Sk. vyavasthitā "determination"] 1. entered on, arranged, fixed, determined, settled M III.25; DhsA 36. -- 2. separated (opp. sambhinnā) Vin II.67 sq.

Vavassagga [vi+ava+srj; Sk. vyavasarga] "letting go," i. e. starting on something, endeavouring, resolution A I.36; J VI.188 (handā ti vavassag'atte nipāto); DA I.237 (here handa is expld as vasāyī' atte nipato). <-> Kern, Toev. s. v. wrongly "consent."

Vasa (m. & nt.) [cp. Vedic vaśa (sana) to stay, remain, be (=Ohg. wesan, E. was, were); Oicel. vas to stay, abide; cp. Av. varhātīri; Lat. vest etc.; Dḥtp 628 (& Dhtm 870): acchā, at. Br. a° to stay, abide; to spend time (esp. with vassa the rainy season); trs. to keep, observe, live, practise Sn 469 sq., 1088 (=sāvyasaṭi āvasati parivasaṭi Nd2 558); PvA 3, 12, 78 (imper. vasatha). <-> uposatha vasā (ppr.) keeping the Sunday J VI.232; brahmācāriyaṃ v. to live a chaste life M I.515 (cp. same expression Ait. Br. 5, 13; Śat. Br. 12, 2, 2; 13, 8. 22). -- ppr. vasanto PvA 75, 76; ppr. med. vasamāna J I.21, 236, 291; PvA 117; Pot. vaseyya M I.515; Pv II.97 (ghare), & vase Miln 372. -- aor. vasī Sn 977; J IV.317 (piya--saṃyāsā); PvA 111; Mhvs 1, 13 (vasī vasi); 5, 229. -- ger. vasīvatā J I.278; IV.317; PvA 13; grad. vasiṭabba Sn 678; PvA 42; & vathhabba Mhvs 3, 12; inf. vasiṭh Th 2, 414, & vasiṭuṇāvāsā & vasiṭh Th 2, 414, & vasiṭuṇāvāsā & vasiṭh Th 2, 414, & vasiṭuṇāvāsā & vasiṭh Th 2, 414, & vasiṭuṇāvāsā & vasiṭh Th 2, 414, & vasiṭuṇāvāsā & vasiṭh Th 2, 414, & vasiṭuṇāvāsā & vasiṭh Th 2, 414, & vasiṭuṇāvāsā & vasiṭh Th 2, 414, & vasiṭuṇāvāsā.
Vasati3 (f.) [fr. vas2, cp. Vedic vasati] a dwelling, abode, residence J VI.292 (rāja°=rāja--paricariyā C.); Miln 372 (rājavasatiṇ vase); Dāvs IV.27 (saka°).

Vasana1

Vasana1 (nt.) [fr. vasati1] clothing, clothes Sn 971; Th 2, 374; D III.118 (odāta°), 124 (id.); Nd1 495 (the six cīvarāni); PvA 49. -- vasanāni clothing Mhv 22, 30. -- vasana (--) as adj. "clothed," e. g. odāta° wearing white robes Vin I.187; kāśya° clad in yellow robes Mhv 18, 10; pilotika° in rags J IV.380; suci° in bright garments Sn 679; Pv I.108.

Vasana2

Vasana2 (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 (adj.) (--) [fr. vasana2] living (in) J II.435 (nibaddha°, i. e. of continuous abode).

Vasanta [Vedic vasanta; Idg. *ṷēr, 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 (vāna); PvA 135.

Vasabha [the Sanskritic--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 [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. vasali outcaste, wretched woman S I.160; J IV.121, 375; DhA I.189; III.119; IV.162; VvA 260.

--ādhamma=°dhamma Sn 135. --dhamma vile conduct J II.180. --vāda foul talk Ud 28; SnA 347. --sutta the suttanta on outcasts Sn 116 sq. (p, 21 sq.), commented on at SnA 274 sq., 289.


Vasā1

Vasā1 (f.) [Vedic vāśā; cp. vāśitā; Lat. vacca cow] a cow (neither in calf nor giving suck) Sn 26, 27; SnA 49 (=adamita--vuddha--vacchāka).

Vasā2

Vasā2 (f.) [cp. Vedic vasā] fat, tallow, grease Sn 196; Kh III.; Pv II.23; J III.356; V.489; PvA 80; VbhA 67. In detail at Vism 263, 361; VbhA 246.

Vasi° is the shortened form of vasī° 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 (adj.) (--) [fr. vasa, cp. Sk. vaśika] being in the power of, subject to, as in kodha° a victim of anger J III.135; taṇḍhā under the influence of craving J IV.3; mātugāma° fond of women J III.277.

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 (adj.) [fr. vasa] having power (over), mastering, esp. one's senses; a master (over) Vin III.93; D I.18 (=cīṇṇavasitattā vasi DA I.112); III.29; Sn 372; Vism 154 (fivefold); Mhvs 1, 13 (vasī vasi); Dāvī I.16.

Vasima =vasin It 32 (acc. vasima; v. l. vasimaḥ).

Vasī is the composition form of vasa and vasi is the composition form of vasa in comb. with roots ṇṛ and bhū, e. g. "

Vasū (nt.) [Vedic vasu good, cp. Gr. e)u/s good, Oir. f wealth, i.e. Kṛṣṇa the god of wealth, i.e. S V.326; J V.125; DhA III.183; A III.40; Vism 260 (=VbhA 243). -- Esp. the rainy season, lasting roughly from June to October (Āsāḷa-Kaṭṭika), often called "Lent," though the term does not strictly correspond. Usually in pl. vassā (A IV.138), also termed vassā--rattā "time of rains" (J IV.74; V.38). Cp. BSk. varśā, e. g. Divy 401, 509. -- Keeping Lent (i. e. spending the rainy season) is expressed by vassaṇā vasiṇi Vin III.10; Mhvs 16, 8; or by vassa--vāsaṇā (vassāvāsaṇā) vasiṇi (see below), vassaṇā upeti S V.152, vassaṇā upagacchati S V.152; Pva 42. One who has kept Lent or finished the residence of the rains is a vutthā--vassā J I.82; Mhvs 17, 1; or vassaṇā vutthā Vin III.11; S I.199; V.405; Pva 43. Cp. BSk. varṣoṣita Divy 92, 489. -- Vassa--residence is vassa--vasa (see below). -- vassaṇā vasāpeti (Caus.) to induce someone to spend the rainy season Pva 20. -- anto--vassāṇā during Lent; cp. antovassā'eka--divassāṇā one day during Lent Mhvs 18, 2; antara--vassāṇā id. IV.63. -- 2. (nt.) a year A IV.252 (mānasakāni paññāsa vassāṇā); Sn 289, 446, 1073. satta (adj.) seven years old Mhvs 5, 61; satta--aṭṭha° 7 or 8 years old Pva 67. -- See cpd. sata. -- 3. semen virile, virility: see cpds. "kamma & 'vara. -- aggā shelter from the rain, a shed (agga=agāra) J I.123; Dha III.105=Vva 75. --āvāsa vassa--residence A III.67. --āvāsika belonging to the spending of the rainy season, said of food (bhāta) given for that purpose J VI.71; Dha I.129 (as one of the 4 kinds: salāka°, pakkhiika°, navacanda°, vass'--āvāsika°), 298; IV.129 ("lābha a gift for the r. s."). --upanagama entering on the vassa--residence Pva 42. --upanāyikā (f.) the approach of the rainy season, commencement of Vassa residence [BSk. varṣoṇāyikā Divy 18, 489; AvŚ I.182, where Ep. of the full moon of Āsāḷa]. Two such terms for taking up the residence: purimikā & paccimikā A I.51; i. e. the day after the full moon of Ā. or a month after that date. See upanāyika. -- vass'upanāyika--divasa the first day of Lent Vism 92; Dha IV.118; "upanāyikān khandhaka 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, vasso ti paṇḍako iti; vassassa vassa--karaṇa[vassā--kamaṇṇa, vassassa vassā--karaṇa[vassā--kamaṇṇa DA I.97). --kāla time for rain J IV.55. --dasa (-descaka) a decade of years: see enumd at J IV.397. --pūgānī innumerable years J VI.532, cp. Sn 1073. --vara a eunuch J IV.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. --vuttthī rainfall SnA 34, cp. 224. --sata a century Sn 589, 804; A IV.138; Pva II.115; Pva 3, 60, 69. --satika centenarian Mlīn 301.
Vassati [✈ṣ, varṣati, vrṣate; Idg. *ṣers to wet, cp. Vedic vrṣa bull, varṣa rain, vrṣabha (P. usabha), Av. varṣa virile, Lat. verres boar; Gr. a)/rrhn virile, e)/rsh dew; with which root is connected *eres to flow: Sk. arṣati, rṣabha bull, Lat. ros dew=Sk. 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 (devavassa 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 kāla deva vrṣyate Divy 71. -- Caus. II. vassāpeti to cause to rain J V.201 (Sakko deva v. let the sky shed rain). -- pp. vaṭṭa, vaṭṭha, vuṭṭha. Another pp. of the Caus. *vasseti is vassita.

Vassatic [✈s to bellow, Vedic vāṣyate; Dhtm 471: "saddane"] to utter a cry (of animals), to bellow, bark, to bleat, to crow etc. S II.230; J I.436 (of a cock); II.37, 153, 307; III.127; VI.497 (ppr. vassamāna=vāsamāna C.). -- pp. vassita2.

Vassana1


Vassana2


Vassāpanaka (adj.) [fr. vassāpeti; Caus. of vassati1] shedding, pouring out J I.253 (dhana°).

Vassika (adj.) [fr. vassa] 1. (cp. vassana1) for the rainy season D II.21 (palace); cp. AvŚ I.269 varṣaka (id.). -- 2. (°) of years, in gaṇa° for many years Sn 279; SnA 339; tereo° more than one year (old): see under tero; sattade° seven years old PvA 53.

Vassikā (f.) & Vassika (nt.)=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).

Vassikā (f.) the great--flowered jasmine, Jasminum Sambac (cp. vassikā) Dh 55=J III.291=Miln 333; Miln 181, 338; DhA I.422.

Vassita1

Vassita1 [pp. of *vasseti, Caus. of vassati1] sprinkled with, wet with, endowed with, i. e. full of J IV.494 (balena vassita).

Vassita2


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 (°) [fr. vah] 1. bringing, carrying, leading Pv I.58 (vāri° river=mahānadi PvA 29); S I.103; PvA 13 (anattha°). Doubtful in hetu--vah J I.215, better with v. l. vaco, expld by sakāraṇa--vacana PvA 109. -- 2. a current J IV.260 (Gangā°); V.388 (mahā°). -- Cp. vāha.

Vahana (adj.) (-°) [vahana+ka] carrying, bearing J II.97 (dhura°).

Vā (indecl.) [Ved. vā, Av. vā, Gr. h]/, Lat. -ve] part. of disjunction: "or"; always enclitic Kh VIII. (jitthiyā purissassa vā; mātari pitari vā pī). Usually repeated vā -- vā (is it so --) or, either -- or, e. g. Sn 1024 (Brahmā vā Indo vā pī); Dh 1 (bhāsati vā karoti vā); Pva 74 (putto vā dhīta vā nathhi?). -- with negation in second place: whether -- or not, or not, e. g. ghoti vā no vā is there or is there not D I.61; taṇ patthethi vā mā vā VvA 226. -- Combined with other emphatic particles: (na) vā pana not even Pv II.69 (manussana manussanā vā pana); vā pi or even Sn 382 (ye vā pi ca); Pv II.614 (isayo vā pi ye santā etc.); iti vā Ndl 420; atha vā Dh 83 (suḫkha atha vā dukkhena); uda . . . vā Sn 232 (kāyenā vācā uda cetasā vā). -- In verse vā is sometimes shortened to va, e. g. devo va Brahmatā vā Sn 1024; see va4.

Vāk (°--) [Vedic vāc, for which the usual P. form is vācā] speech, voice, talk; only in cpd. ́karaṇa talk, speaking, conversation, as kālyāna--vāk--karaṇa good speech A II.97; III.195, 261; IV.296 sq.; 328; V.155; abstr. ́ta A I.38. Cp. vākya.

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 (akka° & 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.

net, snare M I.153 (daṇḍa°, Dwanda); II.65. -- As vākara at J III.541; as vākura at Th 1, 774.

Vākya (nt.) [fr. vac: see vāk & vācā; Vedic vākya] saying, speech, sentence, usually found in poetry only, e. g. D II.166 (suṇantu bhonto mamo ēka--vākyaṇ); A II.34 (suvā arahato vākyaṇ); III.40 (katvāna vākyaṇ Asitassa tādino); Sn 1102 (=vacana Ndl 559); J IV.5; V.78; Ap 25; KhA 166 (=opādāna resumption of the sentence); DhsA 324 ("bheda "significant sentence" trsln).

Vāgamā at Mhv 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 & ́ā (f.) [cp. Epic & Class. Sk. vāgur; to Idg. *uegh 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 ́a J VI.582. Another P. form is vākārā.

Vācaka (adj.) [fr. vācā] reciting, speaking, expressing SnA 164 (lekha°); sotthi° an utterer of blessings, a herald Miln 359. -- f. ́ikā speech Sdhp.55.

Vācanaka (nt.) [fr. vāceti] talk, recitation, disputuation; invitation (?), in brāhmaṇa° J I.318 (karoti); III.171; IV.391 (karoti); regarded as a kind of festival. At J III.238 vācanaka is used by itself (two brahmans 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 brähmaṇa (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.). vācanaka 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 vācanaka as a/(pac legome/non in meaning of "sweetmeat," with the only ref. Hārāvali 152 (Calc. ed.), where it is expld as "prahelaka" (see P. pahenaka). On the subject see also Hick, Soc. Glied. 137, 205.

Vācanā (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 (1) amiable speech (vāc + peyya=piya) J VI.575 (=piyavacana C.). -- (2) spelling for vājapeyya (q. v.). VāQsika (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 (f.) [vac, vakti & vivakti; cp. vacaḥ (P. vaco); Vedic vāk (vāc) voice, word, vākya; Av. vacah & vāks 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. vac after the oblique cases, thus transforming it from the cons. dec. to a vowel ("ā") dec. Of the old inflexion we only find the instr. vācā Sn 130, 232. The compn forms are both vācā́ and vacī. The P. form vacā is a modification of the stem vacā, vacā (vācaḥ, vācī). -- D III.69 sq., 96 sq., 171 sq.; S IV.132 (in triad kāyena vācāya manasā: see kāyā III., and mano II.3); Sn 232 (kāyena vācā udā cetasā vai), 397, 451 sq., 660, 973, 1061 (=vacana Nd2 560); Nd1 504; DhsA 324 (vucati ti vācā). -- In sequence vācā girā byappatha vacibheda vācasikā viṇñatti, as a defn of speech Vin IV.2, expld at DhsA 324; see byappatha. -- vācāya 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: atthasaṅhitā A III.244; kalyāṇa A III.195, 261; IV.296; V.155; pisuṇa & pharusa A I.128, 174, 268 sq.; III.433; IV.247 sq.; DA I.74, 75; Nd1 220, and passim; rakkhita S IV.112; vikīṇa A I.61, 204; A I.70; III.199, 391 sq.; sacca A II.141, 228; saṃsāra A II.141, 228; III.244; IV.172; see also vaci--sucarita; sammā Vbh 105, 106, 235; VbhA 119; see also magga; hīnā etc. S II.54.

--ānurakkhīn guarding one's speech Dh 281 (cp. vācāya saṃvāra Dha IV.86). --ābhilaṇa "speechjabbering," forbidden talk Sn 49 (i. e. the 32 tiracchānakāthā 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 [n. ag. fr. vāceti] one who teaches or instructs D I.123.

Vāceti [Caus. of vac] to make speak or recite, to teach: see vatti. -- pp. vācita.

Vāja [cp. Vedic vāja strength; Idg. *ueg, cp. vajīti, vajra (P. vajira); Lat. vegeo to be alert ["vegetation"], vigeo to be strong ["vigour"]; Av. vāra; Oicel. wake=Ag. waco=Ger. wacker; E. wake, etc.] 1. strength, a strength--giving drink, Soma SnA 322. <-.<-. the feather of an arrow J IV.260; V.130.

Vājapeyya [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 (adj.-n.) [fr. vāja] possessed of strength or swiftness; a horse, stallion Dāvs I.31; V.35 (sita), 53 (sasi--paṇḍara); VvA 278.

Vāta [cp. Class. Sk. vāta; on etym. see Walde, Lat. Wtb. s. v. vallus] enclosure, enclosed place Vin II.154. See also yaṇa.
Vāṭaka (ā) [fr. vāṭa] enclosure, circle, ring; in gala° the throat circle, i.e. the bottom of the throat Vism 258; DhsA 316; DhA I.394; caṇḍāla° circle of Caṇḍālas J VI.156; brāhmaṇa° of Brahmins DhA IV.177.

Vāṇja [fr. vānji (vaṇik); see vāṇijja; lit. son of a merchant; Vedic vāṇja] 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 similars v. see J.P.T.S. 1907, 134.

S II.215 (sūci°); J III.540.

Vāṇijja (f.) [fr. vāṇji, cp. vāṇijja] trade, trading Vin IV.6 (as one of the exalted professions); PvA 111, 201, 273, 277.

Vāta [Vedic vāta, of vā; cp. Sk. vāti & vāyati to blow, vāyu wind; Lat. venus, Goth. winds=wind; Ohg. wājan to blow, OIr. feth air; Gr. ā/hmi to blow, a/hths wind, Lith. DhA I.394; caṇḍāla° circle of Caṇḍālas J VI.156; brāhmaṇa° of Brahmins DhA IV.177.]

Vāta [Vedic vāta, of vā; cp. Sk. vāti & vāyati to blow, vāyu wind; Lat. venus, Goth. winds=wind; Ohg. wājan to blow, OIr. feth air; Gr. ā/hmi to blow, a/hths wind, Lith. āṭhmatā° temperature, force, height & other causes (like fanning etc.). -- derangements of the "winds" of the body (cp. Gr. ῥεμός; or E. slang "get the wind up"), whereas normal "winds" condition e. pains caused by (bad) circulation, sometimes simply (uncontrolled) movements in the body, sometimes rheumatic pains, or birth--pains Vism 500; kucchi° atmosphere, condition, state; or as pp. (of 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°= vāyu wind; Lat. ventus, Goth. winds=wind; Ohg. wājan to blow, OIr. feth air; Gr. ā/hmi to blow, a/hths wind, Lith. āṭhmatā° temperature, force, height & other causes (like fanning etc.). -- 1. wind (of the air) S IV.218 (vāṭa ākhāse vāyanti); Sn 71, 348, 591 (vāto tulañcha dhaśaya); 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 ākhāse S II.231) A I.137; Th I, 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 vāṭa baliyanti: bad winds become strong, i.e. he is losing his senses, cp. PvA 94; ummāda°--vāṭa). -- anga° 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) Vbh A 5; pīṭhi° 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° scented with an atmosphere of Sages; Rh. D. differently: "bringing down the breezes from the heights where the Sages dwell"; forced). -- On vāta in similars see J.P.T.S. 1907, 135. -- āṭaṇa° (Dvandva°) wind and heat. In this phrase Bdhgh. takes vāṭa as wind (above 1) at Vism 31 (saraja & araja v.), but as (bodily) pain (above 2) at Vbh A 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. -- ābhāda° "wind disease," internal pains (not rheumatism) Vin I.205; Miln 134; Vism 41. -- āyanā air hole, window Mḥvs 5, 37; Dāva V.57. -- āhata struck by the wind Vism 63; DhA III.328. -- ārita moved by the wind (of trees) S V.123; A I.232; VvA 175. -- ākhandha° "wind bulk," mass of wind, region of the wind J VI.326. -- āghata° ("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. -- āja swiftness of the wind J VI.274. -- ādhuta shaken by the wind, swaying in the w. Vv 385, cp. VvA 174. -- āpasa the wind side DhA II.17. -- āpāna lattice, window Vin I.209; II.148, 211; A I.101, 137; IV.231; J II.325; V.214; VI.349 (read vātāpān° for dvārāpān°); KhA 54; DhA I.211, 370; VvA 67; VvA 4, 216, 279. -- bhakkha living on air DhA II.57. -- āmaḍala 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 I.113; IV. 345; J IV.430. -- āyogā direction of the wind J II.11. -- āga° "wind disease," upset of the body, disturbance of the intestines, colic SnA 69; VvA 185. -- āvāsā (pl.) wind and rain PvA 55. -- āvūṭhi id. SnA 34. -- āgava force of the wind Sn 1074; PvA 47. -- āsakṣa a certain kind of bird ("wind--bird") Nd1 87, where KhA 118 reads bhāṣa°.
Vāti see vāyati see vāyati (in meaning "weave," as well as "blow").

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 [cp. *Sk. vātingaṇa] the egg plant, Solanum melongena J V.131; DhsA 320.

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. bherī); 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 (sīla, paññā etc.); Sn 913 (nivissa' dogmatist); A I.287 (kamma', kiriya', viriya'). -- vādañ bhindati to refute a speech, to make a view discrepant (cp. bhinnā--vāda under 4!) SnA 45 (Māravādañ bh.). -- 2. what is said, reputation, attribute, characteristic Sn 859 (but SnA 550=nīdā--vacana); J I.2 (jāti' genealogy, cp. D 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 (suttā ubhinnāñ vādañ). -- 4. doctrine, theory put forth, creed, belief, school, sect SnA 539 sq.; in cpds.: ācariya' traditional teaching Miln 148; also "heterodoxy" Mhbv 96, cp. Dpvs V.30;ucchēda' annihilistic doctrine Nd1 282: see under ucchēda; thera' the tradition of the Theras, i. e. the orthodox doctrine or word of Gotama Buddha Mhvs 5, 2; 33, 97 sq.; Dpvs V.10, 14 (theravādo aggavādo ti vuccati), 51 (17 heretical sects, one orthodox, altogether 18 schools); dhuṭa' (adj.) expounding punctiliousness Vism 81 (=aṅgī dhutangena ovadati anusāsati). See under dhuta; bhinnā' heretical sect (lit. discrepant talk or view) Dpvs V.39, 51 (opp. abhinnañ vāda); sassa' 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. --śīla having the habit of, or used, to disputes Sn 381.

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--samanvīti doctrinal (sectarian) statement A IV. 347.

Vādana (nt.) [fr. vādeti] playing on a musical instrument, music VvA 276.

Vādika1

Vādika1 (adj.) (~) [fr. vāda] speaking, talking (of) Mhvs 5, 60 (pāra'speaking of the farther shore, i. e. wishing him across the sea).

Vādika2

Vādika2 [?] a species of bird J VI.538 (v. l. vājèle).

Vādita (nt.) [pp. of vādeti] (instrumental) music D I.6; III.183; A I.212; II.209; DhA IV.75; DA I.77.

Vāditar [n. ag. fr. vādeti] a speaker, one who professes or has a doctrine D III.232; A II.246; IV.307.

Vādin (adj.) (~) [fr. vāda] speaking (of), saying, asserting, talking; professing, holding a view or doctrine; arguing. Abs.
only at A II.138 (cattārō vādi 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 I, 1142; uccheda° professing the doctrine of annihilation Nett 111 (see uccheda); kāla°, bhūta° athāa° 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; yathā° 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

Vāna1 (nt.) [fr. vā2: see vāyati1] sewing, stuffing (of a couch) DA I.86; DhA I.234 (maṇca°).

Vāna2

Vāna2 (nt.) [fr. vana, both in meaning 1 & 2 but lit. meaning overshadowed by fig.] lit. "jungle" (cp. vana1 etym.), fig. desire, lust (=tan̄hā craving) DhsA 409; KhA 151, 152.

Vānaya in combn suvānaya in combn suvānaya (S I.124, 238) is to be separated su--v--ānaya (see ānaya).

Vānara [fr. vana] monkey, lit. "forester" Th I, 399= Dh 334; Th I, 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 (f.) [cp. Epic & Classic Sk. vāpi] a pond; cājala water from a pond Mhvs 25, 66.

Vāpīta1


Vapīta2

Vapīta2 [pp. of vāpeti] mown DhsA 238.

Vāpeti [Caus. fr. vap, representing vāpeti1 as well as vāpeti2] to cause to sow [cp. Divy 213 vāpayitūj] or to mow. -- pp. vāpīta.

[fr. vā to weave] appears in P. as nābhi in uṇḍanābhi (q. v.).

Vāma (adj.) [Vedic vāma] 1. left, the left side (always opposed to dakkhiṇa) J IV.407 (‘akkhi); Pv IV.78; Miln 295 (‘gāhin left--handed); PvA 178 (‘passa left side). As "northern" at J V.416. vāmañ 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 (adj.) [fr. vāma1, cp. Ger. linkisch=uncouth] dwarfish; m. dwarf Vin I.91; DA I.148.


Vāyati

Vāyati [Vedic vayati, vā, cp. Sk. veman loom, vāṭikā band, Gr. i)/tus willow, Ohg. wīda id.; Lat. vio to bind or plait] to weave, only in pp. vāyita. -- Pass. viyayati Vin III.259. pp. also vita. -- Caus. II. vāyāpeti to cause to be woven Vin III.259 (=vināpeti); VvA 181. -- See also vināti.

Vāyati2

Vāyati2 [Vedic vāti & vāyati. See etym. under vāta] 1. to blow (only as vāyati) Vin I.48; D II.107 (mahāvātā vāyanti); S IV.218 (vātā ākāse v.); J I.18; VI.530; Mhv 12, 12. -- aer. vāyi S IV.290; J I.51. Cp. abhī, 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 [vi+ā+yam] to struggle, strive, endeavour; to exert oneself S IV.308; V.398; A IV.462 sq. (chandaṃ janeti v. viriyaṅ ārabhāti cittaṅ pagganḥāti); Pv IV.52; Vbh 208 sq.; Pug 51; Vism 2; DhA III.336; IV.137; PvA 185.

Vāyasa [cp. Vedic vāyasa a large bird, Epic Sk. vāyasa crow] a crow D I.9 (vijjā: see DA I.93); S I.124; Sn 447, 675; J I.500; II.440; Miln 373; DhA III.206; VvA 27.

Vāyāma [fr. vi+ā+yam] striving, effort, exertion, endeavour S II.168; IV.197; V.440; A I.174 (chando+), 219; II.93; III.307; IV.320; V.93 sq.; J I.72; Vbh 123, 211, 235; VbhA 91; DhA IV.109; PvA 259. On vāyāma as a constituent of the "Path" (sammā) see magga 2.a. -- vāyāma karoti to exert oneself DhA IV.26; PvA 259.


Vāyima (adj.) [fr. vā: vāyati1] weaving, woven; a* not woven Vin III.224 (of a rug or cover).


Vāyo (nt.) [fr 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. ("sānna"); 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 [fr. vr, in meaning "turn," cp. vunāti] 1. turn, occasion, time, opportunity J I.58 (utu—vārena utuvārena 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 (tatiyavāraṇ 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 udakavāraṇa 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 bhāṇa.

Vāraka [cp. Sk. vāra & vāraka] a pot, jar Vin II.122 (three kinds: loha°, dāru° and cammakhaṇḍa°); J I.349; II.70; III.52 (dadhi°); Miln 260; DhsA 377 (phāṇita°).
Vāraṇaṇa


Vāraṇaṇa2

Vāraṇaṇa2 [cp. Vedic vāraṇa strong 1. elephant J I.358; IV.137; V.50, 416; DA I.275; DhA I.389 ("līḥā elephant's grace"); VvA 36, 257. -- 2. the Hāthhilinga bird Th 1, 1064.

Vāraṇaṇa3

Vāraṇaṇa3 [for vāruṇi?] spirituous liquor J V.505.

Vāraṇaṇika at Th 1, 1129 read cāraṇika (a little play): see Brethren 419 note.

Vārattika (adj.) [fr. varatta] consisting of leather or a strap J III.185.

Vāri (nt.) [Vedic vāri, cp. Av. vār, rain, vairī--sea; Lat. urīna=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; Nd I 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. Nd I 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 [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: "kilesānaṇa pana chinnattā vataṇa phala--samādhinā samāhitān"). cp. bhāvanā--balena vāritaṭṭa dhammā etc. at Tikp. 14.

Vārītta (nt.) [fr. vṛ, on the analogy of cārītta. The BSkr. is vārītta: Mvyut 84] avoidance, abstinence Th 1, 591; Miln 133 (cārīttaṇ ca vārīttaṇ ca); Vism 11.

Vāruṇi (f.) [cp. Sk. vāruṇī, with only ref. in BR.: Harivaṇaża 8432] 1. spirituous liquor A III.213; J I.251 (vānijja spirit merchant), 268; VI.502. -- 2. an intoxicated woman; term for a female fortune-teller J VI.500 (Vāruṇī va pavedhati); C. devata--bhūta--paviṭṭhā yakka--dāsi viya gahitā, i.e. possessed), 587 (vāruṇi 'va pavedhenti; C. yakkh'āvīṭṭhā ikkhaṇikā viya).

Vārēti [Caus. of vunāṭi, representing vṛ1 to enclose, obstruct), as well as vṛ1 (to choose) ] 1. to prevent, obstruct, hinder Pv II.77 (vārayissaṅ I had the habit of obstructing=ṇivāresiṣṭ 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 (kālakaṇṇi--salākā) at J IV.2 read cārō (cp. PvA 272 vicāresuṇ id.). -- pp. vārita.

Vāreyya (nt.) [grd. of vāreti] marriage, wedding Th 2, 464, 472, 479; SnA 19.

Vāla1

Vāla1 [Vedic vāla; connected with Lat. adūlāre (ad+ūlāre) to flatter (lit. wag the tail, like a dog), cp. E. adulation; Lith. valalė horse hair] 1. the hair of the tail, horse--hair, tail Vin II.195 = J V.335 (pahaṭtha--kaṇḍavāla 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: pallanka āhārimehi vālehī kato. -- On
V in similes see J.P.T.S. 1907, 136. -- 2. a hair--sieve [also Vedic] M I.229.

--agga the tip of a hair A III.403; Miln 250 ('vedha hitting the tip of a hair, of an archer'); DA I.66. --anḍūpaka a cert. material, head dress (?) A I.209 (so read for vålanduka); Vism 142; DhsA 115 (reads leṭṭūpaka). --kambala a blanket made of horse--tails D I.167; A I.240, 296; Pug 55. --koṭị the tip of the hair PvA 285. --raju a cord made of hair S II.238; A IV.129; J II.161. --vijani a fan made of a Yak's tail, a chowrie D I.7. --vedhin (an archer) who can hit a hair J I.58 (akkhana--vedhin+); Vism 150; Mhv 23, 86 (sadda--vedhin vijju--vedhin+). The abstr. 'vedhā hitting the tip of a hair, at Vism 150. --fig. an acute arguer, a hair--splitter; in standing phrase paṇḍitā nipūṇā kāta--para--ppavādā vālvedhi--rūpā at D I.26; M I.176; II.122; see expln at DA I.117.

Vāla2


Vāla3

Vāla3 (nt.) [=vāri, cp. late Sk. våla] water; only in cpd. 'ja a fish (cp. vārija).

Vālatta (nt.) [abstr. fr. våla2] trouble, diffculty Vin II.86 (in same context as våla2); A I.54.

Vāladhi [cp. Epic Sk. våladhi] a tail (usually of a large animal) Th 1, 695; J I.63, 149; VI.302; Pv I.83; Mhv 10, 59; VvA 252, Sdhp 621; Vism 36 quoting Ap.

Vālikā (f.) [a by--form of vålikā] 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; DhsA I.3, 111; VvA 160, 305; PvA 189. --paritta° sand (on the head) as an amulet J I.396, 399. --In cpds. usually vålikā°. Cp. vålokā.

--puṇja a heap of sand J VI.560. --pulina sand bed or bank J II.366; III.389. --vassa a shower of sand SnA 224.


Vālukantāra at VvA 332 probably for våluca--kantāra, i. e. sandy desert. See vaṇṇu.

Vālukā (f.) [cp. Vedic & Epic Sk. vålukā] sand. In compn usually vålukā°. --S IV.376; Vv 391; 441; Ap. 23; Nd2 p. 72 (Gangāya v.); J II.258; IV.16; Pv I.121; Mhv 23, 86; DhsA III.243, 445; VvA 31, 177; Sdhp 244. See also vålika.

Vāla1

Vāla1 [cp. late Sk. vyāda, see Geiger, P.Gr. § 546] 1. a snake Vism 312 (so read for våla). --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; DhsA I.171 ('ṭṭhāna); III.348 ('rocanā); Vism 180, 239.

Vāla2

Vāla2 [misspelt for våda?] music (?) Pgdp 83.

Vāvatteti (vi+ā+vṛt) to turn away (trs.), to do away with, remove M I.12 (aor. vāvattayi saṇyojanaṇaṇa, expld at MA 87 as "parivattayi, nimmūlaṇa akāśi") = 122 (with v. l. vi°, see p. 526); A II.249 (v. l. vi°).

Vāsa1 [vas to clothe, see vasati1] clothing; adj. (--) clothed in J VI.47 (hema--kappana--vāsase).
Vāsa2 [vas to dwell, see vasati2] 1. living, sojourn, life Sn 191; Mhvs 17, 2 (anātha--vāsaṇṭi vasati to lead a helpless life); Pv A 12 (saraagga--vāsaṇṭi v. live a life of concord); SnA 59 (lokanātikā°). Cp. pari°, saṅg°. <-> 2. home, house, habitation Sn 40. Vāsaṇṭi kapatti to live (at a place), to make one's home J I.242; Pv A 47, 100. vāsaṇṭi upagacchati to enter a habitation (for spending the rainy season) Pv A 32. In special sense "bed": see cpd. uṭapagata. <-> 2. state, condition (--°), in ariya° holy state A V.29 sq.; brahmakāriya° chastity Pv A 61. <-> 4. (adj.) (--°) staying, living, abiding, spending time Sn 19 (ekaratti°), 414 (ettha°). vassana° spending Lent Pv A 20; vutta° 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. --uṭapaga (a) having entered one's hut or abode (for the rainy season) Sn 415. -- (b) gone to bed Pv II.128; Pv A 280. --ghara living room, bedroom SnA 28 (=kuṭi). --dhura ordinary duty (lit. burden) or responsibility of living, or the elementary stages of saintliness SnA 194, 195 (contrasted to pariyatta--dhura), 306 (; ganthadhura).

Vāsa3

Vāsa3 [cp. Class. Sk. vāsa, e. g. Mālatim. 148, 4; fr. vá: see vāta] perfume J I.242; VI.42.

(adj.) (--°) [fr. vāsa2] living, dwelling; vāsaka: see saṅg°. vāsika: gāma° villager Mhvs 28, 15; Bārānasi° living in Benares J III.49. See also ante°.

see vassati2] to cry (of animals) J VI.497.

Vāsana1


Vāsana2


Vāsanā (f.) [fr. vasati2 = vāsa2, but by Rh. D., following the P. Con. 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. BS: vāsanā, e. g. MVastu I.345.

Vāsara [cp. Vedic vāsara matutinal, vasaḥ early] day (opp. night), a day Dāvs I.55; V.66.

Vāsi (f.) [cp. Sk. vāṣi] 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 (tikhiṇa vāsiyā khandākhaṇḍiṣa chinditvā: cutting him up piecemeal with a sharp knife); KhA 49. --jata 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 [fr. vāseti2] 1. scented J I.65; II.235 (su°); III.299; V.89; Vism 345. -- 2. [preferably fr. vāseti1=vasati2] established, made to be or live, preserved Mhvs 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 (adj.) [fr. vāsita] scented, perfumed Vin IV.341 (vāsitakaṇa puṇākena nhāyeya: should bathe with perfumed soap). <-> f. vāsitikā (scil. mattikā) scented clay Vin II.280 (id.).

Vāsin1

Vāsin1 (adj.) (--°) [fr. vas1] clothed in, clad Sn 456 (saṅghāti°), 487 (kāsāya°); Pv III.16 (sāhunda°); J III.22 (nantaka°); IV.380 (rumma°); f. vāsinī Vin III.139 (chanda°, paṭa° etc.) = VvA 73.
Vāsin2

Vāsin2 (adj.) (-ś) [fr. vas] liking, dwelling (in) Sn 682 (Mern--muddha°), 754 (āruppa°); PvA 1 (Mahāvihāra°), 22 (Anga--Magadha°), 47 (Sāvatthi°), 73 (Bārāṇasi°)

Vāsetī1

Vāsetī1: Caus. of vasati2 (q. v.).

Vāsetī2

Vāsetī2 [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 vāsetī of vasati2); II.120; J IV.52 (aṭṭhini, for the sake of preservation); V.33 (saso avāsēsi sake sarīre, expld as "sake sarīre attano sarīrāj dātuṇ āvāsēsi vāsāpēsi ti attho, sarīrān c'assa bhakkh'atthāya adāsi." In this passage vāsetī 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 (kumuhē vāsetvā: perfume). See also vasati2 (Caus.). -- pp. vāsita. <-> Caus. II. vāsāpēti J V.33.

Vāha (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 (“sataŋ”)

Vāhaka [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 [fr. vāheti] 1. (adj.) carrying, pulling, drawing Vin II.122 (udaka°--raju); 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 (hatthī°, elephant--mount; cp. p. 196, where five vāhanāni, belonging to King Pajjota, are enumd, viz. kaṇeru, dāsa, dve assā, hatthi). -- bala° army & elephants, i. e. army in general, forces J I.262.

Vāhanaka =vāha 1; VvA 337.

Vāhasā (indecl.) [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 (adj.--n.) [fr. vāha] carrying, conveying, JVI.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 Mhv 22, 52 is given as v. l. for T. vājin in P.T.S. ed. -- f. vāhinī, an army J III.77 (miga°; expld as "aneka--sahassa--sankhā migasenā"); VI.581.

Vāheta is Caus. of vahati (q. v.).

Vi (indecl.) [prefix, resting on Idg. *ui "two," as connotation of duality or separation (Ger. "ent--zwei"), which is contained in viśati, num. for "twenty" (see visati), cp. Sk. viṣu apart, Gr. i)/dios private (lit. separate); also Sk. u--bhau both; and *uṇdh, as in Lat. divido=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, saṇ), where its prevailing character is one of emphasis. -- (b) The native grammarians define vi- either as "vividha" (i. e. our meaning 2): see Bḍgh. at SnA 136 (viharati=vividhaḥ hitaṇ harati); and Vism 179 vividhaḥ khitāṇ =vikkhitattāṇ; see also under vigganhati; or "prātiṣlomya" (i. e. meaning 3); Nirukta (ed. Roth) I.3; or paraphrase it by su° or suṭṭhu (i. e. meaning 4): see under vimāna & vippasanna. The latter meaning also in Hemacandra's...
Anekārtha--sanghāra (ed. Calc.) 7, 15: "śreṣṭha 'tīte nāṇārthe" (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--vivāṭṭa, etc. -- Contracted forms are vy° (=viy° before vowels) and vo° (=vi° ava); the guṇa & vridhdi 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: ćampati shake about, ćāšeti open out, ćidakati scatter about, ćūjati sing out (=upa--nadati), ćcarati move about (=ā--hiṃdati), ćchurita sprinkled about, ćjāyati bring forth, ćtāṇa "spread out," ćtāhā ex--tension, de--tail, ćdāleti break open, ćdhammati whirl about, ćdhāyaka providing, ćpakati strew all over, ćphāra pervading, ćphārika ef--fulgence, Obhajati ex--plain, ćbhatta dis--tributed, ćbhāga division, distribution, ćravati shout out, ćrūhana growing up, ćrocati shine out, ćssajjati give out, ćssāṭṭha sent out, ćssara shouting out, ćsuta far--famed. -- 2. denoting disturbance, separation, mixing up (opp. sa° infected, expressed by un-- or dis--, e. g. ćāpā ddha desa foreign country (cp. verajjaka), ćnāṭṭha destroyed, ćnata bending down, ćnāsa de--struction, ćnicchaya dis--criminate, ćnodaka driving out, ćpatteti to be destroyed, ćpapalatati to talk confusedly, ćrājeti discard as rāga, ćrodha destruction, ćlumpati break up, ćvitta separated, ćvīda mixed, ćveka separation, ćvāha 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. ćāsana mis--fortune, ćāṭṭika unclean, ćkappa change round, ćkāra per--turbation, dis--tortion, ćkāla wrong time, ćtatha un--truth, ćdhūma smoke--less, ćpatti corruption, ćparīta dubious, ćpattipanna on the wrong track, ćbhava non--existence (or as 4 "more" bhava, i. e. wealth), ćmati doubt, ćmānana dis--respect, ćyoga separation, ćraja fault--less, ćrata abs--taining, ćṛūpa un--sightly, ćvaṭṭa unveiled, ćvaṇṇeti defame, ćvāda dis--pute, ćśama uneven, ćssandati overflow, ćssarita for--gotten, ćsiṭṭha distinguished, ćsesa difference, distinction. -- 4. in intensifying sense (developed fr. I & 2), mostly with terms expressing per se one or the other of shades of meanings given under 1--3; to be trsld by "away," out, all over, "up," or similarly (completely), e. g. ćakula quite confused, ćkatta cut up, ćkopeti shake up, ćgarahati scold intensely, ćchindati cut off, ćjita conquered altogether, ćjhoti resplendent, ćtarati come quite through, ćniyoga close connection, ćnivatteti turn off completely, ćparināma intense change, ćppamutta quite released, ćppasanna quite purified, ćpphalita crumpled up, ćbandhana (close) fetter, ćramati cease altogether, ćsahati have sufficient strength, ćsukkha dried up, ćsuddha very bright, ćssamati rest fully (Ger. aus--ruhen), ćhānṇati to get slain.

Vikaca (adj.) blossoming DA I.40.

Vikaṭa [vi+kata, of kr] changed, altered, distorted; disgusting, foul, filthy Pgdp 63 ("ānana with filthy mouth"). -- nt. filth, dirt; four mahā--vikaṭaṇi applied against snake--bite, viz., gūṭha, mutta, chārikā, mattikā Vin I.206. -- Cp. vekaṭaṇa.

--bhōjana filthy food D I.167; M I.79.

Vikaṭṭa (adj.) [vi+kaṇṭa] having deranged or bent corners, frayed Vin I.297; II.116.

Vikaṭṭaka [fr. vikaṭṭa] a kind of arrow (barbed?) J II.227, 228.

Vikata changed, altered Vin I.194 (gihi--vikata changed by the g.)

Vikati (f.) [fr. vi+kr] "what is made of something," make, i. e. 1. sort, kind J I.59 (ābharaṇa° kind of ornament), 243 (maccha--maṇṣa); Miln 403 (bhōjana° all kinds of material things); Vism 376 (bhājana° special bowl); VbhA 230 (pilandhana°); Dha II.10 (khajā); -- 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 (mālā° garlandarrangement).

--phala an assortment of fruit J V.417.

Vikati (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).

Vikatta (adj.) [pp. of vi+kantati2] cut open J VI.111 (v. l. °kanta).


Vikatthana (nt.) [fr. vi+katth] boasting SnA 549.


Vikatthin (adj.) [fr. vi+katth] boasting; only neg. a° not boasting, modest A V.157; Sn 850; Miln 414.

Vikanta =vikatta; cut open, cut into pieces J II.420.


Vikappa [vi+kappa] 1. thinking over, considering, thought, intention Nd 97, 351. -- 2. doubtfulness, indecision, alternative, appld to the part. và SnA 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. nibikappa.

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 và, e. g. SnA 179 ("ca"); KhA 166 ("vā").

Vikappita [pp. of vikappeti] prepared, put in order, arranged, made; in combn su° well prepared, beautifully set Sn 7; VvA 188 (manohara+). -- Bdhgh. 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 (adj.) [fr. vikappa] having intentions upon (--°), designing A III.136 (an--issara° intentioning unruliness).

Vikappiya (adj.) [grd. of vikappeti] to be designed or intended Sdhp 358.

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 (=vikappañ āpajjati Nd1 97), 918 (id. Nd1 351). -- 2. to detail, describe, state KhA 166; SnA 43. -- 3. to assign, apportion, give Vin I.289 (cīvarañ); IV.121 (id.). -- 4. to arrange, put on, get ready Vin I.297. -- 5. to change, alter, shape, form J V.4 (ambapakkañ satthena v.; C. not quite correctly =vicchindati). -- pp. vikappita.

Vikampati [vi+kamp] to shake; fig. to be unsettled, to waver, to be in doubt S IV.71 (cittan na vikampate); Th 1, 1076 (vidhāsu na v.; trsln Brethren p. 366: "who is not exercised about himself in this way or in that"); Nd1 195 (tīsu vidhāsu, 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. nirāsanka). -- pp. vikampita.

Vikampin (adj.) [fr. vikampati] shaking; only neg. a° not shaking, steadfast, steady, settled Sn 952; Vv 5022.

Vikaroti [vi+kṛ] to alter, change, disturb; aor. vyakāsi J II.166 (=vikārañ akāsi parivattayi C.); so read for T. vyākāsi. -- Imper. Pass. 3 sg. vikiriyatu "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 (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. vikaseti to open J VI.364 (hatthaṇ).

Vikasita [pp. of vikasati] burst asunder, blossoming, opened (wide), usually appld to flowers J III.320 (=phālita C.); IV.407; VvA 40, 206 (of eyes); SnA I 39; DA I.40.

Vikāra [fr. vi+kṛ] 1. change, alteration, in mahā° great change Vism 366, 367 (of two kinds: anupādiṇṇa & upādiṇṇa, or primary & secondary, i. e. the first caused by kappa--vūṭṭhāna, the second by ḍhātu--kkhobha); KhA 107 (vaṇṇa°). -- 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; 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--vilanghakena. -- 3. perturbation, disturbance, inconvenience, deformity Vin I.271, 272 (°ṅ sallakkheti observe the uneasiness); Miln 224 (tāvata 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 vara in P.D. vol. III. p. 147). -- 5. deception, fraud PvA 211 (=nikati). -- Cp. nibbikāra.

Vikāla [vi+kāla] 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. vikāl (opp. kālę) as adv., meaning: (1) at the wrong time Vin I.200; Sn 386; PvA 12. -- (2) too late Vv 84 (=akālę 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 [vi+kas: see vikasati] opening, expansion J VI.497 (vana° opening of the forest); Dhtp 265.

Vikāsaka [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 [fr. vi+kṛṣ, kasati] one who plucks or pulls, bender of a bow, archer J VI.201.

Vikāsin (adj.) (=°) [fr. vi+kās: see vikasati] illumining, delighting Mhvs 18, 68.

Vikāseta see vikasati.

Vikīṇa [pp. of vikirati] scattered about, strewn all over, loose Vin I.209 (undurehi okiṇṇa°; overrun); J V.82. --kasa with dishevelled hair J I.47; Vism 415. --vāca (adj.) of loose talk S I.61 (=asaṅṇata--vacana K.S. I.320); Pug 35 (same expln PugA 217): J V.77 (=patthaṭavacana C.).

Vikitteti [vi+kitteti] to slander Miln 276 (opp. pakitteti).
Vikiraṇa (nt. & adj.) [fr. vikirati] 1. scattering, dispersing; being scattered or dispersed D I.11 (cp. DA I.96).--Vbh 358 (T. reads viki; l. vikāraṇa & vikkirā) =Pug 23 (which reads nikaraṇa; trsl. "guilefulness"). In this connection VbhA 493 interprets vikiraṇa (or "ā́") as "denial, abnegation" (pretext?), by saying "nāhaṇ eva karomi ti pāpāṇaṇ vikkhipanato vikiraṇā." -- With ref. to Arahantship (the dissolution of the body) at DhA III.109 in formula bhedaṇa--vikiraṇa--viddhaṇṣanadhamma i.e. "of the nature of total destruction." Cp. BSk. formula śatana--patana--vikiraṇa--viddhāṣapana (dharmatā) AvŚ L.96 (where S. Speyer in Index considers vikaraṇa the correct form) =Divy 299 (reading cyavanapatana") =Lal. V. 242. See also S I.190 (under vikirati). -- 2. (adj.) scattering, spending, squandering, f. ʿi Sn. 112.

Vikirati [vi+kirati] to scatter about, sprinkle, spread, mix up (trs. & intrs.) M I.127; S III.190 (in simile of playing children: paṃṣaṅgārakāni hatthehi ca pādehi ca vikiranti [mix up] vidhamanti [fall about] viddhaṃsenti [tumble over] vikīlaṇiaka karonti, describing the scrambling and crowding about. In quite a diff. interpretation appld to Arahantship: see under vikiraṇa, as also in the same chapter (S III.190 § 11 sq.) in phrase rūpaṇ 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 vikiri [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 vidhameyya & viddhaṃseya "drop & tumble," denoting total confusion and destruction. Similarly on p. 250=337 "vāri pokkharā--patte vikirati vidhamati viddhaṃsati": the water scatters, drops & falls off; appld figuratively to bad qualities at same passage); SnA 172. -- Pass. vikīriyyati & vikīriyyati may be taken either to vikirati or vikaroti (cp. kiriyyati); DhsA 19 (suttana sangahitāni pupphāni na vikīriyyanti na viddhaṃsijānti: get scattered and fall off); ppr. vikīriyamāna PvA 271 (with sprawling or confused limbs); imper. vikīriyyatu J III.368. -- pp. vikīṇā.

Vikīlaṇika (adj. & nt.) [fr. vi+kīlaṇa] playing about; in phrase vikīlaṇiaka 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. (rūpaṇ etc. v. karoti).

Vikujhita [vi+pp. of kujhēti] made angry, angered, annoyed, vexed M II.24 (so read for vikujjita).

Vikūṇita (adj.) [vi+kuṇita] distorted, deformed Vism 346 (mukha); PvA 123 (id.). Cp. vikūṇa.

Vikuddha (adj.) [vi+kuddha] free fr. anger J V.308.

Vikubbatī [vi+kubbatī, med. of karotī] to change round, transform, do magic J III.114 (=parivatteti); Dpvs I.40 (vikubbeyya); also in phrase iddhī–vikubbatī to work transformation by magic (psychic) potency Kvu 55. -- ppr. f. vikubbatī Vv 112 (iddhī working magic, =vikubban'iddhiyo vaḷaṇjentī VvA 58), and vikubbatā (iddhi) Vv 311. -- pp. *vikubbita miracle: see Vikubbanā.

Vikubbanā (nt.) & ʿā́ (f.) [fr. vikubbatī] 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; Miln 343; Vism 309, 316 sq. More specific as iddhī–vikubbanā (or ʿā́), i.e. by psychic powers, e. g. D II.213; Vism 373 sq.; or vikubbanā iddhī Vism 378, 406; VVā 58; DhsA 91 (the var. forms of iddhī). Cp. Kvu trsl. 50; Cpd. 61. -- The BSk. form is represented by the pp. of vikubbatī, i.e. vikurvitā, e. g. AvŚ I.258; Divy 269 etc.

(adv.) [vi+kulāva] having no nest, without a nest S I.224 (ka); J I.203.


Vikūla (adj.) [vi+kūla] sloping down, low–lying A I.35 (contrasted with ukkūla). We should expect nī for vi, as in BSk. (see ukkūla).
Vikūlaka (adj.) [fr. vikūla] contrary, disgusting Th 2, 467 (=paṭikūla ThA 284).

Vikesikā (adj. --f.) [vi+kesa+ika] with loose or dishevelled hair Vin I.15.

Vikoṭṭita [vi+koṭṭita] beaten, cut, slain Miln 304 (koṭṭita+).

Vikopana (nt.) [fr. vi+kup] upsetting, injuring, doing harm J II.330=IV.471; Miln 185, 266; DhsA 145.

Vikopin (adj.) [vi+kup] shaking, disturbed; neg. a° J VI.226.

Vikopeti [vi+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 (padaŋ a track).

Vikkanta [pp. of vi+kram] heroic J I.119; II.211; IV.271; Miln 400 ('cārin, of a lion).

Vikkandati [vi+kandati] to cry out, lament, wail J VI.525.


Vikkamati [vi+kamati] to have or show strength, to exert oneself J III.184 (=parakkamati); Miln 400. -- pp. vikkanta.


Vikkiṇāti [vi+kiṇāti] to sell J I.227, 377 (ger. vikkinītvā); PvA 100 (id.), 191 (aor. vikkinī). -- inf. vikketu ŋ J III.283. -- grd. vikkiṇiya=for sale DhA I.390 ('bhaṇḍa merchandise).

Vikkilīta (nt.) [vi+kiīlīta] sporting, amusement, pastime Nett 124 (in appld meaning).


Vikkhaṇḍati [vi+khaṇḍati] to break (up), destroy, spoil Sdhp 450 (ger. ściya). -- pp. vikkhaṇḍita.


Vikkhambha [vi+khambha 1] diameter (lit. support) J V.268, 271; Mhvs 18, 27.

Vikkhambha [fr. vi+khambha 2] (intrs.) to become stiff (with fear), to be scared or frightened Ap. 50.

Vikkhambhana (nt.) [vi+khambha+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--jhan'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 (f.) [vikkhambhana+ta] state of having undone or discarded, removal, destruction, paralysis Nett 15, 16.

Vikkhambhika (adj.) [fr. vikkhambheti] leading to arrest (of passions), conducive to discarding (the blemishes of character) Vism 114.

Vikkambhita [pp. of vikkhambhetai] arrested, stopped, paralysed, destroyed Ps II.179; Tikp 155, 320 sq.; Dukp 10.

Vikkhambiya (adj.) [grd. of vikkhambheti] in neg. a° not to be obstructed or overcome D III.146.

Vikkhambheti [vi+khambheti] (trs.) to "unprop," unsettle, discard; to destroy, extirpate, paralyse (cp. khambha 2 and chambheti), give up, reject Sn 969 (=abhibhavati etc. Nd1 492); Vism 268; J I.303 (jahanalena kilese v.); Miln 34 (nivarane); DhA IV.119 (piti vikkhambhetvā: here in meaning "set up, establish"? Or to produce such piti as to be called pharanā piti, thus vikkhambheti=pharati 2? Or as Denom. fr. vikkhambha "diameter"=to establish etc.?); VvA 156 (read "etvā."-- pp. vikkhambhita.


Vikkhāyitaka (adj.--nt.) [vi+khāyati(=khādita)+ka] "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 asubhakammaṭṭhisānas Vism 110=Miln 332 ("saññā"); Vism 179, 194.

Vikkhālita [pp. of vikkhāleti] washed off, cleansed Vin II.201; Vism 59.

Vikkhāleti [vi+khāleti] to wash off, to wash one's face (mukhaṅ) rinse one's mouth Vin II.201; S II.269; J I.266, 459; PvA 75, 209, 241 (=ācameti). -- pp. vikkhālita

Vikkhitta (adj.) [vi+khitta] 1. upset, perplexed, mentally upset, confused S II.122 ("citta"); V.157, 263 sq.; A III.174 ("citta"); V.147 (id.); Vism 410 (=uddhace' ānugata). -- a° undisturbed, composed, collected A V.149; It 94; PvA 26.

Vikkhittaka (adj.) [vi+khitta+ka] 1. scattered all over, deranged, dismembered; of a dead body with respect to its limbs (as one of the asubha--kammathāna's: cp. vikkhāyika & vicchiddaka) Vism 110 ("saññā")=Miln 332; Vism 179 (with defn vividhāg khittāg vikkhittāg; aṭṭha na hettāg aṭṭha na sāsan ti eva va tato hittassā chava--sarirassā adhivacanañ, 194. --hata° killed & cut up Vism 179.--2. citta° of unbalanced or deranged mind Miln 308.

Vikkhipana (nt.) [cp. BSk. viksepa refusal AvŚ I.94] refusal, denial VbhA 493 (see vikiraṇa 1).


Vikkhiṇa [vi+khiṇa] totally destroyed, finished, gone Th 2, 22.

Vikkhiṇati [vi+khiṇati] to go to ruin, to be destroyed, to be lost J V.392 (fut. "iyissati"). -- pp. vikkhiṇa.

Vikkhepa [vi+khepa] 1. disturbance, derangement J VI.139. -- 2. perplexity, confusion D I.59. -- vācā° equivocation, senseless talk D I.24. -- 3. in citta° & cetaso v. upset of mind, unbalanced mind, mental derangement: citta° 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.

--paṭibāhāna exclusion or warding off of confusion (of mind) or disturbance Vism 244; VbhA 227.
Vikkhepi kā (adj.-f.) [vi+khe+ika] having saliva dropping from the mouth (of sleeping women), slobbering Vin I.15.

Vikkhobhi [pp. of vikkhobheti: see khobha] thoroughly shaken up or disturbed Miln 377.

Vigacchathī [vi+gacchati] to depart, disappear; to decrease D I.138 (bhogakkhandha vigacchissati); Sdhp 523.

Vigata (c--c) [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 cmpn, where it precedes the noun. By itself rare, e.g. Sn 483 (sārāmabhā yassa vigatā); VvA 33 (padumā mā vigatā hotu). Otherwise as follows: āsa Pug 27; āsava Sn 51; īcchā Dh 359; khila Sn 19; ācāra D I.115; DA I.286; chāviva Thā 80 (ēvivaṇṇa); īvita Pāv 40; paccaya Vism 541; Tikp 7, 21, 59; āpatīghāta Dāh A IV.176; mada Mhvs 34, 94; raja Sn 517; I J I.177; āvalita Pāv 153. Cp. vīṭa in similar application and meaning.

Vigama (c--) [fr. vi+gam] going away, disappearance, departing, departure Dāv V.68 (sabbāsava°); DhsA 166; Sdhp 388 (jighacchā°), 503 (sandeha°).

Vigayha see vigāhāti.

Vigarañhathī [vi+garahathī] to scold (intensely), to abuse Vin II.161 (dhammiṇ khathā); III.46; S I.30 (ariyadhammaṇ); Miln 227.


Vigāhāti [vi+gāhathī] to plunge into, to enter S I.180 (ger. vigāhiya); J V.381 (gāhisuṇ, aor.); Mhvs 19, 29 (here as gāhīta). The ger. is also vigayha at Sn 2, 825; cp. Nd 163 (=oṣayha pavisītvā). At Vin II.106 we should prefer to read viggāhāya for vigayha.

Viggahathī [vi+gañhathī] 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; Nd 1 285 (=uṣṇhītya parāmasītvā). --> 2. to stretch out, disperse, divide, spread; ger. viggayha Vv 501 (hattha--pāde v.; expld as "vividhīhi ākārēhi gahetvā" VvA 209).

Viggaha [fr. vi+gah: see gañhathī 3] 1. dispute, quarrel J I.208 (nātakaṇṇā aṇaṇamaṇṇā viggaho); Miln 90; often combd with kalaha, e.g. Vin II.88; A IV.401; Nd 1 302; Miln 383. -- 2. taking up form (lit. seizing on), "incorporation," form, body D II.210=226 (sovanṇa viggaha mānusāṇ viggahāṇ aṭirocati); Vin I.97 (manussa); II.286 (id.); IV.215 (tiracchānagata--manussa), 269 (id.); J V.398=405 (=sarīra C); V.188 (rucira°); Dāv I.42 (uju--ṣoma°). -- 3. (t.t.g.) resolution of words into their elements, analysis, separation of words Miln 381; VvA 226 (pada°); SnA 168; Thā 202 (pada°).

Viggahita [pp. of viggahathī] taken hold of, seized; prejudiced against, seduced by (--), in phrase dhamm' uddhacca--viggahita--mānasa A II.157; Ps II.101. Cp. BSk. vigrāhīta, e.g. AvS I.83=308 (Ajātaśatru Devadatta°); Divy 419, 557, 571; Iitm 143, 146.
Vīgāhika (adj.) [fr. vīgahā] of the nature of dispute or quarrel; only in cpd. vēkāḥ quarrelsome speech, dispute D I.8; S V.419; Sn 930; DA I.91.

Vighaṭāṭita [vi+ghaṭīta] struck, knocked, beaten J V.203 (a°).

Vighāṭana [adj.] [fr. vighāṭeti] unfastening, breaking up, overthrowing Th 1, 419.


Vighāṭṭita [vi+ghaṭṭita] struck, knocked, beaten J V.203 (a°).

Vighāṭana (adj.) [fr. vighāṭeti] unfastening, breaking up, overthrowing Th 1, 419.


Vighāṭita [vi+gata] 1. destruction, killing, slaughter PvA 150 (vighāṭṭa  āpajjati=vihaṇṇati). -- as adj. slain, beaten Pv IV.53 (=vighāṭṭavā vihata--bala). -- 2. distress, annoyance, upset of mind, trouble, vexation D III.249; M I.510; A II.197 sq.; IV.161 (‘parījāha); 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.

Vighāṭṭika 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).

Vighāṭvant (adj.) [vighāṭa+vant] full of annoyance or vexation S III.16 sq.; A II.143 (=discontented); Th 1, 899 (in same connection, neg.); PvA 260 (=distressed).

Vicakka (adj.) [vi+cakka] without wheels J I.378 (sakaṭa). Doubtful in phrase asani°, where used as a noun, probably in diff. meaning altogether (=asani--pāṭa?): see S II.229 (="falling of a thunderbolt" K.S. II.155); D III.44, 47.

Vicakkhaṇa (adj.--nt.) [vi+cakkhaṇa, of cakkṣa 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" K.S. I.277); D III.44, 47.

Vicakkhuka (adj.) [vicakkhu+ka] not seeing, blinded, dulled in sight, half--blind Miln 295 (Rh. D. "squinting").

Vicaya [fr. vi+cii: 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. vicarati] going about, circulating, moving, travelling J V.484 ("bhaṇḍa travelling merchandise").

Vicarati [vi+carati] to go or move about in (loc.), to walk (a road=acc.), to wander Sn 444 (raṭṭhā raṭṭhaṇa vicarissañ, fut.), 696 (dhamma--maggañ); Nd1 201, 263; Pv III.73 (aor. vicari); Dha A I.66; PvA 4, 22, 33, 69, 120, 185 (=āhiṇḍati); Sdhp 133. -- In Sn often with loke (in this world), e. g. Sn 466, 501, 845, 846, 864. --<-- Caus. vicāreti; pp. vicarita, vicārita & viciṇṇa. Cp. anu°.


Vicāra [vi+cāra] investigation, examination, consideration, deliberation. -- Defd as "vicaraṇaṇa vicāro, anusaṅcaraṇaṇa ti
Vicinana (nt.) [fr. vicinati] discrimination Vism 142 (see in def. under vitakka). -- Hardly ever by itself (as at Th 1, 1117 mano°), usually in close connection or direct combn with vitakka (q. v.).


Vicāraṇā (f.) & a° (nt.) [fr. vicāreti] 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.

Vicārīta [pp. of vicāreti] thought out, considered; thought D I.37 (vitakkita+, like vitakka--vicāra, cp. DA I.122), 213 (id.); SnA 385.

Vicārī [Caus. of vicarati] 1. to make go round, to pass round, to distribute PvA 272 (salākaṇ). -- 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 (rajaṇ); PVA 93 (kammante). -- pp. vicārita & viciṇṇa.

Vicāliya (adj.) [grd. of vi+cāleti] in neg. a° not to be shaken, not wavering Sdhp 444.

Vicīkicchati [vi+cikicchati] lit. "dis--reflect," to be distracted in thought, i. e. to doubt, hesitate D I.106; S II.17, 50, 54; III.122, 135; J IV.272 (2 sg. vicīkicchase); SnA 451; DA I.275; -- pp. vicīkicchita.

Vicīkicchita (nt.) [pp. of vicīkicchati] doubt Pv IV.137.

Vicīkicchita see ve°.

Viciṇṇa [pp. of vicāreti] thought out; in neg. a° not thought out; reading however doubtful, better to be taken as adhiṇṇa, 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 [pp. of vi+cī to gather] in phrase "kālaṇa bhatta rice from which the black grains have been separated D I.105; M II.8; DA I.274; as vicita--bhātta in same sense at J IV.371.

Vicītta (& °citra) (adj.) [vi+cīttā] various, variegated, coloured, ornamented, etc. J I.18, 83; PVA II.19; Vv 6410 (citra); Miln 338, 349; VvA 2, 77; Sdhp 92, 245. -- vicītra--kathika eloquent Miln 196.

Vicināti (°cīnāti) [vi+cīnāti] 1. to investigate, examine, discriminate S I.34 (yoniso vicine dhammaṇ); 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. -- ger. vicīya discriminating; with discrimination D II.21 (doubled: with careful discrimin); III.167 (°pekkhītā); Sn 524 sq.; usually in phrase vicīyya--dāna a gift given with discrimination S I.21; A IV.244; J IV.361; V.395; PVA II.972; DhA III.221; Mhvs 5, 35. -- 2. to look for, to seek, to linger, to choose Pv III.64 (aor. vicini=gavesi C.); IV.142 (ger. vicīyya=vicīnītā PVA 240); J I.419. -- See also pacinati.

Vicinana (nt.) [fr. vicināti] discrimination Vism 162.
Vicinteti [vi+cinteti] to think, consider Sn 1023; Mhvs 4, 28 (vicintiya, ger.); 17, 38.

Vicunña [vi+cuṇṇa] crushed up, only in redupl.-iter. formation cuṇṇa—vicunña crushed to bits, piecemeal J I.26; III.438 etc. See under cuṇṇa.


Viccuta [vi+cuta] fallen down J V.403 (expld as viyutta C.); Dh I.140.

Vicchad̤̤eti [vi+chad̤̤eti] to throw out, to vomit; in late (Sanskritic) Pāli at Sdhp 121 (pp. vicchaddita) and 136 (nt. vicchaḍdana throwing out).

(adj.) [vi+chanda+na+ika] fit to disinterest, "disengrossing," in "kathā sermon to rid of the desire for the body Vin III.271 (Sam. Pās. 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 (f.) [vi+chādanā] concealment Pug 19, 23.

Vicchika [cp. Vedic vrścika: Zimmer, Altind. Leben 98] a scorpion D I.9 ("vijjā 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 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.

Vicchhaddeti [vi+chaddeti] to throw out, to vomit; in late (Sanskritic) Pāli at Sdhp 121 (pp. vicchaddita) and 136 (nt. vicchaḍdana throwing out).

Vicchinda [fr. vi+chind as in vicchindati] breaking off, cutting off J II.436, 438 (kāya"). Kern, Toev. s. v. considers it as a corruption of vicchanda. See vicchandanika.

Vicchindati [vi+chindati] 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.


Vicchurita [vi+churita] besprinkled, sprinkled about VvA 4, 280 (=ullitta).

Viccheda [vi+cheda] cutting off, destruction J IV.284 (santati"). a° uninterruptedness VvA 16.


Vijaṭeti [vi+Caus. of jaṭ; see jaṭata] 1. to disentangle, to comb out; fig. to unravel, explain Vin II.150 (bimbohānañ kātuñ tūlāni v.); Miln 3; Vism 1, 2. -- 2. to plunder J III.523. -- pp. vijaṭita.

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 applied 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.


Vijambhikā (f.) [fr. vijambhati] yawning (before rising) i.e. drowsiness, laziness, in ster. combn with arati & tandī S I.7 (trsln "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).

Vijaya [vij+ja] victory; conquering, mastering; triumph over (--) vijetvā J II.46; A IV.272 (idha--loka"); Sn 241 sq. ("sutta, another name for the Kāya--vicchandanika--sutta).

[vi+jayati] to conquer, master, triumph over DA I.250 (vijeti); fut. vijessati J IV.34.2


Vijahita [pp. of vijahati] left, given up, relinquished; only in neg. a° J I.71, 76, 94, 178.

Vijātā (f.) [pp. of vijayati] (a woman) having borne J II.140; Pī. II.23 (=pasūtā PvA 80).

--kāla time of birth J II.140. --ghara birth--chamber Miln 301.

Vijāti in °loha in °loha a kind of copper VbhA 63.

Vijāna (nt.--adj.) [fr. vijānati] understanding; as adj. (--) in cpds. du° hard to understand S I.60; J IV.217; and su° easy to perceive Sn 92; J IV.217.

Vijānana (nt.) [the diacritical form of Sk. vijāna: 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 viññāṇa 2a. -- imper. 2nd sg. vijāna Sn 1091 (=ājāna Nd2 565b); Pv IV.55 (=vijānāhi PvA 260); ppr. vijānanto Sn 656, 953; Pv IV.188; Pva 41; and vijānaṇa neg. a° ignorant Dh 38, 60; It 103. Pot. 1st sg. (poet.) vijānaṇa J III.360 (=vijāneyaṇa C.); Sn 1065, 1090, 1097 (=jāneyaṇa Nd2 565a); & vijāniyaṇav Vv 415 (paṭijīvijīh C.). -- 3rd sg. vijānaṇa Sn 253, 316, 967 (cp. Nd1 489). -- ger. vijāniya Mhvs 8, 16; viññāya Sn 232; & viññūttvā Vin IV.264. -- aor. (3rd pl.) vijānicarṇa Mhvs 10, 18. -- Pass. viññāyatī PvA 197; fut. viññissati Th 1, 703. -- inf. viññātus S III.134. -- grd. viññātabba (to be understood) VbhA 46; & viññeyya (q.v.). -- pp. viññaṭā. -- Caus. II. viññāpeti (q.v.).

Vijāyana (nt.) [fr. vijāyati] bringing forth, birth, delivery A I.78; J III.342; VI.333; Vism 500; VbhA 97.

Vijāyati [vi+jāyati] to bring forth, to bear, to give birth to Sdhp 133; aor. vijāyī VvA 220; Pva 82 (puttaṇ); ger. vijāyitvā Mhvs 5, 43 (puttaṇ); and vijāyitvāna Pī. I.63. -- pp. vijāta. -- Caus. II. vijāyāpeti to cause to bring forth J VI.340.
Vijāya (adj.--n.) [fr. viśāya] in f. 5inī able to bear a child, fertile J IV.77 (opp. vaṁja-); DhA I.46 (id.).

Vijgucchati [vi+j.] to loathe Sn 41 (āmāna=āṭṭiyamāna harāyamāna Nd2 566), 253, 958 (āto=āṭṭiyato harāyato Nd1 466), 963; Nd1 479.

Vijita [pp. of višayati] 1. conquered, subdued, gained, won Sn 46; SnA 352; DA I.160; PvA 75, 76, 161. <--> Cp. nijjita. -- 2. (nt.) conquered land, realm, territory, kingdom J I.262; Vv 8120 (=desa VvA 316); DhA I.586. --anga at Pv 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 (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.

Vijina [doubtful] distress (?), in stock phrase at A V.156, 158, 160, 162 (v. l. at all pass. vicina).

Vijyati at J III.374 is to be read as višiyati (Pass. of višati).

Vijja (adj.) (--) =vijjā having vijjā, possessed of wisdom; in vatthu°, tiracchāna°, nakkhattra° etc. (referring to the lower arts condemned as heretic: vijjā c.) S III.239. te° possessed of threefold wisdom: see vijjā b.

Vijjatiyappati (f.) [? doubtful spelling] adultery PvA 151.

etc.: see vindati.

Vijjantārikā (f.) is not clear; according to Kern, Toev. s.v.=vīthi+antarikā [a very bold assumption: vīthī° contracted to vijjā°], 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 trsln "interval of lightning," thus taking it as vijju+antarikā. Quoted DA I.34.

Vijjā (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 welldefined 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 nāṇa (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. abhiññā, nāṇa--dassana & paññā). 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. vejjā!); 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. sila°, citta° & paññā°. Under the first group belong sila°(kkhandha), indriya--sañyāra, sati--sampajañña, santuṭṭhi; the second is composed (1) of the overcoming of the nivaraṇas, (2) of the 4 jhānas; the third consists of 8 items, viz. (1) nāṇa--dassana, (2) manomaya--kāya, (3) iḍdhi, (4) dibba--sota, (5) ceto--pariyāna, (6) pubbe--nivās' ānussatiyāna, (7) cutṭupattī--nāṇa, (8) āsavānaṃ khaya--nāṇa. Other terms used are: for the 2nd sampadā: caraṇa (D. I.100), and for the 3rd: vijjā (ibid.). <--> The discussion at D I.100 is represented as contradicting the (brahmanic) opinion of Ambattā, who thought that "vijjā nāma tayo Vedā, caraṇa pañca silāni" (DA I.267 sq.). -- In the enumm 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 anusaramati (No. 6), pañjanati (7), abhiñjanati (8), each signifying a higher stage of ("saving") knowledge, yet all called "vijjā." Quoted at Vism 202, where all 8 stages are given as "aṭṭha vijjā," and caraṇa with 15 qualities (sīla--sañyāra, indriyesu guttadvāra etc.). The same 3 vijjās (No. 6, 7, 8) are given at
D III.220, 275, and poetically at A I.165 as the characteristics of a proper (ariya, Buddhist) monk (or brāhmaṇa): "etāhi tihi vijjāhi te vijjo hoti brāhmaṇaḥ," opposing the three Veda–knowledge of the Brahmins. -- Tevijja (adj.) in same meaning at S I.146 (where it refers to Nos. 3, 5, 8 of above enumm), 192, 194. In brahmanic sense at Sn 594 (=tiveda SnA 463). Both meanings compared & contrasted at A I.163 (aṇṇathā brāhmaṇaḥ brāhmaṇaḥ teviṣaṇaḥ paṇḍāpenti, aṇṇathā ca pana ariyassa vinayā teviṣaṇh ātī "different in the Brahmnic and diff. in the Buddhist sense"). -- Tisso vijjā (without specification, but referring to above 6, 7, 8) further at Vin II.183; Sn 656; Ps I.34; II.56; Pv IV.134; Miln 359 (+chalabhiṁñā); Dha IV.30 (id.). It is doubtful whether the defn of āṇā as "tisso vijja" at Vin III.91 is genuine. <·> On vijjā–caraṇa 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, āṇaḥ, paṇāṇā, vijja, āloka); III.47; 163; 171; IV.31, 49 sq. A I.83; II.247; Sn 334 (simply meaning "wisdom," craft, care, but Bdhhg SnA 339 takes it as "āsavānaḥ–khaya–nāna"). 1026 (opposed to avijjā); Pug 14, 57; Vbh 324; Nett 76, 191. -- (c) popular meanings & usage of vijja: science, craft, art, charm, spell D I.213 (Gandhārī nāma v., also mentioned at J IV.498 as practised by physicians), 214 (Maṅka n. v.); J III.504 (Cintāmaṇī v.): IV.323 (vatthu: see under vatthu), 498 (ghora); V.458 (anga) palmistry; Miln 200; Dh I.259 (bhūmicala n. v. "earthquake" charm), 265 (dhanu–agamanīyaṃ Ambattha n. v.); KhA 237 (vatthu, khetta, anga); and see the list of forbidden crafts at D I.9 (anga, vatthu, khetta etc.; cp. Dial. I.18, 19).

--gata having attained wisdom Sn 730 (opp. avijjā; the playful expln at SnA 505 is "ye arahattā–maggavijjāya kilēse vijihitvā gatā khiṇāsava–sattā"). -- caraṇa (sampanna) (endowed with) special craft (wisdom) & virtue: see above, b. --tāhāna branch of study; there are 18 vijja–tāhānā 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. --bhāgiyā (dhammā) (states) conducive to wisdom (6 kinds of saṅātā 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 jutī] lightning. -- (a) vijju: S I.100 ("mañī"); A I.124 ("upamacittā"); J V.322 (vānṇī); 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.

Vijjullatā (f.) [vijju(t)+latā] a flash or streak of lightning, forked lightning S I.106; J I.103, 279, 501.

Vijjotati [vi+jotati] to shine (forth) PVA 56; Caus. āeti to illumine PVA 10. -- pp. vijjotita.

Vijjotalati [Freq. of vijjotati? Or=vijjotayati=vijjoteti?] to flicker Vin II.131; M I.86.


to pierce, perforate; to shoot with an arrow; to strike, hit, split; fut. āissati J IV.272; inf. ituṭ ibid.; ger. ātva Vin II.150; J I.201 (boring through timber); SnA 505 (kilese); Pva 155; & viddhā J VI.77. -- Pass. vijhati: ger. ātva having been hit J III.323; ppr. vijhamāna Pva 107; grd. viddheyya J VI.77. -- pp. vidhā. -- Caus. vijheti J I.45 (sūlehi vijjhayanto); and vedheti to cause to be pierced J VI.453 (fut. vedhayissati). -- pp. vedhita.

Vijjhana (nt.) [fr. vijjihati] piercing or getting pierced DA I.75; II.87 (kaṇṇa--mangala, ear--piercing ceremony); Pva 107.

Vijjhāpeti [vi+jhāpeti] to extinguish Vin I.31; II.219, 221; J IV.292; Miln 42.

Vijjhāyati [vi+jhāyati2] to be extinguished, to go out (of fire) Vin I.31 (imper. āyatu & fut. āyissati); Dha I.21 (akkhiṇi dīpa--sīkhā viya vijjhayinṣu).

Viṇṇati (f.) [fr. viṇṇāpeti] intimacy, giving to understand, information; begging or asking by intimation or hinting (a practice forbidden to the bhikkhu) Vin I.72 ("bhula, intent on . . ."); III.144 sq. (id.); IV.290; J III.72 (v. nāma na vaṭṭati, is improper); Vbh 13; Vism 41 (threefold: nimitta, obhāsa, parikathā; as t. t., cp. Cpd. 1201: medium of communication); Miln 343, 370; Dha II.21 (viṇṇattī katvā bhūnītuṇa vaṭṭati); Pva 146. -- Two kinds of viṇṇati are generally distinguished, viz.
Viññāṇa (nt.) [fr. vi+jñā; cp. Vedic vijnāna 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--viññāṇaka (q. v. and cp. viññāṇatta). 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; PV A 63, 219.

Ecclesiastical scholastic dogmatic considers v. under the categories of (a) khandha; (b) dhātu; (c) paṭiccasamuppāda; (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 (viññānāti) 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 mediaeval 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 sankhārakkhandhā. --(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 viññāṇa (in the Paṭicca--samuppāda) is defined in a similar way to the defn under v.--ṭhiti (see c), viz. as a quality peculiar to (& underlying) each of the 6 senses: "katamaṁ viññāṇaṁ? cha--y--ime viññāṇa--kāyā (groups of v.), viz. cakkhu' sota' etc.," which means that viññāṇa is the apperceptional or energizing principle, so to speak the soul or life (substratum, animator, lifepotency) 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.--kāyā). 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 āharas (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 viññāṇassa avakkanti is used (D II.63; S II.91). In this connection the expression paṭisandhi--viññāṇa 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 (viññāṇa) 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: yaññ kiñci sampajāññāsi . . . panuṭṭaa viññāṇaṁ bhave na titṭhe): puṇḍābhisankhāra--saḥagata--viññāṇaṁ, apuṇḍī . . . 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 senseperception (D III.243, M III.281, etc.), namely, the contact between sense--organ and object (medium, metizuu/ 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.
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 anatā, cp. S IV.166 sq.); D III.223 (as khandha); S II.101 sq. ("assa avakkanti"); III.53 sq. ("assa gati, āgati, cuti etc.); A I.223 sq.; III.40; Sn 734 (yaṅ kīcī dukkhaṁ sambhoti, saṁbaṅg viññāṇa--paccayā), 1037 (nāma--rūpa destroyed in consequence of v. destruction), 1073 (cavetha v. [so read for bhavetha]; v. at this passage expl'd as "punappaṭisandhi--v." at Nd2 569c); 1110 (uparujjhāti); Ps I.53 sq., 153 sq.; II.102; Vbh 9 sq., 53 sq., 86; Nett 15 (nāma--rūpa v.--sampayutta), 16 (v.--hetuka n.--r.), 17 (nīrodha), 28, 79, 116 (as khandha); Vism 529 (as simple, twofold, fourfold etc.), 545=VbhA 150 sq. (in detail as product of sankhāras & in 32 groups); VbhA 172 (twofold: viśāka & avīśāka); DhA IV.100. --ānāṇaç'ayatana 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. --āhāra consciousness (i. e. vital principle) sustenance: see above d and cp. Dhs 70, 126; Nett 114 sq.; Vism 341. --kāya: see above e. --khandha life--force as one of the aggregates of physical life D III.233; Tikp 61; DhsA 141; VbhA 21, 42. --tīhiti viññāṇa--duration, phase of mental life. The emphasis is on duration or continuation rather than place, which would be tīhāna. There are (a) 7 v.--durations with regard to their "storing" (abhisaṅkhāra) quality, viz. combinations of v. (as the governing, mind--principle) with each of the 4 other khandhas or aggregates of material life (rūpa, vedanā, saṅñā, sankhārā), v. animating or bringing them to consciousness in any kind of life--appearance; and (b) 7 v.--durations with regard to their "regenerating" (new--life comnb or rebirth=paṭisandhi) quality, viz. the 4 planes of var. beings (from men to devas), followed by the 3 super--dimensional stages (the ānāṇaç'ayatanas) of ākāsa--infinitude, viññāṇa--infin. & ākīna--cañña--infin. -- Passages in the Canon: (a) as 4: D I.126 sq.; S III.53 sq. ("standing for consciousness" & "platform," "patiṭṭhā S III.54; K.S. III.45) <> (b) the 7: D II.68 sq.; III.253 (trsln "station of consciousness"), 282; =A IV.39. Both the 4 and the 7 at Nd2 570. Cp. under a slightly diff. view S II.65 (yaṅ ceteti . . . ārammanā . . . hoti viññāṇassa tīhitiyā). -- See also Ps I.22, 122; Sn 1114; Nett 31, 83 sq.; Vism 552; VbhA 169. --dhātu mind--element, which is the 6th dhātu after the 4 great elements (the mahābhūtāni) and ākāsa--dhātu as fifth (this expl'd as "asamphuttha--dhātu" at VbhA 55, whereas v.--dhātu as "viññāṇa--dhātu") D III.247; Vbh 85, 87; VbhA 55; cp. A I.176; M III.31, 62, 240; S II.248. --vitthi the road of mind (fig.), a mediaeval t. t. for process in senseperception KhA 102.

Viññāṇaka (adj.) [viññāṇa+kā] 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--viññāṇaka 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 (nt.) [abstr. formation fr. viññāṇa] the fact of being endowed with viññāṇa S III.87; PvA 63.

Viññāta [pp. of viñjāñāti] apperceived, (re)cognized, understood, cogitated (Cpd. 37), learned Sn 323 ("dhamma, one who has recognized or understood the Dhamma); Vv 4418 (=viññāta--sīsaṇa--dhamma VvA 192); J I.2; Sdp 429. -- Often in sequence diṭṭha sutta muta viññāta to denote the whole range of the cognitive & apperceptional faculties (see muta), e. g. D III.232; Sn 1086, 1122.

Viññātar [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 (adj.) [fn. viññāpeti] clever in instruction, able to instruct S V.162=Miln 373; It 107.

Viññāpana (adj.) [fr. viññāpeti] instructing, informing A II.51, 97. -- f. viññāpanī instructive, making clear (of speech) D I.114 (atthassa viññāpānīyā=viññāpanasamathāyā DA I.282); A III.114; Db 408 (=attha Dha IV.182); Sn 632.

Viññāpaya (adj.) [grd. of viññāpeti, ="viññāpaya] accessible to instruction; only in cpds du" & su" indocile & docile S I.138; D I.38; Nd2 2353; Ps I.121; II.195; Vbh 341.

Viññāpita [pp. of viññāpeti] instructed, informed; su" well taught Miln 101.
Viññāpetar [n. ag. of viññāpita] an instructor, teacher D I.56; A IV.196.

Viññāpeti [Caus. II. of viñjānati] 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 see viñjānati.

Viññutā & viññūtā (f.) [fr. viññu] discretion; in phrase viññutaṇā pāpuṇāti to reach the years of discretion or puberty Vin I.269; II.278; J I.231; III.437; PvA 3.

Viññūpasāṭṭha [vi+ni+upassāṭṭha, pp. of srj (?)] unattacked, not deficient, unmolested, undisturbed: is Kern's (Toev. s. v.) proposed reading for viññū-pasāṭṭha ("extolled by the wise") at S II.70 (reads ṭṭh); 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 (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.

Viññēyya (adj.) [grd. of viñjānāti] to be recognized or apperceived (of the sense objects: cakkhu--viññēyya rūpa, etc.) D I.245; M III.291; A III.377; IV.404 sq., 415, 430; Nd 24. -- su° easily understood VvA 258.

Viṭapa [cp. Epic Sk. viṭapa] the fork of a tree, a branch J I.169, 215, 222; III.28; VI.177 (nigrodha°).


Viṭabhī (f.) [=Sk. viṭapin] the fork of a tree M I.306; J II.107; III.203.

Vitakka [vi+takka] reflection, thought, thinking; "initial application" (Cpd. 282). -- Defd as "vitakkanā ṭṭhakko, uhana ti vuttaŋ hoti" at Vism 142 (with simile on p. 143, comparing vitakka with vicāra: kumbhakārassa danda--pahāreṇa caṅkaṅ bhamayitvā, bhājanār gūntassā uppiḷaŋa--hatto viya vitakko (like the hand holding the wheel tight), ito c'ito saṅcaraṇaḥattho viya viçačaṃ (giving vitakka the characteristic of fixity & steadiness, vicāra that of movement & display). -- D II.277 ("pre-occupation" tsrln: see note Dial. II.311); III.104, 222, 287 (eight Mahāpurisa°); M I.114 (dvīdhā--kato v.), 377; S I.39, 126, 186, 203; II.153; IV.69, 216; A II.36; III.87 (dhamma°); IV.229 (Mahāpurisa°), 353 ("upaccheda"); Sn 7, 270 sq., 970, 1109; J I.407 (Buddha°, Sangha°, Nibbāna°); Nd 136, 405, 246, (nine); Nd 2.s. v. takka; Ps I.36, 136, 178; Pv II.58; Pug 59, 68; Vbh 86, 104 (rūpa°, sadda° etc.), 228 (sa°), 362 (akusalā°); Dh 7, 160, 1268; Tikp 61, 333, 353; Vism 291 ("upaccheda"); Miln 82, 309; DhsA 142; DhA IV.68; VbhA 490; PvA 226, 230. -- kāma°, vihiṅsā°, vyāpāda° (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°, avyāpāda°, avihīṃsa° A I.275; II.76; III.429. -- vitakko 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 second jhāna (called sā°--vitakka sā°–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 pīṭi & samādhi at Vbh 228, of paññā at Vbh 323. The same combd (vitakka+vicāra) at foll. passages: D III.219 (of samādhi which is either sā°, or a°, 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. & manasiṅkāra); Expos. I.188n; Kvu trsln 2381. -- Cp. pa°, pari°.

Note. Looking at the combd 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 (nt.)=vitakka Vism 142.


Vitakketi [Denom. fr. vitakka] to reflect, reason, consider S I.197, 202; IV.169; V.156; A II.36; Miln 311. -- pp. vitakkita.

Vitachika at S II.99=IV.188 read vitaccika (q. v.).

Vitacchita [pp. of vitaccheti] planed, smoothed; su° well carded (of a cīvara) Vin III.259.

Vitacchika at S II.99=IV.188 read vītaccika (q. v.).


Vitacchita (f.) [cp. Epic Sk. vitačikā, e. g. Mbh 2, 1310; 7, 3022] tricky disputation, frivolous or captious discussion; in cpds. vitačika; vāda sophistry SnA 447; DA I.247; vādin a sophist, arguer DhsA 3 (so read for vidaḍḍha); VbhA 9, 51, 319, 459. See lokāyata.

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 (adj.) [vi+tathā; cp. Epic & Class. Sk. vitathā] untrue; nt. untruth D II.73 (na hi Tathāgatā vitathā bhaṇanti); 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.

Vitunna (m. & nt.) [fr. vitarati] overcoming, getting through M I.147 (kankhā°); Miln 233 (id.), 351; Sdhp 569.

Vitarathi [vi+tarati] 1. to go through, come through, overcome Sn 495, 779 (ger. °cīya, taken as Pot. at Nd1 57: oghaṇaṇ samatikkameyya), 941, 1052; Pv III.24 (vitarīvā =vitiṇṇo huvā PvA 181, q. v. for detail). -- 2. to perform J II.14 (bubhukkhiito no vitarāsi bhottuṇ; v. l. visahāmi). -- pp. vitiṇṇa.


Vitaraṇa (nt.) [fr. vitarati] overcoming, getting through M I.147 (kankhā°); Miln 233 (id.), 351; Sdhp 569.

Vitarati [vi+tarati] 1. to go through, come through, overcome Sn 495, 779 (ger. °cīya, taken as Pot. at Nd1 57: oghaṇaṇ samatikkameyya), 941, 1052; Pv III.24 (vitarīvā =vitiṇṇo huvā PvA 181, q. v. for detail). -- 2. to perform J II.14 (bubhukkhiito no vitarāsi bhottuṇ; v. l. visahāmi). -- pp. vitiṇṇa.

Vitiṇṇa (m. & nt.) [fr. vitarati] 1. overcome or having overcome, gone through, conquered Dh 141 (°kankha); Sn 514 (id.), 746; PvA 181. -- 2. given up, rejected, abandoned Dh 176 (°paraloka); J IV.447 (=pariccatta C.).

Vitudati [vi+tudati] 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.

Vitureyyati at J V.47 is not clear. The v. l. is vitariyati; the C. expls by tuleti tī reti, 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)īstos, 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; Vl.308; Pv II.81 (=vittiyā upakaraṇa-bhūtaṇ vittaṇ PVA 106). -- Often in phrase "ūpakaraṇa possessions & means, i. e. wealth, e. g. D I.134; S I.71; IV.324; Pug 52; Dh I.295; PVA 3, 71. Vittāṇ is probably the right reading S I.126 (15) for cittaṇ. Cf. p. 123 (3); K.S. I.153, n. 3.

Vitta2

Vitta2 (adj.) [identical with vitta1] gladdened, joyful, happy J III.413 (=tuṭṭha); IV.103; Vv 414 (=tuṭṭha C.); 4414 (id.), 495 (id.).

Vitta3

Vitta3 [pp. of vic to sift, cp. Sk. vikta] see vi°.

Vittaka (adj.) [fr. vitta1] possessing riches, becoming rich by (--) J I.339 (laṅca°); IV.267 (miga°), VI.256 (jūta°).

Vittakatā (f.) [vittaka+tā] in sūtra° "the fact of getting rich through learning" as an expln of the name Sutasoma J V.457 (for auspiciousness). Dutoit trsls quite differently: "weil er am Keltern des Somatrankes seine Freude hatte," hardly correct.

Vitti (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.

Vittha (nt.) [vi+stha?] a bowl, in surā° for drinking spirits J V.427; Dha III.66.

Vitthaka (nt.) [fr. vittha] a small bowl, as receptacle (āvesana°) for needles, scissors & thimbles Vin II.117.

Vitthata1

Vitthata1 [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

Vitthata2 [pp. of vitthāyi (°). 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 vitthāyi & vitthāyi.


Vitthambhetai [vi+thambheti] to make firm, strengthen DhsA 335.

Vitthāyi [vi+styā: see under thīna] to be embarrassed or confused (lit. to become quite stiff), to be at a loss, to hesitate
Vin I.94=II.272; aor. vitthāsi (vitthāyī?) ibid. [the latter taken as aor. of tras by Geiger, P.Gr. § 166]. -- pp. vitthāta2 & vitthāyita.


Vitthā [fr, vi+str] 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. sankhithena 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 77, 71, 81. Cp. similarly BSk. vistarena kāryaṇ Divy 377.


Vitthārika (adj.) [vitthāra+ika] 1. wide--spread Miln 272. -- 2. widely famed, renowned Sn 693; J IV.262. See also bahujaṇa.

Vitthārita [pp. of vitthāreti] detailed, told in full Vism 351; Mhvs 1, 2 (ati° with too much detail; opp. sankhitta).

Vitthāriyati [Denom. fr. vitthāra] to expand, to go into detail Nett 9.


Vitthiṇṇa [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 (ad.) [fr. vidaṃseti] showing; danta° showing one's teeth (referring to laughter) A I.261; J III.222.

Vidanseti [vi+daṃseti=dasseti] to make appear, to show A I.261; Th 2, 74; J V.196; Miln 39. Cp. pa°.

Vidadḍha [vi+daddha] in redupl.--iter. cpd. dadḍhavidadḍha--gatta "with limbs all on fire" Miln 303.

see vindati.

Vidatthi (f.) [cp. Vedic vitasti; see Geiger, P.Gr. 383] a span (of 12 angulas or finger--breadths) Vin III.149 (dīghaso dvādasa vidatthiyo sugata--vidatthiyā); IV.279; J I.337; III.318; Miln 85; Vism 65, 124, 171, 175, 408; DhA III.172; IV.220; VbhA 343 (dvādas'angulāni vidatthi; dve vidatthiyo ratana, etc.).

Vidāhāti [vi+dhāti; dhā] to arrange, appoint, assign; to provide; to practise. -- Pres. vidāhāti: see saṅ°; vidadhāti J VI.537; vidheti J V.107. Pot. vidāhe Sn 927 (=vidāheyya Nd1 382); aor. vidahi J V.347. <- > Perf. 3rd pl. vidadhū [Sk. vidadhūḥ] J VI.284. <- > inf. vidhāṭuṭ Vin I.303 (bhesajja); ger. vidhāya Mhvs 26, 12 (ārakkhaṇ, posting a guard). -- grd. vidheyya in meaning "obedient," tractable J VI.291. -- pp. vihita.


Vidārita [pp. of vidāreti] split, rent Sdhp 381.


Vidālita [pp. of vidāleti] split, broken, burst J I.493; PvA 220.

Vidāleti [vi+dāleti; see dalati] to break open, split, burst Th 1, 184; PvA 135, 185. -- pp. vidālita.

Vidita [pp. of vindati] known, found (out) D III.100; S V.180; Sn 436, 1052; Mhvs 17, 4; DA I.135 (a°).

Viditatta (nt.) [abstr. fr. vidita] the fact of having found or known, experience J II.53.

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 (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 (adj.) [Vedic vidu] clever, wise, knowing, skilled in (--) S I.62 (loka°); V.197; Vin II.241 (pl. paracittaviduno); Sn 677 (vidūhi), 996; J V.222 (dhamma°); Vv 301 (=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 at Ud 71 (vitakkā vidūpita) is to be read as vidhūpita.

Vidūra (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.

Vidūsita (adj.) [vi+dūsita] corrupted, depraved PvA 178 (‘citta).

Videsa [vi+desa; cp. disā at Vin I.50] foreign country Miln 326; VvA 338.

Vidomanassā (f.) [vi+domanassa] absence of dejection Vism 504=VbhA 105.

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 aviddusu foolish Vin II.296=A II.56 (pl. aviddasū); S V.1; Th 2, 164 (pl. aviddāsu); Sn 762 (=bāla C.); Dh 268=Nd2 514 (=aviññū DhA III.395); PvA 18.


Viddesin (adj.--n.) [vi+desin; see dessin] hating; an enemy Th 1, 547.

Viddessati [vi+dessati] to hate Th 2, 418. -- grd. viddesanīya to be hated, hateful Sdhp 82.

Viddha1

Viddha1 [pp. of vijjhati] pierced, perforated; hit, struck, hurt Sn 331; Nd1 414 (sallena); Miln 251 (eaten through by worms); Sdhp 201 (kanṭakena).

Viddha2
Viddha2 (adj.) [cp. *Sk. vidhra 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.


Viddhaṇați [vi+dhaṇṣati] to fall down, to be shattered, to be ruined Miln 237; PvA 125 (Pot. °eyya). --Caus. viddhaṇṣeti to shatter, to destroy S III.190 (bothtrs. & intrs., the latter for °ati); J II.298; III.431; V.100; DA I.265; NdI 5 (vikirati vidhameti viddhaṇṣeti: see also under vikirati). -- pp. viddhasta & viddhaṇṣita.<-> Pass. viddhaṇṣiyati to drop or to be destroyed, to come to ruin DA I.18=DhsA 19 (suttena sangahitāni pupphāni na vikiriyanti na v.).

Viddhaṇsana (adj.--nt.) [fr. viddhaṇṣati; cp. BSk. vidhvaṇṣana 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): anicc--ucchādana--parimaddana--bhedana--viddaṇṣana--dhamma, e. g. D I.76; M I.500; A IV.386; J I.146 [cp. Divy 180: śatanapatana--vikiraṇa--vidhaṇsana--dhammatā; see also under vikiraṇa].


Viddhaṇsanatā (f.) [abstr. formation fr. viddhaṇsana] quality of destruction, ability to destroy Vism 8.

Viddhaṇṣita [pp. of viddhaṇṣati] shattered, destroyed DḥA III.129.

Viddhasta [pp. of viddhaṇṣati] fallen to pieces, broken, destroyed M I.227; A II.50; Sn 542; J I.203; V.69, 401; Vv 6314 (=vinatṭha VvA 265).

Viddhā poet. ger. of vijjhati J VI.77.

Vidvā see under vindati.

Vidha1

Vidha1 (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.

Vidha2

Vidha2 [=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 "vidhva").

Vidhamaka (adj.) [fr. vidhamati] one who throws away or does away with; destroying, clearing away Miln 344 (kilesa--mala--duggandha°).

Vidhamati & °eti [vi+dhmā in particular meaning of blowing i. e. driving asunder, cp. dhamaṭi] (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. vidhami=viddaṇṣesi C.); VI.490 (vidhamaṇṭe raṭṭhaṇa, is ruined); Miln 91, 226 (Mārasenaj), 237, 337 (intrs., with vikirati & viddhaṇṣati). -- (2) vidhameti: NdI 5; J III.261 (poet. vidhamemasi [write °se!]=vidhamema, nāsema C.); V.309; Miln 39; PvA 168. -- pp. vidhamita.
Vidhamana (nt.) [fr. vidhamati] destroying, scattering, dispersing Miln 244 (Maccu--sena°).

Vidhamita [pp. of vidhamati] destroyed Nd2 576A.

Vidhavā (f.) [Vedic vidhavā widow, vidhu lonely, vidhura separated, Av. vidavā=Goth. widuwō=Ohg. wituwa (Ger. Witwe=E. widow); Gr. h)i/qeos 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 (f.) [cp. Sk. vidhā 1. mode, manner, sort, kind; proportion, form, variety D III.103 (ādesana°); Th 2, 395 (cakkhu° "shape of an eye" trsl); VbhA 496 (in expln of katha--vidhā: "ākāra--saṃthānaṃ vidhā nāma"); DA I.222 (iddhi°), 294 (in expln of tividha--yaṇā: "ettha vidhā vucaeti ṭhapanā" i. e. performance, arrangement), 299 (similarly tisso vidhā=ṛṇi ṭhapanāṇi; of yaṇā). -- Used as (abl.) adv. vidhā in meaning "variously" at Pν II.952 (C. expln=vidhātabba, not quite correctly; PνA 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," "sadsis '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 (māṇo va vidhā nāma). -- The adj. form is vidha: see sep.


Vidhānā (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 (yaṇā°); Miln 3. -- 3. assignment, disposition, provision J II.208 (vidhī--vidhāna--nūṇa; C. expld v. as "koṭṭhāso va saṃvidadhaṇaḥ vā"); PνA 30. -- 4. succession (as much as "supplement") KhA 216; SnA 23 (note 2). -- Cp. saṃvidadhana & saṃvidhāna.

Vidhānāvant (adj.) [vidhāna+vant] making dispositions, careful in providing, circumspect, considerable J VI.287.

Vidhāyaka [fr. vi+dhā] providing PνA 60.

Vidhāvati [vi+dhāvati] to run about, roam, cover space (acc.), stray S I.37; Sn 411, 939; Nd1 414; DA I.39.

Vidhi (f.) [fr. vi+dhā, cp. Ved. vidhi] 1. form, way; rule, direction, disposition, method, motto Vism 278 (manasikāra°, eightfold); Pν 78 (dāna°=dāna), 126; VvA 82. -- instr. vidhini in due form Mhvs 14, 52; PνA 130; Sdhp 336. -- 2. luck, destiny J II.243 ("rahita unlucky).

Vidhuti [etym.?] a wreath Vin II.10; III.180.

Vidhunāti [vi+dhunāti] to shake S I.197; Miln 399; Vism 71. -- 2. to remove, to skin (an animal) Vin I.193.


Vidhūpanā (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 [pp. of vidhūpeti] scattered, destroyed Sn 472 (= daddha SnA 409); Ud 71 (so read for vidūpita).

[vi+dhūpayati] 1. to fumigate, perfume, diffuse Miln 252. -- 2. to scatter, destroy Vin I.2 (vidhūpayañ Māra--senañ); S I.14; III.90 = A V.325; S IV.210; Ps II.167. -- pp. vidhūpita.

(adj.) [vi+dhūma] "without smoke," i.e. passionless, quiet, emancipated S I.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).

Vinattha [pp. of vinassati] destroyed VvA 265; PvA 55.


Vinadati [vi+nadati] to cry or shout out, to scold J III.147 (kāmañ vinadantu let them shout!). Cp. BSk. vinādita "reviled" Dīvy 540.


Vidh (= kodhadh (adj.) [vi+dh] śā°ūma) "without smoke," i.e. passionless, quiet, emancipated S I.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).

Vinaddha [pp. of vinandhati] covered, bound, intertwined Vin I.194 (camma°, onaddha+); J V.416; VI.589 (kañcanalatā° bheri); Vism 1 (= āṭṭha sañcibita).

Vinandhāta [vi+nandhati] to close, encircle, cover Mhvs 19, 48; Vism 253 (ppp. vinandhamāna: so read for vinaddha°). -- pp. vinaddha.

Vinandhana (nt.) [fr. vi+nandhati] tying, binding Vin II.116 ("raju rope for binding").

Vinaya [fr. vi+nī, cp. vineti] 1. driving out, abolishing destruction, removal Vin I.3 (asmi--mānassa), 235 = III.3 (akusalānañ dhammānañ vinayāya dhammañ desemi); S I.40; Sn 921; A I.91 (kodha°, upanāha°); II.34 (pipāsa°); IV.15 (ichchā°); V.165 (id.); SnA 12; PvA 114 (atthassa mulañ nikati°). Often in phrase rāga°, dosa°, moha°, e.g. S IV.7 sq.; V.137 sq., 241; A IV.175; Nett 22. -- 2. rule (in logic), way of saying or judging, sense, terminology (cp. inimā 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); SnA 403. -- 3. norm of conduct, ethics, morality, good behaviour Sn 916, 974; J IV.241 (= acāra--vinaya C); A II.112; III.353 sq. (ariya--vinaye saddhā yassa pattiñhitā 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 Pi 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.373; cp. II.247. -- dhamma ca vinay ca Vin I.356; II.285, 302; or (as (Dvandva) dhammavinaya (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. V.169; 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 II.168 (ayañ dhammo, ayañ v., idañ Satthu--sāsanañ); 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--vācānañ vinay'attha--vidūhi ayañ vinayo 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).

--āṭṭhakathā the (old) commentary on the Vinaya Vism 72, 272; VbhA 334; KhA 97. -- ānuggaha 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 KhA1 2, 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 Bdhgh as "saṃyava--vinaya--pahāna--vinaya sannissita katvā vadaṭī 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 see vineti.

Vinayana (nt.) [fr. vi+n ī₁]. removing, removal Miln 318 (pipāsā'); PvA 39 (soka'). -- 2. instruction, discipline, setting an example J V.457 (conversion); Miln 220.

Vinalikata (adj.) [vi+naḷa+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 [vi+nassati] 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--n ā (i. e. "not so"), of pron. base Idg. *no (cp. nānā "so & so"), as in Sk. ca--na, Lat. ego--ne, po--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 (fiṭṭi sanghā vinā hoti is separated from his relatives; cp. BSk. vinābhavati MVastu I.243); or acc., e. g. Mhvs 3, 10 (na sakkā hi taṅ 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.482 (=viyoga C.).

by--form of vā to weave: see vāyati₁ to weave J II.302; DhA I.428 (tantaṅ); inf. vetuṅVin II.450. <-> Pass. viyyati. Cp. upavīyati. -- Caus. II. vināpeti to order to be woven Vin III.259 (=vāyāpeti).

Vināma (m.) & Vināmana (nt.) [fr. 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 [vi+nāmeti; Caus. of namati] to bend, twist Miln 107, 118.

Vinayaka [fr. vi+n ī] 1. a leader, guide, instructor M II.94; Vv 167 (=veneyya--satte vineti VvA 83); ThA 69. <-> 2. a judge J III.336.

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 (dhana⁵), 133.

(adj.) [fr. vināsa] causing ruin; only neg. a° not causing destruction A III.38; IV.266, 270; J V.116.

Vināsana (adj.) [fr. vināsa], only neg. a° imperishable Dpvs IV.16.

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 (dhaṇañ), 116; Sdhp 59, 314, 546. <-> 2. to drive out of the country, to expel, banish J IV.200.

Vinigaḷati [vi+nigaḷati] to drop down Miln 349.

Viniggata [vi+niggata] coming (out) from J VI.78; DA I.140; DhA IV.46; Sdhp 23.

Viniggaha [vi+niggaha] checking, restraint Ps I.16; II.119.

Viniggilati [vi+niggilati] to throw out, to emit KhA 95.
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 [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 (‘ṇ kūrute; cp. Nd1 265); J III.205 (attha°); P̣vA 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=A IV.400=Vbh 390 (expld at VbhA 512, where vinicchaya is said to be fourfold, viz. nāṇa°, taṇhā°, diṭṭhi°, vitakka°); J II.2. --3. court house, hall of judgment J I.176; III.105; IV.122, 370; VI.333; Mīl 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 (‘ṇ vicāreti); VbhA 46 sq. (according to attha, lakkhāna, etc.), 83 sq. (id.); KhA 23, 75. --kathā analytical discussion, exegesis, interpretation Vism 16; VbhA 291 (opp. pāḷi--vaṇṇanā). --nīṇu clever in deciding or giving judgment J III.205; V.367 (a°). --ṭhāna place of judgment, law court J V.229; Dha III.141; IV.215. --dhamma law practice J. V.125; Dha III.141. --vithi process of judgment (in logic): see Cpd. 241. --sālā the law court(s) J IV.120; Dha III.380.

Viniccharati [vi+niccharati] to go out (in all directions) J IV.181.

Vinicchita [pp. of vinicchināti] discerned, decided, distinguished, detailed Vin I.65 (su°); J V.65 (a°); SnA 477; Sdhp 508.

Vinicchin (adj.) [fr. vinicchināti] discerning Th 1, 551.

Vinicchinana (nt.) [fr. vinicchināti] giving judgment J V.229.

[vi+nicchināti] to investigate, try; to judge, determine, decide J V.229; fut. vinicchissati Vin III.159; ger. vinicchinitvā Nd1 76; aor. vinicchini J II.2; inf. vinicchituṇ J I.148; Dha IV.215. -- pp. vinicchita.

Vinijjita (adj.) [vi+nijjita] unvanquished Sdhp 318.

Vinidhāya (indecl.) [vi+nidhāya, ger. of vinidahati] lit. "misplacing," i. e. asserting or representing wrongly, giving a false notion of (acc.) Vin II.205, expld at Vin IV.2; SnA 204.

Vinindati [vi+nindati] to censure, blame, reproach J II.346; VI.200.

Vinipāta [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; P̣ụg 60): A V.169; Sn 278; J III.32; Mīl 108; Vism 427 (where expld as "vināsā nipatanti tatthā dukkaṭākārino," 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 (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 (adj.) [vi+nibaddha] bound (to) S I.20; III.9; A III.311 (chanda--rāga°); IV.289 (id.); Nd1 30 (+lagga etc.).

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, yāvadatthaṇa udarāvadehakaṇ bhūjītvā seyya--sukhaṇ
anuyogo, aṇñataraj deva-ṇikāyaṇ paṇidhāya brahmācarijāṇ; thus at D III.238; M I.103; A III.249; IV.461, 463 sq.; V.17; Vbh 377.

Vinibhujati (or ‘bhuñjati) [vi+ni+bhujati] 1. [to bhuj, to bend, as in bhujā & nibbhujati] to turn inside out Th 2, 471. -- 2. [to bhuj or buñj as in bhujātī & paribhuñjati] 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 (avinibhujan, ppr.); Miln 63 (doubled); Vism 438 (spelling wrongly jj); DhsA 311. -- pp. vinibhutta.

Vinibhujana (nt.) [fr. vinibhujati] turning inside out ThA 284.

Vinibhutta [pp. of vinibhujati] separated, distinguished, discriminated Vism 368.

Vinibbhoga1

Vinibbhoga1 (adj.) [vi+nibbhoga] lacking, deprived of (--) deficient ThA 248 (viññāṇa*).

Vinibbhoga2

Vinibbhoga2 [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 [vi+ni+bhid] to break (right) through M I.233.


Vinimileti [vi+nimileti] to shut one’s eyes Sdhp 189.

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 [vi+nis+moceti, cp. nimmoka] to free (oneself) from, to get rid of A III.92, Pug 68.

Vinuyjati [vi+niyujjati] to be connected with, to ensue, accrue PvA 29 (=upakappati).

Viniyoga [vi+niyoga] possession, application, use DhsA 151; VvA 157; PvA 171, 175.

Vinivijjha (adj.) [grd. of vinivijjhati] to be pierced; in dubbinivijjha difficult to pierce, hard to penetrate J V.46.

Vinivijjati [vi+ni+vijjhati] to pierce through & through J II.91, Miln 339; DhsA 253.

Vinivijjhana (nt.) [fr. vinivijjhati] piercing, perforating, penetrating DhsA 253; ThA 197 (in expln of bahuvidha).

Vinividdha [pp. of vinivijjhati] pierced (all through), perforated J V.269; VI.105; Vism 222.

) (nt.) [vi+nibbeṭhana] unwrapping, unravelling; fig. explaining, making clear, explanation, refutation Nd2 503 (dīṭhi–sanghāṭaṇa vinibbeṭhana; where id. p. at Nd1 343 reads vinivedhana, cp, nibbedha); Miln 96; VvA 297 (dīṭhi–gaṇṭhiviniveṭhana).
Vinivethetī [vi+nibbeṭheti] 1. to disentangle, to unwrap Vin I.3, 276 (anta--gaṇṭhiṇ, the intestines); J II.283 (sarīraṇ); V.47. -- 2. to disentangle oneself, to free oneself (from) A III.92; Pug 68.


Vinīta [pp. of vineti] led, trained, educated S V.261; A IV.310 (viyatta+); DhA I.66 (vatthu); PVA 38. -- aviniṭa not trained S IV.287; Vv 297; Dhs 1003, 1217; suvinīta well trained S IV.287; opp. dubbinīta badly trained J V.284, 287. -- ratha--vinīta (nt.) a relay M I.149.

Vinīlaka (adj.) [vi+nīlaka] 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 "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 "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 "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 "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 "resembling neither father nor mother," i.e. "black & white".

Vinīvaraṇa (adj.) [vi+nīvaraṇa] unobstructed, unbiassed, unprejudiced A II.71; Sdhp 458. Usually in phrase °citta of an unbiassed 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 is only found in Caus. form vinodeti.

Vinetar [n. ag. fr. vineti] teacher, instructor, guide Sn 484; Ps II.194 (netar, vitar, anunaratar); J IV.320.

Vineti [vi+neti; cp. vinaya] 1. to remove, put away, give up. -- ppr. vinayatā J VI.499; Pot. 3rd sg. vinayatha Sn 361, & vineyya Sn 590; imper. vinaya Sn 1098, & vineyyasu Sn 559. -- ger. vineyya Sn 58 (but taken as Pot. at Nd2 577b); Pv II.334 (macchera--malaṇ); vinetvā J V.403 (chandaṇ); vinayitvā VvA 156, & vinayitvāna Sn 485 (bhakuṇṭha). -- 2. to lead, guide, instruct, train, educate A III.106 (inf. vinetuṇṇa); Sn IV.105 (Pot. vineyyaṇ & fut. vinessati); aor. vinessi Miln 13 (Abhidhamme); ger. vinayitvāna ThA 69 (Ap. v. 10); grd. vinetabba SnA 464, & vineyya Miln 12; cp. veneyya. -- pp. vinīṭa.

Vinodaka (adj.) [fr. vinodeti, nudaka & nūdaka] driving out, dispelling, allaying PVA 114 (parissama°).

Vinodana (adj.--nt.) [fr. vinodeti] dispelling, removal A III.387, 390; Sn 1086 (chanda--rāga°,=pahāna etc. Nd2 578); Miln 285; DA I.140 (niddā°); DhA I.41 (tama°, adj.); PVA 38 (soka°).

Vinodeti [Caus. of vi+nudati] to drive out, dispel, remove, put away S IV.70, 76, 190; A II.13, 117; Sn 273, 956, (taman); 967; Nd1 454, 489; J I.183; II.63, 283 (sinehaṇ); Vv 8426; Miln 259 (imper. vinodehi, +apanehi, nicchārehi); Mhv 5, 245 (vimatiṇa); 31, 10 (kanhkaṇṭha); DhA IV.145; PVA 38 (sokan).

both in meaning "to know" & "to find"; cp. Gr. ei) don I saw, oī) 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. wies=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. vedā. 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 vetti). Another old aor. is vedi [Sk. ayeđi] Dh. 419, 423; J III.420 (=aţāṇaṇi); IV.35 (here perhaps as aor. to Caus. vedeti: to cause to know or feel). Remnants of the old perfect tense 3rd pl. [Sk. viduṇ] are vidū & viduṇ (appears as vidu in verse), e. g. at Th 1, 497; Sn 758; Pv II.74 (=jāṇanī Pva 102); J V.62 (=vijāṇanti C.); Mhv 23, 78. The old participle of the same tenes is vidvā [=Sk. vidvāṅ; cp. Geiger P.Gr. 1002] in meaning "wise" Sn 792, 897, 1056, 1060; expld as vijāgato nāṇi vibhāvi medhāti 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. viditvā S V.193; Sn 353, 365, 581,
Vipaccana (adj.) [vi+paccana] bearing fruit, ripening (fully) Miln 42


Vipakkha (adj.) [vi+pakkha] 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.


Vipaksha (adj.) [vi+paksha] fully ripe J I.

Vipajjati [vi+pajjati] to go wrong, to fail, to perish (opp. sampajjati) DhA III.357; PvA 34. -- pp. vipanna.

Vindussara is v. l. of bindu6 (q. v.).


Vipakkha (adj.) [vi+pakkha] opposite, hostile; enemy; only in foll. cpds.:
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see under vipačicita.

Vipačicita [fr. vi+pač, cp. papačicita] only in phrase "ānā either: knowing diffuseness or detail, or: of unillumined understanding, clear-minded, unprejudiced, combd with uggaḥita--ānā at A II.135=Pug 41 (trsld by B. C. Law as "learning by exposition"); Pug A 223 expls as "vitthāriṣṭa atthañ jānati," i. e. one who knows a matter expld in detail. The spelling at A II.135 is vipacita3; at Pug 41 vipacita2 & at Pug A vipacita8, with v. l. vipacita3); Nett 7 sq., 125; SnA 163 (where uggaḥita--ānā is applied to those who understand by condensed instruction, sankhepa--desana, and vipacita--ānā to those who need a detailed one, vittharadesanā; thus "learning by diffuseness"). -- At Nett 9 we have the var. terms vipačanā, vipačayati & vipačiya (Denom.) used in the description of var. ways of parsing and grammatical analysis. Here vipačanā (resting clearly on Sk. papača expansion) means "expanding" (by letters & vowels) and stands midway between uggaḥana & vittharana "condensing & detailing." The term vipačayati (=vipačiya) is used in the same way. -- Note. The term is not sufficiently cleared up. It occurs in BSk. as vipačika (e. g. Divy 319, 391, 475, where it is appld to "brāhmaṇa naimittikā" & trsld by Cowell as "sooth--sayer"), and vipačanaka (Divy 548?), with which cp. vipačicitā at Lal. Vist. 520. See remark on vejačanaka.
Vipañeti [vi+Caus. of pañati] to sell, to trade (with) J IV.363 (=vikkiñati C.).

Vipatati see vipaṭeti 2.

Vipatti (f.) [vi+patti2] wrong state, false manifestation, failure, misfortune (opp. sampatti) Vin I.171 (ācāra° failure of morality); A I.270 (ājīva°); IV.26, 160 (atta°, para°); Ps I.122; J VI.292; Nett 126 (the 3 vipattiyo: sila°, diṭṭhi°, ācāra°); DhA I.16 (sila°) DA I.235. <- Often in pair diṭṭhi° wrong view, heresy, & sila° 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).

Vipatha [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). -- sila° gone wrong in morals, lacking morality Vin I.63 (+ācāra°, diṭṭhi°); II.4 (id.); J III.138 (vipanna--sila).


Viparakkamma (indecl.) [ger. of vi+parakkamati] endeavouring strongly, with all one's might Sn 425

[vì+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 "jana°sūtra, the form to change, alter D I.56 (T.); cp. similar phrase vipariyattha in verse at J V.372 is the poet. form of vipallattha (so the C. expln).

Viparīañama [vi+pariñama] 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 ("dikkha), 629 sq.; VbhA 93 (id.); PvA 60. -- a° absence of change, steadfastness D I.18; III.31, 33; DhA I.121.

Vipariñameti [Denom. fr. vipariñama] to change, alter D I.56 (T. "ñamatī; but DA I.167 "ñāmeti: sic for "ñāmati!) =S III.211; PvA 199.

Viparibhinna [vi+paribhinna] (entirely) broken up M I.296; S IV.294.

Vipariyattha in verse at J V.372 is the poet. form of vipallattha (so the C. expln).

Vipariyaya & Vipariyāya [vi+pariya] change, reversal DA I.148 (ā); SnA 499; DhsA 253 (ā); Sdhp 124, 333. Cp. vipariyesa & vipallāsa.

Vipariyādikata (adj.) [vipariyāya+kata, with sound change y>d, viz. "āyi>"ādi] thrown out of its course, upset, destroyed Th 1, 184 (cittañ; cp. similar phrase vipariyatthañ cittañ J V.372 -- The v. l. at Th passage is vimiariyādi°).

Vipariyesa [a contamination form between "pariya & "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 (नावि आमान ऋक्ति; Miln 117; ThA 255).

Viparivattana (nt.) [fr. viparivattati] changing, change. reverse DhsA 367.

Viparita (adj.) [pp. of 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. -- aviparita unequivocal, certain, distinct, definite A V.268 ("dassana"); Miln 214 ("vacana"); PvA 231 (=sacca & yāthāva).


Vipalavita [vi+palāvita, pp. of Caus. of plu] made to float, floating, thrown out (into water) J IV.259 (reads viplāvitaṇḍa=I.326 (reads vipalāvitaṇḍa, with reading nipalāvitaṇḍa in C.). The C. at J IV.259 expls as "uttārita," so at J I 326 as "brought out of water," fished out=thāle ṭhāpita, evidently incorrect.


Vipallāsā [cp. Sk. viparyāsā, vi+pari+as (to throw). The diacritic P. form (founded on Sk. is vipariyāsā; another bastard form is vipariyāsa (q. v.)] reversal, change (esp. in a bad sense), inversion, perversion, derangement, corruption, distortion. -- The form vipariyāśa occurs at Vin II.80 (cittā--kata, with deranged mind or wrong thoughts); J I.344 (where it is expld by vipallāsā). Otherwise vipallāsā, 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 vipallāsās, viz. saññā- perversion of perception, citta” of thought, diṭṭhi” of views; A II.52; Nett 85; Vism 683. See the same under viparīyāsā!

Vipallāsayati [Denom. fr. vipallāsā] to be deceived (about), to distort, to have or give a wrong notion (of) Nett 85.

Vipassaka (adj.) [fr. vipassati] qualified to win insight, contemplating, gifted with introspection S II.232; Ps I.167; Miln 342, 369, 393, VbhA 297.

Vipassati [vi+passati] to see clearly; to have intuition, to obtain spiritual insight D III.196 (ye nibbutā loke yathābhūtañ nipassissā, aor.); Th I, 471; 2, 271 (vipassi for 'passasi'); Sn 1115; J III.183 (pabbajitvā vipassītā rahattañ pāpuṇīsav).

Vipassanā (f.) [fr. vi+passati; BSk. vipāsyanā, e. g. Divy 44, 95, 264 etc.] inward vision, insight, intuition, introspection D III.213, 273; S IV.195, 360; V.52 (samatha+); A I.61 (id.), 95; II.140, 157 (samatha+); 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 (+samādhi), 628 sq. (the 18 mahā); PvA 14 (samāhita–citta"), 167; VvA 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. --ñāṇa ability or method of attaining insight Vism 629; DhA IV.30; cp. Cpd. 65 sq., where 10 such modes. --dhūra obligation of introspection DhA I.8; IV.37 sq.

Vipassin (adj.) [fr. vipassati] gifted with insight, wise A IV.244; Sn 349; It 2=7.

Vipāka [fr. vi+pac fruit, fruiting, 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. (kāmānañ etc.), 436; IV. 303 (kamma"); V.251; Sn 653 (kamma"); Ps II.79 (dukkha"); Pv
K.S. I.296 trsls as "were vexed and fretted and consumed with indignation." -- See remarks under kh
priori the more intelligible one; if we take vip
one. There may be underlying a misunderstood (dial.) phrase which was changed by popular analogy. The BSk. phrase seems a
avadhyā
to point out that it occurs only in Vinaya (and in one sporadic passage S I.232) in standing combn ujjh
word is not sufficiently cleared up, we refrain from a detailed discussion concerning possible explanations. It may suffice to
Vipula (adj.) [cp. Sk. vipula] large, extensive, great, abundant. The word is poetical. -- D III.150; A I.45 (=paññatā); Sn 41, 675, 687, 978, 994; Th 1, 588; Nd I 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 [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 Bdghh's remarks on Pāc. 26, 1) we find vippagatamedhuna as inaccurate spelling for vippakata--methuna ("interrupted intercourse").


Vippakāra [vi+pakāra] change, mutation, alteration J VI.370; DhA I.28; VvA 46.

Vippakīṇa [pp. of vippakirati] strewn all over, beset with, sprinkled (with) J II.240; VI.42; DhA I.140; DA I.40; VvA 36.
Vippakiṇṇatā (f.) [abstr. fr. vippakiṇṇa] the fact of being beset or endowed (with) Vism 8.

Vippakirati [vi+pakirati] 1. to strew all over PvA 92.  2. to confound, destroy J II.398. -- pp. vippakiṇṇa.

Vippakkamati [vi+pakkamati] to part company, to go away Vin IV.284.

Vippajahati [vi+pajahati] to give up, to abandon Sn 817 (inf. āpātave), 926 (Pot. abajahe); ger. abāyā Sn 367, 499, 514; J I.87. -- pp. vippahīna.


Vippatipajjati [vi+patipajjati]. 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.

Vippatipattī (f.) [vi+patipatti] wrong way, error, sin Vism 511.

Vippatipannā [pp. of vippatipajjati] "on the wrong track," going or gone astray, committing sin Pv IV.159 (cittā=adhambhiyā paṭipadaža paṭipanna PvA 242).

Vippatipādetī [Caus. of vippatipajjati] 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. vipraṭisārin 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.

Vippatacchēti [vi+pa+tacchēti] to scratch open or apart M I.506.

Vippaṇṭha [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+pmutta] 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+pmokkha] release, deliverance S I.154; J V.27.

Vippayutta [vi+payutta] separated S II.173 (vissāyutta+); 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 Nd 15.

Vippavadati [vi+pavadati] to dispute, disagree J IV.163; VI.267.

Vippavasati [vi+pasati] 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 [vi+pasāsa] 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.


Vippavasati [vi+pasati] to dispute, disagree J IV.163; VI.267.

Vippavuttha [pp. of vippavasati] absent; °sati neglectful DhA I.239.

Vippasādeti [Caus. of vippasidati] to purify, cleanse Sn 506.

Vippasidati [vi+pasidati] to become bright; fig. to be reconciled or pleased, to be satisfied or happy Dh 82; J I.51; PvA 122 (mukha--vaṇṇa). Caus. vippasādeti.

Vippasukkhati [vi+pa+sukkhati] to dry up entirely J V.106.

Vippahāna (nt.) [vi+pahāna] leaving, abandoning, giving up S I.39=Sn 1109; Sn 1097; J VI.260; Miln 181.

Vippahita (nt.) [vi+pahita2] sending out in all directions, message J III.386 (dūta°).

Vippahīna [pp. of vippajahati] given up, abandoned S I.99; A V.16, 29 sq.; Sn 360, 362.

Vippita at J VI.185 is to be read cipiṭa ("flat").

Vipphandati [vi+phandati; cp. BSk. vispandati Jtm 11 to twitch, writhe, struggle Vv 5216 (5214 Ha.); J IV.495 -- pp. vipphandita.

Vipphandita (nt.) [pp. of vipphandati] "writhing," twitching, struggle M I.446; S II.62; -- (fig.) in diṭṭhi° combd with visūkāyita) "scuffling of opinion" (Mrs. Rh. D.), sceptical agitation, worry & writhing (cp. Dial. I.53) M I.8, 486; S I.123 (here without diṭṭhi°; the C. expln is "hatthirājavanaṇa sappavaṇṇā didassa nāni" K.S. I.320); Dhs 381; Pug 22.

Vipphala (or is it pipphala?)=phala at J VI.518.

Vipphalati [vi+phalati] (intrs.) to split open, to burst asunder: so read at J V.33, 493 (for vipatati); Pv IV.146 (for vipāṭeti); see detail under vipāṭeti.

Vipphāra [fr. vi+pharati 1 or 2] diffusion, pervasion, (adj.) pervading, spreading out A I.171 (vitakka--vipāra--sadda, cp. Kvu 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 (karunā°).


Vipphārita [pp. of Caus. vi + pharati] expanded Dāvs V.34 (‘akki–yugala, both eyes wide open).

Vipphālita [vi + phālita 2] split open, cut to pieces PvA 152 (su°; so read for vipphālita); Sdhp 188 (‘anga).

Vipphāleti [vi + sphar: cp. phālita 1]. It is not = vi + phāleti to expand, to bend or draw the bow J VI.580.

Vipphāṇa (nt.) [vi + pharāṇa = pharaṇa] spreading out, pervasion VvA 277.

Vipphurāṇa (nt.) [vi + phurāṇa = pharaṇa] spreading out, effulgence, pervasion VvA 5 (mahā°).

Vipphurati [vi + phurati: see pharati] to vibrate, tremble, quiver, fly asunder, diffuse J I.51; SnA 225; VvA 12 (vijjotamāṇa vipphurato).

Vipphoṭita (adj.) [vi + phoṭita; see phoṭa, cp. BSk. visphoṭa] burst open (of a boil) Th 1, 306.

Viphala (adj.) [vi + phala] fruitless, useless Sdhp 527.

Vibandha [vi + bandha] fetter PvA 207.


Vibādhaka (adj.) [fr. vibādha] doing harm to (°), injuring, preventing Dāvs II.88.

Vibādhati [vi + bādhati] to oppress, harm Miln 135 (so read for “bhādati”; DhsA 42. — Pass. vibādhiyati to be oppressed PvA 239.

Vibbedha [fr. vi + vyadh after analogy of ubbedha; not vi + bhedā] circumference J I.212.

Vibbhanta [pp. of vibbhāmāti] 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 explan of C. at K.S. I.321), 204; III.93; V.269; A I.70; II.30; III.391; It 90; J IV.459 (+ kupiti’indriya); Miln 324. — At DhsA 260 we find the cpd. vibbhanti–bhāva [vibbhanta in compn with bhau!] of citta, in meaning “wavering, roaming” (of mind): so read for vibhatti–bhāva.

Vibbhantaka (adj.) [vibbhanta + ka] 1. straying away from (°), confused Vism 187 (jhāna°), 429. — 2. (a bhikkhu) who has forsaken the Order, apostate Vin II.60.

Vibbhāmāti [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. vibbhanta.

Vibbhanga [vi + bhanga, of bhaj] distribution, division, distinction, classification Vin I.359; Sn 600 (jāti° classification of species; expld as jāti–vithāra at SnA 464); J IV.361 (+ vicaya; C. expls as vibbhāga); Mhvs 30, 87 (dhātu° distribution of relics); SnA 422 (contrasted with uddesa). — Vibbhanga is the title of the second book of the Abhidhamma Pīṭaka (see Pāli Name Dictionary). Cp. Sutta–vibhanga.

Vibhajati [vi + bhajati, i. e. bhaj], 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 (atthañ); V.261 (dhammañ vivarati 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.

Vibhajjā (nt.) & "ā (f.) [fr. vibhajati] distinction, division, going into detail Nett 5, 8 sq., 38 (+vivaraṇā & uttāni--kammatā); Tikp 10; SnA 445 (vivaraṇa, v., uttāni--karanā); DhsA 343, 344. Cp. vibhājana.

Vibhajja (adv.) [ger. of vibhajati] dividing, analysing, detailing; in detail ("--") D III.229 ("vyākaraṇīya 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. --"vādīn one who teaches the V. doctrine, Ep. of the Buddha Mhvs 5, 271; Tikp 366; VbhA 130; cp. Ku 5, trsln introd. p. 38.

Vibhatta (adj.) [fr. vibhajati] full of details, giving all detail Vism 2; Mt 330, 345; Vism 352 (contrasted with sankhepa); PvA 3, 22. -- 2. (t. t. g.) inflection of nouns & verbs, declensions, conjugation SnA 397; VvA 78, 199. --"lopa omission of inflection VvA 17, 192; PvA 147. -- Note. vibhattabhihāva at DhsA 260 is to be read as vibbhanti? (see under vibhanta).

Vibhavati [vi+bhavati] to cease to exist S III.56 (fut. "vibhoti"); Nd 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.

Vibhottavantal (adj.) [fr. vibhātta] full of details, giving all detail Vism 212; DA I.34.

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 17, 192; PvA 147. -- Note. vibhattabhihāva at DhsA 260 is to be read as vibbhanti? (see under vibhanta).

Vibhattika (adj.) [fr. vibhātta] 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; Mhvs 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 asiti--koji--vibhava, consisting in 80 koji, e. g. DhA I.367; II.25. -- bahu" very rich J I.145; mahā" id. PvA 97, 107. -- yathā vibhava according to one's means or power Pv A 54; vibhaunurupan id. VvA 254. -- 2. non--existence, cessation of life, annihilation D I.34; Sn 514 (+bhava), 867 (id.); Nd 1274, 282; J III.402 ("gata=vināsaṇa patta C."); V.267 (id.); DhsA 392; DA I.120; VbhA 505 (=bhava--vīgama). 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 [fr. vibhajati, cp. vibhanga & vibhajana] distribution, division, detailing, classification J IV.361; Vism 494; VbhA 83; ThA 100; VvA 37; PvA 122. -- aṭṭha" detailing of meaning Vism 569; dhātu" distribution of relics VvA 297; PvA 212; pada" division of words SnA 269; PvA 34. -- Cp. saṇgā.

Vibhājana (nt.) [vi+bhājana2] distribution, division Dhtp 92, 561; Dhtm 776, 787.

Vibhāta [pp. of vibhāti] 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").

Vibhāti [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. vibhāyā J V.354. -- pp. vibhāta.

Vibhādati at Miln 135 should be read at vibdhati.

Vibhāvana (nt.) & *ā (f.) [fr. vibhāveti] 1. making clear, ascertainment, explanation, exposition J III.389; Vbh 342, 343 (ā); Sn A 13, 261 sq., 318; Vbh A 409 (ā); ThA 76 (ā), 230; PVa 137, 140 (so read for vibhāvanā in attha°). - 2. annihilation, disappearance, making non--existing (cp. vibhava 2) DhsA 163 (vibhāvanā nāma antara--dhāpanā ti attho).

Vibhāvaniya (adj.) [fr. vibhāvana] pertaining to ascertainment, making clear, explaining PvA 244 (paramattha°).

Vibhāvita [pp. of vibhāveti] made non--existing, annihilated Nd2 584.

Vibhāvin (adj.) [fr. vibhāveti] intelligent, wise Sn 317; J VI.304; Nd2 259 (=medhāvin); Miln 21, 276, 346; Sdhp 382.

Vibhāveti [vi+bhāveti] 1. to understand clearly (lit. "to produce intensively or well") Sn 318 (ger. a--vibhāvayitā). -- 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 (adj.) [vi+bhinna] scattered; divided, at variance Sn 314 (=aññam--aññāñña bhinna SnA 324).

[cp. *Sk. vibhīta & -ka] the plant Terminalia belerica; beleric myrobolan. 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 (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 vītivatta 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°). --°n karoti to explain Miln 308.


Vibhūsana (nt.) [vi+bhūsana] adornment A I.212; II.40, 145, 209; Sn 59 (cp. Nd.2 585); Pug 21, 58; J I.8; Dhs 1348; Miln 382.

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"?).


Vibhūseti [vi+bhūseti] to adorn, embellish, beautify Th 2, 411; Mhvs 19, 25; DhA I.77. -- pp. vibhūsita.

Vibhēti [vi+bhāyati] to be afraid, to stand in awe of J V.509 (=bhāyati C.). Should we read bibhēti?

Vibhedaka [vi+bhedaka] one who disturbs friendship, a slanderer J III.260.

Vibhedeti [vi+bhedeti] to cause disruption, to slander A V.345 sq.

Vimaṭṭha (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 (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.


Vimana (adj.) [vi+mano] l. perplexed, consternated Miln 23, 118; PvA 274. -- 2. infatuate Th 2, 380. <-> 3. distracted, distressed Th 1, 1051; J VI.523.

Vimariyādikata (adj.) [vi+mariyā+ 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 (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 [cp. Sk. vimalaka] a certain precious stone of dark--blue colour VvA 111.

Vimāna

Vimāna (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= vagata--māne appamāṇe mahanta vara--pāśāda VvA 131; =visiṭṭhamāṇaṇaḥ, pamāṇato mahantaṁ 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 *jhu/sion pedi/on kaṁ pei/rata gai/hs a)qa/natoi pemyouisn etc. (trsln G. Chapman: "the immortal ends of all the earth, the fields Elysian Fate to thee will give; where Rhadamantus 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--vatthus & 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, 58: Petavatthuṇ Vimānaṇa ca sacca--saṣyuttaṇa eva ca desesi ther . . . -- 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
emphasized, and is founded on the character of their respective kamma: J I.240 (vimāṇa--petiyo sattāhaṁ sukhaṁ anubhavanti, sattāhaṁ dukkhaṁ); J V.2 (vemānika--peta--bhavena--kammassa sarikkhho vipāko 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.: vimāṇapeta PvA 145, 148, 271, 275; f. vimāṇa--peti PvA 152, 160, 186, 190; vimāṇa devatā PvA 190; vemānika--peta J V.2; PvA 244; DhA III.192 (as powerful, by the side of nāgas & supanās). -- In their appearance they are like beautiful human beings, dressed in yellowish (piṭa, expld 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 Vimāṇa Vatthu, esp. Nos, 36 & 47 (piṭa--vimāṇa). 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 paccabhājanāhi 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 (uggaṇchī) 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=co/n they are found in the neighbourhood of water. Thus either in the Ocean (majhe sāgarasmī T 1, 1190; samudda--majhe 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.v.502; Pv I.9; II.9; PvA 244. Very often they are phantasmasgorical 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--cārin, sīgha--java). They are said to be ākāsaṭṭhānāni J VI.117; SnA 222, 370 (but the palace of the Yakka Ājavaka is bhummā--tṛtha, 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 Cittalāvavana (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 vemānika devā was established, their abode was with their vimānas settled among the Tāvatiṣṇa (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 (satta--yojana--pamāṇa 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--vimāṇaḥ bhidhitvā=breaking up the moon's palace, i.e. the moon itself); and DhA III.99 (candimasuriyā vimāṇāni gahetvā atṭhaṇasu). -- 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’); pāśāda; 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 brahmā’s Rh. D."); It 15; Vism 108. The latter expression is abbreviated to brahma (nt.) "highest, best thing of all," "sumnum bonum," paradise, magic palace: ThA 47 (Ap. v. 6) & 55 (Ap. v. 8), at both places as sukatañ, i. e. well made. -- A rather odd expression for the paradisiacial state (in concrete form) is attabhāva (existence, cp. Gr. biotth/ Hom. Od. IV.365?) instead of vimāna, e. g. DhA I.131 (tiγavut–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 (acalaṅ v. antalikkhamhi navaṅ gatiṅvihitaṅ ambhorāsi–majjhhamhi disvā); and Vimāna Vatthu throughout. Of passages in the 4 older Nikāyas we have only A II.33 (ye devā dīgh’āyukā uccesu vimānesu cira–ṭhitiṅkā). At S I.12=23 we should read "na ca mānaṅ" for "na vimānaŋ" (K.S. I.18).

Vimāna2

Vimāna [vi+māna] disrespect, contemp Sn 887 ("dassin showing contemp").

Vimāna (nt.) [vi+mānanā] disrespect, contemp D III. 190 (a”); Miln 377, 386.


Vimāneti [vi+māneti] to unregulate, to treat with contempt Vin II.260; Sn 888; Nd1 297. -- pp. vimānīta.

Vimukha (adj.) [vi+mukha] turning away from, averted, neglectful Mhvs 22, 80; PvA 3 (dhamma–sañña”), 269 (carita”).

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. vimucceṣu Sn p. 149. -- pp. vimutta. See also (an)upāḍā & (an)upāḍāya. -- Caus. vimoceti to cause to be released or emancipated, to set free A II.196 (cīttaṅ); Vin III.70 (id.). -- grd. vimocaniya A II.196.

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 cittaṅ 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, distratit"); Sn 975; Nd1 284; Vbh 197. ubbatobhāga 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. -- pañña”, 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. --anupāḍā 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. --āyatanā 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 (f.) [fr. vimuccati] release, deliverance, emancipation D I.174; III.288; S V.206 sq. (abhijñāti), 222 (ariya”), 266, 356; A II.247, III.165 (yathābhūtā pañjanāti), 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 (mucchā”) Nett 29; Vism 410; Sdhp 614. -- ceto” (& pañña”) 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. --sammā” right or true emancipation A II.222 sq.; V.327; Ps I.107; II.173. -- See also arahatta, upekkhā, khandha I.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.

[fr. vi+muc, cp. mokkha] 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 Bhagav Vin V.1.

recognition of subha, realization of

appa edifying etym.); Nd2 466 (in expln of Bhagav Vin V.1.

IV.385.

1. letting loose, discharging Dhtm 216 (assu°). -- 2. release from, doing away with Mhvs 35, 73 (antarāya°).


Vimoceti see vimuccati.


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 [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 Q disappointing Vism 24 (in expln of kuhana); Dhtm 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 kuhaka).

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.


Viyā° the diaeretic form (for sake of metre) of vyā° [=vi+ a°], which see generally. Cp. the identical veyya°.

Viyatta (adj.) [cp. Sk. vyakta, vi+pp. of aŋ] determined, of settled opinion, learned, accomplished; only in stock phrase sāvaka viyattā vinītā viśāradā (which Rh. D. trsls "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 sāvakaḥ (for bhikkhū) paññitā bhaviṣyanti vyaktā vinītā viśāradāh. <-> 2. separated, split, dissenting, heretic Sn 800 (=vattvadhi bhinnā dvejihāpanna etc. Nd2 108; =bhinnā 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 [vi+ākāra] preparation, display, distinction, splendour, majesty Sn 299 (=sampatti SnA 319).

Viyācikkhati in verse at Sn 1090 for vyācikkhati, i. e. vi+ācikkhati, to tell, relate, explain; pp. vyākhyāta.

Viyāpanna [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 "viparivattitvā añāṇāthā--bhūta" at SnA 324).

Viyāyata [vi+āyata] stretched out or across J III.373 (in verse).

Viyārambah [vi+ārambah] striving, endeavour, undertaking Sn 953 (expld as the 3 abhisankhāras, viz. puṇṇā°, apuṇṇa° & āneñja° at Nd1 442).

Viyūhya [apparently vi+ūhya, 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 viyūhaḍ sangāmaṇ massed battle on both sides); A III.94, 99 (sangāma, cp. S IV.308); J VI.275 (balaggāṇi viyūhāṇi; C=pabbūha--vasena ṭhitāni where pabbūha evidently in meaning "sambādha." <-> 2. put in array, prepared, imminent J II.336 (marane viyūlhe=paccupaṭṭhite C.). Cp. saṇyūha.

Viyūhāti [vi+ūh, a differentiated form of vah] to take away, carry off, remove Vin III.48 (paṇṣuṇ vūḥati); J I.177, 199 (paṇṣuṇ), 238, 331 (kaddamaṇ dvidhā viyūhitvā); III.52 (vālikaṇ); IV.265 (paṇṣuṇ); VI.414 (vāluṇaṇ); DhsA 315; DhA II.38; III.207 (paṇṣuṇ). <-> pp. viyūḥa. Cp. saṇyūhati.


Viyoga [vi+yoga 2] separation J VI.482; Mhvs 19, 16 (Mahābodhi°); PvA 160, 161 (pati° from her husband); Sdhp 77, 164.

Viyyati [Pass. of viyyati1 or vināti. The Vedic is ūyate] to be woven Vin III.259. -- pp. vitā2.

Viracita [vi+racita] 1. put together, composed, made VvA 14, 183. -- 2. ornamented ThA 257; VvA 188.

Viraja (adj.) [vi+rājo] free from defilement or passion, stainless, faultless Vin I.294 (āgamma maggaṇ virajaṇ); Sn 139, 520, 636, 1105 (see exegesis at Nd2 590); Pvv III.36 (=vigata--raja, niddosa PvA 189); DhA IV.142, 187; DA I.237. Often in phrase virajaṇ vitamalaṇ dhamma--cakkhuṇ udapādi "there arose in him the stainless eye of the Arahant," e. g. Vin I.16; S IV.47. --virajaṇ (+ asokaṇ) padaṇ "the stainless (+painless) element" is another expression for Nibbāna, e. g. S IV.210; A IV.157, 160; It 37, 46; Vv 169; similarly ṭhānaṇ (for padaṇ) Pv II.333 (=sagga PvA 89).

Virajjaka (adj.) [vi+raja+ka] separated from one's kingdom, living in a foreign country VvA 336.

Virajjati [vi+rajjati] to detach oneself, to free oneself of passion, to show lack of interest in (loc.). S II.94, 125 (nibbindaṇ [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; Mīl 245; Sdhp 613. -- pp. viratta. -- Caus. virājjeti 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 chandaṇ v.=vinetvā viddhaṇsetvā SnA 213); S IV.17=Kvu 178; A II.196 (rajaniyesu dharmesu cittaṇ v.); Sn 139, 203; Th 1, 282; Pv II.1319 (itthi--cittaṇ=viratta--citta PvA 168); ThA 49; DhA I.327 (itthi--bhāve chandaṇ v. to give up desire for femininity). -- pp. virājita.

Virajjhati [vi+rāḍh; cp. Sk. virāḍhyati: see rāḍhetī] to fail, miss, lose S IV.117; J I.17, 490 (aor. virajjhi); II.432 (id.); PvA 59. -- pp. viraddha. -- Caus. virāḍheti (q. v.).

Viraṇa (adj. nt.) [vi+rāṇa] without fight or harm, peace Sdhp 579.

Virata [pp. of viramati] abstaining from (abl.) Sn 59, 531, 704, 900, 1070; Nd1 314; Nd2 591; VvA 72; Sdhp 338.

Virati (f.) [vi+rati] abstinence Mhvs 20, 58. The three viratis given at DA I.305 (=veramāna) are sampatṭa°, samādāna°, setuγhāta° (q. v.). Cp. DhsA 154 (tisso viratiyo), 218; Sdhp 215, 341 & Cpd. 244, n. 2.

Viratta [pp. of virajjati] dispassioned, free from passion, detached, unattached to, displeased with (loc.) S III.45 (ruṣpadhātuva cittaṇṭ virattaṇṭ vimuttaṇṭ); Sn 204 (chandarāga°), 235 (citta ayatike bhavasmin); A V.3, 313; J V.233 (mayi); Sdhp 613.

Viraddha [pp. of virajjhati] failed, missed, neglecte S V.23 (ariyo maggo v.), 179 (satipaṭṭhāna viraddhā 254, 294; Nd1 512; J I.174, 490; II.384; IV.71, 497; Nett 132.

Viraddhi (f.) (missing, failure?) at Vin I.359 is uncertain reading. The vv. ll. are visuddhi, visandi & visandhi, with explns "viddhatṭhāna" & "viraddhatṭhāna": see p. 395.

Virandha [vi+randha2] opening; defect, flaw Nd1 165.

Viramaṇa (nt.) (°) [fr. viramati] abstinence, abstaining from (°) Mhvs 14, 48 (uccā--seyyā°).

Viramatī [vi+ramati] to stop, cease; to desist (abl.), abstain, refrain Sn 400 (Pot. "meyya"), 828 (Pot. "me"), 925; Nd1 168, 376; Th 2, 397 (aor. viramā, cp. Geiger, P.Gr. § 1651); Pv IV.355 (pāpadassanaṇṭ, acc.); Miln 85; PvA 204.

(adj.) [connected with Vedic ṛṭē excluding, without, & nirṛṭi perishing; cp. also Gr. e)/rhmos lonely; Lat. rarus=rare] 1. sparse, rare, thin Th 2, 254 (of hair, expd as vilūna--kesa Th 210, i. e. almost bald; spelling !); DhsA 238 (!); Dāh I.122 ("cchanna thinly covered"); PvA 4 (in ratta--vaṇṇa--viralala--mālā read better with v. l. as ratta--kaṇṇavira--mālā, cp. J III.59).

Virālita [pp. of Denom. of virala=varaṇte, cp. Sk. viralāyate to be rare] thin, sparse, rare Dāvs IV.24 (a°), with v. l. virālīta.

[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 (kiki sakuno viravi); V.206; Mhvs 12, 49 (mahārāvaṇ viraviṣu mahājanā); PvA 154, 217, 245 (vissaraṇa), 279 (id.); Sdhp 179, 188, 291. -- 2. to rattle J I.51. -- Caus. virāveti to sound Mhvs 21, 15 (ghanṭaṇ to ring a bell).

Viraha (adj.) [vi+raho] empty, rid of, bar, without PvA 137, 139 (silā°).

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

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 vilāga–sarīrā, tanumajjhā, i. e. "having slender waists." Could it be "excited with passion" or "exciting passion"? Or could it be an old misreading for virājīta? It may also be a distorted vilāka (q. v.) or vilaggita.

Virāgīn (adj.) [fr. virāga 2, cp. rágin] 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° & khippa° of slow & quick change; v. l. M6 is viparāgi, which may represent a viparīyāyi, i. e. changing).

Virāguna in meaning "fading away, waning" in verse at It 69 (of viṇṇāna) is doubtful reading. It corresponds to virāgadhamma of the prose part (virāgudhī vv. II.). The v. l. is pabhagunā (which might be preferable, unless we regard it as an explanation of virāgīn, if we should write it thus).

Virāgīti [for virādheti, as in BSk. virāgayati (e. g. Divy 131, 133) to displease, estrange, the fig. meaning of virāgīti like BSk. ārāgīti for Pāli ārādheti in lit & fig. meanings] to fail, miss; only at M I.327 (puriso narakapāpe papatanto hatthehi ca pādehi ca paṭhaṇī virāgeyya "would miss the earth"; differently Neumann: "Boden zu fassen suchte," i. e. tried to touch ground). -- Perhaps also in virāgāya (either as ger. to virāgīti or as instr. to virāga in sense of virādha(ṇa)) Pv I.117 (sukhaṇ virāgāya, with gloss virāgena, i. e. spurning one's good fortune; expld as virajjhitvā virādhētvā at PvA 59). Cp. virāye (=vīrāge?) at Th 1, 1113 (see virādheti).

Virājīta [vi+rājati] to shine PvA 189 (=virocāti).

Virājīta1

Virājīta1 [pp. of virājeti] cleansed, discarded as rāga, given up S IV.158 (dosa); J III.404 (=pahīna C.).

Virājīta2


Virājeti see virajjīti.

Virādhānā (f.) [fr. virādheti] failing, failure D II.287; A V.211 sq.

Virādhita [pp. of virādheti] failed, missed, lost J V.400; Pv IV.13 (=pariccatta C.).

Virādheti [vi+rådhēti1, or Caus. of virajjīhati] to miss, omit, fail, transgress, sin Sn 899; Th 1, 37, 1113 virāye for virādhaya C., may be virāge, cp. Brethren 3752 & see virāgīti); Nd1 312; J I.113; Ap. 47; PvA 59. -- Cp. virageti. -- pp. virādhitā.


Virīya (nt.) [fr. viriccati] "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 (virīya karoti, with loc.); Pug 71; Vbh 10; Nett 16, 28; Tikp 60, 63; Miln 36; Vism 160 ("upeekkhā), 462; KhA 96; SnA 489; DhsA IV.231; DA I.63; DhsA 120; VvA 14; PvA 98, 129; Sdhp 343, 517. -- accāraddhā too much exertion M III.159; A III.375; opp. atīlīṇa too little ibid; utthāna initiative or rousing energy S I.21, 217; A III.76; IV.282; ThA 267; PvA 129; nara manly strength J IV.478, 487. --virīya āra(m)bhati to put forth energy, to make an effort S II.28; IV.125; V.9, 244 sq.; A I.39, 282, 296; II.15 = IV.462. -- As adj. ("-ā") in alīṇa alert, energetic J I.22; āraddhā full of energy, putting forth energy, strenuous S I.53, 166, 198; II.29, 207 sq.; IV.224; V.225; A I.4, 12; II.76, 228 sq.; III.65, 127; IV.85, 292, 291, 357; V.93, 95, 153, 335; J I.110; ossaţhā one who has given up effort J I.110; hīna lacking in energy It 34 (here as virīya, in metre). -- v. is one of the indriyas, the balas & the sambojjhangas (q. v.).

--ārambah "putting forth of energy," application of exertion, will, energy, resolution D III.252; S II.202; IV.175; A I.12; III.117; IV.15 sq., 280; V.123 sq.; Ps I.103 sq.; Vbh 107, 194, 208; DhsA 145, 146. --indriya the faculty of energy D III.239, 278; S V.196 sq.; Dhs 13; Vbh 123; Nett 7, 15, 19; VbhA 276. --bala the power of energy D III.229, 253; A IV.363; J I.109. --saţvara restraint by will Vism 7; SnA 8; DhsA 351.


Virīyavant (adj.) [virīya+vant] energetic A I.236; Sn 528, 531 (four--syllabic), 548 (three--syllabic); Vism 3 (=āţāpin); Sdhp 475.

Virujaka (vīnā°) lute--player J VI.51 (=vīnā--vādaka C.). See rujaka.

Virujjhati [vi+rujjhati] to be obstructed Sn 73 (avirujjhamāna unobstructed); J VI.12.

Virujjhana (nt.) [fr. virujjhati] obstructing or being obstructed, obstruction, J VI.448.

Viruta (nt.) [vi+ruta] noise, sound (of animals), cry Sn 927; expld as "virudha [spelling with d, like ruda for ruta] vuccatti--mīga--cakkha, migacakkha-pāthakā [i. e. experts in the ways of animals; knowers of auspices] migacakkha ādisanti" at Nd1 382; and as "miḍādina vassita" at SnA 564. The passage is a little doubtful, when we compare the expression viruṭa na gabbhakaraṇaṇ at Sn 927 with the passage viruddha--gabbhakaraṇaṇ at D I.11 (cp. DA I.96), which seems more original.

Viruddha [pp. of virundhati] hindered, obstructed, disturbed S I.236; Sn 248, 630; Nd1 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--karaṇa (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.

[vi+rundhati] to obstruct etc. Pass. virujjhati (q. v.). -- pp. viruddha. -- Caus. virodheti. (q. v.).

Virūpa (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 Bdhgh (SnA 99), and virūpa--rūpa expld as vividha--rūpa, i.e. diversity, variety. So also the Niddesa.
Virūḷha [pp. of virūhati] having grown, growing S II.65 (viṅñāṇe virūḷhe āyatiḥ punnabhavābhinnibbati hoti).

Virūḷhi (f.) [vi+rūḥi, of ruh] growth M I.250; S III.53; A III.8, 404 sq.; V.152 sq., 161, 350 sq.; It 113; Miln 33; Mhvs 15, 42; VbhA 196. --avirūḷhi--dhamma not liable to growth Sn 235; DhA I.245.

Virūhati [vi+rūhati] to grow, sprout It 113; Miln 386; DA I.120. -- Cp. paṭiḥ. -- pp. virūḷha. -- Caus II. virūhāpeti to make grow, to foster Miln 386.

Virūhanā (f.) & ʻa (nt.) [vi+rūhanā] growing, growth J II.323 (f.); Miln 354; Vism 220; DA I.161; PvA 7.

Virecana (nt.) [vi+recana, ric] purging, a purgative Vin I.206 (ʻţ pātuṇ to drink a p.), 279 (id.); D I.12; A V.218; J III.48 (sinehaʻ an oily or softening purgative); DA I.98.

Virecaniya (adj.) [grd. formation fr. virecana] (one who is) to be treated with a purgative Miln 169.

Vireceti [vi+Caus. of riñcati] to purge Miln 229, 335.

Viroceti [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; Pv I.114; II.962; III.35 (=virājati PvA 189); DhA I.446; IV.143; DhsA 14; PvA 110 (ʻamāṇa=sobhamāna), 136 sq., 157. Cp. verocana. <--> Caus. viroceti to illumine Miln 336.

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; Pv III.73.

Virodhana (adj. nt.) [fr. virodheti] opposing, obstruction, opposition, contradiction, only neg. ʻa absence of opposition, J III.274, 320, 412; V.378.

Virodhist [pp. of virodheti] obstructed, rendered hostile Pgdp 90 (or is it virādhita?).

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 (f.) [vi+rosanā] causing anger Vbh 86; VbhA 75.

Vilakkhaṇa (adj.--nt.) [vi+lakkhaṇa] wrong or false characteristic; (adj.) discharacteristic, i. e. inconsistent with characteristics, discrepant (opp. saʻ in accordance with ch.) Miln 405; Nett 78; VbhA 250 sq.

Vilagga (adj.) [vi+lagga] 1. stuck Vin I.138; M I.393. <--> 2. slender (of waist) J V.96 (see virāgita), 216 (see vilāka).

Vilaggita (adj.) [vi+laggita] stretched or bending (?), slender J IV.20 (see under vilāka).

Vilanga (nt.) [*Sk. vīḍanga] the plant Erycibe paniculata Vin I.201 (v. l. vīḷ). -- ʻṭhālikā at Nd1 154 read as bilangaʻ (q. v.).


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 [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 (adj.) [vi+lamba] hanging down; only in redupl. --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.43; DhA I.81.

Vilambin (adj.) [vi+lambin] hanging down, drooping M I.306 (f. °ī in ī, of a creeper, i.e. growing tendrils all over).

Vilaya [vi+laya, cp. līyati] dissolution; °ṅgacchati, as much as: "to be digested," to be dissolved Miln 67. <-> adj. dissolved, dispersed Dpvs I.65.

Vilasati [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 (adj.) [pp. of vilasati] shining; gay, playful, coquettish J V.420.

Vilāka (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--vilaggitā--tanu--majjhā); V.155 (+mudukā; C. expls as sankhitta--majjhā, 215 ("majjhā=vilaggasarārā C.), 506 (velli--vilāka--majjhā=vilagga--majjhā, tanu--dīgha--majjhā C.); VvA 280 ("majjhā for sumajjhimā of Vv 6413; T. reads vilāta").


Vilāpanatā (f.)=vilāpa Pug 21.

Vilāsa [fr. vilasati] 1. charm, grace, beauty J I.470; VI.43; Miln 201; ThA 78; Pv A 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 (adj.) [fr. vilāsa] having splendour, grace or beauty Mhvs 29, 25.

Vilāsin (adj.) [fr. vilāsa] shining forth, unfolding splendour, possessing charm or grace, charming DA I.40 (vyāmapabhā parikkhepa--vilāsinī splendour shining over a radius of a vyāma).

Vilikhati [vi+likhati] 1. to scrape, scratch S I.124 (bhūmiṇ;); IV.198; DhsA 260 (fig. manaṇ v.; in expln of vilekha). -- 2. to scratch open Vin II.175. -- pp. vilikhita.

Vilikhita [pp. of vilikhati] scraped off SnA 207.

Vilitta [pp. of vilimpati] anointed D I.104 (su--nahāta suvilitta kappita--kesa--massu); J III.91; IV.442.

Vilimpati [vi+limpati] to smear, anoint A III.57; J I.265 (ger. ʾitvā); III.277 (ppr. ʾanto): Pv I.106 (ger ʾitvāna); PvA 62 (ʾitvā). -- pp. vilitta. -- Caus. II. vilimpāpeti to cause to be anointed J I.50 (gandhehi), 254 (id.). see bilbiliṃkā.

Vilih [vi+lilih] to melt (intrs.), to be dissolved, to perish J IV.498; Vism 420 (pabbata, spelling here with l; Warren wrong "are hidden from view," i. e. niliyati); DhsA 336 (phānita–piṇḍa; trsln not to the point: "reduced or pounded"); Sdhp 383; Pgdp 21. -- pp. vilina. -- Cp. pa°.

Vilihana (nt.) [fr. vilihati] melting, dissolution Sdhp 201.

Vilva & Viliva (adj.) [Kern, Toev. s. v. compares Sk, bilma slip, chip. Phonetically vilva=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).

Vilvakāra [vilva+kāra] a worker in bamboo, a basketmaker Vin III.82; Miln 331; VbhA 222 (°ka in simile); PvA 175.

Vilugga (adj.) [vi+lugga] broken; only in redupl.--iter. cpd. olugga–vilugga all broken up, tumbling to pieces M I.80, 450.

Vilutta [pp. of vilumpati] plundered, stripped, robbed, ruined S I.85=J II.239; J V.99; VI.44; Miln 303; Mhv 33, 71 (corehi).

Vilumpaka (adj.) [fr. vi+lumpa] (act. or pass.) plundering or being plundered J I.370 (°cora); II.239 (pass.).

Vilumpati [vi+lumpati] to plunder, rob, steal, ruin S I.85=J II.239; V.99; Miln 193; VvA 100; DhA III.23. -- Pass. vilappati J V.254 (gloss for °lump of p. 253). -- pp. vilutta. -- Caus. II. vilumpāpeti to incite to plunder Miln 193; J I.263.


[orig. ppr. med. of vilumpati] plundering, robbing J V.254; PvA 4 (°ka cora).


Viluna (adj.) [vi+lūna] cut off (always with ref. to the hair) M III.180= A I.138; Miln 11; PvA 47.

Vilekha [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 (nt.) [vi+lepana] ointment, cosmetic, toilet perfume A I.107, 212; II.209; Th 1, 616 (silāq v. setṭhaq. Cp. J III.290); Pug 51, 58; Pv II.316; DA I.77, 88.

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 (paṅca–mahā–“āni), 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; DhA 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 DA I.194 (ālokan+). Cp. volokana.
Vilokita (nt.) [pp. of viloketi] a look A II.104, 106 sq., 210; Pug 44, 45; DA I.193; VvA 6 (ālokita +).

Viloketar [n. ag. fr. viloketi] one who looks or inspects DA I.194 (āloketar +).

Viloketi [vi+loketi, of lok, as in loka] to examine, study, inspect, scrutinize, reflect on Th 2, 282; J I.48, 49; DhA I.84; Miln 193; Mhv 22, 18. -- pp. vilokita. <-> Cp. pa° & vo°.

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). <-> vilopa°khati to live by plunder J VI.131.

Vilopaka (adj.) [fr. vilopa] plundering, living by plundering J I.5; Miln 122 (f. ʿikā).

Vilopiya (adj.) [grd. formation fr. vilopa] to be plundered; neg. a° Sdhp 311.


Viloma (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. <-> vilopa°katha to live by plunder J VI.131.


Vilometi [Denom. fr. viloma] to dispute, disagree with, to find fault Nett 22; Miln 29, 295; DhsA 253.

Viloḷana (nt.) [fr. vi+luḷ] & Viloṭana [fr. vi+lud̤]; cp. Whitney, Sanskrit Roots, 1885, p. 149, where themes & their forms are given by luṭh to roll, luṭh2 & luṇṭh to rob, luṇṭh 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.

Viloḷeti [vi+lōleti or loleti, cp. vilulita] to stir, to move about J I.26; Dpvs VI.52.

Viḷayhati [vi+dayhati] to burn (intrs.) J II.220.

Viḷāra at A III.122 read as biḷāra (sasa--biḷāra rabbits & cats).


Vivajjeti [vi+vajjeti] to avoid, abandon, forsake S I.43; A V.17; Sn 53 (=parivajjī abhivajjī° Nd2 592), 399 (°jjaya), 407 (praej. °jjaij); Vv 8438 (°jjayathā=parivajjetha VvA 346); J I.473; III.263, 481 (°jjaij); V.233 (Pot. °jjaye); Miln 129; Sdhp 210, 353, 395. -- pp. vivajjita. -- Pass. vivajjati J I.27.

Vivaṭa [vi+vāṭa, pp. of vṛ: see vuṇṭa] 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 vaṭa; opp. pihita); Vism 185 (opp. pihita); J V.434; DhA III.79; VvA 27; PVA 283 (mukha unveiled). --vivaṭena cetāsa "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. vivāṭana 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
Vivala (adj.) [viva+ka] open (i.e. not secret) Vin II.99.

Vivaṭa (m. & nt.) [vi+vaṭṭa1] I. "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 saṇṭa 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 redup.--inter. cpds. they express only the idea of constant change. We sometimes find vivaṭa in the sense of "renewal" & saṇṭa in the sense of "destruction," where we should expect the opposite meaning for each. See also vaṭṭa & saṇṭa. Dogmatically vivaṭa is used as "absence of vaṭṭa," i.e. nibbāna or salvation from saṃsāra (see vaṭṭa & cp. citta--vivaṭa, ceto, niña, 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 saṇṭa (i.e. devolution combd with evolution) e.g. at D I.14, 16 sq.; III.109; A II.142 (where read vivaṭtā to vivaṭṭa); Pug 60; Vism 419 (here as m. vivaṭṭo, compared with saṇṭa), 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.

Vivaṭṭa (adj.) [vi+vaṭṭati] I. to move back, to go back, to revolve, to begin again (of a new world--cycle), contrasted with saṇṭa to move in an ascending line (cp. vivaṭṭa) 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.

Vivaṭṭa (nt.) & ṭā (f) [fr. vivaṭṭati] turning away, moving on, moving back Ps I.66; II.98; Vism 278 (f.; expld as "magga").

Vivaṭti [vi+vaṭṭeti] to turn down or away (perhaps in dogmatic sense to turn away from saṃsāra), to divert, destroy: only in phrase vivaṭṭayi saṇyojan (in standard setting with acceechi taṭhan), 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 (adj.) [vi+vaṇṇa] discoloured, pale, wan Sn 585; Th 2, 79; J II.418.

Vivaṇṇaka (nt.) [fr. vivaṇṇeti] dispraise, reviling Vin IV.143.

Vivaṇṇeti [vi+vaṇṇeti] to dispraise, defame Pv III.10Q (thūpa--pūjaṇ); PVA 212.

Vivaṭṭa--cchada (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 Dbhgh), Ep. of the Buddha. -- Spelling sometimes chadda (see chada). -- D I.89; II.16; III.142 (dd; sammā--sambuddha lokQ vivaṭṭa--cchada; trsln "rolling back the veil from the world"), 177 (dd); A II.44 (v.l. dd); Sn 372 (expld as "vivaṭṭa--rāga--dosa--moha--cchada SnA 365), 378, 1003 (dd. Sn prefers dd as T. reading); Nd2 595 (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 vivaṭṭa. 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. vīrṭta) 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 (vivaṭṭa) it is pp. of vivarati [vi+vr; see vunāti], in meaning "uncovered, lifted, off," referring to the covering (cchada) as uncovered instead of the uncovered object. See vivaṭṭa. It is difficult to decide between the two meanings. On the principle of the "lectio difficilior" vivattva would have the preference, whereas from a natural & simple point of view vivaṭṭa seems more intelligible & more fitting. It is evidently an old phrase. Note. --vivattta--kkhandha at S I.121 is a curious expression ("with his shoulders twisted round"). Is it an old misreading for pāṭakkhandha? 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 at Pug 32 is to be read as vivaṭṭati.

Vivadati [vi+ vadati] 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 khāri–vidha and vividha2.

Vivana (nt.) [vi+vana] wilderness, barren land S I.100; Vv 776 (=araṇṇa VvA 302); J II.191, 317.

Vivara (nt.) [fr. vi+ vr] 1. opening (lit. dis–covering), pore, cleft, leak, fissure Dh 127 (pabbaṭāna); 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.

Vivarana (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 vr; see vuṇṭati] 1. to uncover, to open Vin II.219 (windows, opp. thaketi); D I.85 (paṭicchannaṇ v.); J I.63 (dvāraṇ); 69; IV.133 (nagaraṇ); DhA I.328 (vātāpāṇaṇ); DA I.228; PvA 74 (mukha); VvA 157, 284. -- 2. (fig.) to open, make clear, reveal S IV.166; V.261; KhA 12 (+vibhajati etc.). -- pp. vivaṭṭa.

Vivasi [vi+vasati2] to live away from home, to be separated, to be distant J IV.217. -- Cp. vippavasati.

Vivasana (nt.) [vi+vas (uš) 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'uggamaṇaṇi "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 [Caus. of vi+vas to shine] lit. to make [it] get light; rattini v. to spend the night (till it gets light) Sn 1142; Nd2 594 (=atināmiti) -- vivasati is Kern's proposed reading for vijahati (rattini) at Th 1, 451. He founds his conjecture on a v. l. vivasate & the C. expln "atināmiti khepeti." Mrs. Rh. D. trsIQ "waste" (i. e. vijahati).

Vivāda [fr. vi+vad] dispute, quarrel, contention D I.236; III.246; A I.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, pāpicchātā, sandiṭṭhi–parāmāsa or anger, selfishness, envy, fraudulence, evil intention, worldliness: D III.246; A III.334 sq.; Vbh 380; referred to at Ps I.130. There is another list of 10 at A V.78 consisting in wrong representations regarding dhamma & vinaya.


Vivādiyati (vivādeti) [Denom. fr. vivāda] to quarrel Sn 832 (=kalahaṇ karoti Nd1 173), 879, 895. Pot. 3rd sg. vivādiyetha (=kalahaṇ kareyya Nd1 307), & vivādayetha Sn 830 (id. expln Nd1 170).


Vivāhana (nt.) [fr. vi+vah] giving in marriage or getting a husband for a girl (cp. āvāhana) D I.11; DA I.96. Cp. Vin
III.135.

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 viviccaŋ (& aŋ) at J V.434 in meaning "secretly" (=raho paṭicchannaŋ C).

Viviccati [vi+vic] to separate oneself, to depart from, to be alone, to separate (intrs.) Vin IV.241; ger. vivicctvā DhsA 165, & vivicca (see sep.). -- pp. vivitta. -- Cp. viveceti.

Vivicchā [Desid. of vindati] to desire, long for, want Nett 11.

Vivicchā( f.) [Desid. of vid, cp. Sk. vivitsā] manifold desire, greediness, avarice DhsA 375; Nett 11 (where expln "vivicchā nāma vuccati vicikicchāŋ"). See also veviccha.

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; Kuśu 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

Vividha1 (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= vividhaň ĥitaň harati").

Vividha2

Vividha2 [for Sk. vivadha; vi+vah] carrying--yoke D I.101; S I.78 (as v. l. khāri--vividhaŋ, see khāri); J III.116 (parikkhāraŋ vividhaŋ ādāya, where v. l. reads khāriŋ vividhaŋ).

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 ("nīma 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° paṭippasaddhi°, 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 Dial. I.84. See also jhāna. Cp. pa°.

VbhA 316.


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 [vi+veṭhiyati] to get entangled Vin II.117.
Visesa? distinction D I.229, 233. We should read visesa, as printed on p. 233.

Visa (nt.) [cp. Vedic viśa; Av. viś poison, Gr. i)ο/s, Lat. virus, Oir. fi: 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 (hālāhā\° 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. āśi°.
--uggāra vomiting of poison SnA 176. --kāntaka 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 visappīta (visa+appīta), 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. --rukha "poison tree," a cert. tree Vism 512; VbhA 89; DA I.39. --vanijja trading with poison A III.208. --vijjā science of poison DA I.93. --vejjā a physician who cures poison (ous snake--bites) J I.310. --salla a poisoned arrow Vism 503.

Visa\° 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.

(adj.) [vi+sa\°yutta] I. (lit.) unharnessed, unyoked Th 1, 1021 (half--fig.). -- 2. detached from the world A I.262=III.214; S II.279 (ṇā); Th 1, 1022; Sn 621, 626, 634; DhA III.233 (sabba--yoga\°); IV.141, 159, 185.

[vi+sa\°yoga] disconnection, separation from (--\°), dissociation Vin II.259 (ṇā)=A IV.280; D III.230 (kāma--yoga\°, bhava\°, diṭṭhi°, avijjā°; cp. the 4 oghas), 276; A II.11; III.156.

Visa\°vāda [visa\°+vāda] deceiving; neg. a° Miln 354.

Visa\°vādaka (adj.) [visa\°+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.

Visa\°vādana (nt.) & "ā (f.) & "atā (f.) [fr. visa\°vādeti] deceiving, disappointing A V.136 ("ā); Vin IV.2. -- a° honesty D III.190 ("atā).

Visa\°vādayitar [n. ag. fr. visa\°vādeti] one who deceives another D III.171.

Visa\°vādeti [visa\°+vādeti; cp. BSk. visa\°vādayati 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.

Visa\°sāṭṭha (adj.) [vi+sāṭṭha] separated, unconnected with (instr.) M I.480; DA I.59.

Visa\°ghata [vi+sa\°ghata2] removed, destroyed Th 1, 89.

Visakkiya [vi+sakkiya?] in "dūta is a special kind of messenger Vin III.74.

Visagga\°tā see a°.

Visanka (adj.) [vi+sanka; Sk. vi\°anka] fearless, secure; a° Sdhp 176.


Visakhāra [vi+sankhāra] divestment of all material things Dh 154 (=nībbāna DhA III.129). See sankhāra 3.
Visankhita [vi+sankhata] destroyed, annihilated Dh 154; J I.493 (=viddhaṅṣita DhA III.129).

Visajjati [vi+sajjati, 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 (adj.) [vi+saññin] unconscious, one who has lost consciousness; also in meaning "of unsound mind" (=ummatattaka Nd1 279) A II.52 (khitta--citta+); Miln 220; Sdhp 117.

Visaṭa & visata [pp. of vi+ṛ, Sk. viṣṭa] 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; +vitthata), 357. Cp. anu°.

Visaṭā & 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 (=tañhā C.; spelling t); Dhs 1059 (trsln "diffusion," i. e. fr. vi+ṛ; spelling ṭ)=Nd2 s. v. tañhā (spelt with t).

Visaṭṭha see vissatṭha.

Visaṭṭhi (f.) [for vissattṭhi, fr. vi+ṛj, 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 (=tañhā C.; spelling t); Dhs 1059 (trsln "diffusion," i. e. fr. vi+ṛ; spelling ṭ)=Nd2 s. v. tañhā (spelt with t).

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.

Visatthā see vissatthā.


Visadā (adj.) [cp. Sk. viśada] 1. clean, pure, white D II.14; Miln 93, 247; Dāvā s. 28. -- 2. clear, manifest Miln 93; DhsA 321, 328 (a°); VbhA 388 sq.

Visannah [pp. of visiṉāti] sunk into (loc.), immersed J IV.399. The poetical form is vyananna.

Visappana in ṛasa in ṛasa at Vism 470 is not clear. Is it "spreading" [vi+ṛp], or misprint for visa--pāṇa?

Visabhāga (adj.) [vi+sabhāga] different, unusual, extraordinary, uncommon Miln 78 sq.; DA I.212; Vism 180 (purisassa itthisarīraṇa, itthiyā purisa--sarīraṇa visabhāgaṇaḥ), 516; DhsA IV.52; PvA 118. --ārammaṇa pudendum muliebre J II.274 +
Visama (adj.) [vi+sama] 1. uneven, unequal, disharmonious, contrary A I.74; PvA 47 (vāta), 131 (ā=sama of the "middle" path). -- 2. (morally) discrepant, lawless, wrong A III.285; V.329; Sn 57 (cp. Nd 259); Miln 250 ("diṭṭhi"). -- 3. odd, peculiar, petty, disagreeable A I.87; Miln 112, 304, 357; J I.391 (nagaraṅka). <--> As nt. an uneven or dangerous or inaccessible place, rough road; (fig.) unevenness, badness, misconduct, disagreeableness A I.35 (pabbatae); 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 yānti).

Visaya [cp. Sk. viśāya, fr. vi+ṣī] 1. locality, spot, region; world, realm, province, neighbourhood Sn 977. Often in foll. combns: pettiś (or pittiś) and pettiṅka (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.; Pvv II.22; II.79; J I.51; Pvv 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. Yamaś the realm of Yama or the Dead Pv II.82 (=petaloka Pvv 107). -- 2. reach, sphere (of the senses), range, scope; object, characteristic, attribute (cp. Cpd. 143 n. 2) S V.218 (gocaraś); Nett 23 (iddhiś); Miln 186, 215, 316; Vism 216 (visayi-bhūta), 570=VbhA 182 (mahāś & appaś); KhA 17; SnA 22, 154 (buddhaś), 228 (id.); Pvv 72, 89. --avisaya not forming an object, a wrong object, indefinable A V.50; J V.117 (so read for "ara"); Pvv 122, 197. -- 3. object of sense, sensual pleasure SnA 100.

Visayha (adj.) [ger. of visahati] possible Pv IV.112 (yathā s as far as possible); aś 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.

Visarīti (f.) at D II.213 in phrase iddhīś is doubtful reading. The gloss (K) has "visevītā." Trsl (Dial. II.246); "proficiency." It is combd with iddhī--pahutā & iddhivikubbanatā. Bdhgh's expln is "visavanā" [fr. vi+ṣru?].

Visahati [vi+sahati] to be able, to dare, to venture Sn 1069 (=ussahati sakkoti Nd 600); J I.152. -- ppr. neg. avisahanto unable VvA 69, 112; and avisahamāna J I.91. -- ger. visayha (q. v.).


Visākha (f.) [vi+sākhā, Sk. viśākha] N. of a lunar mansion (nakkhatta) or month (see vesākha), usually as visākhaś (--puṇḍramā), e. g. SnA 391; VvA 165.


Qsāṇa (nt.) [cp. Sk. viśāṇa] 1. the horn of an animal (as cow, ox, deer, rhinoceros) Vin I.191; A II.207; IV.376; Sn 35 (khaggaś, q. v.), 309; Pug S6 (migraś); 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 (adj.) [fr. vi+ṣāṭ, cp. sāṭeti] crushed to pieces, destroyed M 11 102 ("gabbha, with mūḷha--gabbha; v. l. vighāta).


Visārada (adj.) [cp. BSk. viśārada, e. g. AvS I.180. On etym. see sārada] self--possessed, confident; knowing how to conduct oneself, skilled, wise D I.175; II.86; S I.181; IV.246; V.261; A II.8 (vyatta+); III.183, 203; IV.310, 314 sq.; V.10 sq.; M I.386; Ap 23; J III.342; Miln 21; Sdhp 277. --avisārada diffident Miln 20, 105.

Visāla (adj.) [cp. Sk. viśāla] wide, broad, extensive Sn 38; J V.49, 215 ("pakhuma"); Miln 102, 311.

--akkhī (f.) having large eyes J V.40; Vv 371 (+vipulalocana; or a peti).


Visāhaṭṭa (adj.) [visa+āhaṭṭa] only neg. a° imperturbed, balanced Dhs 11, 15, 24 etc.

Visāhāra [visa+āhāra, or vi+saṇ+āhāra] distractedness, perturbation; neg. a° balance Dhs 11, 15.


--kathā gossip at street corners D I.179; M I.513; Dh I.90.

Visīṭṭha (adj.) [pp. of visissati] distinguished, prominent, superior, eminent D III.159; Vv 324; J I.441; Miln 203, 239; DhA II.15; VvA 1 ("māna=vimāna"); Sdhp 260, 269, 332, 489. -- compar. "tāra Vism 207 (=anuttara). -- As visiṭṭha at Sdhp 334. -- See also abhi°, paṭṭi°, and vissaṭṭha.


Visinetti see ussenetti.

Visibbita (adj.) [pp. of vi+sibbeti, sīv to sew] entwined, entangled Miln 102 (saṃsibbita° as redupl. -- iter. cpd.).

Visibbeti [vi+sibbeti, sīv] to unsew, to undo the stitches Vin IV.280. -- Caus. II. visibbāpeti ibid. -- Another visibbeti see under visīvi.

Visissati [Pass. of vi+śis] to differ, to be distinguished or eminent Nett 188. -- pp. visiṭṭha. -- Caus. viseseti (q. v.).

Visidati [vi+sad; cp. visāda & pp. BSk. viṣaṇṇa 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.

Visiṣyati [vi+sīyati; cp. Sk. śīyate, Pass. of śāya to coagulate] to be dissolved; 3rd pl. imper. med. viṣiyaruṭh Th 1, 312 (cp. Geiger, P.Gr. § 126).


Visīveti [vi+sīveti, which corresponds to Sk. vi--śāpayati (lexicogr.)], Caus. of śāya, śāyati to coagulate; lit. to dissolve, thaw. The v stands for p; śāya is contracted to sī to warm oneself Miln 47; J II.68; DhA I.225, 261; II.89. As visibbeti (in analogy to visibbāpeti to sew) at Vin IV.115. -- Caus. II. visiṣvāpeti J II.69.

Visuṭṭ (indecl.) [cp. Sk. viṣu, a derivation fr. vi°] separately, individually; separate, apart DhA II.26 (mātā--pitaro visuṭṭ honti). Usually repeated (distributively) visuṭṭ visuṭṭ each on his own, one by one, separately, e. g. Vism 250; Mhvs 6, 44; SnA 583; VvA 38; Pva 214. --visukaraṇa separation ThA 257.

Visukkha (adj.) [vi+sukkha] dried out or up Pva 58.

Visukkhita (adj.) [vi+sukkhita] dried up Miln 303.
Visujjhati [vi+sujjhati] to be cleaned, to be cleansed, to be pure Vin II.137; J I.75; III.472. -- pp. visuddha. <--> Caus. visodhīti (q. v.).

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 (suʾ; Sn 67, 517, 687; Nd 2 601; Pug 60; PvA 1 (suʾ); Sdhp 269, 383.

Visuddhata (nt.) [abstr. fr. visuddha] purity, purification A II.239.

Visuddhi (f.) [vi+suddhi] brightness, splendour, excellency; (ethically) purity, holiness, sanctification; virtue, rectitude Vin I.105 (visuddho paramāṇa 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 (paramattthā); Sn 813, 824, 840, 892; Dh 16 (kamma); Ps I.21 (sīla, citta, diṭṭhi); II.85 (id.); Nd I 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 Nd 2 307; J I.139; VvA 18. See under deva.

Visūkā (nt.) [perhaps to sūc, sūcayaṭi] 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 30); Pug 157 (vāsana diṭṭhi). --dassana visiting shows (as fairs) D I.5 (cp. DA I.77: "visūkā paṭani--bhūtaṇ dassanaṇ," reading not clear); A I.212; II.209; Pug 58.

Visūkāyita (nt.) [pp. of visūkāyeti, denom. fr. visūka] 1. restlessness, impatience M I.446. -- 2. disorder, twisting, distortion (of views); usually in phrase diṭṭhi with "sva eva & vippandita e. g. M I.234; S I.123 (Bdhgh's expln at K.S. I.321 is "vinivijjhan'a ṣāṭṭheṇa viloman'a ṣāṭṭheṇa"); II.62 (in same combn; Bdhgh at K.S. I.320: "sabba micchādiṭṭhi--vevacanā"); Dhs 381 ("disorder of opinion" trsln); Nd 2 27 III; Vbh 145; DhsA 253. Cp. v. l. S I.1 12317 (K.S. I.155 "disorders"; n. p. 321).


Viseni [vi+sena in combn with kṛ and bhū; cp. paṭisena] "without an enemy," in "katvā making armless, i. e. disarming Sn 833, 1078. Expld in the Niddesa as "keep away as enemies, conquering" Nd 1 147=Nd 2 602 (where Nd 1 reads paṭisenikārā kilesā for visenikathā kilesā). --bhūta disarmed, not acting as an enemy Sn 793=914, where Nd 1=334 has the same expln as for 9katvā; S I.141 (+ upasanta--citta; trsln "by all the hosts of evil unassailed" K.S. I.178). Kern, Toev. s. v. differently "not opposing" for both expressions.

Viseneti to discard, dislike, get rid of (opp. usseneti) S III.89; Ps II.167. See usseneti.

Viseyyati [vi+seyati, cp. Sk. sīryati, of śṛ to crush] to be broken, to fall to pieces J I.174. -- pp. visiṇṇa.


Visesa [fr. vi+sīs, cp. Epic Sk. viṣēsa] 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; Dha A I.399. -- 3. distinction, peculiar merit or advantage, eminence, excellence, extraordinary state D I.233 (so for visesa all through?); A I.349 (opp. hāna); J I.435; VVā 157 (puṇṇā); 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. patī.

--ādihagama specific attainment A IV.22; M II.96; Nett 92; Miln 412; Dha A 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 (m. or nt.) [fr. vīsesa] 1. a (distinguishing) mark (on the forehead) Vin II.267 (with apanga). -- 2. leading to distinction VvA 85.

Sdhp 265.

Visesana (nt.) [fr. vīseseti] 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.


Visesa [pp. of vīseseti] distinguishing, differentiated Mhvs 11, 32; KhA 18; PvA 56.

Visesin (adj.) [fr. vīsesa] possessing distinction, distinguished from, better than others Sn 799, 842, 855, 905; Nd1 244.

Visesiya (adj.) [grd. of vīseseti] distinguished Vv 1610 (=vīsesaṇṭā VvA 85); v. l. vīsesin (=vīsesavant C.).

Vīseseti [Caus. of visissati] to make a distinction, to distinguish, define, specify J V.120, 451; SnA 343; grd. vīsesitabba (--vacana) qualifying (predicative) expression VvA 13. -- pp. vīsesita.

Visoka (adj.) [vi+soka] freed from grief Dh 90; DhA II.166.

Visodha [fr. vi+sūdh] cleaning, cleansing, in cpd. dubbisodha hard to clean Sn 279.

Visodhana (nt.) [fr. visodheti] cleansing, purifying, emending Ps II.21, 23; PvA 130.

Visodheti [Caus. of visujjhati] to clean, cleanse, purify, sanctify Kvu 551; Pv IV.325; DhA III.158; Sdhp 321.

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

Vissa1 (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 (vissantarāṇa "among all beings"? v. l. vessantarāṇa).

Vissa2

Vissa2 (nt.) [cp. Sk. visra] a smell like raw flesh, as ṣandha at Dhs 625; DhsA 319; SnA 286; DhA III.393.

Vissaka [of viṣ] dwelling: see paṭī.

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 (=pariccāgā-ṭṭhāne dān'agge PvA 124).

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; Nd 1 98; Nd 2 596. -- grd. vissajjaniya [perhaps better to vissajjeti1] to be answered, answerable; nt. a reply Nett 161, 175 sq., 191; and vissajjīya to be given away: see under a. \(\Rightarrow\) pp. vissatīha.

-- B. Very frequent is the Caus. vissajjī (also occasionally as visajja away, viz. to emit, discharge). I.*

Vissajjāpīta [n. ag. fr. vissajjī] one who answers (a question) A I.

Vissa--vilambita--sandīḍha

Vissajjita [pp. of vissajjī] Vissajjī (in meanings of vissajjī) I IV.2 (hattha=to push away); Miln 143; Mhv 6, 43.

Vissajjanaka (adj.) \(\Rightarrow\) [fr. vissajjā] 1. giving out, bestowing Nd 1 262 (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. Mhv 4, 54; PvA 2.

Vissajjanaka (adj.) \(\Rightarrow\) [fr. vissajjana] 1. giving out, bestowing PvA 121. -- 2. answering J I.166 (paṇha°).


Vissatīha [pp. of vissajjī] 1. let loose; sent (out); released, dismissed; thrown; given out Mhv 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--rahaṇa DA I.282); II.211; A II.51; III.114; S I.189; J VI.16 (here as vissatīha--vacana). -- 3. vissatīha at J IV.219 in phrase "indriya means something like "strong," distinguished. The v. l. visatta° suggests a probable visāta°; it may on the other hand be a corruption of visatīha°.

Vissatīhi see visaṭṭhi.

Vissatīha [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.

--vissatīthena (instr.) in confidence Vin II.99. -- Cp. abhi°.


Vissandati [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).

Vissamatā [vi+samatī, 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. vissameti to give a rest, to make repose J III.36.


Vissametar [n. ag. fr. vissameti] one who provides a rest, giver of repose, remover of fatigue J VI.526.

Vissara [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 (*ŋ karoti); Sdhp 188. -- 2. distress Vin IV.212, 229.

Vissarati [vi+sarati, of smṛ] to forget Vin I.207; IV.261; Mhvs 26, 16. -- pp. vissarita.


Vissavati [vi+savati, of sru] to flow, ooze Th 1, 453 = Sn 205 (v. l. SS vissasati).

Vissasati & 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 (vissāsayitvā); III.148=525 (vissāsaye); IV.56; VI.292. -- pp. vissattha.

Vissāsa [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. -- pp. vissarita.

(adj.) [vissāsa] intimate, confidential; trustworthy A I.26; Miln 146; DA I.289.

Vissāsaniya (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.


Vissuta (adj.) [vi+suta, of śru] widely famed, renowned, famous Sn 137, 597, 998, 1009; Pv II.74; Mhvs 5, 19; PvA 107 (=dūra--ghuṭṭha).

Vissussati [vi+sus] to dry up, to wither S I.126 (in combn ussussati vissussati, with ss from us°). Spelling here visuss°, but ss at S III.149. -- Caus. visoseti (q. v.).

Vissota (adj.) [vi+sota, of sru] flowedaway, wasted Miln 294.

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 =vihaga, J V.416; PvA 154, 157; Sdhp 241.

Vihangama (adj.) [viha+gam] 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.

Vihāññati [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 (=vighātaṇ āpajjati PvA 150); IV.52 (with same expln); J I.73, 359; II.442; V.330; DA I.289. -- ppr. vihāññamāṇa Sn 1121 (with long and detailed exegesis at Nd2 604); S I.28 (a°); PvA 150. pp. vihata DA I.231.

Vihata1

Vihata1 [pp. of vihanati] struck, killed, destroyed, impaired It 100 (where A I.164 reads vigata); J VI.171; Sdhp 313, 425.

Vihata2


Vihanati [vi+hanati] to strike, kill, put an end to, remove A III.248 (kankhaṇ; 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.

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, yapeti, 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; Mhv 5, 233; PvA 54, 121; 3rd pl. vihāsu Th 1, 925, & vihāsu A II.21; fut. viharissati A III.70; vihessati Th 1, 257; vihissati Th 2, 181; and vihāhīsi J I.298 (doubtful reading!), where C. expls as "vijahissati, parihāyissati"; with phrase sukhā vijahāsi cp. dukkha viharati at A I.95, and see also vihāhesi. -- pp. not found.

Vihāvi [for vihaga] a sort of bird Th 1, 49 (v. l. cihaciha). The C. expls by "parillaka."

Vihāmi at J VI.78 (lohitāṇ) is poetical for vijahāmi; C. expls as niṭṭhubhāmi, i. e. I spit out.

Vihāya is ger. of vijahati (q. v.).


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.); phāsū° 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 ("η 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 (araṇīṇa°), or a hut; a dwelling, habitation, lodging (for a bhikkhu), a single room Vin II.207 sq.; D II.7; A III.51, 299 (yathāvihāraṇ 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 ("pokkharāṇi), 416; Mhv 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.

3 (room, hut) Th 2, 94 (=vasanakaovaraka ThA 90).

Vihārika (adj.)=vihārin; in saddhi° co--resident A III.70.

Vihārin (adj.) (--) [fr. vihāra] dwelling, living; being in such & such a state or condition D I.162 (appā--dukkha°), 251 (eva°); A I.24 (araṇa°), 26 (mettā); It 74 (appamāda°); Sn 45 (sādhu°), 375; Pv IV.133 (araṇa°); PvA 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 "he banished" at J IV.471 is 3rd sg. aor. Caus. of vijahati (hā); expld in C. by pabbājesi. -- Another form vihāhīsi see under viharati & cp. viheti2.

Vihīṣati [vi+hiṣati] to hurt, injure, harass, annoy S I.165; It 86; Sn 117, 451; PvA 123, 198.
Vihiṃsanā (f.) a Commentary word for vihiṃsā VbhA 75. A similar vihiṃsakā occurs at PvA 123.

Vihiṃsā (f.) (& adj. ṭa) [abstr. fr. vi+hiṃs, to injure] hurting, injuring, cruelty, injury D III.215; 226 (vitakka); S I.202; II.151 (cālātu); A III.448; Sn 292; Nd 1207 (saṇāṇā), 386, 501 (vitakka); Vbh 86, 363 (vitakka); Dhś 1348; Pug 25; Nett 97; Miln 337, 367, 390; DhsA 403; VbhA 74 (cālātu), 118 (vitakka); Sdhp 510. Neg. avihiṃsā see sep. -- See also vihesā.

Vihița (adj.) [pp. of vihāhati] arranged, prepared, disposed, appointed; furnished, equipped J VI.201 (loka); Miln 345 (nagara); D I.45, S III.46; Pug 55 (aneka°); Mhvs 10, 93; PvA 51 (suṭṭhu°). aṇṇa° engaged upon something else Vin IV.269.

Viheṭhaka (adj.)=viheṭha; D III.28 sq. (kathaṃ v. aggaṇṇa° how as the beginning of things appointed?); -- aṇṇa° engaged upon something else J IV.389 (or does it belong to āhāra. in sense of "prepared by somebody else").

Vihitakā (f.) [abstr. fr. vihāta] in aṇṇa° being engaged upon something else DhA I.181.

Vihīna (adj.) [pp. of vijahati] left, given up, abandoned Sdhp 579.

Viheṭa (adj.) [fr. viheṭheti] harassing, oppressing, annoying J I.504; V.143; Sdhp 89. Neg. a° see sep.

Viheṭhanaka (adj.) [fr. viheṭhana] oppressing, hurting, doing harm J II.123.

Viheṭheti [vi+heṭheti, of hīd or hēl 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; VV A 69 (Pass. ṭiyamāna).

Viheṭi1

Viheṭi1 [for bibheṭi?] to be afraid (of) J V.154 (=bhāyati C.). Cp. vibheṭi.

Viheṭi2

Viheṭi2 [contracted Pass. of vijahāti=vibheṭi, cp. vihāhesi] to be given up, to disappear, to go away IV.216. Kern, Toev. s. v. wrongly=vi+eti.


Vihēsā (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.

Vihēsikā (f.) [probably for Sk. *vibhiṣikā, fr. bhī, Epic Sk. bhīṣā, cp. bhīṣma=P. bhīṣa (q. v.)] fright J III.147. (C. says "an expression of fearfulness").

Vihēseti [vi+hiṃs, or Denom. fr. vihēsā, 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 (vihēsaṇā, aor.); IV.149 (vihēsaya, aor.).

Vīci (m. & f.) [cp. late Sk. vīci wave; Vedic vīci only in meaning "deceit"]; perhaps connected with Lat. vicis, Agr. wicis, E. week, lit. "change," cp. tide] 1. a wave J I.509; Miln 117 (jala°), 319 ("puppha wave--flower, fig."); Vism 63 (samuddā°); Dāvs IV.46; DhsA 116= Vism 143. -- 2. interval, period of time (cp. "tide"= time interval) J V.271 ("antara, in Avīci definition as "uninterrupted state of suffering"). In contrast pair avīci (adj.) uninterrupted, without an interval, & savīci with periods, in
There are 3 kinds of fans mentioned at Vin II.130, viz. vākamaya°, usiña°, mora--piñcha°, or fans made of bark, of a root (?), and of a peacock's tail.

Vinā (f.) [cp. Vedic viṇā] the Indian lute, mandoline S I.122=Sn 449 (kacchā bhasati "let the lyre slide down from hollow of his arm" K.S. I.153); Th I, 467; S IV.196 (six parts); A III.375; J I.46; Vism 310; DhA IV.39; VvA 147; Pug 176; KhA 95. There are 3 kinds of fans mentioned at Vin II.130, viz. vākamaya°, usiña°, mora--piñcha°, or fans made of bark, of a root (?), and of a peacock's tail.


Vijanī (f.) [fr. vijana, of vij] a fan Vv 472 (T. bijanī, v. i. vij°); J I.46; Vism 310; DhA IV.39; VvA 147; Pug 176; KhA 95. There are 3 kinds of fans mentioned at Vin II.130, viz. vākamaya°, usiña°, mora--piñcha°, or fans made of bark, of a root (?), and of a peacock's tail.

Vijita [pp. of vijati] fanned Pv III.117 ("anga").

(?) doubtfulness: see apa° & pu°. Kern, Toev. s. v. wrong in treating it as a verb "to see."

Vita1

Vita1 (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. --gedha without greed Sn 210, 860, 1100; Nd1 250; Nd2 606. --tañha without craving Sn 83, 741, 849, 1041, 1060; Nd1 211; Nd2 607. --tapo without heat J II.450. --(d)dara fearless Th I, 525; Dh 385. --dosa without anger Sn 12.

--macchara without envy, unselshif Sn 954; Nd1 444; J V.398; Pv III.115. --mada not conceited So 328, cp. A I.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 Apatāṇa. 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 Vatthagāhā of the Pārāyanavagga, this does not seem improbable. --rañṣi 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 SnA Q--rāga passionless Sn 11, 507, 1071; Pug 32; Pv II.47; Miln 76, and frequently elsewhere. --lobha without greed Sn 10, 469, 494. --vanṇa colourless Sn 1120. --salla without a sting S IV.64. --sāraṇa not fresh, not unexperienced, i. e. wise It 123.

Vita2

Vita2 [pp. of vāyat1, or vināti] woven Vin III.259 (su°).

Vītaṭa [fr. vi+tan, according to BR. The word is found in late Sk. (lexicogr.) as vītaṭa. BR compare Sk. avataṭa (garland: see P, vaṭaṭa) & uttaṭa. 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."

Vītī° 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 21; Miln 380; Vism 11, 17; DhA
IV.3. -- (2) going on, course (of time) PvA 137 ('ena by and by; v. l. anukkamena). --kīṇa 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. --missa mingled, mixed (with) M I.3

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.3

Vithī (f.) [cp. Epic Sk. vithi, to Idg. *uējā-- to aim at, as in Lat. via way, Sk. veti to pursue; Lat. venor to hunt; Gr. ei)/sato he went] I. street, way, road, path, track A V.347, 350 sq.; Vv 836; J I.158 (garden path); V.350 (dve vīthiyō gahetvā tiṭṭhati, of a house); VI.276 (v. and raccha); DhA I.14; VvA 31; PvA 54. --antaravīthiṇaḥ (loc.) in the middle of the road J I.373; PvA 96. --sabhāga share of road J I.422; --śinghātaka 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. dantaśārabāḥ street of ivory—workers J I.320; pesakāraśārī beaver st. DhA I.424; bhatakāraśārī soldier st. DhA I.233; — or after the main kind of traffic frequenting these, e. g. nāgā elephant road VvA 316; migaś animal rd. J I.372; — or after special occasions (like distinguished people passing by this or that road), e. g. buddhaś the road of the Buddha DhA II.80; rājaś King st. ThA 52; Mhvs 20, 38. — 2. (t.t. in psychology) course, process (of judgment, senseperception or cognition, cp. Cpd. 25, 42, 241 (vinicchaya’), 266. — Vism 187 (kammaṭṭhāna’); KhA 102 (viṇṇāṇa’). — citta process of cognition (lit. processed cognition) Vism 22; DhsA 269.

Vithika (adj.)(–ā) [fr. vithi] having (as) a road Miln 322 (satipaṭṭhāna’), in the city of Righteousness.

Vīmaṇsaka (adj.) [fr. vīmaṇsā] testing, investigating, examining S III.6 sq.; Sn 827; Nd1 166; J I.369.

[Vedic mīmaṃsate, 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. ‘itvaj Mhvs 37, 234; PvA 30, 155, 283 (sippaṇa’). — Caus. II, vīmaṇsāpeti to cause to investigate J V.110. — Cp. pari’.

Vīmaṇsana (nt.) & ā (f.) [fr. vīmaṇsati] trying, testing; finding out, experiment Vin III.79; J III.55; Mhvs 22, 78; PvA 153.

Vīmaṇsā (f.) [fr. vīmaṇsati] 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; Kvu 508; Dhs 269; Vbh 219 (“samādhi”), 222, 227; Tikp 2; Nett 16 (“samādhi”), 42; DA I.106; SnA 349 (vīmaṇsā--kāra=sankheyya--kāra). — Cp. pari’.

Vīmaṇsin =vīmaṇsaka Sn 877; Nd1 283; DA I.106.

Vīra [Vedic vīra; cp. Av. vīra, Lat. vir, virtue "virtue"]; Gotu. wair, Ohg, Agrs wair; to vasayas strength etc.; cp. viriya] manly, mighty, heroic; a hero S I.137; Sn 44, 165 (not dhīrā), 642, 1096, 1102; Th 1, 736 (nara’ hero); Nd2 609; DhA IV.225. —mahi’ a hero S I.110, 193; III.83 (of the Arahant). —vīra is often an Ep. of the Buddha.

—angarūpa built like a hero, heroic, divine D I.89; II.16; III.59, 142, 145; S I.89; Sn p. 106; expld as "devaputta--saddha--kāya" at DA I.250 & SnA 450. <> The BS. equivalent is var--anga--rūpin (distorted fr. vīra’), e. g. MVastu I.49; II.158; III.197.

Vīyatī [Pass. of vināti] see viyyati.

Vivādā (adj.) [vi+avadāta, the metric form of vodāta] clean, pure Sn 784, 881.
Visati & visañ (indecl.) [both for Vedic viṣaṭi; cp. Av. visāti, Gr. ei)/kosi, Lat. viginti, Oir. fiche, etc.; fr. Idg. *u+kom (decad), thus "two decades." Cp. vi in number 20. -- Both forms are used indiscriminately. -- (1) visati, e. g. Vin II.271 ("vassa, as minimum age of ordination); Sn 457 (cattu visat'akharan); 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 viṣatiṇ at Dha II.61 (vassa--sahassāni). <−> (2) visañ; e. g. Sn 1019 ("vassa--sata"); It 99 (jātiyo); J I.395 ("yojana--sata"); V.36 ("ratana--sata"); Dha I.8; II.91 ("yojana--sataṇ).

Vihi [cp. Vedic vṛhi] rice, paddy Vin IV.264 (as one of the 7 kinds of āmaka--dhaṅṇa); J I.429; III.356; Miln 102, 267; Vism 383 ("tumba"); Dha I.125; III.374 ("piṭaka").

Vuccati [Pass. of vac] to be called D I.383 (Cpd. 67) Vism 66

383 (vuccati [Pass. of vac] to be called D I.168, 245; Sn 436, 759, 848, 861, 946; NdI 431; Nd2 s. v. katheti; SnA 204; Dha II.35. See also vatti. -- pp. vutta.

Vuṭṭha [pp. of vassati1] (water) shed, rained Pv I.56; PvA 29. See also vaṭṭa & vaṭṭha.

Vuṭṭhavant =visitavant, Nd2 179, 284, 611.

Vuṭṭhahati & vuṭṭhāti [the sandhi form of utṭhahati (q. v.), with euphonic v, which however appears in BSk. as vyut’ (i. e. vi+ud’); vuṭṭhātate "to come back from sea" Divy 35, and freq. in AvŚ, e. g. I.242] I. 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 (vuṭṭhāti). -- pp. vuṭṭhita. -- Caus. vuṭṭhāpeti (1) to ordain, rehabilitate Vin IV.226, 317 sq. (=uṇasampādeti). (2) to rouse out of (abl.), to turn away from A III.115.

Vuṭṭhāna (nt.) [the sandhi form of utṭhāna] 1. rise, origin J I.114 (gabbha”). -- 2. ordination, rehabilitation (in the Order) Vin IV.320; Miln 344. -- 3. (cp. utthāna) 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 661 (in detail), 681 sq. (id.); Dhs 1332; Nett 100; Tikp 272, 346. --gāmini (←vapisanā--nāṇa) "insight of discernment leading to uprising" (Cpd. 67) Vism 661, 681 sq.

Vuṭṭhānata (f.) [fr. vuṭṭhāna] rehabilitation; in āpatṭi forgiveness of an offence Vin II.250.

Vuṭṭhānima [?] is an expression for a certain punishment (pain) in purgatory M I.337 (vuṭṭhānimaṇ nāma vedanaṇ vediyanāṇa).

Vuṭṭhi (f.) [fr. vṛṣ, see vassati1 & cp. Vedic vrṣṭi] rain S I.172=Sn 77 (fig. =saddhā bijaṇ 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 (salilā’); Mhvs 1, 24; SnA 34, 224; PvA 139 ("dhārā shower of rain."); --dubbatthī lack of rain, drought (opp. suvūṭṭhi) J I.367=VI.487; Vism 512.

Vuṭṭhikā (f.)=vuṭṭhi; only in cpd. dubbutṭhikā 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 [pp. of vuṭṭhahati; cp. utṭhīta] risen (out of), aroused, having come back from (abl.) D II.9 (paṭisallāṇa); Sn p. 59; S IV.294.

Vuṭṭhimant (adj.) [fr. vuṭṭhi, cp. Vedic vrṣimant 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 =yuvṣti”, i. e. fr. vi+uṣ (vas) to shine, "luisterrijk,” i. e. lustrous, resplendent.

Vuddha & vuddha [pp. of vaddhati] old (fig. venerable) <−> 1. vuddha Pv II.114; Mhvs 13, 2. -- 2. vuddha M II.168; J V.140; Sn p. 108 (+mahallaka); DA I.283.
Vuṭṭhaka (adj.) [vuḍḍha+ka] old; f. "iṅkā old woman Th 2, 16.

Vuḍḍhi & vuḍḍhi (f.) [a by--form of vaḍḍhi] increase, growth, furtherance, prosperity. -- 1. vuḍḍhi PvA 22. Often in phrase vuḍḍhi virūḍhi vepulla (all three almost tautological) Miln 51; Vism 129. -- 2. vuḍḍhi M I.117 (+virūḍhi etc.): S II.205 sq.; III.53; V.94, 97; A III.76 (opp. parihāni), 404 (+virūḍhi), 434 (kusalesu dhammesu); V.123 sq.; It 108; J V.37 ("ppatta grown up"); Vism 271, 439 (so read for buddhi); DhA II.82, 87; Sdhp 537.

[we are giving this base as such only from analogy with the Sk. form vrṇāti (vrṇoti); from the point of view of Pāli grammar we must consider a present tense varati as legitimate (cp. saŋ"). There are no forms from the base vuṇāti found in the present tense; the Caus. vāreṇi 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. vāreṇi (the form aor avari as given by Childers should be read avāriṣu Mhvs 36, 78). The present tense varati is only found in meaning "to wish" (except in prep. cpds. like saŋvarati to restrain). -- Defns of vr: Dhtp 255 var= varaṇa=sambhattisu; 274 val=saŋvarane (see valaya); 606 var=āvaraṇ‘icchāsu. -- 1. to hinder, obstruct; to conceal, protect (on meanings "hinder" and "conceal" cp. rundhati); Idg. *qer and *qel, cp. Gr. e)/luron, Sk. varutra, Lat. volvo, aperio etc. See vivarati. The pp. *vuta only in combn with prefixes, like pari, saŋ"). It also appears as "vaṭa in vivaṭa.-- 2. to wish, desire; Idg. *qel, cp. Sk. varaṇa, varinya "better," Gr. e)/ldomai to long for, Lat. volo to intend, Goth. wiljan to "will," wilja=E. will. -- Pres. varati (cp. vaṇeti): imper. varassu J III.493 (varaṇ take a wish; Pot. vare Pv II.940 (=vareyyasi C.); ppr. varamāṇa Pv II.940 (=pattithayamāṇa PvA 128). -- pp. does not occur.

Vuṇṭhi" (& instr. vuṇṭhinā) at Pgdp 13, 15, 19, 35 must be meant for v--uṇṭha" (& v'uṇṭhena), i. e. heat (see uṇṭha).

Vutta1

Vutta1 [pp. of vatti, vac; cp. utta] said DA I.17 ("ṇ 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

Vutta2 [pp. of vapati1] sown S I.134 (khetta); J I.340; III.12; VI.14; Mil 375 (khetta); PvA 7, 137, 139.

Vutta3


Vutta--velā 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 (nt.) [vutta1+ka. The P. connection seems to be vac, although formally it may be derived fr. vrṭ "to happen" etc. (cp. vuttin & vattin, both fr. vrṭ, & vutti). The BSk. equivalent is vrṭaka "tale" (lit. happening), e. g. Divy 439] what has been said, saying; only in title of a canonical book "iti--vuttakaṇṭ" ("logia"): see under iti.

Vuttamāna at S I.129 read as vattamāna.

Vuttari of Dh 370 is paṇḍa--v--uttari(ṅ), cp. DhA IV.109.

Vutti (f.) [fr. vrṭ, cp. vattati; Sk. vrṛt] mode of being or acting, conduct, practice, usage, livelihood, habit S I.100 (ariya; cp. ariya--vāsā); Sn 81=Miln 228 (=jivavutti SnA 152); Sn 68, 220, 326, 676; J VI.224 (=jivita--vutti C.); Pv II.914 (=jivita PvA 120); IV.121 (=jivikā PvA 229); Miln 224, 253; VvA 23.
Vuttika (adj.) (--) [vutti+ka] 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 (f.) (--) [abstr. formation fr. vutti] condition Vism 310 (āyatta°).

Vuttin (adj.) [cp. Sk. vṛttin]=vuttika; in sabhāga° Vin I.187; II.162; A III.14 sq.

Vuttha1


Vuttha2

[Vuttha2 [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. vutthatta at DhA I.330. -- See also parivuttha, pavuttha & vusita.

Vutthaka (adj.) (--) [vuttha2+ka] dwelt, lived, only in pubba° where he had lived before Mhvs 1, 53 (so for "vuttaka). see vuddha & vuddhi.

Vuppati is Pass. of vapati.

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 & vuḷha.

Vuyhamāna (adj.) [vuyhemāna with disparaging suffix 'ka] one who is getting drowned, "drownedling" J III.507.


Vuvahyamāna at A IV.170 read with C. at opuniyamāna "sifting" (fr. opunāti): see remark at A IV.476.

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 v, as by--form of vuttha. Best fitting in meaning is assumption of vusita being a variant of vasita, with change of o to u in analogy to vuttha; thus=vi+osita "fulfilled, come to an end or to perfection"; cp. pariyosita. Geiger's expln is supported by phrase brahmaQariyaṇa vasati] fulfilled, accomplished; (or:) lived, spent (=vusita); only in phrase vusitaṇ brahmacariyaṇ (trsln Dial. I.93; "the higher life has been fulfilled") D I.84 (cp. Dh I.225= vutthaṇ parivutthaṇ); 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) trsls "ill--bred" and "rude," hardly just. See also arahant II.A.

Vusitattā (nt.) [abstr. fr. vusita] state of perfection D I.90 (vusitavā--mānin kiñ aṇṇatra avusitattā=he is proud of his perfection rather from imperfection).

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 (adj.) [difficult to explain; perhaps for vaśīmant (see vaśīvasa) in sense of vaśavatinn] = vusitavant A IV.340; Sn 1115 (cp. Nd2 611 = vuṭṭhavā ciṇṇa--carano etc., thus "perfected," cp. ciṇṇavasin in same meaning).

Vussati is Pass. of vaśati2 (q. v.).

Vūpakāṭha [doubtful, whether vi+upakaṭha (since the latter is only used of time), or = vavakaṭha, with which it is identical in meaning. Cp. also BSk. vyapakṛṣṭa AvŚ I.233; II.194; of which it might be a re--translation] alienated, withdrawn, drawn away (from), secluded: often in phrase eko vūpakāṭha appamatto 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.).

Vūpakāśa [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 [Caus. of vaṇakassati] 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. vūpakāṭha.

Vūparati [vi+uparati] = uparati cessation DhsA 403.

Vūpasanta [pp. of vūpasammati] appeased, allayed, calmed S IV.217, 294; A I.4 ("citta"); III.205; Sn 82; Pug 61 ("citta"); PVA 113.

Vūpasama [fr. vi+upa+śam; cp. BSk. vyupaśama Divy 578] 1. allaying, relief, suppression, mastery, cessation, calmness S III.32; IV.217; V.65 (cetaso); D II.157 (sankhārā); A I.4 (id.); II.162 (papaśa°); V.72; Pug 69; J I.392; DhsA 403. -- 2. quenching (of thirst) PVA 104.

Vūpasamana (nt.) [fr. vi+upa+śam; cp. BSk. vyupaśamana AvŚ II.114] allayment, cessation J I.393; Miln 320; PVA 37, 98.

Vūpasammati [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 (reṇuṇ); PVA 20, 38 (sokaṇ); 200

Vūḷha see vuḷha.

Ve1

Ve1 (indecl.) [cp. Vedic vē, vai] part. of affirmation, emphasizing the preceding word: indeed, truly Vin I.3 (etaṇ ve sukham); Dh 63 (sa ve bājalo ti vuccati), 83 (sabbattho ve), 163 (yaṇ ve . . . taṇ ve); Sn 1050, 1075, 1082; DhA III.155 (=yeva). See also have.

Ve2

Ve2 may be enclitic form of tumhe, for the usual vo at Sn 333 (= tumhākaṇ SnA 339). See P.T.S. ed. of Sn; cp. v. l. ve for vo at Sn 560 (here as particle!).

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--kāraśa ve--kāraṇ katvā veramaṇi" KhA 24. <--> Cp. veyy°.

Vekaṭika (adj.) [fr. vikaṭa] one addicted to dirt, living on dirty food D I.167; Miln 259 (doubled).
Vekaṇḍa [perhaps connected with vikaṇṇaka] a kind of arrow M I.429.


Vekantaka (VbhA 63) is a kind of copper: see loha.

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). -- jaṭṭū avekallaja karoti to keep one's knees straight Miln 418 (Kern, Toev. s. v. trsls "presses tightly together"). See also avekalla.

Vekallā & vekalyatā (f.) [abstr. fr. vekalla] deficiency A III.441 (a°); Vism 350 (indriya°); J I.45 (v. 254) ("lya").

Vekkhiya is poetical for avekkhiya (=avekkhitā: see avekkhāti) in appātivekkhīya not considering J IV.4. See the usual paccavekkhāti.

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. saŋ°.

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.

Vecikicchā (adj.) [fr. vicikicchā] doubting, doubtful A II.174 (kankhin+); S III.99 (id.); M I.18; Sn 510.


Vejja [fr. vid, *Sk. vaidya, but to Pāli etym. feeling fr. vijjā] a physician, doctor, medical man, surgeon J I.455; III.42; 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 (f.) [fr. vejja?] medicine (?) Vin III.185.

Veṭha [fr. viṣṭ, veṣṭ] wrap, in sīṣā° head-wrap, turban M I.244; S IV.56.

Veṭhaka (adj.) [fr. veṭheti] surrounding, enveloping D I.105 ("furbelow" see Dial. I.130); Mhvs 11, 14 (valayanguli°).


Veṭhetti [Vedic veṣṭate, viṣṭ or veṣṭ, to Lat. virga, branch, lit. twisting] to twist round, envelope, wrap, surround J I.5, 422; Miln 282. -- Pass. veṭhijati; see vi°. -- pp. veṭhita. -- Cp. pali°.

Veṇa [cp. *Sk. vaṇa, 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. veṇī J V.306 (=tacchikā C.); Pva III.113 (read veṇi for veṇī).
Veṇī (f.) [cp. Sk. veṇī] a braid of hair, plaited hair, hair twisted into a single braid A III.295; Vin II.266 (dussā'); Th 2, 255; Vv 384 (= kesa--veṇī C.). fig. of a "string" of people D I.239 (andha°). --°kata plaited, having the hair plaited J I.185; V.431.

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 Diospyros 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.

Vetanḍin (adj.) [fr. vitanḍā] full of sophistry, skilled in vitiṇḍā Miln 90 (said of King Milinda).

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 is grd. of *veti [vi]=vināṭi to weave (q. v.), thus "to be woven," or what is left to be woven J VI.26. <--> inf. vetuṇ Vin I.150.

Vetasa [Vedic vetasa] the ratan reed, Calamus rotang J V.167; SnA 451.

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 "ghana--tālaṃ" (cymbal beating) with remark "mantena mata--sarīr'utṭhāpanan ti ēke" (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 [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?] utṭhāpane," i. e. those whose duty it is [by vetāla or vetta] to make (people) rise. The expln is obscure, the utṭhāpaka reminds of Bdhgh's utṭhāpana (under vetāla). Kern misunderstands the phrase by translating "chasing bards away."

Veti [vi+eti, of i; Sk. vyeti] to go away, disappear, wane S III.135; A II.51; J III.154; DhsA 329. Cp. vyavāyāti.

[cp. *Sk. vaitulya; 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; °vādān an adherent of this doctrine.

Vetta (nt.) [cp. Epic Sk. vettra] twig, rod; creeper; junglerope (cp. veṇu--daṇḍa); cane (calamus). By itself only in standard list of punishments (tortures): vettehi tājēti to flog with canes, e. g. A I.47; II.122; Miln 196. Otherwise freq. in cpds.: --agga cane--top, sprout of bamboo (cp. kalira) 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 saṅcaritabba); Vv 8411 (vettācāraṇa sankupathāna ca maggaṇa, expld as vettalatā bandhitvā ācaritabba magga Vv 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. --latā cane creeper J I.342; VvA 8, 338. --valli garland of creeper Dāvs III.40.

Veda [fr. vid, or more specifically ved as P. root] 1. (cp. vediyati & vedanā) (joyful) feeling, religious feeling, enthusiasm, awe, emotion, excitement (something like sañvega) D II.210 ("paññābha+somanassa--paññābha"); M I.465 (ulāra); Sn 1027 (=piti 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 "somanassa" at MA I.173. -- See also cpd. jāta. -- 2. (cp. vedeti & vijjā) (higher) 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 catūsā maggesu ūṇaṇaḥ paññā Nīl 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 "tiṇṇha vedāṇaḥ pāragū." The latter formula is frequent in stock phrase describing the accomplishments of a Brahmin, e. g. at D I.88; M I.133; Sn 1019; A I.163; DhA III.361. In the older texts only the 3 Vedas (irubbēda =Rg; yajuj & sāma) are referred to, whereas later (in the Commentaries) we find the 4 mentioned (athabhāna 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.247; Miln 178. -- Unspecified (sg.): SnA 462. As adj. veda "knowing the Vedas" SnA 463 (ti), cp. teviṭja. -- 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=vedāragū+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 "tiṇṇha vedāṇaḥ pāragū," which is brahmanic. The expln of vedā is "catūsā maggesu ūṇaṇaḥ Nīd 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; Nīd 193, 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; Ku 554=Vv 3427 (=jāta=sonanassā Va 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 (adj.) [fr. veda 3] knowing or studying the Vedas SnA 462 (brāhmaṇa).

Vedanaka (adj.) [fr. vedanā] having feeling, endowed with sensation Vbh 419 (a=a+asaṇṭa).

Vedāna (f.) [fr. vedā]: 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 (upadāna); S III.86 sq.; A I.39, 122, 141; II.79, 198, 256; III.245 sq., 450; IV.301, 385; Kh III. (tissu v.); Sn 435, 529, 739, 1111; Nīd 109; Nīd2 551 (tissu 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 (āṇupassanā, in detail), 263 sq., 382 (various). -- Three modes of feeling (usually understood whenever mention is made of "tissu vedanā"): sukhā (pleasant), dukkha (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 vedānās: sukhā, dukkha, somanassā, domanassā, upēkkhā Vism 461. Categories of 2 to 108 modes of Vedānā, S IV.223 sq. --vedānā is one of the 5 khandhas (see khandha II.B). -- On relation of old and new sensations (purāṇa>naṇa) see e. g. A II.40; III.388; IV.167; Vism 33; and see formula under yātā. -- In the Paṭiccasamuppāda (q. v.) vedanā stands between phassa as condition and taṇhā 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 (sārīrakā bodily pain); II.116 (id.); III.143 (id.); PV I.1015; Miln 253 (kāyikā & cetasikā); VbhA 101 (maranāntikā v. agonies of death). --vedanāṭṭa afflicted by pain Vin II.61; III.100; J I.293. -- As adj. vedana suffering or to be suffered Pv III.106 (=anubhūyatāna VbhA 214). --vedana at J III.349 is to be read as vetana.

Vedayita [pp. of vedeti] felt, experienced S I.112; II.65; III.46; A II.198; IV.415; Vism 460.

Vedalla (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; DhAsa 26; DA I.24; VvA 22. The DhAsa comprises under this anga the 2 suttas so-called in M. (43, 44), the Sammādiṭṭhi, Sakkāpanī, Sankhārābhājaniya, Mahāpūṇṇama etc. Suttas, as catechetical DhAsa 26=DA I.24. -- Note. The 2nd part of the word looks like a distortion fr. ariya (cp. mahalla>ma' ariya). Or might it be=vedanga?

Vedi & Vedi (f.) [Vedic vedi sacrificial bench] ledge, cornice, rail Mhvs 32, 5; 35, 2; 36, 52 (pāsāna); 36, 103; Vv 8416 (=vedikā VvA 346). -- See on term Dial. II.210; Mhvs. tsrln 220, 296. Cp. vedikā & vellī.
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.


Vedisa [fr. visdā?] N. of a tree J V.405; VI.550.

Vedeti [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. vedā (=vedyā), 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 2 304); 84

Vedikā (f.) 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.

Vediya (to be known) Sn 474 (para

Vedha [adj.--n.) [fr. vidh=vyadh] piercing, shooting, hitting A II.114 sq. (where it is said of a horse receiving pricks on var. parts, viz. on its hair: loma; its flesh: maṇsa; its bone: āṭṭhi). --avedha [to vyadh!] not to be shaken or disturbed, imperturbable Sn 322 (=akampana--sabhāva SnA 331). -- 2. a wound J II.274 sq. -- 3. a flaw Miln 119. -- Cp. ubbedha.

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Venayika1

Venayika1 [fr. vi + naya] a nihilist. The Buddha was accused of being a v. M I.140.

Venayika2

Venayika2 (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 (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. buddha°.


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).

Veporisi (f.) [vi+purisa+aka] a woman resembling a man (sexually), a man--like woman, androgyn Vin II.271; III.129.

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°, pañña°, puñña°), 619; DhA I.262 (sati°); VbhA 290. -- Often in phrase āuddhi virūḷhi vepulla (see āuddhi), e. g. Vin I.60; It 113. Cp. vetulla.

Vepullatā (f.) [abstr. formation fr. vepulla]=vepulla; A II.144 (råga°, dosa°, moha°); Ap 26, 39; Miln 252. As vepullata (nt.) at A III.432.


(adj.) see a°.

(nt. & f.) [fr. vibhāvin] thinking over, criticism Dhs 16; Ps I.119; Pug 25; Nett 76.

Vebhassi (f.)=vibhassikatā, i. e. gossiping Vin IV.241.

(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 "saḥīṭāṇaḥ vinābhāva--karaṇato vibhūtikaḥ," i. e. pisunāṇa VvA 347).

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); VvA 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.

Vemattā (f.) [abstr. formation fr. vematta] difference, distinction, discrepancy, disproportion(ateness) M I.453, 494; S II.21; III.101; V.200; A III.410 sq.; Sn p.102 (puggala); Nett 4, 72 sq., 107 sq.; Miln 284, 285. <-> The 8 differences of the var. Buddhas are given at SnA 407 sq. as addhāna, āyu, kula, pamāna, nekkhamma, padhāna, bodhi, raṃsi.

Vemāṭika (adj.) [vi+maṭika] having a different mother J IV.105 (bhāginī); VI.134 (bhātaro); PvA 19.

Vemānika (adj.) [fr. vimāna] having a fairy palace (see vimāna 3) J V.2; DhA III.192.

Veyyā is a (purely phonetic) diacritical form of vyā, for which viyā & veyyā are used indiscriminately. There is as little difference between viyā & veyyā 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 alabhānyeya>iya; addhānyeya>iya; pesupeyya>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

Veyya (adj.) J IV.347.

Veyyaggaha (adj.) [fr. vyaggha] belonging to a tiger Dh 295 (here simply=vyaggha. i.e. with a tiger as fifth; veyya

Veyyatti (f.) [vīyatti] distinction, cleverness, accomplishment J V.258; VI.305.

Veyyattiyā (nt.) [vīyattiyā] distinction, cleverness, accomplishment D III.38 (paññā in wisdom); M I.82, 175; II.209.

Veyyākaraṇa (m. nt.) [vīyākaraṇa] 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.

Veyyābhādhika (adj.) [vīyābhādhika] causing injury or oppression, oppressive, annoying (of pains) M I.10; A III.388; Vism 35 (expld diff. by Bdgh as "vīyābādho uppannattā veyyābhādhikā").


Veyyāvavacca (nt.) [corresponds to (although doubtful in what relation) Sk. vaiya–prtya, abstr. fr. vyāprta active, busy (to pr, prpti) =P. vyāvata; 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; VV A 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.

Veyyāṭika (nt.) [doublet of veyyavacca; "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 (nt.) [cp. Sk. vaira, der. fr. vīra] hatred, revenge, hostile action, sin A IV.247; Dh 5; J IV.71; Dха A 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 bhayāṇi verāṇi (or vera--bhavā) or pañca verā (Vbh 378) "the fivefold guilty dread" are the fears connected with the 5 first commandments (sīlāni); see S II.68; A III.204 sq.; IV.405 sq.; V.182; It 57=Sn 167 (vera--bhayātīta).

Pv IV.138. See also verika.

Verajja (nt.) [fr. vi+rajja] a variety of kingdoms or provinces S III.6 (nānā°--gata bhikkhu a bh. who has travelled much).

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 (brāhmaṇā); A III.263 (bhikkhū); Th 1, 1037; Vv 8412 (=videsa--vasika VvA 338);Miln 359.

Veramaṇi (f.) [fr. viramaṇa; cp. the odd form BSk. vīraṇaṇī, e. g. Jtm. 213] abstaining from (--°), absti nence A II.217, 253; V.252 sq., 304 sq.; Sn 291; Pug 39, 43; Vism 11; KhA 24; Dха A I.235, 305.

(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; Nd2 562; VbhA 71.

Verika =vera i. e, inimical; enemy (cp. veraka) J V.229, 505; Vism 48.

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 [=virocana, fr virocati] the sun (lit. "shining forth") S I.51; A II.50.

Vēlā (f.) [Vedic velā in meaning 1; Ep. Sk. in meanings 2 & 3] -- 1. time, point of time (often equal to kāla) Pug 13 (uḍ̐̄dhanā°); J IV.294; Miln 87; KhA 181; PugA 187; SnA 111 (bhatta° 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.269; Jt 1, 762; Miln 358; DhsA 219; in spec. sense as "measure," restriction, control (of character, sila--velā) at Dhs 299 ("not to trespass" trsln), and in dogmatic exegesis of ativela at Nd1 504; cp. Nd2 462 & DhsA 219. -- 4. heap, multitude (?) DhsA 219 (in Npl. Uruvelā which is however *Uruvilvā).

Velāmika (adj.) [velāma+i, the word velāma probably a district word] "belonging to Velāma," at D II.198 used as a clan--name (f. Velāmikāni), with vv. ll. Vessini & Vessayini (cp. Velāma Np. combd with Vessantara at VbhA 414), and at D II.333 classed with khujjā, vāmanikā & komārikā (trsln "maidens"); Bdhg: "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 [Denom. fr. velā] to destroy (?) DhsA 219 (cp. Expos. II.297); expld by viddhanṣeti. More appropriate would be a meaning like "control," bound, restrict.


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 & vilāgīta): 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--majhā; C.: "ettha velli ti rāsi vilākamajhā ti vilagga--majhā āttattaghana--suvaṇṇa--rāsi--ppabhā c'eva tanu--dīgha--majhā ca"), and VI.269 (verse: kaćanca--vellī--viggaha; C.:
“suvaṇṇa--rāsi--sariśika--sarirā”]. At V.398 in the same passage as VI.269 expld in C. as “kaṇcana--rūpakasadisa--sarirā”). The idea of “golden” is connected with it throughout.

Vellita (adj.) [pp. of vellati, vell to stagger, cp. paṭīvellati] 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--vellita); PvA 46, 142. -- Cp. kuñcita--kesa J I.89.

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 (=vaṇsa); VbhA 334.

--agga (veḷagga) the top of a bamboo Vin I.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. --nāḷi (‘nalaka, “nāḷika) 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 [fr. veḷu] a kind of tree J V.405 (=vaṇsa--coraka).

Veḷuriya (nt.) [cp. dial. Sk. vaṇḍūra] a precious stone, lapis lazuli; cp. the same word "beryl" (with metathesis r>i; 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; Pn II.75; Mhvs 11, 16; DhA II.220. Often in descriptions of Vīmānas, 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 vaṇsa--rāga & vaṇsa--vaṇṭa. 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: pavāḷa coral, lohitanka ruby, masāragalla cat’s eye, veḷuriya lapis lazuli, vajira diamend. See also under ratana.

Veḷuvā [fr. Sk. vaśa, cp. Vedic vāsna (made of cane)?] probably not to veḷu, but another spelling for beḷuva (q. v.).


Veḷiccha (nt.) [abstr. formation fr. vivicchā] “multifarious wants," greediness, selfishness, avarice Sn 941 (=pañca macchariyāṇī Nd 1, 422, as at Nd 2 614), 1033 (where Nett 11 reads vivicchā); Pug 19, 23; Dhs 1059, 1122; Nd 2 s. v. taṇhā; DhsA 366, 375.

Vesa [cp. Sk. veṣa, fr. viṣ to be active] dress, apparel; (more frequently:) disguise, (assumed) appearance J I.146 (pakati’ usual dress), 230 (aṇuttaka’); III.418 (andha’); Miln 12; DhA II.4; PvA 62, 93 (ummattaka’); 161 (tunnavāya’); Sdhp 384; purisa’ (of women) DA I.147.

Vesama =visama VvA 10.


Vesārajja (nt.) [abstr. formation fr. visārada, i. e. visāradya] (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, kñññava 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.

Vesiyāna [=vessā, with °na as in gimñāna, vassāna etc.] a Vaiṣya (Vessa) J VI.15, 21, 328, 490, 492. As vessāyana at Sn 455 (where vesiyāna is required).

Vesī & Vesiyā (f.) [the f. of vesa] a Vaiṣya (Vessa) J VI.15, 21, 328, 490, 492. As vesiyāna at Sn 455 (where vesiyāna is required).

Vesma (nt.) [Vedic veśman, fr. viś to enter: see visati] a house J V.84. A trace of the n--stem in loc. vesmani J V.60.

Vessa [cp. Vedic vaiṣya, a dial. (local) word] a Vaiṣya, i.e. a member of the third social (i.e. lower) grade (see vaṇṇa 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.


Vehāsā [contraction of vehāyasa] the air, sky, heaven; only in the two cases (both used as loc. "in the air"): acc. vehāsa D III.27; S V.283; Vin III.105; VvA 78; & loc. vehāse Vin I.320.

Vehāsa [contraction of vehāyasa] the air, sky; only used in acc. vehāyasa in function of a loc. (cp. VvA 182: vehāyasa=vehāyasa--bhūte hatthi--piṭṭhe), combd with thita (standing in the air) Vv 41; Mhvs 1, 24; Pva 14.

Vehāsya [vehāyasa with metathesis y>s] occurs only in acc. (=loc.) vehāsaya, equal to vihāsaya at J IV.471.

Vo1

Vo1 (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

Vo2 [cp. Vedic vaḥ, Av. vō, Lat. vos, Gr. u)/me] is enclitic form of tumhe (see under tuvaŋ), 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 Pva I.53 (cp. Pva 26).

Vo° 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, vosāna, vossagga. In a few cases it corresponds to vi+ud°, as in vokkamati, vocchijjati, voyoga.

Vokāra [vi+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--vokāra).
Vokiṇṇa (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. abbokīṇṇa.

Vokiṇṇaka (adj.) [vokiṇṇa+ka] mixed up Miln 300 (kāpiniddā--pareto vokiṇṇakaṇṭa 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 [pp. of vokkamati] deviated from (abl.) It 36.

Vokkanti (f.) [v(i)+akkanti] descent (into the womb), conception Th 1, 790.

Vokkamati [vi+ukkamati] to turn aside, deviate from (abl.); mostly in ger. vokkamama Vin II.213; D I.230; M III.117; S IV.117; Sn 946; J I.23; Vism 18. -- pp. vokkanta.


Vokkha (adj) [? doubtful reading] is at J III.21 given as syn. of vāggu (q. v.).

Vocarita [pp. of vi+ocarati] penetrated (into consciousness), investigated, apperceived M I.478; A IV.363 (=manodvāre samudācāra--ppatta).

Vocchādanā (f.) [fr. vi+ava+chad] covering up (entirely) VbhA 493.


(nt.) [=vavatthā] establishing, synthesis, determination, a momentary stage in the unit called percept (cp. Cpd. 29), always with "kicca (or 'kiriya') "accomplishing the function of determination" Vism 21; DhsA 401; DA I.194 (v. l. voṭṭhabbā); Tikp 276 ("kiriya").

to establish, put up, arrange J VI.583.

Vodaka (adj.) [vi+odaka=udaka] free from water Vin II.113.

Vodapeti (or °dāpeti) [Caus. of vodāyati] to cleanse, purify DhA II.162.

Vodāta (adj.) [vi+odāta, cp. vīvadāta] clean, pure M I.319.

Vodāna (nt.) [fr. vi+ava+dā to clean, cp. BSk. vyavadāṇa 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 (adj.) [grd. formn from vodāna] apt to purify, purifying D I.195; III.57. Opp. sankilesika.


Vodāya at J IV.184 appears to be a misreading for codāya (ger. from codeti) in meaning ınāṇ codeti to undertake a loan, to lend money at interest (=vaddhiyā ınāṇ payojetvā C.), to demand payment for a loan. The v. l. at all places is codāya.
Vodāyati [vi+ava+dā4 to clean] to become clean or clear, to be purified or cleansed A V.169 (fig. saddhhammadā), 317
(id.; expld by C. as "vodānaŋ gacchati"); J II.418 (of a precious stone).

Vodāsa [?] only at D III.43 in phrase "ƞ 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 vodā "cutting off," fr. vi+ava+dā, thus "separating the food" (?): Suggestive also is the likeness with vosānaŋ āpajjati.

Vodiṭṭha [pp. of vi+ava+diś, cp. odissa & the BSk. vyapadeśa pretext Divy 435] defined, fully understood, recognized M I.478; A IV.363 (=suṭṭhu dīṭṭha C).

Vonata (adj.) [v(i)+onata] bent down Th 1, 662.

Vopeti at DA I.277 (avopetvā) is to be read with v. l. as copeti, i. e. shake, move, disturb, violate (a rule).

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, sīsaŋ) M I.336.

Vomādapeti 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.

(adj.) [v(i)+omissa(ka)] miscellaneous, various Vism 87 ("katā"); 88 ("ka"); 104 ("carita").

Voyoga [vi+uyyoga in sense of uyyutta?] effort (?), application KhA 243. Reading doubtful.


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 (nt.) [v(i)+olokana, but cp. BSk. vyavalokana "inspection" Divy 435] looking at, examination J IV.237 (v. l. vi°).

Voloketi [v(i)+oloketi; in meaning equal to viloketi & oloketi] to examine, study, scrutinize M I.213 (with gen.); Vin I.6 (lokaŋ); Kvu 591; DhA I.319 (lokaŋ); II.96 (v. l. oloketi).

Vosāṭṭha (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 (nt.) [v(i)+osāna] 1. (relative) achievement, perfection (in this world), accomplishment M II.211 (dīṭṭhadhammābhīnīṅvosāna--pārami--ppatta); Dh 423 (cp. DhA IV.233); Th 1, 784 ("ƞ adhigacchati to reach perfection. -- 2. stopping, ceasing; in phrase "ƞ 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 "ƞ 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."

Vosañci [v(i)+osañci] to make end, to bring to an end or a finish SnA 46 (desanā).

Vosasāriya (adj. nt.) [fr. v(i)+osāraṇā] belonging to reinstatement A I.99.
DhA IV.233: "nīthānaṇṭ patto vusita--vosānaṇṭ vā patto etc."

(nt.) making impotent (see under vassakamma) D I.12; DA I.97.

Vossaga [=ossagga; ava+sṛj] relinquishing, relaxation; handing over, donation, gift (see on term as ethical Bdhgh at K.S. I.321) D III.190 (issariyaō handing over of authority), 226; 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 DhA I.228; III.163, 482; IV.43. --parināmi, maturity of surrender S I.88.

Vossajjati [=ossaji(jati)] to give up, relinquish; to hand over, resign Sn 751 (ger. vossajja; SnA 508 reads ossō); J V.124 (issariyaō vossajjanto; cp. D III.190).

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 (Bārānasī manṣa--sur--odakañña, i.e. provide with; double acc.), 192 (inf. vohātuṇṭ=voharituṇṭ C.). -- Pass. vohariyati to be called SnA 26; PvA 94; ThA 24.

Vohāra [vi+avahāra] 1. trade, business M II.360; Sn 614 ("ṇ ṣ apajīvati"); 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 (laddhaō so--called); DA I.70; PvA 56, 231 (laddhāō padesa, with the name) VvA 8, 72 (pāṇo ti vohārato satto), 108 (loka nirūḥāya samaṇāṇāya v.), --ariya--vohāra proper (i.e. Buddhist) mode of speech (opp. anariyo unbuddhist or vulgar, common speech) D III.232; A II.246; IV.307; Vin IV.2; Vbh 376, 387. likiya--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 ("ṇ sādheti to claim a debt by way of law, or a lawful debt"); VI.229; DhA III.12 ("ūpajīvin a lawyer"); SnA 289. -- 4. name of a sea--monster, which gets hold of ships J V.259.

Vohārika [fr. vohāra] "decider," one connected with a law--suit or with the law, magistrate, a higher official (mahāmattta) in the law--courts, a judge or justice. At Vin I.74 two classes of mahāmattta (ministers) are given: senāṇayakā those of defence, and vohārikā of justice; cp. Vin II.158; III.45 (purāṇa--vohārīko mahāmattta); IV.223.

Vyā is the semi--vowel (i.e. half--consonantic) form of vyā before following a & ā (vyaś, vyā), very rarely ū & o. The prefix viā is very unstable, and a variety of forms are also attached to vyāō, which, after the manner of all consonant--combs in Pāñī, may apart from its regular form vyā appear either as contracted to vyaō (written vya), like vagga (for vagga), vaya (for vyaya), vosita (=v vyosita), "Vyūha (=vyūha, appearing as bhūha), or diaeretic as viāō (in poetry) or veyāō (popular), e.g. viyājana, viyārambha, viyāyata; or veyājjanika, veyākaraṇa, veyāyika. It further appears as byāō (like byagga, byājana, byappatha, byamha, byāpanna, byābādha etc.). In a few cases vyaō represents (a diaeretic) viā, as in vyamhīta & vyasanna; and vyāō=viā in vyārosa.

Vyakhissāṅ at Sn 600 is fut. of vyācikkhati (see viyāō).

Vyaṣga (adj.) [vi+agga, of which the contracted form is vagga2] distracted, confused, bewildered; neg. aō S I.96 ("mānasa"); V.66, 107.


Viyagghinasa (?) a hawk S I.148 (as "nisa"); J VI.538. Another word for "hawk" is sakuṇagghi.
Vyañjana (nt.) [fr. vi+añj, cp. añjati2 & abbhañjati] 1. (accompanying) attribute, distinctive mark, sign, characteristic (cp. anuṣ) Sn 549, 1017; Th 1, 819 (metric: viyañjana); J V.86 (viyañjanena under the pretext); Dhs 1306. gihi² characteristic of a layman Sn 44 (cp. SnA 91); Miln 11; purisa² membreum 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. savyanjana); 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 anekasūpo aneka--vyañjano); Pv II.115 (bhatta² rice with curry); PvA 50. -- Cp. byañjana.

Vyañjanaka (adj.) [fr. vyañjana] see ubhato² & veyyañjanika.

Vyañjayati [vi+añjati, or añjeti] to characterise, denote, express, indicate SnA 91; Nett 209 (Cy.).

Vytireka [vi+atireka] what is left over, addition, surplus PvA 18 (of "ca"), 228 ("to").

Vyatta (adj.) [cp. viyatta, veyyatta & byatta] 1. experienced, accomplished, learned, wise, prudent, clever S IV.174 (pandita+), 375; A III.117, 258; J VI.368; VvA 131 (pandita+); PvA 39 (id.). --a² unskilled, foolish (+bāla) S IV.380; A III.258; J I.98.-- 2. evident, manifest PvA 266 ("pākaṭa--bhāva).

Vyattatā (f.) [abstr. fr. vyatta] experience, learning, cleverness Miln 349 (as bya²); Dха II.38 (avyattatā foolishness: so correct under avyattatā P.D. I.86).

Vyattaya [vi+ati+aya] opposition, reversal; in purisa² change of person (gram.) SnA 545; vacana² reversal of number (i. e. sg. & pl.) DA I.141; SnA 509.

Vyathana (nt.) [fr. vyath] shaking, wavering Dhtp 465 (as defn of tud).

Vyadhati [in poetry for the usual vedhati of vyath, cp. Goth. wipön] to tremble, shake, waver; to be frightened Vin II.202 (so for vyādhāti); J III.398 (vyadhase; C. vyadhasi=kampasi). -- Caus. vyadhethi (& vyādhethi) to frighten, confuse J IV.166 (=vyādhethi bādhethi C.). -- Fut. vyādhayissati S I.120=Th 1, 46 (bya²). Under byādhethi we had given a different derivation (viz. Caus. fr. vyādhī).

Vyanta (adj. nt.) [vi+anta] removed, remote; nt. end, finish; only as vyanti² in combn with kr and bhū. The spelling is often byanti². -- (1) vyantikaroti to abolish, remove, get rid of, destroy M I.115 (byant'eva ekāsiṣ), 453 (bya²); D I.71 ("kareyya"); S IV.76, 190; A IV.195; DA I.125, 212. -- Fut. vyantikāhiti Miln 391 (bya²); Dха IV.69. -- pp. vyantikāta Th 1, 526. -- (2) vyantibhavati to cease, stop; to come to an end, to be destroyed Kvu 597 (bya²); or āhoti A I.141; III.74; Ps I.171 (bya²); Miln 67 (bya²), vyantibhāva destruction, annihilation M I.93; A V.292, 297 sq.; Pv IV.173; Kvu 544 (bya²). vyantibhuta come to an end J V.4.


Vyapagata [pp. of vyapagacchati] departed J I.17; Miln 133, 225.

Vyapanudati [vi+apanudati] to drive away, expel; ger "nujja Sn 66. aor. vyapānudi Th 2, 318.

Vyapahaññati [vi+apa+haññati] to be removed or destroyed J VI.565.

Vyappatha (nt.) [perhaps a distortion of "vyāpra", for which the usual P. (der.) veyyāvacca (q. v.) in meaning "duty"] 1. duty, occupation, activity Sn 158 (khiṇa² 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; &
Vyākāra see viy°.

Vyākhyāta [pp. of vi(ī)yācikkhati] told, announced, set forth, enumerated Sn 1,000.

Vyākula (adj.) [vi+ākula] perplexed J I.301; PvA 160; VvA 30; Sdhp 403.

Vyādinna [for vyādīna, vi+ādīna?] at A III.64 (soto vikkhito visato+) is doubtful in reading & meaning ("split"?). It must mean something like "interrupted, diverted." The vv. ll. are vicchīnna & jīṇḍa.

Vyādha [fr. vyadh: see vedha & vijjhati] a huntsman, deer--hunter Mhvs 100, 89 (read either vyādh--deva god of the h.; or vyādhi° demon of maladies); 10, 95.

Vyādhi1

Vyādhi1 [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 jātā vyādhi maraṇa, e. g. A II.172; III.74 sq.; Vism 232.

Vyādhi2

Vyādhi2 (camel) see oṭṭhi°.

Vyādhiya (nt.) [fr. vyādheti] shaking up Vbh 352; VbhA 479 (uppanṇavyādhitā; i. e. kāya--pphandana).

Vyādhati see vyadhāti. -- pp. vyādhatī.

VyāpQka (adj.) [fr. vyāpeti] filling or summing up, combining, completing PvA 71 (in expln of "ye keci": anavasesa° nīdesa).

Vyāpajjati [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 (bhattag me vyāpajjeyya disagrees with me, makes me ill); Sn 1065 (ākāso avyāpajjamāno not troubled, not getting upset); Nd2 74 (by°). -- pp. vyāpanno. -- Caus. vyāpādeti.

Vyāpajjanā (f.) [fr. vyāpajjati] injuring, doing harm, illwill Pug 18; Dhs 418 ("getting upset" trsln).

Vyāpajjha (adj.--nt.) [perhaps grd. of vyāpajjati; but see also avyāpajjha] to be troubled or troubling, doing harm, injuring; only neg. avyāpajjha (& ayyābajjha) (adj.) not hurting, peaceful, friendly; (nt.) kindness of heart Vin I.183; M I.90 (aṭṭābajjha vedanāyag ṭeveti), 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 (f.) [fr. vyāpajjati] injury, harm; doing harm, malevolence A V.292 sq.; Pug 18; J IV.137; Dhs 418 ("disordered temper" trsln)

Vyāpanno (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. avyāpanno (q. v.). See also byāpanno & viyāpanno.

Vyāpāda [fr. vyāpajjati]. See also byāpāda] making bad, doing harm: desire to injure, malevolence, ill--will D I.71, 246;
III.70 sq., 226, 234; S I.99; II.151; IV.343; A I.194, 280; II.14, 210; III.92, 231, 245; IV.437; Vbh 86, 363 sq., 391; Pug 17 sq.; Dhs 1137; Vism 7; DA I.211; VbhA 74, 118, 369. anusaya M I.433. dosa M III.3. dhātu M III.62. nīvaraṇa M II.203. See under each affix. -- Cp. avyāpāda.

Vyāpadeti [Caus. of vyāpajjati] to spoil Miln 92.

Vyāpāra [vi+ā+pr] occupation, business, service, work J I.341; V.60; Vism 595. Cp. veyyāvacca, vyappatha (by°), vyāvaṭa.

Vyāpārita one occupied with M III.126.


Vyāpeti [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").

[fr. vi+ā+bādh, 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 (pāṇinaḥ vyābādhāyā, with v. l. vadāhāya). See also byābdha. The corresponding adjectives are (a)vyāpajjha & veyyābādhika (q. v.).

[Caus. of vi+ā+bādh 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 [vi+ā+bah: see bahati3] lit. "to make an outsider," to keep or to be kept out or away Vin II.140 ("bāhiṣju in Pass. sense; so that they may not be kept away). Oldenberg (on p. 320) suggests reading vyābādhiṣju, which may be better, viz. "may not be offended" (?). The form is difficult to explain.

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 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.

DhsA 146.

Vyāyika (adj.) [fr. vyaya] belonging to decay; only neg. a° not decaying, imperishable A II.51; J V.508.

Vyārambha see viy°.

Vyāruddha (adj.) [pp. of vi+ā+rundh] opposed, hostile Th 2, 344; Sn 936. See byāruddha.

Vyārosa [vi+ā+rosa, cp. viroṣanā] anger M III.78; S III.73.

Vyālika (nt.) [for vy+alika] fault ThA 266.

Vyāvata (adj.) [=Sk. vyāṛta, 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 (kiccākiccesu v. = uyyatta C.); V.395 (=ussukka);
VI.229 (=kāya-veyāvacca-dān'ādi-kamma-karaṇena vāyava 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 vāyava 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. =ussukkaṇ 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 (Tathāgatatassa sarīre; trsln not to the point "hinder not yourselves"); Vin III.1.36. See also separately. -- Note. vāyaṭa (& 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 avyāvaṭa accordingly!

Vyāvidhā (adj.) [vi+āvidhā] whirling about, flitting (here & there), moving about, pell-mell J VI.530.

Vyāsā [fr. vi+ās to sit] separation, division; always contrasted with samāsā, e.g. Vism 82 (vyāsato separately, distributively; opp. samāsato); KhA 187.

Vyāsatta see byāsatta.


Vyāseka [fr. vi+ā+sic] mixed; only neg. a° unmixed, un tarnished, undefiled D I.70; DA I.183; Pug 59; Th 1, 926.

Vyāharati [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. paṭī°.

Vyūha [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 bāhujaṇā); J II.406 (battle array: paduma°, cakka°, sakaṭa°). -- 2. a side street (?), in sandhibbūha J VI.276. See also byūha.

Vyūhati 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. paṭī° & saṃyūhati.

Vyosita (adj.) [=vosita] perfected; neg. a° not perfected, imperfect Th 1, 784 (aby°).

S.

--S-- a euphonic --s-- seems to occur in combn ras--agga--saggin a euphonic --s-- seems to occur in combn ras--agga--saggin (see rasa2). An apparent hiatus --s-- in ye s--idha Sn 1083, and evaṃ s--aḥaṇ Sn 1134 (v. l.) may be an abbreviated su° (see su2), unless we take it as a misspelling for p.

Sa1 the letter s

Sa1 the letter s (sa--kāra) SnA 23; or the syllable sa DhA II.6; PvA 280.

Sa2

Sa2 [Idg. *so-- (m.), *sā-- (f.); nom. sg. to base *to-- of the oblique cases; cp. Sk. sa (sah), sā; Av. hō, hā; Gr. o(, h(; Goth. sa, sō; Ags. sē "the" (=that one); pe--s=E. thi--s] base of the nom. 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: svājja Sn 998=so
ajja; svāhaṇ J I.167=so ahaṇ; svāyaṇ Vin I.2=so ayaṇ. The foll. vowel is dropped in so maṇ It 57=so imaṇ. -- A form se is Māgadhism for nt. acc. sg. taṇ, found e. g. at D II.278, 279; M II.254, 255, and in comnb seyyathā, seyyathidāq (for which taṇyathā Mīlh I). An idiomatic use is of that so in meaning of "that (he or somebody)," e. g. "so vata . . . palipanna paraṇ palipanna udharisati ti: n'etaṇ thānaṇ vijjati" M I.45; cp. "sā 'haṇ dhammaṇ nāsosiṇ" 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 . . . upakkilesa ti iti viditv 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.

Sa3

Sa3 [identical with saṇ°] 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 I.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. an°) D I.80; II.299=M I.59; Dhs 1292, 1596; DhsA 50; °--uttaracchada (& ḍhadana) a carpet with awnings above it D I.7+; II.187 (aava); 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.; vaṇḍādi--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; °--upādīsesa having the substratum of life remaining Sn 354; It 38; Nett 92. Opp. anupādīsesa; °--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 saṇ°.

Sa4

Sa4 (reflex. pron.) [Vedic sva & svayaṇ (=P. sayaṇ); Idg. *seqo, *ṣeq; 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 I.7; III.164, 323 (loc. samhi lobhite), 402 (acc. saṇ his own, viz. kinsman; C=sakaṇa janaṇ); IV.249 (saṇ bhāṭaṇa); PII.121=Dha III.277 (acc. san tanuṇ); instr. sena on one's own, by oneself J V.24 (C. not quite to the point: mama santakena). Often in composition, like sadesa one's own country Dāvs I.10. Cp. saka.

Saṇ° (indecl.) [prefix; Idg. *sem one; one & the same, cp. Gr. o(m)alo/s even, a/ma at one, o(m)o/s his own; Sk. sama even, the same; samā in the same way; Av. hama same=Vedic sama, samap together; Lat. simul (=simultaneous), similis "re--seeming." Also Sk. sa (=sa2) together=Gr. a(-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. saṇ° 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 pleonastical, 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. sayavadati> vivadati), whereas it often equals pa° (e. g. pamodati> sammadoti), with which it is often combd as sampā°; and also abhi° (e. g. abhiśavadāti>saṃvādāthi), with which often combd as abhisāṇ°. -- Bdhgh & Dhpāla explain saṇ° by sammā (SnA 151; KhA 209: so read for samā āgatā), sūtuḥ see e. g. santasita, santusita), or samantā (=altogether; SnA 152, 154), or (dogmatically) sakena santena samena (KhA 240), or as "saṇyoga" Vism 495. -- In combn with y we find both saṇ° and saṇ°. The usual contracted form before r is sā°.

[pp. of saṇyamati] 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 (niṇ), 723; PII.614 (niṇ=saṇñata--citta PVA 98). --ūru having the thighs pressed together, having firm thighs J V.89, 107 (niṇ). 155 (niṇ). --cārin living in self--control Dh
104 (ñīṇā). --pakhuma having the eyelashes close together VvA 162.

[fr. saŋ + yam] 1. restraint, selfcontrol, abstinence S I.21, 169; D I.53; Vin I.3; A I.155 sq. (kāyena, vācāya, manasā); D III.147; It 15 (ñīṇā); Sn 264, 655; M II.101 (sīla); Dh 25 (saññāma dama); DA I.160; DhA II.255 (=catu- pārisuddi-sīla); VbhA 332. -- 2. restraint in giving alms saving (of money etc.), stinginess Vin I.272; Pv II.711 (= sankoca PvA 102).

Sañyamati [saŋ + yamati] to practise self--control S I.209 (pāñcesu ca sañyamāmase, trsln "if we can keep our hands off living things"). -- pp. sañyata. -- Caus. saññāmeti to restrain M I.365, 507; Dh 37, 380. Cp. paṭīṅa.


Sañyācikā (f.) [collect. abstr. fr. saŋ + yāc] begging, what is begged; only in instr. ąṣāya (adv.) by begging together, by collecting voluntary offerings Vin III.144 (so read for ąyō, 149 (expld incorrectly as "saṇṭ yācītvā"); J II.282 (so read for ąyō).

Sañyuga (nt.) [fr. saŋ + yuj] harness Th 1, 659.

Sañyuṇjati [saŋ + yuŋjati] to connect, join with (instr.), unite S I.72. Pass. sañyuujjati S III.70. -- pp. sañyuutta. -- Caus. sañyojeti (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. sañyojita.

Sañyuta (adj.) [saŋ + yuta, of yu] connected, combined Sn 574 (ñīṇā), 1026.

Sañyutta [pp. of sañyuṇjati] 1. tied, bound, fettered M III.275 (cammena); S IV.163; A IV.216 (sañyojanena s. by bonds to this world); Sn 194 (ñīṇā), 300, 304; It 8; Sdhp 211. -- 2. connected with, mixed with (< >>) J I.269 (visa'). -- Cp. paṭīṅa, viṅga.

Sañyuḷha [pp. of sañyuḥati, 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 sañyuḷha, i. e. sañvyūḷha; v. l. sañāḷha, i. e. sannaddha).

Sañyuḥati [saŋ + vyuḥati] to form into a mass, to ball together, to conglomerate A IV.137 (kheḷapiṇḍañ). <> pp. sañyuḷha.

Sañyoga [fr. saŋ + yuj] 1. bond, fetter M I.498; S I.226; III.70; IV.36; A IV.280=Vin II.259 (opp. viṅga); Sn 522, 733; Dh 384 (= kāmayoḡādayo sañyoḡa DhA IV.140). -- 2. union, association J III.12 (ñīṇā); Vism 495. <> 3. connection (within the sentence), construction PvA 73 (accantaṅ), 135 (id.).

Sañyojana (nt.) [fr. sañyuṇjati] bond, fetter S IV.163 etc.; especially the fetters that bind man to the wheel of transmigration Vin I.183; S I.23; V.241, 251; A I.264; III.443; IV.7 sq. (diṭṭha); M I.483; Dh 370; It 8 (taḥāḥ); Sn 62, 74, 621; J I.275; II.22; Nett 49; DhA III.298; IV.49.

The ten fetters are (1) sakkāyadiṭṭhi; (2) vičicchā; (3) sīlabbataparāmāso; (4) kāmacchando; (5) vyāpādo; (6) rūparāgo; (7) arūparāgo; (8) māna; (9) uddhaccaṅ; (10) avijjā. The first three are the tīṇī sañyojanāni <> 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; Dhs 1002; DA I.312. The seven last are the satta sañyojanāni, Nett. 14. The first five are called orambhāghiyāni <> 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 uddhambhāghiyāni <> 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 sañyojanas, at Nd2 657=Dhs 1113, 1463 (kāmarāga, patigha, māna, diṭṭhi, vičicchā, sīlabbataparāmāsa, bhavarāga, issā, macchariya, avijjā); compare, however, Dhs 1002.

Saŋyojaniya (saṅnītī) (adj.) [fr. saŋyojana] connected with the saŋyojanas, favourable to the saŋyojanas, A I.50; S II.86; III.166 sq.; IV.89, 107; Dhs 584, 1125, 1462; DhsA 49. Used as a noun, with dharmā understood, Sn 363, 375.

Saŋyojita [pp. of saŋyojeti, Caus. of saŋyuñjati] combined, connected with, mixed with J I.269 (bhaisesa°).

Saṇrakkhati [saṇ+ rakkhati] to guard, ward off Sdhp 364.

Saṇrāmbha [saṇ+ *rambha, fr. rabh, as in rabhasa (q. v.)] impetuosity, rage Dāvs IV.34. This is the Sanskrit form for the usual P. sārāmbha.


Saṇrūlha [pp. of saṇrūhati] grown together, healed J III.216; V.344.

Saṇrūhati [saṇ+rūhati] to grow J IV.429 (=vaḍḍhati).

Saṇroceti [saṇ+roceti] to find pleasure in, only in aor. (poetical) samarocayi Sn 290, 306, 405; J IV.471.

Saṇvacana (nt.) [saṇ+vacana] sentence DhsA 52.

Saṇvacchara [saṇ+ vacchara; cp. Vedic saṃvatsara] a year D II.327; A II.75; IV.139, 252 sq.; Dh 108; J II.80; Sdhp 239; nom. pl. saṃvaccharāni J I.128.

Saṇvatta (m. & nt.) [saṇ+vaṭṭa1] I. "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.

Saṇvattati [saṇ+vaṭṭati] I. 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 (paṭḥavi s.; v. l. saṅvaddho); Miln 287 (ākāso ćeyya). For saṇvattī at J I.189 read saṇvaddh°.

Saṇvattanika (adj.) [fr. saṇvattāna] turning to, being reborn D I.17.

Saṇvaddha [pp. of saṇvaddhati] grown up, brought up D I.75; II.38; Pva 66.

Saṇvaddhati [saṇ+vaddhati] to grow up; ppr. āmāna (ddh.) growing up, subsisting J I.189 (so far āvaṭṭo). <-> Caus. āvaddheti to rear, nourish, bring up J I.231 (ppr. pass. āvaddhiyāmaṇa).

Saṇvāṇana (nt.) [saṇ+vāṇana] praising, praise J I.234.

Saṇvāṇnita [pp. of saṇvāṇṇeti] praised, combd with sambhāvita honoured M I.110; III.194, 223.

Saṃvattati [saṇ+vatattī] to lead (to), to be useful (for) A I.54, 58 (ahīṭāya dukkhaḥ); Vin I.10=S V.421; It 71 sq.; J I.97; Pot. sayvatteyya Vin I.13. -- Often in phrase nibbāṇa, virāgāya . . . nibbāṇa-saṃvattatti e. g. D I.189; II.251; III.130; S V.80, 255; A III.83, 326.

Saṃvattanika (adj.) [fr. saṃvattati] conducive to, involving A II.54, 65; It 82; Kuṭu 618; J I.275; Nett 134=S V.371. As 祎ya at PVA 205.

Saṃvadati [saṇ+vadati] to agree M I.500 (opp. vivadati).

Saṃvadana (nt.) [fr. saṃvadati] a certain magic act performed in order to procure harmony D I.11; DA I.96; cp. Dial. I.23.


Saṃvara [fr. saṇ+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 (āyatīṣa 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, ṣāṇāṇa, khanti, viriya, i. e. by virtue, mindfulness, insight, patience, effort DhA 351; as pātimokkhā etc. at Vism 7; VbhA 330 sq. --vinaya norm of self-control, good conduct SnA 8. cātuyāma", Jain discipline M L.377.

Saṃvaraṇa (nt.) [fr. saṇ+vṛ] covering; obstruction Dhtp 274 (as def. of root val, i. e. vṛ).

Saṃvarati [saṇ+varati=vaṇāti 1] to restrain, hold; to restrain oneself Vin II.102 (Pot. 祎reyyāsi); Miln 152 (pāso na saṃvarati). -- pp. saṃvuta.

Saṃvari (f.) [Vedic śarvari fr. śarvarī speckled; the P. form viā sabbari>sāvarī>saṃvarī] the night (poetical) D III.196; J IV.441; V.14, 269; VI.243.

Saṃvasati [saṇ+vasati2] to live, to associate, cohabitate A II.57; Vin II.237; Nd2 423; Pug 65; Dh 167; Dpvs X.8; Miln 250. -- Caus. 祎āseti same meaning Vin IV.137. -- Cp. upa'.

Saṃvāti [saṇ+vāyati2] to be fragrant J V.206 (cp. vv. ll. on p. 203).

Saṃvāsa [saṇ+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--saṃvāsa 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 (adj.) [fr. saṃvāsa] living together Vin II.162; III.173.

Saṃvāsaya [fr. saṃvāsa] one who lives with somebody Sn 22; a°--bhāva impossibility to co--reside Miln 249.

Saṃvīgga [pp. of saṃvījjeti1] 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 (祎hadaya).

Saṃvījjeti [pp. of saṃvījje] (med.) filled with fear or awe, made to tremble; (pass.) felt, realized Sn 935 (祎saṃvējita ubbejita Nd1 406).

Saṃvijjati1
Sanvijjati1 [Vedic vijate, vij; not as simple verb in P.] to be agitated or moved, to be stirred A II.114; It 30. <-> pp. sanvijjita; -- Caus. saṃvejeti M I.253; S I.141; Vin I.32; imper. saṃvejati S V.270; aor. vejeti Miln 236; inf. vejetuṣṇi S I.197; ger vejetvā J I.327; grd. vejanīya that which should cause awe, in ṛāni ṛānāni places of pilgrimage D II.140; A I.36; II.120; It 30. -- pp. saṃvijjita & vejīta.

Sanvijjati2

Sanvijjati2 [Pass. of saṃvindati] to be found, to exist, to be D I.3; Vin II.122; J I.214 (ṣamāṇa); PvA 153.

Saṃvindati [saṇ+vidati: see vindati] to know; ger. ṣviditvā J III.114; V.172. -- pp. saṃvidita.

Saṃvidahati [saṇ+vidahati] to arrange, appoint, fix, settle, provide, prepare D I.61 (Pot. eyyāma); aor. ṣvidahi PvA 198; inf. ṣvidhātuṇā A II.35, & ṣvidahituṇ Vin I.287; ger. ṣvidhāya Vin IV.62 sq., 133; Mīvīs 17, 37, & ṣvidahitvā Vin I.287; III.53, 64; J I.59; V.46; also as Caus. formn ṣvidahetvāṇa J VI.301. -- pp. saṃvidahita & saṃvihiṭa.

Saṃvidahana (nt.) [for the usual ṣvidhāna] arrangement, appointment, provision J II.209; DA I.148; DhsA 111. The word is peculiar to the Commentary style.

Saṃvidahita [pp. of saṃvidahati] arranged Vin IV.64; ḌhA I.397.

Saṃvidita [pp. of saṃvidat] known Sn 935.

Saṃvidhātar [ṇ. ag. fr. saṃvidahati] one who arranges or provides (cp. vidhātar) D III.148.

Saṃvidhāna (nt.) [fr. saṃvidahati] arranging, providing, arrangement D I.135; J I.140 (rakkhā’).

Saṃvidhāyaka (adj.) [saṇ+vidhāyaka] providing, managing; f. ṣikā J I.155.

Saṃvidhāvahāra [saṃvidhā (short ger. form)+avahāra] taking by arrangement, i. e. theft committed in agreement with others Vin III.53.

Saṃvindati [saṇ+vindati] to find; pp. (a)saṃvindaṇ Th 1, 717. -- Pass. saṃvijjati (q. v.).

Saṃvibhajati [saṇ+vibhajati] to divide, to share, to communicate D II.233; Miln 94, 344; inf. vibhajituṇ Miln 295; Dāvīs V.54. -- pp. saṃvibhotta. -- Caus. vibhājeti. It 65.

Saṃvibhatta [pp. of saṃvibhajati] divided, shared Th 1, 9.

Saṃvibhāga [saṇ+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 (adj.) [fr. saṃvibhāga] generous, open--handed S I.43=J IV.110; V.397 (a); Miln 207.

Saṃvirūḥa (adj.) [pp. of saṃvirūhat] fully grown, healed up J II.117.

Saṃvirūhati [saṇ+virūhati] to germinate, to sprout Miln 99, 125, 130, 375. -- pp. saṃvirūḥa. -- Caus. virūheti to cause to grow, to nourish J IV.429.

SaṃvilāQa [saṇ+vilāpa] noisy talk; fig. for thundering S IV.289 (abbha’).
Saṅvisati [saṅ+visati] to enter; Caus. saṅveseti (q. v.). Cp. --bhisaṅvisati.

Saṅvissajjetar [saṅ+vissajjetar] one who appoints or assigns DA I.112.

Saṅvissandati [saṅ+vissandati] to overflow M II.117; Miln 36.

Saṅvihita [pp. of saṅvidahati] arranged, prepared, provided J I.133 (ārakkha i. e. protected); in cpd. suṅ well arranged or appointed, fully provided D II.75; M II.75; DA I.147, 182; aṅ unappointed Vin I.175; Vism 37.


Saṅvuta [pp. of saṅyarati] 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 (citta); II.25; III.387; It 96, 118; Sn 340 (indriyesu); Dh 340; DA I.181. asaṅvuta unrestrained S IV.70; A III.387; Pug 20, 24; in phrase asaṅvutā lokantarikā andhakārā (the world--spaces which are dark &) ungoverned, orderless, not supported, baseless D II.12. --suṅ 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.

Saṅvūlaṅha see saṅvūlaṅha.

Saṅvega [fr. saṅ+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; Nd1 406; Vism 135=KhA 235 (eight objects inducing emotion: birth, old age, illness, death, misery in the apāyas, and the misery caused by saṅsāra in past, present & future stages); Mhvs 1, 4; 23, 62; PvA 1, 22, 32, 39, 76.


Saṅvejaniya (adj.) [fr. saṅvejana] apt to cause emotion A II.120; Vism 238. See also saṅvijjati.

Saṅvejeti [pp. of saṅvejeti] stirred, moved, agitated S I.197; Nd1 406.

Saṅvejeti Caus. of saṅvijjati (q. v.).

Saṅveṭheti [saṅ+veṭheti] to wrap, stuff, tuck in Vin IV.40.

Saṅvedhita [saṅ+vyathita: see vyadhati] shaken up, confused, trembling Sn 902.

Saṅvellī (f.) [saṅ+velli, cp. vellita] "that which is wound round," a loin cloth J V.306. As saṅvelliya at Vin II.137, 271.

Saṅvelleti [fr. saṅ+vell] to gather up, bundle together, fold up Vism 327.

Saṅvesanā (f.) [fr. saṅveseti] lying down, being in bed, sleeping J VI.551 sq., 557.

Saṅveseti [Caus. of saṅvisati] to lead, conduct A I.141; Pass. saṅvesiyati to be put to bed (applied to a sick person) M I.88=III. 181; D II.24. Cp. abhiṅ.

Saṅvossajjati see samavossajjati.

Saṅvohāra [saṅ+vohāra] business, traffic Vin III.239; A II.187=S I.78; A III.77; SnA 471.

Saṅvohāratī [Denom. fr. saṅvohāra] to trade (with); ppr. vohāramāna [cp. BSk. saṅvayavahāramāna Divy 259] A
II.188.

Saṅsagga [fr. saṅ+ṣṛj] 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 (savāna"). -- 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.

Saṅsattha [pp. of saṅ+ṣṛj] 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; Ku 337=DhsA 42; Dhs 1193; J II.105; DhsA 49, 72. --a" not given to society M I.24; S I.63; Miln 244; Vism 73.

Saṅsati [Vedic saṅsati, cp. Av. saṅhāiti to proclaim, Lat. censeo=censure; Obulg. qom to say] to proclaim, point out J V.77; VI.533; Pot. saṅse J VI.181; aor. asaṅsi J III.420; IV.395; V.66; & asāś (Sk. aśaṅsīt) J III.484. Cp. abhi".


Saṅsad (f.) [fr. saṅ+sad] session, assembly; loc. saṅsati J III.493 (=parisamajjhe C.), 495

Saṅsaddati [saṅ+śabd] to sound, in def. of root kīt at Dhtp 579; Dhtm 812.

Saṅsandati [saṅ+syand, cp. BSk. saṅsyandati 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. saṅsandeti to put together; unite, combine J I.403; V.216; Miln 131; DhA II.12; IV.51.


Saṅsanna [pp. of saṅsīdati or saṅsandati] depressed, exhausted Dh 280 (=osanna DhA III.410: see ossanna).


Saṅsappati [saṅ+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.

Saṅsappin (adj.)=saṅsappa A IV.172.

Saṅsaya [cp. Vedic saṅsaya] doubt A II.24; Nd2 660 (=vicikicchā etc.); Miln 94; Dhs 425.

Saṅsayita (nt.) [pp. of saṅsayati=saṅ+seti of śi; in meaning=saṅsaya] doubt Dāvs I.50.

Saṅsarati [saṅ+sarati, of śr] 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. saṅsaranto (& saṅsarāṇ) S III.149; IV.439; It 109; PvA 166; med. saṅsaramāna Vv 197; ger. \"sarivā S III.212; Pug 16. -- pp. saṅsarita & saṅsita.

Saṅsaraṇa (nt.) [fr. saṅ+ṣṛj] 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.

Saṅsarita [pp. of saṅsarati] transmigrated D II.90; A II.1; Th 2, 496. a° M I.82.


Saṃsāveti [fr. saṃ+srū] to cause to flow together, to pour into (loc.), to put in J V.268 (=pakkhipati C.).

Saṃsādiyā (f.) [cp. *Sk. syavaṃ--sātikā, on which see Kern, Toev. II.62, s. v.] a kind of inferior rice J VI.530.

Saṃsādeta Caus. of saṃsādati (q. v.).

Saṃsāmeti [Caus. of saṃ+śam] lit. "to smoothe," to fold up (one's sleeping mat), to leave (one's bed), in phrase senāsanat saṃsāmetvā Vin II.185; IV.24; M I.457; S III.95, 133; IV.288.

Saṃsāyati [saṃ+sāyati, which stands for sādati (of svad to sweeten). On y>d cp. khāyita>khādita & sankhāyita] to taste, enjoy J III.201 (aor. samasāyisuṇ: so read for samāsāsisuṇ).

Saṃsāra [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.


Saṃsijjhati [saṃ+siddh] to be fulfilled Sdhp 451.

Saṃsita1

Saṃsita1=saṃsarita J V.56 (cira--ratta°=carita anuciṇṇa C.).

Saṃsita2


Saṃsibbita [pp. of saṃ+sibbati] entwined Vism 1; Miln 102, 148; DhA III.198.

Saṃsīda [fr. saṃsīdati] sinking (down) S IV.180 (v. l. saṃsāda).

Saṃsīdati [saṃ+sad] 1. to sink down, to lose heart D I.248; A III.89=Puq 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. saṃsīdateti: 1. to get tired, give out M I.214; A I.288. <> 2. to drop, fail in A IV.398 (pañhaṇa, i. e. not answer). -- 3. to place DA I.49.

Saṃsīdana (nt.) [fr. saṃsīdati]=saṃsīda Th 1, 572 (ogha°).

Saṃsīna [saṃ+sīna, pp. of śṛ to crush, Sk. śūrṇa] fallen off, destroyed Sn 44 ("patta without leaves=patita--patta C.).

Saṃsuddha (adj.) [saṃ+suddha] pure D I.113; Sn 372, 1107; Nd1 289; Nd2 661; J I.2.
--gāhaṅika of pure descent D I.113; DA I.281.

Saṇṣuddhi (f.) [saṇ + suddhi] purification Sn 788; Nd1 84.

Saṇṣumbhati [saṇ + sumbhati] to beat J VI.53, 88 ("amāna").

Saṇṣūcaka (adj.) [fr. saṇṣūceti] indicating VvA 244, 302.

Saṇṣūceti [saṇ + sūcet]: Denom. fr. sūceti] to indicate, show, betray Dāvs V.50; DA I.311.

Saṇṣeda [saṇ + seda] sweat, moisture M I.73; ThA 185.
--ja [cp. BSk saṇṣvedaja Divy 627] born or arisen from moisture D III.230; Miln 128; KhA 247; VbhA 161.

Saṇseva (adj.) [fr. saṇ + sev] associating A II.245; V.113 sq. (sappurisa° & asappurisa°); Miln 93.


Saṇsevā (f.) [fr. saṇṣeva] worshipping, attending Miln 93 (sneha°).

Saṇsevita [saṇ + sevita] frequented, inhabited J VI.539.

Saṇsevin (adj.)=saṇseva J I.488.

Saṇhata1

Saṇhata1 [pp. of saṇ + han] firm, compact Miln 416; Sdhp 388.

Saṇhata2

Saṇhata2 [pp. of saṇ + hṛ] DA I.280; see vi°.


Saṇhara [fr. saṇ + hṛ] collecting; dus° hard to collect Vin III.148; J IV.36 (here as dussanghara, on which see Kern, Toev. I.121).


Saṇharaṭi [saṇ + harati] 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 (rūpaṇ). -- 4. to heap up PVA 14 (saṇharimha=saṅcinimha PVA 279). --asaṇhāriya (grd.) which cannot be destroyed (see also saṇhira) S V.219. <-> Caus. II. °harāpeti to cause to collect, to make gather or grow Vin IV.259 (lomāṇi), 260 (id.). -- Pass. saṇhārati (q. v.). -- pp. saṇhata. Cp. upa°.

Saṇhasati [saṇ + hasati] to laugh with M II.223.

Saṇhāni (f.) [saṇ + hāni] shrinking, decrease, dwindling away D II.305=M I.49=S II.2=DhS 644; DhSA 328. Cp. parihāni.

Saṅhāraka [sañ+hāra+ka] drawing together, a collector S II.185=It 17. sabba° a kind of mixed perfume J VI.336.

Saṅhārima (adj.) [fr. sañ + hr] movable Vism 124; Sn 28, 321. a° Vin IV.272.

Saṅhīta [pp. of sandahati] connected, equipped with, possessed of D I.5; M II.202; S I.103; Dh 101 (gāthā anattha--pada°).

Saṅhītā [Pass. of saṅhārati] to be drawn away or caught in (loc.) M III.188 sq. (paccuppannesu dharmesu); DhsA 420 (id.); J III.333.

Saka (adj.) [sa+ka] own D I.106, 119, 231; II.173 (saka 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. -- appassaka having little or nothing as one's own (=dālīḍda) A I.261; II.203; kamma--ssaka 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.

Sakaṭa1

Sakaṭa1 (m. & nt.) [cp. Sk. śakaṭa; Vedic śakaṭa] 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°). sakaṭaiṇi 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 Rohini, which in medieval 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.

Sakaṭa2

Sakaṭa2 see kasaṭa.

Sakaṇika (adj.) [sa+kaṇa+ika] having a mole D I.80; DA I.223.

Sakaṇṭaka (adj.) [sa+kaṇṭaka] thorny, dangerous D I.135; Th 2, 352; DA I.296.


Sakatā (f.) (--°) [abstr. fr. saka] one's own nature, identity, peculiarity: see kamma--ssakatā & adj. °ssakata. It may also be considered as an abstr. formation fr. kamma--ssaka.
Sakadāgāmin [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 (f.) [abstr. fr. last] the state of a "oncereturner" D II.206.

Sakabala (adj.) [sa+ka] containing a mouthful Vin IV.195.

Sakamana [saka+mana] is Bdhgh's expln of attamana (q. v.), e. g. DA I.120, 232 sq.; II.89, 134; III.348; IV.292 sq., 380; V.138 sq., 372 sq.; DhA IV.66.

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Sakunjita at PvA 123 read sankucita.

Sakunta [cp. Sk. śakunta] a bird; a kind of vulture Sn 241; Dh 92, 174; J IV.225; VI.272.

Sakuntaka = sakunta Vin I.137.

Sakumāra (adj.) [sa2+kumāra] of the same age; a playmate J V.360, 366.

Sakula [cp. Epic Sk. śakula] a kind of fish J V.405.

Sakkaroti [adv.] [orig. ger. of sakkaroti] respectfully, carefully, duly, thoroughly; often with uppaṭṭhaṅcati to attend, serve with due honour. -- Vv 125; Miln 305; J IV.310. The form sakkaccaṇḍa 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 [pp. of sakkaroti] honoured, duly attending D I.114, 116; II.167; Nd 73; J I.334; Miln 21; SnA 43 Usually combed with garukata, pūjita, mānita.

Dhtp 9: gamana to go; see osakkati & cp. Pischel, Prk. Gr. § 302. Other P. cpds. are ussakkati & paṭisakkati.

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 [sat+kr] to honour, esteem, treat with respect, receive hospitably; often combed with garukaroti, māneti, pūjетi, e. g. D I.91, 117; III.84; M I.266. 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 (indecl.) [originally Pot. of sakkoti = Vedic śakyāt; 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 samaññaḥpālimaṁpānāpetuḥ would one be able to point out a result of samañ casihip, D I.51; khādituṇa sakkaṇa, one could not eat, J II.16; na sakkaṇ maggo akkhaṭuṇa, the way cannot be shown, Mil 269; sakkaṇ etañ mayaṁ ṅātuṇa? can I ascertain this? D I.187; sakkaṇ honti imāni atthā sukhāṇi vindituṇa, these eight advantages are able to be enjoyed, J I.8; sakkaṇ etañ abhivissa kātuṇa, this would be possible to do, D I.168; imaṇ sakkaṇ gaṅghituṇa, this one we can take J IV.219. See also SnA 338, 376 (= labbhā); PvA 12, 69, 96.

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 tssl 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; Dhśa 348. See also D III.216 (cp. Dial. III.2161); A III.293, 401; Nd 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=DhŚ 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 attā. 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 saṃ diṭṭhi: fifteen of these are kinds of sakkāya--vatthukā sassata--diṭṭhi, and five are kinds of sā--vatthukā
Sakkāra [fr. sat+kr] 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. ęṣ karoti to pay reverence, to say goodbye DhA I.398. Cp. lābha.

Sakkāreti is Caus. of sakkaroti (q. v.).

Sakkuneyyatta (nt.) [abstr. fr. sakkuneyya, grd. of sakkoti] possibility; a° impossibility PvA 48.

def. Dhp 508 etc. as "sattiyān": 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. sakkuneyya J I.361; PvA 106; archaic 1st pl. sakkunemu J V.24; Ptv II.81. ppr. sakkanto Miln 27. -- Fut. sakkhati Sn 319; sakkhitī [=Sk. śaksyati] M I.393; pl. 3rd sakkhīnti Sn 28; 2nd sg. sagghasi Sn 834; 3rd sg. sakkhissati DhA I.308. -- Aor. asakkhi D I.96, 236; PvA 38; sakkhi Miln 5; J V.116; 1st pl. asakkhima PbA 262, & asakkhimā Vin III.23; 3rd sg. also sakkūṇi Mhs 7, 13. -- grd. sakkuneyya (neg. a°) (im)possible J I.55; PvA 122. -- sakka & sakkā see sep.

Sakkharā (f.) [cp. Vedic sārkārā gravel] 1. gravel, grit Vin III.147=J II.284; J I.192; A I.253; D I.84; Pv III.228; DhA I.308. -- 2. potsherds VvA 157; PbA 282, 285. -- 3. grain, granule, crystal, in loṇā a salt crystal S II.276; DhA I.370; SnA 222. -- 4. (granulated) sugar J I.50.

Sakkharīkā (f.) [fr. sakkharā] in loṇā a piece of salt crystal Vin I.206; II.237.


) (f.) [cp. Sk. śakūli] 1. the orifice of the ear: see kaṇṭha°. -- 2. a sort of cake or sweetmeat (cp. sangulīkā) A III.76 (T. sakhkalā; v. l. "likā & sankulikā"); Vin III.59; J II.281.

Sakhi

Sakhhi [sa3+akhkin; cp. Sk. sākṣin] an eyewitness D II.237 (nom. sg. sakkhi=with his own eyes, as an eyewitness); Sn 479, 921, 934 (sakkhi dhammanādassī, 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. -- sakkhi 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 I.69 (Moggallānassa sakkhi katvā); Pva 217 (but at 241 as "friendship"). Note. The P. form is rather to be taken as an adv. ("as present") than adj.: sakkhi & sakkhi, with reduced sakkhi° (cp. sakhī & sākṣi). See also sacchi°.

--dīthā 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; DhA 141. --sāvaka a contemporaneous or personal disciple D II.153.

Sakhī (f.) or sakhī2 (nt.) [cp. Sk. sakhya] friendship (with somebody=instr.) S I.123=A V.46 (janena karoti sakkhiṃ make friends with people); Ptv IV.157; IV.165; J III.493; IV.478. Cp. sakhyā.

see Dictionary of Names. In cpd. "puṭṭha (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 [Vedic sakhi m. & f.] a companion, friend; nom. sakhā J II.29; 348; acc. sakhaṇā J II.348; V.509; & sakhaṇ J II.299; instr. sakhīṇā J IV.41; abl. sakhaṇāmā J III.534; gen. sakhino J VI.478; voc. sakhā J III.295; nom. pl. sakhā J

Sakhitā (f.) [abstr. fr. sakhi] friendship Th 1, 1018, 1019.


Sakhitā (f.) [abstr. fr. sakhi] friendship Th 1, 1018, 1019.

Sakhya (nt.) [Sk. sākhya; cp. sakkhi] friendship J II.409; VI.353 sq.

Sakandhaka (adj.) [sa3+gandha+ka] fragment Dh 52.

Sagabhā (adj.) [sa3+gabbhā] with a fetus, pregnant Mhvs 33, 46.


Sagotta [sa2=sa, +gotta] a kinsman J V.411; cp. VI.500.

Sagga [Vedic svarga, svar+ga] 1. heaven, the next world, popularly conceived as a place of happiness and long life (cp. the pop. etym. of "sūthu--aggattā sagga" PvA 9; "rūpādihi visayehi sūthu aggo ti saggo" Vism 427); usually the kāmāvācara--devaloka, sometimes also the 26 heavens (ThA 74). Sometimes as sagga thāna (cp. "loka"), 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. --kāthā 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 heavenly region, 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. --saṇvantanika leading to heaven D III.66.
Sagguṇa [sat+guṇa] good quality, virtue Sdhp 313.

Saggha see sakkoti.

Saghaccā (f.) [sat+ghaccā] just or true killing J I.177.

Sankacchā (nt.) [saṅ+kacchā] part of a woman's dress, bodice, girdle (?) J V.96 (suvaṇṇa*).

Sankacchika (nt.) [fr. sankacchā] a part of clothing, belt, waist--cloth J I.177.

Sankaṭīra (nt.) [unexplained] a dust heap D II.160; S II.270; M I.334. Expld as "sankāra--ṭṭhāna" K.S. II.203.

Sankadhati [saṅ+kadhati] 1. to collect M I.135; J I.524; IV.222; Dh I.49; Pass. "khadhati Vism 251 (ppr. iyamāna being collected, comprising).-- 2. to examine, scrutinize J VI.35 (cintetvā kaḍḍhitaṃ).

Vedic śankate, cp. Lat. cunctor to hesitate; Goth. hāhan=Ags. hangon "to hang"; Oicel. h&amacro;ntta 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 maraṇṭāgamāya); Pot. sanketha J II.53=V.85. Pass. sankīyati S III. =Kvu 141; A IV.246.


Sankantati [saṅ+kantati] to cut all round, M III.275.

Sankantika [fr. sankanta] a school of thought (lit. gone together with (--°)), gone over to, joined Vin I.60; IV.217.

Sankantati [saṅ+kantati] to cut all round, M III.275.

Sankamati [saṅ+kamati] to go on, to pass over to (acc.), to join D I.55 (ākāsaṇ indriyāni s.); Vin I.54; II.138 (bhikkhū rukkhā rukkhañ s., climb fr. tree to tree); Kvu 565 sq. (jhāna jhānā).-- 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. upā°.

Sankamma [fr. saṅ+kram] a passage, bridge M I.439; Vin III.127; J III.373 (attānaṇaṃ katvā yo sotthiṃ samatārayi); Miln 91, 229.
Sankamaṇa (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 (papāṭa). Cp. upaṭa°.


Sankara1


Sankara2


Sankalana (nt.) [fr. sañ+kal to produce] addition DA I.95; MA I.2.

Sankalaha [sañ+kalah] inciting words, quarrel J V.393.

Sankasāyaṇati [fr. sañ+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, ḍasankāhi sarita, ussankita, parisankita' DhA III.485, thus taken as sankā+ṛ 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 [fr. sañ+kṛṇp] to prepare, get ready, undertake Vin I.137 (vass'āvāsaṇ); S IV.312.

Sankāyati [Denom. fr. sankā; Dhtp 4 defines sank as "sankāyaṇ"] to be uncertain about Vin II.274. Cp. pari°.


--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 [sañ+kāsa, of kāś, 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 (nt.) & "ā (f.) [fr. sañ+kās] 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.

Sankita [fr. śank] anxious, doubtful J V.85; Mhvs 7, 15; SnA 60. Cp. pari°, vi°.

Sankittana (nt.) [sañ+kittana] proclaiming, making known PvA 164.

Sankittī (f.) [perhaps sañ+kittī] derivation & meaning very doubtful; Bdhgh's expln at PugA 231 is not to be taken as reliable, viz. "sankittetvā kathabhattesu hoti. dubhikkaḥ—samyā kira acela—kāśāvakā acelakānaḥ athāya tato tato taṇḍul'adīni samādapiśvā bhataṇaḥ pacanti, ukkaṭṭhācelako tato na paṭīgaṇḥāti." 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."


Sankirana (nt.) [fr. saṅ-+kirati] an astrological t.t., denoting the act of or time for collecting or calling in of debts (Bdgh;

Sankirati [sañ-+kirati] to mix together; Pass. sankiyati (q. v.); pp. sankiṇa.

Sankiliṭha [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 [sañ-+kilissati, cp. BSk. sankliśyati Divy 57] to become soiled or impure D I.53; S III.70; Dh 165; J II.33, 271. -- pp. sankiliṭha. -- Caus. sankileseti.


Sankilesa [sañ-+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 (adj.) [fr. sankilesa] baneful, sinful D I.195; III.57; A II.172; Dhs 993 (cp. DhsA 345); Tikp 333, 353.

Sankiyati [Pass. of sankirati, sañ+kīr; Sk. ṭīryate > *kīyati>P. *kīyati] to become confused or impure S III.71; A II.29; IV.246.

Sankīlati [sañ+kīlati] to play or sport D I.91; A IV.55, 343; DA I.256.

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.


Sankucati [sañ+kucati: see kuṇcita] to become contracted, to shrink DhsA 376. -- pp. ṭucita. -- Caus. ṭoceti.

Sankucita [pp. of sankucati] shrunk, contracted, clenched (of the first: ṭhattha) J I.275; VI.468 ("ḥattha, opposed to
pasārita--ḥattha); DA I.287; PvA 123, 124.


Sankūṭita [=laś] doubled up, shrivelled, shrunk; J II.225; Miln 251, 362; DhsA 376; Vism 255 (where KhA reads
 bahala); VbhA 238.

Sankūṭila (adj.) [sañ+kuṭila] curved, winding Miln 297.

Sankuṇḍita [pp. of sañ+kuṇḍ: see kuṇḍa] contorted, distorted PvA 123.
Sankuddha [saŋ+kuddha] angry D II.262.

Sankupita [saŋ+kupita] shaken, enraged S I.222.

Sankuppa (adj.) [saŋ+kuppa] to be shaken, movable; a° immovable Th 1, 649; Sn 1149.

Sankula (adj.) [saŋ+kula] crowded, full Sdhp 603.

Sankuli [cp. sakkhalī 2 & sangulikā] a kind of cake J VI.580.

Sankulya (nt.)=sankuli J VI.524.

Sankusaka (adj.) [cp. Sk. sankasuka crumbling up] contrary; neg. a° J VI.297 (=appaṭṭiloma C.).

Sankusumita (adj.) [saŋ+kusumita] flowering, in blossom J V.420; Miln 319.

Sanketa [saŋ+keta: see ketu] intimation, agreement, engagement, appointed place, rendezvous Vin I.298; Miln 212; Nett 15, 18; cp. Cpd. 6, 33. sanketa 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 (nt.)=sanketa, °ṭṭhāna place of rendezvous DhA II.261.

Sankeḷāyati [saŋ+keḷāyati] to amuse oneself (with) A IV.55.

Sankoca [saŋ+koca, of kuñ: see kuñcita] contraction (as a sign of anger or annoyance), grimace (mukha°) PvA 103; also as hattha°, etc. at PvA 124.

Sankocana (nt.)=sankoca J III.57 (mukha°); DhA III.270; Dhtp 809.

Sankoceti [Caus. of sankucati] to contract J I.228; DhsA 324.

Sankopa see sankhepa.

Sankha

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.

--ūpama 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 ofpearl, (shell--) plate Vism 126 (sudhota°), 255. --dhamaka a trumpeter D I.259=M II.19; M II.207=S IV.322. --dhamaka a conch blower, trumpeter J I.284; VI.7. --nābhi a kind of shell Vin I.203; II.117. --pattā motherof--pearl DhA I.387. --munḍika the shell--tonsure, a kind of torture M I.87; A I.47; II.122. --mutta mother--ofpearl 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. --vaṃsa 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; Pv II.64. Frequent in BSk., e. g. AvŚ I.184, 201, 205; Divy 291.
Sankha2

Sankha2 [etym.?] a water plant (combd with sevāla) Miln 35. See detail under paññaka 2.

Sankhata [pp. of sankharoti; Sk. saṃskṛta] 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 sankhatā), 1086; Ep. of nibbāna "the Unconditioned" (& therefore unproductive of further life) A I.152; S IV.359 sq.; Kvu 317 sq.; Pv III.710 (=laddhanāma amaṭaṇī Pva 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. abhiṇa; visankhita; visankhāra. -- 2. cooked, dressed Mhvs 32, 39. -- 3. embellished Mhvs 22, 29. --lakṣaṇa properties of the sankhata, i. e. production, decay and change A I.152; VvA 29.


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 (=vināśa Dha III.421), 331; J II.52; V.465; Miln 205, 304.


Sankhālā (f.) [cp. Sk. śrāṅkālā] a chain Th 2, 509. aṭṭhi a chain of bones, skeleton A III.97. As akṣanda at Th 2, 488.

Sankhalikā (f.) [fr. sankhalā] a chain S I.76; J III.168; VI.3; Ndh 304III; Miln 149, 279; Dha IV.54; Pva 152. Sometimes sankhalika (esp. in composition), e. g. J III.125 ('bandhaṇa); VI.3; Miln 279. --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; Pvi II.1211; Dha III.479. --deva a magic chain J II.128; V.92.

Sankhā (f.) & Sankhyā (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.; Ndh 617 (=uddesa gaṇanā paññātī); Dhs 1306; Miln 25. --sankhaṇ gacchati to be styled, called or defined; to be put into words D I.199, 201; Vin II.239; M I.190, 487; A I.68, 244=II.113; Pug 42; Nett 66 sq.; Vism 212, 225, 235, 294 (khy); SnA 167 (khy); DhsA 11 (khy). sankhaṇ gata (cp. sankhāta) is called DA I.41 (uyyānaś Ambalaṭṭhiṇa t'eva s. g.). sankhaṇ na upeti (nepeti) cannot be called by a name, does not count, cannot be defined It 54; Sn 209, 749, 911, 1074; Ndh 327; Ndh 617.

Sankhāta [pp. of sankhāyatati] agreed on, reckoned; (--) so--called, named D I.163 (akusala dhammā); III.65, 133=Vin III.46 (theyyā what is called theft); DA I.313 (the sambodhi, by which is meant that of the three higher stages); DhsA 378 (khandha--tuyā kāya, cp. Expos. II.485); Pva 40 (medha paññā), 56 (hattha paññi), 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 expln Ndh 618b: "vuccati niṇaṇa" etc.; "sankhāta--dh. =nāta--dhamma," of the paccekabuddha), 1038 ("dhamma=vuccanti arahanto kinnasava Ndh 618a), Dh 70 (T. sankhata), but Dha II.63 sankhāta).

Sankhādati [saṃ-khādati] to masticate Vin II.201= S II.269 (reads "kharitvā); A III.304 sq.; J I.507. -- pp. "khādita.

Sankhādita [pp. of sankhādati] chewed, masticated Kh 56, 257; VbhA 241 (where Vism 257 reads "kāyita).

Sankhāna1
Sankhāra1 (nt.) & Sankhyāna (nt.) [fr. saŋ+kyā, cp. sankhā] calculation, counting D I.11; M I.85; DA I.95; Dhtp 613 (khy).

Sankhāra2

Sankhāra2 (nt.) [?] a strong leash ThA 292 (where Th 2, 509 reads sankhalā).


ger. sankhāya having considered, discriminatingly, carefully, with open mind D II.227; III.224 (paṭīsevati etc.: with ref. to the 4 apassenānī); S I.182; Sn 209, 391, 749, 1048 (=jānītvā etc. Nd 2619); Nd 327; Dh 267 (=nāṇena DhA III.393); It 54.

sankhā pi deliberately M I.105 sq.

Sankhāyita =sankhādita; Vism 257.

Sankhāra [fr. saŋ+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 Digha 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. vița) (see discussion of the term is given by Franke in his Digha 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. vița), 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. āyusānkhāra, 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°, vaci°, citta°, or mano°, described respectfully 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; Kku 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 dharmā -- i. e. the mental concomitants, or adjuncts which, occur 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 sankhāra'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 synthesized called sankhāra tend to take on the implication of synergies, of purposive intention, connoted by the term abhisānkhāra, 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 puṇha, opuñ <--

nāṇ, āpeñjaŋ 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 Paṭīcasamuppāda formula are considered as the aggregate of mental conditions which, under the law of kamma, bring about the inception of the paṭīsandhīviṇāṇa, 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. sankhāra (pl.) in popular meaning. In the famous formula (and in many other connections, as e. g. sabbe sankhāra) "anicca vata sankhāra upādavaya--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 "lōka), 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"); Mhv IV.66 (: the material and transitory world); Dh 154 (vi--sankhāragataṇḍ cittaṁ=mind divested of all material things); DhsA 304 (trsln "kamma activities," in connection avijjā--paccaya--s); Cpd 211, n. 3. -- The defn of sankhāra at Vism 526 (as result of avijjā & cause of viññāṇa in the P.--S.) is: sankhaṇāta abhisankhakonti 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 (imassa dukkha--nidānassa sankhāraṇa padahato sankhāra--ppadhāhānā virāgo hoti); S III.69 (ekanta--dukkhā sankhārā); IV.216 sq. (sankhāraṇaṃ khaya--dhammātā; id. with vaya, virāgā, nirodha etc.); Sn 731 (yaññā kīhiṃ dukkhaṇaṃ sambhoti sabaṇṭa sankhāra--paccayā; sankhāraṇaṃ nirodhenā n'atthi dukkhassa sambhavho); 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, dukkha 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 I.37, 132; II.48; 109 sq.; Nd 444, 450; also Nd 2 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. --dukkhā the evil of material life, constitutional or inherent ill VbhA 93 (in the classification of the sevenfold dukkha). --paccayā (viññāṇaṇḍ 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 sankhāras M II.223. --majjhātā="upekkhā VbhA 283.

--lōka the material world, the world of formation (or phenomena), creation, lōka "per se," as contrasted to satta--lōka, the world of (morally responsible) beings, lōka "per hominem" Vism 205; VbhA 456; SnA 442.


Sankhīṭta [pp. of sankhipati] 1. concise, brief Miln 227; DhsA 344; instr. sankhīttena in short, concisely (opp. vithhārena) 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. abhiī.

Sankhipati [saṇ+kipati] 1. to collect, heap together Mhv 1, 31. -- 2. to withdraw, put off Dāvs IV.35. <> 3. to concentrate J I.82. -- 4. to abridge, shorten. <> pp. sankhītta.

Sankhippa (adj.) [saṇ+khippa] quick J VI.323.

Sankhyā--dhamma form of talk, the trend of talk D I.2; DA I.43. Cp. sankhyā.

Sankhubbati [saṇ+khubbati] to be shaken, to be agitated, to stir J I.446 (ger. 'khubhistā); DhA II.43, 57; aor. 'khubhi PvA 93. -- pp. sankhubbita. -- Caus. sankhobbheti to shake, stir up, agitate J I.119, 350; II.119.

Sankhubbhita [pp. of sankhubbhati] shaken, stirred J III.443.
Sankhepa [saŋ+khēpa] 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. ēṇa (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. āṭavi° at A I.178; III.66 is probably a wrong reading for “sankopa "inroad of savage tribes."

Sankheyya

Sankheyya1 (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 (nt.) a hermitage, the residence of Thera Āyupāla Miln 19, 22 etc.

Sankhobha [san+khobha] shaking, commotion, upsetting, disturbance J I.64; Sdhp 47.

Sankhobheti see sankhubhati.

Sanga [fr. saŋ: see sajjati] 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.; Dh 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; Nd 391, 432; Nd2 620. --aṅgārāma 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. sangaṅkīrata Th 1, 84. --vihāra (sangaṅkī°) living in society A III.104; IV.342.

Sangaṅha (adj.) [fr. saṅ+grah] showing kindness, helping VvA 59 (śīla).

Sangata 

Sangacchati [saṅ+gacchati] to come together, to meet with; ger. ṣgamma It 123; & ṣgantva Sn 290. -- pp. sangata.


Sangaṅkī (f.) [saṅ+gaṅkī] κ, cp. BSk. sangaṅkī 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. sangaṅkīrata Th 1, 84. --vihāra (sangaṅkī°) living in society A III.104; IV.342.

Sangatika [adj.] kalyāṇa°, pāpā°, united with, M II.222, 227.


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

Sangaha1 [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°); "ṛṇa 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. (appld) kind disposition, kindliness, sympathy, friendliness, help, assistance, protection, favour D III.245; Sn 262, 263; A I.92; J I.86 sq.; III.47; VI.574; DA I.318; VvA 63, 64; Pva 196 ("ṛṇa karoti). The 4 sangaha--vattthūni or objects (characteristics) of sympathy are: dāna, pevyavajja, athacariyā, 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 sangrahavastūni) are dāna, priyavāya, tathārthacaryā, samānāsakha--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

Sangaha2 (nt.) [fr. saṃ+grah] restraining, hindrance, bond It 73 (both reading & meaning very doubtful).

Sangahāṇa (adj.) [fr. sangaḥhāti] firm, well--supported J V.484.

[pp. of sangaḥhāti] 1. comprised, included Miln 40 (eka°); Pva 80. -- 2. collected Mhvs 10, 24. -- 3. grouped Kvu 335 sq. -- 4. restrained Sn 388 ("attabhāva"); SnA 291 ("atta"). -- 5. kindly disposed Vv 116=Pv IV.160 ("attabhāva=paresaṃ sangaḥha--sila VvA 59, i. e. of sympathetic nature).

Sangāma [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--j--uttama) 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 [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. āgameti J V.417, 420 (C.=samāgami, cp. sangacchati).


Sangāyika (adj.) [fr. sangāyati] connected with the proclamation; dhāmmap°--therâ the Elders gathered in the council for proclaiming the Doctrine J V.56.

Sangâhaka (adj.-n.) [fr. sangâha] 1. compiling, collection, making a recension J I.1; Miln 369; VvA 169 (dhamma°). -- 2. treating kindly, compassionate, kind (cp. sangâha 5) A IV.90; J I.203; III.262. -- 3. (m.) a charioteer D II.268; J I.203; II.257; IV.63.


Sangîta [pp. of sangîyati] 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.

Sangîti (f.) [fr. sangîyati; BSk. sangîti Divy 61] 1. a song, chorus, music J I.32 (dibba°); VI.528 (of birds). -- 2. proclamation (cp. sangara), rehearsal, general convocation of the Buddhist clergy in order to settle questions of doctrine and to fix the text of the Scriptures. The first Council is alleged to have been held at Râjagaha, Vin II.284 sq.; Dpvs IV.; Mhvs III.; DA I.2 sq.; SnA 67, 483. The second Council at Vesâli Vin II.294 sq.; Dpvs IV.27 sq.; Mhvs IV.; the third at Pâtaliputta, Dpvs VII.34 sq.; Mhvs V.268 sq. A Council of heretics, the so-called MahâsaQgîti, is mentioned Dpvs V.31 sq. <> 3. text rehearsed, recension Vin II.290; DA I.17; Miln 175 (dhamma°); text, formula Vin I.95; II.274, 278. On the question of the Councils see especially Franke J.P.T.S. 1908, 1 sq.
--kâra editor of a redaction of the Holy Scriptures SnA 42 sq., 292, 394, 413 sq., 504 and passim; PvA 49, 70, etc. --kâra id J I.345 --kâla the time of the readdiction of the Pâli Canon, or of (one of them, probably the last) the Council Tikp 241; SnA 580; VvA 270. --pariyâya the discourse on the Holy Text D III.271 (Rh. D. "scheme of chanting together").

Sangûlikâ (f.) [either=Sk. šaškulikâ, cp, sakhali 2, or fr. saguḷa=sangûla] a cake Vin II.17; Dhâma II.75; cp. sankulikâ A III.78.

Sangopeti [sa+gopeti] to guard; to keep, preserve; to hold on to (acc.) J IV.351 (dhanañj).

Sangha [fr. sañ+ghra; lit. "comprising." The quâsi pop. etym. at VvA 233 is "diṭṭhi--sīla--sâmaññena sanghâtha bhâvena sangha°"] 1. multitude, assemblage Miln 403 (káka°); J I.52 (sakûna°); Sn 589 (ñâti°); 680 (deva°); D III.23 (miga°); Vv 55 (accharâ°=samûha 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; sâvaka° an assembly of disciples A I.208; D II.93; S I.220; PvA 195, etc.; samañña° 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 I.147, etc.; Dhs 1004; It 11, 12, 88; Vin I.102, 326; II.164, etc. <> 3. a larger assemblage, a community A II.55=Śv.400; M I.231 (cp. gañña). -- On the formula Buddha, Dhamma, Sangha see dhamma C 2.
--anussati meditation on the Order (a kammaṭṭhāna) D III.250, 280; A I.30; J I.97. --ārâma a residence for members of the Order J I.94; 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. --bhatta food given to the community of bhikkhus Vin I.58; II.109, 212. --bhîna 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. --bhedaka causing dissension or divisions, schismatic Vin I.89, 136, 168; It 11. --mâma devoted to the Sangha Dhâma I.206. --râjî [=râjî] dissension in the Order Vin I.339; II.203=VbhA 428; Vin IV.37.

Sanghâsati [sañ+ghanṣati] to rub together, to rub against Vin II.315 (Bdhgh).

Sanghâtipa [sañ+ghanṣita, for “ghanṣita, pp. of ghanṣetī] 1. struck, sounded, resounding with (--) J V.9 (v. l. ṭ); Miln 2. -- 2. pierced together, pegged together, constructed Miln 161 (nâvâ nânā=đâru°).

Sanghâṭī

Sanghaṭṭa2

Sanghaṭṭa [?] bangle Sn 48 ("yanta"): thus Nd2 reading for "māna" (ppr. med. of sanghaṭṭeti).

Sanghaṭṭana (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 [saṇ+ghaṭṭeti] 1. to knock against Vin II.208. -- 2. to sound, to ring Mhvs 21, 29 ("aghāṭṭayi"). -- 3. to knock together, to rub against each other J IV.98 (aṅṣena aṅṣaṇ samaghāṭṭayimha); Dās 87. -- 4. to provoke by scoffing, to make angry J VI.295 (paraṇ asanghaṭṭento, C. on asanghaṭṭa); VvA 139 (pres. pass. ąghaṭṭiyati). -- pp. sanghaṭ(t)īta.

Sanghara =saghara [sa4+ghara] one's own house J V.222.

Sangharaṇa (nt.) [=saṇharaṇa] accumulation J III.319 (dhana°).


Sanghāṭha [fr. saṇ+ghaṭeti, lit. "binding together"; on etym. see Kern, Toev. II.68] 1. a raft J II.20, 332 (nāv°); III.362 (id.), 371. Miln 376. dāru° (=nāv°) J V.194, 195. -- 2. junction, union VvA 233. -- 3. collection, aggregate J IV.15 (upāhana°); Th 1, 519 (papaṅca°). Freq. as aṭṭhi° (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°-paṭīmukka M I.271; vāda°-paṭīmukka M I.383 (Neumann "defeat"); diṭṭhi°-paṭīmukka Miln 390. <-> 5. a post, in piṭṭha° door--post, lintel Vin II.120.


Sanghāṭi (f.) [fr. saṅghaṭeti; cp. BSk. saṅghāṭi 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 II.104, 106 sq., 210; IV.169 sq.; V.123; Pv IV.146; VbhA 359 ("civara"); PvA 43.

--cāra wandering about in a saṅghāṭi, having deposited the civara Vin IV.281. --vāsin dressed in a s. Sn 456.

Sanghāṇī (f.) a loin--cloth Vin IV.339 sq.

Sanghāṭa [saṇ+ghāṭa] 1. striking, killing, murder Vin I.137; D I.141; II.354; M I.78; A II.42 sq. -- 2. knocking together (cp. saṅghaṭeti), snapping of the fingers (acchara°) A I.34, 38; J VI.64. -- 3. accumulation, aggregate, multitude PvA 206 (aṭṭhi° mass of bones, for the usual "sanghāṭa"); Nett 28. -- 4. N. of one of the 8 principle purgatories J V.266, 270.

Sanghātanika (adj.) [fr. saṅghāṭa or saṅghāṭa] holding or binding together M I.322 (+agga--sanghāhika); A III.10 (id.); Vin I.70 ("the decisive moment" Vin. Texts I.190).

Sanghādisesa [unexplained as regards etym.; Geiger, P.Gr. § 383, after S. Lévi,=saṅghātisesa; but atisesa does not occur in Pāli] requiring suspension from the Order; a class of offences which can be decided only by a formal saṅgha--kamma Vin II.38 sq.; III.112, 186; IV.110 sq., 225 (where explained); A II.242; Vism 22; DhA III.5.

Sanghika (adj.) [fr. saṅgha] belonging to, or connected with the Order Vin I.250.

Sanghin (adj.) [fr. saṅgha] having a crowd (of followers), the head of an order D I.47, 116; S I.68; Miln 4; DA I 143.

--saṅghāsanghī (pl.) in crowds, with crowds (redupl. cpd.), with gaṇi--bhūtā "crowd upon crowd" at D I.112, 128; II.317;
DA I.280.

Sanghūṭṭha (adj.) [saṇ+ghuṭṭha] 1. resounding (with) J VI.60, 277 (turiya--tāḷita\(^a\)); Mhv 15, 196; 29, 25 (turiya\(^a\)); Sdhp 298. -- 2. proclaimed, announced PvA 73.

Sacā (conj.) if indeed Vin I.88; see sace.

Sacittaka (adj.) [sa3+citta+ka] endowed with mind, intelligent DhsA 295.

Sace (conj.) [sa2+ce; cp. sac] if . . . if not J VI.365.

Sacca (adj.) [cp. Sk. satya] real, true D I.182; M II.169; III.207; Dh 408; nt. saccaṇa truly, verily, certainly Miln 120; saccaṇa kiri 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\(^a\)); Dh 393; also: a solemn asseveration Mhv 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--nirdhā, and dukkha--nirdhā--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. -- inimānā sacce in consequence of this truth, i. e. if this be true J I.294. --avahaya deserving his name, Cp. of the Buddha Sn 1133, cp. Nd 624. --ādiḥcitthāna determined on truth M III.245; D III.229. --ānupāṭi realization of truth M II.173 sq. --ānubodha awakening to truth M II.171 sq. --ānurakkhaṇa warding of truth, M II.176. --ābhāvinvesa inclination to dogmatize, one of the kāya--ganthas S V.59; Dhs 1139; DhsA 377. --ābhāsāmya comprehension of the truth Sn 758; Th 1, 338; ThA 239. --kāra ratification, pledge, payment in advance as guarantee J I.121. --kiriṭā a solemn declaration, a declaration on oath J I.214, 294; IV.31, 142; V.94; Miln 120; Mhv 18, 39 (see trsln p. 125 on term). --nāma 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. --nīkkhaṇa truthful Sn 542. --pāṭivedha 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 sata--vanka). --vacana (1) veracity M I.403; Dh I.160; (2)=saccakiriṭā KhA 169, 180. --vajja truthfulness D I.53; S IV.349; J IV.320. --vāccā id. A II.228; III.244; J I.201. --vādin 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. --vivaṭṭa revelation of truth Ps I.11. --sandha truthful, reliable D I.4; III.170; A II.209; IV.249; DA I.73. --sammattā popular truth, maxim S IV.230.

Saccāpeti 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 (adj.) [cp. Sk. satyaka] real, true Miln 226 (the same passage at Ps I.174 & Nd1 458 spells sacchika). <-> saccik'attha truth, reality, the highest truth Kvu 1 sq.; DhsA 4 (nearly=paramattha); KhA 102. Kern in a phantastic interpretation (Toev. II.49, 50) takes it as sacci--kaṭṭha (=Sk. sāci--kṛṣa) "pulled sideways," i. e. "misunderstood."
Sacceti in fut. saccessati 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."

Sachchanda (adj.) [sa4+chanda] self-willed, headstrong J I.421; as sacchandin ibid.

Sachchāvī (mūlāni) at A III.371 (opp. ummūla) means "roots taking to the soil again." It is doubtful whether it belongs to chavi "skin."


Sacchikaranīya (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).

Sajati1 [srj, cp. Av. hṛrzaiti 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. -- Grd. satthuŋ (q. v.); pp. sattha (see vissaṭṭha). -- Caus. sajjeti (q. v.). -- For sajjī (Caus.) we find sañji in sañjitar.

Sajita2 [svaj; Dhtp 74, 549=ajjana (?) or=sajati1?] to embrace D II.266 (imper. saja). udakañj sajati to embrace the water, poet. for "to descend into the water" J IV.448 (T. sajāti); VI.198 (C.=abhisīcati), 205 (C.= attano upari sajati [i. e. sajati1] abbhukkari). On C. readings cp. Kern, Toev II.51.

Sajana [sa4+jana] a kinsman J IV.11 (read ṣparijanaṇ).
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 (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 (adj.) [grd. formation fr. sajj=saja 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 (adj.)=sajja; J IV.45 (gamana° ready for going, "fertig").

Sajjati [Pass. of saj]=sajati Caus.; to cling, to, to be attached S I.38, 111 (aor. 2 sg. sajjitto); II.228; A II.165; J I.376 (id. asajjitto); Sn 522, 536. ppr. (a)sajjamāna (un)--attached Sn 28, 466; J III.352. -- 2. to hesitate J I.376 (asajjitvā without hesitation). -- pp. satta1. -- Cp. abhi° & vi°.

Sajjana1

Sajjana2 [sat(=sant)+jana] a good man Miln 321.

Sajjita [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 (=upakkhāta) DA I.294; PvA 107.

Saju (adv.) [Sk. sadyaḥ, sa+dyaḥ, lit. one the same day] 1. instantly, speedily, quickly Dāvs III.37. -- 2. newly, recently Dh 71 ("khīra; cp. DhA II.67).

1. quickly Miln 7, 6; 14, 62. -- 2. newly VvA 197.


--kāra silversmith Miln 331.

Sajjhāya [cp. Sk. svādhyāya, sva+adhyāya, 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. <→ .phi karoti to study D III.241; A III.22; J V.54.

Sajjhāyati [Denom. fr. sajjhāya, cp. BSk. svādhyāyita 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. "ayanto DhA III.347; ger. sajjhāya 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 (nt.) [cp. sajja] silver D II.351; S V.92; J VI.48; Mhvs 19, 4; 27, 26; 28, 33.

Sañcaya [fr. sañ+cā] accumulation, quantity Sn 697; It 17 (āṭṭhī); Miln 220.


Sañcaraṇa (nt.) [fr. sañ+car] wandering about, meeting meeting-place J I.163; IV.335; Miln 359. a° impassable Miln 217.

Sañcarati [sañ+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. -- 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.

Sañcaritta (nt.) [fr. sañ+caritar] 1. going backwards & forwards, acting as go-between Vin III.137. -- 2. intercourse Miln 266.

Sañcāra [sañ+cāra] 1. going, movement, passing through Sdhp 244. -- 2. passages entrance, road J I.409; II.70, 122.

Sañcalati [sañ+calati] to be unsteady or agitated Miln 117. Caus. °cāleti to shake Vin III.127; J V.434. -- pp. °calita.

Sañcalita [pp. of sañcalati] shaken Miln 224 (a°).

Sañcicca (adv.) [ger. of sañ+cinteti; ch. BSk. sañcintya Divy 494] discriminately, purposely, with intention Vin II.76; III.71, 112; IV.149, 290; D III.133; Kvu 593; Miln 380; PvA 103.

Sañcita [pp. of sañcināti] accumulated, filled (with) J VI.249; ThA 282; Sdhp 319.

Sañcināti (& sañcayati) [sañ+cināti] to accumulate; ppr. °cayanto Mhvs 21, 4; aor. cini° Pva 202 (puññā), 279 (pl. °cinimha). -- pp. sañcīta. -- Cp. abhi°.

[sañ+cinteti] to think, find out, plan, devise means D II.180, 245 (aor. samacintesu); Th 1, 1103 (Pot. °cintaye); J III.438 (aor. samacetayi).


Sañcuṇṇita [pp. of sañcuṇṇeti] crushed J II.41; Miln 188; Vism 259.

Sañcuṇṇeti [sañ+cuṇṇeti] to crush J II.210, 387 (aor. °esī); III.175 (Pot. °eyya), 176 (ger. °etvā). -- pp. °cuṇṇita.

Sañcetanā (f.) [sañ+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°, vacā°, mano°): Vism 341, 530; VbhA 144, 145.

Sañcetanika (adj.) [fr. sañcetanā] intentional Vin III.112; M III.207; A V.292 sq.; a° M I.377.

Sañcetayitatta (nt.) reflection Dhs 5, 72.
Sañceteti see °cinteti.

Sañcodita [sañ+codita] instigated, excited PvA 5, 68, 171, 213; ThA 207.

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. sañcesuñ āsanā; C. expls as "caliṣu").

Sañcopana (nt.) & °ā (f.) [sañ+copana] touching, handling Vin III.121 (ā); IV.214 (a) (=parāmasanan nāma ito c'ito ca).

Sañchanna [sañ+channa1] 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 44; J I.222; V.337.

M II.217, 259.


Sañchinna [pp. of sañchindati] Vin I.255 (of the kaṭhina, with samaṇḍalikata "hemmed"). Also in cpd. "patta °with leaves destroyed" is Nd2 reading at Sn 44 (where T. ed. & SnA 91 read saṣṣina), as well as at Sn 64 (in similar context, where T. ed. reads sañchinna). The latter passage is expld (Nd2 625) as "bahula--pattapāṇa sa sañd̄a--cchāya," i. e. having thick & dense foliage. The same meaning is attached to sañchinna--patta at VvA 288 (with v. l. sañsīna!), thus evidently in sense of sañchanna. The C. on Sn 64 (viz. SnA 117) takes it as sañchanna in introductory story.

Sañjagghati [sañ+jagghati] to joke, to jest D I.91; A IV.55, 343; DA I.256.

Sañjati is the P. correspondent of sajati1 (sṛj), 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 [sañ+janati] to be born; only in Caus. °janeti to cause, produce; realize Pug 16; Sdhp 564 (ger. °janayitvā). -- pp. sañjāta. See also Pass. sañjāyati.

Sañjanana (nt.) producing; f. °i progenetrix (identical with taṇhā) Dhs 1059; DhsA 363.


Sañjambhari in °ṣ karoti in °ṣ karoti is not clear in dern & meaning; perhaps °to tease, abuse," see D I.189 (°riyau); A I.187; S II.282. Probably fr. bhṛ (Intensive jarbhṛtṛ Vedic!) as °jarbhari. 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 nirantarā phuṭaṇaṇaṃ, upari vijjhīṃsū ti," i. e. continually touching (or nudging) (phuṭa=phuṭha or photoṭa).

Sañjāta1

Sañjāta1 [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 ("paśāda).

Sañjāta2

Sanjāti (f.) [sañ+jāti] birth, origin; produce D I.227; II.305.

Sanjādiya a grove, wood J V.417, 421 (v. l sañcāriya).

Sanjānana (nt.) & ñā (f.) [fr. sanjānāti] 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").

Sanjānāti [sañ+jānāti] 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.35; IV.194. -- Aor. sanjāni DA I.26; ger. sañña J I.187; II.98; saññavā M I.1; and sanjānitva J I.352. -- Caus. sañ̄napeti (q. v.). -- pp. sañ̄nāta.


Sanjānetar at S III.66 read sanjānetā.

Sanjāyati [sañ+jāyati, cp. sajanjanati] to be born or produced D I.220; J II.97; aor. sanjāyi D II.209; Vin I.32; ppr. ̄jāyamāna J V.384.

Sanjīṇa [sañ+jiṇa] decayed J I.503 (v. l.).

Sanjījhar [n. ag. fr. sajati, cp. sañjati] creator, one who assigns to each his station D I.18, 221; M I.327; DA I.111 (v. l. sajjītā, cp. Sk. sraṣṭā).


Sanjāhā (f.) [cp. Sk. sandhyā] evening; only in cpds. ̄atapa evening sun VvA 4, 12; ̄ghana evening cloud ThA 146 (Ap. V.44); Dāvs V.60.

Sanñ° is frequent spelling for sañy° is frequent spelling for sanñ° (in sañyojana=saññojana e. g.), q. v.

Saññatta1

Saññatta1 (nt.) [abstr. formation fr. sanñā] the state of being a saññā, perceptibility S III.87.

Saññatta2

Saññatta2 [pp. of saññāpeti] induced, talked over Sn 303, 308


Saññā (f.) [fr. sañ+jā] (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 dukkhakkhayo 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 ŋāna D I.185; a constituent part of nāma S II.3, cp. Sn 779; according to later teaching differs from viññāna 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; Kv u 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 & āṭṭhika). saññaj 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; paṇḍa a mark of leaves J I.153; rajusasaññā a rope used as a mark, a guiding rope, J I.287; rukkha--saññaj pabbata--saññaj karonto, using trees and hills as guiding marks J IV.91; saññaj dātā to give the sign (with the whip, for the horse to start) J VI.302.-- 6. saññā is twofold, paṭighasamphassajā and adhivacanasamphassajā i. e. sense impression and recoginition (impression of something similar, "association by similarity," as when a seen person calls up some one we know), Vbh 6; VbhA 19 sq.; threefold, rūpasasaññā, paṭighasasaññā, and nānattasaññā A II.184; S II.211; cp. Sn 535; or kāma, vyāpāda, vihiṃsa (as nānatta) Vbh 369, cp. VbhA 499; fivefold (pañca vimutti--paripācanyā 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 I.379; the tenfold perception, asubha, maraṇa, ahāre paṭikkula, sabbaloko anabhirata, anicca, anice dukkha, dukkhe anatta, pahāna, virāga, nirodha--saññā A V.105; the one perception, ahāre paṭikkulasaññā, Cpd. 21.-- 7. See further (unclassified refs.): D I.180; II.277 (papañca): III.33, 223; S II.143; A I.17; IV.312; Ndl 193, 207; Nett 27; Vism 111, 437, 461 sq. (in detail); VbhA 20 (pañca--dvārikā), 34; VvA 110; and on term Cpd. 40, 42. --gata perceptible, the world of sense M I.38. --bhava conscious existence Vism 572; VbhA 183. --maya arūpin M I.410 (opp. manomaya=rūpin). --vedayitanirodha cessation of consciousness and sensation M I.160, 301; III.45; A I.41; Kv u 202; S II.212. --viratta free from consciousness, an Arahant, Sn 847. --vimokkha emancipation from consciousness Sn 1071 sq.; Miln 159=Vip.116.

Saññāna (nt.) [Vedic sañjñāna] 1. perception, knowledge VvA 110. -- 2. token, mark J IV.301; DA I.46; Vism 244. -- 3. monument Mhvs 19, 35.


Saññāpeti [Caus. of sañjñātāi] 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. saññattuj Sn 597.-- pp. saññatta. -- At J I.408 read saññāpāpetvā (instead of saññāj pāpetvā), or simply saññāpetvā, like the parallel text at Ud 17.


Saññāta [ =saññāta; pp. of sañjñātāi] so--called, named, so--to--speak Mhvs 7, 45; PvA 135; Sdhp 72, 461. See also aya under nīra.
heap of things fallen; only in cpd. paṇṇaḥ a heap of fallen leaves M I.21 (=paṇṇa–kacavara MA I.120); J II.271.

Saṭṭha [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 saṭṭha). -- saṭṭha at S III.84 is to be read seṭṭha, and at S IV.298 saṭṭha.

Saṭṭhi (num. ord.) [cp. Sk. saṣṭhi: see cha] sixty D I.45; II.261; Sn 538; DhA III.412 (ekūnaḥ). It is found mostly in the same application as cha (group--number), e. g. at J I.64 (*turiya--saḥsāṇi); VvA 92 (id.); J I.87 (*yojana); VI.512 (*sahassa); DhA I.8, 17, 26, 131 (*sakaṭa). --hāyana 60 years old (of elephant) M I.229; J II.343.

Saṭṭhuṇ at J VI.185 (taṇ asakkhi saṭṭhuṇ) is inf. of sajati1 (ṣṛ=Sk. sraṣṭuṇ) to dismiss, let loose. The form has caused trouble, since the Com. explains it with gaṇhituṇa "to take." This has induced Kern (Toev. s. v.) to see in it a very old (even pre--Vedic!) form with *sāḍhuṇ as original. Evidently he derives it fr. saḥ (Epic Sk. sōḍhuṇ!), as he trsλς it as "to master, overpower."

Saṭṭha (adj.) [cp. Sk. śaṭṭha] 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; Ndi 395; Miln 250; Dāvs II.88; DhA III.375; Dhtp 100 (=keṭave). -- f. saṭṭhi Pv II.34. See also kerāṭīka, samayaḥ, sāṭheyya.


Saṭṭhila (adj.) [Sk. śīṭhila, which also appears as sīṭhila, e. g. Th I, 277] loose, inattentive Dh 312.

Saṭṭhesana see saṭṭha.

Saṇa (nt.) [Vedic śaṇa; Gr. ka/nnabis=Lat. cannabis; Ags haenep=E. hemp; Ger. hanf.] a kind of hemp D II.350 (v. l.); S I.115 (do.); cp. sāṇaḥ & sāṇī.

--dhovika [perhaps (Kern's suggestion) sāṇaḥ (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–kīlī to denote a trick of Caṇḍālas. But see sandhovika.

Idg. *ṣenō=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. saṃṣanto Sn 720 (T. n).

Saṇīg (adv.) [cp. Sk. śānaiḥ] softly, gradually Sn 350; Mhvs 25, 84.

Saṇīkaḥ (adv.) [fr. last] slowly, gently, gradually D II.333; M I.120; S I.82, 203; J I.9, 292; II.103; Miln 117; DA I.197; DhA I.60, 389; VvA 36, 178.

Saṇṭha a reed (used for bow--strings) M I.429.

Saṇṭhapeti & ʿṭhāpeti [Caus. of santiṭṭhati] 1. to settle, to establish A II.94 (cittan); S IV.263; J I.225; PvA 196. -- 2. to call to order D I.179 (ʿāp). -- 3. to adjust, fold up J I.304.


Saṇṭhāti see santiṭṭhati.

Saṇṭhāna (nt.) [fr. saṣ + sthā] 1. configuration, position; composition, nature, shape, form Vin II.76; M I.120 (spelt "nth"); A I.50; IV.190 (C. osakkan); Miln 270, 316, 405; J I.71, 291, 368; II.108; Vism 184, 225, 243; DhsA 321; DA I.88 (nth); SnA 464 (=linga). suś well formed Sn 28. -- adj. (−−) having the appearance of megha–vanṇā Pva 251; chaviō appearance of the skin J I.489; vanṇā outward semblance Nett 27; J I.271; sarīraṛ the (material) body Vism 193. -- 2. 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--tiresu sansthāne sabhāsū rathiyāsu (i. e. at all public places). S I.201 reads sansthāne (v. l. sansthāne); cp. K.S. I.256 from C.: "a resting place (vissamana--ṭṭhāne) 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 panthāna as correct reading (v. l. sansthāne). At M I.481 ("nth")= S II.28 (2 fr. b.), it seems to be used in the sense of "end, stopping, cessation"=A IV.190 (the editions of S and A have sansthāna). At J VI.113 it is translated by "market place," the comp. sansthāna--gata being explained by the Comm. by sansthāna--mariyādag gatā, but at J VI.360 sansthāna--gata is by the English translator translated "a wealthy man" (vinicchaya thito, Com.), which, however, ought to be "in the court house" (cp. vinicchaya--ṭṭhāna), i. e. publicly. In both places there is also v. l. sansthāna--².

Sansthita [pp. of santiṭṭhata] 1. established in (-²), settled, composed Sn 330 (santi--soracca--samādhī); Sdhp 458; su² 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 (-²), ullampanasabhāva² of a helping disposition DA I.177; PVa 35.

Sansthiti (f.) [fr. santiṭṭhata] 1. stability, firmness S V.228; Dhs 11; Vism 206; DhsA 143; Sdhp 460. -- 2. fixing, settling Miln 144.

Saṅḍa [dial.: Dhtm 157: gumb'attha--m--ṭrane; cp. Sk. saṅḍa] a heap, cluster, multitude; a grove (vana²) D I.87; S III.108; Vin I.23; J I.134 (vana²); satta² teeming with beings It 21. -- Jambu² N. of Jambudīpa Sn 352=Th 1, 822 (v. l. "maṇḍa, which Kern considers to be the correct reading; see Toev. II.67).--saṅḍa²cārin swarming D I.166=M I.77=A II.206.

Saṅḍāsa [sañ+dañsa, fr. ḍasati] (long) pincers, tweezers A I.210; J I.223; III.138; used to pull out hair M II.75; Vin II.134.

[cp. saṇi=Sk. śrṇi] an elephant--driver's hook J I.445 (so read for paṇṭa²).


--karaṇi "a wooden instrument for smoothing the ground, or a sort of trowel," Abhp 1007; J IV.250 (loc. "iyaṁ piṣisito); IV.4 ("i viya tilāni piṣsamānā); V.271; VI.114 (asani viya viravanto "iyaṁ viya piṣsanto); cp. KhA 59; thus it seems to mean also a sort of instrument for oil--pressing, or a mortar.

at J III.394 (of hair growing white "saṇṭhakasadisā") according to Kern, Toev. II.69 (coarse) hempen cloth (=śaṇavāka), as indicated by v. l. śaṇālāka. Thus a der. fr. saṇa=śaṇa. Kern compares P. tuṇhīra= tuṇhira; Sk. śaṇa=śaṇaka. According to Andersen, Pāli Glossary "betelnout" (=saṇha).

Saṅheți [Caus. fr. saṅha] to brush down, smooth (kese): only as cpd. o² at Vin II.107; J IV.219.

Sata1

Sata1 (num. card.) [Vedic śataḥ; cp. Av. satam, Gr. ε(--kato/n, Lat. centum; Goth. hund=undred; Idg. *kmtóm fr. dkmtóm (=decem), thus ultimately the same as daśa, i. e. decad (of tens)) a hundred, used as nt. (collect.), either --⁰ or as apposition, viz. gama--sataḥ a hundred (ship of) villages Dhä I.180; jātīla=satāni 100 ascetics Vin I.24; jātī D I.13; or gāthā sataḥ 100 stanzas Dḥ 102.--Often in sense of "many" or "innumerable," e. g. "kaku, ṛaṇṣi, etc.; cp. "sattāni bahūni J IV.310, 311.

--kaku 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. --padi a centipeede 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; Dhä A II.48; III.311; see also pāka. --puṇṇā 100, i. e. innumerable merits Vism 211. --puṭṭhā Anethum sowa, a sort of dill or fennel J VI.537. --porasa of the height of a hundred men, extremely high, attribute of a hell Vv 52, 12 sq.; name of a hell J V.269. --mūḥi Asparagus racemosus Abhp 585. --raṇṣi "having 100 rays," the sun Sdhp 590; J I.44. --rasabhojana food of 100 flavours Dhä 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

Sata2 [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--satta & 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.

Sataka (nt.) [cp. BSk. śataka] a hundred, collection of 100 J I.74.

Satakkhattu (adv.) [cp. dvi--kkhattu, ti--kkhattu etc.] a hundred times.

Satata (adj.) [with satr] mindful, thoughtful, contemplative, pensive; nom. sg. satimā D I.37; S I.126; Sn 174; A II.35; Dhs 163; DhA IV.117; Pv IV.344; satimā (in verse) Sn 45; nt. satimāṇ Sn 211; gen. satimato S I.208; satimāto S I.81; Dh

Sati (f.) [Vedic smṛti] see etym. under satari2 memory, recognition, consciousness, D I.180; II.292; Miln 77--80; intentness 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; 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; parimukhaṇ satiṇ upaṭṭhāpetuṣ to surround oneself with watchfulness of mind M III.89; Vin I.24, satiṇ paccaūpāṭṭhāpetuṣ to preserve self--possession J I.112; IV.215; kāyagāti 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 (samamā) is one of the constituents of the 8--fold Aryan 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. --uppāda arising, production of recollection J I.98; A II.185; M I.124. --ullapakkāya, a class of devas S I.6 sq. --paṭṭhāna [BSK. smṛtyupāṭṭhāna 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. trsh 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. --vupullapattato having attained a clear conscience Vin II.79. --saṅyava restraint in mindfulness Vism 7; DhsA 351; SnA 8. --sampajāna mindfulness and self--possession D I.70; A II.210; DA I.183 sq. --sambojjhanga (e. g. S V.90) see (sam)bojjhanga. --saṃsāra loss of mindfulness or memory, lack of concentration or attention D I.19; Vin II.114; DA I.113; Pug 2; Vism 63; Miln 266.

Satika (adj.) (--) [fr. sata1] consisting of a hundred, belonging to a hundred; yojanasatika extending one hundred yojanas Vin II.238; visayavassatika of hundred and twenty years'standing Vin II.303.

Satitā (f.) [abstr. formation fr. sati] mindfulness, memory DhsA 405 (--) .

Satima (adj.) [superl. formn fr. sata1] the hundredth S II.133; J I.167 (pañca).
Satī (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 (adj.) [sa3+tekiccha] curable, pardonable Miln 192, 221; Vism 425. See tekiccha.

Sateratā (f.) [cp. Sk. śatahradā, śata+hrada] lightning J V.14, 203. Also as sateritā Vv 333; 644; VvA 161 (=vijjulatā), 277. As saderitā at Th 1, 260.

Satta

Satta1 [pp. of sañj: sajjati] hanging, clinging or attached to Vin I.185; D II.246; Nd1 23, 24; Dh 342; J I.376. Cp. āsatta1 & byāsatta.

Satta2

Satta2 [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. nīraya") Vism 500. -- 2. (nt.) soul (=jīvita or viññāga) 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. --vañijjā slave trade DA I.235=A III.208 (C.: manussa--vikkaya).

Satta3

Satta3 [pp. of sapatī to curse; Sk. śapta] cursed, sworn J III.460; V.445.

Satta4

Satta4 (num.) [cp. Vedic sapta, Gr. epta; 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 was regarded as mystical, 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--bhūmakā the 7-storied palace; the Vimānas with 700 towers: see vimāna 2 & 6; or the 7 great lakes: see sara; "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 goats, 7 years enchantment, etc. etc.). --<-> For time expressions see in cpds.:

--āśa (nt.) seven or eight J II.66. --āhāra sevenfold Mhvs

--anga a couch with 7 members (i. e. four legs, head support, foot support, side) Vin I.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
Sattakkhattu (adv.) [cp. tikkhattu etc.] seven times Vin I.3; It 18; sattakkhattuparama 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.


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.

Sattapani--rakkha N. of a tree Mhs 30, 47; cp. sattapani--gahā N. of a cave KhA 95.

Sattama1


Sattama2

Sattama2 (num. ord.) [fr. satta4] the seventh D I.89; Sn 103. -- f. "mi Sn 437. Often in loc. "divase on the 7th day Sn 983; J I.395; Mihn 15; PVA 6, 74. --"bhavika one who has reached the 7th existence (or rebirth) KvU 475 (cp. trsln 2714).

Sattarasa (num. card.) [satta4+rasa2=dasa] seventeen Vin I.77; IV.112 ("vaggia bhikkhu, group of 17).

Sattari =sattati, at S II.59 sq.

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.


Satt1

Satti1 (f.) [fr. śak, cp. Vedic śakti] ability, power Dhpt 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 sattiṇ D I.102, or y. sattiya DhA I.92.

Satti2

Satti2 (f.) [cp. Vedic śakti, orig. identical with satti1] 1. knife, dagger, sword A IV.130; J II.153; Vism 313 (dīgha--danda with a long handle); DhA I.189; II.134 (tikhiṇā a sharp knife). mukha piercing words J I.341. -- 2. a spear, javelin S I.13; A II.117; J I.150.
--pañjara lattice work of spears D II.164. --langhana javelin dance J I.430. --simbali--vana the forest of swords (in purgatory) J V.453. --sūla a sword stake, often in simile "ūpamā kāmā S I.128; A III.97; Vism 341. Also N. of a purgatory J V.143 sq.

Sattika see tala”.

Sattu1

Sattu1 [Vedic śātra] an enemy J V.94 (acc. pl. sattavo); Vism 234 ("nimmathana).

Sattu2

Sattu2 [cp. Sk. śaktu] barley--meal, flour Vin II.116 (satthu); Nd1 372; J III.343 sq.; Pv III.13; Dhs 646.

--āpaṇa baker's shop J VI.365. --pasibbaka flour sack; "bhasta id. J III.346.


Sattha1

Sattha1 (nt.) [cp. Vedic śāstra, 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 dāṇḍa+sattha (cp. dāṇḍa 4), coll. for "arms," Vin I.349; D I.63; A IV.249; Nd2 576. --sattha āharati to stab oneself S I.121; 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.

Sattha2

Sattha2 (nt.) [cp. Vedic śāstra, fr. śas to teach] a science, art, lore Miln 3; SnA 327, 447. --vāda° science of right belief SnA 540; sadda° grammar SnA 266; supina° dream--telling SnA 564.

Sattha3

Sattha3 [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.


Sattha4

Sattha4 [pp. of sāsati; sās] told, taught J II.298 (v. l. siṭṭha).

Sattha5


Sattha6

Sattha6 [cp. Sk. śvasta, śvas] breathed: see vissattha.
Satthaka 1

Satthaka 1 (nt.) [fr. sattha] 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.

Satthaka 2

Satthaka 2 (adj.) [fr. sattha] belonging to a caravan, caravan people, merchant PvA 274.

Satthar [Venic śāstṛ, n. ag. fr. śāś] teacher, master. -- nom. satthā D I.49; Sn 179; acc. satthāraṇ D I.163; Sn 153, 343; instr. satthā 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. satthāraṇaṇa 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 Nāthaputta, Saṇḍaya Belatthiputta, Ajita--Kesakambalī. -- 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; II.128; III.119 sq.; A III.248; IV.120, 460; Sn 153, 545, 955 (see exegesis in detail at NdI 446=Nd2 630), 1148; Vism 389, 401, 604. -- gaṇa--satthar leader of a company J II.41, 72; satthāra--dassana sight of the Master SnA 49; satthu--d--anvaya successor of the M. Sn 556.

Satthi 1

Satthi 1 (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 (adj.) [fr. sattha] belonging to a caravan D II.344.

Satthu see sattu; satthu° see sattu2; satthu° see satthar.

Satthuka "having a teacher," in atīta° [belonging to the whole cpd.] whose teacher is dead D II.154.

Satthuna [?] a friend J I.365.

Satthuvaṇṇa [satthar°+vaṇṇa] gold (lit. the colour of the Master) Vin III.238, 240.

Sathera (adj.) [sa3+thera] including the Theras A II.169

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 sa4+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 (adj.) [sa3+dara] fearful, unhappy A II.172; M I.280, 465=D III.57 (reads dd).

Sadasa [sa+dasā] a squatting mat with a fringe Vin IV.171.

Sadassa [sat (=sant)+assa] a horse of good breed A I.289.

Sadā (adv.) [fr. saṅ°] always Sn 1041, 1087, 1119; Nd2 631 (where long stereotype definition); Dh 79; Pv II.811

Saderita see saterita.

Sadevaka (adj.) [sa3+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 sadevake (loc.) is used in the sense of "in the world of men & gods."

Sadevika (adj.) [sa3+devi+ka] together with his queen Mhvs 33, 70.

Sadā [cp. late Vedic śādā; BSk. śābda 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 (udṛtyāna"); defd at Vism 446 ("sota-panahana--lakṣaṇa," etc.) & at VbhA 45 ("sappati śādā, udāhāriyati ti attho"). -- 2. voice J II.108. -- 3. word Vin I.11; It 114; Dха I.15 (iti); VbhA 387 (in nirūti); SnA 261, 318, 335. --kovidā a grammarian or phonetician SnA 321. --dhātū element of sound Dhs 707. --naya science of grammar, etymology KhA 107. --bheda word analysis Vism 519 sq. --vidū a grammarian SnA 169. --vedhin shooting by sound Mhvs 23, 85. --sāttha science of words, grammar SnA 266. --siddhi analysis or correct formation of a word, grammatical explanation SnA 304, 551.

Saddana (nt.) [fr. śabd: see saddāyati] making a noise Dhtm 401.

Saddala (adj.) [cp. Sk. śādvala] grassy Th 1, 211; J I.87; VI. 518; Miln 286; Pv II.1210 (=taruṇa-tiṣṇa PvA 158).

Saddahati [Vedic śrad--dhā, only in impers. forms grd. śrad--dadhāna; pp. śrad--dhīta; inf. śrad--dhā; cp. Av. zrāz--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; Pv II.83; J V.480; Dха 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. saddheyyuṣ J II.255. At J VI.575 (Pot.) saddaha' seems to be used as an exclamation in the sense of "I wonder" (cp. maññe). -- saddahase at Pv IV.81 is to be read saddāyase (see saddāyati). -- grd. saddhātabba J II.37; V.480; PvA 217; saddahātabba D II.346; saddahātabba Miln 310; saddheyya Vin III.188; and saddhāyitabba (Caus.!) PvA 109. A Caus. aor. 2 sg. is (mā) . . . saddahesī J VI.136140 -- ger. saddhāya J V.176 (=saddahitvā C.); inf. saddhatuṣ J V.445. <> pp. (Caus.) saddhāyita. -- Caus. II. saddhāpeti to make believe, to convince; Pot. ṛdhāpeyya J VI.575; Pv IV.125; fut. ṛdhāpessati J I.294.

Saddahanā (f.) [fr. sad+dhā] believing, trusting, having faith Nd2 632; Dhs 12, 25; Nett 15, 19; Dха I.76.

Saddāyati [Denom. fr. sadda; i. e. śabd] cp. Epic Sk. śādāyati & śādāyati] 1. to make a sound Miln 258; Pv IV.81 (saddāyase read for saddahase); IV.161 (id.); Ud 61 ("āyāmāna noisy") -- 2. to call, summon (with acc.) J III.288.

Saddita [pp. of śabd; cp. saddāyati] sounded, called Sdhp 100.


Saddha1

Saddha1 (adj.) [orig. adj. of saddha2, but felt to be adj. of saddhā; cp. BSk. śrāddha AvŚ I.83, 383] 1. believing faithful D I.171; S I.43; II.159 sq.; A I.150; II.164, 227 sq.; III.3 sq., 34, 182; IV.38, 145, 314 sq.; V.10 sq., 124 sq.; Sn 188, 371; Dh. 8; Pv
Saddhā

Saddhā [cp. Epic Sk. & Sūtra literature śrāddha, fr. śrād--dhā] a funeral rite in honour of departed relatives connected with meals and gifts to the brahmīns D I.97; A I.166; V.269, 273; D A I.267; saddhān pamaṇiṣṭa 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; kaṇ Saddhā (acc. in a gāthā), seems to be f.; Com. ib. 360 has saddhā--bhattaṇ, a funeral repast (v. l. saddha--'). Thus it seems to be confused with saddhā.

Saddhamma [sād(=sant)+dhamma, cp. BSk. saddharmā, 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; D A I.495. Seven saddhammas: M I.354, 356; D III.252, 282; A IV.108 sq. -- Opp. a--saddhamma (q. v.); four a°: A I.47; eight: Vin II.202.

--guru 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 (f.) [cp. Vedic śraddhā: see saddhati] faith (on term cp. Geiger, Saṅyutta 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; Mlīn 34 sq.; Jm 66, 277, 282. -- instr. saddhāya (used as adv.) in faith, by faith in (acc. or gen.) Vin II.289 (āyasmantāṇāṇ); J V.176 (pabbajita); P A 49 (kammakhalaṇ 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 "saddhatvā" 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 112, 189. --indriya (sadẖ h) the faculty, i. e. the moral sense, of faith D III.239, 278; A II.149; S V.193, 377; Dhs 12, 62, 75; Nett 19. --cariyā living in faith Vism 101. --dēyya 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.

Saddhātār [n. ag. fr. saddhātī, i. e. sad+hātār] a believer Sdhp 39.

Saddhāyika (adj.) [fr. saddhāya, ger. of saddhati] trustworthy D II.320; A IV.109 (so read for "sika"); Th 2, 43, 69.

Saddhāyita [pp. of saddhati; BSk. śraddhayita] one who is trusted; nt. that which is believed, faith Pv II.85 May be misspelling for saddhāyika.

(adv.) [in form= Vedic sadhṛīn "towards one aim," but in meaning= Vedic sadḥrayak (opp. viṣvak, cp. P. viṣuṇ) "together." Cp. also Vedic sanjayak=P. sammā. The BSk. is sārdhavā, 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; Mlīn 23; also with loc. DA I.15; or gen. Vin II.154; J I.240. As adv. saddhījah āgāmā in J I.154, cp. saddhiṅkijita J II.20.

--cara companion Sn 45, 46 (=ekato cara N 2 633); Dh 328. --vihārika (saddhī) co--resident, fellow--bhikkhu; pupil Vin I.45 sq.; A III.70; J I.182, 224; Vism 94; D A II.19. --vihārin id. A II.239; III.69; J I.1; f. ṣvihārinī Vin IV.291.

Saddhiya (nt.) [abstr. fr. *śraddhya] only in neg. a° (q. v.).


Saddhamma [sa4+dhamma] one's own religion or faith M I.523; Sn 1020; Bu II.6=J I.3.

Saddhhamika [sa2+dhamma+ika] co--religionist D II.273.

Sanī
San1 [cp. Vedic śvā, gen. śunaḥ; 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

San2 (=saṅ) acc. of sa4.

Sanacca (nt.) [sa3+nacca] dancing (--party) Vin II.267.

Sanati see saṅnati.

Sanantana (adj.) [for sanātana (cp. purātana); Idg. *seno=Gr. e/(no) old; Sk. sanaḥ in old times; Av. hana old, Lat. seneo, senex ("senile"), senatus; Goth. seneigs old; Oir. sen old] primeval, of old; for ever, eternal D II.240, 244; S I.189 (cp. K.S. I.321: porāṇaka, santāna vā paṇḍitānaḥ 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 [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. sati (q. v.); nt. santā A V.8; PvA 192; acc. sataŋ D II.65; & sataŋ J IV.435 (opp. asaŋ); 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. sataŋ 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

Santa1 [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. olārīk'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

Santa2 [pp. of sammati2] tired, wearied, exhausted Dh 60; J I.498; Pv II.936 (=parissama--patta PvA 127).

Santaka1

Santaka1 (adj.) [fr. sant; cp. BSk. santaka Divy 280 etc.] 1. belonging to J I.122; nt. property J I.91, 494; DhA I.346. -- 2. due to (gen.) J III.408; IV.37. -- 3. (being) in the power of J IV.260 (bhaya').

Santaka2
Santaka (adj.) [sa3+antaka] limited (opp. anantika) S V.272.

Santacā (f.) [?] bark J V.202 (sattacā).

Santajjeti [saŋ+tajjeti] to frighten, scold, menace J I.479; V.94; ThA 65; PvA 123, 195.

Santata (adv.) [saŋ+tata] 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.

Santata see sant.

Santati (f.) [fr. saŋ+tat, 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, 253 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

Santatta [pp. of santappati] heated, glowing D II.335; M I.453; S I.169 (divasa°); J IV.118; Miln 325; PvA 38 (soka°).

Santatta2

Santappati [saŋ+tappati] 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 [pp. of santappeti] satisfied, pleased J II.44; Pv II.811 (=piṇita PvA 110).


Santara (adj.) [sa3+anta, cp. E. with--in] inside; in compn uṭtara inner & outer Vin III.2; IV.281; uṭtarena with an inner & outer garment Vin I.298; ThA 171; bāhira within & without D I.75; Dh 315; J I.125; DA I.218; DhA III.488.

Santarati [saŋ+tarati2] to be in haste, to be agitated; ppr. amāna (‘rūpa) J III.156, 172; VI.12, 451.

Santavant (adj.) [fr. santa] tranquil Dh 378.

Santasati [saŋ+tasati2] to be frightened or terrified, to fear, to be disturbed Miln 92. ppr. santasaŋ J VI.306 (a°), & santasanto J IV.101 (a°); Pot. santase J III.147; V.378; ger. santasitvā J II.398. -- pp. santasita & santatta.

Santasita [pp. of santasati] frightened Miln 92; PvA 260 (=suṭṭhu tasita).

Santāna (nt.) [fr. saŋ+tan] 1. spreading, ramification, tendril (valli°) KhA 48. -- 2. one of the 5 celestial trees J VI.239 (‘maya made of its flowers). -- 3. (also m.) continuity, succession; lineage S III.143; DA I.46; DhsA 63, 217, 297; Vism 555; VbhA 164. Cp. citta° continuity of consciousness Cpd. 1677.

Santāpa (adj.-n.) [fr. saŋ+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 [pp. of santāpeti] heated, aglow Th 2, 504.

Santāpeti see santappati.

Santāyati [saŋ+tāyati] to preserve (connect?) Vism 688 (better ɗhāyati)=SnA 5 (reads ɗtāeti).

Santāraṇa (nt.) & ɗi (f.) [fr. saŋ+tāreti] conveying to the other shore S IV.174; M I.134. -- f. santāraṇi Ap 234 (scil. nāvā).

Santāsa [saŋ+tāsā] trembling, fear, shock A II.33; S III.85; J I.274; Miln 146, 207; PVA 22.


Santāsa (nt.) & ɗī (f.) [fr. saŋ+tāreti] conveying to the other shore S IV.174; M I.134.

Santāsa (f.) [fr. śam, cp. Sk. śānti] tranquillity, peace Sn 204; D II.157; A II.24; Dh 202.

Santika (nt.) [sa2+antika] vicinity, presence; santikaŋ 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. Mhvs 205; nibbānasantike Dh 372; instr. santikena=by, along with J II.30 (if not a mistake instead of santikaŋ or santike?).

Santikā (f.) [unclear in origin & meaning] a kind of game, "spellicans" (Rh. D.); (Kern: knibbelspel) D I.6; Vin II.110; III.180; DA I.85.

Santāthi [saŋ+tītthati] 1. to stand, stand still, remain, continue A IV.101 (udakaŋ=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. -- Forms: pres. santithati D II.206; S III.133; saŋthahati J VI.160; & saŋṭhāti Pug 31; J IV.469. ppr. saŋṭhahanto Vin I.9; Pot. saŋṭhaheyya Vin II.11; S V.321. aor. saṇṭhāsi Vin I.15; saṇṭhahipu (3rd pl.) S II.224. Inf. saṇṭhātuŋ J I.438; DhA I.50. -- pp. saṇṭhita -- Caus. II. saṇṭhapeti (& ɗṭhāpeti).

Santirāna (nt.) [saŋ+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; DhAsA 264, 269, 272; Vism 459. As ɗā (f.) at Nett 82, 191. -- ɗkicca function of judging Tikp 33; Vism 21, 454.

Santuṭṭha [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 DhAsA 407.

Santuṭṭhi (f.) [saŋ+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.

Santuṭṭhītā (f.) [abstr. formation fr. last] state of contentment D III.115; A I.12; Pug 25; Vism 53; DhAs 1367 (a°).
Santuleyya (adj.) [metric for "tulya, grd. of saŋ+tuleti] commeasurable; neg. a° J VI.283.

Santussaka (adj.) [fr. santussati] content Sn 144.

Santussati [saŋ+tussati] to be contented, or pleased, or happy; ppr. °tussit'attā Sn 314 (°tussit'at). -- pp. santuṭṭha & °tusita.

Santosa [fr. saŋ+tuṣ] contentment DA I.204.

Santhata [pp. of santharati] 1. spread, strewn with (°vāta), 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-°santharakka VvA 262).


Santhana (nt.) [fr. śam, cp. Sk. śāntvana] 1. appeasing Dh 275. -- 2. satisfaction Vv 18Q.

Santhamati at J I.122 is to be read sanḍhamati "to blow."

Santhambhāti [saŋ+thambhāti] to restrain oneself, to keep firm Sn 701 (imper. med. 2nd sg. °thambhassu); Pug 65; J I.255; III.95. -- Caus. °thambhāti to make stiff or rigid, to numb J I.10.


Santhara [fr. saŋ+str] a couch or mat Vin II.162; A I.277; Ap 97 (tiṇa°).

Santharakka =santhara; only as tiṇa° made of grass Vin I.24; M I.501; J I.360; VvA 262.

Santharaṇa (adv.) [fr. santharati] spreading, strewing; °vāta a wind which strews things about SnA 67.

Santharati [saŋ+tharati] to spread, stew D II.84. -- pp. santhata. -- Caus. santhāreti Mhvs 29, 12. -- Caus. II. santharāpeti to cause to be spread Vin IV.39; Mhvs 29, 9.

Santhariṇj (adv.) [fr. santhara] by way of spreading; in sabba° so that all is spread, prepared D II.84; cp. Vin I.227, 384.

Santhava [fr. saŋ+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. santhavānī 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.


Santhāgāra [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. sanṭhāna 3.

Santhāna see sanṭhāna.

Santhāra [saŋ+thāra] spreading, covering, floor(ing) S I.170; Vin II.120 (3 kinds of floors: itṭhakā°, silā°, dāru°, i. e. of
tiles, flags, wood); A I.136 (pañña\'); J VI.24 (id.); J I.92; Ps I.176. -- 2. (cp. paṭi\') friendly welcome A I.93 (āmisa\' & dhamma\').

Santhāraka [saṃṭāraka] a spread, cover, mat Vin II.113 (tiṇa\'), 116.

Santhuta (adj.) 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 (adj.) acquainted Vism 78.

Sanda1

Sanda1 [cp. Sk. sāndra] 1. (adj.) thick, dense; in --cchāya giving dense shade S IV.194; J I.57, 249; DA I.209. <-\> (2) (thick) wood, forest; in --vihāra dwelling in the wood, life as a hermit Th 1, 688.

Dhtp 149: passavane\] to flow D II.128, 129 (aor. sandittha); J I.18; VI.534 (v. l. sikandati= siyandati\?); Pv II.104 (=pavatteti PvA 143). -- Caus. sandāpeti to cause to flow Miln 122. -- pp. sanna. <-\> Cp. vissandati & vissandaka.

Sandana1

Sandana1 (nt.) trappings D II.188 (read sandāna\?).

Sandana2

Sandana2 [cp. Vedic syandana] a chariot Mhvs 21, 25; Dpvs 14, 56; Vv 642; J IV.103; V.264; VI.22.

Sandamānīkā (f.) [fr. syand] a chariot Vin III.49; IV.339; DA I.82; KhA 50; Vism 255.

Sandambhita [fr. Sk. sandarbhati] is Kern's proposed reading for santhambhita at J VI.207.

Sandassaka [fr. sandassati, Caus. of sandissati] instructing M I.145; A II.97; IV.296; S V.162; It 107; Miln 373.

Sandassana showing J IV.67.

Sandahati [saṃ+dhātī\'] to put together, to connect, to fit, to arrange J IV.336; Mhvs VII.18; ppr. med. sandahamāna DhsA 113; ger. sandahivā J IV.336; & sandhāya 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. sandhiyate [& 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. saṅghita.

Sandahana (nt.) [fr. saṃ+dhā] applying, placing (an arrow) on the string Miln 352.

Sandāna (nt.) [saṃ+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 [saṃ+dāleti] to break; ger. sandālayitvāna Sn 62.

Sandītha [pp. of sandissati] seen together, a friend J I.106, 442; Vin III.42; yathāsanditha\, where one's friends live D II.98; S V.152.
Sandiṣṭhi (f. [fr. saṇ+ḍṛś] the visible world, worldly gain D III.45, 247; M I.43; Sn 891; Vin II.89; Nd I 288, 300; ‘parāmāsin infected with worldliness M I.97.

Sandiṣṭhika [ep. 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 sandiṣṭhiyā (f.) at J VI.213

Sandita [fr. saṇ+dā: see sandāna] bound, tied, Th 1, 290 (diṭṭhi–sandāna”).


Sandissati [saṇ+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--saṇdissamāṇa invisible Dāvs IV.30; Caus. saṇdasseti to teach, instruct D I.126; II.95; Vin I.18; to compare, verify, D II.124; ppr. sandassiyamāṇa D II.124; J VI.217 (sunakhesu sandissanti, i. e. they are of no more value).

Sandīpetī [saṇ+dīpeti] to kindle J V.32.

Sandesa [Sk. sandeśa] news, message Mhvs 18, 13.

Sandeha [saṇ+deha] 1. accumulation; the human body Dh 148. -- 2. doubt Miln 295.

Sandosa [saṇ+dosa] pollution, defilement M I.17; A III.106, 358; V.292; Sn 327.

Sandhāna (nt.) [saṇ+dhana] property, belongings M II.180.


Sandhātar [saṇ+dhātar] one who puts together, a conciliator D I.4; III.171; M I.345; A II.209; Pug 57.

Sandhāna (nt.) [fr. saṇ+dhā] 1. uniting, conciliation, friendship DA I.74; DhsA 113. -- 2. bond, fetter Ud 77 (read sandāna?).


Sandhāya see sandahati.

Sandhāraka (adj.) [fr. sandhāreti] checking, restraining Vism 205.


Sandhāreti [saṇ+dhāreti] 1. to hold, bear, carry J III.184. -- 2. to hold up, support J IV.167. -- 3. to curb, restrain, check Vin II.212; J II.26, 59. --dussandhāriya difficult to keep back J III.340.

Sandhāvati [saṇ+dhāvati] to run through, to transmigrate D I.14; A II.1; S III.149; J I.503; aor. sandhāvissaṇ Dh 153=J I.76 (=aparāparaṇ anuvicariṇ DhA III.128).
Sandhi (m. & f.) [fr. saṅ+dhā] 1. union, junction Miln 330 (of 2 roads); Bdgh 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; sandhī-chindati to make a break, to break into a house D I.52; DA I.59. -- 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 (--sankaṭīva) refuse heap of a house--sewer (cp. K.S. II.181, 203) D II.160; M I.334=S II.270.

Sandhika (adj.) (--°), in pañca° having 5 links or pieces Vism 277.

Sandhiyati see sandahati.

Sandhunāti [saṅ+dhunāti] to shake D II.336.

Sandhupeti [saṅ+dhupeti] 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 [saṅ+dhovati] to clean A I.253.


Sanna1

Sanna1 [pp. of sidati] sunk Dh 327.

Sanna2

Sanna2 [pp. of sandati] flown J VI.203 (dadhi°).

Sannakaddu [lexicogr. Sk. sannakadru] the tree Buchanania latifolia Abh 556.


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 [saṅ+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. sannayhitu J I.179; ger. sannayhitvā D II.175; J I.77; & sannahitvā J I.273.

Sannāmeti [Caus. of saṅ+nam] to bend M I.365, 439, 450, 507=S IV.188 (kāya sannāmeyya--i. e. to writhre). Cp. Cpd. 162 n. 5 ("strengthen").

Sannāha [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 (adj.) [saṅ+nikāsa] resembling, looking like J III.522; V.87=VI.306; V.169 (C. dassana); VI.240, 279.
Sannikkhepana (nt.) [saŋ + nikkhepana] elimination VbhA 355.

Sanniggaṇhāti [saŋ + niggaṇhāti] to restrain S I.238.

Sannighāta [saŋ + nighāta] concussion, knocking against each other Dhs 621.

Sannicaya [saŋ + 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 [saŋ + nicita] accumulated, hoarded Miln 120.

Sanniṣṭhāna (nt.) [saŋ + niṣṭhāna] 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.

Sannitāleti [saŋ + nitāleti] to strike J V.71.


Sannidhi [saŋ + 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 I.270; put by, postponed Vin I.254.

Sannipatati [saŋ +nipatati] to assemble, come together J I.167; pp. °ita. Caus. sannipateti to bring together, convoke D II.76; Miln 6; Caus. II. sannipatāpeti to cause to be convoked or called together J I.58, 153, 271; III.376; Vin I.44; III.71.

Sannipatita [pp. of °nipatati] come together D I.2; II.76.


Sannipāṭika (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 (adj.) [saŋ + nibha] resembling D II.17; Sn 551; J I.319.

Sanniyojeti [saŋ + niyojeti] to appoint, command Mhvs 5, 34.

Sanniyāṭana (nt.) [saŋ + niyyāṭana] handing over, resignation DA I.232.

Sannirata (adj.) [saŋ + nirata] being (quite) happy together J V.405.

[saŋ + nirumbhati] to restrain, block, impede; ger. sannirumbhitvā J I.109, 164; II.6; VvA 217. sannirumbhitvā J I.62; II.341. sannirujjhitvā Vism 143; Pot. sannirundheyya M I.115. <-> pp. sanniruddha Vism 278.

Sannirumhana (nt.) [fr. last] restraining, checking, suppression J I.163; DA I.193; as °bhana at VbhA 355.

Sannivaṭṭa [=saŋ + nivatta] returning, return Vin I.139 sq.

Sannivāreti [saŋ+nivāreti] to restrain, check; to keep together M I.115; Th 2, 366.

Sannivāsa [saŋ+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 [pp. of sannivasati] living together (with), associating A IV.303 sq.


Sannivesana (nt.) [saŋ+nivesana] position, settlement; pāṭiekka--° private, separate J I.92.

Sannisajjā (f.) [saŋ+nissajjā] meeting--place Vin I.188; II.174=III.66; sannisajja--ṭṭhāna (n.) the same Vin III.287.

Sannisinna [pp. of sannisīdati] 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).

Sannisīdati [saŋ+nisīdati] 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. sannisīdāpeti to cause to halt J IV.258. -- pp. sannisinna.

Sannisayatā (f.) [saŋ+nissayatā] dependency, connection Nett 80.

Sannissita [saŋ+nissita, cp. BSk. sanniśrita] based on, connected with, attached to Vism 43, 118, 120, 554 (viññāṇa is "hadaya--vatthu"°; cp. VbhA 163).

Sannihita [saŋ+nihita; cp. sannidhi] 1. put down, placed Miln 326. -- 2. stored up Th 2, 409; ThA 267.


Sanneti [fr. saŋ+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.

Sapajjāpatika (adj.) 1. with Pajjāpati. The passage under pajjāpati 1. was distorted through copyist's default. It should read: "only in one formula, with Inda & Brahmā, viz. devā sa--indakā sa--brahmakā sa--pajjāpatikā D II.274 (without sa--brahmakā); S III.90= A V.325. Otherwise sapajjāpatika in sense of foll. Also at VbhA 497 with Brahmā." -- 2. with one's wife Vin I.23; IV.62; J I.345.

cp. Dhtp 184 "akkose"° to swear, curse S I.225; J V.104, 397; Mhvs 25, 113; VvA 336. -- pp. satta3.

Sapatikā (adj.) having a husband, a woman whose husband is alive J VI.158; PvA 86.

Sapati (f.) having the same husband; a rival wife, a cowife Pv I.66; II.32.

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 [sa3+pattā1+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 (nt.) the state of a co--wife Th 2, 216; ThA 178. -- Kern, Toev. s.v. proposes reading sā°.

Sapattī (f.) [Sk. sapatnī] a co--wife D II.330; J I.398; IV.316, 491; Th 2, 224; DhA I.47. asapatti without any co--wife S IV.249.

Sapatha [fr. śap] an oath Vin I.347; J I.180, 267; III.138; SnA 418.

Sapadāna (adv.) [fr. phrase sa--padāna--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 sapadā, and na an enclitic. Trenckner (Miln. p. 428) says sapadāna as pad'āyana] "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. sāliñ khādanto, without a stop); of a lion at Miln 400 (sapadāna--bhakkha). (2) appld in phrase sapadāna--cārikā to go on uninterrupted alms--begging Vin IV.191; S III.238; Sn 413; J I.66; Pv IV.344; VvA 121; and in phrases sapadāna--cārikā J I.89; cārikā (adj.) Vin III.15; cārin M I.30; II.7; Sn 65; Nd2 646. Also as adj. sapadāna (piṇḍapāta) Vin II.214.


Sapariggaha (adj.) [sa3+pariggaha] 1. provided with possessions D I.247; Sn 393. -- 2. having a wife, married J VI.369.

Saparidāndā (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 (adj.) [sa3+pallava] with the sprouts VvA 173.


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°); Nd1 7; 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 (adj.) [sa3+paccaya] correlated, having a cause, conditioned D I.180; A I.82; Dhs 1083.

Sappaṇḍa (adj.) [sa3+paṇḍa] wise M I.225; Sn 591; often as sappaṇḍa It 36; Sn 90; J II.65.

Sappatiţha (adj.) [sa3+patītha] producing reaction, reacting D III.217; Dhs 597, 617, 648, 1089; DhsA 317; Vism 451.

Sappatiţuggala [sa3+patipuggala] having an equal, comparable, a friend M I.27.

Sappatiţhāga (adj.) [sa3+paţhāga] 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.).

Sappatiţissa (adj.) [sa+paţissā, cp. BSk. sapraţśa Divy 333, 484] reverential, deferential It 10; Vin I.45; Vv 8441 (cp. VvA 347). See also gārava.

Sappatiţissava (adj.) [sa+paţissava] deferential, respectful DhsA 125, 127=J I.129, 131; --tā deference, reverence Dhs
Sappadesa (adj.) [sa3+padesa] in all places, all round M I.153.

Sappana (nt.) [fr. sappati] gliding on DhsA 133.

Sappāṭihāriya (adj.) [sa3+pāṭihāriya] accompanied by wonders D I.198; S V.261; Ud 63.

Sappāṭihāraka (adj.) [sa3+pāṭihāra+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 (adj.) [sa3+pāṇa+ka] containing animate beings Vin III.125; J I.198.

Sappāya (adj.) [saṇ+pā (=pra+ā)+i, cp. pāya. The corresponding BSk. form is sāṃpreya (=saṇ+pra+i, with guṇa), e. g. AvŚ I.255; III.110] likely, beneficial, fit, suitable A I.120; S III.268; IV.23 sq., 133 sq. (Nibbāna= pāṭipadā); J I.182, 195; II.436 (kiṃcī sappāyaṇa 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. -- sappāyasappāyaṇa 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.

Sappāyatī (f.) [abstr. fr. sappāya] agreeableness, suitability, convenience Vism 79, 121 (a°), 127.

Sappi (nt.) [Vedic sarpa] 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. --māṇḍa [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 guṇa Miln 322.

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 (adj.) [sa3+piti+ka] accompanied by the feeling of joy, joyful A I.81; J I.10; Vism 86 (opp. nippitika).

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; PⅦ.98; II.945; IV.187; J I.202; equal to ariya M I.8; S III.4; asappurisa=anariya SnA 479. sappurisatara a better man S V.20.

Saphala (adj.) [sa3+phala] bearing fruit, having its reward Dh 52.

Saphalaka (adj.) [sa3+phalaka] together with his shield Mhvs 25, 63.

Sabala [Vedic śabala (e. g. A. V. 8, 1, 9)=ke/beros, 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, unspttacted D II.80. --kārin acting inconsistently A II.187.

Sabba (adj.) [Vedic sarva=Av. haurva (complete); Gr. o/los ("holo--caust") whole; Lat. solidus & soldus "solid," perhaps also Lat. salvus 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. sabbesaṇ Sn 1030. -- nt. sabbaṇ the (whole) world of sense--experience S IV.15, cp. M 1.3. -- At Vism 310 "sabbe" is defined as "anavasesa--pariyyādānaŋ." In compn with superlative expressions sabba° has the meaning of "(best) of all," quite, very, nothing but, all round; entirely: "būla the greatest fool D I.59; "paṭhama the very first, right in front PⅥA.56; "sovaṇa nothing but
gold Pv I.21; II.911; "kaniṭṭha the very youngest PvéA III; "āṭṭhaka in every way useful; "sangāhika thoroughly comprehensive SnA 304. -- In connection with numerals sabba' 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; "āṭṭhaka (dāna) (a gift consisting of 8 X 8 things) Miln 291. See detail under aṭṭha B 1. a. -- sōsakasaka (of 16 each) DhA III.3; "sata (of 100 each) DhA II.6. -- Cases adverbially: instr. sabbena sabbaṇ altogether all, i. e. with everything [cp. BSk. sarvena sarvaṇ Divy 39, 144, 270; 502] D II.57; PvéA 130; 131. -- abl. sabbato "all round," in every respect Pvé I.111; J VI.76; & sabbasato altogether, throughout D I.34; Sn 288; Dh 265; PvéA 119; NdI 421; DhA IV.100. -- Derivations: 1. sabbatha everywhere, under all circumstances S I.134; Dh 83; Sn 269; Nd 133; Pvé A 1, 18, 107; VbhA 372 sq. "kaṇ everywhere J I.15, 176, 172; Dāṭh V.57. -- 2. sabbathā in every way; sabbathā sabbaṇ completely D II.57; S IV.167. -- 3. sabbadā always Sn 174, 197, 536; Dh 202; Pvé I.91 (=sabbaṇ kālaṇ C); I.1014 (id.). sabbadā--cana always It 36. -- 4. sabbadhi (fr. Sk. "sabhaṇḍha "eau de mille fleurs" J VI.336. --sav sabbadhā a hall, assemblyroom D II.274; A I.220; Miln 74; VbhA 50; SnA 229, 424, 585; J I.214; 335; "tā (f.) omniscience Pug 14; 70; J I.2, 14; Nett 61, 103; also written sabbanūtā; sabbanūtā "nāṇa (nt.) omniscience Nett 103; DA I.99; VbhA 197. Also written sabbanūti, thus J I.75; --dassāvin one who sees (i.e. knows) everything M I.92. --bhohāra business, intercourse Ud 65; see saṇosphāra. --bhuma universal monarch J VI.45. --vidā all wise Sn 177, 211; Vin I.8; Dh 353. --saṇharaka a kind of perfume "eau de mille fleurs" J VI.336. --sādhāraṇa common to all J I.301 sq.

Sabbatthatā the state of being everywhere; sabbathatāya the state of being everywhere; sabbathathāya 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 (nt.) [sarvasva] the whole of one's property J III.105; V.100 (read: sabbasaṇ vā paṇ'assar harantī); "haraṇa (nt.) confiscation of one's property J III.105; V.246 (v. l.); sabbassahaṇuṇadaṇa (m.) the same J IV.204 (so read instead of sabbappaharana). At some passages sabba (nt.) "all," seems to be used in the same sense, esp. gen. sabbassa--e. g. J III.50; IV.19; V.324.

Sabbāvant (adj.) [cp. BSk. sarvāvant Divy 294, 298, 352] all, entire D I.73, 251; III.224; A III.27; V.299 sq., 344 sq.

Sabhā see a°.

Sabhēna see a°.

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 (adj.–n.) [sa3+brahmacarin] a fellow student D II.77; III.241 sq., 245; M I. 101; A II.97; Sn 973; VbhA 281.

Sabhaggata (adj.) [sabhā+gata] gone to the hall of assembly A I.128; Sn 397; Pug 29.

Sabhā (f.) [Vedic sabhā, cp. K.Z. IV.370] l. a hall, assemblyroom D II.274; A I.143; S I.176; J I.119; 157, 204. <-- 2. a public rest--house, hostelry J I.302. dhamma° chapel J VI.333.

--gata=sabhaggata S V.394; M I.286.

Sabhāga (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.; vithisabhāgena in street company, the whole street in common J II.45; opp. visabhāga unusual J I.303; different Vism 516; Miln 79.

--ṭhāna a common room, a suitable or convenient place J I.426; III.49; V.235. --vuttin living in mutual courtesy, properly, suitally Vin I.45; J I.219; a--sabhāgavuttin J I.218; sabhāgavuttika Vin II.162; A III.14 sq.; a--sabhāgavuttika ibid.


Sabhāya (nt.)=sabhā Vin III.200.

Sabhāva [sa4+ḥāva] 1. state (of mind), nature, condition Miln 90, 212, 360; PvA 39 (ummattaka°), 98 (santa°), 219. -- 2. character, disposition, behaviour PvA 13, 35 (ullumpana°), 220 (lokiya°). -- 3. truth, reality, sincerity Miln 164; J V.459; V.198 (opp. musāvāda); J VI.469; sabhāva sincerely, devotedly J VI.486.


Sabhoga

Sabhoga1 (adj.) [sa3+bhoga] wealthy D I.73.

Sabhoga2 Sabhoga2 [sa4+bhoga] property, possession Miln 139.

Sabhojana (adj.--nt.) [sa3+bhojana] sharing food (?) Vin IV.95; Sn 102.

Sama1


Sama2


Sama3

Sama3 (adj.) [Vedic sama, fr. sa2; see etym. under sa°] 1. even, level J I.315; III.172; Mhvs 23, 51. samañ 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. "tiṣa thirty altogether Bu 18, 18. -- 5. Cases as adv.: instr. samena with justice, impartially (=dhammena K.S. I.321) Dh 257; J I.180; acc. samañ 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. --jīvita 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 yugagāha). --vāhita evenly borne along (of equanimity) DhsA 133. --vibhatta in equal shares J I.266. --sama exactly the same D I.123; II.136; Pug 64; Miln 410; DA I.290. --śiṣṣa a kind of puggala, lit. "equal--headed," i. e. one who simultaneously attains an end of craving and of life (cp. PugA 186. The expln in J.P.T.S. 1891, 5 is wrong) Pug 13; Nett 190. --śūpaka with equal curry (when the curry is in quantity of one-fourth of the rice) Vin IV.190.
Samaka (adj.) [cp. BSk. samaka Divy 585] equal, like, same Miln 122, 410; of the same height (of a seat) Vin II.169. samakaṅ (adv.) equally Miln 82.

Samakkhāta [saṅ+akkhāta] counted, known Sdhp 70, 458.

Samagga (adj.) [saṅ+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; samagganandin, samaggarata, and samaggārāma, rejoicing in peace, delighting in peace, impassioned for peace D I.4=A II.209=Pug 57; DA I.74; samaggavāsa dwelling in concord J I.362; II.27. -- samaggi--karoti to harmonize, to conciliate D III.161. -- Cp. sāmaggī etc.


Samangitā (f.) [abstr. fr. foll.] the fact of being endowed or connected with (--) J III.95 (paraloka°); VbhA 438 (fivefold: āyūhana° etc.).

Samangin (adj.) [saṅ+angin] endowed with, possessing Pug 13, 14; J I.303; Miln 342; VbhA 438. -- sāman- gibhūta, possessed of, provided with D I.36; A II.125; Sn 321; Vin I.15; DA I.121; samangi--karoti to provide with J VI.266, 289, 290 (cp. VI.323: akarī samangi°).

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 [sama3+cāga] equally liberal A II.62.

Samacārin (sama--) living in peace M I.289.

Samacittta possessed of equanimity A I.65; IV.215; SnA 174 (°paṭipadā--sutta).

Samacchati [saṅ+acchati] to sit down together J II.67 (samacchare); IV.356; VI.104, 127.

Samacchidagatta (adj.) [sam+ā+chida+gatta] with mangled limbs Sn 673.

Samajja (nt.) [cp. Epic Sk. samāja (fr. saṅ+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--aggasamajjaṅ mountain fair Vin II.107, 150; IV.85, 267, 360; DhA I.89, 113. samajjaṅ 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.

Samajjhagaṇ (B °--guṇ) aor. from sam--adhi--gā. (See samadhipacchati.)

Samaṅcati [saṅ+aṅc] to bend together Vin IV.171, 363.

Samaṅcara [sama1+cara] pacified, calm S I.236.

Samaṅcinteti to think S I.124; see saṅćinteti.

Samaṅnā (F) [saṅ+aṅnā] 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 [saŋ + aŋnāta] designated, known, notorious S I.65; Sn 118, 820; NdI 153; Vin II.203.

Samaña [BSk. śramaṇa, fr. śrām, but mixed in meaning with śam] a wanderer, recluse, religious 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 pāpānañ 'samañño ti pavuccati"; four grades mentioned D II.151; M I.63; compare Sn 84 sq.; the state of a Samaña is attended by eight sukkhas J I.7; the Buddha is often mentioned and addressed by nonBuddhists as Samaña: thus D I.4, 87; Sn p. 91, 99; Vin I.8 350; Samañas often opposed to Brāhmaṇas: thus, D I.13; It 58, 60; Sn, p. 90; Vin I.12; II.110; samaṇabrāhmaṇā, Samañas 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; samaṇadhamaṇṇa the duties of a samaña A III.371; J I.106, 107, 138; pure--samaña a junior who walks before a Bhikkhu Vin II.32; pacchāsamaña 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 samaña Vin I.96.

--uddesa a novice, a samaṇera 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, Bhdggh ib. p. 271).

Samaṇaka [samaṇa+k] a contemptible (little) ascetic, "some sort of samaña" D I.90; M II.47, 210; Sn p. 21; Miln 222; DA I.254. At A II.48 sameṇaka is a slip for sasanaka. Cp. muṇḍaka in form & meaning.

Samaṇḍalikata [sa+maṇḍala+kata] hemmed Vin I.255 (kaṭhina).


Samatikkama (adj.) [saŋ + atikkamma] passing beyond, overcoming D I.34; II.290; M I.41, 455; Vin I.3; J V.454; Vism 111.

Samatikkamati [saŋ + 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.

Samatiggaññati [saŋ + ati+grh] to stretch over, rise above, to reach beyond J IV.411 (ger. samatiggayha).

Samatittha (adj.) [sama3 + tittha] with even banks (of a pond) J V.407.

Samatiththa (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 (pattā ṭittikaṇ pūretvā; v. l. ṭittikaṇ); A III.403; Vin I.230; IV.190; often written ṭittika and ṭittiyā. [The form is probably connected with samaicchia--i. e. samaṭhitthī (r samatitsthī) in the Deśināmamālā VIII.20 (Konow). Compare, however, Rhys Davids'Buddhist Suttas, p. 1781; -aŋ buṇjāmi Miln 213; "I eat (only just) to the full" (opp. to bhīyyo bhūjāmi) suggests the etymology: sama--titti+ka. Kern, Toev. s. v. as above.]

Samatimaññi [saŋ + atimaññi] to despise (aor.) samatimaññi Th 2, 72.


Samativijjhati [saŋ + ativijjhati] to penetrate Dh 13 = Th I, 133.

Samatta1

Samatta1 (nt.) [abstr. fr. sama3] equality A III.359; Mhvs 3, 7; equanimity, justice A I.75.
Samatta

Samatta2 [cp. Sk. samāpta, pp. of sañ+āp] 1. accomplished, brought to an end A II.193; Sn 781=paripuṇṇa Nd1 65. -- 2. [cp. Sk. samasta, pp. of sañ+as to throw, cp. BSk. samasta, e. g. Jtm XXXI.90] complete, entire, perfect Miln 349; Sn 881; 1000; Nd1 289, 298. samattañ completely S V.175; accomplished, full Sn 889.

Samattha (adj.) [cp. Sk. samartha, sañ+artha] able, Qstrong J I.179; 187; SnA 143.


Samatha [fr. śam, cp. BSk. śamatha] calm, quietude of heart M I.33; A I.61, 95; II.140; III.86 sq. (ceto°), 116 sq., 449; IV.160; 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 (adhikaraṇa) Vin II.93; IV.207; cp. DhsA 144; s. paṭivijjhati Pts I.80.

Vācika who makes quietude his vehicle, devoted to quietude, a kind of Arahant; cp. Geiger, Sañyutta trsln II.172.

Vipassanā introspection (“auto–hypnosis” Cpd. 202) for promoting calm [cp. śamatha–vipaśyanā Divy 95] S V.52; A II.57; DhA IV.40; also separately "calm & intuition," e. g. M I.494.

Samadhigacchati [sañ+adhigacchati] to attain Th 1, 4; aor. samajjhaga It 83; 3rd pl. samajjhagañ S I.103.

Samadhigañhāti [sañ+adighañhāti] 1. to reach, to get, obtain; ger. samadhippayha M I.506; II.25; S I.86= It 16. -- 2. to exceed, surpass, to overcome, to master J VI.261 (pañhañ samadhipgahetvā). Often confounded with samatigañhāti.

Samadhosi variant reading S III.120 sq.; IV.46; the form is aor. of sañdhū. See sañcopati.

Samana (nt.) [fr. śam] suppression Mhvs 4, 35.

Samanaka (adj.) [sa3+mana+ka] endowed with mind A II.48 (text, sañṇaka); S I.62.

Samanantarā (adj.) [sañ+anantarā] immediate; usually in abl. (as adv.); samanantarā immediately, after, just after D II.156; Vin I.56; rattiḥāga--samanantarā at midnight J I.101.

Paccaya the relation of immediate contiguity Tikp 3, 6 sq.; Dukp 26; Vism 534.

Samanukkamati [sañ+anukkamati] to walk along together J III.373.

Samanugāhāti [sañ+anugāhāti] to ask for reasons, to question closely D I.26; M I.130; A V.156 sq.; ppr. med. samanuggāhyamāna being pressed M I.130; A V.156; Vin III.91.

Samanujānāti [sañ+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 āsiṇ Com. ib. 11715).

Samanuñña (adj.) [=next] approving D III.271; A II.253; III.359; V.305; S I.1, 153; IV.187; J IV.117.

Samanuññā (f.) [fr. samanujānāti] approval S I.1; M I.359.

Samanupassati [sañ+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. ‘passitaṇ Vin I.14; rūpaṇ attato samanupassati to regard form as self S III.42.
Samanupassanā (f.) [fr. last] considering S III.44; Nett 27.

Samanubandhati [saŋ+anubandhati] to pursue Mhvs 10, 5.

Samanubhāsati [saŋ+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 [saŋ+anumaññati] to approve; fut. 3 pl. ćmaññissanti M I.398; S IV.225; aor. 3 pl. ćmaññīṣu J IV.134.

Samanumodati [saŋ+anumodati] to rejoice at, to approve M I.398; S IV.225; Miln 89.

Samanuyujati [saŋ+anuyujati] to cross--question D I.26, 163; M I.130; A I.138; V.156; DA I.117.

Samanussarati (saŋ+anussarati) to recollect, call to mind S IV.196; Vin II.183.

Samanta (adj.) [saŋ+anta "of complete ends"] all, entire Sn 672; Miln 3. occurs usually in oblique cases, used adverbially, e. g. acc. samantaq 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 Vesāli, everywhere in Vesāli D II.98; samantato nagarassa 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. --pāśādika all--pleasing, quite serene A I.24; ćā Buddhaghosa's commentary on the Vinaya Piṭaka DA I.84; --bhaddakatta complete auspiciousness, perfect loveliness SnA 444; VbhA 132. --rahitā entirely gone J I.29. --veda one whose knowledge (of the Veda) is complete J VI.213.

Samandhakāra [saŋ+andhakāra] the dark of night Vin IV.54; DhA II.94; S III.60.

Samannāgata (adj.) [saŋ+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. ćannāgatatta PvA 49.

Samannāneti [samāvā-nī] to lead, conduct properly, control, pres. sam--anv--āneti M III.188; ppr. ćannānayamāna M I.477.

Samannāhata [saŋ+anvāhata] struck (together), played upon D II.171.

Samannāharati [saŋ+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 [saŋ+anu+āhāra] concentration, bringing together M I.190 sq.; DA I.123; Miln 189.

Samannesati [saŋ+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.


Samapekkhaṇa (nt.) considering; ā S III.261.
Samapkekkhāti [saŋ+apekkhati] to consider, ger. ekkhiya Sdhp 536; cp. samavekkhā.

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 (kañṭakena); Pv IV.16 (=allīna PvA 265); PvA 162 (soka→sallā→hadaya); Vism 303 (sallena).

--yasabhoga possessed of fame & wealth Dh 303; dukkhaṇa afflicted with pain Vv 523; pañcchā kāmāguṇehi s. endowed with the 5 pleasures of the senses D I.36, 60; Vin I.15; DA I.121.

Samappeti [saŋ+appeti] to hand over, consign, commit, deposit, give Mhvs 7, 72; 19, 30; 21, 21; 34, 21; Dāvs II.64. -- pp. samappita.

Samabhāhāta [saŋ+abbhāhāta] struck, beaten (thoroughly) Vism 153; DA I.140.

Samabhijānātī [saŋ+abhijānātī] to recollect, to know J VI.126.

Samabhisāta joyful Th 2, 461.

Samabhisiṅcati [saŋ+abhisiṅcati] to inaugurate as a king Mhvs 4, 6; V.14.

Samaya [cp. Sk. samaya, fr. saŋ+i. See also samiti] congregation; time, condition, etc. -- At DhsA 57 sq. we find a detailed expn of the word samaya (→sadda), with meanings given as follows: (1) samavāya ("harmony in antecedents" tsln), (2) khaṇa (opportunity), (3) kāla (season), (4) saṃūha (crowd, assembly), (5) hetu (condition), (6) diṭṭhi (opinion). (7) paṭilābha (acquisition), (8) pahāna (elimination), (9) paṭivedha (penetra<->

tion). 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; PvA 86 (=samaṇgama). samaya in a crowd Pv III.34 (so read for samayā; PvA 189 "sangamma"). <→ 2. consort with, intercourse Miln 163; DhsA I.90; saṃbha<→consorting with everybody J IV.317. -- 3. time, point of time, season D I.1; Sn 291, 1015; Vin I.15; VbhA 157 (maranā); Vism 473 (def.); -- samayā samayaṇ upādāya from time to time It 75. Cases adverbially: ekaṇ samayaṇ at one time D I.47, 87, 111; tena samayena at that time D I.179; DhsA I.90. apareṇa s. in course of time, later PvA 31, 68; yasmiṇ samaye at which time D I.199; DhsA 61. ekasmiṇ samaye some time, once J I.306. paccūsā<→at daybreak PvA 38; āḍḍharattā<→at midnight 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.; aṇāṇatra samayā except at due season Vin III.212; IV.77; samaye at the right time J I.27. -- asamayā inopportune, unseasonable D III.263, 287. -- 5. coincidence, circumstance M I.438. akkhā<→spelling DhsA 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); DhsA I.90 (jānana); Dāvs VI.14 ("antara var. views."

bāhira<→state of an outsider, doctrine of outsiders, i. e. brahmaṇic DhsA III.392, cp. brahmaṇaṇaṇ samaye DA I.291; ariyānaṇ samaye Miln 229. -- 7. end, conclusion, annihilation Sn 876; "vimutta finally emancipated A III.173; V.536 (a<→); Pug 11; cp. DhsA 57. -- Pp. abhi<→.

--vasaṇā at A II.41 is to be read as samavasaṇātha, i. e. thoroughly given up. Thus Kern, Toev. The same passage occurs at D III.269 as samavaya→sathesana (see under sathā).

Samara [sa+mara] battle Dāvs IV.1

Samala (adj.) [BSk. samala] impure, contaminated Vin I.5; samalā (f.) dustbin S II.270 (=gāmato gūthanikkhamana→magga, i. e sewer K.S. II.203); see sandhi<→.


Samavaṭṭhita ready Sn 345 (=ā savanāya sotā).

Samavattakkhandha (adj.) [sama+vatta+kh., but BSk. sasaṇyṛttā'] 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."
Samavattasaṃvāsa [sama+vatta+saṃvāsa] living together with the same duties, on terms of equality J I.236.

Samavadhāna (nt.) concurrence, co-existence Nett 79.

Samavaya annihilation, termination (?) see samaya (cpd.) & saṭha.

Samavasarati of a goad or spur Th 2, 210. See samosarati.


Samavāya (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.

Samavekkhuri [sañ+avekkhuri] to consider, examine M I.225; A II.32; It 30.

Samavekkhitar [fr. last] one who considers It 120.

Samavepākin (adj.) [sama+vepākin, cp. vapakka] promoting a good digestion D II.177; III.166; M II.67; A III.65 sq., 103, 153; V.15.

Samavossajjati [read sañ+vossajjati!] to transfer, entrust D II.231.

Samavhaya [sañ+ahvaya] a name Dāvs V.67.

Samasāyisun (aor.) J III.201 (text, samāsāsisuṇ, cp. J.P.T.S. 1885, 60; read tañ asāyisuṇ).

Samassattha [sañ+assattha] refreshed, relieved J III.189.

Samassasati [sañ+assasati] to be refreshed J I.176; Caus. samassāseti to relieve, refresh J I.175.

Samassāsa [sañ+assāsa] refreshing, relief DhsA 150 (explanation of passaddhi).

Samassita [sañ+assita] leaning towards Th 1, 525.

Samā (f.) [Vedic samā] 1. a year Dh 106; Mhvs 7, 78. <-> 2. in agginisamā a pyre Sn 668, 670.

Samākaddhati [sañ+ākaddhati] to pull along; to entice; ger. ḍiya Mhvs 37, 145.

Samākīṇṇa [sañ+ākīṇṇa] covered, filled S I.6; Miln 342.


Samāgacchati [sañ+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. ḍaṅchiṇ D II.354; 3rd ḍaṅchi Dh 210; J II.62; aor. 2 sg. ḍamā Sn 834; ger. ḍamma B II.171= J I.26; ger. ḍantvā Vin I.308; pp. samāgata.

Samāgata [pp. of samāgacchati] met, assembled Dh 337; Sn 222.
Samagama [saṅ+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: yama--pāṭihāriya”; dev’orohaṇa”; Gangārohaṇa”).

Samacarati [saṅ+ācarati] to behave, act, practise M II.113.

Samacāra [saṅ+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.


Samadapaka [fr. samadāpeti; cp. BSk. samadāpayati 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.

Samadapanā (nt.) instructing, instigating M III.132.

Samadapetar adviser, instigator M I.16.

Samādapieti [saṅ+ādapieti, cp. BSk. samadāpayati 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. samādētvā (sic) Mhvs 37, 201; ppr. pass. ’dapiyamāṇa D II.42.

Samadahati [saṅ+ādahati]i] to put together S I.169. jotiṣ s. to kindle a fire Vin IV.115; cittaṣ s. to compose the mind, concentrate M I.116; pres. samādheti Th 2, 50; pr. part. samādhaṇ S V.312; pp. med. samādaḥāna S I.169; aor 3rd pl. samādaḥaṇṣu D II.254. Pass. samādhiyati to be stayed, composed D I.73; M I.37; Miln 289; Caus. II. samādāḥpeti Vin IV.115. -- pp. samāhita.

Samadāna 1. taking, bringing; asamādaṇacāra (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.

Samādinnā [pp. of samādiyati] taken up, undertaken A II.193.

Samādiyati [saṅ+ādiyati] to take with oneself, to take upon oneself, to undertake D I.146; imper. samādiya Bu II.118=J I.20; aor. samādiyī S I.232; J I.219; ger. samādiyīvā 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. samādinnā.

Samādisati [saṅ+ādisati] to indicate, to command D I.211; Mhvs 38, 59.

Samādhāna (nt.) [saṅ+ā+dhā] putting together, fixing; concentration Vism 84 (=sammā ādhāna ṭhapanā) in defn of samādhī as ’samādhaṇ’āṭhaṇa.”

Samādhi [fr. saṅ+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 Sāmaṇṇaphala--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, caraṇa, vijjā (D. I.100). Thus samādhī would comprise (a) the guarding of the senses (indriyasa gutta--dvāratā), (b) self-possession (sati--sampajaṇa), (c) contentment (santuṭṭhi), (d) emancipation from the 5 hindrances
(nīvaraṇāṇi), (e) the 4 jhānās. 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 ekaggata M I.301; Dhs 15; DhsA 118; cp. Cpd. 89 n. 4; identified with avikkhepa Dhs 57, and with samatha Dhs 54. -- samam° is one the constituents of the eightfold ariy--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 ('vipphārā iddhi'); VbhA 91; DhsA 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 kūsala 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 ānantarika s. Sn 226; cetosamādhi (rapture of mind) D I.13; A II.54; III.51; S IV.297; citta° id. Nett 16. dhmmasamādhi almost identical with samatha S IV.350 sq. -- Two grades of samādhi distinguished, viz. upacāra--s. (preparatory concentration) and appan--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 khanika° (momentary) at Vism 144. -- Three kinds of s. are distinguished, suññata or empty, appanīhita 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. xxvi; samādhi (tayo samādhi) is savitakka savicāra, avitakka vicāramatta or avitakka avicāra D III.219; Kvu 570; cp. 413; Miln 337; DhsA 179 sq.; it is fourfold chanda--, vīriya--, citta--, and vimāṇsā--samādhi D II.213; S V.268. -- Another fourfold division is that into hāna--bhāgiya, ṭhīti°, vīsesa°, nibbedha° D III.277 (as "dhammā duppaṭṭhījja°").

--indriya the faculty of concentration A II.149; Dhs 15. --khandha the section on s. see above 1. --ja produced by 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 IV.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. --saṃyavattanika 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).

Samādhiṣa (adj.) [sama+adhika] excessive, abundant D II.151; J II.383; IV.31.

Samādhiyati is Passive of samādhati.

Samāna

Samāna 1


Samāna 2

Samāna 2 [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. --saṅyāsa living together with equals Dh 302 (a°), cp. Dha A III.462. --saṅyāsaka belonging to the same communion Vin I.321. --sīma the same boundary, parish Vin I.321; °ma belonging to the same parish Vin II.300.

Samānatta (adj.) [samāna+attan] 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 [saŋ+āpajjati] 1. to come into, enter upon, attain D I.215 (samādhiṣ samāpajjī); Vin III.241 (Pot. 'pajjeya); samāpattiṇī J I.77; arahattamaggaṇ A II.42 sq.; Vin I.32; saṅñāvedayitanirodhāṇ to attain the trance of cessation S IV.293; kayavikkayaṇ to engage in buying and selling Vin III.241; sākacchaṇ to engage in conversation D II.109; tejodhātuṇ to convert one's body into fire Vin I.25; II.76. -- 2. to become S III.86 (aor. 3rd pl. samāpadaṇ). -- pp. samāpajjita & samāpunnā.

Samāpajjana (nt.) [fr. last] entering upon, passing through (?) Miln 176.

Samāpajjita [pp. of 'āpajjati] attained, reached, got into D II.109 (parisā 'pubbā).

Samāpatti misprint for sammā A I.69.

Samāpatti (f.) [fr. saŋ+ā+pad] attainment A III.5; S II.150 sq.; IV.293 (saṅñā--vedayita--nirōdhā); Dhs 30 = 101; a stage of meditation A I.94; Dhs 1331; J I.343, 473; Pāv 61 (mahā--karunā); Ndh 100, 106, 139, 143; the Buddha acquired anekakoṭisata=saḥassā 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.; Ndh 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. Divv 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 [fr. last] one who has acquired J I.406.

Samāpattesiya (adj.) [samāpatti+esiya, adj. to esikā] longing for attainment Kvu 502 sq.

Samāpanna [pp. of samāpajjati] having attained, got to, entered S IV.293 (saṅñā--nirōdhā); A II.42 (arahatta=maggaṇ entered the Path); Dh 264 (icchālobha given to desire); Kvu 572 (in special sense = attaining the samāpattis).

Samāpannaka (adj.) [last+ka] possessed of the samāpattis DA I.119.


Samāyāti [saŋ+āyāti] to come together, to be united J III.38.

Samāyuta [saŋ+āyuta] combined, united Miln 274.

Samāyoga [saŋ+āyoga] combination, conjunction DA I.95; Sdh 45, 469.

Samāraka (adj.) [sa3+māra+ka] including Māra Vin I.11=S V.423; D I.250; III.76, 135 & passim.

Samāraddha [pp. of samārabhati] undertaken S IV.197; Dh 293; J II.61.

Samārambha [saŋ+ārambha] 1. undertaking, effort, endeavour, activity A II.197 sq. (kāya°, vacī°, 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 'rabbha) connected with little (or no) injury (to life) D I.143. Cp. ārabbhati1.
Samārabhi [sañ+ārabhati] to begin, undertake M I.227; Mhvs 5, 79. -- pp. samāradhā.

Samāruhti [sañ+āruhuti] to climb up, to ascend, enter; pres. samārohāti J VI.209 (cp. samorohati p. 206, read samārohāti); aor. samārūhi Mhvs 14, 38. -- pp. samārūḥa. -- Caus. samāropetī to raise, cause to enter Miln 85; to put down, enter Nett 4, 206.


Samāropana [fr. samāropetī] one of the Ḥaras Nett 1, 2, 4, 108, 205 sq., 256 sq.

Samālapati [sañ+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 [fr. sañ+ās] 1. compound, combination Vism 82; SnA 303; KhA 228. Cp. vyāsa. -- 2. an abridgment Mhvs 37, 244.

Samāsati [sañ+āsati] to sit together, associate; Pot. 3 sg. samāsetha S I.17, 56 sq.; J II.112; V.483, 494; Th 1, 4.

Samāsana (nt.) [sañ+āsana] sitting together with, company Sn 977.

Samāsama "exactly the same" at Ud 85 (=D II.135) read sama°.

Samāsādeti [sañ+āsādeti] to obtain, get; ger. samāsajja J III.218.

Samāhata [sañ+āhata] hit, struck Sn 153 (ayosanku°); Miln 181, 254, 304. Sankusamāhata name of a purgatory M I.337.

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).

Samijjhati [sañ+ājhathi] to succeed, prosper, take effect D I.71; Sn 766 (cp. Nd1 2=labhati etc.); Bu II.59= J I.14, 267; Pot. samijjheyyut D I.71; aor. samijjhi J I.68; Fut. samijjhisati J I.15. -- pp. samiddha. <--> Caus. II. "ijjhāpeti to endow or invest with (acc.) J VI.484.

Samijjhana (nt.) [fr. samijjhati] fulfilment, success DhA I.112.


Samīnjati [sañ+iñjati of rūj or r̥j 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.

Samīnjana (nt.) [fr. samīnjati] doubling up, bending back (orig. stretching!) Vism 500 (opp. pasāraṇa). See also sammiñjana.

Samita1

Samita1 [sañ+ita, pp. of sameti] gathered, assembled Vv 6410; VvA 277. -- nt. as adv. samitañ continuously M I.93; A IV.13; It 116; Miln 70, 116.
Samita2


Samita3

Samita3 [pp. of sammati1] quiet, appeased DhA III.84.

Samita4

Samita4 [pp. of saṃ+sām to labour] arranged, put in order J V.201 (=saṃvidahita C.).

Samitatta (nt.) [fr. samita3] state of being quieted Dh 265.

Samitāvin [samita3+āvin, cp. vijitāvin] one who has quieted himself, calm, Sn 449, 520; S I.62, 188; A II.49, 50. Cp. BSk. śamitāvin & samitāvin.

Samiti (f.) [fr. saṃ+i] assembly D II.256; Dh 321; J IV.351; Pāvī II.313 (=sannipāta Pāvā 86); DhA IV.13.

Samiddha [pp. of samijjhati] 1. succeeded, successful Vin I.37; Bū II.4=J I.3; Miln 331. -- 2. rich, magnificent J VI.393; J III.14; samiddhena (adv.) successfully J VI.314.

Samiddhi (f.) [fr. samijjhati] success, prosperity Dh 84; S I.200.

Samiddhika (adj.) [samiddhi+ka] rich in, abounding in Sdhp 421.

Samiddhin (adj.) [fr. samiddhi] richly endowed with ThA 18 (Ap V.23); fem. --inī J V.90.

Samidhā (f.) [fr. saṃ+idh; see indhana] fuel, firewood SnA 174.


Samīcī D II.94: see sāmīcī.

Samitar [=sametar] one who meets, assembles; pl. samitāro J V.324.

Samīpa (adj.) [cp. Epic & Class. Sk. samīpa] near, close (to) SnA 43 (bhumma--vacana), 174, 437; KhA 111; Pāvā 47 (dvāra magga) (nt.) proximity D I.118. Cases adverbially: acc. ōaŋ near to Pāvā 107; loc. ō--e near (with gen.) SnA 23, 256; Pāvā 10, 17, 67, 120.

--ga approaching Mhv 4, 27; 25, 74. --cāra being near DhsA 193. --cārin being near D I.206; II.139. --ṭṭha standing near Mhv 37, 164.

Samīpaka (adj.) [samīpa+ka] being near Mhv 33, 52.


Samīrati [saṃ+īrati] to be moved Vin I.185; Dh 81; DhA II.149. -- pp. samīrīta J I.393.

Samīrīta [saṃ+īrīta] stirred, moved J I.393.
Samihati [saŋ+ihiati] to move, stir; to be active; to long for, strive after Sn 1064 (cp. Nd2 651); Vv 51; VvA 35; J V.388. -- pp. samihita.

Samihita (nt.) [pp. of samihati] endeavour, striving after, pursuit J V.388.

Samukkaŋsati [saŋ+ukkaŋsati] to extol, to praise Sn 132, 438; M I.498. -- pp. samukkaṭṭha.

Samukkaṭṭha [saŋ+ukkaṭṭha] exalted A IV.293; Th 1, 632.

Samukkācanā =ukkācanā Vbh 352; Vism 23.

Samukkheṭita [saŋ+ukkheṭita] despised, rejected Vin III.95; IV.27.


Samuggahāti [saŋ+uggahāti] to seize, grasp, embrace; ger. samuggahāya Sn 797; Nd1 105. -- pp. samuggahīta.

Samuggata [saŋ+uggata] arisen VvA 280; J IV.403 (text samuggagata).

Samuggama [saŋ+uggama] rise, origin VbhA 21 (twofold, of the khandhas).

Samugga [nt.] [pp. of samuggahāti] seized, taken up Sn 352, 785, 801, 837, 907; Nd1 76, 100, 193.

Samuggirati [saŋ+uggirati] to throw out, eject VvA 199; to cry aloud Dāvs V.29.

Samugghāta [saŋ+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.

Samugghātaka (adj.) [fr. last] removing Miln 278.

Samugghātita [pp. of samugghāteti, see samūhanati] abolished, completely removed; nt. abstr. °tta Miln 101.

Samucita [saŋ+ucita, pp. of uc to be pleased] suitable Vin IV.147 (must mean something else here, perhaps "hurt," or "frightened") Dāvs V.55.

Samuccaya [saŋ+uccaya] collection, accumulation J II.235 (the signification of the particle vā); SnA 266 (id.). -- samuccaya--kkhandhaka the third section of Cullavagga Vin II.38--72.

Samucchaka see samuñchaka.


Samucchita [saŋ+mucchita] infatuated S I.187; IV.71; Th 1, 1219. It is better to read pamucchita at all passages.

Samucchindati [saŋ+ucchindati] to extirpate, abolish, spoil, give up D I.34; II.74; M I.101 sq., 360; J IV.63. <-> pp. samucchinna.
Samucchinna [saŋ+ucchinna] cut off, extirpated D I.34.

Samuccheda [saŋ+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 saŋsāra) Vism 229; "visuddhi Ps II.3; "suññāŋ Ps ii.180.

Samujjala (adj.) [saŋ+ujjala] resplendent J I.89, 92 (pañcavaṇṇa--vattha'). raŋsi--jāla resplendent with the blaze of rays VvA 12, 14, 166.

Samuju (adj.) [saŋ+uju] straightforward, perfect Sn 352; S IV.196 (text saŋmuju).

Samunḍāchaka (adj.) [saŋ+uncha+ka] only as nt. adv. "ŋ gleaning, (living) by gleaning S I.19; J IV.466 ("ŋ carati).

Samuṭṭhahati [saŋ+uṭṭhahati] to rise up, to originate; pres. samuṭṭhahi Mhvs 28, 16. -- pp. samuṭṭhata. -- Caus. samuṭṭhāpeti to raise, to originate, set on foot J I.144, 191, 318.

Samuṭṭhāna (nt.) [saŋ+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.

Samuṭṭhānika (adj.) [fr. last] originating DhsA 263.


Samuṭṭhita [pp. of samuṭṭhahati] arisen, originated, happened, occurred J II.196; Dhs 1035.

Samuttarati [saŋ+uttarati] to pass over Miln 372.

Samuttejaka (adj.) [fr. samuttejeti] instigating, inciting, gladdening M I.146; A II.97; IV.296, 328; V.455; S V.162; It 107.

Samuttejeti [saŋ+ud+tij] to excite, gladden, to fill with enthusiasm Vin I.18; D I.126. Cp. BSk. samuttejayati, e. g. Divy 80.

Samudaya [saŋ+udaya] 1. rise, origin D I.17; II.33, 308; III.227; A I.263 (kamma^); Vin I.10; Sn p. 135; It 16 (samudaya metri causa) etc. dukkha^ the origin of ill, the second ariya--sačca, e. g. D III.136; A I.177; Vism 495 (where samudaya is expld in its parts as sam+ u+aya); VbhA 124. -- 2. bursting forth, effulgence (pabhā^) J I.83.-- 3. produce, revenue D I.227.

Samudāgacchati [saŋ+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.).


Samudācarati [saŋ+ud+ācarati] 1. to be current, to be in use M I.40 (=kāya--vacī--dvāraŋ 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. "acariŋsu). -- 5. to claim, to boast of Vin III.91. -- pp. samudācinnā.

Samudācāra [saŋ+ud+ācāra] behaviour, practice, habit, familiarity J IV.22; SnA 6; DhsA 392; PvA 279.

Samudācīṇa [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.

Samudāhāra [saŋ+udāhāra, cp. BSk. samudāhāra Divy 143] talk, conversation Miln 344; piya° A V.24, 27, 90, 201, 339; ThA 226.


Samudiraṇa (nt.) [saŋ+udiraṇa in meaning udireti 1] moving M I.119; D I.76; Vism 365; DhsA 307.

Samudirita [saŋ+udirita] uttered J VI.17.

Samudeti [saŋ+udeti] to arise; pres. samudayati (v. l. samudyati) S II.78; samudeti A III.338; pp. samudita.

Samudda [cp. Vedic samudra, fr. saŋ+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; Dh 127; Nd1 353; SnA 30; PvA 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. "yattakaŋ udakaŋ tattakaŋ loqaŋ," 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. --ṭṭha situated in the ocean J VI.158. --vici a wave of the ocean Vism 63.

Samuddaya metri causa instead of samudaya It 16, 52.

Samuddhāta [saŋ+uddhāta] pulled out, eradicated Mhvs 59, 15; J VI.309; Sdhp 143.

Samuddharana (nt.) [saŋ+uddharana] pulling out, salvation Miln 232.

Samuddharati [saŋ+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 [saŋ+unna] moistened, wet, immersed S IV.158; cp. the similar passage A II.211 with ref. to taŋhā as a snare (pariyonaddha).
Samunnameti [saŋ+unnameti] to raise, elevate, Th 1, 29.

Samupagacchati [saŋ+upagacchati] to approach Miln 209.

Samupajaneti [saŋ+upa+janeti] to produce; ‘janīyamāna (ppr. pass.) Nett 195.

Samupaṭṭhahati [saŋ+upaṭṭhahati] to serve, help; pres. samupaṭṭhāti Sdhp 283; aor. samupaṭṭhahi Mhvs 33, 95.

Samupabbūḷha [saŋ+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 [saŋ+upama] resembling Mhvs 37, 68; also samūpama J I.146; V.155; VI.534.

Samuparūḷha [saŋ+uparūḷha] ascended Dāvs IV.42.

Samupasobhita [saŋ+upasobhita] adorned Miln 2.

Samupāṭṭhahati [saŋ+upaṭṭhahati] to serve; pres. samupaṭṭhāti Sdhp 283; aor. samupaṭṭhahi Mhvs 33, 95.

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Samullāpa [=last] conversation, talk Miln 351.

Samussaya [saŋ+ud+śri, cp. BSk. samuecraya "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, trsln); Th 2, 22, 270; DhA IV.70; ThA 98, 212; rūpasamussaya the same Th 2, 102; cp. samuccaya.

Samussāpita [saŋ+ussāpita] lifted, raised J III.408.

Samussāhita [saŋ+ussāhita] instigated VvA 105.

Samussītā [saŋ+ussītā] 1. elevated, erected J III.497. <-> 2. arrogant, proud, haughty Dh A 147 (interpreted at DhA III.109 as "compounded," i. e. the body made up of 300 bones); A I.199; Sn 288 (‘η bhassaŋ high and mighty talk).

Samussītā [saŋ+ussītā] lifted, raised J III.408.

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Samussītī [saŋ+ussītī] to raise, lift up, Pot. samusseyya A I.199 (here=to be grandiloquent). -- pp. samussītā.

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Samussītī [saŋ+ussītī] to raise, lift up, Pot. samusseyya A I.199 (here=to be grandiloquent). -- pp. samussītā.
Samerita [saŋ+erita] moved, set in motion; filled with (--°), pervaded by Sn 937; NdI 410; J VI.529; Vism 172.


Samocita [saŋ+ocita] gathered, arranged J V.156 (=surocita C.).

Samotata [saŋ+otata] strewn all over, spread Vv 816 (vv. ll. samogata and samohata); J I.183; Ap 191.

Samotarati [saŋ+otarati] to descend Mhvs 10, 57.

Samodakán (adv.) [saŋ+odakán, cp. odaka`a] at the water's edge Vin I.6=M I.169=D II.38.

Samodahati [saŋ+odahati] to put together, supply, apply S. I.7; IV.178 sq.; to fix Nett 165, 178; ppr. samodahán S I.7=IV.179; ger. samodahivā S IV.178; & samodhāya Vism 105; Sdhp 588. -- pp. samohita.

Samodita united VvA 186 (so read for samm°), 320; cp. samudita.

Samodhāna (nt.) [saŋ+odhāna, cp. odahana] collocation, combination Bu II.59=J I.14; S IV.215=V.212; application (of a story) J II.381. samodhāna 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. odhānapakkepā) A III.364; SnA 2; Vism 7; VbhA 107; samodhānagata wrapped together Miln 362; samodhānaparivās a combined, inclusive probation Vin II.48 sq.

Samodhānātā (f.) [abstr. fr. samodhāna] combination, application, pursuance, in vuttī° J III.541 (so read for vatti°).

Samodhāneti [Denom. fr. samodhāna] to combine, put together, connect J I.9, 14; DA I.18; SnA 167, 193, 400; especially jātaka s. to apply a Jātaka to the incident J I.106, 171; II.381 & passim.

Samorodha [saŋ+orodha] barricading, torpor Dhs 1157; DhsA 379.

Samorohati [saŋ+orohati] to descend; ger. samoruyha Mhvs 10, 35.

Samosarána (nt.) [saŋ+osarána] coming together, meeting, union, junction D I.237; II.61; S III.156; V.42 sq., 91; A III.364; Miln 38.

Samosarati [saŋ+osarati] 1. to flow down together Miln 349. -- 2. to come together, gather J I.178 (see on this Kern, Toev. II.60).

Samoha infatuated Pug 61.

Samohita [pp. of samodahati] 1. put together, joined J VI.261 (su°). -- 2. connected with, covered with NdI 149 (for pareta); Miln 346 (raja--panka°).

Sampakampati [saŋ+pakkampati] 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 [saŋ+pakopa] indignation Dhs 1060.

Sampakkhandati [saŋ+pakkhandati, cp. BSk. sampraskanandati MVastu II.157] to aspire to, to enter into Miln 35.
Sampakkhandana (nt.) [sañ+pakkhandana] aspiration Miln 34 sq.

Sampaggaṁṭhti [sañ+pagganhāti] 1. to exert, strain DhsA 372. -- 2. to show a liking for, to favour, befriend J VI.294. -- pp. sampaggahita.

Sampaggaha [sañ+paggaha] support, patronage Mhvs 4, 44.

Sampaggahīta [sañ+paggahīta] uplifted Miln 309.

Sampaggāha assumption, arrogance Dhs 1116.

Sampaghosa sound, noise Mhbv 45.

Sampacura (adj.) [sañ+pacura] abundant, very many A II.59, 61; S I.110.

Sampajaṁṇa (nt.) [fr. sampajāṇa, i. e. *sampajāṇya] 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+asampajaṁṇa), 273. Description of it in detail at DA I.183 sq.=VbhA 347 sq., where given as fourfold, viz. sāthaka°, 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 (adj.) [sañ+pajāna, cp. pajāṇā; 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.; sampājananamūvāda deliberate lie Vin IV.2; It 18; D III.45; A I.128; IV.370; V.265; J I.23.

Sampajāṇāti [sañ+pajāṇāti] to know S V.154; Sn 1055; Nd2 655.

Sampajjati [sañ+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.

Sampajjalīta (adj.) [sañ+pajjalīta] in flames, ablaze A IV.131; Vin I.25; D I.95; II.335; J I.232; Miln 84.


Sampaṭiggaha [sañ+paṭiggaha] summing up, agreement KhA 100.

Sampaṭicchati [sañ+paṭicchati] to receive, accept J I.69; III.351; Mhvs 6, 34; ovādañ 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 (nt.) [fr. last] acceptance, agreement DhsA 332; SnA 176 ("sādhu"); Vism 21; Sdhp 59, 62.

Sampaṭinipajjā (f.) [sañ+paṭi+nipajjā] squatting down, lying down ThA 111.

Sampaṭivijjhati [sañ+paṭivijjhati] to penetrate; Pass. sampaṭivijjhiyati Nett 220.

Sampati [saŋ+patati] to jump about, to fly along or about J VI.528 (dumā dumāj); imper, sampatantu, ib. VI.448 (itarītarāj); prr. sampatanto flying to J III.491. pp. sampatita.


Sampatita [pp. of sampatati] jumping about J VI.507.

Sampatthā [pp. of sampāpūṇāti] reached, arrived, come to, present J IV.142; Miln 9, 66; Pv A 12; Kha 142; SnA 295; Sdhp 56.

Sampattakājā merged in, given to Ud 75 [read samattaka (?)].

Sampatti [f.] [saŋ+pattī2] 1. success, attainment; happiness, bliss (opp. vipatti) A IV.26, 160; Vism 58, 232; J IV.3 (dibba\(^1\)); DA I.126; three attainments J I.105; Miln 96; DHA III.183 (manussa\(^2\), devaloka\(^1\), nibbāna\(^1\)); Nett 126 (sīla\(^1\), samādhi\(^2\), paññā\(^2\); cp. sampadā); four VbhA 439 sq. (gati\(^1\), upadhi\(^1\), kāla\(^1\), payoga\(^2\)); six J I.105; nine Miln 341. -- 2. excellency, magnificence SnA 397; rūpasampatti beauty J III.187; IV.333. -- 3. honour Mhvs 22, 48. -- 4. prosperity, splendidour J IV.455; Mhvs 38, 92; s. bhavaloko Ps I.122. Cp. samāpatti & sampadā.

Sampatthanā [f.] [saŋ+pathanā] entreating, imploring Dhs 1059.

Sampadā [f.] [fr. saŋ+pad, cp. BSk. sampadā Divy 401 (devamanusya\(^2\)), 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\(^1\) the whole of the silākkhandha (D I.63 sq.) is understood; citta\(^1\) 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 enumd under samādhi. With paññā\(^2\) 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 h.). The same ground as by this 3 fold division is covered by the enumeration of 5 sampadās as sīla\(^1\), samādhi\(^2\), paññā\(^2\), vimutti\(^2\), vimutti--naṇadassana\(^1\) 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\(^1\), citta\(^1\) & diṭṭhi\(^2\) at A I.269, where under sīla the Nos. 1-7 of the 10 silas are understood (see sīla 2 a), under citta Nos. 8 & 9, under diṭṭhi No. 10. <-\> sīla & diṭṭhi\(^2\) also at D III.213. -- A set of 8 sampadās is given at A IV.322 with uṭṭhāna\(^1\), arakkha\(^1\), kalyāṇamittatā, sammājīvitā, saddhā\(^1\), sīla\(^1\), cāga\(^1\), paññā\(^2\); of which the first 4 are expld in detail at A IV.281 =322 as bringing wordly 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 silas, liberality, higher wisdom) at A IV.284=324. Another set of 5 frequently mentioned is: nāṭī\(^2\), bhoga\(^2\), āroga\(^2\), sīla\(^1\), diṭṭhi\(^2\) (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 (vyasana, reverse) of the same items. Thus e. g. at A III.147; D III.235. <-\> Three sampadās: kammanta\(^2\), ājīva\(^1\), diṭṭhi\(^2\) i. e. the 7 silas, right living (sammā--ājīva), right views A I.271. -- Another three as saddhā\(^1\), sīla\(^1\), paññā\(^2\) at A I.287. <-\> Bdhgh at Dha III.93, 94 speaks of four sampadās, viz. vatthu\(^2\), paccaya\(^1\), cetanā\(^1\), ānātīrīka\(^1\); of the blessings of a foundation (for merit), ofmeans (for salvation), of good intentions, of virtue (f merit). -- A (later) set of seven sampadās is given at J IV.96 with āgama\(^1\), adhiyāma\(^1\), pabbaheṭu\(^1\), atattaṭha--paripuccha\(^1\), titthāvāsa\(^1\), yoniso -- manasikāra\(^1\), buddhūpanissaya\(^2\). -- Cp. the following: atta\(^1\) S V.30 sq.; ākappa\(^2\) A I.38; ājīva\(^1\) A I.271; DA I.235; kamma\(^2\) A IV.238 sq.; dassana\(^1\) Sn 231; nibbāna\(^1\) Vism 58; bhoga\(^1\) (+parivāra) Dha I.78; yāga\(^1\) ThA 40 (Ap. V.7); vijjācaraṇa\(^1\) D I.99. 2. execution, performance; result, consequence; thus yañña\(^2\) successful performance of a sacrifice D I.128; Sn 505, 509;
piṭaka--sampādyā "on the authority of the Piṭaka tradition," according to the P.; in exegesis of iti--kīra (hearsay) A I.189=II.191=Nd2 151; and of itihāsa M I.520=II.169.

Sampadāti [sañ+padāti] to hand on, give over J IV.204 (aor. 泮adāsi).

Sampadāna (nt.) [sañ+padāna] the dative relation J V.214 (upāyogatthe), 237 (karaṇatthe); SnA 499 (泮acana).

Sampadāleti [sañ+padāleti] to tear, to cut M I.450; A II.33=S III.85; S III.155; Mhvs 23, 10. -- Act. intrs. sampadālati to burst J VI.559 (=phalaṭi, C.).

Sampadittā [sañ+padittā] kindled Sdhp 33.

Sampaduttā [sañ+paduttā] corrupted, wicked J VI.317 (泮); Sdhp 70.

Sampadussati [sañ+padussati] to be corrupted, to trespass Vin IV.260; J II.193; pp. sampaduttā.

Sampadussati [sañ+padussati] to run away; aor. sampaddavi J VI.53. -- pp. sampadduta.

Sampaddutta [pp. of sampaddavati] run away J VI.53.

Sampadhūpeti (泮hupāyati,泮hupāṭi) [sañ+padhūpāṭi] 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 [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 (泮ceto--vimuttī); J I.421; vijjācaraṇasampanna full of wisdom and goodness D I.49; Sn 164; often used as first part of a compound, e. g. sampannavijjācaraṇa 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 (adj.) [sañ+pa+phulla] blooming, blossoming Sdhp 245.


Sampabhāsati [sañ+pa+bhās] to shine Miln 338.

Sampamathita [sañ+pa+mathita] altogether crushed or overwhelmed J VI.189.

Sampamaddati [sañ+pa+maddati] to crush out Miln 403.

Sampamulha (adj.) [sañ+pa+mulha] confounded Sn 762.

Sampamodati [sañ+pa+modati] to rejoice Vv 368. -- pp. sampamodita.

Sampamodita [sañ+pa+modita] delighted, rejoicing Sdhp 301.

Sampayāta [sañ+pa+yāta] gone forth, proceeded Dh 237.

Sampayāti [sañ+pa+yāti] to proceed, to go on; inf. sampayātāve Sn 834; pp. sampayāta.
Sampayutta [saŋ+payutta] associated with, connected Dhs I; Kv 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 [saŋ+payoga] union, association Vin I.10; S V.421; DA I.96, 260.

Sampayojeti [saŋ+payojeti] 1. to associate (with) Vin II.262; M II.5. -- 2. to quarrel Vin II.5; S I.239. -- pp. sampayutta.

Samparāya [fr. saŋ+parā+i] 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 (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.

Samparikaddhati [saŋ+parikaddhati] to pull about, drag along M I.228.

Samparikantati [saŋ+parikantati] to cut all round M III.275. (Trenckner reads sampakantati.)

Samparikinṇa [saŋ+parikinṇa] surrounded by Vin III.86; Miln 155.

Samparitāpeti [saŋ+paritāpeti] to make warm, heat, scourge M I.128, 244=S IV.57.

Samparibhinna (adj.) [saŋ+paribhinna] broken up J VI.113 (°gatta).

Samparivajjeti [saŋ+parivajjeti] to avoid, shun Sdhp 52, 208.

Samparivatta (adj.) [saŋ+parivatta] rolling about Dh 325.

Samparivattaka (adj.) [saŋ+parivattaka] rolling about grovelling J II.142 (turning somersaults); DhA II.5, 12; Miln 253, 357; samparivattakā (adv.) in a rolling about manner M II.138; samparivattakāṇaṃ samparivattakāṇaṃ continually turning (it) Vin I.50.

Samparivattati [saŋ+parivattati] to turn, to roll about; ppr. samparivattamāna J I.140; pp. samparivatta. ° Caus. samparivattetaṃ [cp. BSk. °parivartayati to wring one's hands Divy 263] to turn over in one's mind, to ponder over S V.89.


Samparivāsita see parivāsita.

Sampareta (adj.) [saŋ+pareta] surrounded, beset with J II.317; III.360=S I.143.

Sampalibodha [saŋ+palibodha] hindrance, obstruction Nett 79.

Sampalibhagga [pp. of next] broken up S I.123.

Sampalibhaṇjati [saŋ+pari+bhaṇj] to break, to crack M I.234; S I.123; pp. sampalibhagga.

Sampaliveṭhita (adj.) [saŋ+paliveṭhita] wrapped up, enveloped M I.281.

Sampaliveṭheta [saŋ+paliveṭheta] to wrap up, envelop; ceyya AIV.131 (kāyaṇ).

Sampavanka (adj.) [perhaps saŋ+pari+anka2, contracted to *pavyanka>*pavanka] intimate, friend D II.78; S I.83, 87; Pug 36.

Sampavankatā (f.) [fr. last] connection, friendliness, intimacy S I.87; A III.422 (pāpa° & kalyāṇa°); IV.283 sq.; V.24, 199; Dhs 1326; Pug 20, 24; DhsA 394. Cp. anu° Vin II.88.

Sampavāṇṇita (adj.) [saŋ+pa+vaṇṇita] described, praised J VI.398.

Sampavattar [saŋ+pavattar] an instigator A III.133.

Sampavatteti [saŋ+pavatteti] to produce, set going A III.222 (saŋvāsaṇ); Mhvs 23, 75.

Sampavāti [saŋ+pavāti] to blow, to be fragrant M I.212; J VI.534; VvA 343 (=Vv 8432).

Sampavāyi [saŋ+pavāyi] to make fragrant, Vv 816, 8432; VvA 344.

Sampavāyana (nt.) [fr. last] making fragrant VvA 344.

Sampavāreṭi [saŋ+pavāreṭi; cp. BSk. saŋprāvāreṭi 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.

Sampavedhāti [saŋ+pavedhāti] 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. sampavedhetai to shake violently D II.108; M I.253; NdI 316, 371 (pp. ॰pavedhita).

Sampavedhin to be shaken Sn 28; Miln 386.

Sampasāda [saŋ+pasāda] serenity, pleasure D II.211, 222; A II.199; M II.262.

Sampasādana [saŋ+pasādana] (nt.) tranquillizing D I.37; Dhs 161; Miln 34; Vism 156; DhsA 170 (in the description of the second Jhāna); happiness, joy Bu I.35.

Sampasādaniya (adj.) [saŋ+pasādaniya] leading to serenity, inspiring faith D III.99 sq. (the S. Suttanta), 116.

Sampasāreṭi [saŋ+pasāreṭi] to stretch out, to distract Vism 365. -- Pass. sampasāriyati A IV.47; Miln 297; DhsA 376.

Sampasādi [saŋ+pasādi] to be tranquillized, reassured D I.106; M I.101; DA I.275.


Sampassati [saŋ+passati] to see, behold; to look to, to consider; ppr sampassanto Vin I.42; D II.285; sampassāṇ Dh 290.

Sampahaṇṣaka (adj.) [fr. next] gladdening M I.146; A II.97; IV.296, 328; V.155; It 107; Miln 373.

Sampahaṇṣati [saŋ+pahaṇṣati2] to be glad; pp. sampahaṇṭha. --Caus. sampahaṇṣeti to gladden, delight Vin I.18; D
I.126.

Sampahaśana (nt.) [fr. sampahaṃsat] being glad, pleasure; approval Ps I.167; Vism 148 ("ā"); KhA 100 ("evan"); SnA 176 ("sādhu"); Sdhp 568.

Sampahaṭṭha1

Sampahaṭṭha1 (adj.) [saṅ+pahaṭṭha1] beaten, struck (of metal), refined, wrought S I.65 (sakusala°); Bdhgh: ukkāmukhe pacīvā s.; K.S. I.321; Sn 686 (sukusala°; SnA 486: "kusalena suvaṇṇakārāna sanghaṭṭitaṇ sanghaṭṭentena tāpitaṇ").

Sampahaṭṭha2

Sampahaṭṭha2 [saṅ+pahaṭṭha2] gladdened, joyful Sdhp 301.

Sampahāra [saṅ+pahāra] clashing, beating together, impact, striking; battle, strife D II.166; Pug 66 sq.; DA I.150; Miln 161 (ūmi--vega°), 179 (of two rocks), 224.

Sampāka [saṅ+pāka] 1. what is cooked, a cooked preparation, concoction Vin II.259 (maṣa° etc.); Vv 435 (kola°); VvA 186. -- 2. ripeness, development J VI.236.

Sampāta [saṅ+pāta] falling together, concurrence, collision It 68; kukkuṭasampāta neighbouring, closely adjoining (yasmā gāmaṃ nikkaṃvitvā kukkuṭo padasa va aññaṃ gāmaṇ gacchati, ayaṃ kukkuṭasampātā ti vuccati) Vin IV.63, 358; kukkuṭasampātaka lying close together (lit. like a flock of poultry) A I.159. Cp. the similar sannipāta.

Sampādaka [fr. sampādeti] one who obtains Miln 349.


Sampādetai [Caus. of sampajjati] 1. to procure, obtain Vin I.217; II.214; ekavacanaṇ s. to be able to utter a single word J II.164; kathaṇ 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 (adj.) [fr. sampāpeti] causing to obtain, leading to, bringing J III.348; VI.235.


Sampāpūṇḍti [saṅ+pāpūṇḍti] to reach, attain; to come to, meet with; aor. sampāpūṇi J I.67; II.20; pp. sampatta. -- Caus. sampāpeti to bring, to make attain Vism 303.

Sampāyati [dern not clear; Kern, Toev. I.62=sampādayeri; but more likely=sampāyati, i.e. saṃ+pa+ā+yā] to be able to explain (DA I.117: sampādetvā kathetuṇ sakkuṇoti), 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 [saṅ+pāruta] (quite) covered M I.281.

Sampāleti [saṅ+pāleti] to protect J IV.127.

Sampiṇḍana (nt.) [fr. saṅ+pīṇḍi] combining, connection, addition Vism 159 (of "ca"); KhA 228 (id.); DhsA 171.

Sampiṇḍita [pp. of sampiṇḍeti] brought together, restored J I.230; compact, firm J V.89.
Sampiṇḍeti [saṅ+piṇḍeti] to knead or ball together, combine, unite Vism 159; KhA 125, 221, 230; DhsA 177; pp. sampiṇḍita.

Sampiya (adj.) [saṅ+piya] friendly; sampiyena by mutual consent, in mutual love Sn 123, 290.

Sampiyāyati [saṅ+piyāyati] to receive with joy, to treat kindly, address with love J III.482; ppr. sampiyāyanto J I.135; sampiyāyāmāna (do.) fondling, being fond of D II.223; J I.191, 297, 361; II.85; DhA II.65. aor. 3rd pl. sampiṇyāṇṣu J VI.127.

Sampiṇyāṇa (f.) [saṅ+piṇyānā] intimate, great fondness J III.492.

Sampiṇa (nt.) [saṅ+piṇa] trouble, pain; asampiṇa free from trouble Miln 351.

Sampiṇēta [pp. of sampiṇeti] troubled; as nt., worry, trouble Miln 368.


Sampuccha [saṅ+puccati] to ask D I.116; ger. sampuccha having made an appointment with S I.176.

Sampuṭa [cp. saṅ+puṭa (lexicogr. Sk. sampuṭa "round box") & BSk. sampuṭa in meaning "anjali" at Divy 380, in phrase kṛta--kara--sampuṭah the hollow of the hand (in posture of veneration), in pāṇī Mhvs 37, 192, i. e. Cūḷavaṇsa (ed. Geiger) p. 15.

Sampuṭita [saṅ+puṭita = phuṭita, cp. BSk. sampuṭaka MVastu II.127] shrunk, shrivelled M I.80.

Sampaṭa (sampuṭa) filled, full Sn 279; Bu II.119= J I.20; Mhvs 22, 60.


Sampurekharoti [saṅ+purakkharoti] to honour M II.169.

Sampuṭeti [saṅ+puṭeti] to venerate Mhvs 30, 100.

Sampūreti [saṅ+pūreti] Pass. pūriyati to be filled, ended; aor. sampūri (māso, "it was a full month since . . ") J IV.458.

Samphalā [adj.--n.] abounding in fruits S I.70; 90=It 45.

Sampha (adj.--n.) [not clear, if & how connected with Sk. śaśpa, grass. The BSk. has sambhinnā--pralāpa for sampha--ppalāpa] frivulous; nt. frivolity, foolishness; only in connection with expressions of talking, as samphaḥ bhāsati to speak frivolously A II.23; Sn 158; samphaḥ giraḥ bh. J VI.295; samphaḥ palapatī Tikp 167 sq. <> Also in cpds. ṃpalāpa 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; ṃpalāpin talking frivolously D I.138; III.82; A I.298; Pug 39, 58.

Samphalā (adj.) [saṅ+phala] 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 [pp. of samphuttati] touched S IV.97; Av.103; It 68.
Samphulla (adj.) [saŋ+phulla] full--blown J VI.188.

Samphusati [saŋ+phusati] to touch, to come in contact with; ppr. samphussaŋ 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. samphusituj Sn 835; D II.355; pp. samphuṭṭha.

Samphusanā (f.) [saŋ+phusanā] touch, contact Th 2, 367; Dhs 2, 71.

Samphusitatta (nt.) [abstr. fr. samphusita] the state of having been brought into touch with Dhs 2, 71.

Sambaddha [saŋ+baddha] bound together Sdhp 81.


Sambandhati [saŋ+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 (nt.) [saŋ+bandhana] binding together, connection J I.328.

Sambarimāyā (f.) [sambarī+māyā] the art of Sambari, jugglery S I.239 (trsln "Sambara's magic art"). Sambara is a king of the Asuras.


Sambahula (adj.) [saŋ+bahula] many Vin I.32; D I.2; J I.126, 329; Sn 19; sambahulaŋ karoti to take a plurality vote J II.45.

Sambahulatā (f.) [fr. sambahula] a plurality vote J II.45.

Sambahulika (adj.) in °ŋkaroti=sambahulaŋ karoti J II.197.

Sambādha [cp. Sk. sambādha] 1. crowding, pressure, inconvenience from crowding, obstruction Vism 119. janasambādharahita free from crowding Miln 409; kitthasambādha 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; sambādhapatipanna 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. sambādhatara S V.350; asambādhaŋ 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 [saŋ+bādheti] to be crowded D II.269 (read "bādhayanti").

Sambāhati [saŋ+bāhati; 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 sambāhati 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
Sambuka [cp. Sk. śambuka] a shell D I.84= A I.9; III.395 (sippi°); J II.100.

Sambujhati [sañ+buñhati] to understand, achieve, know DhsA 218; inf. sambuddha Sn 765 (v. l. sambuddha); Caus. sambodheti to teach, instruct J I.142. Cp. sammā°.

Sambuddha [sañ+buddha] 1. well understood Sn 765 (various reading, sambuddha=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.

Sambuddhi (f.) [sañ+buddhi] complete understanding; adj. vīvant wise J III.361 (=buddhisampāṇa).

Sambuddha [sañ+buddha] 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.; S I.68; 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.) [sañ+bodhana] the vocative case VvA 12, 18.

Sambodhi (f.) [sañ+buddhi] the same as sambodha, 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. --sukha the bliss of enlightenment Kvu 209.

Sambodhiyanga the same as sambojjhanga A V.253 sq.; S V.24; cp. spelling sambodhi--anga at Dh 89; DhA II.162.

Sambodhīti see sambujhati.


Sambhajati [sañ+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 (f.) [sañ+bhajanā] consorting with Dhs 1326; Pug 20.

Sambhañjati [sañ+bhañjati] to split, break J V.32; Caus. sambhañjeti to break M I.237; S I.123; pass. aor. samabhajjan Jag V.70. -- pp. sambhagga. -- Cp. sampali°.

Sambhāṭa [sañ+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.

given as sambh at Dhtp 214 in meaning "vissāsa" to subside, to be calmed; only in prep. combn paṭippassambhathi (q. v.).

Sambhatta [pp. of sambhajati] devoted, a friend J I.106, 221; Nd1 226=Vism 25. -- yathāsambhattaṁ according to where each one's companions live D II.98; S V.152.

Sambhatti (f.) [saṇ+bhatti] joining, consorting with Dhs 1326; Pug 20.

Sambhama [saṇ+bhama, fr. bhram] confusion, excitement; °--patta overwhelmed with excitement J IV.433.


Sambhava [saṇ+ 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 sambhavaṅ has not arisen Sn 235. -- 2. semen virile J V.152; VI.160; Miln 124.

--esin seeking birth M I.48; S II.111; Sn 147.

[saṇ+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, competent D II.287; na s. is of no use or avail Miln 152. -- 3. to be present, to witness J I.56. -- 4. to be together with J II.205 (C. on sambhaj--°). -- Pres. °--bhūṇati or °--bhūṇāti (like abhi--sam--bhūṇāti) in the sense of "to reach" or "to be able to," capable of Vin I.256 °--bhūṇāti); Sn 396 (part. a--sambhuṇanto=asakkonto, C.); also sambhoti Sn 734, D II.287; fut. sambhossāma Mhvs 5, 100. -- aor. sambhavi D I.96; 3rd pl. samabhāvuṅ Dāvs V.6; ger. sambhuyya having come together with VvA 232. -- pp. sambhūta. -- Caus. sambhāveti (q. v.).


Sambhāra [fr. saṇ+bhr] "what is carried together," viz. 1. accumulation, product, preparation; sambhārasedā bringing on sweating by artificial means Vin 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 Dāh I.321; II.114; bodhis° the necessary conditions for obtaining enlightening J I.1; vimokkhās° ThA 214. -- 3. constituent part, element S IV.197; DhsA 306.--4. bringing together, collocation S I.135; Miln 28.

Sambhāvama (nt.) [fr. sambhāveti] supposition, assumption, the meaning of the particle sace Vin I.37219; cp. J II.29; Dāh I.77.

Sambhāvanā (f.) [fr. sambhāveti] honour, reverence, intention, confidence Mhvs 29, 55; DhsA 163 (=okappanā); Sdhp 224.

Sambhāvita [pp. of sambhāveti] honoured, esteemed M I.110, 145; ThA 200; J III.269 (=bhaddaka); VbhA 109.

Sambhāveti [Caus. of sambhavati. The Dhtp (512) gives a special root sambhu in meaning "pāpuṇāna"] 1. to undertake, achieve, to be intent on (acc.) Vin I.253; DhsA 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. ⁵bhāvaniya to be honoured or respected, honourable VvA 152; MA 156. -- pp. sambhāvita.

Sambhāsā (f.) [saṇ+bhāsā] conversation, talk; sukha--° J VI.296 (v. 1.); mudu--° J II.326=IV.471=V.451.

Sambhindati [saṇ+bhindati] to mix Vin I.111 (śīmā śīmaṇ s. to mix a new boundary with an old one, i. e. to run on a boundary unduly); DA I.134 (udakena). <-> pp. sambhinna. -- Cp. sambhejja.
Sambhinna [pp. of sambhindati] 1. 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 ('sārīra). -- asambhinna: 1. unmixed, unadulterated Vism 41 ('khira--pāyaśa); J V.257 ('khattiyavāṇṣa); DhA II.85 (id.). -- 2. (of the voice) unmixed, i. e. distinct, clear Miln 360. -- 3. name of a kind of ointment Vin IV.117.

Sambhita (adj.) [saŋ+bhiṭa] terrified Miln 339; a--sambhita, fearless Miln 105; J IV.92; V.34; VI.302.

Sambhuṇjati [saŋ+bhuṇjati] 1. to eat together with Vin IV.137. -- 2. to associate with S I.162.

Sambhuṇāti see sambhavati.


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 [saŋ+bheda] mixing up, confusion, contamination D III.72; A I.51 = It 36; DA I.260 (jāti° mixing of caste); Vism 123 (of colours).

Sambhoga [saŋ+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.

Samma1

Samma1 [as to etym. Andersen, P. Reader II.263 quite plausibly connects it with Vedic śām (indecl.) "hail," which is often used in a vocative sense, esp. in combi śām 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.

Samma2

Samma2 [samyak] see sammā.

Samma3

Samma3 a cymbal Miln 60; Dhs 621; J I.3; DhsA 319. <--> Otherwise as ʿtāla a kind of cymbal Th 1, 893, 911; Vv 353; VvA 161; J VI.60; 277 (--l--).

Sammakkhana (nt.) [saŋ+makkhana] smearing Vism 346.

Sammakkhita [saŋ+makkhita] smeared J V.16; abstr. ʿtta (nt.) Vism 346.

Sammakkheti [saŋ+makkheti] to smear Vism 346.

Sammaggata see under sammā°.


Sammajjani (f.) [fr. last] a broom Vin II.129; A IV.170; Vism 105; DhA III.7; cp. sammujjani.

Sammaṇñati see sammannati.


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 [śam; Dhtp 436=upasama] 1. to be appeased, calmed; to cease Dh 5; Pot 3rd pl. sammeyyuṇ 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 [śram; Vedic śrāmyati Dhtp 220=parissama, 436=kheda] to be weary or fatigued.

Sammati3 [śam to labour; pres. śamyati; pp. Vedic śamita] to work; to be satisfactory Vin II.119 (parissāvanaṇ na s.), 278 (navakamaṇ etc. na s.).

Sammatta1

Sammatta1 [saṅ+matta2] intoxicated, maddened, delighted D II.266; Dh 287; J III.188; doting on J V.443; rogasammatta tormented by illness J V.90 (="pīḷita C.; v. l. "patta, as under matta2).

Sammatta2

Sammatta2 (nt.) [abstr. fr. samma] correctness, righteousness A I.121; III.441; Pug 13; Dhs 1029; Nett 44; 96, 112; Kvu 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.

Sammadā see sammā.

Sammada [saṅ+mada] drowsiness after a meal D II.195; A I.3; V.83; J II.63; bhatta--" S I.7; J VI.57.

Sammaddati [saṅ+maddati] to trample down Vin I.137; 286 (cīvaraṇ, to soak, steep); ppr. sammaddanto Vin I.137 (to crush).

Sammanteti [saṅ+manteti] to consult together D I.142; J I.269, 399; DA I.135.

Sammanñati [saṅ+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; simāŋ s. to determine, to fix the boundary Vin I.106 sq. -- 3. to esteem, honour; inf. sammannituṇ Vin IV.50. sammannesi D I.105 is misprint for sammannesi. -- ppr. sammata.

Sammasati [saṅ+masati] to touch, seize, grasp, know thoroughly, master S II.107; Dh 374; Miln 325; to think, meditate on (acc.) J VI.379; ppr. sammasaṇ II.107 & sammasanto Miln 379; J I.74, 75; fem. sammamānti ThA 62; sammasamāṇa Miln
Sammā1

Sammā2 (indecl.) [Vedic samyac ( = samyak) & samiś "connected, in one"; see under saŋ] thoroughly, properly, rightly; in the right way, as it ought to be, best, perfectly (opp. micchā) D I.12; Vin I.12; Sn 359; 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 samma°.

A. --akkhāta well preached Dh 86. --aṇṇā perfect knowledge Vin I.183; S I.4; IV.128; Dh 57 ( "vinmutta, cp. DhA I.434); It 38, 79, 93, 95, 108. --attha a proper or good thing or cause J VI.16. --dasa having right views A II.18; S IV.205, 207; Sn 733; It 47, 61, 81; Kvu 339. --gata [cp. BSk. samyaggata Divy 399] who has wandered rightly, perfect 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. samykraṇhāna Divy 208] right exertion Vin I.22; Dhs 358; Dpsv 18, 5; they are four D II.120; M III.296; explained M II.11 (anuppannānaḥ pāpakānāḥ akusalānaḥ dhammānaḥ anuppādāyā; uppannānaḥ pahāṇāya; anuppannānaḥ kusalānaḥ dhammānaḥ uppadāyā; uppannānaḥ thītiyā).

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. --nāṇa right knowledge, enlightenment, results from right concentration D II.217; A I.292; adj. M I.42. --nāṇin 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 Sīla, 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--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. --dvatānāpussin 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. --patipatti right mental disposition A I.69; Nett 27; Miln 97; sammāpatipadā Pug 49 sq.; DhA IV.127; sammāpatipanna rightly disposed, having the right view D I.8, 55; Pug 49 sq. --passa viewing the matter in the right way S III.51; IV.142. --pāsa [Sk. śamyāprāsa, but BSk. śamyapraśa Divy 634] a kind of sacrifice Sn 303; A II.42; IV.151; S I.76; It 21; J IV.302; SnA 321. Cp. sammā1. --manasiśāra right, careful, thorough 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. --vāyama right effort Vin I.10; Dhs 13, 22, 302; definition D II.312; adj. M I.42; A II.89. --vinmutta 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;
enlightenment, supreme Buddhaship

Sammāna (nt.) [fr. saṇ+man] honour J I.182; VI.390; Sdhp 355.

Sammānāna (f.) [saṇ+mānāna] honouring, veneration D III.190; Miln 162, 375, 386.

[saṇ+iñjati, see also samiñjati; cp. BSk. sammīnjayati Divy 473. See also Leumann, Album Kern, p. 393] to bend back, to double up (opp. pasārati or sampasārī) Vin I.5; M I.57, 168; D I.70; J I.321; Vism 365 (v. l. samiñjīsī); DA I.196. -- pp. sammiñjīta.

Sammiñjana (nt.) [fr. sammiñjātī] bending DA I.196 (opp. pasāraṇa); VbhA 358.


Sammita [saṇ+mita] measured, i. e. just so much, no more or less; --bhānin Th 1, 209.

Sammilāta [saṇ+mīlāta] withered, shrunk M I.80.

Sammillabhāsīnī (f.) [saṇ+milla=mihita,+bhāsin] speaking with smiles J IV.24; name of a girl in Benares J III.93 sq.

Sammissatā (f.) [fr. saṇ+missa] the state of being mixed, confusion DhsA 311.

Sammukha (adj) [saṇ+mukha] face to face with, in presence; sammukhacinḍa 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. sammukhe D II.206; J V.461. In composition sammukha°, sammukhā° & sammukhī° (before bhū): "bhāva ("a") presence, confrontation Miln 126; ("ī") being face to face with, coming into one's presence D I.103; M I.438; A I.150; "bhūta ("ī") 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 saṃyojanas Kvu 483; "vinaya ("ā") 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 yebhuıyasikā.

Sammukhatā (f.) [abstr. fr. sammukha] presence, confrontation Vin II.93 (sangha°).

Sammucchita see samucchita.

Sammujjāni (f.) [=sammajjani] a broom J I.161; sammuñjāni the same Miln 2.

Sammuṭṭha [saṇ+muṭṭha] 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 (f.) [fr. saṇ+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; °nāṇa 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. -- sammuca (instr.) by convention or common consent Sn 648 (v. l. sammacca=ger. of sammānati). -- 5. opinion, doctrine Sn 897 (=dvāsaṭṭhi ditthigatānī Nd1 308), 904, 911. -- 6. definition, declaration, statement Vin I.123 (ummattaka°); A IV.347 (vādaka°); VbhA 164 (bhunjakā°). -- 7. a popular expression, a mere name or
word Miln 28. <-> 8. tradition, lore; combd with suti at Miln 3.

Sammudita [pp. of sammodati] delighted, delighting in Vin I.4; M I.503; S IV.390.

Sammuyhati [sañ+muyhati] to be bewilder, infatuated, muddle--headed J IV.385; Miln 42. -- pp. sammūlha D II.85; M I.250; A I.165; Sn 583; Caus. sammoheti to befool Miln 224.

Sammuyhana (nt.) [sañ+muyhana] bewilderment DA I.193

Sammusā M II.202, read sammucca (from sammuti).


Sammūlha [sañ+mūlha] infatuated, bewildered D II.85; M I.250; A I.165; Sn 583; J V.294; Tikp 366.

Sammegha [sañ+megha] rainy or cloudy weather J VI.51, 52.


Sammodati [sañ+modati] 1. to rejoice, delight; pp. sammodita (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. sammodanī sanḍaṇjānī 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 (nt.) [sañ+modana] satisfaction, compliment; °ŋ karoti to exchange politeness, to welcome VvA 141, 259.

Sammoha [sañ+moha] bewilderment, infatuation, delusion M I.86, 136; Vin I.183; Nd1 193; A II.174; III.54 sq., 416; S I.24; IV.206; Dhs 390.

Sammoheti see sammuyhati.

(?) one's own J VI.414 (=saka--raṭṭha C.).

Sayatatta at S I.14 read sanṭyatatta.

Sayati1 [śi] to lie down: see seti. Caus. II. sayāpeti ibid.
Sayati2 [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.

Sayath (adv.) [cp. Sk. sayath or tadyath; see sa2. The usual P. form is seyyath] like, as Th 1, 412.

Sayana (nt.) [fr. śī1. lying down, sleeping Vism 26; PvA 80 (mañca'). -- 2. bed, couch Vin I.57, 72; II.123; D L5, 7; A I.132; J II.88; V.110 (ṭaḥ attharpaṇī to spread out a bed); Miln 243, 348; Nd1 372 (sannidhi); Pv I.117 (kiśa=kiṣa); 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 (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 [pp. of sayaṇeti] made to lie down VbhA 11.

Sayīta [pp. of sayaṇeti] 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--sayātabhāva "having had a good sleep," being well J V.127.

Saya see sahaṭi.

Sara1

Sara1 [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. --daṇḍaka shaft of an arrow DhA II.141. --bhanga arrow--breaking Vism 411 (in comp.).

Sara2

Sara2 (adj.--n.) [fr. sarati1. going, moving, following Sn 3, 901 -- 2. fluid, flow J I.359 (pūti°).

Sara2 (m.--nt.) [Vedic saras] a lake J I.221; II.10; VI.518 (Mucalinda); there are seven great lakes (mahā--sarā, viz. Anotatta, Sihapāta, Rathakāra, Kaṇḍapuṇḍa, Kuṇāla, Chaddanta, Mandākini) A IV.101; D I.54; J II.92; DA I.164, 283; aṇṇava° the ocean D II.89; cp. A II.55; loc. sare J II.80; sarasmi Sn 1092; & saras Mihs 10, 7; jātassara a natural lake J I.472 sq.

Sara4

Sara4 [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

Sara5 [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 bird's singing=abhiruda C.); J II.109; Sn 610 (+vaṇṇa, which is doubtful here, whether "complexion" or "speech," preferably the former); DhsA 17; eight qualities D II.211, 227; gīṭāśāra song Vin II.108; bindussara a sweet voice Sn 350; adj. J II.439; sīhassara with a voice like a lion's J V.296, 311 (said of a prince). Cp. vissara. -- In combn with vaṇṇa (vowel) at A IV.307; Mīl 340.

--kutti [=klpti; can we compare BSk. svaragupti "depth of voice" Divy 222?] intonation, resonance, timbre, melodiousness of
--bhaṇaka an intoner, one who intones or recites the sacred texts in the Sarabhaṇa manner Vin II.300. --sara an imitative word; sarasaṇ karoti to make the noise sarasara M I.128.

Saraṇa (f.) [fr. sa3+raṃsi] the sun (lit. having rays) Mhvs 18, 68.

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 (adj.) [sa+rajo] dusty Vin I.48; A II.54.

Sarana

Sarāna1 (nt.) [cp. Vedic śarana 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, asaraṇibhūta without help and refuge Miln 148. See lēna 2.
--āgama=ṣgamana D I.146; SnA 42, 157. --gamana (nt.) taking refuge in the three Saraṇas Vin III.24; S IV.270.

Sarana2

Sarana2 (adj.) [sa+raṇa] concomitant with war Dhs 1294; DhsA 50.

Sarana3

Sarana3 [fr. smṛ; i. e. sarati2] (nt.) remembrance; --tā (f.) remembering Dhs 14, 23; Pug 21, 25.

Saranaḥya (nt.) [grd. formation fr. sarana2] something to be remembered A I.106.

Sarati1 [sr given by Dhtp 248 as "gati"] to go, flow, run, move along J III.95 (=parihāya nassati C.); Pot. sare J IV.284. --aor. sarā J VI.199. -- pp. sarita1. -- Caus. sārety (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 sīṣāre (3pl. pl. med.) at Vv 647 (=Sk. sisīrṣati), cp. Geiger, P.Gr. § 184.

Sarati2 [smṛ, cp. smṛti=sati; Dhtp 248 "cintā"; Lat memor, memoria=memory; Gr. me/rimna care, ma/rtu  witness, martyr; Goth. ma/rnan=E. mourn to care, etc.] to remember D II.234; Vin I.28; II.79; J II.29. A diaeretic 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. sarāṭḥ Mhvs 3, 6; & saramāna Vin I.103. -- aor. sari J I.30; fut. sarissati J VI.496. -- ger. sārītvā J I.214. -- pp. sata2 & sarita2. -- Caus. sārety to remind Vin D II.3 sq., 276; III.221; sārayāmāna, reminding J I.50; ppr. pass. sāriyāmāna 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. sārāpeti Vin III.44; Miln 37 (with double acc.), 79.


Sarada [Vedic śarad (f.)] traces of the cons. decl. only in acc. pl. sarado sataṅ "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 [Vedic śarabha a sort of deer J IV.267; VI.537] (rohiccasarabha migā=rohitā sarabhamigā, C. ibid. 538);
Sarabhamigātaka 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.

Sarabhasañ (adv.) [sa2+rabhasañ] eagerly, quickly Dāvs IV.22, 34 sq., 43.

Sarabhū (f.) [cp. Sk. saraṭa] a lizard Vin II.110; A II.73; J II.135, 147; SnA 439.

Sarala the tree Pinus longifolia J V.420 (thus read with B instead of sala[a] [?]).

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 (adj.) [sa3+rasa] with its essential properties (see rasa) Nd 43; sarasabhāva a method of exposition DhsA 71.

Sarasī (f.) [Vedic sarasī] a large pond Vin II.201=S II.269; J V.46.

Sarāga (adj.) [sa3+rāga] connected with lust, passionate D I.79; II.299; M I.59; Vism 410.

Sarājaka (adj.) [sa3+rāja+ka] including the king J I.126; fem. --ikā Vin II.188; S I.162; J II.113, 114 (sarājika at J III.453); with the king's participation Tikp 26 (sassāmika--sarājaka geha).

Sarājita denomination of a purgatory and its inhabitants S IV.309 sq. Various readings Parājita and Saraṇjita.

Sarāpana (nt.) [fr. sarāpeti Caus. of sarati2] causing somebody to remember Miln 79.

Sarāva [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 =sarāva Vin I.203; II.142, 153, 222.

Sari according to Payogasiddhi=sarisa (sadisa) cp. sarīvaṇṇa J II.439 (=samāna--vaṇṇa, C.).


Sarikkhaka (adj.) [=sarikkha] in accordance with, like J IV.215; PvA 206, 284. See also kamma°.

Sarikkhatā (f.) [fr. sarikkha] resemblance, likeness J III.241 (taṇ° being like that); VvA 6 (cp. kamma°).

Sarikkhatta (nt.) [fr. sarikkha] likeness DhsA 63; as sarikkhakatta (kamma°) at DhsA 347.

Sarita1

Sarita1 [pp. of sarati1] gone, set into motion Dh 341 (=anusaṭa, payāta DhA IV.49).

Sarita2

Saritaka (nt.) powdered stone (pāsāna--cuṇṇa) Vin II.116; saritasipāṭika powder mixed with gum Vin II.116.

Saritar [n. ag. fr. sarati2] one who remembers D III.268, 286; A II.35; S V.197, 225.


Sarisa (adj.) [=sādisa] like, resembling J V.159.

Sarisapa various reading of siriṅsapa M I.10 etc.

Sarīra (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; NdI 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 (ṃuṇcati to send forth), 41 (id.), 140 (id.). --kicca (1) funeral ceremonies, obsequies J I.180; II.5; VvA 76, 257; VvA 74, 76, 162. -- (2) "bodily function," satisfying the body's wants J II.77; IV.37. --davya (=dabba) fitness of body, good body, beauty J II.137. --dhātu a body relic (of the Buddha) Miln 13, 167; VvA 165, 269. --pabhā lustre of the body Dha I.106. --parikamma attending the body SnA 52. --maṇḍa the flesh of the body J III.53. --vaṇṇa the (outward) appearance of the body Vism 193. --vaḷāṇa discharge from the body, feces Dha II.55; IV.46 (ṭhāna). See vaḷāṇa. --saṅghāta perfection of body Vism 194. --saṣṭhāna constitution of the body, bodily form Vism 193.

Sarīravant (adj.) [sarīra+vant] having a body S II.279.


Sarojayoni [fr. last] a Brahmā, an archangel Dāvs I.34.

Saroruha (nt.) [saras+ruha] a lotus Dāvs III.83.

Salakkhaṇa1

Salakkhaṇa1 (adj.) [sa3+lakkhaṇa] together with the characteristics Sn 1018.

Salakkhaṇa2

Salakkhaṇa2 (nt.) [sa1+lakkhaṇa] own characteristic, that which is consistent with one's own nature Miln 205; Nett 20. Opp. vilakkhaṇa.

Salana (nt.) [fr. śal] moving, shaking VvA 169; DhsA 62 (in defn of kusala as "kucchitānaṇ salāṇādihi atthehi kusalāṇ").

Salabha [cp. Sk. śalabha] a moth J V.401; Ud 72 (C.); VbhA 146.

Salayati [Caus. of śal to leap] to shake DhsA 39.

Salāla 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 (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; Dāvās 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 (kāḷakaṇṇī°); salākaṇḍ gaṇḍhāti to take tickets (in order to vote or to be counted) Vin I.117; II.199; paṭhāmaṇa salākaṇḍ gaṇḍhanto taking the first vote, first rate A I.24; salākaṇḍ gāheti to issue tickets, to take a vote Vin II.205; salākaṇḍa daḍāti to issue tickets J I.123; salākaṇḍa vāreti to throw lots J I.239 (kāḷakaṇṇī°).

--agga room for distributing food by tickets J I.123; Mhvs 15, 205. --odāhiṇya a case for the ointment--stick Vin I.204. --gāha taking of votes, voting Vin II.85, 98 sq. (3 kinds). --gāhāpaka ticket--issuer, taker of voting tickets Vin II.84. --bhātta food to be distributed by tickets Vin I.58, 96; II.175; J I.123; DhA I.53 (eight kinds). --vāṭāpāṇa 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. salākārvṛti 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.


Salālha [sa4+lābha] one's own advantage Dh 365.

Salāla (nt.) [cp. Sk. salila, to sarati] water Sn 62, 319, 672; J I.8; V.169; VvA 41; Pva 157; Nd2 665 (*vuccati udaka°);
Miln 132 (written salīla); Sdhp 168. It is also adj. salīlaṇ āpo flowing water J VI.534; cp. Miln 114: na tā nadiyo dhuva--salīla.
--dhārā shower of water Miln 117. --vutthi id. Vism 234.

Salla (nt.) [Vedic sāla, cp. śalākā] an arrow, dart M I.429 ("ṅ 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 sallāṇ viya vitujjati); often metaphorically of the piercing sting of craving, evil, sorrow etc., e. g. antodosa° Miln 323; taṇhā° S I.40, 192; bhava° Dh 351; rāga° DhA III.404; Pva 230; soka° Sn 985; Pva 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°, mohā°, māna°, diṭṭhi°, soka°, kathankathā°. --abhūḷa° one whose sting of craving or attachment is pulled out D II.283; Sn 593; J III.390; Pva I.87 etc. (see abbuḷa°). --> Cp. vi°.

--katta [*karṭ 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).
--viddhā pierced by an arrow Th 1, 967; Sn 331; cp. ruppati. --santhana removal of the sting Dh 275 (=nimmathana abbaṇaṇa DhA III.404).


Sallaki (f.) [cp. Class. Sk. sallakī] the tree Boswellia thurifera (incense tree) J IV.92; pl. °-iyo J VI.535;
bahukutaṇa--sallakīka Th 1, 115 (=indasālarukka [?]).

Sallakkanā (f.) [fr. sallakkheti] discernment, testing Dhs 16, 292, 555; Pug 25; Vism 278; VbhA 254; DhsA 147; asallakkhana non-discernment S III.261.

Sallakkhita [pp. of sallakkheti] realized, thought DhA I.89.

Sallakkheti [saṇ+lakheti] 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 [saŋ+lapati] to talk (with) D I.90; II.109; Miln 4; sallapeti the same Vin IV.14.

Sallalikata pierced, perforated J I.180. Trenckner suggests that this form may have arisen from *sallakikata (from sallaka, porcupine).

Sallahuka (adj.) [saŋ+lahuka] light J I.277; II.26; Vism 65; sallahukena nakkhattena on lucky nights J II.278; sallahukavuttin whose wants are easily met, frugal Sn 144; DA I.207.

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Sallāpa [saŋ+lāpa] conversation D I.89; A II.182; J I.112, 189; Miln 94. Often in cpd. kathā & allāpa°.

Sallitta [saŋ+litta] smeared (with) Th 1, 1175 (mīḷha°).

Sallīna [saŋ+līna] sluggish, cowering D II.255; asallīna active, upright, unshaken D II.157; S I.159; IV.125; Cp. V.68. paṭi°.

Sallīyanā (f.)=sallalīka D III.115; Vism 53.

Sallekha [fr. saŋ+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 (f.)=sallekha D III.115; Vism 53.

Salāyatana (nt.) [sad° 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, odouis, tastes, tangible things, ideas; occupying the fourth place in the Patīccasamuppāda 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 (adj.) [fr. sru, savati] dripping, flowing with (--) Pv II.911 (madhu°, with honey).

Savaka see 'saŋ.

Savanka a sort of fish J V.405. Cp. satavanka & saccavanka.

Savacanīya [saQ+vacanīya] (the subject of a) conversation Vin II.5, 22, 276.

cp. Sk. rōtanas stream; Gr. r(eu_mα, r(e/w to flow; Ags. strēam=stream; Oir. struth] to flow Sn 197, 1034; J VI.278; Dh 370. -- ppr. fr. savanti ThA 109.

Savana1

Savana1 (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; Nd I 188. sussavanaŋ sāvesi she made me hear a good hearing, she taught me a good thing J I.61; savanatthāne within hearing J IV.378. dhamma° hearing the preaching of the Dhamma Vin I.101 etc.

Savana2

Savana2 (nt.) [fr. savati] flowing Dh 339; J IV.288; V.257; savana--gandha of the body, having a tainted odour Th 2, 466.

Savanīya (adj.) [grd. of suṇāti] pleasant to hear D II.211; J I.96 (--ñ--); J VI.120=122 (savaneyya).
Savanti (f.) [cp. Vedic sravat, orig. ppr. of srux, sravati] a river Vin II.238; Bu II.86=J I.18; J VI.485; Miln 319.

Savara [Epic Sk. ōbara, cp. ōbala=P. sabala] an aboriginal tribe, a savage Vin I.168; Miln 191.

Savasa [sa4+vasa] one's own will DhsA 61 (vattita; cp. Expos. 81).

Savighāta (adj.) [sa3+vighāta] bringing vexation Th 2, 352; ThA 242.

Savicāra accompanied by investigation D I.37 etc., in the description of the first Jhāna. See vicāra.

Savijjuka (adj.) [sa3+vijju+ka] accompanied by lightning D II.262.

Savīnāṇa possessed of consciousness, conscious, animate A I.83; --ka the same A I.132; DhA I.6. -- See viṇāṇaka.

Savitakka accompanied by reasoning D I.37 etc., in the formula of the first Jhāna. See vitakka.

Savidha (adj.) [Sk. savidha] near; (nt.) neighbourhood Dāvs IV.32; V.9.

Savībhattika (adj.) [sa3+viṭhāt+ka] (able) to be classified DhsA 134.

(A II.163): see upādāna.

Savera (adj.) [sa3+vera] angry D I.247.

Savyānjana (adj.) [sa3+vyaṇjana] with the letters Vin I.21; D I.62; DA I.176; Sn. p. 103; Vism 214.


Sasa [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.; sasolūkā (=sasā ca ulūkā ca) J VI.564.

--lakkhaṇa the sign of a hare J I.172; III.55. --laṇjana id. VvA 314 (vant=sasin, the moon). --visāṇa a hare's horn (an impossibility) J III.477.

Saska =sasa J II.26; IV.85; Cp I.101.

Sasakka [sa+sakka] as much as one can M I.415, 514 sq.


Sasattha [sa3+sattha] with swords J IV.222; DhsA 62.

Sasambhama (adj.) [sa+sambhama] with great confusion Mhvs 5, 139.

Sasambhāra (adj.) [sa3+sambhāra] with the ingredients or constituents Vism 20, 352, 353.

Sasin [Sk. śaśin, fr. śaśa] the moon Dāvs IV.29; J III.141; V.33; Vv 811 (=canda VvA 314), 823.
Sasīṣa (adj.) [sa3+sīsa] together with the head; sasīṣaṅ up to the head D I.76, 246; J I.298; sasīṣaka head and all D II.324; Sn, p. 80.

Sasura [Vedic śvāsura, f. śvāsrū (see P. sassū), Idg. *ṣuṣekuros, *ṣuṣkrū; cp. Gr. e(kuro)/s & e(kura)/; Lat. socer & socrus; Goth. swaihra & swairō, Ags. swēor & swēger; Ohg. swēhrur & 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 sasu. -- f. sassuṛ ViV A 69.

Sasenaka (adj.) [sa3+senā+ka] accompanied by an army Mhv 19, 27.

Sassa (nt.) [cp. Vedic sasya] corn, crop M I.116; J I.86, 143, 152; II.135; Miln 2; Dh A I.97; SnA 48; sassasamaya crop time J I.143; susassa abounding in corn Vin I.238; pl. m. sāsā J I.340. °--kamma agriculture J VI.101; °--kāla harvest time Vin IV.264; °--ṭṭhāna= °--khetta J VI.297; dussassa (having) bad crops Vin I.238; A I.160; Kha 218 (=dubhikkhā).

Sassara imitative of the sound sarasara; chinnasassara giving out a broken or irregular sound of sarasara M I.117; Mhbv 110 (ekacca° partial eternalist); Vin III.312; °--ika J V.18, 19.

Sassatisama (adv.) [cp. Sk. śaśatiḥ samāḥ] for ever and ever D I.14; M I.8; S III.143; also sassatī samā J III.255; Vv 6314 (explained by sassatīhi samāna, like the eternal things--viz., earth, sun, moon, etc., VvA 265); J III.256; DA I.105.

Sassata (adj.) [Vedic śvās] 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; dhuvassasata 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; Fausböll takes it= sassatāya am (following the C.), and writes sassatāyaṃ. °--dīṭhi eternalism, the doctrine that soul and world are eternal Dhs 1315; S II.20; III.98; Nett 40, 127. --mūla eternalist Dpv 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; Vbh A 509. --vādin eternalist Nett 111; Mhbv 110.

Sassatika [fr. sassata] eternalist D I.17; Mhbv 110 (ekacca° partial eternalist); Vin III.312; °--ika J V.18, 19.

Sassatīnaṃ (fem. --i) together, with samaṇas and brahmīns Vin I.11; D I.62; III.76, 135; S V.423; Sn p. 100; DA I.174.

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.

Sassāmiḍaka (adj.) [sa+śāmin+ka] 1. having a master, belonging to somebody D II.176. -- 2. having a husband, married J I.177, 397; IV.190.

Sassirika (adj.) [sa3+sirī+ka] glorious, resplendent J I.95; II.1; IV.189; VI.270.

Sassū and Sassu and Sassu (f.) [Vedic śvāsrū: see sasura] mother--in-law Vin III.137; A II.78; Th 2, 407; Sn 125; J I.337; III.425 sq.; V.286 (gen. sassuṣā); Dh A I.307; Vva 110, 121; Pva 89. sassu--sassure, see sassura; sassudeva worshipping one's mother--in--law as a god S I.86; J IV.322.

Saha1

Saha1 (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; Dh A IV.161. --āmacca together with the ministers Mhv 5, 182. --āvudha together with one's weapons J IV.416. --indaka together with Indra D II.208, 221; Vv 301. --ūdaka together with water J V.407. --odaka together with the stolen goods; coraṃ °--an gahetvā Vism 180; Mhv 23, 11 (thena); 35, 11. See odāha. --odaka containing water Mhv 4, 13. --orodha with his harem Mhv 5, 182; --kathin conversing with (instr.) M I.489.
Sahasa2

Sahasa2 (adj.) [fr. sah] submitting to, enduring M I.33; Th I, 659; J VI.379; sabbasaha J V.425, 431. -- dussaha hard to endure Sdhp 95, 118, 196

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 (sayhami); Pot. sahe Sn 942; Pot. saheyya M I.33; saha (imper. excuse, forgive, beg your pardon!) J III.109; grd. sayha that which can be endured, able to be done Sn 253; Dāvs II.29; a--sayha Miln 1148.

Sahattha [sa4+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; Pv II.98; II.954; Miln 15. instr. sahatthena id. PvA 110, 124, 135; J III.267; VI.305. Cp. sāhatthika.

Sahatthin (adj.) [sa3+hatthin] together with the elephant Mhvs 25, 70.


Sahavyatā (f.) [abstr. fr. sahavya] companionship D I.18, 235; II.206; M II.195; III.99; S IV.306; A III.192.

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 [Sk. sahasra, see etym. under saț] a thousand, used as a singular with a noun in the plural, sahasaț vaca Dh 100; satasaahasāṣ vassāṇī J I.29; also in the plural after other numerals cattāri satasaahasāṇi chaḷabhiṇīṇā Bu II.204=J I.29; also with the thing counted in the genitive, accharāṇaț sahasaț Mhvs 17, 13; A I.227; or ö-, as sahassa--yakkha--parivāra SnA 209. In combination with other numerals, sahassa is sometimes inflected like an adjective, saṭṭhisahasāma amaccā sixty thousand ministers J VI.484; satasaahasīyo gāvo 100,000 cows Sn 308; the thing counted then precedes in a compound jāti--sahasāș 1,000 births D I.13; It 99; ghāta--sahasam pi udakaț Miln 189; sindhava--sahasso ratho J VI.103; sahasaț sahasāna a thousand times a thousand Dh 103; sahasass'eva in thousands D II.87. --sahasā (nt.) 1,000 gold pieces Dh 106; J VI.484; Miln 10; satasaahasāș 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--sahasī.

--akkha 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) Vsm 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 Ajjuna J V.119, 135, 145 ("rājā); 267, 273; VI.201. --bhaṇḍikā a heap of 1,000 pieces J II.424; III.60; IV.2. --raśpi the sun J I.183.

Sahassadhā (adv.) [ep. satadhā etc.] in a thousand ways A I.227; Th 1, 909.

Sahassika (adj.) [fr. sahassa] thousandfold J I.17; IV.175 (so for "sīyo).

Sahassī-locadhatu (f.) a thousandfold world, a world system D I.46; A I.228; DA I.130; dasasahassī-locadhātu ten world systems J I.51, 63; cp. dasasahassī and lokadhātu.

Sahājanetta [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--sabbāṇṇuta--nāgā--cakkhu."

Sahāya [cp. Epic Sk. sāhāya, fr. sāha+i] companion, friend D II.78; M I.86; S IV.288; Pug 36; Sn 35, 45 sq.; J II.29; "--kicca assistance (?) J V.339; "--matta companion J IV.76; "--sampadā the good luck of having companions Sn 47; adittha" a friend who has not yet been seen personally J I.377; III.364; bahu-" having many friends Vin II.158; nāhaṇ ettha sāhāyo bhavis--sāmi I am not a party to that J III.46; asahāya Miln 225.

Sahāyaka (adj.) [cp. Epic Sk. sāhāya, fr. sāha+i] companion, friend D II.78; M I.86; S IV.288; Pug 36; Sn 35, 45 sq.; J II.29; "--kicca assistance (?) J V.339; "--matta companion J IV.76; "--sampadā the good luck of having companions Sn 47; adittha" a friend who has not yet been seen personally J I.377; III.364; bahu-" having many friends Vin II.158; nāhaṇ ettha sāhāyo bhavis--sāmi I am not a party to that J III.46; asahāya Miln 225.

Sahāya (adj.) [cp. Epic Sk. sāhāya, fr. sāha+i] companion, friend D II.78; M I.86; S IV.288; Pug 36; Sn 35, 45 sq.; J II.29; "--kicca assistance (?) J V.339; "--matta companion J IV.76; "--sampadā the good luck of having companions Sn 47; adittha" a friend who has not yet been seen personally J I.377; III.364; bahu-" having many friends Vin II.158; nāhaṇ ettha sāhāyo bhavis--sāmi I am not a party to that J III.46; asahāya Miln 225.

Sahāyatā (f.) [abstr. fr. sahāya] companionship Dh 61; sahāyatta (nt.) the same Mhvs 30, 21.

Sahita [pp. of saṃ+dhā, cp. Sk. sahita=sa+hita] 1. accompanied with Mhvs 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 Tipitaka, thus equalling Sk. sahita); Pug 42. -- 4. close together, thick Th 2, 254. -- aranīsahita (nt.) firewood and appurtenances Vin II.217; D II.340 sq.; J I.212; DhA II.246. -- sahitaṅvata (adj.) having a consistent or perpetual vow, i.e. living the holy life J V.320 (=silācāra--sampanna C.); VI.525 (T. sahītabbata; C. expls as saṁādinna--vata gahita--tāpasa--vesa). Kern, Toev. II.51 takes it as a corrupted Sk. šaṁsita--vrata.

Sahitar [n. ag. fr. sahāti] one who endures Sn 42.


Sahetu (adj.) [sa+hetu] having a cause, together with the cause Vin I.2; D I.180; DA I.263. See hetu.

Sahetuka having a cause, accompanied by a cause (especially of good or bad karma) A I.82; Dhs 1073.

Sahodha see under saha1.

Sā see under San1.

Sāka (nt.) [Epic Sk. sāka] 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--paṇṇavaṇṇa "like the colour of vegetable leaf" (said of teeth) J V.206 (cp. 203).

Sākacchā (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
Sākaccheti [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 yaṁāna A II.189.

Sākaṭika [fr. sakṣata] a carter S I.57; Th 2, 443 (ThA 271 = senaka); J III.104; Miln 66, 164.

Sākalya (nt.) [fr. sakala] totality; KhA 187 (opp. vekalya); sākalya A I.94 is misprint for sākhalya.

Sākṣaṭika [fr. sakṣata] a carter S I.57; Th 2, 443 (ThA 271 = senaka); J III.104; Miln 66, 164.

Sākhapurāṇasanthuta [fr. sakhi+purāṇa] one with whom one has formerly been friendly J V.448.

Sākhalya & Sakhalla (nt.) [abstr. from sakhila] friendship M I.446 (=tameness); A I.94; D III.213; Dhs 1343; DA I.287; DhsA 396; J IV.57, 58 (=maṭṭhavacana "smooth words").


Sākhā [Vedic sākhā, cp. also śanku stick, & Goth. hōha 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 aggasākha). -- the rib of a parasol Sn 688. <--> adj. sīla--sākha--pasākha whose branches and boughs are like the virtues J VI.324. In cpds. sākha" & sākhā".

--nagaraka "little town in the branches," i. e. a suburb, a small town D II.146; J I.391. --patta--palasana branches and foliage A III.44; --patta--phal'upeta with branches, leaves & fruit A III.43. --palasa 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; --sīta living upon branches (i. e. monkey) J V.233.

Sāgataṇ (indecl.) [su+āgata, orij. nt.=wel--come] "greeting of welcome," hail! D I.179=M I.481 (sāgataṇ bhante Bhagavato); D II.173; M I.514 ("aṇ bhoto ānandassa); DA I.287; Dha I.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; "--kunḍala the same J III.32; VI.278.

Sāgara (adj.) [sa3+agāra] living in a house, It 111; sleeping under the same roof Vin II.279.

Sāngana (adj.) [sa+angaṇa] full of lust, impuQe M I.24 (var. read sangaṇa; 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.

Sājiva (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--ājivakara, C.).

Sāṭa [cp. Sk. ṣāṭa] a garment, cloth Th 2, 245; sāṭi (f.) the same S I.115; Dh 394; J I.230 (udaka° bathing mantle), 481.

Sāṭaka [sāṭa+ka] an outer garment, cloak; cloth ThA 246; J I.89, 138, 195, 373, 426; Vism 54 (sāṇa°), 275 (alla°); DhA I.393 (thūlā°). Cp. antara°, alaṅ.

--lakkhana prognostication drawn from pieces of cloth J I.371.

Sāṭikā (f.)=sāṭaka Vin I.292 sq.; II.31; 272, 279 (udaka° bathing mantle) J I.330; Vism 339 (in simile); Miln 240 (cp. M III.253). sāṭiya the same Vin II.177 (*gāhāpaka receiver of undergarments).


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 (ambā--pakkāṇi); IV.402 (attānaṃ sāṭetvā dāsakammaṃ karissānī); VI.486 (kāyaṃ s.). He compares MVastu III.385: sāṭeti gāṭrani. Cp. visāṣita & visāta.

Sāṭheyya (nt.) [abstr. fr. sātha=*sāṭhya] craft, treachery M I.15, 36, 281, 340; A I.95, 100; NdI 395; Pug 19, 23; Miln 289. Cp paṭi°.

Sāṇa1

Sāṇa1 (nt.) [cp. Sk. śaṇa hempen, fr. śāṇa= P. saṇa; cp. bhanga] hemp D II.350; Miln 267; a coarse hempen 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

Sāṇa2 [sa+ṇa] having a debt, indebted, fig. subjected to the kilesas, imperfect M III.127=S II.221 (=sakilesa, sa--iṇa K.S. II.203); ThA 8; cp. anaṇa under aṇa.

Sāṇadhovana (nt.) a kind of play DA I.84=saṇadhovikā.


Sāṇi (f.) [fr. sāṇa] hemp--cloth D II.350; Vin III.17; a screen, curtain, tent J I.58, 148 sq., 178, 419; DhA I.194; II.49.

°--pākāra a screen--wall Vin IV.269, 279; J II.88; DhA II.68, 71, 186; VvA 173; Pva 283; Mhvs 7, 27; sānīpasībaka a sack or bag of hempcloth Vin III.1710. -- paṭṭa--sāṇi a screen of fine cloth J I.395.

Sāṭa (adj.) [cp. *Sk. śāṭa] pleasant, agreeable It 114; Nett 27. Often combd with piya, e. g. It 114; Vbh 103; DA I.311. -- Opp. kaṭuka. -- sāṭa (nt.) pleasure, joy M I.508; A I.81 sq.; S II.220; J I.410; Dh 341 (*sīta= sāṭa--nissita DhA IV.49); Sn 867 sq.; NdI 30 (three, of bhava); PII.113; IV.54 (+sukha); Dhs 3. asāta disagreeable, unpleasant Dhs 1343; J I.410; J I.288; II.105; Sn 867 sq.; sāṭabhikkha Pug 55, read haṭabhikkha. --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 (=əmacca--putta C.).

Sāṭaka name of a kind of bird J VI.539 (koṭṭhapokkharā--°, cp. 540); SnA 359 (id.).
Sātacca (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. ¹-kārin persevering S III.268, 271, 277 sq.; Dh 293; ¹-kiriyātā persevering performance Dhs 1367.


Sātāka (adj.) [fr. last] persevering Dh 23; S II.232; It 74; DhA I.230.

Sātava (nt.) sweet result (of good words) kalyāṇakamma, Com.) J VI.235, 237. Is it misspelling for sādhava (fr. sădhu)?


Sātareka (adj.) [sa+atireka, cp. BSk. sātirikta Divy 27] having something in excess D II.93.


Sātār (adj.) [sa+atāra] (fem. --ikā) useful PvA 12.

Sātrā-yāga identical with sammāpāsa (Sn 303) SnA 322 (? conjecture yātrā°).


Sādana (nt.) [cp. Vedic sādana, fr. sad] place, house J IV.405; Yama--sādanaŋ sampatto come to Yama's abode: dead J IV.405; V.267, 304; VI.457, 505 (do., the MSS. always read °-sādhaṇa).

Sādara (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 (adj.) [sa+ādāna] attached to the world, passionate Dh 406=Sn 630; DhA IV.180.


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; I.78; IV.226 sq.; Pug 55; Miln 95 sq.; aor. sādiyī Vin III.38 sq.; fut. sādiyissati J VI.158.

Sādiyā (f.) [fr. sādiyati] appropriating, accepting Miln 95.

Sādisa [fr. sadisa] (fem. --si) like, similar D II.239; Sn 595; Th 2, 252 (sa° for sā°); Ap 239; J IV.97; Miln 217 (with instr.).

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--kiyirā makes bitter, ibid. 319; sādu sweet things Vin II.196; sādu--phala see sādhuphala; for °kamyatā see the latter.

Sādeta1

Sādeta1 [Caus. of sādā to cause to sink, to throw down Dḥa I.75 (+vināseti; v. l. pāteti).

Sādeta2

Sādeta2 [Caus. of svad; given as root in meaning "assādane" at Dḥtp 147] to enjoy: see ucchādetai (where better referred to avad) and chādetai.

Sādhaka (adj.) [fr. sād] accomplishing, effecting J I.86; SnA 394, 415; Sdhp 161; ina° debt--collector Miln 365; bali° tax--collector J IV.366; V.103, 105, 106.


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 (laṇḍa° dung--producing); DA I.273; VvA 194; PVA 278 (hit/a°). -- 4. materials, instrument VvA 349; PVA 199.

Sādharaṇā (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 (adj.) [sa+adhika; cp. BSk. sādhika Divy 44] having something beyond D II.93; Vv 535 (vīṣati). °--porisa exceeding a man's height M I.74, 365; A III.403.

Sādhiya (adj.) [fr. sād] that which can be accomplished Sdhp 258 etc.

Sādhu (adj.) [Vedic sādu, fr. sād] 1. good, virtuous, pious Sn 376, 393; J I.1; Mhvs 37, 119; PVA 116, 132; asādhu bad, wicked Dh 163, 223; Dḥa III.313. -- 2. good, profitable, proficient, meritorious Dh 35, 206 (=sundara, bhaddaka Dḥa III.271); D I.88; Piv I.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; gacchha VvA 305), to be translated with "come on, welcome, please," or similar adverbs. Thus e. g. at Piv IV.140 (=āyācane Piv A 232); J I.92; Piv A 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, samaṭīcchitvā etc. Thus e. g. at J V.297; Vin I.56; Miln 7; Dḥa III.13; VvA 149; DA I.171; SnA 176 (=sampahaṇṣane); PVA 55, 78 and passim.

--kamayā desire for proficiency VbhA 477. --kāra saying "well," approval, cheering, applause J I.223; Miln 13, 16, 18; VvA 132; Dḥa I.390; III.385. --kiḷāna a festive play, a sacred festivity Mhvs 3, 11; sādhukīlita the same Mhvs 20, 36; °--divasa Vin III.285; sādhu--kiḷā J III.434; V.127; sādhu--kiḷikā 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. --siliya good character J II.137.

Sādhukan (adv.) [fr. sādhu] well, thoroughly Vin I.46; II.208; D I.62. -- instr. sādhukena (as adv.) willingly (opp. with force) Piv II.92.

Sādheti [Caus. of sād to succeed. Dḥtp 421=saṃsiddhiyam] 1. to accomplish, further, effect J II.236 (Pot. sādhayemase).

-- 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 udakkhalā). -- 5. to make clear, bring to a (logical) conclusion, to prove J II.306; SnA
192 (atthaŋ), 459; Tikp 58; PvA 30 (here as much as "is any good"). -- 6. to collect or clear a debt, 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. ṭa, uddhāra), e. g. J I.230; II.341, 423; III.106; IV.45; DhA III.12. -- Cp. abhiā.

Sānu (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 paṇṣupabbata; sānapabbata a forest--hill J IV.277; VI.415, 540; pabbatasānu--° J III.175; girisānu--° J III.301; IV.195.

Sānucara (adj.) [sa3+anucara] together with followers Dh 294; J VI.172.

Sānuvajja (adj.) [sa+anuvajja] blameable A II.3.

Sānuseti [sa (=saŋ)+anuseti] to fill (the mind) completely A II.10.


Sāpateyya (nt.) [sā (=guna 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 (sāpateyya, var. read. sāpatiyya); DhA I.67.

Sāpattika (adj.) [sa3+āpatti+ka] one who has committed a sin (see āpatti) Vin I.125; II.240; Nd 1102.

Sāpada (nt.) [cp. Sk. śvāpada] a beast of prey J II.126; VI.79.

Sāpadesa (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.

Sāpānadoṇi M II.183=152 (C.=sunakhānaṇ pivanadoṇi a dog's trough).

Sāpekha [sa+apekhā] longing for D II.77; III.43.

Sāma1

Sāma1 [cp. Vedic śyāma black & śyāva brown; Av. syāva; Ags. h&amacmacr;ven blue (=E. heaven); Gr. skoiə/s, skia/ (shadow)=Sk. chāy; 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 ("āṇ mukha 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


Sāmaŋ [on etymology, see Andersen Pāli Gloss., p. 268 (contracted from sayamaŋ, Trenckner), cp. Michelson, Indog. Forsch., vol. xxiii, p. 235, n. 3 (=avest., hāmo; slav., samz)] self, of oneself Vin I.16, 33, 211 (s. pāka); IV.121; D I.165; M I.383; II.211; III.253 (sāmaŋ kantaŋ sāmaŋ vāyitaŋ dusayugan); S II.40; IV.230 sq.; V.390; Sn 270 (asāma--pāka not cooking for oneself), 889; J I.150; sāmaṇeva, i. e. sāmaŋ yeva Sn p. 101.

Sāmaggīya (nt.) [fr. samagga] completeness, concord Sn 810; sāmaggīya--rasa J III.21 ("the sweets of concord"); adj. asāmaggīya, unpleasant J VI.517 (C. on asammodiya).
Sāmagga (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 (adj.) [sa2+amacca] together with the ministers D I.110.

Sāmañña1

Sāmañña1 (nt.) [abstr. fr. samāna] generality; equality, conformity; unity, company Miln 163; SnA 449 (jāti identity of descent), 449 (generality, contrasted to visesa detail), 548 (id.); VvA 233 (diṭṭhi, sīla, equality). °--gata united D II.80; °--nāma a name given by general assent DhsA 390.

Sāmañña2

Sāmañña2 (nt.) [abstr. fr. samaṇa] Samaṇaship 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"). --attha 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--, sakadāgami--anāgami--and arahattaphala S V.25; D III.227, 277; Dhs 1016; DhsA 423; Miln 344, 358; DA I.158; three samaṇāphalas Kvu 112.

Sāmañṇatā1

Sāmañṇatā1=sāmañṇa1 (identity, congruity etc.) J VI.371 (vaṇṇa'); Vism 234 (maraṇa').

Sāmañṇatā2

Sāmañṇatā2=sāmañṇa2 D III.145, 169; Dh 332; DhA III.484; IV.33.

Samaṇaka (adj.) [fr. samaṇa] worthy of or needful for a Samaṇa Mhvs 4, 26; 30, 37; assamaṇaka unworthy of a Samaṇa Vin I.45.

Samaṇera [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 Samaṇeras Vin II.177; A III.275. -- f., also --ō A III.276; as --ō at Vin I.141.

Sāmattha (adj.) [=samattha] able J II.29.

Sāmatthiya [abstr. fr. samattha] (nt.) ability Mhvs 37, 243

Sāmanta (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 (adj.) [fr. samaya] temporary Sn 54; Miln 302 (so read); see sāmāyika.

Sāmalatā (f.) [sāma1+latā; Sk. śyāmalatā] the creeper Ichnocarpus J I.60.

Sāmā (f) [Sk. śyāmā Halāyudha 2, 38; see sāma1, sāmalatā, and sāmāka] a medicinal plant J IV.92 (bhīsāmā, C. bhīsāni ca
Sāmāka [cp. Vedic śāmāka] 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.

Sāmajika [fr. Sk. samāja] see samajja a member of an assembly Dāvs III.27.

Sāmādhika (adj.) [fr. samādhi] consisting in concentration S I.120.

Sāmāṃgi (f.) a black hind J II.44.

Sāmāyika (adj.) [fr. samayā] 1. on a friendly footing, in agreement M III.110; Miln 22. -- 2. occurring in due season, timely Miln 302 sq., 305. -- 3. temporary A III.349 sq.; cp. sāmayika.

Sāmi J V.489, read sāvi.


Sāmin [cp. Sk. svāmin, fr. sva=saq] 1. owner, ruler, master Vin I.303, 307; Sn 83; Mhvs 37, 241; J V.253 ("parībhoga, 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 Miln 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 husband J I.352; see sāmika.

Sāmis (adj.) [sa+āmisa] 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 nirāmisa spiritual (e. g. Ps I.59).

Sāmici & sāmici" (f.) [fr. sammā2=Vedic samyac, of which pl. nom. sāmīcī f. sāmīcī 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. --patipāḍa right course of life M I.281; A II.65. --paṭippanna correct in life D II.104; S I.220; A II.56; IV.310.

Sāmukkaṃsika (adj.) [fr. samukkaṃsati, ep. ukkaṃsaka. The BSk. is sāmutkarṣīḍh dhammaśanā 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 dhammaśanā (thus as f. of "aka!" 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 nāṇa at DhSA 9.


Sāmuddika (adj.) [fr. samudda] seafaring D I.222; S III.155; A III.368 (vānijā); IV.127 (nāvā); Vism 63; DhSA 320. At J VI.581 s.--mahāsankha denotes a kind of trumpet.

Sāmeti see samatti1.

Sāya [cp. Sk. sāya, 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 sāya, at night Vin III.147; J II.83; DhA I.234; usually opposed to pāto (pātaṇ) in the morning, early e. g. sāya--pātaṇ D II.188; Miln 419; J
1.432, 460; V.462; sāyaṇ--pātaṇ Vin II.185; DhA II.66; sāyaṇ 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; sāyamāsa supper J I.297; V.461; DhA I.204. sāyaṇ as quāsi--nominative: sāyaṇ ahosi J VI.505; atisāyaṇ too late Th 1, 231; J II.362; V.94; sāyataraṇ later in the evening (compar.) J VI.366.

Sāyaṇha [sāyaṇ+āṇha, cp. Sk. sāyāhna] evening D II.9; J I.144; --saṃayaṇ at evening time D II.205; M I.147; Vin I.21; sāyaṇhasamaye J I.148, 279; PvA 33, 43, 100; --kāle the same J IV.120; sāyaṇhe (loc.) J I.144, 237; atisāyaṇha late evening J VI.540.

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. sāyītva S IV.176; A III.163. Cp. saṃsāyati.

Sāyana1


Sāyana2

Sāyana2 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 (adj.) [fr. śī] lying, sleeping, resting in (--ś) Dh 141; M I.328 (vatthu°); Th 1, 501=Miln 367.

Sāyita [pp. of sāyati, cp. sāditar] (having) tasted, tasting D I.70; II.95, 292; M I.188, 461; Miln 378; Vism 258 (khāyita+).

Sāyin (adj.) [fr. śī] lying Dh 325.

Sāra [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 phegu) 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 patiṭhito 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.


Sāraka1

Sāraka1 (--ś) (adj.) [fr. sāra] having as most essential Miln 133; a--sāraka rotten (said of wood) J II.163.

Sāraka2

Sāraka2 [fr. sarati1] a messenger.

Sāraka3

Sāraka3 in the comp. kaṭa--sāraka a mat J IV.248 (v. l.); IV.474; V.97 (cp. osāraka).

Sāraja (nt.) [abstr. fr. sārada = *sāradya] timidity A III.127, 203; IV.359, 364; Miln 24, 72, 196 (parisa°, cp. Nd2 470); J I.334; II.66; nissāraja undaunted J I.274.

Sārajati [saŋ+raj, cp. BSk. saŋrajyate, cp. sārāga] to be pleased with, to be attached to A I.260; S II.172; III.69 sq.; IV.10 sq.

Sārajjanā (f.) [fr. sārajati] infatuation, feeling infatuated Dhs 389; J V.446.

Sārajāya [Denom. of sāra] to be embarrassed, perplexed, ashamed S III.92; A IV.359.

Sārajjatatta (nt.) [=sārajjanā] infatuation, the state of being infatuated Dhs 389.


Sāratta [=saŋratta, 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; Mhv 10, 34 ("mānasov). asāratta unattached Sn 704.

Sārāthi [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. assadammāsārathi a coachman by whom horses are driven, a trainer of horses M I.124; S IV.176; purisadammāsārathi 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 (adj.) [Vedic sārada, fr. śarad autumn (of Babyl. origin? cp. Assyr. šārātu 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; vīta--sārada id. (e. g. A II.24; It 123).-- Note: At K.S. III.46 (=S III.54) s. is wrongly taken as s. is wrongly taken as sāra+da, i. e. "giving sāra"; but seeds do not give sāra: they contain sāra (cp. sārawant). The C expĺn 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 (adj.) [fr. sārada] autumnal Vin I.199; II.41; Dh 285=J I.183; Vv 6417; DhA III.428.

Sāradha [=saŋraddha] violent, angry A I.148, 282; S IV.125; M I.21; Vism 134 (opp. passaddha--kāya), 282 ("kāya"); VbhA 283 (id.).

Sārama [fr. sarati] going DhsA 133.

Sārameya [Vedic sārameya] a dog (lit. "son of Saramā") Mhbv 111.

Sārāmbha1

Sārāmbha1 [=saŋrāmbha] 1. impetuosity, anger A I.100, 299; II.193; M I.16; Dh 133; J IV.26; Miln 289 (sasaŋrāmbha). -- 2. quarrel Sn 483; J II.223; V.141. <-> 3. pride Th I, 759; VvA 139.

--kathā angry or haughty talk, imperiousness Dh 133; M I.16; DhA III.57.
Sārambha2

Sārambha2 [sā+ārambha] involving killing or danger to living creatures Vin III.149; A II.42 sq. Cp. samārambha.


Sāravant (adj.) [fr. sāra] valuable, having kernel or pith (said of grain or trees) A IV.170 (synom. dālha, opp. palāpa); S V.163; M I.111 = 233.

Sārasa [cp. Epic Sk. sārasa] a water bird, Ardea sibirica VvA 57, 163; at both pass.=koča.

Sārāga [=saṭrāga, fr. saṇ+raj] affection, infatuation Vin II.258; M I.17, 498; A I.264; S III.69 sq., 93; Dh 1059, 1230; cp. saṅrāga. -- Neg. a° Dhs 32, 312, 315.

Sārāgin (adj.) [fr. last] attached to M I.239 (sukha--a°); sukha--sārāgita ibid. impassioned.

Sārāṇīya (adj.) [fr. the question of derivation is still unsettled. According to Trenckner (Notes 75) fr. saraṇa (i. e. saraṇa1 or saraṇa2?) with double vṛddhi. Kern (Toev. II.74) considers the (B) Sk. saṭrāṇiṇīya as the original and derives it fr. saṇ+raj to rejoice, to gladden: see raṭjati. The BSk. is divided: MVastu III.47, 60, 206 etc. has sārāṇya, whereas AvŚ I.229 & Divy 404 read saṭrāṇiṇi and saṭrāṇiṇi (see below). -- The C. at J IV.99 derives it fr. saraṇa in explaining sārāṇīya kathā as "sārita-bha--yutakā kathā"] courteous, polite, friendly (making happy, pleasing, gladdening?), only in comb with kathā, dhamma, or dhammakathā, e. g. s. kathā polite speech, either in phrase sammodaṇīya kathā sārāṇīya viṭisāreti to exchange greetings of friendliness & courtesy D I.52; M I.16 (expld inter alia as "anussariyāmānasukhato s." at MA 110); A I.55, 281; II.42; cp. BSk. sammodaṇī saṭrāṇiṇiν vividhāṅ k. vyatisārya AvŚ I.229. -- sārāṇīya kathaṅ. katheti DhA I.107; IV.87; sārāṇāya dhammā states of conciliation, fraternal living (Dial. III.231) D III. 245; M I.322; II.250; A III.288; V.89; DhsA 294; J V.382; cp. BSk. saṭrāṇiṇiyan dharmāṅ samādāya Divy 404. -- sārāṇīyaḥ dhammakathāḥ suṇāti DhA IV.168.


Sārin (adj.) [fr. sāreti] wandering, going after, following, conforming to (loc.) J V.15; aniketasārīn wandering about houseless Sn 844, 970; anoketasārin wandering homeless Dh 404; Sn 628; dīṭhisārīn a partisan of certain views Sn 911; vaggasārin conforming to a party, a partisan Sn 371, 800, 912.

Sārīrika (adj.) [fr. sarīra] connected with the body, bodily M I.10; A I.168 sq.; II.153; (nt.) bodily reliics Miln 341; “ṇi cetiya one of the 3 kinds: paribhogika, s., uddesika J IV.228.

Sāruppa (nt.) [abstr. fr. sarūpa, BSk. sārupya & 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--sa°, as befits a Wanderer J V.228.

Sāreti is Caus. of sarati1 as well as sarati2. Cp. vītī°.

Sāropin (adj.) [saṇ ropin, cp. ropetī & rūhatī] healing, curative M II.257 (vaṇa--a°).

Sāla [cp. Sk. śāla & sāla] a Sal tree (Shorea robusta) M I.488; D II.134; A I.202; III.49, 214; Dh 162.


Sālaka [Sk. syāla+ka] a brother--in--law J II.268.
Sālakāmi a kind of worm Miln 312.

Sālaya (adj.) [sa3+ālaya] having intentions (on), being attached (to=loc.) J III.332.

Sālā (f.) [cv. Vedic śalā, 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; udpāna° a shed over the well Vin I.139; II.122; upāṭṭhāna° á service hall Vin I.49, 139; II.153, 208, 210; S II.280; V.321; J I.160; kathina° a hall for the kathina Vin II.117. kīlā° playhouse J VI.332; kutūhala° a common room D I.179= S IV.398. kumbhakāra° potter's hall DhA I.39; glāna° 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; yaśa° hall of sacrifice PugA 233; rajana° dyeing workshop Vism 65; ratha° car shed DhA III.121; hattith° an elephant stable Vin I.277, 345; II.194; J I.187.


Sāli [cp. Sk. sāli] 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. °-inaṇ 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. --gabbha ripening (young) rice DhA I.97. --bija rice seed A I.32; V.213. --bhatta a meal of rice Vism 191. --bhojana rice food J I.178.

Sālika (adj.) [fr. sāli] belonging to rice DhA III.33.

Sālikā (f.) [cp. Epic Sk. śārikā crow, usually combd with śuka parrot] a kind of bird S I.190=Th 1, 1232; J V.110. See sāliya & sālikā.

Sālittaka (nt.) [fr. Sk. saṇḍepa?] a sling, catapult (?); slinging stones, throwing potsherds etc. Pv IV.167; PvA 285; J I.418, 420; DhA II.69.

Sālin excellent Dāvs I.9.

Sāliya or sāliyā or sāliyā the maina bird (=śālikā) J III.203; sāliyachāpa (a young bird of that kind), and sāliyachāpa (i. e. sāliyā which is probably the right form) J III.202. <--> madhuvā--śāliyā J V.8 (=suvaṇṇa--śālika--sakunā C. p. 911); J VI.199 (suva--śāliya--°), 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 pārrot.

Sālīna (adj.) [fr. sāli] fine (rice) Miln 16 (°ṇ odanaṇ; cp. śālīnaṇ odanaṇ Divy 559).

(nt.) [cp. Sk. śālūka] the edible root of the water--lily Vin I.246; J VI.563; VvA 142 (°muṭṭhi).


Sālok [sa2+āloka] sight, view, sāloke tiṭṭhati to expose oneself to view in an open door Vin II.267.

Sāloha [fr. sa2+lohita] a kinsman, a blood relation, usually together with nāti Vin I.4; D II.26, 345; A I.139, 222; II.115; Sn p. 91; PvA 28; VbhA 108.

Sālava [cp. Sk. sāḍava, 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 kapiṭṭha); cp. Vin IV.259.
Sāḷika a bird; f. ��ā the Maina bird J I.429; VI.421. Spelt sāliyā at J VI.425. See sālikā & sāliya.

Sāva [fr. sru] juice VvA 186.

Sāvaka [fr. śru] a hearer, disciple (never an Araha) 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 purisayugāṭṭha purisapuggalā); II.79 sq.; It 88.

Sāvakatta (nt.) [abstr. fr. last] the state of a disciple M I.379 sq.

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 (f.) [fr. last] guilt Miln 293.

Sāva (nt.) name of a certain throw in playing at dice J VI.281 (v. l. sāvata).

Sāvaṭṭha (adj.) [sa3+āvaṭṭha] containing whirlpools It 114.

Sāvana (nt.) [fr. sāveti] shouting out, announcement, sound, word J II.352; Sdhp 67.

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 [Sk. śāvīdā, see Lüder's Z.D.M.G. 61, 643] a porcupine J V.489 (MSS. sāmi and sāsi, cp. Manu V.18).

Sāvittī (f.) the Vedic verse Sāvitri Sn 457, 568=Vin I.246 (Sāvitthī); J IV.184.

Sāvetar [n. ag. fr. sāveti] one who makes others hear, who tells D I.56; A IV.196.

Sāveti is Caus. of suṇāti.

Sāsa [Sk. śāsa, fr. śvas] asthma A V.110; J VI.295.

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.

Dhtp 300=anusiṭṭhi] to instruct, teach, command; tell J VI.472 (dūtāni, =pesesi C.); inf. sāsituṭ J VI.291 (=anusāsituṭ C.).

Sāsana (nt.) [cp. Vedic śāsana] order, message, teaching J I.60, 328; II.21; Pv IV.354 (Bhūpana); KhA 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. sāsanañ 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, ṭosakkana--kāla, ṭantaradhāna. --kara complying with one's order and teaching M I.129; --kāraka the same Sn 445; --kārīn the same A II.26; susāsanañ dussānañ J I.239 (English transl.: "true and false doctrine, "good and bad news"). --hara (+"jotaka) taking up (& explaining) an order SnA 164.

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
Sāsava (adj.) [saʔ=āsava] connected with the āsavas D III.112; A I.81; Dhs 990, 1103; Nett 80.

Sāha six days (cp. chāha) J VI.80 (=chadivasa, C.).

Sāhatthika (adj.) [fr. sahattha] with one's own hand J I.168; DhsA 97; SnA 493; KhA 29.

Sāhaṇ contraction of so ahaṇ.

Sāhasa [fr. sahas power] violent, hasty Sn 329; (nt.) violence, arbitrary action, acts of violence Sn 943; J VI.284; Mhvs 6, 39; sāhasena arbitrarily A V.177; opp. a° ibid.; Dh 257; J VI.280. sāhaṇ id. J VI.358 (=sāhasena sāhasikaṇ kammaṇ katvā ibid. 359); adv. asāhaṇ=asāhasena J III.319 (C. sāhasiyatāhāya ibid. 320, if we do not have to read sāhasiṇā taṇhāya, from sāhasi). --kiriyā violence J III.321.

Sāhasika (adj.) [fr. sāhasa] brutal, violent, savage J I.187, 504; II.11; PvA 209; Dha I.17.

Sāhasiyakamma (nt.) a brutal act J I.412, 438.

Sāhāra (adj.) [sa+āhāra] with its food S III.54 (viṃśāṇa s.); D II.96 (Vesāli s.; trsln "with its subject territory").

Sāhin (−°) (adj.) [fr. sah] enduring It 32. See asayha°.

Sāhu (adj.) [=sādhu] good, well Vin I.45; S I.8; Pug 71 sq.; Th 1, 43; VvA 284.


Sāhuneyyaka see āhuneyya.

Sāhunna [=sāhuḷa] a strip of ragged cloth Pv III.16; PvA 173; J.P.T.S. 1891, 5; var. read. sāhunda.

Si (−°) [=svid, for which ordinarily °su part. of interrogation; e. g. kaṇ−si Dha I.91.

Siṃsakā (nt.) [Sk. śṛṣaka?] name of a water plant J VI.536 (C. not correct). Siṃsati1 [śaṇ] to hope for Dhīp 296 (def. as "icchā"); only in cpd. ā° (q. v.).

Siṃsati2

Siṃsati2 is Desiderative of sarati1. --Siṃsati "to neigh" at J V.304 is to be read hiṃsati (for hesati, q. v.).

Siṃsāpā (f.) [cp. Vedic śiṃsāpā] the tree Dalbergia sisu (a strong & large tree) S V.437; Siṃsāpā−groves (s−vanā) are mentioned near Āḷavī A I.136; near Setavyā D II.316 sq.; Dha I.71; VvA 297; and near Kosambi S V.437.


Sikāyasa−maya (adj.) [made of tempered steel (said of swords) J VI.449 (cp. Note of the trsln p. 546).

Sikkā (f.) [cp. Sk. sīkyā] string, string of a balance Vin II.110; 131, J I.9; II.399; III.13 (text sikkhā); VI.242; VvA 244
Sikkhati [Vedic śikṣati; Desid. to śak: see sakkoti. -- The Dṭhp (12) gives 'vijj'opādāna' as meaning] 1. to learn, to train oneself (= ghaṭati vāyamati Vism 274); usually combined with the locative, thus sikkha--padesu s. to train oneself in the Sikkhāpadasa 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 nibbānaññe s. to learn, to train oneself towards Nibbāna Sn 940, 1061; Mīn 10; Pot. sikkheyāsi Mīn 10; sikkheyāma D II.245; sikkhena Sn 898; sikkheya Sn 974; sikkheya 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; sikkhamānaḥ (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; Mīn 10; & sikkha that ought to be learnt Miln 1,84; 270; ger. sikkhītā Mīn 219. -- 2. to want to overcome, to try, tempt D II.245. -- pp. sikkhita. <-> Caus. II. sikhāpeti to teach, to train J I.162, 187, 257; DA I.261; Mīn 32; PVA 3, 4.


Sikkhā (f.) [Vedic śikṣā] 1. study, training, discipline Vin III.23; D I.181; A I.238; S II.50, 131; V.378; Dhs 1004; Vbh A 344 (various). -- sikkhaḥ paḍacakkhāta one who has abandoned the precepts Vin I.135, 167; II.244 sq. (cp. sikkha--paḍacakkhāna Vin II.279, and sikkhaḥ apacakkhāya Vin III.24; S IV.190; sikkhaḥ apacakkhātā, ibid.); tissu sikkhā S III.83; Ps I.46 sq.; Mīn 133, 237; Ndi 39; explained as adhiśila--, adhicitta--, and adhipaśa--sikkhaḥ A I.234 sq.; Nett 126; with the synonyms saṅvara, samādhi & paśañña at Vism 274. -- 2. (as one of the 6 Vedāṅga) phonology or phonetics, conmbd with niruttī (interpretation, etymology) DA I.247=Sn A 447.

--ānīṃsaṇa whose virtue is training, praise of discipline Nett 112. --kāma anxious for training Vin I.44; D II.101; S V.154, 163; A I.24, 238; 6°-tā anxiety for training J I.161. --samādāna taking the precepts upon oneself Vin I.146; Mīn 162; A I.238 sq.; IV.15; V.165. --sājīva system of training Vin III.23 sq.; Pug 57.

Sikkhāpada (nt.) [sikkha+hāpa, 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 (sahadhhamika), 143 (khudd'ānu-khuddakāṇi); It 96, 118; Vbh A 69 (bhesajā); Dḥ A 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 Vbh A 381 sq.); Dḥ A I.32 and passim. To these were added another 5, so as to make the whole list (the dasasikkhāpadaḥ or padāni) one of 10 (which are not the 10 silas!). These are (6) vikāla--bhogajānī (--veramaṇī) not eating at the wrong hour; (7) nacca--gaṭvādita--visūka--dassanā° to avoid worldly amusements; (8) mālā--gandha--vilepana--dāraṇa--maṇḍana--viḥbūsanaṭṭhānā° to use neither unguents nor ornaments; (9) uccā--śayana--mahā--śayanā° not to sleep on a high, big bed; (10) jātārubā rajata--patiggahaṇā° 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 āṭṭhangika uposatha (see sila 2 b), e. g. Mīn 37, 202. -- diyaddha--sikkhāpada--sata the 150 precepts, i. e. the Pātimokkha A I.230, 234; Mīn 243.

Sikkhāpaka (adj.) [fr. sikkhāpeti] teaching Pva 252; Mīn 164.

Sikkhāpana (nt.) [fr. sikkhāpeti] teaching Mīn 163.

Sikkhāpanaka teaching J I.432.

Sikkhīta [pp. of sikkhītā] trained, taught Vin IV.343 ("sikkha, adj., trained in . . . chasu dharmmesu); Mīn 40; Pva A 263 ("sippa).
Sikhāṇḍin (adj.--n.) [Sk. śikhaṇḍin] 1. tufted, crested (as birds); J V.406; VI.539; Th I, 1103 (mayūra); with tonsured hair (as ascetics) J III.311. -- 2. a peacock J V.406; VvA 163.

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.

Sikhariṇī (f.) [fr. last] a kind of woman (with certain defects of the pudendum) Vin II.271; III.129 (text, °aṇī).

Sikhā (f.) [Vedic śikha] 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; vātasikha (adj.) with a beautiful crest Th 1, 211 (mora), 1136.

Sikkhita [n. ag. fr. sikkhati] a master, adept; proficient, professional J VI.449, 450.

Sikhin (adj.) [fr. sikhā] crested, tufted Th 1, 22 (mora); J II.363 (f. °inī). Also name of (a) the fire J I.215, 288; (b) the peacock Sn 221, 687.

Sigāla (śṛ°) [cp. Vedic sṛgāla; 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 (Pūtimaṇḍa by name). -- sigāli (f.) a female jackal J I.336; II.108; III.333 (called Māyāvī); Miln 365. -- See also singāla.


Siggu (nt.) [cp. Vedic śigru, N. of a tribe; as a tree in Suśruta] name of a tree (Hyperanthera moringa) J III.161; V.406.

Singa1

Singa1 (nt.) [Vedic śṛṅga, 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.

Singa2

Singa2 the young of an animal, calf J V.92; cp. Deśināmamālā VIII.31.

Singāra [cp. Sk. śṛṅgāra] 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 variant reading instead of sigāla S II.231 etc.; Vism 196; Pv III.52.


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 a kind of horned bird J III.73; DhA III.22 (v. l. singala).
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.


--nada gold Vv 6428; VvA 284. --loṇa (--kappa) license as to ginger & salt Vin II.300, 306. --vaṇṇa goldcoloured D II.133.

--suvaṇṇa gold VvA 167.

Singu (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.

given as "ghāyana" at Dhtp 34] to sniff, to get scent of S I.204=J III.308; DA I.38. Cp. upa°.

Singhāṭaka [cp. Sk. śṛṅgāṭaka; fr. śṛṅga] (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 A 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.

Singhāṅkā (f.) [Sk. singhaṅkā] 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 --n--); Miln 154, 382; Pvi II.23; Vism 264 & 362 (in detail); Dha A I.50; VbhA 68, 247.

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) & siddha (cooked).

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 Sn A 310; Pva 58, 113, 254 (inf. sijjhītu). -- pp. siddha.

Siṅcaka [fr. siṅcati] watering, one who waters Vv 797 (amba°).

cp. Av. hinčaiti to pour; Lat. s.iurinate," Ags. sīcon; Ohg. sīhan, Ger. ver--siegen; Gr. i)kma/s wet; Goth saiws=E. sea. -- Dhtp 377: kkharane] 1. to sprinkle J III.144; V.26; Mhvs 37, 203; Sn 66. -- 2. to bale out a ship Sn 771; Dh 369. inf. siṅcitūn J VI.583; pass. siccati Th 1, 50 (all MSS. siṅcati); imper. siṅca Dh 369; ppr. med. siṅcamāna Mhvs 37, 203; ger. sitvā Sn 771=Nett 6; pp. sitta. -- Caus. seceti to cause to sprinkle Mhvs 34, 45; Caus. II. siṅcāpeti J II.20, 104. <-> Cp. pari°.


Siṭṭha [pp. of śiṣ; Sk. śiṣṭha] see vi°.

Siṇāti see seyyati.

Sita1

Sita1 (adj.) [pp. of sā; Sk. śita] sharp Dāvs I.32.

Sita2

Sita2 [pp. of sayati2] 1. (lit.) stuck in or to: hadaya° salla Sn 938; Nd 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.

Sita3
Sita3 [pp. of sinoti] bound; sātu-° Dh 341 (bound to pleasure); taṃhā-° Miln 248. Perhaps as sita2.

Sita4


Sita5

Sita5 (nt.) [pp. of smi, cp. vimhāpeti. The other P. form is miḥita] 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 (°ŋ pātvakāsi); III.479; VvA 68. --°kāra smiling J I.351 (as °ākāra).

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 (adj.) [Vedic śithira, later śithila] 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 sithil°, 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

Siddha1 [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

Siddha2 [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 sādhya"].

--attha one who has completed his task Miln 214.

Siddhatthaka [Sk. siddhārthaka] white mustard ThA 181 (Ap. V.24); J III.225; VI.537; DhA II.273 (in Kisāgotamī story).

Siddhi (f.) [fr. sīdh, 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. sadda°.

Siddhika (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).


Sināti1

Sināti1 (to bind): see sinoti.
Sināti2

Sināti2 [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. sināyituṇ M I.39; aor. sināyi Ap 204. -- pp. sināta.

Sināna (nt.) [fr. snā] bathing M I.39; S I.38, 43; IV.118; Nd2 39; Vism 17; VbhA 337.

Sinānī (f.) bath--powder (?) M II.46, 151, 182.

Siniddha [pp. of sinehāti; 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").

Sinehaka a friend Mhvs 36, 44.

Sinehaka a friend Mhvs 36, 44.

Sinehika [pp. of sinehāti; 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").

Sinehāti [Vedic sinehāyate, sineh; cp. Av. sn&amacr; āsa(-ma)rc; zaīti it snows = Lat. ninguit, Gr. nei/gei; Oir. snige rain; etc. -- The Dhtp 463 gives the 2 forms sinih & snih in meaning pīṇana. Cp. sinehā]

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udaka--sinna--paṇṇa; it occurs in a series of passages J III.142, 144; IV.236, 238, where Fausbøll 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 (f.) [cp. Sk. sṛpāṭikā, beak, BR.] 1. pericarp M I.306; Vv 8433; VvA 344; hingu a s. yielding gum Vin I.201. Also written sipāṭikā; thus ādiṇṇasipāṭikā 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 ekapattālā upañahā PvA 186.

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; sabbasippāni J I.356, 463; II.53; eight various kinds enumerated M I.85; twelve crafts Ud 31, cp. dvādasyadiva s. J I.58; eighteen sippas mentioned J II.243; some sippas are hina, others ukkathā Vin IV.6 sq.; VbhA 410. asippa untaught, unqualified J IV.177; VI.228=asippin Miln 250. -- sippa uggahaṇṭi to learn a craft VvA 138. --āyatana object or branch of study, art D I.51; Miln 78; VbhA 490 (pāpaka). --uggahaṇṭa 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 =sippa J I.420.

Sippavant [fr. sippa] one who masters a craft J VI.296.

Sippika [fr. sippa] an artisan Sn 613, 651; Miln 78; Vism 336. Also sippiya J VI.396, 397.

Sippikā

Sippikā1

Sippikā1 (f.) [fr. sippi] a pearl oyster J I.426; II.100 (sippikasambukaṇ); Vism 362 (in comp.)=VbhA 68.

Sippikā2

Sippikā2 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 & pippika). See also Brethren p. 533.

Sippi [cp. Prākrit sippi] (f.) a pearl oyster J II.100; sippiṇṭa oyster shell J V.197, 206. sippi--sambuka oysters and shells D I.84; M I.279; A I.9; III.395.

Sibala N. of a tree J VI.535.

Sibba (nt.) [fr. sīv] a suture of the skull; plur. --āni J VI.339; sibbinī (f.) the same Vin I.274.

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 sibbeli Vin II.116; IV.61, 280; ger. sibbellvā J I.36; grd. sibbitabba J I.9; aor. sibbi J IV.25; & sibbesi Vin II.289; inf. sibbetuṇ, Vin I.203. -- pp. sibbita. -- Caus. II. sibbāpeti J II.197; Vin IV.61.

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 (nt.) [fr. sibbāpeti] causing to be sewn Vin IV.280.


Sibbinī Dhs 1059, read sībbanī. Cp. sībbas.

Simbali (f.) [cp. Vedic śimba. flower of the B., cp. Pischel, Prk. Gr. § 109] the silk-cotton tree Bombax heptaphyllum J I.203; III.397; Vism 206; DḥA I.279. --vāna a forest of simbali trees J I.202; II.162 (s. °-pālibhaddaka--vāna); IV.277. sattisimbalivanā the sword forest, in purgatory J V.453.

Siyati see seyyati.

Sīra (nt. and m.) [cp. Vedic śīra. head, nom. sīra (nom. sīri); J II.4 M I.32; sire DA I.97; in compounds sīro-- A I. VI.298; cp. ava (f.) [Vedic sīramant (adj.) [sīri+mant] glorious D II.240.

Śīrī (nom. sīrī); J IV.232. --y vivgabbha bedroom J I.228, 266; III.25; V.2. --corabrūha a state couch, royal bed J I.398; III.264; VI.272, 278; DḥA I.97; J V.434; cp. I.47; mutta° with loose hair KhA 120=Vism 415; adho--śīra with bowed head, head down A I.141; IV.133; J VI.298; cp. avan°; dvedh° with broken head J V.206; muṇḍa° a shaven head DḥA II.125.

Śīrá [Sk. sīra] (f.) a bloodvessel, vein Mḥvs 37, 136; nerve, tendon, gut J V.344, 364; °-jāla the network of veins J V.69; PavA 68.

Śīrūṣapa [Sk. sārīṣapa] a (long) creeping animal, serpent, a reptile Vin I.3; II.110; D II.57; M I.10; S I.154; A II.73, 117, 143; V.15; Sn 52, 964; J I.93; Pav III.52; NdI 484; VbhA 6. --nta (nt.) the state of being a creeping thing D II.57.

Sirimant (adj.) [sīri+mant] glorious D II.240.

(f.) [Vedic śrī] I. splendour, beauty Sn 686 (instr. sīrīyā); J VI.318 (sīraḥ dhāretī). -- 2. luck, glory, majesty, prosperity S I.44 (nom. sīri); J II.410 (sīriq), 466; DA I.148; VvA 323 (instr. buddha--sīriyā). rajjasīrī--dāyikā devatā the goddess which gives prosperity to the kingdom DḥA II.17; sīri+lakkhī splendour & luck J III.443. -- 3. the goddess of luck D I.11 (see Rh. D. Buddhist Īndia 216--222); DA I.97; J V.112; Mīl 191 (°devatā). -- 4. the royal bed--chamber (=sīrigabbha) J VI.383. -- assirī unfortunate Nett 62=Ud 79 (reads sāsasārīvā). sāsirīka (q. v.) resplendent SnA 91; sāsirīka J V.177 (puṇḍa--canda°); opp. nissirīka (a) without splendour J VI.225, 456; (b) unlucky VvA 212 (for alakkhika). -- The composition form is sīrī°. --gabba bedroom J I.228, 266; III.125; V.214. --corabrūhamaṇa "a brahmin who stole good luck" J II.409 (cp. sīrilakkaṇha°--°). --devatā goddess(es) of luck Mīl 191 (+kalidevatā). --dhara glorious Mḥvs 5, 13. --niggunḍi a kind of tree J VI.535. --vilāsa pomp and splendour J IV.232. --vīvāda a bedchamber quarrel J III.20 (sayanakalaho ti pi vadanti yeva, C.). --sayana a state couch, royal bed J I.398; III.264; VI.10; DḥA II.86; PavA 280.

Sīrīṣa (nt.) [cp. Class. Sk. sīrṣa] the tree Acacia sirissa D II.4; S IV.193; Vv 8432; VvA 331, 344; °--puppha a kind of gem Mīl 118. Cp. sērisaka.

Sīrurūha [Sk. sīrās+ruha] the hair of the head Mḥvs 1, 34; Sdhp 286.

Śīlā (f.) [cp. Sk. śīlā] a stone, rock Vin I.28; S IV.312 sq.; Vin 445; DA I.154; J VI.68; Vism 230 (in comparison); VbhA 64 (var. kinds); a precious stone, quartz Vin II.238; Mīl 267, 380; Vv 8415 (=phalika° VvA 339); pada--śīlā a flag--stone Vin II.121, 154. Cp. sela.

--uccaya a mountain A III.346; Th I.692; J I.29; VI.272, 278; Dāvs V.63. --gula a ball of stone, a round stone M III.94. --tthambha (śīla°) stone pillar Mḥvs 15, 173. --paṭimā stone image J IV.95. --paṭha 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; Mḥvs 33, 22, 36, 104. --yūpa a stone column S V.445; A IV.404; Mḥvs 28, 2. --santhāra stone floor Vin II.120.

Śīlāghati [Epic Sk. śīlāgh] to extol, only in Dḥt 30 as root śīlāgh, with defn "katthana," i. e. boasting.
Silābhu (nt.) a whip snake J VI.194 (=-nilapaṇṇavāṇṇasappha).

Siliṭṭha [cp. Sk. ślīṣṭa, 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; Dhp 489 (a°).

Siliṭṭhatā (f.) [abstr. fr. siliṭṭha] adherence, adhesion, junction Nd2 137 (byañjana", of "iti").

Silutta a rat snake J VI.194 (=gharasappa).

Silesa [fr. śliṣṭa] junction, embrace; a rhetoric figure, riddle, puzzle, pun J V.445 (silesūpamā said of women=purisānaṇ cittabandhanena silesasadisaṇa, ibid. 447).

Silesuma (nt.) [Sk. śleṣman, fr. śliṣ. This the diæretic form for the usual contracted form semha] phlegm Pv II.23 (=semha PvA 80).


Siva (adj.--n.) [Vedic śiva] auspicious, happy, fortunate, blest S I.181; J I.5; II.126; Miln 248; Piv IV.33; Vv 187. -- 2. a worshipper of the god Siva Miln 191; the same as Śivi 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 _svāvidyā.

Sivā (f.) [Sk. śivā] a jackal DA I.93.

Sivāṭikā various reading instead of sipāṭikā, which see.

Sivikā (f.) [Epic Sk. śibikā] a palanquin, litter Bu 17, 16 (text savakā); Piv I.111; Vn I.192; "--gabbha a room in shape like a palanquin, an alcove Jn II.152; maṅca-- J V.136, 262 (a throne palanquin?). suvaṇṇa a golden litter J I.52, 89; DhA I.89; Vism 316.

Siveyyaka (adj.) hailing from the Śivi 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. śisira] cool, cold Dāv V.33; VvA 132. (m.) cold, cold season Vin II.47=J I.93.

Sissa [cp. Sk. śiṣya, grd. of śis or śas to instruct: see sāsati etc.] a pupil; Sn 997, 1028; DhsA 32 ("ānusissā).

Sissati [Pass. of śis 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. siṭṭha: see visiṭṭha.

Sigha (adj.) [cp. Epic Sk. śighra] 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. sīghataran Miln 82; sīghan (adv.) quickly Miln 147; VvA 6; VbhA 256; usually redupl. sīgha--sīghaṇ 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 kṛ & bhū the form is sīti°, e.g. sīti--kata made cool Vin I.122; sīti--bhavati to become cooled, tranquilized S II.83; III.126; IV.213; V.319; Sn 1073 (sīti--siyā, Pot. of bhavati); It 38; °--bhūta, tranquilized 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; PAV 230; ThA 244. <-> At J II.

--ālokā susceptible of cold Vin I.288 (synon. sitabhūraka). --uṇha cold and heat J I.10. --odaka with cool water (pokkharanī) M I.76; Pv I.104. sītika° ("iya") the same J IV.438. --bhūraka being a chilly fellow Vin I.28816 (cp. sitālukā).

Sīta (nt.) sail J IV.21. So also in BSk.: Jtm 94.

S IV.289 (vāta).

Sītala (adj.) [cp. Vedic sītala] 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, 230; sītalibhāva becoming cool Sdhp 33.

Sītā (f.) a furrow Vin I.240 (sattā sītāyō); gambhūrāsita with deep mould (khetta) A IV.237, 238 (text, °--sītā).

--ālojā mud from the furrow adhering to the plough Vin I.206.

Sītā° see sīta. The word sītisīyāvīmokkha Ps II.43, must be artificial, arisen from the pāda, sīti--siyā vimutto Sn 1073 (on which see expln at Nd 678).

Idg. *si--zd--ō, redupl. formation like tiṣṭhāti; cp. Lat. sīdo, Gr. ᾶiyō (zw; Av. hidaiti). -- The Dhūp (50) gives the 3 meanings of "visara--gaty--avasādanesašu°" to subside, sink; to yield, give way S I.53; Sn 939 (=saṃsādati osīdati Nd 240); 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

Sīna1 [pp. of śṛ to crush; Sk. śīnṛ] fallen off, destroyed Miln 117 ("pattā leafless"); J II.163 ("pattā, so read for sīta°"). See also saṃśīna.

Sīna2

Sīna2 [pp. of sīyati; Sk. śīna] congealed; cold, frosty M I.79.

Sīpada (nt.) [Sk. sīpada] the Beri disease (elephantiasis) morbid enlargement of the legs; hence sīpadin and sīpadika suffering from that disease Vin I.91, 322.

Sīmantini (f.) a woman J IV.310; VI.142.

Sīmā (f.) [cp. Sk. sīmā] boundary, limit, parish Vin I.106 sq., 309, 340; Nd 1 99 (four); DhA IV.115 (mālaka°); antosīman within the boundary Vin I.132, 167; ekasūmāya within one boundary, in the same parish J I.425; nissīman outside the boundary Vin I.122, 132; bahisūmāgata gone outside the boundary Vin I.255. bhinnasīma transgressing the bounds (of decency) Miln 122. -- In compn sima° & 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; Nd 1 99. --kata bounded, restricted Nd 2 p. 153 (cp. paryyanta). --ṭhā dwelling within the boundary Vin I.255. --samugghāta removal, abolish<>ing, of a boundary Mhvs 37, 33.

--sambheda mixing up of the boundary lines Vism 193, 307, 315.
Sīla (nt.) [cp. Sk. śīla. It is interesting to note that the Dḥtp puts down a root sīl in meaning of samādhi (No. 268) and upadhi (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 (+ maccharin); kin° of what behaviour? Pv II.913; keli° tricky Pva A 241; damana° one who conquers Pva A 251; parisaippuddha° of excellent character A III.124; pāpa° wicked Sn 246; bhaṇana° want 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) pāṇātipātā veramaṇi, i. e. abstinence from taking life; (2) adinna'adānā (from) taking what is not given to one; (3) abrahamacariyā adversity (otherwise called kāmesu micchā--cārā); (4) musāvādā telling lies; (5) pisuna--vācāya slander; (6) pharasa--vācāya harsh or impolite speech; (7) samphappalāpā frivolous and senseless talk; (8) abhijjhāya covetousness; (9) byāpāda malevolence; (10) micchādhitthiyā 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--majjadāma--ṭhānā veramaṇi. These five also from the first half of the 10 sikkha--padā. They are a sort of preliminary condition to any higher development after conforming to the teaching of the Buddha (sāraṇgamana) and as such often mentioned when a new follower is "officially" installed, e. g. Bu II.190: sāraṇgamana kaṇci nivesesi Tathāgato kaṇci pañcasu sīlesu sīle dasavidhe paraṇa. From Pv IV.176 sq. (as also fr. Kh I.) it is evident that the sikkhāpadāni are meant in this connection (either 5 or 10), and not the sīla, cp. also Pv IV.350 sq., although at the above passage of Bu and at J I.28 as well as at Mhv 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 sīlas & sikkhāpadas was transferred to the 10 sikkhāpadas. These 5 are often simply called pañca dharmā, e. g. at A III.203 sq., 208 sq. Without a special title they are mentioned in connection with the "sāraṇa gata" formula e. g. at A IV.266. Similarly the 10 sīlas (as above a) are only called dharmā at A II.253 sq.; V.260; nor are they designated as sīla at A II.221. -- pañcasu sīlesu samādapi to instruct in the 5 sīlas (alias sikkhāpadāni) Vin II.162. -- (c) The only standard enumerations of the 5 or 10 sīlas are found at two places in the Sañyutta and correspond with those given in the Niddesa. See on the 10 (as given under a) S IV.342 & Nd2 s. v. sīla; on the 5 (also as under b) S I.68 & Nd2 s. v. The so-called 10 sīlas (Childers) as found at Kh II. (under the name of dasa--sikkhāpada) are of late origin & served as memorial verses for the use of novices. Strictly speaking they should not be called dasa--sīla. -- The eightfold sīla or the eight pledges which are recommended to the Buddhist layman (cp. Miln 333 mentioned below) are the sikkhāpadas Nos. 1--8 (see sikkhāpada), which in the Canon however do not occur under the name of sīla nor sikkhāpada, but as ṣāṭṭhangā--ṣamāṇaṇgata uposatha (or ṣāṭṭhangika 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 (dasā) sīla 1-7; then follow specific injunctions as to practices of daily living & special conduct, of which the first 5 (omitting the introductory item of bijāgāma--bhūtāgāma--samārāmbha) form the second 5 sikkhāpadāni. Upon the Culla° follows the Majjhima° (D I.5 sq.) & then the Mahāsīla D I.9 sq. The whole of these 3 sīlas is called sālakkhandha and is (in the Sāmaṇnaphala sutta e. g.) grouped with samādhi-- and paññākkhandha: D I.206 sq.; at A V.205, 206 sīla--kkhandha refers to the Culla--sīla only. The three (s., samādhi & paññā) are often mentioned together, e. g. D I.81, 84; It 51; DA I.57. -- The characteristic of a kalyāṇa--mitta is endowment with saddhi, sīla, cāga, paññā 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 sīla) characteristic of the merit of the devatās A I.210 sq. (under devatānussati). -- At Miln 333 sīla is classed as: sāraṇa°, pañca°, ṣāṭṭhangā°, dasaṇga°, pātimokkhasaṇyara°, all of which expressions refer to the sikkhāpadas and not to the sīlas. -- At Miln 336 sīla functions as one of the 7 ratanas (the 5 as given under sampadā up to vimmuṭṭināḍassana; plus patisambhidā and bojjhanga). -- cattāro sālakkhandha "4 sections of morality" Miln 243; Vism 15 & DhsA 168 (here as pātimokkha--saṇyara, indriya--saṇyara, ājīvapārisuddhi, paccaya--sannissita. The same with ref. to
catubbhidha sīla at J III.195). See also under cpds. <- At Ps I.46 sq. we find the fivefold grouping as (1) paññātipatassa paññāna, (2) veramaññi, (3) cetanā, (4) sañyāra, (5) avittakka, which is commented on at Vism 49. -- A fourfold sīla (referring to the sikkhāpada) is given at Vism 15 as bhikkhu, bhikkhuni, anupasampanna, gahittha. -- On sīla and adhisīla see e. g. A I.229 sq.; VbhA 413 sq. -- The division of sīla at J III.195 is a distinction of a simple sīla as "sañyāra," of twofold sīla as "carittra-vārītta," threefold as "kāyika, vācasa, mānasika," and fourfold as above under cattāro silakkhandhā. -- See further generally: Ps I.42 sq.; Vism 3 sq.; Tikp 154, 165 sq., 269, 277; Nd1 14, 188 (expld as "pātimokkha-sañyāra"); Nd2 p. 277; VbhA 143.

--anga constituent of morality (applied to the pañcasikkhāpada) 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 (+samādhi, paññā, vimutti, nāṇadassana--kkhandha), which make up the 5 sampadās or whole range of religious development; see e. g. Nd1 21, 39; Nd2 p. 277. -- Vin. 162 sq.; III.164; A I.124, 291; II.20; S I.99 sq.; It 51, 107; Nett 90 sq., 128; Miln 243; Dха I.347. --gandha the fragrance of good works Dh 55; Vism 58. --caranā moral life J IV.328, 332. --tittha having good behaviour as its banks S I.169, 183 (trsln Mrs. Rh. D. "with virtue's strand for bathing"). --bbata [=vata2] good works and ceremonial observances Dh 271; A I.225; S IV.118; Ud 71; Sn 231, etc.; sīlavata the same Sn 212, 782, 790, 797, 803, 899; It 79 sq.; "--parāmāsa the contagion of mere rule and ritual, the infatuation of good works, the delusion that they suffice Vin I.184; M I.433; Dhs 1005; A III.377; IV.144 sq.; Nd1 98; Dukp 245, 282 sq.; DhA 348; see also expln at Cpd. 171, n. 4. <- silabbatupādāna grasping after works and rites D II.58; Dhs 1005, 1216; Vism 569; VbhA 181 sq. -- The old form sīlavata still preserves the original good sense, as much as "observing the rules of good conduct," being of virtuous behaviour." Thus at Th 1, 12; Sn 212, 782 (expld in detail at Nd1 66), 790, 797, 803; It 79; J VI.491 (ariya). --bheda a breach of morality J I.296. --mittaka a matter of mere morality D I.3; DA I.55. --maya consisting in morality It 51; VvA 10 (see maya, defn 6). --vatta morality, virtue S I.143; cp. J III.360.

--vipatti moral transgression Vin I.171 sq.; D II.85; A I.95; 268 sq.; III.252; Pug 21; Vism 54, 57. --vipanānna trespassing D II.85; Pug 21; Vin I.227. --vīmaņsaka testing one's reputation J I.369; II.429; III.100, 193. --sañyāra self-restraint in conduct D I.69; Dhs 1342; DA I.182. --sañyuta living under moral self-restraint Dh 281. --sappatti accomplishment or attainment by moral living Vism 57. --sampadā practice of morality Vin I.227; D II.86; M I.194, 201 sq.; A I.95, 269 sq., II.66; Pug. 25, 54. --sampanna practising morality, virtuous Vin I.228; D I.63; II.86; M I.354; Th 2, 196; ThA 168; DA I.182.

Sīlātā (f.) (--) [abstr. fr. sīla] character(istic), nature, capacity DhA III.272.

Sīlavant (adj.) [sīla+vant] virtuous, observing the moral precepts D III.77, 259 sq., 285; A I.150; II.58, 76; III.206 sq., 262 sq.; IV.290 sq., 314 sq.; V.10 sq., 71 sq.; Vism 58; DA I.286; Tikp 279. -- nom. sg. sīlavā D I.114; S I.166; It 63; Pug 26, 53; J I.187; acc. --vantā Vin I.333; Sn 624; instr. --vatā S III.167; gen. --vatto S IV.303; nom. pl. --vanto Pug 13; Dhs 1328; Nett 191; acc. pl. --vante J I.187; instr. --vantehi D II.80; gen. pl. --vantānañ M I.334; gen. pl. --vatañ D 56; J I.144; f. --vati D II.12; Th 2, 449. compar. --vantarata J II.3.

Sīlīka (adj.) (--) [fr. sīla]=sīlin J VI.64.

Sīlin (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.

Sīlīya (nt.) [abstr. fr. sīla, Sk. śīla] the conduct, behaviour, character; said of bad behaviour, e. g. J III.74=IV.71; emphasized as dussīlīya, e. g. S V.384; A I.105; V.145 sq.; opp. sādhu--sīlīya J II.137 (=sundara--sīla--bhāva C.).

Sīvathikā (f.) [etym. doubtful; perhaps="Sk. śivālaya; Kern derives it as śīvāna "lying"+atthi "bone," problematic] a cemetery, place where dead bodies are thrown to rot away Vin III.36; D II.295 sq.; A III.268, 323; J I.146; Pv III.52 (=susāna PvA 198); Vism 181, 240; PvA 195.

see vī.

Sīsa1
Sīsā1 (nt.) [cp. Sk. sīsa] lead D II.351; S V.92; Miln 331; VbhA 63 (=kāla-tipu); a leaden coin J I.7; "kāra a worker in lead Miln 331; "maya leaden Vin I.190.

Sīsā2

Sīsā2 (nt.) [Vedic śīrṣa: see under sira] 1. the head (of the body) Vin I.8; A I.207; Sn 199, 208, p. 80; J I.74; II.103; sīsaḥ nahāta, one who has performed an acretion of the head D II.172; PvA 82; ādittā-sīsa, one whose turban has caught fire S I.108; III.143; V.440; A II.93; sīsā towards the head Mhvs 25, 93; adhva-sīsa, head first J I.233. -- 2. highest part, top, front: bhūmiḥ hill, place of vantage Dpvs 15, 26; J II.406; cankamaṇḍa head of the cloister Vism 121; sangamaḥ front of the battle Pug 69; J I.387; meghaḥ head of the cloud J I.103. In this sense also opposed to pāda (foot), e. g. sopānaḥ head (& foot) of the stairs Dha I.115. Contrastet 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 & citta Vism 376. Usually instn "sisena" under the heading (or category) of, e. g. cittaḥ Vism 3; paribhogaḥ J II.24; saññāḥ DhsA 200; kammaṭṭhānaḥ Dha III.159.

--ānulokin looking ahead, looking attentively after something M I.147. --ābāda disease of the head Vin I.270 sq.; J VI.331. --ābhātīpa 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 squirrel and kalandaka J VI.227; a blanket [cushion?] or kerchief.] --cchavi the skin of the head Vin I.277. --cola a headcloth, turban Mhvs 35, 53. --cchejja resulting in decapitation A II.241. --cheda decapitation, death J I.167; Miln 358. --ppacalakaśa 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. --veṭha head wrap S IV.56. --veṭhana headcloth, turban M II.193; sīsavaṭa id. M I.244=S IV.56. --vedanā headache M I.243; II.193.

Sīṣaka (nt.) [=sīsa] head, as adj. "head, with the head towards; uttarasīsaka head northwards D II.137; pācīnaḥ (of Māyā's couch: eastward) J I.50. heṭṭhāsīsaka head downwards J III.13; dhammasīsaka worshipping righteousness beyond everything Miln 47, 117.

Śīha [Vedic śīha] 1. a lion D II.255; S I.16; A II.33, 245; III.121; Sn 72; J I.165; Miln 400; Nd2 679 (=migarājā); VbhA 256, 389 (with pop. etym. "sahanato ca hananato ca sīho 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 lionsess 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 "hallelujah" 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; (=setṭha--nāda abhiṣita--nāda); SnA 163, 203. --nādikā one who utters a lion's roar, a song of ecstasy A I.23. --piṭṭha a window J I.304; II.31; Dha I.191. --papātaka "lion's cliff," N. of one of the great lakes in the Himavān Śīha 407 and passim. --piṭṭha on top of the head 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. --vikkiliṭṭha the lion's play, the attitude of the Buddhas and Arihants Nett 2, 4, 7, 124. --seyyā 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.

Śīhala Ceylon; (adj.) Singalese Mhvs 7, 44 sq.; 37, 62; 37, 175; Dhvs 9, 1; KhA 47, 50, 78; SnA 30, 53 sq., 397. --"kuddāla a Singalese hoe Vism 255; VbhA 238; "dipā Ceylon J VI.30; DhsA 103; DA I.1; KhA 132; "bhāsā Singalese (language) DA I.1; Tikp 259. See Dict. of Names.

Śīhalka (adj.) [fr. last] Singalese SnA 397.

Su1

Su1 (indecl.) [onomat.] a part of exclamation "shoo!"; usually repeated su su J II.250; VI.165 (of the hissing of a snake); ThA
Su--2

Su--2 (indecl.) [Vedic su°, cp. Gr. eu]--a particle, combd with adj., nouns, and certain verb forms, to express the notion of "well, happily, thoroughly" (cp. E. well--bred, wel--come, wel--fare); opp. du°. It often acts as simple intensive prefix (cp. sau°) in the sense of "very," and is thus also combd with concepts which in themselves denote a deficiency or bad quality (cp. su--pārika "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 comps as illustrating the use of su°.

--kaṭa 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 upasaṅkamitūḥ S I.9. --kiccha 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; --khara 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.20; pleasant odour Dhs 625. --gandhi=sugandha J 100. --gandhika fragrant Dh 7, 27; J I.266. --gahana a good grip, tight seizing J I.223.

--gahita and suggahita, grasped tightly, attentive A II.148, 169; III.179; J I.163, 222. --egava virtuous J IV.53 (probably misspelling for suggata). --ghara having a nice house J IV.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 Dh 151; DhA III.122. --channa well covered Dh 14. --cchavi 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. --jīva easy to live Dh 244. --tanu having a slender waist Vv 6412 (=sundara--saraṅga VvA 280). --danta well subdued, tamed D I.254; Dh 94; A IV.376. --sudda easily seen Dh 252; (m.) a kind of gods, found in the fourteenth rūpa--brahmaloka D II.52; Pug 17; Kvu 207. --dīṭṭha well seen Sn 178; p. 143. --dvāsa a lucky day J IV.209. --dujajaya difficult to win Mhvs 26, 3. --duttara very difficult to escape from A V.232 sq., 253 sq.; Dh 86; Sn 358. --dukkara very difficult to do J V.31. --ducca very hard to give up J VI.473. --duddasa very difficult to see Vin I.5; Th 1, 1098; Dh 36; DhA I.300; used as an epithet of Nibbāna S IV.369. --dubbala very weak Sn 4.--dullabhā very difficult to obtain Sn 138; Vv 4419; Vism 2; VvA 20. --desika a good guide Miln 354; DhsA 123; Vism 465. --desita well preached Dh 44; Sn 88, 230. --ditiṭṭha [=su+uddiṭṭha] well set out Vin I.129; J IV.192. --ddhanta well blown M III.243; DhsA 326;=sañjñhanta A I.253; Vin II.59. --dhammatā good nature, good character, goodness, virtue J II.159; V.357; VI.527. --dhota well washed, thoroughly clean J I.331. --nandi (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 sunāṭha at S I.79. --nimmatyā easily overcome D 243 and sq. --nīsita well whetted or sharpened J IV.118; as *nīsita at J VI.248. --nīsīt--agga with a very sharp point VvA 227. --nīta well understood A I.59. --pakka thoroughly ripe Mhvs 15, 38. --paṇṇasālā a beautiful hut J I.7. --patipṭṭha having beautiful banks D II.129; Ud 83=suṭṭipatthā M I.76. See also under sūpattitha. --parikammakata well prepared, well polished D I.76; A II.201; DA I.221. --pariccaja easy to give away J III.68. --parimandala well rounded, complete Mhvs 37, 225. --parihīna 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. --pāsīya easily threaded (of a needle) J III.282. --picchita well polished, shiny, slippery J V.197 (cp. Sk. picchala?). Dutoit "fest gepresst" (p. 11). So also Kern, Toev. II.85. C. expls as suphasītta. --pīpi good to drink J VI.526. --pīta see suthita. --pūbbaṅha a good morning A I.294. --posat ā good nature Vin I.45. --pattikāra easy requital A I.123. --pattipanna well conducted A II.56; Pug 48; --tā, good conduct Nett 50. --pattipatīlāta well played on D II.171; A IV.263. --pattividdha thoroughly understood A II.185. --patiṭṭhita firmly established It 77; Sn 444. --pāṭṭa well pleased Mhvs 24, 64. --pāṭṭhāsiya easily assaulted or overwhelmed D III.176; S II.264. Cp. *duppadhaṇsiya. --pāṭṭhotāa thoroughly cleansed D II.324.--pāṭṭhāta a good daybreak Sn 178. --pameyya easily fathomed D I.266; Pug 35. --pavādita (music) well played Vv 39. --pavāyita well woven, evenly woven Vin III.259. --pavedita well preached It 78; Th 2, 341; ThA 240. --pasanna thoroughly full of faith Mhvs 34, 74. --pāhāra a good blow J III.83. --phāsita agreeable to touch, very soft J II.220; V.197 (C. for supicchita); smooth VvA 275. --bahu very much, very many Mhvs 20, 9; 38, 14; 37, 48. --bālhiika see bālhiika. --bbuta virtuous, devout D I.52; S
Su3 (indecl.) (v. sq.) [*su, fr. Vedic svit, interrog. part., of which other forms are si and duba. It also stands for Vedic sama, deictic part. of which also sa & assa] a particle of interrogation, often added to interrogative pronouns; thus kañ su S I.45; kena su S I.39; kissa su S I.39, 161 (so read for kisassa); ko su Sn 173, 181; kiñ su Sn 1108; kathañ su Sn 183, 185, 1077; it is often also used as a pleonastic particle in narration; thus tadu su then D II.212; hatthe su sati when the hand is there S IV.171. It often takes the forms susu and assu; thus tyasu=te assu D II.287; yassahañ=ye assu ahañ D II.284 n. 5; api suv Sn I.5; II.7, 76; tad=assu=tadu su then J I.196; tay'assu three Sn 231; aditt'assu kindled D II.264; nassu not Sn 291, 295, 297, 309; sv=assu=so su J I.196. Euphonic ů is sometimes added yeñ=ñ-su J VI.564 n. 3; kacchin-su Sn 1045, 1079.

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Su3
Sukka

Sukka1 [Vedic śukra; fr. śuc] planet, star Ud. 9 = Nett 150; (nt.) semen, sukkavisaṭṭhi emission of semen Vin II.38; III.112; IV.30; Ku 163.

Sukka2

Sukka2 (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; khaṇḍasuṅkaṭa evil and good Sn 526; Sukkā a class of gods D II.260.

--ārta bright lot, fortune Dh 72; DhsA II.73. --cavi having a white skin J IV.184; VI.508; at both pass. said of the sons of widows. --pakkha [cp. BSk. śukla--pakṣa Divy 38] the bright fortnight of a month A II.19; Miln 388; J IV.26 (opp. kāla--pakkha); the bright half, the good opportunity Th 2, 358; ThA 2.

Sukkha (adj.) [Vedic śūkṣa, fr. śuṣ] dry, dried up D II.347; J I.228, 326; III.435; V.106; Miln 261, 407. Cp. pari°, vi°.

--kaddama dried mud Mhv 17, 35. --kantāra desert J V.70. --vipassaka "dry--visioned" Cpd. 55, 75; with diff. expln
Geiger, Saṅyutta tsrln II.172 n. 1.

Sukkhati [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.

Sukkhanā (nt.) [fr. sukkha] drying up J III.390 (assu--).


Sukha (adj.--n.) [Vedic śukha; in R. V. only of ratha; later generally] agreeable, pleasant, blest Vin I.3; Dh 118, 194, 331; Sn 383; paṭipada, pleasant path, easy progress A II.149 sq.; Dh 178; kaṇṇa--s. pleasant to the ear D I.4; happy, pleased D II.233. -- nt. sukhān well-being, happiness, ease; ideal, success Vin I.294; D I.73 sq.; M I.37; S I.5; A III.355 (deva--manussānaṇa); It 47; Dh 2; Sn 67; Dhss 117; Pva 207 (lokiya° worldly happiness). -- kāyiya sukkha bodily welfare Tkp 283; cp. Cpd. 1121; sāmisag s. material happiness A I.81; III.412; VbhA 268. On relation to piti (joy) see Vism 145 (sankhāra--kkhandha--sangahita piti, vedanā--kkhandha--sangahita tukhaṇ); and Cpd. 56, 243. -- Defined further at Vism 145 & 461 (iṭṭha--phoṭṭhabba--ānubhavana--lakkanhaṇa; i. e. of the kind of experiencing pleasant contacts). -- Two kinds, viz. kāyiya & cetasa at Ps I.188; several other pairs at A I.80; three (praise, wealth, heaven) It 67; another three (manussa°, dibba°, nibbāna°) DhA III.51; four (possessing, making good use of possessions, having no debts, living a blameless life) A II.69. -- gātha--bandhana--suķhatthaṇ for the beauty of the verse J II.224. -- Opp. asukha D III.222, 246; Sn 738; or dukkha, with which often comb’d (e. g. Sn 67, 873, with spelling dukha at both pass.). -- Cases: instr. sukhena with comfort, happily, through happiness Th 1, 220; Dhss 406; acc. sukhān comfortably, in happiness; yathā s. according to liking Pva A 133; sukhān seti to rest in ease, to lie well S I.41; A I.136; Dh 19, 201; J I.141. Cp. sukkhasayita. -- s. edhāti to thrive, prosper S I.217; Dh 193; Sn 298; cp. sukham--edha Vin III.137 (with Kern’s remarks Toev. II.83). s. viharati to live happily, A I.96; III.3; Dh 379. -- Der. sukhya.

--atthin fem. --nī longing for happiness Mhv 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.; Dhss 452; It 15, 52. --udraya (sometimes spelt “udriya”) having a happy result A I.97; Ps I.80; Pv IV.178 (=sukha--vipāka Pva 243); Vv 318. --āpharanaha happy offering, luxury J I.231. --edhita read as sukeṭha (i. e. being happy) at Vin III.13 & S V.351 (v. l. sukeṭha); 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. --patisaṇṭvedin experiencing happiness Pug 61. --ppatta come to
Sukhumatta (nt.) [abstr. fr. sukhuma] fineness, delicacy D II. 112. --bhāgya participating in happiness Nett 120 sq., 125 sq., 239 (the four s. dhāmā are indriyasānvara, tapasānkhāta puññadhāmma, bojjhaggabhāvānā and sabbupadhipaṁtiñissaggasānkhāta nibbāna). --bhūmi a soil of ease, source of ease Dhs 984; DhsA 346. --yānaka an easy--going cart DhsA 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. --vihārīn dwelling at ease, well at ease D I.75; Dhs 163; J I.140. --sāyāsā pleasant to associate with Dh 207. --sānān conceiving happiness, considering as happiness A II.52. --samuddaya origin of bliss It 16, 52. --sāmphaṇa pleasant to touch Dhs 648. --sammata deemed a plea <--> sure Sn 760. --sāyita well embedded (in soil), of seeds A III.404=D II.354.

Sukhallika [same in BSk.] luxurious living Vin I.1012 (kāma-°). See under kāma°.

Sukhāyati [Denom. fr. sukha] to be pleased J II.31 (asukhāyāmāna being displeased with).

Sukhita [pp. of sukheti] happy, blest, glad S I.52; III.11 (sukhītesu dukkhītesu dukkhito); IV.180; Sn 1029; Pv II.811; healthy Mhvs 37, 128; °-atta [ātman] happy, easy Sn 145.

Sukhin (adj.) [fr. sukha] 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.

Sukhuma (adj.) [Epic Sk. sūkṣma] subtle, minute Vin I.261;اث in conceiving happiness, considering as happiness A II.52. --sukhīta nibbānā DhsA 346. --sukhatā ilkayā participating in happiness Nett 89 (among the constituents of samādhi).

Sukhumakā [sukhuma Ps I.185.

Sukhumatta (nt.) [abstr. fr. sukhum] fineness, delicacy D II.17 sq.

Sukhumāla (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; samaṇa--° a soft, graceful Samaṇa A II.87; fem. sukhumālinī Th 2, 217; Miln 68, & sukhumāli J VI.514.

Sukhumālātā (f.) [abstr. fr. sukhumāla] delicate constitution J V.295; DhA III.283 (atti°).

Sukheti [Caus. fr. sukha] to make happy D I.51; S IV.331; DA I.157; also sukhayati DhsA 117; Caus. II. sukhpāti D II.202; Miln 79. --pp. sukhitā.


--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 (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; DhsA I.153. --suggati (in verses), Dh 18; D II.202 (printed as prose); J IV.436 (=saggā C.); VI.224. Kern, Toev. II.83 expld saggati as sargvati, analogous to svar--ga (=sagga); doubtful. Cp. duggati.

Suṇa (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; °--gahana J V.254; a--suŋkāraha J V.254. --gāha customs'frontier Vin III.47, 52. --tthāna taxing place, customs'house Vin III.62; Miln 359. --sāyika (?) customs'officer Miln 365 (read perhaps 'sādhaka or sālīka?).

Suṇika [sunka+ika] a receiver of customs J V.254.

Sunki (nt.) [abstr. fr. sunka] price paid for a wife J VI.266.

Sući (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. --gavesīn longing for purity S I.205; DhA III.354. --gāṭika read sūcīgāṭikā at Vin II.237. --ghara Vin II.301 sq.; see sūcīghara. --gāṭika 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.


Suje (f.) [Vedic śruṣc, f.] a sacrificial ladle D I.1; 9; A I.293; Sn 226, 410. -- opp. asuṣc 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. --gavesīn longing for purity S I.205; DhA III.354. --gāṭika read sūcīgāṭikā at Vin II.237. --ghara Vin II.301 sq.; see sūcīghara. --gāṭika 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.

Sujjhana (nt.) [fr. sujjhati] purification Vism 44.

Suṇā (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; Nd 1 439 (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 suṇā daruvanta). suṇāsūṇā empty of permanent substance Ps II.178; asuṇā not empty Miln 130. -- nt. suṇājaq emptiness, annihilation, Nibbāna Vism 513 (three nirodha--suṇāṇā); abl. ʻto from the point of view of the "Empty" Nd 2 680 (long exegesis of suṇātato at Sn 3119); Vism 512; VbhA 89, 261; KhA 74.

--āgārah 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; Nd 2 94. --gāma an empty (deserted) village (in similes) Vism 484; VbhA 48; Dhs 597; DhsA 309; ʻtthāna Vism 353; VbhA 57.

Suṇāta (adj.) [i. e. the abl. suṇātato 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 samādhī, 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.

Suṇāṭata (f.) [abstr. fr. suṇā] emptiness, "void," unsubstantiality, phenomenality; freedom from lust, ill--will, and dullness, Nibbāna M III.111; Kvu 232; DhsA 221; Nett 118 sq., 123 sq., 126; Miln 16; Vism 333 (n'atthi; suṇā; vivitta; i. e. abhāva, suṇātā, vivitt'<> ākāra), 578 (12 fold, relating to the Paṭicecasampūpāda), 653 sq.; VbhA 262 (atta", attaniya", niceabhāva"). --pakāsana the ego of emptiness DA I.99, 123; --paṭisaṭṭya 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; Kvu trsln 142, n. 4.

Suṇānna (nt.) [abstr. fr. suṇā] emptiness, the state of being devoid DhsA 221.
Suññā (suññī, sṛṇa) [śrṇ, Ved to praise; Lat. cluēo to hear; Goth. hlīup attention, hlīuma hearing, and many others] to hear. Pres. suññati D I.62, 152; S V.265; Sn 696; It 98; Miln 5.-- suññoti J IV.443; Pot. suneyya Vin I.7; D I.79; suñe J IV.240; Imper. suña S III.121; suñáh Sn p. 21; suñohi D I.62; Sn 997; 3rd sg. suñāt* Vin I.56; 1st pl. suñāma Sn 354; suñoma Sn 350, 988, 11100Q Pv IV.131. -- 2nd pl. suñāthā D I.131; II.76; It 41; Sn 385; PvA 13. suñotha Sn 997; Miln 1. -- 3rd pl. suñāntu Vin I.5; -- ppr. suunto Sn 1023; DA I.261; savañ J III.244. -- inf. sotuñ D II.2; Sn 384; suñatum Miln 91. -- Fut. suṣati D II.131, 265; J II.107; J II.63; Ap 156; VvA 187; 1st sg. sussa Sn 694. -- 2nd sg. sossi J IV.623. -- aor. 1st sg. assan J III.572. -- 2nd sg. assu J III.541. -- 3rd sg. suñ J IV.336; assosi D I.87, 152; Sn p. 103; 1st pl. assumha J II.79. -- 2nd pl. assuttha S I.157; II.230. 3rd pl. assosuñ J Vin I.18; D I.111. --> ger. suttvā Vin I.12; D I.4; Sn 30. suttvāna Vin I.19; D II.30; Sn 202. suñāt J V.96; Mhvs 23, 80. suñiyā Mhvs 23, 101. -- Pass. sūyati M I.30; J I.72, 86; Miln 152. suyati J IV.141; J IV.160; V.459. 3rd pl. sūyare J VI.528. -- Grd. savaṇīya what should be heard, agreeable to the ear D II.211. sotabba D I.175; II.346. --> pp. suṭa: see separately. -- Caus. sāveti to cause to hear, to tell, declare, announce J I.344; Mhvs 5, 238; PvA 200; VvA 66. nāmañ s. to shout out one's name Vin I.36; DA I.262; mañ dāsi ti sūyaya announce me to be your slave J III.437; cp. J IV.402 (but see on this passage and on J III.198; VI.486 Kern's proposed reading sāteti); to cause to be heard, to play D II.265. Caus. also suṇāpeti DhA I.206. -- Desiderative sussatevi (often written suṣāyati) D I.230; M III.133 (text suṣāsante), A IV.393 (do.). -- ppr. sususañ J Sn 189 (var. read., text suṣsasā); suṣsāmāna Sn 383; aer. susussīṣu Vin I.10; fut. susussissante Vin I.150; S II.267 (text suṣsu--).

Suṣīṣa (f.) [Vedic suṣaṇ; cp. Gr. nus/s; Ogh. snur; Ags. snoru; Lat. nurus] a daughter--in-law Vin I.240; III.136; D II.148; M I.186, 253; J VI.498; Vv 135 (=puttassā bharīyā VvA 61); DhA I.355; IV.8; Pv II.46 (pl. suṣīṣayo, so read for sūtisāye). -- suñāh the same Vin II.10; A IV.91; Th 2, 406; J II.347; VI.506; Pv IV.3.43

Suṭa1

Suṭa1 [pp. of suñāti; 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 sutañ" 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--ssua one who has little learning A II.6 sq., 218; III.181; V.40, 152; bahu--ssua one who has much learning, famous for inspired knowledge A II.6 sq.; III.113 sq., 182 sq., 261 sq.; S II.159. See bahu. asuta not heard Vin I.238; Pw IV.161; J III.233; also as assua J L.90 ("pubba never heard before"); III.233. -- na suta pubbañ a thing never heard of before J III.285. dussua M I.228; suṣsua M III.104. -- 2. renowned J II.442.

--ādharā 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 334 (expld at Vism 439); as "mayā at Ps I.4, 22 sq.; Nett 8, 50, 60. --sava far--renowned (Ep. of the Buddha) Sn 353.

Suṭa2

Suṭa2 [Sk. sutta, pp. of sū (or su) to generate] son Mhvs 1, 47; fem. sutā daughter, Th 2, 384.
Suttatta (nt.) [abstr. fr. suttal] the fact of having heard or learnt SnA 166.

Sutappaya (adj.) [su+grd. of tappati2] easily contented A I.87; Pug 26 (opp. dut°).

Sutavant (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--nimma founded by learned, pious men Miln 1; assutavant, unlearned M I.1 (‘vā puthuñjana laymen); DhA 1003; A III.54; IV.157.

Suti (f.) [cp. śruti revelation as opp. to smṛti tradition] 1. hearing, tradition, inspiration, knowledge of the Vedas Sn 839, 1078; Miln 3 (+sammuti); Mhv 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 sutī--bhedā 22 kinds of sound).

Sutitikkha (adj.) [fr. su+titikkhā] easy to endure J 524.

Sutta1

Sutta1 [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 (brahmaloka uppajjati); DhA I.28 (kanaka--vimāne nibbatti); III.7 (id.); cp. S I.143.

Sutta2

Sutta2 (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 taññhā at Dhs 1059; DhsA 364. -- kāla° a carpenter’s measuring line J II.405; Miln 413; digha° with long thread J V.389; makkata° spider's thread Vism 136; yanta° string of a machine VbhA 241. -- Mentioned with kappāsa as barter for cīvāra at Vin III.216. -- 2. the (discursive, narrational) part of the Buddhist Scriptures containing the suttas or dialogues, later called Sutta--pitaka (cp. Suttanta). As such complementary to the Vinaya. The fanciful expln of the word at DhsA 19 is: "atthānañ sūcato suvuttato savanato 'thā sūdānato suttānā--sutta--sabhāgato ca suttañ Suttan ti akkhañta." -- 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 Pātimokkhā) Vin I.65, 68; II.68, 95; III.327. -- 5. a chapter, division, dialogue (of a Budd. text), text, discourse (see also suttanta) S III.221 (pl. suttā), 253; V.46; Nett 118; DhsA 28. suuttaso chapter by chapter A V.72, 81; suttato according to the suttas Vism 562=VbhA 173. -- 6. an ancient verse, quotation J I.288, 307, 314. <-< 7. book of rules, lore, text book J I.194 (go° lore of cows); II.46 (hatthi° elephant trainer’s handbook).

--anta 1. a chapter of the Scriptures, a text, a discourse, a sutta, dialogue Vin I.140 sq., 169; II.75; III.159; IV.344; A I.60, 69, 72; II.147; S II.267=A III.107 (suttantā kavi--katā kāveyyā citt'akkharā cittavayañjanā bāhirakā sāvaka--bhāsītā); Vism 246 sq. (three suttas helpful for kāyagatā sati). -- 2. the Suttantapitaka, opp. to the Vinaya Vism 272 (‘aṭṭhakathā opp. to Vinaya'āṭṭhakathā). As °piṭaka e. g. at KhA 12; VbhA 431. See Proper Names. --kantikā (scil. itthi) a woman spinner PvA 75; as ‘kantik at J I.79. --kārā a cotton--spinner Miln 331. --gula a ball of string D I.54; M III.95; Pv IV.329; PvA 145. --jāla a web of thread, a spider’s web Nid 260. --bhikkhā beggin for thread PvA 145. --maya made of threads, i. e. a net SnA 115, 263. --rajjuka a string of threads Vism 253; VbhA 236. --lūkha roughly sewn together Vin I.287, 297. --vāda a division of the Sabbatthavādins Dpsv 5, 48; Mhv 5, 6; Mhbv 97. --vibhanga classification of rules Vin II.97. Also title of a portion of the Vinaya Pitaka.

Suttaka (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 DhA 364.

Suttantika versus 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 I & pitaka. -- 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
Sutti1

Sutti1 (f.) [cp. Sk. śuktī, given as pearl--shell (Suśruta), and as a perfume] in kuruvindakasutti a powder for rubbing the body Vin II.107; see sotti.

Sutti2

Sutti2 (f.) [Sk. sūkṭi] a good saying Sdhp 340, 617.

Suthita (?) beaten out, Miln 415 (with vv. ll. suthiketa, suphita & supita). Should we read su--poṭhita? Kern, Toev. II.85 proposes su--piṭa "well saturated" (with which cp. supāyita J IV.118, said of a sword).

Sudaṇṇa (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 suḍaṇṇa homi, lūkhā suḍaṇṇa [sic] homi etc. M I.77=J I.390; cp. ittha sudaṇṇa thus Sn p. 59; tatra suḍaṇṇa there Vin I.4, 34; IV.108; D I.87; II.91; It 15; api suḍaṇṇa D II.264; S I.119; api suḍaṇṇa S I.113; sā suṣadam S II.255.

Suddha (cp. Vedic sāḍra) (see detail under vaṇṇa 6) a Sādra 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.

Suddhika (adj.) [suddhi+ka] —va stating purity, Sn 989 (vatta); M I.372; Th 293, 293 (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.

Suddhika (adj.) [suddhi+ka] a停牌, a minor offence, less than a Sanghādisesa Vin II.67.


Suddhatta (nt.) [abstr. fr. suddha] purity D II.14; Vism 44.

Suddhi (f.) [fr. śuddh] purity, purification, genuineness, sterling quality D I.54; M I.80; II.132, 147; S I.166, 169, 182; IV.372; Th 2, 293; DhaA III.158 (v. 1. visuddhi); VvA 60 (payoga); Vism 43 (fourfold: desanā°, saṇvara°, pariyetṭhi°, paccavekkhaṇa°); Dhs 1005; Sn 478; suddhīyada stating purity, Sn 910; Nd1 326; suddhināya leading to purity Sn 910. Cp. pari°, vi°.

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 (f.) [cp. Sk. sudhā] 1. the food of the gods, ambrosia J V.396; Vism 258=KhA 56 (sakkhara°). -- 2. lime, plaster, whitewash, cement Vin II.154; °kamma whitewashing, coating of cement J VI.432; Mhvs 38, 74.
Suna

Suna [Sk. śūna, pp. of śū to swell] swollen Vin II.253; A IV.275, 470.

Suna2

Suna2 [Sk. śuna; see suvāṇa] a dog, also written suṇa J VI.353, 357 (cp. sunakha).

Sunakha [cp. Sk. śunaka; 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. sunaki a bitch J IV.400. -- Names of some dogs in the Jātakas are Kaṇha (or Mahā°) J IV.183; Caturakkha III.353; Jambuka, Pingiya ibid.; Bhattachaluṣṇa II.246. Cp. suvāṇa.

Sunaggavellita [su+agga+vellita; perhaps originally suv--agga°] beautifully curled at the ends (of hair) J VI.86.

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 ṢnA 176; for sobhana PvA 49; for seyyo PvA 130.

Supaṇṇa [Vedic suparṇa] "Fairwing" a kind of fairy bird, a mythical creature (cp. garuḷa), imagined as winged, considered as foe to the nāgas D II.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.

Vedic svapita & svapati; svapna sleep or dream (see supina), with which cp. Gr. u(/pnos sleep=Av. xvafna, Lat. somnus, Ags. swefn. <-> Dhtp 48 "saye") to sleep; supati Sn 110; J II.61 (sukha suvati he sleeps well); V.25; Pv II.938; suppati S I.107; soppati S I.107, 110; Pot. supe S I.111; prr. supanto Vin I.15; prr. med. suppamāna J III.404; aor. supi Miln 894; Vin II.78; PvA 195 (sukhaṇ); inf. sottuṇ S I.111; pp. supita; also suṭṭa & sotta.

Supīta [pp. of supati] sleeping; (nt.) sleep S I.198 (ko attho supitena)=Sn 331; SnA 338; Pv II.61 (so read for supina?).

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. I. 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; Mahā°ŋ passati to have (lit. see) a great vision J I.336 sq. (the 16 great visions); "ŋ ādisati to tell a dream Nd1 381. -- Supina at Pv II.61 read supita.

--anta [anta pleonastic, cp. ThA 258 "supinam eva supinananta"] 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. --satthā science of dream--telling, oneiromantics SnA 564.

Supinaka [supina+ka] a dream Vin II.25; D II.333; M I.365; J V.354; DA I.92.

Supīta read Miln 415 for suthita read Miln 415 for suthita (Kern's suggestion). See under su°.

Supoṭhita [su+poṭhita] well beaten; perhaps at Miln 415 for suthita (said of iron); (nt.) a good thrashing DhA I.48.

Suppa [cp. Vedic sūrpa] a winnowing basket Ud 68; J I.502; II.428; Vism 109 (+sarāva), 123; Miln 282; DhA I.174
Suppatā (f.) [fr. sūpa] in mugga--s. pea--soup talk, sugared words Miln 370. See under mugga.

Suppanta see under soppa.

Supplavattha at J V.408 is doubtful in spelling & meaning. Perhaps to be read "suplavanta" gliding along beautifully; C. expld as "sukhena plavan'attha."

Subbaca (adj.) [su+vaca] compliant, meek A III.180. See also suvaca (under su). Der. sovacassa.

Subbhū (adj.) [su+bhū], Sk. bhrū, see bhūkuti] having beautiful eyebrows J IV.18 (=subhamukhā C.).

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; subhāsūba pleasant and unpleasant Miln 136; J III.243 (niraya=subhāna asubhaṇṇa unpleasant for the good, C.); cp. below subhāsūba.

--angana with beautiful courts J VI.272. --avatāsubha good and bad, pleasant & unpleasant Dh 409=Sn 633. --āsubha the lustrous devas, a class of devas D II 69; M I 239, 390; III.102; A I.122; J III.358; Kvu 207; also written °kha A II.231, 233; IV.40, 401; Vism 414, 420 sq.; VbhA 520; KhA 86. --gati going to bliss, to heaven Mhv 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. --saṇṇā perception or notion of what is pleasant or beautiful Nett 27. Opp. asubhaṇṇā concept of repulsiveness A I.42; II.17; III.79; IV.46; V.106. See asubha. --saṇṇin considering as beautiful A II.52.

Subhaga (adj.) [su+bhaga] lucky; °karaṇa making happy or beloved (by charms) D I.11; DA I.96. -- Der. sobhagga


Sumarati see sarati2.

Sumbhati (& sumhati) [sumbh (?), cp. Geiger, P.Gr. 60, 128. The Dhtm (306 & 548) only says "saṃsumbhane." The BSk. form is subhati MVastu I.14] to push, throw over, strike J III.185 (sumh°); Vl.549. <-> pp. sumbhita. -- Cp. ā°, pari°.


Suuyati is Passive of suṇāti.

Sura [cp. Epic Sk. sura probably after asura] god Sn 681 (=deva SnA 484); name of a Bodhisatta J V.12, 13; surakāṇā a goddess, a heavenly maid J V.407 (=devadhītā, C.); surinda the king of gods Mhbv 28. Opp. asura.

Surata (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 "dussīlya." Cp. sūrata.

Surā (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 (tikhinaṇṇa suraṇ yojetvā mixing a sharp drink); DhA II.9; Dh 247; as nt. at J VI.23 (v. l. surā as gloss). -- Five kinds of surā
are mentioned, viz. piṭṭha, púva, odana (odaniya), kiṃṇapakkhita, sambhāra-sanyutta VvA 73; VbhA 381.

--adhithaṭṭha addicted to drink J V.427. --geha a drinking house J I.302. --ghaṭa a pitcher of liquor J III.477.

--ghara=ṛgeha J V.367. --chaṇa a drinking festival J I.489; DhA III.100. --dhutta a drunkard Sn 106; J I.268; III.260.

--nakkhattra a drinking festival J 362; SnA 185. --pāṇa drinking strong liquor J I.50; IV.23; VbhA 383. --pāyikā a woman drinking liquor J V.11. --pipāṣita thirsty after strong drink S II.110. --pita one who has drunk liquor J I.426. --mada tipsiness, intoxication A IV.213; J I.352, 362. --meraya (--pāṇa) (drinking) rum & spirits A I.261; II.53. See also (paṇca--) sikkhāpada.

--vīthkha bowl for drinking spirits J V.427; DhA III.66. --soṇḍa a drunkard DhA III.129. --soṇḍaka id. J V.433.

Suriya [Vedic sūrya cp. suvar light, heaven; Idg. *sāyel, as in Gr. h/iōs, Lat. sól., Goth. saui̯ sun; Oir. sūöl "eye"; cp. also Gr. se/las splendid, selh/nh moon, & many others, for which see Walde, Lat. Wtb. s. v. so]

Sulop (when eating) Vin II.2

Suras (indecl.) a hissing sound ("suru"); surusuru--kha a sun-worshipper Nd 229; 46; J I.374. --maṇḍala the orb of the sun A I.283; Dhs 223, 224=J I.80.

Suras [cp. Sk. śuras, "basilienkraut" BR; fr. surasa] a medicinal plant Vin I.20

Sulop (when eating) Vin II.2

Suva [cp. Sk. śuka] a parrot J I.324; IV.277 sq.; VI.421; 431 sq. (the two: Pupphaka & Sattigumba); DhA I.284 ("rāja"). fem. suvi J VI.421.

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; Nd 2 687 (=jātaṛūpa); KhA 240; VvA 104; often together with hiraṇṇa Vin III.16, 48; D II.179; "-añi pl. precious things J I.206. -- Cp. soṇḍa.

--iṭṭhākā gilt 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.; Nd 1 478; Vism 376 (in sim.); DhA III.340; SnA 15; VbhA 222 (in sim.). --gabbha a safe (--room) for gold DhA IV.105. --ghūha "golden cave," N. of a cave SnA 66. --toraṇa gilt spire VbhA 112. --paṭṭa a golden (writing) slab J IV.7; SnA 228, 578; DhA IV.89. --paṇaka a golden diadem Miln 210. --pabbata N. of a mountain SnA 358. --passa id. SnA 66. --pāduka golden slippers Vin I.15. --maya made of gold J I.146. --mālā golden garland DhA I.388. --mendaka a golden girdle DhA III.364; IV.217; --bhinkara a g. vane Mhbv 154 --bhūmi "gold--land," N. of Cambodia Nd 1 155. --rājaḥaṇs gold--coloured royal mallard J I.342. --vaṇṇa gold--coloured (of the body of the Yathāgata) D III.143, 159; J II.104; IV.333; DhA III.113. --vīthi golden street (in Indra's town) J V.386. --sivikā a g. litter DhA III.164. --haṇs gold swan J I.207; II.353; SnA 277, 349.

Suvaṇṇatā (f.) [abstr. fr. suvaṇṇa] beauty of colour or complexion Pug 34.

cp. Sk. śvan, also śvāṇa (f. śvāṇi); fr. Vedic acc. śvāṇa, of śvan. For etym. cp. Gr. ku/wn, Av. spā, Lat. canis, Oir. cū, Goth. hunds] a dog M III.91 (=supaṇa M I.58); J VI.247 (the 2 dogs of hell: Sabala & Sāma); Vism 259 (=supaṇa KhA 58). As suvā at Sdhp 379, 408. -- See also the var. forms san, suṇa, suna, sunakha, supaṇa, soṇa.

--doṇi a dog's (feeding) trough Vism 344, 358; VbhA 62. --pinḍa a dog biscuit Vism 344. --vamathu dog's vomit Vism 344 (=suvā--vanta Sdhp 379).

Suwanaya [su-\-āṇaya] easy to bring S I.124=J I.80.
Suvāmin [metric for sāmin] a master Sn 666.

Suve see sve.

Susāna (nt.) [ep. 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. --vaddhana augmenting the cemetery, fit to be thrown into the cemetery Th 2, 380. Cp. kaṭasi°.

Susānaka (adj.) [fr. last] employed in a cemetery Mhvs 10, 91.

Susirā (adj.--nt.) [Sk. śuṣirā] 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--ghanā). (nt.) a hole; PvA 62.

Susu1

Susu1 [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; ājñīya--susāpāma M I.445, read ajñīny--ass--ūpama (cp. Th 1, 72). -- In phrase susukāla the susu is a double su°, in meaning "very, very black" (see under kāla--kesa), e. g. D I.115=M I.82=A II.22=III.66= J II.57; expld as suṭṭhu--kāla DA I.284. -- susunāga a young elephant D II.254.

Susu2

Susu2 the sound susu, hissing J III.347 (cp. su and sū); ThA 189.

Susu3

Susu3 the name of a sort of water animal (alligator or seacow?) J VI.537 (plur. susū) = V.255 (kumbhilā makasā susū).

Susukā (f.) an alligator Vin I.200; A II.123 (where id. p. at Nd2 470 has suṣumāra); M I.459; Miln 196.

Sussati [Vedic śuṣyati; śuṣ (=sosana Dhtp 457)] to be dried, to wither Sn 434; J I.503; II.424; VI.5 (being thirsty); ppr. med. susamāna J I.498; Sn 434; fut. sussissati J I.48; ger. susittvā J II.5, 339; PvA 152. Cp. vissussati & sukhati. -- Caus. soseti (q. v.).

Sussūsā (adj.) wishing to hear or learn, obedient S I.6; J IV.134.

Sussūsatī [Desid. fr. suṇāti; Sk. śuṣrūṣatī] 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 (f.) [Class. Sk. śuṣrūṣā] wish to hear, obedience, attendance D III.189; A V.136; Th 1, 588; Sn 186; J III.526; Miln 115.


Suhatā (f.) [sukha+tā] happiness J III.158.

Suhita (adj.) [su+hita] satiated M I.30; J I.266, 361; V.384; Miln 249.

Sūka [cp. Sk. sūka] the awn of barley etc. S V.10, 48; A I.8.

Sūkara [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 (Mūnika); II.419 (Sālūka); III.287 (Cullatuṇḍila & Mahā--tuṇḍila); Miln 118, 267; VbhA 11 (vara--sayane sayāpita). -- f. sūkāri J II.406 (read vaṇjhāa).

--antaka a kind of girdle Vin II.136. --maṃṣa pork A III.49 (sampanna--kolaka). --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). Sarcely with Rh. D. (Dial. II.137, with note) as "quantity of truffles" D II.127; Ud 81 sq.; Miln 175. --portaka the young of a pig J V.19. --sāli a kind of wild rice VI.531 (v. I. sukasāli).

Sūkari [fr. sūkara; BSk. saukari 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 [fr. sūc to point out] an informer, slanderer S II.257 (=pesuṇṇa--kāraka C.); Sn 246. Cp. saṇṭa.

Sūcana (nt.) indicating, exhibiting Dhtp 592 (for gandh).

Sūci (f.) [cp. Sk. sūci; doubtful whether to sīv] a needle Vin I.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. sūci Divy 221] D II.179.

--kāra a needle--maker S II.216. --ghaṭīkā a small bolt to a door Vin II.237; Ud 52; A IV.206; J I.346; VI.444; Vism 394. --ghara a needle case Vin II.301 sq.; IV.123, 167; S II.231; J I.170. --nālīkā a needle--case made of bamboo Vin II.116. --mukha "needle--mouthed," a mosquito Abhp 646; a sort of intestinal worm; "ā pāṇā (in the Gāthāniraya purgatory) M III.185. --loma needle--haired, having hair like needles S II.257; name of a Yakṣa at Gaya S I.207; Sn p. 48; SnA 551; Vism 208. --vatta needle--faced, having a mouth like a needle Pgdp 55. --vaṇjaka a needle--seller S II.215.

Sūcikā (f.) [fr. sūci] 1. a needle; (fig.) hunger P v.83; PVA 107. -- 2. a small bolt to a door Vin II.120, 148. <-> sūcikāṭṭha whose bones are like needles (?) P v.33; PVA 180 (sūcikāṭṭha ti vā pāṭho. Vījhanatthena sūcikā ti laddhanāmāya khuppināsāya ajjhāpilītā. Sūcikanāṭṭha ti keci paṭhanti. Sūcichiddasadiśā mukhadvārā ti attho).

Sūju (adj.) [su+uju] upright Sn 143=Kh IX.1 (=suṭṭhu uju KhA 236).

Sūnā (f.) a slaughter--house J VI.62; see sūnā.

Sūta [Sk. sūta] a charioteer J IV.408; a bard, panegyrist J I.60; V.258.

Sūtighara (nt.) [sūti+ghara] a lying--in--chamber J IV.188; VI.485; Vism 259 (KhA pasūṭī); VbhA 33, 242.

Sūda [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.

(cook) J V.507.

Sūna [Sk. sūna] 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 (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; sūnagharaya Vin III.59; sūna--nissita Vin III.151; sūnakāraghara VbhA 252.


Sūpa [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. samasūpaka with equal curry Vin IV.192. Also nt. Vin I.23921 (−āṇī) and f. sūpi J IV.352 (bidalasūpiyo); sūpavyājanaka a vessel for curry and sauce Vin I.240.

--vyañjana curry J I.197.

Sūpatittha (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 =su+upadhārita well--known Miln 10.


Sūpin (adj.) [fr. sūpa] having curry, together with curry J III.328.

Sūpeyya (nt.) [fr. sūpa=Skr. sūpya] 1. belonging to soup, broth, soup M I.448; S III.146. -- 2. curry D II.198; Nd2 314; DhA IV.209.


Sūyati is passive of suṇātī.

Sūra1

Sūra1 [Vedic sūra, fr. sū] 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. --kāka the valiant crow DīhA III.352. --bhāva strength, valour J I.130; Vism 417 (in def. of suriya).

Sūra2

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 [cp. Vedic śūla] (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°, suvanā°); 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; maṃsa° 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 DīhA II.240.

Sūlāra (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.)=taŋ: see under sa2.

Seka [fr. sic, see sīñcati] sprinkling J I.93 (suvañña--rasa--s.--pinjara).

Sekata (nt.) [Sk. saikata] a sandbank Dāvs I.32.

Sekadhārī (f.) (?) J VI.536 (nīlapupphī ñ, C. nīlapupphītī ādikā pupphavalliyo).

Se, ṭṭha best, excellent D I.18, 99; S III.13; Sn 47, 181, 822, 907; Dh 1, 26; J I.443; Nd1 84=Nd2 502 (with syn.); J I.88; cp. setṭhatara J V.148.

--kamma excellent, pious deeds Mhvs 59, 9. --sammatā considered the best J III.111.

Seṭṭha [fr. seṭṭha, Sk. śreṣṭha] 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 I.154; J IV.37; Bārāṇasi the merchant of Benares J I.242, 269; jana--pada--seṭṭha a commercial man of the country J IV.37; setṭhi gahapati Vin I.273; S I.92; there were families of setṭhis J I.18; J IV.62; ṭṭhāna the position of a setṭhi J I.122, 231; hereditary J I.231, 243; II.64; III.475; IV.62 etc.; setṭhānusetṭhi treasurers and under--treasurers Vin I.18; see Vinaya Texts I.102.

Seṭṭhitta (nt.) [abstr. fr. setṭhi] the office of treasurer or (wholesale) merchant S I.92.

Sēnī (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 seni--). -- 2. a division of an army J VI.583; ratha--J VI.81, 49; senimokkha the chief of an army J VI.371 (cp. senā and seniya).

Seta (adj.) [Vedic śveta & śvitra; cp. Av. spaēta white; Lith. szaititī to make light; Ohg. hwiz=E. white] white D II.297=M I.58; Sn 689; A III.241; VbhA 63 (opp. kāla); J I.175; Pva 157, 215. name of a mountain in the Himālayas S I.67=Mīlān 242; an elephant of King Pasenadi A III.345.

--anga white bodied Mhvs 10, 54. --āṭhika lit. (having) white bones, (suffering from) famine [cp. BSk. śvetāsti 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 Pv II.120. --kambala white blanket J IV.353. --kamma whitewashing J VI.432. --kūṭṭha white leprosy J V.69; VI.196. --geru N. of a plant J VI.535. --cchatta a white parasol, an emblem of royalty D II.19; A I.145; J I.177, 267; Pv 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 (adj.) [seta+ka] white, transparent D II.129; M I.76, 167, 283.

Setaccha a tree J VI.535; setacchakūṭṭha adj. J VI.539 (sakuṇa).

Setapaṇṇi (f. [?]) a tree J VI.335.

Vedic śete & śayate; cp. Av. saēte=Gr. kei_tai to lie, w)--keano/s ("ocean")=Sk. ā--śayānah, koima/w to put to sleep; Ags. h&amacr;man to marry; also Lat. cīvis=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.4, 98 (kiŋ sesi why do you lie asleep? Cp. Pv II.6); J I.41; Dh 79, 168; Sn 200; VvA 42; satyai Vin I.57; J II.53; DA I.261. -- Pot. sayeyya Pv II.3,9 & saye It 20. ppr. sayaŋ It 82, 117; Sn 193; sayaña (med.) D I.90; II.292; M I.57; It 117; Sn 1145; & semāṇa D II.24; M I.88; S I.212; 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. sayituŋ PvA 157; ger. sayitvā J II.77. -- pp. sayita (q. v.). -- Caus. II. sayāpeti to make lie down, to bed on a couch etc. J I.245; V.46; Mhvs 3, 35; PvA 104. -- pp. sayāpita. -- sukhaŋ seti to be at ease or happy S I.22; J V.242 (raṭṭhaŋ i. e. is prosperous); opp. dukkhaŋ s. to be miserable A I.37.

Setu [Vedic setu, to si or sā (see sinoti)]; cp. Av. haētu dam; Lat. saeta; Ags. svāda rope; etc.] a causeway, bridge Vin I.230=D II.89, J I.199; Vism 42 (simile);
DhA I.83; SnA 357; PvA 102, 151, 215. uttāra" a bridge for crossing over M I.134; S IV.174; Miln 194; nāla-- a bamboo bridge Th 1, 7.
--kāraka a bridge--maker, one who paves the way S I.33; Kv 345. --gātha pulling down of the bridge (leading to something) Vin I.59; III.6; A I.220, 261; II.145 sq.; Dhs 299; DhsA 219; DA I.305; Nd2 462; DhA IV.36.

Seda [Vedic sveda, fr. svid, cp. Av. xvaēda, Gr. i)drw/s, 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.
--̣avaḳkhiṭṭha 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 (adj.) [fr. seda] sweating, transpiring D II.265.


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.

Sena1
Sena1 [=sayana] lying, sleeping; couch, bed J V.96 (=sayana).

Sena2
Sena2 [Sk. śyena] a hawk J I.273; II.51, 60; DhA II.267.
Senaka1

Senaka1 a carter ThA 271 (=sākaṭika of Th 2, 443).

Senaka2

Senaka2=senna J IV.58, 291; VI.246.

Senā [Vedic senā2 perhaps fr. si to bind] an army Vin I.241; IV.104 sq. (where described as consisting of hatthī, assā, rathā, patī), 160; S I.112; A III.397; V.82; J II.94; Miln 4; Nd I.95 (Māra), 174 (id.).

--gutta [sena°] 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. --patī 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 a general; only in cpd. °--kuṭṭilatā strategy (lit. crookedness of a general) DhsA 151.

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 senāsanaṇ). See also panta.


Senesika at Vin I.200 is to be read senehika (fr. sineha), i. e. greasy.

Seanañã (f.) [Sk. śṛṇāparṇī, lit. having lucky leaves] name of a tree, Gmelina arborea J I.173, 174; DhA I.145.

Semānakā [semāna+ka; ppr. of seti] lying Th 1,14; DhA I.16.

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 some sort of animal (monkey?) (explained by makkaṭa) M I.429.


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.14 (marāṇaṇ eva seyyo, with abl. of compar. rajjato); Pv II.943 (dhanaṇ); IV.16 (jivitaṇ); nom. fem. seyyā J V.94; nom. acc. neutr. seyyaṇ J II.402; III.237; abl. as adv. seyyaso "still better" Dh 43; J II.402; IV.241. Superl. seṭṭha.

Seyyaka (adj.) [fr. seyyā] lying M I.433, see uttānaseyyaka and gabhaṇaseyyaka.

Vedic śṛṇāti & śīryate] to crush J I.174. See also sarati3 & vi°. -- pp. śīna: see vi°.
Seyyathā (adv.) [=taŋ yathā, with Māgadhī se° for ta°; cp. sayathā & tanvathā] as, just as, s. pi Vin I.5; D I.45; It 10t, 113; J I.339; seyyathidañ as follows "i. e." or "viz." Vin I.10; D I.89; II.91; S V.421; It 99.

Seyyā (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; Pvi II.311; IV.12; J VI.197 (gilāna sick--bed). Four kinds A II.244; VbhA 345. seyyāŋ 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 (f.) [fr. serin] independence, freedom Sn 39 sq.

Serivihāra (adj.) [serin+vihāra] lodging at one's own choice M I.469 sq.; Vism 66 ("sukhaŋ").

Serīsaka (adj.) [fr. sirīsa] made of Sirīsa wood, name of a hall D II.356 sq.; Vv 8453; VvA 331, 351.

Serīsaka name of a festival in honour of the Serīsaka Vināna Vv 8437, 53

Sereyyaka name of a tree (Barleria cristata) J III.253.

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 [sela+ka] "rocky," a kind of copper (cp. pisāca) VbhA 63.

Selita (selita) [pp. of seḷeti] 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).

Seleśṭi [according to Kern, Toev. II.78 for sveḷayati, cp. Oir. fēt whistle, music etc. Idg. *sveiḍ] to make a noise, shout, cry exultantly Sn 682; J V.67; Bu I.36. <--> pp. selīta. -- Other, diff. explns of the word see in J.P.T.S. 1885, p. 54.

Sevaka serving, following; a servant, dependent J II.12, 125, 420; SnA 453. See vipakkha°.

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; NdI 383, 481; J I.152, 361; aor. asevisaŋ J IV.178. -- pp. sevita: see ā°, vi°.


Sevanā (f.) [fr. sevati] following, associating with Sn 259; Dhs 1326; Pug 20; Dhtp 285 (as nt.); cohabiting Vin III.29.

Sevā (f.) [fr. sev] service, resorting to S I.110; ThA 179.

Sevāla [cp. Epic Sk. śāivala & 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 paṇaka), e. g. A III.187; Vism 261 (simile); VbhA 244 (id.); KhA 61 (cp. Schubring, Kalpasūtra p. 46 sq.).
Sevin (adj.) [fr. sev] serving, practising Sn 749; It 54. See vipakkha°.

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).

Sesa [fr. sīṣ] remaining, left D II.48; Sn 217, 354; J II.128; (nt.) remainder PvA 14, 70; °--ka the same Mhvs 10, 36; 22, 42; 25, 19.

see sissati.

see seti.

Sehi is instr. pl. of sa4 (his own): Dh 136; DhA III.64.

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 socitatta anto--soko . . . cetasoparijñānā domanassaj" at Ps I.38=Nd1 128=Nd2 694; shorter as "nāti--vyasan"<-> adhi phuṭṭhassa 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 (abbūhā°); 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. --pareta 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.

Sokajjhāyikā (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").

Sokavant (adj.) [soka+vant] sorrowful Mhvs 19, 15.

Sokika (adj.) [soka+ika] sorrowful; a--° free from sorrow ThA 229.

Sokin (adj.) [fr. soka] (fem. °nī) sorrowful Dh 28.

Sokhya (nt.) [abstr. der. fr. sukha] happiness Sn 61; J V.205.

Sokhumma (nt.) [abstr. fr. sukhuma] fineness, minuteness A II.17; Th 1, 437. At A II.18 with double suffix °tā.

Sogandhika (nt.) [Sk. saugandhika; fr. sugandha] the white water--lily (Nymphaea 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 [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. asocaḥ not grieving S I.116; mā soci do not sorrow D II.144; J VI.190; plur. mā socayitthā do not grieve D II.158; Caus. socayati to cause to grieve D I.52; S I.116; Th 1, 743 (ger. °ayittā); Miln 226; soceti J II.8. -- pp. socita. -- Caus. II. socāpayati the same S I.116.

Socana (nt.) [fr. śuc] sorrow, mourning PvA 18, 62; --nā (f.) the same D II.306; S I.108=Sn 34; Nd2 694.

Socita (nt.) [fr. socati] grief Th 2, 462.
Socitatta (nt.) sorrowfulness D II.306; Ps I.38=Nd2 694.


Sociya [=Sk. śocya] deplorable Sdhp 262.

Soceyya (nt.) [abstr. fr. śuca, *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).

Sojacca (nt.) [abstr. fr. sujāta] nobility, high birth J II.137.

Soṇa1

Soṇa1 [see suvāṇa] a dog J I.146; VI.107 (=sunakha); Sn 675; Vism 191; DhA III.255 (+sigāla); soni (f.) a bitch Mhvs 7, 8=sona It 36.

Soṇa2

Soṇa2 [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 (nt.) [Sk. śoṇita, fr. śoṇa red] blood Th 2, 467; DA I.120; Vism 259.

Soṇī (f.) [cp. Sk. śroṇī] 1. the buttock Sn 609; J V.155, 216, 302. -- 2. a bitch, see soṇa1.

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. --ī) 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--maṇja--soṇḍa); yuddhasoṇḍa J I.204; dāsi--soṇḍa a libertine J V.436 (+surā°); dhamma--soṇḍatā affectionate attachment to the law J V.482.

Soṇḍaka [soṇḍa+ka] in cpd. surā° a drunkard J V.433; VI.30.

Soṇḍā (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.

Soṇḍika [fr. soṇḍa] 1. a distiller and seller of spirituous liquors; M I.228=374. -- 2. a drunkard Miln 93.

Soṇḍikā (f.) 1. tendril of a creeper S I.106; Miln 374. <→ 2. peppered meat S II.98 (cp. Sanskrit śaṇḍi long pepper). -- 3. in udaka° KhA 65 (=soṇḍi1) a tank.

Soṇḍi1

Soṇḍi1 (f.) a natural tank in a rock J I.462; DhA II.56 (soṇḍi); udaka→° J IV.333; Vism 119; KhA 65 (soṇḍikā).

Soṇḍi2

Soṇḍi2 (f.) the neck of a tortoise S IV.177 (soṇḍi--pañcamāṇi angāṇi); Miln 371; the hood of a snake J VI.166 (nāgā soṇḍi--katā).

Soṇṇa (nt.) [the contracted form of suvaṇṇa, cp. sovaṇṇa] gold; (adj.) golden Mhvs 5, 87; Vv 54, 367.

Sota1

Sota1 (nt.) [Vedic śrotas & śrotra; 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; sotāṇa odahati to listen (carefully) D I.230; ohita--s. with open ears A IV.115; V.154; J I.129.

--aṅjana 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. --āvadhāṇa giving ear, attention M II.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. --viññāṇa auditory cognition, perception through the ear Dhs 443. --viññeyya cognizable by hearing D II.281; Dhs 467; KhA 101.

Sota2

Sota2 (m. & nt.) [Vedic srotas, nt., fr. sru; see savati] 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--srota), 1034; S IV.292; M I.226 (sotā chetvā); It 114; denotes noble eightfold path S V.347; bhava--s. torrent of rebirth S I.15; IV.128; viññāṇa--s. flux of mind, D III.105; nom. sing. soto S IV.291 sq.; V.347; nom. plur. sotā Sn 1034; acc. plur. sotāni Sn 433; plur. sotāyo (f. [?], or wrong reading instead of sotāyo).--2. passage, aperture (of body, as eyes, ears, etc.), in kaṇṇa orifice of the ear, and nāsā 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 the stream, i. e. the noble eightfold path (S V.347), conversion Vin II.93 etc. By it the first three Saññojanas 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--saññēva, saddhammasavana, yonisomanasikāra, and dhammadhammapaṭipatti 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 āyu, 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--tiracchānayoni etc.). The converted man is sure to attain the sambodhi (niyato sambodhipāraṇyana D I.156, discussed in Dial. I.190--192).


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 [sota1+vant] having ears, nom. pl. sotavanto S I.138; Vin I.7; D II.39.

Sotukāma [sotuṭ (=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 [pp. of supati, for sutta] asleep S I.170.

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 [=śrotriya] well versed in sacred learning, Qa learned man M I.280; Sn 533 sq. See sotthiya.

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; sotthiṇī in safety, safely Dh 219 (=anupaddavāna 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. suvatthi the same J IV.32. See sotthika & sovatthika.

Sotthiya =sottiya a learned man, a brahmin Dh 295; ThA 200 (Ap V.6); J IV.301, 303; V.466.

Sotthiya2 (nt.) [der.?] a childbirth rag Vism 63.

Sotthivat (adj.) [sotthi+vant] lucky, happy, safe VvA 95; DhA II.227 (°iya; in phrase dīgha° one who is happy for long [?]).

Sotthiya1 =sotthiya a learned man, a brahmin Dh 295; ThA 200 (Ap V.6); J IV.301, 303; V.466.

Sotthiya2

Sotthiya2 (nt.) [der.?] a childbirth rag Vism 63.

Sotthivat (adj.) [sotthi+vant] lucky, happy, safe Vv 8452.

Sodaka (adj.) [sa+udaka] containing water Mhv 30, 38; 37, 200.

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).


Sodhana (nt.) [fr. sodheti] cleansing Vism 276 (as f. °nā); examining J I.292; payment (see uddhāraṇa) J I.321.

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 I.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 iṣṇaṣ s. and uddhāraṇa s.; we read iṣṇaṣ sodheti at PvA 276; uddhāraṇa 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 dog It 36; see soṇa.

Sopadhika =sa+upadhika.

Sopavāhana =sa+upavāhana.

Sopāka [=sapāka; śva+pāka] a man of a very low caste, an outcast Sn 137. See also sapāka.
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; dhūra--sopāna the highest step of a staircase (?) J I.330. --kalingara flight of steps Vin II.128 (v. l. sopāṇakaḷevera as at M II.92). --panti a flight or row of steps, a ladder Vism 392 (three). --pāda the foot of the steps (opp. 5 sīsa) DhA I.115. --phalaka a step of a staircase J I.330.

Soppa (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 see supati.

Sobbha [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; mahāsobbha the ocean S II.32, 118.

Sobhagga (nt.) [abstr. fr. subhaga] prosperity, beauty Th 2, 72; J I.51, 475; II.158; IV.133. As sobhagyatā at DA I.161.

Sobhañjana the tree Hyperanthica moringa J V.405; sobhañjanaka the same J III.161 (=siggurukkha, C.); VI.535.

Sobhana1


Sobhana2

Sobhana2 (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 sobhate] 1. to shine, to be splendid, look beautiful J I.89; II.93; sobhetha let your light shine (with foll. yaṅ "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 (nt.) a kind of game, fairy scenes D I.6, 13; DA I.84.

Sobhā (f.) [fr. śubh; Sk. śobhā] splendour, radiance, beauty Mhvs 33, 30; J IV.333; ThA 226; Miln 356.

Sobhiya [cp. Sk. śaubhika; BSk. śaubhika MVastu III.113] a sort of magician or trickster, clown J VI.277 (sobhiyā ti nagarasobhanā sampannarūpā purisā; not correct; C.).

Somāna (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 (īṭṭhārammaṇaḥ < - > ānubhavana--lakkhananā, 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.


Somarukka [soma+rukkha] a certain species of tree J VI.530.

Sombhā (f.) a puppet, doll Th 2, 390; explained as sombhakā ThA 257.

Somma (adj.) [Sk. saumya, fr. soma] pleasing, agreeable, gentle Dāvs I.42; DA I.247; DhsA 127; VvA 205; SnA 456;
Soracca (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 (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 I.303; DhA I.56.

Soḷasa (num. card.) [Sk. ṣoḍasa] 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 (śalākā); IV.208 (karīsa--matta). instr. soḷasahi D I.31, & soḷasehi D I.139; gen. soḷasanna 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 kalaṅnagghati soḷasiṇi he is not worth a sixteenth particle of A IV.252; S III.156; V.44, 343; Dh 70; It I.19.

Soḷasakkhatṭuṇ sixteent times DA I.261; DhA I.353 = Mhvs 6, 37.

Soḷasama sixteenth Mhvs 2, 29; Vism 292.

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.

Sovacassatā (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. Sovacassāya & sovacassiya the same (Dhs 1327; Pug 24).

Sovaṇṇa (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.


Sovatthika (adj.) [either fr. sothi with diaeresis, or fr. su+atthi+ka=Sk. svastika] safe M I.117; Vv 187 (=sothika VvA 95); J VI.339 (in the shape of a svastika? ); Pv IV.33 (=sothi--bhāva--vāha PvA 250). --ālankāra a kind of auspicious mark J VI.488.

Sovāraka (nt.) [dialectical?] sour gruel Vin I.210; S II.111; Vv 198; PugA 232.

Sosa [fr. śuṣ] drying up, consumption Vin I.71; Vism 345.


Sosānika (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 (adj.) [su+osārita] well reinstated (opp. dosārita) Vin I.322.

Sosika (adj.) [fr. sosa] afflicted with pulmonary consumption Vin I.93; IV.8.
Sosīta 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 sīta, or sīna (cp. sīna2), or sinna. The corresponding sotatta (expld as "suriya--santāpena su--tatto") should then be so tatto.

Soseti [Caus. of sussati] to cause to dry or wither Mhvs 21, 28; Vism 120. See vi°.

Sossati is Fut. of suṇāti.

Sohada [Sk. sauhṛda, fr. su+hṛd] a friend Mhvs 38, 98. See also suhada.

Sneha see sineha.


Svākkhāta [su+akkhāta; on the long ä cp. Geiger, P.Gr. § 7; BSk. svākhya] 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 [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 [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 [su+ativatta] easily overcome Sn 785; Nd1 76.

Svāssu =so assu J I.196.

Svāhaŋ =so ahaŋ.

Sve (adv.) [cp. Sk. śvas] to--morrow Vin II.77; D I.108, 205; J I.32, 243; II.47; VvA 230; svedivasā DhA I.103. The dixeretic 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.

H.

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; itihitihaŋ (saying), "thus and thus" Sn 1084; SnA 416 (ha--kāra); PvA 4 (ha re), 58 (gloss for su).

Haŋ (indecl.) [cp. Sk. haŋ] 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 combn iti haŋ (=iti) Sn 783; Nd1 71; or with other part. like haŋ dhi DhA I.179, 216 (here as haŋ di).

Haŋsa1

Haŋsa1 [fr. haŋsati] bristling: see lomahaŋsa Sn 270 etc.

Haŋsa2

Haŋsa2 [cp. Sk. haŋsa=Lat. (h)anser "goose," Gr. xh/n= Ags. gös=E. goose, Ger. gans] 1. a water--bird, swan S I.148; Sn 221, 350, 1134; Dh 91, 175; DhA II.170; J II.176 sq.; SnA 277; Pv II.123; III.34. Considered as (suvaṇṇa--) rája--haŋsa
("golden royal swan") to be king of the birds: J I.207; II.353; Vism 650. -- At SnA 277 Bdgh gives various kinds of haṃsa's, viz. harita°, tamba°, khaṇa°, kāla°, pāka°, suvaṇṇa°. -- pāka° a species of water bird J V.356; VI.539; SnA 277. -- f. haṃsi Dāvs V.24 (rāja°). -- 2. a kind of building J I.92.

--potaka a young swan Vism 153 (in simile). --rāja the king of swans Vv 358; Vin IV.259.

Haṃsati [cp. Vedic haṃsate Idg. *gḥer to bristle (of hair), as in Lat. horreo ("horrid, horripilation"), ēr hedgehog ("bristler")=Gr. xhor id.; Lat. hirtus, hispidus "rough"; Ags. gorst=gorse; Ger. granne & many others, for which see Walde, Lat. Wtb. s. v. ēr. -- The Dhtp (309) defines as "tuṭṭhi." See also ghaṃsati2, pahaṃsati2, pahaṭṭha2, pahaṃsita2] to bristle, stand on end (said of the hair) Vin III.8; M I.79; Caus. haṃseti to cause to bristle J V.154. -- pp. haṭṭha.

Haṃsana (adj.--nt.) [fr. hrṣ] bristling, see lomahaṃsa Sn 270 etc.

Haṃsi (indecl.) [?]=haṇci if, in case that J VI.343.

Hankhati see paṭṭi.

Hacca (adj.) [fr. han] killing, in bhūnahacca killing an embryo A IV.98; J VI.579=587; Miln 314 (text bhūta--)

Haṇci (indecl.) [haŋ+ci] if Kvu 1.

Haṇñati & haṇchati see hanati.

Haṭṭa1


Haṭṭa2

Haṭṭa2 [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 [pp. of haṃsati] 1. bristling, standing on end M I.83; Dāvs V.64; lomahaṭṭhaṇja (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 [only as lexicogr. word; Dhtp 101=balakkāra] violence.

Hata [pp. of hanti] struck, killed D II.131; destroyed, spoilt, injured Vin I.25; Dhs 264; J II.175; reṇuhata struck with dust, covered with dust Vin I.32; hatatta (nt.) the state of being destroyed Dh 390; hatāvakāsa who has cut off every occasion (for good and evil) Dh 97; DhA II.188; hatāvasesaka surviving D I.135; pakkha° a cripple (q. v.); "vikkhittaka slain & cut up, killed & dismembered 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; āantarāya one who removes an obstacle PvA 1. -- ahata unsoiled, clean, new D II.160; J I.50; Dāvs II.39.


Hathha [fr. hrṣ, cp. Vedic hastaa] 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; paṇcā° having five hands J V.425; J V.431 (mukhassa ceva catunnāṇ ca caranāṇṇa vasena eta vutta); kata° a practised hand, practised (of an archer) S I.62; A II.48; J IV.211. -- hatthar karoti to bring under one's hand, to take possession of, to subdue J VI.490;
haththaṇ gacchati to come under somebody's hand, to come under the sway of J I.179; hathhaga being in the power of; hathhagata fallen into the hand or possession of, hathhappatta what one can put one's hand on, i. e. "before his very eyes" Vin I.15. As ṭhattha in hand, --handed; e. g. dāṇḍa 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 (asiti, q. v.); Mhvs 38, 52; Vism 92 (nava sātaka). -- 3. a handfull, a tuft (of hair) VvA 197.

--anguli finger PvA 124 (+pādanguli toe). --aṭṭhika hand--bone KhA 49. --antara a cubit Vism 124. --āpakekhana licking the hands (to clean them after eating -- cp. the 52nd Sekhiya Vin IV.198) D I.166; III.40; M I.77, 238, 307; A I.295 (v. l. "āva"); Pug 55. --ābharaṇa bracelet Vin II.106. --ābhijappana (nt.) incantations to make a man throw up his hands D I.11. DA I.97. --ālankāra a (wrist) bracelet, wristlet VvA 167. --kacchapat 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. --gahana seizing by the hand J Vin II.220. --cchinnha whose hand is cut off M I.523; Miln 5. --cchada cutting off the hand J I.155 (read sugatīya va hatthacchedā). --cchedana=ccheda J IV.192; DhA III.482. --tala palm of the hand Vv 7. --thā [cp. Sk. haṣṭa--sthā, of sthā] lit. standing in the hand of somebody, being in somebody's power (cp. hastha--gata); used as abstr. hatthattha (nt.) power, captivity, "gacchati & āgacchati to come into the power of (gen.), to be at the mercy of [cp. hattha--gata & hattha gacchati] J II.383 (āyanti hatthhaṭṭha); IV.420, 459; V.346 ("āgata). As pp. hathṭa--aṭṭhata--gata in somebody's power J I.244; III.204; VI.582. An abstr. is further formed fr. hatthatha as hatthaṭṭhā J V.349 ("taḥ gata). The BSk. equivalent is hastatva MVastu II.182. --pajhotikā 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; Ndl 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 II.221, 230. --bandha a bracelet D I.7; DA I.89. --vaṭṭhaka 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 [hattha+ka] a handful, a quantity (lit. a little hand) Vv 455 (=kalāpa VvA 197).

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; DA I.59 (correct haṭṭhi), 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'adayo), e. g. A IV.107; M III.104; Vism 269; DhA I.392. ekacārika--ḥ., 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. --aṭṭhara elephant rug Vin I.192; D I.7; A I.181. --aṭṭhara elephant trainer Vin I.345; J II.94, 221, 411; IV.91; Miln 201. --aṭṭhakarta mounted on an elephant, an elephant--driver D I.51; S IV.310. --ālankāra elephant's trappings J II.46. --kama=manta el. charm DaI.163. --kantāvānā lute enticing an elephant DhA I.163. --kalabha the young of an elephant A IV.345. --kumbara the frontal globe of an elephant J II.245. --kula elephant species, ten enumd at VbhA 397. --kkaṇḍha the shoulder or back of an elephant J I.131; Mhvs VI.24. Pva 75. 178. --gopa an elephant's groom or keeper J I.187. --damaka elephant tamer M III.132, 136; SnA 161. --damaka an elephant in training M III.222. --nakha a sort of current projecting over the approach to a gate; "ka provided with such turrets, or supported on pillars with capitals of elephant heads Vin II.169. --pada an elephant's foot M I.176, 184; V V.43; J I.94. --pākāra "elephant--wall," wall of the upper storey with figures of elephants in relief Mhvs 33, 5. See Geiger, Mhvs trsln 228, n. 2. --ppabhinna a furious elephant Dh 326; M I.236. --bandha J I.135=hatthabhaṇḍa. --bhāṇḍa an elephant--keeper Vin I.85; II.194. --maṇḍa elephant track J II.102. --mangala an elephant festival J II.46. --matta only as big as an elephant J I.303. --māraka elephant hunter DhA I.80. --menḍa an elephant's groom J III.431; V.287; VI.498. --yāna an elephant carriage, a riding elephant D I.49; DA I.147; Pva 55. --yuddha combat of elephants (as a theatrical show) D I.6. --rūpaka elephant image or picture, toy elephant (+ assa) DhA II.69. --lāndha elephant dung DhA IV.156. --līṅgaskūra a vulture with a bill like an elephant's trunk DhA I.164. --vatta elephant habit Ndl 92. --sālā elephant stable Vin I.277; II.194; DhA I.393. --sippa the elephant lore, the professional knowledge of elephant--training J II.221 sq. --sutta an elephant--trainer's manual J II.46 (cp. Mallinātha on Raghu. VI.27). --sōndaka "elephant trunk," an under--garment arranged with appendages like elephant trunks Vin II.137.

Hadaya [Vedic ḍṛdaya, ḍṛd=Av. āṭṛdā, not the same as Lat. cor(dem), but perhaps=Lat. haru entralis (haruspex). See K.Z. XL.419] the heart. -- 1. the physical organ D II.293; S I.207 (ettha uro hadayan ti vutta DhAs A 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 vucciati cintā," with ster. expln "mano mānasa pāndara" etc. Dhs 17; Ndi 412. Cp. DhsA 140 (cintā abbhantarataṭhena hadayaṃ ti vuttaṇ). -- With citta at Sn p. 32 (hadayaṃ te phalassāmi "I shall break your heart"); hadayaṃ phalitaṇa a broken heart J I.65; DhaA I.173. chinna h. id. J V.180. hadayassā santi calmness of h. A V.64 sq.; hadayā hadayaṃ aññaya tacchati M I.32. h. nibbāyi the heart (i. e. anger) cooled down J VI.349; h. me avakaḍādhiti my heart is distraught J IV.415. -- duhadaya bad--hearted J VI.469.

--aṭṭha a bone of the heart KhA 49, 50 (so read for pādaṭṭhi, 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; Ndi 446; Dhs. 1343; DA I.75. --parījha heart--glow Miln 318. --pālana bursting of the heart J I.282. --maṃsa the flesh of the heart, the heart J I.278, 347; II.159 etc. (very frequent in the Jātakas); DhaA I.5; II.90. --bheda "heart--break," a certain trick in cheating with measures DA I.79. --vaṇcana deluding the heart SnA 183 (cp. J VI.388 hadaya--thenna), --vatthu (1) the substance of the heart Miln 28; DhaA 140.

(2) "heart--basis," the heart as basis of mind, sensorium commune Tikp 17, 26, 53 sq., 62, 256; Vism 447; SnA 228; DhaA 257, 264. See the discussion at Dhs. trsl lxxvi. and Cpd. 277 sq. --santāpa heart--burn, i. e. grief, sorrow Vism 54. --ssita stuck in the heart (of salla, dart) Sn 938; Ndi 411.

Han (indecl.) see haṇ.

Hanati1

Hanati1 (& hanti) [han or ghan to smite, Idg. *g̥uṇen, as in Av. jainīti to kill; Gr. qei/nw to strike, fo/nos murder; Lat. de--fendo "defend" & of--fendo; Ogh. gundea = Ags. gund, Hen. gund, etc. = Ger. gund, etc. "defend." The Dhtp (363 & 429) gives "hiṃsā" as meaning of han] 1. to strike, to thresh S IV.201; J IV.102. -- 2. to kill D I.123; A IV.97 (asimī hanti attānaṃ); Sn 125; Dh 405; maggaṃ to slay travellers on the road J I.274; III.220. -- 3. to destroy, to remove Sn 118; Dh 72. -- Forms: Pres. 1st sg. haṇāmi J II.273; 2nd sg. haṇāsī J III.199; V.460; 3rd sg. haṇī Sn 118; A IV.97; DhaA I.73 (=vināseti); Dh 72; haṇāti J V.461; hanati J I.432; 1st pl. haṇāma J I.200; 3rd pl. hanati Sn 669. Imper. hana J III.185; hanassu J V.311; hanantu J IV.42; Dh 355; J I.368. Pot. hanī Sn 394, 400; haneyyā J I.123; Sn 705. ppr. a--haṇaṃ not killing D I.116; hananto J I.274. fut. haṇāsati J IV.102; haṇchati J IV.102; haṇchēma J II.418. aor. hani Mhvs 25, 64; 3rd pl. haṇīṣu Sn 295; J I.256. ger. hantvā Sn 121; Dh 294 sq.; hanītvāna J III.185. -- Pass. haṇaṇī J II.352; S IV.175; Sn 312; J I.371; IV.102; DhaA II.28. ppr. haṇaṇāmaṇa S IV.201. grd. haṇtababbha D I.173. aor. pass. haṇīṣu D I.141. fut. haṇānissati DA I.134. -- Caus. haṇāpeti to cause to slay, destroy J I.262; DA I.159; ghāṭapeti Vin I.277; ghāteti to cause to slay Dh 405; Sn 629; a--ghāṭayaṇa, not causing to kill S I.116; Pot. ghātaye Sn 705; ghātayeyya Sn 394; aor. aghātayi Sn 308; ghātayi Sn 309; pass. ghāṭiyaṇa Miln 186. See also ghāṭeti. Cp. upahasthiti, vihanati; "gha, ghāta etc., palīga.

Hanati2 ["han for had, probably from pp. hanna. The Dhtm (535) gives had in meaning of "uccāra ussagga"] to empty the bowels Pv IV.88 (=vaccaṇa osajjate PaV 268). -- pp. hanna. Cp. uhanati2 & ohanati.

Hanana (nt.) [fr. hanati] killing, striking, injuring Mhvs 3, 42.

Hanu (f.) [Vedic haṇu; cp. Lat. gēnas 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 ("sāṇcalana"); VbhA 145 ("sāṇcapana"). --sāṇhanana 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, haṇṭa+] an exhortativeemphatic particle used like Gr. a)/ge dh/ or French allons, voilà: well then, now, come along, alas! It is constructed with 1st pres. & fut., or imper, 2nd person D I.106, 142; II.288; Sn 153, 701, 1132; J I.88, 221, 233; III.135; DA I.237 (=vavasāy'atthe nipāto); Nd2 697 (=padasandhi); Pv I.103 (=ɡāṇha PaV 49); II.321
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 (indecl.) [haṇ+bho] a particle expressing surprise or haughtiness J I.184, 494. See also ambho.

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, pāṣāda, (store--) house Vin I.58, 96, 239; II.146 (with vihāra, addhayoga, pāṣāda, guhā, as the 5 lenāñi), 152, 195; Miln 393; Nd1 226=Vism 25. °--gabbha a chamber on the upper storey Vin II.152.

Haya [cp. Vedic haya, fr. hi to impel. A diff. etym. see Walde, Lat. Wtb. s. v. haedus]

Hara (adj.) (°) taking, fetching; vayo° bringing age (said of grey hairs) J I.138; du° S I.36.


Harāṇi (f.) [fr. harāṇa] 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 kaṇḍamala°, an instrument to remove the wax from the ear Vin II.135. Cp. hāraka.

Harati [Idg. *gher; in meaning "take" cp. Gr. xeir hand; in meaning "comprise" cp. Lat. cohors. Gr. xo/rtos; Ags. geard=yard. -- The Dhtm expls har laconically by "haraṇa"] 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 I.160, 166; J I.282; Sn 469; Mbvs 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 (jīvitañ), 310 (visañ); to kill J I.281. -- Forms: aor. ahāsa Sn 469 sq. ; Dh 3; J IV.308; cp. upasāhāsi S V.214; pahāsi, pariyudāhāsi, ajhupāhāri; ger. harītvā D II.160; hātāna J IV.280 (=harītvā C.); inf. harītuṇ J I.187; hātāve Th 1, 186; hātúṇ; see voharati; hattuṇ; see āharati; Fut. hāhitī J VI.500 (=harissati). -- Pass. harīyati M L33; hirāti J V.254; pret. ahiṟathā 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 [Denom. fr. hiri (=hṛi), cp. Vedic hṛi to be ashamed, Pres. jihreti. -- The Dhtp (438) gives roots hiri & hara in meaning "laajā"] 1. to be ashamed Vin I.88; II.292; D I.213; M I.120; S IV.62; It 43; P v I.102; ppr. harāyanto Nd1 466, & harāyamāna J IV.171; Nd2 566. Often combd with attiyaṭi (q. v.). See also hariyaṭi. -- 2. [in this meaning=Vedic hṛ to be angry. Pres. ṭrutṣ) to be depressed or vexed, to be cross, to worry (cp. hariyaṭi) J V.366 (ppr. hariyyamāṇa); Th 1, 1173 (mā hari "don't worry").

Hari (adj.) [Idg. *ghel, as in Lat. helvus yellow, holus cabbage; Sk. harita, harina 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 & hiranya] green, tawny Dhs 617; DhsA 317; °--svaṇṇa golden--coloured J II.33 (=hari--samanā--vāṇṇa svaṇṇa° 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 (adj.) [see hari for etym.] 1. green, pale(--green), yellowish. It is expld by Dhpāla as nila (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 ("haṃsa 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 "harita nāma pubbaṇṇaṃ aparāṇṇaṃ" etc.). cp. haritapanṇa vegetables SnA 283. -- 3. haritā (f.) gold Th 1, 164=J II.334 (°maya made of gold; but expld as "harita--maṇī--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 (nt.) [harita+ka] a pot--herb D II.342.

Haritatta (nt.) [abstr. fr. harita] greenness Vin I.96.

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); °-kī (f.) the myrobalan tree Vin I.30; M III.127. pūṭihariṭakī Vism 40; "pañika all kinds of greens Vin II.267.

Hareṇukā (f.) [cp. Sk. hareṇukā] a pea M I.245; J V.405 (=aparaṇṇaṭīti 406); VI.537; hareṇuka--yūsa pea--soup M I.245 (one of the 4 kinds of soup).


Hasamānaka (adj.) [ppr. of hasati+ka] laughing, merry Mhvs 35, 55; (nt.) as adv. °ṇa jokingly, for fun Vin I.185.

Hasita [pp. of hasati, representing both Sk. hasita & hṛṣita] laughing, merry; (nt.) laughter, mirth A I.26; 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," æsthetic faculty Tikp 276; see Cpd. 20 sq.

Hasula (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 sussoññā tanu--majjhimā." See Kern's remarks at Toev. s. v. hasula.

Hassa (adj.--nt.) [fr. has, cp. Sk. hāsyā] 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 hassa pi, even in fun M I.415; hassena pi the same J V.481; Miln 220; °vasena in jest J I.439.

Hā (indecl.) an exclamation of grief, alas! ThA 154 (Ap V.154); VvA 323, 324.

Hāṭaka (nt.) [cp. Sk. hāṭaka, connected with hari; cp. Goth. gulp=E. gold] gold A I.25; IV.255, 258, 262 (where T reads haṭaka, with sātaka as v. l. at all passages); Th 2, 382; J V.90.

Hāṭabba at Nett 7, 32 may be interpreted as grd. of hā to go (pres. jihīte). The C. expls it as "gometabba, netabba" (i. e. to be understood). Doubtful.

Hāṭūna see harati.

Hāna (nt.) [fr. hā, cp. Sk. hāna] relinquishing, giving up, falling off; decrease, diminution, degradation A II.167; III.349 sq. (opp. visesa), 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.


Hāpāna 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 [pp. of hāpeti]2 cultivated, attended, worshipped J IV.221; V.158 (aggihuttaṇ ahāpitāṇ; C. wrongly= hāpita); V.201=VI.565. On all passages & their relation to Com. & BSk. see Kern, Toev. I.132, 133.

Hāpeti

Hāpeti1 [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 (ahāpayaṇ); 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. athaḥ 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 hāyati).
Hāpeti2

Hāpeti2 [in form=Sk. (Sūtras) hāvayati, Caus. of juhoti (see juhati), but in meaning=juhoti] to sacrifice to, worship, keep up, cultivate J V.195 (aggiñ;=juhati C.). See Kern, Toev. I.133. -- pp. hāpita.

Hāyati is Pass. of jahati [hā], in sense of "to be left behind," as well as "to diminish, dwindle or waste away, disappear," e. g. Nδl 147 (+parī°, antaradhāyati); Miln 297 (+khiyati); ppr. hāyamāna Nδ2 543. Cp. hāyana.

Hāyana1

Hāyana1 (nt.) [fr. hā] diminution, decay, decrease D I.54; DA I.165. Opposed to vaddhana (increase) at M I.518.

Hāyana2

Hāyana2 (nt.) [Vedic hāyana] year; in saṭṭhi° 60 years old (of an elephant) M I.229; J II.343; VI.448, 581.


Hāra [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 (adj.) [fr. hāra] carrying, taking, getting; removing (f. hārikā) M I.385; J I.134, 479; Pβ II.91 (dhana°); SnA 259 (maṣa°). -- mala° an instrument for removing ear--wax Ap 303; cp. haranī. sattha° a dagger carrier, assassin Vin III.73; S IV.62. See also valli.

Hāri (adj.) [fr. hṛ; cp. Sk. hāri] attractive, charming S IV.316; J I.204 ("satta).


Hāriya (adj.) [fr. hāra] carrying Vv 509; ThA 200; VvA 212.

Hālidda (adj.) [fr. haliddā] dyed with turmeric; a° undyed, i. e. not changing colour J III.88; cp. III.148.

Hāsa [fr. has, cp. Sk. hāsa & harṣa] laughter; mirth, joy Dh 146; DA I.228=SnA 155 ("āmeñdita"); J I.33; IL.82; V.112; Miln 390. See also ahāsa.


Hāsaniya (adj.) [fr. has or hṛ; cp. Sk. harṣanīya] giving joy or pleasure Miln 149.

Hāsu° (of uncertain origin) occurs with hāsa° in combn with "pañña and is customarily taken in meaning "of bright knowledge" (i. e. hāsa+pañña), wise, clever. The syn. javana--pañña 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. ̔ā wisdom S V.412; A I.45.
Hāseti see hasati.

Hāhasi is 2nd sg. fut. of jahati (e. g. J III.172); in cpd. also ʰhāhis: see vijahati.

Hāhiti is fut. of harati.

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. ʰheta =hi eta; no ʰheta not so D I.3. hevaṇ=hi evaṇ.

Vedic hinasti & hiṅsanti] 1. to hurt, injure D II.243; S I.70; Sn 515; Dh 132; Pv II.99 (=bādheti C.); III.42 (=paribādheti C.); SnA 460. -- 2. to kill M I.39; Dh 270. -- Caus. II. hiṅsāpeti PvA 123. -- Cp. vi².


Hiṅsitār [n. ag. fr. hiṅsati] one who hurts D II.243; J IV.121.

Hikā (f.) [cp. Epic Sk. hikā, fr. hik to sob; onomat.] hiccup Sdhp 279.

Hikāra [hik+kāra]=hikā, VbhA 70.

Hināra (indecl.) [hiṅ=hi, +kāra, i. e. the syllable "hiṅ"] 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; VvA4, 168. Also as ʰikā (f.) VvA 324.

Hinguli [Sk. hinguli] vermilion Mhvs 27, 18.

Hiṅḍati [*Sk. hiṅḍ] to roam Dhtp 108 (=āhiṅḍana). See ā°.

Hita (adj.) [pp. of dahati] 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.

--āṇukāpin friendly & compassionate D I.4, 227; Sn 693; J I.241, 244. --ūpaśā beneficial conduct. saving goodness J I.172. --esin desiring another's welfare, well--wishing M II.238; S IV.359; V.157; ʰtā seeking another's welfare, solicitude Dh 1056; DhsA 362; VvA 260. --kara a benefactor Mhvs 4, 65.

hinoti] to send; only in cpd. pahiṇati.

Hintāla [hiṅ+ṭāla] a kind of palm, Phoehiu paludosa Vin I.190; DhA III.451.

Hindagu [probably for indagu, inda+gu (=ʰga), 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.-n.) [cp. Vedic hima; Gr. xei\_ma & xeim\_n winter, xiw\_n snow; Av. zaya winter; Lat. hiems etc.] cold, frosty DhSA 317. -- (nt.) ice, snow J III.55.

--pāta--samaya the season of snow--fall Vin I.31, 288; M I.79; J I.390; Miln 396. --vāta a snow or ice wind J I.390.

Himavant (adj.) [hima+vant] snowy J V.63 (=himayutta C.). (m.) Himavā the Himālaya: see Dict. of Names.

Hiyō (adv.) [Vedic hya\(\_\)ṛ, Gr. xqē/s, Lat. heri; Goth. gistradagis "to--morrow," E. yester--day, Ger. gestern etc.] yesterday Vin I.28; II.77; J I.70, 237; V.461; VI.352, 386; Miln 9. In sequence ajja hiyō pare it seems to mean "to--morrow"; thus at Vin IV.63, 69; J IV.481 (=sve C.). See para 2. c.


Hiri & 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 cāgā--dhana's: see cāgā (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--duccari\'i\d̐\i hirīyatī ti hirī; lajjā\'etān adhivacanaṃ; tehi yeva ottappati ti ottappan; pāpato ubbegass\'etān adhivacanān"); 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; It 36. --kopā a loin cloth M I.10; Vism 31, 195. --nisedha restrained by conscience S I.7, 168=Sn 462; Dh 143; DhA III.86. --bula the power of conscientiousness A II.150; Dhs 30, 101. --mana modest in heart, conscientious D II.78; M I.43; S II.159.

(adj.) [fr. hiri] having shame, only as -- in neg. ahirika shameless, unscrupulous A I.51, 85; II.219; Pug 19; It 27 ("ika); J I.258 (chinna\° id.); nt. "η unscrupulousness Pug 19.

(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 (m. & nt.) [fr. hiri] shame, conscientiousness VvA 194.

[see harāyati] to blush, to be shy; to feel conscientious scruple, to be ashamed Pug 20, 24; Miln 171; Vism 464 (hiriyati); DhSA 149.

Hirivera (nt.) [cp. Sk. hrī\(\_\)era] a kind of Andropogon (sort of perfume) J VI.537; DA I.81.

to refresh oneself, to be glad Dhtp 152 (=sukha), 591 (id.).

Hina [pp. of jahati] 1. inferior, low; poor, miserable; vile, base, abject, contemptible, despicable Vin I.10; D I.82, 98; S II.154 (hinaṅ dhātuṅ paṭicca uppajjati hinā saṅnā); 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 hina (>mājhima) >paṇīta (i. e. low, medium, excellent), e. g. Vism 11, 85 sq., 424, 473. See mājhima. -- 2. deprived of, wanting, lacking Sn 725= It 106 (ceto--vimutti\°); Pug 35. -- hināya 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; hināya āvattati id. J I.276; hināya āvatta one who returns to the world M I.460, 462; S II.50; IV.103; Nd1 147.

--ādhimutta 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. -jacca lowborn, 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 is Pass. of jahati.

Hira [cp. late Sk. hīra] 1. a necklace (?) VvA 176. -- 2. a small piece, splinter J IV.30 (sakalika°); hirahiraj karoti to cut to pieces, to chop up J I.9; DhA I.224 (+khaṇḍākhaṇḍaṇa).

Hiraka [hīra+ka, cp. lexic. Sk. hīraka "diamond"] a splinter; tāla° "palm--splinter," a name for a class of worms Vism 258.

Hirati is Pass. of harati.

Hīra (nt.) & °ā (f.) [fr. hīra] 1. a necklace (?) VvA 176. -- 2. a small piece, splinter J IV.30 (sakalika°); hīrahīra karoti to cut to pieces, to chop up J I.9; DhA I.224 (+khaṇḍākhaṇḍaṇa).

Hījana (nt.) & °ā (f.) [fr. hīd] scorn(ing), disdain, contempt Miln 357; DA I.276 (of part. "re": hījana--vasena āmantanaṇa); as °ā at Vbh 353 (+ohi̯jana); VbhA 486.

Hīliga [pp. of hīleti] despised, looked down upon, scorned Vin IV.6; Miln 227, 251; Vism 424 (+ohi̯liga oñña etc.); DA I.256.

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Hīlē [Vedic hīd or hel to be hostile; cp. Av. zēaśa awful; Goth. us--gesnan to be terrified. Connected also with hiṣati. -- The Dhrt (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 (appaṇaṇaṇa hīlēya); J II.258; DA I.256 (=vambheti); DhA IV.97; Miln 169 (+garahati). -- pp. hīliga.

Hīraka [hīra+ka, cp. lexic. Sk. hīraka "diamond"] a splinter; tāla° "palm--splinter," a name for a class of worms Vism 258.

Hīrati is Pass. of harati.

Hīra (nt.) & °ā (f.) [fr. hīda] one whose doctrine is defective Sn 827; Nd1 116. --viriya lacking in energy It 116; DhA I.75; II.260.

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Huŋ (indecl.) the sound "huŋ" an utterance of discontent or refusal DhA III.108=VvA 77; Vism 96. Cp. haŋ. hunka growling, grumbling Vism 105. hunkaroti to grumble DhA I.173. hunkaraṇa° 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, suyīṭṭa); Pug 21; Dhs 1215; DA I.165; DhA II.234. --āsana [cp. Sk. hutāsana] the fire, lit. "oblationeater" Dāvs II.43; Vism 171 (=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.

Huraŋ (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 huraṇ vā in this world or the other S I.12; Dh 20; Sn 224=J I.96; hurāhuraṇ 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. huŋ] saying "huŋ, huŋ," i. e. grumbly, rough; "jātika one who has a grumbly nature, said of the brahmins Vin I.2; Ud 3 ("proud of his caste" Seidenstücker). 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 huŋ") Bdhgh (Vin I.362) says: "diṭṭha--mangaliكو mānavaṇa kodhavaṇa ca huhun ti karonto vicarati."

He (indecl.) 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 adhastāt=adhāh+abl. suff. ātā] down, below, underneath Vin I.15; D I.198; It 114; J I.71; VvA 78; Pava 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.

Heṭṭhā (indecl.) [cp. Vedic adhastāt=adhāh+abl. suff. ātā] down, below, underneath Vin I.15; D I.198; It 114; J I.71; VvA 78; Pava 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. --nāśika--(sota) the lower nostril J I.164. --bhāga lower part J I.209, 484. --maññe underneath the bed J I.197 ("mañcato from under the bed"); II.275, 419; IV.365. --vāta the wind below, a wind blowing underneath J I.481. --sīsaka head downwards J III.13.

Heṭṭhīma (adj.) [compar.--superl. formation fr. heṭṭhā] lower, lowest Vin I.168; Dhs 1016; Tikp 41; Pava 281; Sdhp 238, 240, 256. "tala the lowest level J I.202.


Heṭṭhāna (f.) [fr. heṭṭheti] harassing D II.243; VbhA 75.

Heṭṭheti [Vedic heḍ=hel or hēć (see hīli)]= to harass, worry, injure J IV.446, 471; Pavi I.52 (=bādhheti Pava 198); ppr.

Hetan =hi etaṇ.

Hetu [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 hetu aṭṭha paccaya 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 combd, apparently without distinction in meaning, e. g. hetu paccaya kāraṇa Nd 2617 (s. v. sankhā); mūlā h. nidāna sambhava pabhava samuṭṭhāna āhāra ārammaṇa paccaya samudaya: frequent in the Niddesa (see Nd 2 p. 231, s. v. mūlā). <> In the Abhidhamma we find hetu as "moral condition" referring to the 6 mūlas or bases of good & bad kamma, viz. lobha, dosa, moha & their opposites: Dhs 1053 sq.; Kvu 532 sq. -- Four kinds of hetu are distinguished at Dhsa 303=VbhA 402, viz. hetu°, paccaya°, uttama°, sādāraṇa°. 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. trshn §§ 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--porissaha hetu M II.187; kissa hetu why? A III.303; IV.393; Sn 1131; Pvi I.81 (=kiŋ nimittaŋ 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 Arahantship, 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--vādin id. J V.228, 241 (=Jtm 149).

Hetuka (adj. (--°)) [fr. hetu] connected with a cause, causing or caused, conditioned by, consisting in Mhvs 1, 45 (manī--pallanka°); Dhs 1009 (pahatabbā°); 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 (trshn "having root--conditions as concomitants"); Kvu 533 ("accompanied by moral conditions"); a° S III.210 ("vāda, as a "dīṭṭhi"); Vism 450.

Hetutta (nt.) [abstr. formation fr. hetu] reason, consequence; abl. in consequence of (--°) Vism 424 (dīṭṭhisivuddhi°).
Hetuye see bhavati.

Hema (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 [hema (=hima) + anta] winter A IV.138; J I.86; Miln 274.

Hemantika (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.


Hesati [both heṣ (Vedic) & hreṣ (Epic Sk.); in Pāli confused with hrṣ (hasati): see hasati2] to neigh J I.51, 62 (here asati); V.304 (T. siṣṣati for hiṣṣati; C. expls hiṣṣati as "hessati," cp. abhihiṣanā for "hesanā"). <-> pp. hesita.

Hesā (f.) [fr. hesati] neighing, neigh Dāvs V.56.

Hesita (nt.) [pp. of hesati] neighing J I.62 (here as hasita); Mhvs 23, 72.

Hessati is: 1. Fut. of bhavati, e. g. J III.279. -- 2. Fut. of jahati, e. g. J IV.415; VI.441.

Hehiti is Fut. 3rd sg. of bhavati, e. g. Bu II.10 = J I.4 (v. 20).

etc. see bhavati.

Hotta (nt.) [Vedic hotra] (function of) offering; aggi the sacrificial fire SnA 436 (v. I. BB "hutta").

Homa (m. & nt.) [fr. hu, juhati] oblation D I.9; DA I.93 (lohitā").


AFTERWORD.

1. 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
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.
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:

(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 Ṣuśruta).--For convenience'sake we have identified the guttural ſ with the dental n. <> The cerebral ſ 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 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 Tøveøegselen is four on every page! We are all human. The discovery of faults teaches us one thing: to try to do better.

5. 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's 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, yakṣa, vimāna). Light will be thrown on the question of the Mahāpurisalakhaṇaṇas, 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 ādrā means "wet"; Pāli sālūra means "dog," but Sanskrit sālūra "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" vissā is extremely frequent in Vedic and Sanskrit (=viśva), but unknown in Pāli (where saṭṭha 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 muccha tman.

(j) 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.

6. 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!

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