Pali-English Dictionary (Pali Text Society - T.W.Rhys Davids & William Stede) 1921-1925

English & Pāli

The Pali Text Society's

Pali-English Dictionary EDITED BY

T. W. RHYS DAVIDS F.B.A. D.Sc. Ph.D. LL.D. D.Litt and WILLIAM STEDE Ph.D.

Personal scientific use only.

[1921-1925]

Pāli alphabet used in this dictionary: a ā i ī u ū e o (ŋ)ṁ k kh g gh n c ch j jh ñ ṭ ṭh ḍ ḍh ṇ t th d dh n p ph b bh m y r l ḷ v s h

Velthuis scheme (used in quick jump): a aa i ii u uu e o .m k kh g gh n c ch j jh ~n .t .th .d .dh .n t th d dh n p ph b bh m y r l .l v s h

ṅ is not distinguished in the original print. Note: ŋ is replaced with ṁ is this edition.

This book data is gathered from and from

It is prepared for non-profit personal scientific use only. [dharma.org.ru, 2009]

A. List of the Chiefs Books consulted for Vocabulary (with Abbreviations).

1. PALI BOOKS. 1a Canonical. Anguttara-Nikaya 5 vols. PTS. 18S5—1900 (A). Niddesa II Culla° PTS. 191S (Nd2). Buddha-Vaṁsa PTS. 1882 (Bu). Paṭisambhidāmagga 2 vols. PTS. 1905, 1907 (Ps). Cariyā-Piṭaka PTS. 1882 (Cp.). Peta-Vatthu PTS. 1889 (Pv). Dhammapada PTS. 1914 (Dh). Puggala-Paññatti PTS. 1883 (Pug). Dhamma-Sangaṇi PTS. 1885 (Dhs). Saṁyutta-Nikāya 5 vols. PTS. 1884—1898 (S). Digha-Nikāya 3 vols. PTS. (D). Sutta-Nipāta PTS. 1913 (Sn). Iti-vuttaka PTS. 1890 (It.). Thera-therīgāthā PTS. 1883 (Th 1) & (Th 2). Kathā-Vatthu 2 vols. PTS. 1894, 95 (Kvu). Udāna PTS. 1S85 (Ud). Khuddaka-Pāṭha PTS. 1915 (Kh). Vibhanga PTS. 1904 (Vbh). Majjhima-Nikāya 3 vols. PTS. 1887—1902 (M). Vimāna-Vatthu PTS. 1886 (Vv). Niddesa I Maha° 2 vols. PTS. 1916, 17 (Nd1). Vinaya-Piṭaka 5 vols. London 1S79—83 (Vin).

1b Post-Canonical.

Atthasālinī, PTS. 1897 (DhsA). Netti-Pakaraṇa, PTS. 1902 (Nett). Buddhadatta's Manuals, PTS. 1915 (Bdhd). Pañca-gati-dīpana, J PTS. 1884 (Pgdp). Dāṭhāvaṁsa, J PTS. 1884 (Dāvs). Peta-Vatthu Commentary, PTS. 1894 (PvA). Dhammapada Commentary, 4 vols. PTS. 1906—14 (DhA). Puggala-Paññatti Commentary, J PTS. 1914 (Pug A). Dīpavaṁsa, London 1879 (Dpvs). Saddhammopāyana, J PTS. 1S87 (Sdhp). Jātaka, 6 vols. London 1877—90 (J). Sumangala-Vilāsinī, vol. I, PTS. 1886 (DA 1). Khuddaka-Pāṭha Cnmmentary, PTS. 1915 (KhA). Sutta-Nipāta Commentary, 2 vols. PTS. 1916—17 (SnA). Mahāvaṁsa, PTS. 1908 (Mhvs). Therīgāthā Commentary, PTS. 1891 (ThA). Mahā-Bodhi-Vaṁsa, PTS. 1891 (Mhbv). Vimāna-Vatthu Commentary, PTS. 1901 (VvA).

Milindapañha, London 1880 (Miln). Visuddhi-Magga, 2 vols. PTS. 1920—21 (Vism).

Note. The system adopted in quotations of passages from Pali text is that proposed in J PTS. 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. Avadāna-śataka, ed. J. S. Speyer (Bibl. Buddhica III), 2 vols., St. Petersbourg 1906. (Av. Ś.). Divyâvadāna, ed. Cowell & Neill, Cambridge 1886. (Divy). Jātaka-mālā, ed. H. Kern (Haward Or. Ser. I), Boston 1891. (Jtm). Lalita-vistara, ed. S. Lefmann, I. Halle 1902. (Lai. V.). Mahā-vastu, ed. É. Senart, 3 vols., Paris 1882—1897. Śikṣā-samuccaya. Ed. C. Bendall. St. Petersburg, 1902 (Śikṣ).

3. TRANSLATIONS. Buddh. Manual of Psychological Ethics (trsl. of the Dhamma-sangani) by Mrs. Rhys Davids (R. As. Soc. Trsl. Fund XII), London 1900. (Dhs trsl.). Compendium of Philosophy (trsl. of the Abhidhamm' attha-sangaha) by S. Z. Aung and Mrs. Rhys Davids, PTS. Trsl. 1910. (Cpd.). Dialogues of the Buddha, trsl. by T. W. and C. A. F. Rhys Davids, London I. 1899; II. 1910; III. 1921. (Dial.). Expositor (trsl. of the Attha-sālinī), by Maung Tin, PTS. Trsl. 1920, 21. Kathāvatthu trsl. ("Points of Controversy"), by Aung and Mrs. Rhys Davids, PTS. Trsl. 1915. (Kvu trsl.). Kindred Sayings (Saṁyutta Nikāya I), by Mrs. Rhys Davids, PTS. Trsl. 1917. (KS.). Mahāvaṁsa trsl. by W. Geiger, PTS. Trsl. 1912.

Manual of a Mystic (Yogâvacara), trs. by F. L. Woodward, PTS. Trsl. 1916. (Mystic). Neumann, K. E., Lieder der Mönche und Nonnen, Berlin 1899. Psalms of the Brethren (trsl. Mrs. Rhys Davids), PTS. Trsl. 1913. „ „ „ Sisters („ „ „ „), „ „ 1909. Questions of Milinda (trsl. T. W. Rhys Davids), SBE. vols. 35, 36. Vinaya Texts (trsl. Rhys Davids & Oldenberg), „ „ „ , 13, 17, 20.

4. GRAMMATICAL & OTHER LITERATURE; PERIODICALS, ETC. Abhidhānappadīpikā, ed. W. Subhuti, Colombo1 1883. (Abhp.). Andersen, D., A Pali Reader, 2 pts; Copenhagen 1901, 1907. Aufrecht, Th., Halāyudha's Abhidhāna-ratna-mālā, London 1861. Brugmann, K., Kurze vergleichende Grammatik der indogerm. Sprachen, Strass-burg 1902. Childers, R. C, A Dictionary of the Pali Language, London 1874. Geiger, W., Pali Literatur und Sprache, Strassburg 1916. (Geiger, P. Gr.). Grassmann, W., Wörterbuch zum Rig Veda, Leipzig 1873. Journal of the American Oriental Society (J A0S.). „ Asiatique, Paris (J. As.). „ of the Pāli Text Society (J PTS.). „ „ „ Royal Asiatic Society, London (J RAS.). Kaccāyana-ppakaraṇa, ed. & trsl. Senart (J. As. 1871) (Kacc). Kern, H., Toevocgselen 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 (KZ.). Mahāvyutpatti, ed. Mironow (Bibl. Buddhica XIII) St. Pétersbourg 1910, 11. (Mvyut). Muller, Ed., Simplified Grammar of the Pali Language, London 1884. Trenckner, V., Notes on the Milindapañho, in J PTS. 1908, 102 sq. Uhlenbeck, H., Kurzgefasstes Etym. Wörterbuch d. Altindischen Sprache, Amsterdam 1898. Walde, A., Lateinisches Etymologisches Wörterbuch, Heidelberg2 1910. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Leipzig 1847 sq.

(ZDMS.).

B. LIST OF ABBREVIATIONS. 1. Titles Of Books (the no. refers to section of A). A Anguttara . . . . . 1a J.As. „ Asiatique. . . . . . 4 Abhp Abhidhānappadīpikā . . . . . 4 J.P.T.S. „ Pali Text Soc. . . . . 4 Ap Apadāna . . . . . 1a J.R.A.S. „ Royal Asiatic Soc. . . . . 4 Av. Ś. Avadana-śataka . . . . . 2 Jtm Jatakamālā . . . . . 2 Bdhd Buddhadatta . . . . . 1 Kacc Kaccāyana . . . . . 4 Brethren: see Psalms . . . . . .3 Kh Khuddakapatha . . . . . 1a Bu Buddha-vaṁsa . . . . . 1a ĶS Kindred Sayings . . . . . 3 Cp Cariya-pitaka . . . . . 1a Kvu Kathavatthu . . . . . 1a Cpd Compendium . . . . . 3 KZ Kuhn's Zeitschrift . . . . . 4 D Digha . . . . . la Lai.V. Laiita Vistara . . . . . 2 Dāvs Daṭha-vaṁsa . . . . . 1b M Majjhima . . . . . 1a Dh Dhammapada . . . . . 1a Mhbv Mahābodhi-varjsa . . . . . 1b Dhs Dhammasangani . . . . . 1a Mhvs Mahāvarjsa . . . . . 1b Dhs trsl. Atthasālini . . . . . 3 Miln Milinda-pañha . . . . . 1b Dial. Dialogues . . . . . 3 M Vastu Mahā-vastu . . . . . 2 Divy Divyāvadana . . . . . 2 Mvyut Mahāvyutpatti . . . . . 4 Dpvs Dipavamsa . . . . . 1b Mystic: see Manual . . . . . 3 Halāyudha:see Aufrecht . . . . . 4 Nd1 Mahāniddesa . . . . . 1a It Itivuttaka . . . . . 1a Nd2 Cullaniddesa . . . . . 1a J Jataka . . . . . 1b Nett Netti-pakarana . . . . . 1b J.A.O.S. Journal Amer. Or. Soc. . . . . 4 Pgdp Pañcagati-dīpana 1b

Ps Paṭisambhidā-magga . . . . . 1a Th 2 Therīgatha . . . . . la Pug Puggala-paññatti . . . . . .la Toev. Toevoegselen . . . . . 4 Pv Petavatthu . . . . . la Ud Udāna . . . . . 1a S Saṁyutta . . . . . 1a Vbh Vibhanga . . . . . 1a SBE Sacred Books of the East . . . . . 3 Vin Vinaya . . . . . 1a Sdhp Saddhammopāyana . . . . . lb Vism Visuddhi-magga . . . . . 1b Siks Siksasamuccaya . . . . . 2 Vv Vimānavatthu . . . . . id Sisters: see Psalms . . . . . .3 ZDMG. Zeitschrift der Deutschen Morgenlāndischen Sn Sutta-nipāta . . . . . la Gesellschaft . . . . . 4 Th 1 Theragathā 1a

2. General & grammatical terms. A in combn with a Title-letter encl. enclitic loc. locative (e.g. DhA) = Commentary ep. epithet m. masculine (on Dh). esp. especially med.

medium (middle) abl. ablative etym. etymology abs. absolute(ly) exc. except N. Name abstr. abstract excl. exclamation, exclusive n. noun, note ace. accusative expl. explanation, explained nom. nominative act. active Np. Name of person f. feminine Npl. „ „ place add. addition fig. figurative(ly) adj. adjective nt. neuter foil. following num. numeral adv. adverb form. formation Ags. Anglo-Saxon fr. from Obulg. Old-bulgarian aor. aorist freq. frequently, Frequentative Ohg. Old-high-german appl. applied fut. future Oicel. „ -icelandic art. article Oir. „ -irish attr. attribute Gall. Gallic onom. onomatopoetic Av. Avesta gen. genitive opp. opposed, opposite ger. gerund ord. ordinal, ordinary BB Burmese MSS Ger. German bef. before orig. original(ly) Goth. Gothic BSk. Buddhist Sanskrit Gr. Greek P. Pali C(&Cy) Commentary (when cited in gram. grammar, °atical part. particle expln of a Text passage). grd. gerundive pass passive caus. causative perf. perfect ibid. at the same passage pers. personal cert. certain id. the same coll. collective pi. plural id.p. identical passage pop. popular combd , combn combined, combina- i.e. that is tion poss. possessive i.g. in general pot. potential comp. comparative, comparison, imper. imperative composition pp. past participle impers. impersonal ppr. present „ cons. consonant impf. imperfect corr. correct(ed) prec. preceding Ind. Index pred. predicative correl. correlation, correlative ind. indicative cp. compare pref. prefix indecl. indeclinable prep. preposition cpd. compound indef. indefinite pres. present dat. dative inf. infinitive pret. preterite den. denominative instr. instrumental Prk. Prakrit der. derived, derivation interr. interrogative prob. probably des. desiderative intrs. intransitive pron. pronoun dial. dialect(ical) iter. iterative pt. part diff. different Lat. Latin PTS. Pali Text Society dist. distinct, distinguished 1.c. loco citato q.v. quod vide (which see) E. English lit. literal(ly), literary e.g. for instance Lit. Lithuanian ref. reference, referred refl. reflexive

rel. relation, relative sup. superlative t.t.g. „ „ in grammar sep. separate(ly) s.v. sub voce (under the word v. verse sg. singular mentioned) var. variant, various Sk. Sanskrit syn. synonym(ous) var.lect. various reading sq. and following T. Text voc. vocative SS. Singhalese MSS. trans. transitive Wtb. Wörterbuch ster. stereotype trsl. translated, translation suff. suffix t.t. technical term

3. Typographical. *(s)uel indicates a (reconstructed or conjectured) Indogermanic root. *Sk means, that the Sanskrit word is constructed after the Pali word; or as Sk. form is only found in lexicographical lists. â: the cap over a vowel indicates that the a is the result of a syncope a + a (e.g. khuddânukhudda), whereas ā represents the proper ā, either pure or contracted with a preceding a (khīṇāsava = khīṇa + 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 Akka

A A-1 the prep. ā shortened before double cons., as akko- sati (ā als, e. g. catur° four — cornered, chaḷ°, aṭṭh°, soḷas° etc. + kruś), akkhāti (ā + khyā), abbahati (ā + bṛh). — Best to (q. v.) all at Dhs 617 (cp. DhsA 317). In connection with a be classed here is the a- we call expletive. It represents a re- Vimāna: āyat° with wide or protruding capitals (of its pillars) duction of ā- (mostly before liquids and nasals and with single Vv 8415 ; as part of a carriage-pole Vv 642 (= kubbara — phale consonant instead of double). Thus anantaka (for ā-nantaka patiṭṭhitā heṭṭhima — aṁsā VvA 265). = nantaka) Vv.807 ; amajjapa (for ā-majjapa = majjapa) J Aṁsi (f.) [cp. Vedic aśri, aśra, aśani; Gr. α῎κρος pointed, α῎κρις, vi.328; amāpaya (for āmāpaya = māpaya) J vi.518; apas- also ὀϛύς sharp: Lat. ācer sharp. Further connections in Walde sato (= passantassa) J vi.552. Lat. Wtb. under ācer] a corner, edge (= aṁsa2) Vv 782 (= A-2 (an- before vowels) [Vedic a —, an —; Idg. *n̥, gradation aṁsa-bhāga VvA 303). form to *ne (see na2); Gr. ἀ, ἀν —; Lat. *en —, in —; Goth., Ohg. & Ags. un —; Oir. an —, in —] neg. part. prefixed Aṁsu [cp. Sk. aṁśu (Halāyudha) a ray of light] a thread Vin to (1) nouns and adjectives; (2) verbal forms, used like (1), iii.224. -mālin, sun Sāsv 1. whether part., ger., grd. or inf.; (3) finite verbal forms. In compn . with words having originally two initial cons. the lat- Akaṭa (adj.) [a + kaṭa] not made, not artificial, natural; °yūsa ter reappear in their assimilated form (e. g. appaṭicchavin). In natural juice Vin i.206. meaning it equals na-, nir- and vi-. Often we find it opp. to Akampiyatta (nt.) [abstr. fr. akampiya, grd. of a + kampati] the sa-. Verbal negatives which occur in specific verb. function condition of not being shaken, stableness Miln 354. will be enumd . separately, while examples of neg. form. of Akalu (cp. agalu) an ointment J iv.440 (akaluñ candanañ ca, v. (1) & (2) are given under their positive form unless the neg. l. BB aggaluṁ; C. expls as kālâkaluñ ca rattacandanañ ca, involves a distinctly new concept, or if its form is likely to lead thus implying a blacking or dark ointment); vi.144 (°candana- to confusion or misunderstanding. — Concerning the combin- vilitta; v. l. BB aggalu°); Miln 338 (°tagara-tālīsaka-lohita- ing & contrasting (orig. neg.) -a- (â) in redupl. formations candana). like bhavâ-bhava see ā4 . Akāca (adj.) [a + kāca] pure, flawless, clear D ii.244; Sn 476; J A-3 [Vedic a —; Idg. *e (loc. of pron. stem, cp. ayaṁ; orig. a v.203. deictic adv. with specific reference to the past, cp. Sk sma); Gr. ἐ —; also in Gr. ἐκεῖ, Lat. equidem, enim] the augment Akācin (adj.) = akāca Vv 601 . Kern (Toevoegselen s. v.) pro- (sign of action in the past), prefixed to the root in pret., aor. poses reading akkācin (= Sk. arka — arcin shining as the sun), & cond. tenses; often omitted in ordinary prose. See forms but VvA 253 expls by niddosa, and there is no v. l. to warrant under each verb; cp. also ajja. Identical with this a- is the a- a misreading. which functions as base of some pron. forms like ato, attha, Akāsiya (adj. — n.) [a + kāsika?] "not from the Kāsī — coun- asu etc. (q. v.). try" (?); official name of certain tax — gatherers in the king's A-4 the sound a (a-kāra) J vi.328, 552; VvA 279, 307, 311. service J vi.212 (akāsiya-sankhātā rāja-purisā C.).

Aṁsa1 [Vedic aṁsa; cp. Gr. ᾽¨ωμος, Lat. umerus, Goth ams, Arm. Akiccakāra (adj.) [a + kicca + kāra] 1. not doing one's duty, do- us] (a) the shoulder A v. 110; Sn 609. aṁse karoti to put on ing what ought not to be done A ii.67; Dh 292; Miln 66; DA the

shoulder, to shoulder J i.9. (b.) a part (lit. side) (cp. °āsa in i.296. — 2. ineffective (of medicine) Miln 151. koṭṭhāsa and expln of aṁsa as koṭṭhāsa at DA i.312, also v. l. Akiriya (adj.) [a + kiriya] not practical, unwise, foolish J iii.530 mettāsa for mettaṁsa at It 22). — atīt'aṁse in former times, (°rūpa = akattabba-rūpa C.); Miln 250. formerly D ii.224; Th 2, 314. mettaṁsa sharing friendship Akilāsu (adj.) [a + kilāsu] not lazy, diligent, active, untiring S (with) A iv.151 = It 22 = J iv.71 (in which connection Miln i.47; v.162; J i.109; Miln 382. 402 reads ahiṁsā). — Disjunctive ekena aṁsena... ekena aṁsena on the one hand (side)... on the other, partly... partly Akissava at S i.149 is probably faulty reading for akiñcana. A i.61. From this: ekaṁsa (adj.) on the one hand (only), i. e. Akutobhaya (adj.) see ku°. incomplete (opp. ubhayaṁsa) or (as not admitting of a coun- Akuppa (adj.) [a + kuppa, grd. of kup, cp. BSk. akopya M Vastu terpart) definite, certain, without doubt (opp. dvidhā): see iii.200] not to be shaken, immovable; sure, steadfast, safe Vin ekaṁsa. -paccaṁsena according to each one's share A iii.38. i.11 (akuppā me ceto — vimutti) = S ii.239; Vin ii.69; iv.214; puṭaṁsena with a knapsack for provisions D i.117; A ii 183; D iii.273; M i.205, 298; S ii.171; A iii.119, 198; Miln 361. cp. DA i.288, with v. l. puṭosena at both passages. -kūṭa "shoulder prominence", the shoulder Vin iii.127; Akuppatā (f.) [abstr. fr. last] "state of not being shaken", surety, DhA iii.214; iv.136; VvA 121. — vaṭṭaka a shoulder strap safety; Ep. of Nibbāna Th 1, 364. (mostly combd with kāyabandhana; vv. ll. °vaddhaka, °band- Akka [cp. Sk. arka] N. of a plant: Calotropis Gigantea, swallow haka) Vin i.204 (T. °bandhaka); ii.114 (ddh); iv.170 (ddh); Vv — wort M i.429 (°assa jiyā bowstrings made from that plant). 3340 (T. °bandhana, C. v. l. °vaṭṭaka); DhA iii.452. -nāla a kind of dress material Vin i.306 (vv. ll. agga° & Aṁsa2 [see next] point, corner, edge; freg. in combn with numer- akkha°). -vāṭa a kind of gate to a plantation, a movable fence

made of the akka plant Vin ii.154 (cp. akkha — vāṭa). (? read akka —). Akkanta [pp. of akkamati] stepped upon, mounted on A i.8; J Akkha3 (adj.) (—°) [to akkhi] having eyes, with eyes PvA 39 i.71; Miln 152; DhA i.200. (BB. rattakkha with eyes red from weeping, gloss on as- Akkandati [ā + kandati, krand] to lament, wail, cry S iv.206. sumukha). Prob. akkhaṇa is connected with akkha. Akkamana (nt.) [cp. BSk. ākramaṇa Jtm 3158] going near, ap- Akkhaka [akkha1 + ka] the collar — bone Vin iv.213 (adhak- proaching, stepping upon, walking to J i.62. khakaṁ); y.216. Akkamati [ā + kamati, kram] to tread upon, to approach, attack Akkhaṇa [a + khaṇa, BSk. akṣaṇa AvŚ i.291 = 332] wrong time, J i.7, 279; ThA 9; — to rise Vin iii. 38. — ger. akkamma Cp. bad luck, misadventure, misfortune. There are 9 enumd at D iii.72 . — pp. akkanta (q. v.). iii.263; the usual set consists of 8; thus D iii.287; VvA 193; Sdhp 4 sq. See also khaṇa. Akkuṭṭha (adj. n.) [pp. of akkosati] 1. (adj.) being reviled, -vedhin (adj. n.) a skilled archer, one who shoots on scolded, railed at Sn 366 (= dasahi akkosavatthūhi abhisatto the moment, i. e. without losing time, expld as one who SnA 364); J vi.187. — 2. (nt.) reviling, scolding, swearing at; shoots without missing (the target) or as quickly as lightning in combn akkuṭṭha-vandita Sn 702 (= akkosa-vandana SnA (akkhaṇa = vijju). In var. combns .; mostly as durepātin a. 492) Th 2, 388 (expln ThA 256 as above). A i.284 (+ mahato

kāyassa padāletā); ii.170 sq. (id.), 202; Akkula (adj.) [= ākula] confused, perplexed, agitated, frightened iv.423, 425; J ii.91 (expld as either "avirādhita -vedhī" or Ud 5 (akkulopakkula and akkulapakkulika). See ākula. "akkhaṇaṁ vuccati vijju": one who takes and shoots his ar- Akkosa [ā + kruś = kruñc, see kuñca & koñca2 ; to sound, root kr̥, rows as fast as lightning), iii.322; iv.494 (C. explns aviraddha- see note on gala] shouting at, abuse, insult, reproach, reviling vedhin vijju-ālokena vijjhana -samattha p. 497). In other Sn 623; Miln 8 (+ paribhāsa); SnA 492; ThA 256; PvA 243; combn at J i.58 (akkhaṇavedhin + vālavedhin); v.129 (the DhA ii.61. 4 kinds of archers: a., vālavedhin, saddavedhin & saraved- -vatthu always as dasa a° — vatthūni 10 bases of abuse, hin). 10 expressions of cursing J i.191; SnA 364, 467; DhA i.212; In BSk. we find akṣuṇṇavedha (a Sanskritised Pāli form, iv.2. cp. Mathurā kṣuṇa = Sk. kṣaṇa) at Divy 58, 100, 442 (always with dūrevedha), where MSS. however read akṣuṇa°; also at Akkosaka (adj.) [from last] one who abuses, scolds or reviles, + Lal. Vist. 178. See Divy Index, where trsln is given as "an paribhāsaka A ii.58; iii.252; iv.156; v.317; PvA 251. act of throwing the spear so as to graze the mark" (Schiefner Akkosati [to krus see akkosa] to scold, swear at, abuse, revile gives "Streifschuss"). - J i.191; ii.416; iii.27; DhA i.211; ii.44. Often combd with Note. The explanations are not satisfactory. We should ex- paribhāsati, e. g. Vin ii.296; DhA iv.2; PvA 10. — aor. pect either an etym. bearing on the meaning "hitting the centre akkocchi Dh 3; J iii.212 (= akkosi DhA i.43. Der. wrongly of the target" (i. e. its "eye") (cp. E. bull's eye), in which case fr. krudh by Kacc. vi.417; cp. Franke, Einh. Pāli — gramm. a direct relation to akkha = akkhi eye would not seem improb- 37, and Geiger, P. Gr. § 164). — pp. akkuṭṭha (q. v.). able (cp. formation ikkhana) or an etym. like "hitting without Akkha1 [Vedic akṣa; Av. aša; Gr. ἄ῾ςων ἁ῾μαςα ohariot with one mishap", in which case the expression would be derived di- axle); Lat. axis; Ohg. etc. ahsa, E. axle, to root of Lat. ago, rectly from ak khaṇa (see prec.) with the omission of the neg. Sk. aj] the axle of a wheel D ii.96; S v.6; A i.112; J i.109, 192; an —; akkhaṇa in the meaning of "lightning" (J ii.91 C.) is not v.155 (akkhassa phalakaṁ yathā; C.: suvaṇṇaphalakaṁ supported by literary evidence. viya, i. e. shiny, like the polished surface of an axle); Miln 27 Akkhata (adj.) [pp. of a + kṣan, cp. parikkhata1] un- (+ īsā + cakka), 277 (atibhārena sakaṭassa akkho bhijjati: hurt, without fault Mhvs 19, 56 (C. niddosa). — acc. the axle of the cart breaks when the load is too heavy); PvA akkhataṁ (adv.) in safety, unhurt. Only in one phrase Vv 277. -akkhaṁ abbhañjati to lubricate the axle S iv.177; 8452 (paccāgamuṁ Pāṭaliputtaṁ akkhataṁ) & Pv iv.111 Miln 367. (nessāmi taṁ Pāṭaliputtaṁ akkhataṁ); see VvA 351 & PvA -chinna one whose axle is broken; with broken axle S i.57; 272. Miln 67. -bhagga with a broken axle J v.433. -bhañjana Akkhaya (adj.) [a + khaya, kṣi] not decaying, in akkhaya- the breaking of the axle DhA i.375; PvA 277. paṭibhāna, of unfailing skill in exposition Miln 3, 21. Akkha2 [Vedic akṣa, prob. to akṣi & Lat. oculus, "that which has Akkhara (adj.) [Vedic akṣara] constant, durable, lasting D iii.86. eyes" i. e. a die; cp. also Lat. ālea game at dice (fr.* asclea?)] As tt. for one of 4 branches of Vedic learning (D i.88) it is a die D i.6 (but expld at DA i.86 as ball — game: guḷakīḷa); S Phonetics which probably included Grammar, and is expld by i.149 = A v.171 = Sn 659 (appamatto ayaṁ

kali yo akkhesu sikkhā (DA i.247 = SnA 477) — pl. nt. akkharāni sounds, dhanaparājayo); J i.379 (kūṭ° a false player, sharper, cheat) tones, words. citt'akkhara of a discourse (suttanta) having anakkha one who is not a gambler J v.116 (C.: ajūtakara). variety & beauty of words or sounds (opposed to beauty of Cp. also accha3 . thought) A i.72 = iii.107 = S ii.267. Akkharāni are the sauce, -dassa (cp. Sk. akṣadarśaka) one who looks at (i. e. ex- flavour (vyañjana) of poetry S i.38. To know the context of amines) the dice, an umpire, a judge Vin iii.47; Miln 114, 327, the a° the words of the texts, is characteristic of an Arahant Dh 343 (dhamma — nagare). -dhutta one who has the vice of 352 (C. is ambiguous DhA iv.70). Later: akkharaṁ a syllable gambling D ii.348; iii.183; M iii.170; Sn 106 (+ itthidhutta & or sound PvA 280 (called sadda in next line); akkharāni an surādhutta). -vāṭa fence round an arena for wrestling J iv.81. inscription J ii.90; iv.7 (likhitāni written), 489; vi.390, 407.

Akkhara Agāra

In Grammar: a letter Kacc. 1. vi.191. -mala dirt from the eye Pv iii.53 (= °gūtha C.). -roga -cintaka a grammarian or versifier KhA 17; SnA 16, 23, eye disease DhA i.9. 321. cp. 466; PvA 120. -pabheda in phrase sakkharap- Akkhika1 (—°) (adj.) having eyes, with eyes Th 1,960 (añjan° pabheda phonology & etymology D i.88 (akkharappabhedo ti with eyes anointed); DhA iv.98 (aḍḍh° with half an eye, i. e. sikkhā ca nirutti ca SnA 447 = DA i.247) = A iii.223 = Sn stealthily); Sdhp 286 (tamb° red — eyed). -an° having no p. 105. -piṇḍa "word — ball", i. e. sequence of words or eyes DhA i.11. sounds DhA iv.70 (= akkharānaṁ sannipāto Dh 352). Akkhika2 (nt.) [cp. Sk. akṣa] the mesh of a net J i.208. Akkharikā (f.) a game (recognising syllables written in the air or -hāraka one who takes up a mesh (?) M i.383 (corresp. with on one's back). D i.7; Vin ii.10; iii.180. So expld at DA i.86. aṇḍahāraka). It may be translated "letter game"; but all Indian letters of that date were syllables. Akkhitta1 see khitta.

Akkhāta (adj.) [pp. of akkhāti] announced, proclaimed, told, Akkhitta2 (adj.) [BSk ākṣipta Divy 363, pp. of ā + kṣip] hit, shown A i.34 (dur°); ii.195; iv.285, 322; v.265, 283; Sn 172, struck, thrown J iii.255 (= ākaḍḍhita C.). 276, 595, 718. Akkhin (adj.) = akkhika J iii.190 (mand° softeyed); Vv 323 Akkhātar one who relates, a speaker, preacher, story — teller S (tamb° red — eyed); DhA i.11. i.11, 191; iii.66; Sn 167. Akkhobbha (adj.) [a + kṣubh, see khobha] not to be shaken, im- u Akkhāti [ā + khyā, Idg. *seq ; cp. Sk. ākhyāti, Lat. inquam, perturbable Miln 21. Gr. ἐννέπω, Goth. saihvan, Ger. sehen etc. See also akkhi & Akkhobhana (adj) = akkhobbha J v.322 (= khobhetun na cakkhu] to declare, announce, tell Sn 87, 172; imper. akkhāhi sakkhā C.). Sn 988, 1085; aor. akkhāsi Sn 251, 504, 1131 (= ācikkhi etc. Akkhohiṇī (f.) [= akkhobhiṇī] one of the highest numerals (1 fol- Nd2 465); fut. akkhissati Pv iv.163 ; cond. akkhissaṁ Sn 997; lowed by 42 ciphers, Childers) J v.319; vi.395. J vi.523. — Pass. akkhāyati to be proclaimed, in phrase ag- gaṁ a. to be deemed chief or superior, to be first, to excel Miln Akhaṇḍaphulla see khaṇḍa. 118, 182 (also in BSk. agram ākhyāyate M Vastu iii.390); ger. Akhāta (adj.) not dug: see khāta. akkheyya to be pronounced S i.11; It 53. — pp. akkhāta (q. Akhetta barren — soil: see khetta. — In cpd. °ññu the neg. v.). — Intensive or Frequentative is ācikkhati.

belongs to the whole: not knowing a good field (for alms) J Akkhāna (nt.) [Sk. ākhyāna] telling stories, recitation; tale, iv.371. legend D i.6 (= DA i.84: Bhārata-Rāmāyanādi); iii.183; Agati see gati. -°gamana practising a wrong course of life, evil M i.503; iii.167; Sdhp. 237. — preaching, teaching Nd1 practice, wrong doing D iii.228 (4: chanda°, dosa° moha° 91 (dhamm°). The 5th Veda J v.450. (vedam akkhāna- bhaya°); A ii.18 sq., J iv.402; v.98, 510; PvA 161. pañcamaṁ; C: itihāsapañcamaṁ vedacatukkaṁ). — The spelling ākhyāna also occurs (q. v.). Agada [Vedic agada; a + gada] medicine, drug, counter-poison J i.80 (°harīṭaka); Miln 121, 302, 319, 334; DA i.67; DhA Akkhāyika (adj.) relating, narrating J iii.535; lokakkhāyikā i.215; PvA 198 (= osadhaṁ). kathā talk about nature — lore D i.8; Miln 316. Agaru (adj.) [cp. Sk. aguru, a + garu] (a) not heavy, not trouble- Akkhāyin (adj.) telling, relating, announcing S ii.35; iii.7; J some, only in phrase: sace te agaru "if it does not inconve- iii.105. nience you, if you don't mind" (cp. BSk. yadi te aguru. Av. Akkhi (nt.) [to *oks, an enlarged form of *oqu , cp. Sk. īkṣate, S i.94, 229; ii.90) Vin. i.25; iv.17, D i.51; DhA i.39. — (b) kṣaṇa, pratīka, anīka; Gr. o˝σσε, ω˝ψ (*Κύκλωψ), ὀφχαλμός, disrespectful, irreverent (against = gen.) D i.89; Sn p. 51. πρόσωπον; Lat. oculus, Ags. ēowan (= E eye & wind — Agalu [cp. Sk. aguru, which is believed to appear in Hebr. ahālīm ow); Goth. augō. See also cakkhu & cp. akkha2 & ikkhaṇika] (aloe), also in Gr. ἀλόη & ἀγάλλοξον] fragrant aloe wood, the eye M i.383 (ubbhatehi akkhīhi); Sn 197, 608; J i.223, Agallochum Vv 537 (aggalu = VvA 237 agalugandha); VvA 279; v.77; vi.336; Pv ii.926 (akkhīni paggharanti: shed tears, 158 (+ candana). Cp. also Av. Ś i.24, and akalu. cp. PvA 123); VvA 65 (°īni bhamanti, my eyes swim) cp. akkhīni me dhūmāyanti DhA i.475; DhA ii.26; iii.196 (°īni Agāra (nt.) [cp. Sk. agāra, probably with the a — of commu- ummīletvā opening the eyes); Sdhp 103, 380. — In combn nion; Gr. ἀγείρω to collect, ἀγορά market. Cp. in meaning & with sa- as sacchi & sakkhi (q. v.). As adj. (—°) akkha3 etym. gaha1]. — 1. house or hut, usually implying the com- (q.v.). forts of living at home as opp. to anagāra homelessness or the -añjana eye ointment, collyrium DhA iii.354. -kūpa the state of a homeless wanderer (mendicant). See anagāriyā. — socket of the eye J iv.407. -gaṇḍa eye — protuberance, i. e. Thus freq. in two phrases contrasting the state of a house- eye — brow (?) J vi.504 (for pamukha T.). -gūtha secretion holder (or layman, cp. gihin), with that of a religious wan- from the eye PvA 198. -gūthaka id. Sn 197 (= dvīhi akkhic- derer (pabbajita), viz. (a.) kesamassuṁ ohāretvā kāsāyāni chiddehi apanīta — ttaca — maṁsasadiso a° — gūthako SnA vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati "to 248). -chidda the eye — hole SnA 248. -dala the eye — shave off hair & beard, put on the yellow robes, and wan- lid DA i.194; ThA 259; DhsA 378. -pāta "fall of the eye", der forth out of the home into the homeless state" D i.60 etc.; i. e. a look, in mand° of soft looks (adj.) PvA 57. -pūra an cp. Nd2 172ii . See also S i.185 (agārasmā anagāriyaṁ eye — full, in akkhipūraṁ assuṁ (assu?) an eye full of tears J nikkhanta); M ii.55 (agāraṁ ajjhāvasatā); Sn 274, 805 (°ṁ

āvasati), and with pabbajita D i.89, 115, 202, 230; Pv ii.1317 . etc. — (b.) fig. the best part, the ideal, excellence, promi- — (b.) of a "rājā cakkavattin" compared with a

"sambuddha": nence, first place, often to be trsl. as adj. the highest, best of sace agāraṁ āvasati vijeyya paṭhaviṁ imaṁ adaṇḍena all etc. S ii.29 (aggena aggassa patti hoti: only the best attain asatthena... sace ca so pabbajati agārā anagāriyaṁ vi- to the highest); Mhvs 7, 26. Usually as — °; e. g. dum° the vaṭacchado sambuddho arahā bhavissati "he will become best of trees, an excellent tree Vv 3541 (cp. VvA 161); dhan° the greatest king when he stays at home, but the greatest saint plenty D iii.164; madhur° S i.41, 161, 237; bhav° the best when he takes up the homeless life", the prophesy made for the existence S iii.83; rūp° extraordinary beauty J i.291; lābh° infant Gotama D ii.16; Sn 1002, 1003. — Further passages for highest gain J iii.127; sambodhi-y-agga highest wisdom Sn agāra e. g. Vin i.15; D i.102 (BB. has v. l. agyâgāra, but DA 693 (= sabbaññuta — ñāṇan SnA 489; the best part or qual- i.270 expl. as dānâgāra); A i.156, 281; ii.52 sq.; Dh 14, 140; ity of anything, in enumn of the five "excellencies" of first J i.51, 56; iii.392; Dpvs. i.36. — 2. anagāra (adj.) houseless, — fruits (panca aggāni, after which the N. Pañcaggadāyaka), homeless; a mendicant (opp. gahaṭṭha) Sn 628 = Dh 404; Sn viz. khettaggan rās° koṭṭh° kumbhi° bhojan° SnA 270. sukh° 639, 640 (+ paribbaje); Pv ii.25 (= anāvāsa PvA 80). — (nt.) perfect bliss Sdhp 243. Thus freq. in phrase aggaṁ akkhāyati the homeless state (= anagāriyā) Sn 376. See also agga2 . — to deserve or receive the highest praise, to be the most excel- 3. °āgāra: Owing to freq. occurrence of agāra at the end lent D i.124; S iii.156, 264; A ii.17 (Tathāgato); It 87 (id.); Nd2 of cpds. of which the first word ends in a, we have a dozen 517 D (appamādo); Miln 183. — 3. Cases as adv.: aggena quite familiar words ending apparently in āgāra. This form (instr.) in the beginning, beginning from, from (as prep.), by has been considered therefore as a proper doublet of agāra. (id.) Vin ii.167. (aggena gaṇhāti to take from, to subtract, to This however is wrong. The long ā is simply a contraction of find the difference; Kern Toev. s. v. unnecessarily changes the short a at the end of the first part of the cpd. with the short a aggena into agghena), 257 (yadaggena at the moment when or at the beginning of agāra. Of the cpds. the most common are: from, foll. by tad eva "then"; cp. agge), 294 (bhikkh° from — āgantuk° reception hall for strangers or guests S iv.219; alms); Vbh 423 (vass° by the number of years). aggato (abl.) v.21. — itth° lady's bower S i.58, 89. — kūṭ° a house with a in the beginning Sn 217 (+ majjhato, sesato). aggato kata taken peaked roof, or with gables S ii.103. 263; iii.156; iv.186; v.43; by its worth, valued, esteemed Th 2, 386, 394. agge (loc) 1. A i.230; iii.10, 364; iv.231; v.21. -koṭṭh° storehouse, granary at the top A ii.201 (opp. mūle at the root); J iv.156 (id.); Sn D i.134 (cp. DA i.295); S i.89. -tiṇ° a house covered with 233 (phusit° with flowers at the top: supupphitaggasākhā KhA grass S iv.185; A i.101. -bhus° threshing shed, barn A i.241. 192); J ii.153 (ukkh°); iii.126 (kūp°). — 2 (as prep.) from. -santh° a council hall D i.91; ii.147; S iv.182; v.453; A ii.207; After, since, usually in phrases yad° (foll. by tad°) from what iv.179 sq. -suññ° an uninhabited shed; solitude S v.89, 157, time, since what date D i.152; ii.206; & ajja — t — agge from 310 sq., 329 sq.; A i.241 (v. l. for bhusâgāra); iii.353; iv.139, this day, after today D i.85; M i.528; A v.300; Sn p. 25 (cp. 392, 437; v.88, 109, 323 sq. BSk. adyāgrena Av. Ś ii.13); at the end: bhattagge after a Agāraka (nt.) [fr. agāra] a small house, a cottage M i.450; J vi.81. meal Vin ii.212. -angulī the main finger,

i. e. index finger J vi.404. Agārika (adj.) 1. having a house, in eka°, dva° etc. D i.166 = -āsana main seat DA i.267. -upaṭṭhāka chief personal at- A i.295 = ii.206. — 2. a householder, layman Vin i.17. f. tendant D ii.6. -kārikā first taste, sample Vin iii.80. -kulika agārikā a housewife Vin i.272. See also āgārika. of an esteemed clan Pv iii.55 (= seṭṭh° PvA 199). -ñña rec- Agārin (adj.) [fr. agāra] one who has or inhabits a house, a house- ognized as primitive primeval, D iii.225 (porāṇa +), A ii.27 holder Sn 376, Th i,1009; J iii.234. — f. agārinī a housewife sq.; iv.246, Kvu 341. -danta one who is most excellently Vv 527 (= gehassāmmī VvA 225); Pv iii.43 (id. PvA 194). self — restrained (of the Buddha) Th i.354. -dāna a splen- Agāriya = agārika, a layman M i.504 (°bhūta). — Usually in did gift Vin iii.39. -dvāra main door J i.114. -nakha tip neg. anagāriyā (f.) the homeless state (= anagāraṁ) as opp. of the nail Vin iv.221. -nagara the first or most splendid of to agāra (q. v.) in formula agārasmā anagāriyaṁ pabbajita cities Vin i.229. -nikkhitta highly praised or famed Miln 343. (gone out from the house into the homeless state) Vin i.15; M -nikkhittaka an original depository of the Faith Dpvs iv.5. - i.16; ii.55, 75; A i.49; D iii.30 sq., 145 sq.; Sn 274, 1003; Pv pakatimant of the highest character J v.351 (= aggasabhāva). ii.1316 ; DA i.112. -patta having attained perfection D iii.48 sq. -pasāda the highest grace A ii.34; It 87. -piṇḍa the best oblation or alms Agga1 (adj. n.) [Vedic agra; cp. Av. agrō first; Lith. agrs early] 1. i.141; M i. 28; ii.204. -piṇḍika receiving the best oblations (adj;) (a.) of time: the first, foremost Dpvs iv.13 (sangahaṁ J vi.140. -puggala the best of men (of the Buddha) Sn 684; first collection). See cpds. — (b.) of space: the highest, top- DhA ii.39; Sdhp. 92, 558. -purohita chief or prime minister most, J i.52 (°sākhā). — (c.) of quality: illustricus, excellent, J vi.391. -phala the highest or supreme fruit (i. e. Ara- the best, highest, chief Vin iv.232 (agga-m-agga) most excel- hantship) J i.148; Pv iv.188 ; PvA 230. -bīja having eggs from lent, D ii.4: S I.29 (a. sattassa Sambuddha); A ii.17 = Pv above (opp. mūla°), i. e. propagated by slips or cuttings D iv.347 (lokassa Buddho aggo [A: aggaṁ] pavuccati); It 88, 89; i.5; DA i.81. -magga (adj.) having reached the top of the Sn 875 (suddhi); PvA 5. Often combd. with seṭṭha (best), e. g. path, i. e. Arahantship ThA 20. -mahesi the king's chief D ii.15; S iii.83, 264. — 2. (nt.) top, point. (a.) lit.: the top or wife, queen — consort J i.262; iii.187, 393; v.88; DhA i.199; tip (nearly always — °); as ār° point of an awl Sn 625, 631; Dh PvA 76. -rājā the chief king J vi.391; Miln 27. -vara most 401; kus° tip of a blade of grass Dh 70; Sdhp 349; tiṇ° id PvA meritorious, best Dpvs vi.68. -vāda the original doctrine (= 241; dum° top of a tree J ii.155; dhaj° of a banner S i.219; theravāda) Dpvs iv.13. -vādin one who proclaims the highest pabbat° of a mountain Sdhp 352; sākh° of a branch PvA 157; good (of the Buddha) Th 1, 1142.

Agga Aggha

Agga2 (nt.) (only — °) [a contracted form of agāra] a (small) kindling a holy fire on the day the child is born and keeping house, housing, accomodation; shelter, hut; hall. dān° a house it up throughout his life, is also referred to by that commen- of donation, i. e. a public or private house where alms are tary e. g. J i.285; ii.43. Aggiṁ paricarati (cp. °paricāriyā) given J iii.470; iv.379, 403; vi.487; PvA 121; Miln 2. salāk° to serve the sacred fire Vin i.31 (jaṭilā aggī paricaritukāmā); a hut where food is distributed to the

bhikkhus by tickets, a A v.263, 266; Th 2, 143 (= aggihuttaṁ paric° ThA 136); Dh food office J i.123, VvA 75. 107; J i.494; DhA ii.232. aggiṁ juhati (cp. °homa, °hutta) to Aggatā (f.) [abstr. of agga] pre — eminence, prominence, supe- sacrifice (in)to the fire A ii.207; often combd. with aggihuttaṁ riority Kvu 556 (°ṁ gata); Dpvs iv.1 (guṇaggataṁ gatā). — paricarati, e. g. S i.166; Sn p. 79. aggiṁ namati & santap- (adj.) mahaggata of great value or superiority D i.80; iii.224. peti to worship the fire A v.235. aggissa (gen.) paricāriko J yi.207 (cp. below °paricārika); aggissa ādhānaṁ A iv.41. — Aggatta (nt.) [abstr. of agga = Sk. agratvan] the state or condition 3. (ethical, always — °) the fire of burning, consuming, fever- of being the first, pre — eminence PvA 9, 89. ish sensations. Freq. in standard set of 3 fires, viz. rāg°, dos°, Aggavant (adj.) occupying the first place, of great eminence A moh°, or the fires of lust, anger and bewilderment. The num- i.70, 243. ber three may possibly have been chosen with reference to the Aggalu see agalu. three sacrificial fires of Vedic ritual. At S iv.19; A iv.41 sq. there are 7 fires, the 4 last of which are āhuneyy°, gahapat°, Aggaḷa & Aggaḷā (f.) (also occasionally with l.) [cp. Sk. argala dakkhiṇeyy°, kaṭṭh°. But this trinity of cardinal sins lies at & argalā to *areg to protect, ward off, secure etc., as in Ags. the basis of Buddhist ethics, & the fire simile was more prob- reced house; *aleg in Sk. rakṣati to protect, Gr. ἀλέϛω id., ably suggested by the number. D iii.217; It 92, Vbh 368. In Ags. ealh temple. Cp. also *areq in Gr. ἀρκέω = Lat. arceo, late books are found others: ind° the fire of the senses PvA Orcus, Ohg rigil bolt.] a contrivance to fasten anything for se- 56; dukkh° the glow of suffering ib. 60; bhavadukkh° of the curity or obstruction: 1. a bolt or cross — bar Vin i.290; D misery of becomings Sdhp. 552; vippaṭisār° burning remorse i.89 (°ṁ ākoteṭi to knock upon the cross — bar; a. = kavāṭa PvA 60; sok° burning grief ib. 41. DA i.252); A iv.359 (id.); S. iv.290; A i.101 = 137 = iv.231. Note. The form aggini occurs only at Sn 668 & 670 in the (phusit° with fastened bolts, securely shut Th 1,385 (id.); Vin meaning of "pyre", and in combn. with sama "like", viz. ag- iv.47; J. v.293 (°ṁ uppīḷeti to lift up the cross — bar. — 2. a gini — samaṁ jalitaṁ 668 (= samantato jali taṁ aggiṁ Sn A strip of cloth for strengthening a dress etc., a gusset Vin i.290 480); aggini — samāsu 670 (= aggisamāsu Sn A 481). The (+ tunna), 392 (Bdhgh on MV viii.21, 1); J i.8 (+ tunna) vi.71 form agginī in phrase niccagginī can either be referred to gini (°ṁ datvā); Vin iv.121. (q. v.) or has to be taken as nom. of aggini (in adj. func- -dāna putting in a gusset J i.8. -phalaka the post or tion with ī metri causa; otherwise as adj. agginiṁ), meaning board, in which the cross — bar is fixed (cp. °vaṭṭi) M iii.95. looking constantly after the fire, i. e. careful, observant, alert. -vaṭṭi = °phalaka Vin ii.120, 148. -sūci bolting pin M i.126. -agāra (agyâgāra) a heated room or hut with a fire Vin Aggi [Vedic agni = Lat. ignis. Besides the contracted form aggi i.24; iv.109; D i.101, 102 (as v. l. BB for agāra); M i.501; we find the diaeretic forms gini (q. v.) and aggini (see be- A v.234, 250. -khandha a great mass of fire, a huge fire, low)] fire. — 1. fire, flames, sparks; conflagration, Vin ii.120 fire — brand S ii.85; A iv. 128; Th 2, 351 (°samākāmā); J (fire in bathroom); M i.487 (anāhāro nibbuto f. gone out for iv.139; vi.330; Ps i.125; Dpvs vi.37; Miln 304. -gata hav- lack of fuel); S iv.185, 399 (sa — upādāno jalati provided with ing become (like) fire Miln 302. — ja fire — born J v.404 fuel blazes); Sn 62; Dh 70 (= asaniaggi DhA iii.71);

J i.216 (C; text aggijāta). -ṭṭha fire — place J v.155. -ṭṭhāna fire (sparks), 294 (pyre); ii.102; iii.55; iv.139; VvA 20 (aggimhi — place Vin ii.120 (jantāghare, in bathroom). -daḍḍha con- tāpanaṁ + udake temanaṁ). — The var. phases of lighting sumed by fire Dh 136; Pv i.74 . -dāha (mahā°) a holocaust and extinguishing the fire are given at A iv.45: aggiṁ ujjāleti A i.178. -nikāsin like fire J iii.320 (suriya). -nibbāna the (kindle, make burn), ajjhupekkhati (look after, keep up), nib- extinction of fire J i.212. -pajjota fire — light A ii.140 (one bāpeti (extinguish, put out), nikkhipati (put down, lay). Other of the 4 lights, viz. canda°, suriya°, a°, paññā°). -paricaraṇa phrases are e. g. aggiṁ jāleti (kindle) J ii.44; gaṇhāti (make or (— ṭṭhāna) the place where the (sacrificial) fire is attended take) J i.494 (cp. below b); deti (set light to) J i.294; nibbāpeti to DhA i.199. -paricariyā fire — worship DhA ii.232; Sn (put out) It 93; Sdhp 552. aggi nibbāyati the f. goes out S A 291 (pāri°) 456. -paricārika one who worship the fire a ii.85; M i.487; J i.212 (udake through water); Miln 304. aggi v.263 (brāhmaṇa). -sālā a heated hall or refectory Vin i.25, 49 nibbuto the f. is extinguished (cp. °nibbāna) J i.61; Miln 304. = ii.210; i.139; ii.154. -sikhā the crest of the fire, the flame, agginā dahati to burn by means of fire, to set fire to A i.136, in simile °ûpama, like a flaming fire Sn 703; Dh 308 = It 43, 199; PvA 20. udar° the fire supposed to regulate digestion 90 (ayoguḷa). -hutta (nt.) the sacrificial fire (see above 2), PvA 33; cp. Dial. ii.208, note 2; kapp°uṭṭhān° the univer- Vin i.33, 36 = J i.83; Vin i.246 = Sn 568 (°mukha — yañña); sal conflagration J iii.185; dāv° a wood or jungle fire J i.212; S i.166; Dh 392; Sn 249, p. 79; J iv.211; vi.525; ThA 136 (= naḷ° the burning of a reed J vi.100; padīp° fire of a lamp Miln aggi); DhA iv.151 (°ṁ brāhmaṇo namati). -huttaka (nt.) fire 47. 2. the sacrificial fire: In one or two of the passages in — offering J vi.522 (= aggi — jūhana C.). -hotta = °hutta the older texts this use of Aggi is ambiguous. It may possibly SnA 456 (v. l. BB °hutta). -homa fire — oblation (or perhaps be intended to denote the personal Agni, the fire — god. But sacrificing to Agni) D i.9 (= aggi — jūhana DA i.93). the commentators do not think so, and the Jātaka commentary, Aggika (adj.) [aggi + ka] one who worships the fire Vin i.71 (jaṭi- when it means Agni, has the phrase Aggi Bhagavā the Lord laka); D ii.339 sq. (jaṭila); S i.166 (brāhmaṇa). Agni, e. g. at J i.285, 494; ii.44. The ancient ceremony of

Aggha Anketi

Aggha [see agghati] 1. price, value, worth, Miln 244; Mhvs 26, tance). On the other hand the primary meaning is darkness, as 22; 30, 76; VvA 77. — mahaggha (adj.) of great value J seen from the phrase lokantarikā aghā asaṁvutā andhakārā iv.138; v.414; vi.209; Pv ii.118 . See also mahâraha. appaggha D ii.12; S v.454, and BSk. aghasaṁvṛta M Vastu i.240, adj. (adj.) of little value J. iv.139; v.414. — anaggha (nt.) price- dark M Vastu i.41; ii.162; Lal Vist 552] the sky, orig. the dark lessness, J v.484; cattari anagghāni the four priceless things, sky, dark space, the abyss of space D ii.12; S v.45; Vv 161 viz. setacchatta, nisīdanapallanka, ādhāraka, pādapīṭhikā DhA (aghasi gama, loc. = vehāsaṁ gama VvA 78); J iv.154; Dhs iii.120, 186. (adj.) priceless, invaluable J v.414; Mhvs 26, 25; 638 (+ aghagata); Vbh 84 (id.). DhA iv.216. — agghena (instr.) for the price of Vin ii.52, cp. -gata going through or being in the sky or atmosphere Bdhgh on p. 311, 312. — 2. an oblation made to a guest D Dhs 638, 722; Vbh 84. -gāmin moving through

the atmo- ii.240; J iv.396 = 476. sphere or space i. e. a planet S i.67 = Miln 242 (ādicco seṭṭho -kāraka a valuator J i.124. -pada valuableness J v.473 aghagāminaṁ). (°lakkhaṇaṁ nāma mantaṁ). Aghata at Th 1, 321 may be read as agha — gata or (preferably) Agghaka (adj.) = aggha; worth, having the value of (—°) Mhvs with v. l. as aggha — gataṁ, or (with Neumann) as agghaṁ 30, 77. an° priceless Mhvs 30, 72. agghatānaṁ. See also Mrs. Rh. D, Psalms of the Brethren, p. Agghati (intr.) [Sk. arghati, argh = arh (see arhati), cp. Gr. ἀλφή 191. reward, ἀλφάνω to deserve] to be worth, to have the value Aghammiga [to agha1 ?] a sort of wild animal J vi.247 (= aghā- of (acc.), to deserve J i.112 (satasahassaṁ; aḍḍhamāsakaṁ); vaha miga) 507 (= aghakara). Cp. BSk. agharika Divy 475. vi.174, 367 (padarajaṁ); DhA iii.35 (maṇin nâgghāma); Mhvs Aghavin (adj.) [to agha1] suffering pain, being in misery Sn 694 32, 28. Freq. in stock phrase kalaṁ nâgghati (nâgghanti) (= dukkhita SnA 489). soḷasiṁ not to be worth the 16th part of (cp. kalā) Vin ii.156; S i.233; Dh 70; Vv 207 (= nânubhoti VvA 104), 437 ; J v.284. Anka1 = anga, sign, mark, brand Miln 79; °karana branding J — Caus. agghāpeti to value, to appraise, to have a price put iv.366, 375. See also anketi. on (acc.) J i.124; iv.137, 278; Miln 192; Mhvs 27, 23. Cp. Anka2 [Vedic anka hook, bent etc., anc, cp. ankura & ankusa. Gr. agghāpanaka & agghāpaniya. ἀγκών elbow, α῎γκυρα = anchor; Lat. uncus nail; Ohg. angul Agghanaka (adj.) (—°) [fr. *agghana, abstr. to agghati] having = E. angle] (a.) a hook J v.322 = vi.218 (v. l. BB anga). — the value of, equal to, worth Vin iv.226; J i.61 (satasahass°), (b.) the lap (i. e. the bent position) or the hollow above the 112; DA i.80 (kahāpaṇ°); DhA iii.120 (cuddasakoṭi°); Mhvs hips where infants are carried by Hindoo mothers or nurses 26, 22; 34, 87. — f. °ikā J i.178 (satasahass°). (ankena vahati) Vin ii.114; D ii.19 (anke pariharati to hold on one's lap or carry on one's hips), 20 (nisīdāpeti seat on Agghaniya (adj.) [in function & form grd. of agghati] priceless, one's lap); M ii.97 (ankena vahitvā); Th 1, 299; J i.262 (anke invaluable, beyond the reach of money Miln 192. nisinna); ii.127, 236; vi.513; DhA i.170 (ankena vahitvā) Agghāpanaka [fr. agghāpana to agghāpeti, Caus. of agghati] a PvA 17 (nisīdāpeti). valuator, appraiser J i.124, 125; v.276 (°ika). Ankita [pp. of anketi] marked, branded J i.231 (cakkan-kitā Agghāpaniya (adj.) [grd. of agghāpeti, see agghati] that which is Satthu padā); ii.185 (°kaṇṇaka with perforated ears). to be valued, in °kamma the business of a valuator J iv.137. Ankura [cp. Sk. ankura, to anka a bend = a tendril etc.] a shoot, Agghika (nt.) (—°) [= agghiya] an oblation, decoration or salu- a sprout (lit. or fig.) J ii.105; vi.331 (Buddh °a nascent Bud- tation in the form of garlands, flowers etc., therefore mean- dha), 486; Dhs 617 (°vaṇṇa); Miln 50, 251 269; Sdhp 273; ing "string, garland" (cp. Sinhalese ägä "festoon work") Mhvs Mhvs 15, 43. 19, 38 (pupph°) 34, 73 (ratan°) 34, 76 (dhaj°); Dāvs i.39 Ankusa [Vedic ankuśa; to anc, see anka2] a hook, a pole with a (pupphamay°); v.51 (kusum°). hook, used (1) for plucking fruit off trees, a crook J i.9 (°pacchi Agghiya (adj. — n.) [grd. form from agghati] 1. (adj.) valuable, hook & basket); v.89 = vi.520 (pacchikhanitti°), 529 (= phalā- precious, worth J vi.265 (maṇi); DhA ii.41 (ratan° of jewel's naṁ gaṇhanatthaṁ ankusaṁ). — (2) to drive an elephant, a worth); Mhvs 30, 92. — 2. (nt.) a respectful oblation J v.324 goad (cp patoda & tutta) Vin ii.196 (+ kasā); J vi.489; ThA = vi.516; Dpvs vi.65; vii.4. 173 (ovādaṁ

ankusaṁ katvā, fig. guide); Sdhp 147 (daṇḍ°). Agha1 (nt.) [cp. Sk. agha, of uncertain etym.] evil, grief, pain, — (3) N. of a certain method of inference in Logic (naya), suffering, misfortune S i 22; M i.500 (roga gaṇḍa salla agha); consisting in inferring certain mental states of a general char- A ii.128 (id.); J v.100; Th 2, 491; Sdhp 51. — adj. painful, acter from respective traits where they are to be found Nett 2, bringing pain J vi.507 (agha — m — miga = aghakara m. C.). 4, 127; Nett A 208; — acc° beyond the reach of the goad D -bhūta a source of pain S iii.189 (+ agha & salla). ii.266 (nāga). See also ankusaka. -gayha (the art) how to grasp and handle an eleph.— Agha2 (m. nt.) [the etym. suggested by Morris J.P.T.S. 1889, 200 driver's hook M ii.94 (sippa). -gaha an eleph. — driver Dh (with ref. to M i.500, which belongs under agha1) is unten- 326. able (to Sk. kha, as a — kha = agha, cp. Jain Prk. khaha). Neither does the pop. etym. of Bdhgh. offer any clue (= a + Ankusaka [see anka2 , cp. ankusa] 1. a crook for plucking fruit J gha from ghan that which does not strike or aghaṭṭaniya is not iii.22. — 2. an eleph. — driver's hook J iii.431. strikeable DhsA 326, cp. Dhs. trsl. 194 & J iv.154 aghe ṭhitā -yattha a crooked stick, alpenstock, staff (of an ascetic) J = appaṭighe ākāse ṭhitā the air which does not offer any resis- ii.68 (+ pacchi).

Anketi Angāraka

Anketi [Denom. fr. anka1] to mark out, brand J i.451 limb or the other, limbs great and small M i.81; J vi — 20, used lakkhaṇena); ii.399. — pp. ankita, q. v. (a) collectively: the condition of perfect limbs, or adj. with Ankola [dial. for ankura] a species of tree Alangium perfect limbs, having all limbs Pv ii.1212 (= paripuṇṇa — sab- Hexapetalum J vi.535. Cp. next. banga — paccangavatī PvA 158); SnA 383; DhA i.390; ThA 288; Sdhp 83 fig. rathassa angapaccangan M i.395; sabbanga Ankolaka = ankola J iv.440; v.420. — paccangāni all limbs Miln 148. — (b) distributively (cp. Anga (nt.) [Vedic anga, anc cp. Lat. angulus = angle, corner similar redupl. formations like chiddâvachidda, seṭṭhânu — etc., ungulus finger — ring = Sk. angulīya. See also anka, an- seṭṭhi, khaṇḍākhaṇḍa, cuṇṇavicuṇṇa) limb after limb, one limb guṭṭha & angula] (1) (lit.) a constituent part of the body, a limb, after the other (like angamangāni above 1), piecemeal M i.133 member; also of objects: part, member (see cpd. °sambhāra); (°e daseyya), 366; J i.20; iv.324 (chinditvā). -paccangatā uttam°anga the reproductive organ J v.197; also as "head" the condition or state of perfect limbs, i. e. a perfect body at ThA 209. Usually in cpds. (see below, esp. °paccanga), VvA 134 (suvisuddh°). -paccangin having all limbs (per- as sabbanga-kalyāṇī perfect in all limbs Pv iii.35 (= sobhaṇa fect) D i.34 (sabbanga — peccangī); PvA 189. -rāga paint- — sabbanga — paccangī PvA 189) and in redupln. anga-m- ing or rouging the body Vin ii.107 (+ mukha°). -laṭṭhi angāni limb by limb, with all limbs (see also below anga + sprout, offshoot ThA 226. -vāta gout Vin i.205. -vijjā paccanga) Vin iii.119; Vv 382 (°ehi naccamāna); Pv ii.1210 , the art of prognosticating from marks on the body, chiroman- 13 18 , (sunakho te khādati). — (2) (fig.) a constituent part of tics, palmistry etc. (cp. above 3) D i.9 (see expl. at DA i.93); a whole or system or collection, e. g. uposath° the vows of J i.290 (°āya cheka clever in fortune — telling); °ânubhāva the fast J i.50; bhavanga the constituents or the condition of the power of knowing the art of signs on the body J ii.200; becoming (see bhava & cp. Cpd.

265 sq.); bojjhanga (q. v.). v.284; °pāṭhaka one who in versed in palmistry etc. J ii.21, Esp. with numerals: cattāri angāni 4 constituents A ii.79 (viz. 250; v.458. -vekalla bodily deformity DhA ii.26. -sattha sīla, samādhi, paññā. vimutti and rūpa, vedanā, saññā, bhava), the science of prognosticating from certain bodily marks DA aṭṭhangika (q. v.) magga the Path with its eight constituents i.92. -sambhāra the combination of parts Miln 28 = S i.135; or the eightfold Path (KhA 85: aṭṭhɔ angāni assā ti) navanga Miln 41. -hetuka a species of wild birds, living in forests J Buddha — sāsana see nava. — (3) a constituent part as char- vi.538. acteristic, prominent or distinguishing, a mark, attribute, sign, Angaṇa1 (nt.) [cp. Sk. angaṇa & °na; to anga?] an open space, quality D i.113 sq., 117 (iminā p° angena by this quality, or: a clearing, Vin ii.218; J i.109 (= manussānan sañcaraṇa — in this respect, cp. below 4; DA i.281 expls tena kāra— ṇena). ṭṭhāne anāvaṭe bhūmibhāge C.); ii.243, 290, 357; Dāvs i.27. In a special sense striking (abnormal) sign or mark on the body — cetiy° an open space before a Chaitya Miln 366, DA i.191, D i.9, from which a prophesy is made (: hattha — pādādisu 197; VvA 254. rāj° the empty space before the king's palace, yena kenaci evarūpena angena samannāgato dīghāyu.. hotī ti.. the royal square J i.124, 152; ii.2; DhA ii.45. angasatthan = chiromantics DA i.92). Thus in combn. with -ṭṭhāna a clearing (in a wood or park) J i.249, 421. samannāgata & sampanna always meaning endowed with -pariyanta the end or border of a clearing J ii.200. "good", superior, remarkable "qualities", e. g. J i.3 (sabbanga — sampanna nagaraṁ a city possessing all marks of perfec- Angaṇa2 [prob. to anj, thus a variant of añjana, q. v.]; a speck tion); ii.207. — In enumn. with var. numerals: tīhi angehi or freckle (on the face) A v.92, 94 sq. (+ raja). Usually in s. A i.115; cattāri sotapannassa a — D iii.227 = A iv.405 sq.; neg. anangana (adj.) free from fleck or blemish, clear, (of pañcanga — vippahīno (i. e. giving up the 5 hindrances, see the mind) (opp. sângana Sn 279); D i.76; M i.24 sq.; 100 (+ nīvaraṇa) and pañcanga — samannāgato (i. e. endowed with raja); A ii.211; Sn 517 (+ vigata— raja = angaṇānan abhāvā the 5 good qualities, viz. the sīla — kkhandha, see kkhandha malānañ ca vigamā... SnA 427), 622 = Dh 125 (= nikkilesa ii.A d) S i.99 = A i.161; v.15, 29. Similarly the 5 attributes of DhA iii.34); Dh 236, 351; Pug 60; Nett 87. a brahmin (viz. sujāta of pure birth, ajjhāyaka a student of the Angada [cp. Sk. angada; prob. anga + da that which is given Vedas, abhirūpa handsome, sīlava of good conduct, paṇḍita to the limbs] a bracelet J v.9, 410 (citt°, adj. with manifold clever) D i.119, 120. Eight qualities of a king D i.137. Ten bracelets). qualities of an Arahant (cp. dasa1 B 2) S iii.83; Kh iv.10 Angadin (adj.) [to angada] wearing a bracelet J v.9. = KhA 88; cp. M i.446 (dasahɔ angehi samannāgato rañño assājāniyo). — (4) (modally) part, share, interest, concern; Angāra (m. nt.) [Vedic angāra] charcoal, burning coal, embers ajjhattikaṁ angaṁ my own part or interest (opp. bāhiraṁ the A iii.97, 380, 407; J i.73; iii.54, 55; v.488; Sn 668; Sdhp 32. interest in the outside world). A i.16 sq. = S v.101 sq.; It 9. kul° the charcoal of the family, a squanderer S iv.324 (see un- rañño angaṁ an asset or profit for the king M i.446. Thus adv. der kula). tadanga (see also ta° i.a) as a matter of fact, in this respect, for -kaṭāha a pot for holding burning coal, a charcoal pan DA sure, certainly and tadangena by these means, through this, i.261. -kapalla an earthenware pan for ashes

DhA i.260; Dhs therefore M i.492; A iv.411; Sdhp 455, 456; iminā p° angena A 333; VvA 142. -kammakara a charcoal burner J vi.209. for that reason M ii.168. — In compn. with verbs angi° (angī°): -kāsu a charcoal pit M i.74, 365; Th 2, 491; J i.233; Sn 396; angigata having limbs or ports, divided DA i.313; cp. samangi ThA 288; DhA i.442; Sdhp 208. -pacchi a basket for ashes (— bhūta). DhA iv.191. -pabbata the mountain of live embers, the glow- -jāta "the distinguishing member", i. e. sign of male or ing mount (in Niraya) A i.141; Miln 303; PvA 221 (°āropaṇa); female (see above 3); membrum virile and muliebre Vin i.191 Sdhp 208. -maṁsa roast meat Mhvs 10, 16. -masi ashes (of cows); iii.20, 37, 205; J ii.359; Miln 124. -paccanga one DhA iii.309. -rāsi a heap of burning coal J iii.55.

Angāraka Accasara

Angāraka (adj.) [cp. Sk. angāraka] like charcoal, of red colour, Acira see cira & cp. nacira. N. of the planet Mars DA i.95; cp. J i.73. Acela (adj. — n.) [a + cela] one who is not clothed, esp. t. t. for Angārika a charcoal — burner J vi.206 (= angāra — kamma-kara an anti — Buddhist naked ascetic D i.161, 165; iii.6, 12, 17 p. 209). sq.; S i.78; J v.75. Angārin (adj.) [to angāra] (burning) like coal, of bright-red Acelaka = acela D i.166; iii.40; A i.295; ii.206; iii.384 (°sāvaka); colour, crimson Th 1, 527 = J i.87 (dumā trees in full bloom). J iii.246; vi.229; Pug 55; DhA iii.489. Angika (—°) (adj.) [fr. anga] consisting of parts, — fold; only Acc- 1. a + c°, e. g. accuta = a + cuta. — 2. Assimilation group in compn. with num. like aṭṭh°, duv° (see dve), catur°, pañc° of (a) ati + vowel; (b) c + cons. e. g. acci = arci. etc., q. v. Accagā [ati + agā] 3rd sg. pret. of ati — gacchati (q. v. for sim- Angin (adj.) limbed, having limbs or parts, — fold, see catur° & ilar forms) he overcame, should or could overcome Sn 1040 pacc° (under anga — paccangin). — f. anginī having sprouts (expld. wrongly as pp. = atikkanta at Nd2 10 and as atīta at or shoots (of a tree) Th 2, 297 (= ThA 226). DhA iv.494); Dh 414. Anguṭṭha [cp. Sk. anguṣṭha, see etym. under anga] 1. the thumb Accankusa (adj.) [ati + ankusa] beyond the reach of the goad D Vin iii.34; Miln 123; PvA 198. — 2. the great toe J ii.92; ii.266 (nāga). Mhvs 35, 43. Accatari see atitarati. -pada thumb — mark A iv.127 = S iii.154. -sineha love drawn from the thumb, i. e. extraordinary love Pv iii.52 , cp. Accati [Vedic arcati, ṛc, orig. meaning to be clear & to sing i. e. PvA 198. to sound clear, cp. arci] to praise, honour, celebrate Dāvs v.66 (accayittha, pret.) — pp accita, q. v. Anguṭṭhaka = anguṭṭha J iv.378; v.281; pād° the great toe S v.270. Accanta (adj. — & adv. ° —) [ati + anta, lit. "up to the end"] 1. Angula [Vedic angula, lit. "limblet" see anga for etym.] 1. a fin- uninterrupted, continuous, perpetual J i.223; Miln 413; VvA ger or toe M i.395 (vankɔ angulaṇ karoti to bend the fingers, 71; PvA 73, 125, 266; Sdhp 288. — 2. final, absolute, com- v. l. anguliṇ); A iii.6 (id.); J v 70 (goṇ° adj. with ox toes, plete; adv. thoroughly S i.130 (°ṁ hataputtāɔ mhi); iii.13 = A expld. by C. as with toes like an ox's tail; vv. ll. °anguṭṭha and i.291 sq.; v.326 sq. (°niṭṭha, °yogakkhemin); Kvu 586 (°niyā- °angulī). — 2. a finger as measure, i. e. a finger — breadth, matā final assurance; cp. Kvu trsl. 340). — 3. (°—) exceed- an inch Vin ii.294, 306 (dvangula 2 inches wide); Mhvs 19, ingly, extremely, very much A i.145 (°sukhumāla, extremely 11 (aṭṭh°); DhA iii.127 (ek°). delicate), Miln 26 (id.); Sn 794 (°suddhi = param ttha — ac- -aṭṭhi (? cp. anga — laṭṭhi) fingers (or toes) and bones

cantasuddhi SnA 528); Th 1, 692 (°ruci); Dh 162 (°dussīlya = DA i.93. -anguli fingers and toes DhA iii.214. -antarikā ekanta° DhA iii.153). the interstices between the fingers Vin iii.39; Miln 180; DhA iii.214. Accaya [from acceti, ati + i, going on or beyond; cp. Sk. atyaya] (1) (temporal) lapse, passing; passing away, end, death. Usu- Angulika (nt.) [= angulī] a finger J iii.13 (pañc°); v.204 (vaṭṭ° = ally as instr. accayena after the lapse of, at the end or death pavāḷ° ankurasadisā vaṭṭangulī p. 207). See also pañcangu- of, after Vin i.25; D ii.127 (rattiyā a.), 154 (mam° when I lika. shall be dead); M i.438 (temās° after 3 months); S i.69; Snp. Angulī & Anguli (thus always in cpds.) (f.) [Vedic angulī & °i; 102 (catunnaṁ māsānaṁ), p. 110 (rattiyā); J i.253 (ekāha — see anga] a finger A iv.127; Sn 610; J iii.416; iv.474; v.215 dvīh°), 291 (katipāh° after a few days); PvA 47 (katipāh°), (vaṭṭ° with rounded fingers); Miln 395; DhA ii.59; iv.210; 82 (dasamās°), 145 (vassasatānaṁ). — (2) (modal) passing SnA 229. or getting over, overcoming, conquering, only in phrase dur- -patodaka nudging with the fingers Vin iii.84 = iv.110; D accaya difficult to overcome, of kāmapanka Sn 945 (= dur — i.91 = A iv.343. -pada finger — mark A iv.127 = S iii.154. atikkamanīya SnA 568), of sanga Sn 948: taṇhā Dh 336; sota -poṭha snapping or cracking the fingers J v.67. -muddikā a It 95. — (3) (fig.) going beyond (the norm), transgression, signet ring Vin ii.106; J iv.498; v.439, 467. -sanghaṭṭana° = offence Vin i.133 (thull° a grave offence), 167 (id.); ii.110, poṭha DA i.256. 170; esp. in foll. phrases: accayo maṁ accagamā a fault has Anguleyyaka (nt.) [cp. Sk. angulīyaka that which belongs to overcome me, i. e. has been committed by me (in confession the finger, Mhg. vingerlîn = ring; E. bracelet, Fr. bras; thim- formula) D i.85 (= abhibhavitvā pavatto has overwhelmed me ble thumb etc.] an ornament for the finger, a finger — ring J DA i.236); A i.54; M i.438 (id.); accayaṁ accayato passati to ii.444 (= nikkha). recognise a breach of the regulation as such Vin i.315; A i.103; ii.146 sq.; °ṁ deseti to confess the transgression S i.239; °ṁ Acankama (avj.) [a + cankama] not fit for walking, not level or accayato paṭigaṇhāti to accept (the confession of) the fault, even Th 1, 1174 (magga). i. e. to pardon the transgression, in confessionformula at D Acittaka (adj.) [a + citta2 + ka] 1. without thought or intention, i.85 = (Vin ii.192; M i.438 etc.). In the same sense accaya- unconscious, unintentional DhA ii.42. — 2. without heart or paṭiggahaṇa pardon, absolution J v.380; accayena desanaṁ feeling, instr. acittakena (adv.) heartlessly J iv.58 (C. for ac- paṭigaṇhāti J i.379; accayaṁ khamati to forgive Miln 420. etasā). Accasara (adj.) [a form. fr. aor. accasari (ati + sṛ), influenced Acittikata (adj.) [a + citta2 + kata; cp. cittikāra] not well thought in meaning by analogy of ati + a + sara (smṛ). Not with Mor- of Miln 229. ris (J.P.T.S. 1889, 200) a corruption of accaya + sara (smṛ),

Accasara Acchati

thus meaning "mindful of a fault"] 1. going beyond the lim- (giri); VvA 197; DhA ii.65. — 2. too high, i. e. too shrill or its (of proper behaviour), too self — sure, overbearing, arro- loud J vi.133 (sadda), 516 (fig. = atikuddha very angry C.). gant, proud S i.239 (v. l. accayasara caused by prolepsis of Accuṇha (adj.) [ati + uṇha] very hot, too hot Sn 966; Nd1 487; foll. accaya); J iv.6 (+ atisara); DhA iv.230 (= expecting too DhA ii.85, 87 (v. l. for abbhuṇha). See also ati — uṇha. much). — 2. going beyond the limits (of

understanding), be- yond grasp, transcendental (of pañha a question) M i.304; S Accuta (adj.) [a + cuta] immoveable; everlasting, eternal; nt. °ṁ v.218 (v. l. SS for BB reading ajjhapara). Cp. accasārin. Ep. of Nibbāna (see also cuta) A iv.295, 327; Sn 204, 1086 (= nicca etc. Nd2 12); Dh 225 (= sassata DhA iii.321); Sdhp 47. Accasarā (f.) [abstr. to accasara] overbearing, pride, self-surity Vbh 358 (+ māyā). Note. In id. p. at Pug 23 we read Accupaṭṭhapeti at J v.124 is to be read with v.l. as apaccu- acchādanā instead of accasarā. paṭṭhapeti (does not indulge in or care for).

Accasari [fr. ati + sṛ] aor 3. sg. of atisarati to go beyond the limit, Accupati at J iv.250 read accuppati, aor. 3rd sg. of accuppatati to go astray J v.70. to fall in between (lit. on to), to interfere (with two people quarelling). C. expls. atigantvā uppati. There is no need for Accasārin (adj.) = accasara 1., aspiring too high Sn 8 sq. (yo nâc- Kern's corr. acchupati (Toev. s. v.). casārī, opp. to na paccasārī; expld. at SnA 21 by yo nâtidhāvi, opp. na ohiyyi). Accussanna (adj.) [ati + ussanna] too full, too thick Vin ii.151.

Accahasi [fr. ati + hṛ] aor 3 sg. of atiharati to bring over, to bring, Acceka = accāyika, special; °cīvara a spccial robe Vin iii.261; cp. to take J iii.484 (= ativiya āhari C.). Vin Texts i.293 .

Accâbhikkhaṇa (°—) [ati + abhikkhaṇa] too often J v.233 Acceti [ati + eti fr. i] 1. to pass (of time), to go by, to elapse Th 1, (°saṁsagga; C. expls. ativiya abhiṇha). 145 (accayanti ahorattā). — 2. to overcome, to get over Miln 36 (dukkhaṁ). — Caus. acceti to make go on (loc.), to put Accāraddha (adj. adv.) [ati + āraddha] exerting oneself very or on J vi.17 (sūlasmiṁ; C. āvuṇeti), but at this passage prob. to too much, with great exertion Vin i.182; Th 1, 638; SnA 21. be read appeti (q. v.). Accāyata (adj.) [ati + āyata] too long A iii.375. Accogāḷha (adj.) [ati + ogāḷha] too abundant, too plentiful (of Accāyika (adj.) [fr. accaya] out of time, viz. 1. irregular, extraor- riches), lit. plunged into A iv.282, 287, 323 sq. dinary J vi.549, 553. — 2. urgent, pressing M i.149 (karaṇiyan Accodaka (nt.) [ati + udaka] too much water (opp. anodaka no business) ii.112; J i.338; v.17 °ṁ (nt.) hurry DhA i.18. See water) DhA i.52. also acceka. Accodara (nt.) [ati + udara] too much eating, greediness, lit. too Accāvadati [ati + āvadati; or is it = ajjhāvadati = adhi + āvadati?] much of a belly J iv.279 (C. ati — udara). 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 Accha1 (adj.) [cp. Sk. accha, dial., to ṛc (see accati), thus "shin- sq.; J v.433 (v. l. BB ajjhārati), 434 (v. l. BB aghācarati for ing"; cp. Sk. ṛkṣa bald, bare and Vedic ṛkvan bright. Monier ajjhācarati = ajjhāvadati?). — Williams however takes it as a + cha fr. chad, thus "not cov- ered, not shaded"] clear, transparent Vin i.206 (°kañjika); D Accāsanna (adj.) [ati + asanna] very near, too near PvA 42 (na a. i.76 (maṇi = tanucchavi DA i.221), 80 (udakapatta), 84 (udaka n'âtidūra neither too near nor too far, at an easy distance). — rahada); M i.100; S ii.281 (°patta); iii.105 (id.); A i.9; J Accâhita (adj.) [ati + ahita] very cruel, very unfriendly, terrible J ii.100 (udaka); Vv 7910 (vāri); DA i.113 (yāgu). iv.46 = v.146 (= ati ahita C.) = vi.306 (id.). -odaka having clear water, with clear water (of lotus Acci & (in verse) accī (f.) [Vedic arci m. & arcis nt. & f. to ṛc, ponds) Vv 4411 ; 815 ; f. °odikā Vv 412 = 602 . cp. accati] a ray of light, a beam, flame S iv.290 (spelt ac- Accha2

[Vedic ṛkṣa = Gr. α῎ρκτος, Lat. ursus, Cymr. arth] a bear chi), 399; A iv.103; v.9; Sn 1074 (vuccati jālasikhā Nd2 11); J Vin i.200; A iii.101; J v.197, 406, 416; Miln 23, 149. At J v.213; Miln 40; ThA 154 (dīpɔ); Sdhp 250. vi.507 accha figures as N. of an animal, but is in expln. taken Accikā (f.) [fr. acci] a flame M i.74; S ii.99. in the sense of accha4 (acchā nāma aghammigā C.). Note. An- other peculiar form of accha is P. ikka (q. v.). Accita [pp. of accati] honoured, praised, esteemed J vi.180. Accha3 = akkha2 (a die) see acci — bandha. Accimant (adj.) [fr. acci, cp. Vedic arcimant & arciṣmant] flam- ing, glowing, fiery; brilliant Th 1, 527; J v.266; vi.248; Vv Accha4 (adj.) [Ved. ṛkṣa] hurtful, painful, bad DhA iv.163 (°ruja). 388 . Acchaka = accha2 , a bear J v.71. Acci-bandha (adj.) [= accibaddha?] at Vin i.287 is expld. by Acchati [Vedic āsyati & āste, ās; cp. Gr. η῞˙σται] 1. to sit, to sit Bdhgh as caturassa — kedāra — baddha ("divided into short still Vin i.289; A ii.15; It 120 (in set carati tiṭṭhati a. sayati, pieces" Vin Texts ii.207), i. e. with squares of irrigated fields. where otherwise nisinna stands for acchati); Vv 741 (= nisīdati The vv. ll. are acca° and acchi°, and we should prefer the VvA 298); PvA 4. — 2. to stay, remain, to leave alone Th 1, conjecture acchi-baddha "in the shape of cubes or dice", i. e. 936; J iv.306. — 3. to be, behave, live Vin ii.195; D i.102; S with square fields. i.212; Vv 112 ; Pv iii.31 (= nisīdati vasati PvA 188); Miln 88; Accuggacchati [ati + uggacchati] to rise out (of), ger. ac- DhA i.424. In this sense often pleonastic for finite verb, thus cuggamma D ii.38; A v.152 (in simile of lotus). aggiṁ karitvā a. (= aggiṁ karoti) D i.102; aggiṁ paricaranto a. (= aggiṁ paricarati) DA i.270; tantaṁ pasārento a. (= tan- Accuggata (adj.) [ati + uggata] 1. very high or lofty Miln 346

taṁ pasāreti) DhA i.424. — Pot. acche It 110; aor. acchi Vin their hearts full of wonder and surprise DhA iv.52; PvA 6, 50. iv.308; DhA i.424. — See also acchera & accheraka. Acchanna (adj.) [pp. of acchādeti] covered with, clothed in, fig. Acchādana (nt.) [fr. acchādeti] covering, clothing Th 1, 698; steeped in (c. loe.) J jii.323 (lohite a. = nimugga C.). At D Miln 279. — fig. protection, sheltering J i.307. i.91 nacchanna is for na channa (see channa2) = not fair, not Acchādanā (f.) [= prec.] covering, hiding, concealment Pug 19, suitable or proper (paṭirūpa). 23. — Note. In id. p. at Vbh 358 we read accasarā for acchā- Acchambhin (adj.) [a + chambhin] not frightened, undismayed, danā. Is the latter merely a gloss? fearless Sn 42 (reading achambhin; Nd2 13 expls. abhīru anu- Acchādeti [ā + chādeti1 , Caus. of chad, cp. BSk. ācchā-dayati trāsi etc.); J vi.322 (= nikkampa C.). See chambhin. jīvitena to keep alive Av. Ś, i.300; Divy 136, 137] to cover, Accharā1 (f.) [etym. uncertain, but certainly dialectical; Trenck- to clothe, to put on D i.63 = It 75; J i.254; iii.189; iv.318; Pug ner connects it with ācchurita (Notes 76); Childers compares 57; Pv i.105 (ger. acchādayitvāna); DA i.181 (= paridahitvā); Sk. akṣara (see akkhara); there may be a connection with PvA 49, 50. — fig. to envelop, to fill J vi.581 (abbhaṁ rajo akkhaṇa in akkhaṇa — vedhin (cp. BSk. acchaṭā Divy 555), acchādesi dust filled the air). — pp. acchanna (q. v.). or possibly a relation to ā + tsar, thus meaning "stealthily", al- Acchi at S iv.290 is faulty spelling for acci (q. v.). though the primary meaning is "snapping, a quick sound"] the snapping of the fingers, the bringing together of the finger — Acchijja (v. l. accheja) destroying (?) S i.127. Is the

reading tips: 1. (lit.) accharaṁ paharati to snap the fingers J ii.447; warranted? Cp. acchecchi. iii.191; iv.124, 126; v.314; vi.366; DhA i.38, 424. — As mea- Acchidda see chidda. sure: as much as one may hold with the finger — tips, a pinch Acchindati [ā + chindati, lit. to break for oneself] to remove J v.385; DhA ii.273 (°gahaṇamattaṁ); cp. ekacchara — matta forcibly, to take away, rob, plunder Vin iv.247 (sayaṁ a. to DhA ii.274. — 2. (fig.) a finger's snap, i. e. a short moment, appropriate); J ii.422; iii.179; iv.343; Miln 20; Sdhp 122. — in ek°acchara-kkhaṇe in one moment Miln 102, and in def. ger. acchinditvā J ii.422; DhA i.349; PvA 241 (sayaṁ); & of acchariya (q. v.) at DA i.43; VvA 329. acchetvā M i.434. Caus. ii. acchindāpeti to induce a person -sanghāta the snapping of the fingers as signifying a short to theft Vin iv.224, 247. duration of time, a moment, °matta momentary, only for one moment (cp. BSk. acchaṭāsanghāta Divy 142) A i.10, 34, 38; Acchinna (adj.) [ā + chinna, pp. of acchindati] removed, taken iv.396; Th 1, 405; 2, 67 (expld. at ThA 76 as ghaṭikāmattam pi away, stolen, robbed Vin iv.278, 303; J ii.78; iv.45; v.212. khaṇaṁ angulipoṭhanamattam pi kālaṁ). -sadda the sound Acchiva [*Sk. akṣiba and akṣība] a certain species of tree (Hy- of the snapping of a finger J iii.127. panthera Moringa) J vi.535. Accharā2 (f.) [Vedic apsaras = āpa, water + sarati, orig; water Acchupeti [ā + chupeti, Caus. of chupati] to procure or provide a nymph] a celestial nymph M i.253 (pl. accharāyo) ii.64; Th 2, hold, to insert, to put on or in Vin i.290 (aggaḷaṁ) ii.112. 374 (= devaccharā ThA 252); J v.152 sq. (Alambusā a.) Vv Acchecchi [Sk. acchaitsīt] 3rd sg. aor. of chindati "he has cut out 55 (= devakaññā VvA 37); Vv 172; 1811 etc.; DhA iii.8, 19; or broken, has destroyed" (see also chindati 3), in combn. with PvA 46 (dev°); Miln 169; Sdhp 298. taṇhaṁ M i.122; S i.12, 23, 127 (so read for acchejja); iv.105, Accharika (nt. or f.?) [fr. accharā2] in °ṁ vādeti to make heav- 207. It 47; A iii.246, 445; DhA iv.70 (gloss acchindi, for ac- enly music (lit. the sounds of an accharā or heavenly nymph) chidda pret. of Dh 351). The v. l. at all passages is acchejji, A iv.265. which is to be accounted for on graphological grounds, ch & j Acchariya (adj. — nt.) [cp. Sk. āścarya since Upanishads of being substituted in MSS. Kern (Toevoegselen s. v.) mistakes uncertain etym. — The conventional etym. of Pāli gram- the form & tries to explain acchejji as adj. = ati — ejin (ejā), marians connects it with accharā1 (which is prob. correct & acchecchi = ati — icchin (icchā). The syntactical construction thus reduces Sk. āścarya to a Sanskritisation of acchariya) viz. however clearly points to an aor. Dhammapāla: anabhiṇha — ppavattitāya accharāpaharaṇa — Acchejja = a + chejja not to be destroyed, indestructible, see yoggaṁ that which happens without a moment's notice, at the chindati. snap of a finger; i. e. causally unconnected (cp. Goth. silda Acchedana (nt.) [abstr. to acchindati] robbing, plundering J — leiks in similar meaning) VvA 329; and Buddhaghosa: ac- vi.544. charā — yoggan ti acchariyaṁ accharaṁ paharituṁ yuttan ti attho DA i.43] wonderful, surprising, strange, marvellous D Acchera (adj.) = acchariya wonderful, marvellous S i.181; Vv ii.155; M i.79; iii.118, 125, 144 (an°); S iv.371; A i.181; Miln 8413 (comp. accheratara); Pv iii.51 (°rūpa = acchariyasabhāva 28, 253; DhA iii.171; PvA 121; VvA 71 (an°). As nt. often in PvA 197); Sdhp 244, 398. exclamations: how wonderful! what a marvel! J i.223, 279; Accheraka (adj.) = acchera (acchariya) J i.279; Bu i.9 (pāṭi-

iv.138; vi.94 (a. vata bho); DhA iv.51 (aho a.); VvA 103 (aho hīraṁ). ti acchariyatthena nipāto). Thus freq. combd. with abbhutaṁ Aja [Vedic aja fr. aj (Lat. ago to drive), cp. ajina] a he-goat, a = how wonderful & strange, marvellous, beyond comprehen- ram D i.6, 127; A ii.207; J i.241; iii.278 sq.; v.241; Pug 56; sion, e. g. D i.2, 60, 206, 210; ii.8; and in phrase acchariyā PvA 80. abbhutā dhammā strange & wonderful things, i. e. wonder- -eḷaka [Sk. ajaiḍaka] goats & sheep D i.5, 141; A ii.42 ful signs, portents marvels, M iii.118, 125; A iv.198; Miln 8; sq., 209; J i.166; vi.110; Pug 58. As pl. °ā S i.76; It 36; J also as adj. in phrase acchariyaabbhuta- (citta-)jātā with

iv.363. -pada goat — footed M i.134. -pāla goatherd, in °ni- 998; Dh 326; J i.279; iii.425 (read bahutaṁ ajjā; not with Kern, grodharukkha (Npl.) "goatherds' Nigrodha — tree" Vin i.2 sq. Toev. s. v. as "food"); Pv i.117 (= idāni PvA 59); PvA 6, 23; Dpvs i.29 (cp. M Vastu iii.302). -pālikā a woman goatherd Mhvs 15, 64. — Freq. in phrase ajjatagge (= ajjato + agge(?) Vin iii.38. -lakkhaṇa "goat — sign", i. e. prophesying from or ajja — tagge, see agga3) from this day onward, henceforth signs on a goat etc. D i.9 (expld. DA i.94 as "evarūpānaṁ ajā- Vin i.18; D i.85; DA i.235. naṁ mansaṁ khāditabbaṁ evarūpānaṁ na khāditabban ti"). -kālaṁ (adv.) this morning J vi.180; -divasa the present -laṇḍikā (pl.) goats' dung, in phrase nāḷimattā a. a cup full of day Mhvs 32, 23. goats' dung (which is put down a bad minister's throat as pun- Ajjatana (adj.) [cp. Sk. adyatana] referring to the day, today's, ishment) J i.419; DhA ii.70; PvA 282. -vata "goats' habit", a present, modern (opp. porāṇa) Th 1, 552; Dh 227; J ii.409. practice of certain ascetics (to live after the fashion of goats) J — dat. ajjatanāya for today Vin i.17; PvA 171 & passim. iv.318. aja — pada refers to a stick cloven like a goat's hoof; so Ajjatā (f.) [abstr. fr. ajja] the present time, in ajjatañ ca this very also at Vism 161. day S i.83 (v. l. ajjeva). Ajjati [Vedic arjati, ṛj, a variant of arh, see arahati] to get, pro- Ajaka a goat, pl. goats Vin ii.154. — f. ajikā J iii.278 & ajiyā J cure, obtain J iii.263 (?). pp. ajjita (q. v.). v.241. Ajjava (adj. — n.) [cp. Sk. ārjava, to ṛju, see uju] straight, up- Ajagara [aja + gara = gala fr. *gel to devour, thus "goat-eater"] a right (usually combd. with maddava gentle, soft) D iii.213; A large snake (rock — snake?), Boa Constrictor J vi.507; Miln i.94; ii.113; iii.248; Sn 250 (+ maddava), 292 (id.); J iii.274; 23, 303, 364, 406; DhA iii.60. Also as ajakara at J iii.484 (cp. Dhs 1339; Vbh 359 (an°); SnA 292 (= ujubhāva), 317 (id.). Trenckner, Notes p. 64). Ajjavatā (f.) [fr. prec.] straight forwardness, rectitude, upright- Ajacca (adj.) [a + jacca] of low birth J iii.19; vi.100. ness Dhs 1339. (+ ajimhatā & avankatā).

Ajajjara see jajjara. Ajjita [pp. of ajjati] obtained Sdhp 98.

Ajaddhuka & Ajaddhumāra see jaddhu. Ajjuka [*Sk. arjaka] N. of a plant, Ocimum Gratissimum Vin iv.35; DA i.81 (all MSS. have ajjaka). Ajamoja [Sk. ajamoda, cp. Sk. ajājī] cummin — seed VvA 186. Ajjukaṇṇa [*Sk. arjakarṇa] N. of a tree Pentaptera To-mentosa J Ajā (f.) a she — goat J iii.125; iv.251. vi.535 (nn). Ajānana (°—) (nt.) [a + jānana] not knowing, ignorance (of) J Ajjuṇho (adv.) [haplology fr. ajja — juṇho; see juṇhā] this moon- v.199 (°bhāva); vi.177 (°kāla). light night Vin i.25; iv.80. Ajina (nt.)

[Vedic ajina, to aja, orig. goats' skin] the hide of the Ajjuna [Vedic arjuna, to raj; cp. Gr. ἀργός white, α˝ργυρος sil- black antelope, worn as a garment by ascetics D i.167; Sn ver, Lat. argentum] the tree Pentaptera Arjuna J vi.535; DhA 1027; J i.12, 53; iv.387; v.407. kharājina a rough skin (as i.105 (°rukkha). garment) M i.343; S iv.118; A ii.207; Sn 249 (= kharāni a° — cammāni SnA 291). dantājina? ivory (q. v.). Ajjh- Assimilation group of adhi + vowel. -khipa a cloak made of a network of strips of a black an- Ajjhagā [adhi + agā 3rd sg. pret. of adhigacchati (q. v. for sim- telope's hide D i.167; S i.117; A i.240, 295; ii.206; Vin i.306; ilar forms) he came to, got to, found, obtained, experienced iii.34; J vi.569. -paveṇi a cloth of the size of a couch made S i.12 (vimānaṁ); Sn 225 (expld. at KhA 180 by vindi paṭil- from pieces of ant. skin sewn together Vin i.192; D i.7 (= ajina abhi), 956 (ratiṁ; expld. at Nd1 457 by adhigacchi); It 69 (jā- — cammehi mañcappamāṇena sibbitvā katā paveṇi DA i.87); timaraṇaṁ); Dh 154 (taṇhānaṁ khayaṁ); Vv 327 (visesaṁ at- A i.181. -sāṭī a garment of skins (= ajina — camma — sāṭī tained distinction; expld. at VvA 135 by adhigata); 5021 (am- DhA iv.156) Dh 394 = J i.481 = iii.85. ataṁ santiṁ; expld. VvA 215 by v. l. SS adhigañchi, T. adhi- Ajini aor 3rd sg. jayati, q. v. gacchati).

Ajiya = ajikā (see ajaka). Ajjhatta (adj. — n.) [cp. Sk. adhyātma, cp. attā], that which is personal, subjective, arises from within (in contrast to any- Ajira (nt.). [Vedic ajira to aj, cp. Gr. ἀγρός, Lat. ager, Goth. thing outside, objective or impersonal); as adv. & °interior, akrs = Ger. Acker, = E. acre] a court, a yard Mhvs 35, 3. personal, inwardly (opp. bahiddhā bāhira etc. outward, out- Ajīraka (nt.) [a + jīraka] indigestion J i.404; ii.181, 291; iii.213, wardly); Cp. ajjhattika & see Dhs. trsl. 272. — D i.37 (sub- 225. jective, inward, of the peace of the 2nd jhāna), 70 = A ii.210; Ajeyya1 & Ajjeyya (adj.) [a + jeyya, grd. of jayati, q. v.] - (a) v.206 (inward happiness. a. sukkhaṁ = niyakajjhattaṁ at- not to be taken by force Kh viii.8 (cp. KhA 223). — (b) not tano santāne ti attho DA i.183 cp. DhsA 169, 338, 361); S to be overpowered, invincible Sn 288; J v.509. i.70, 169; ii..27 (kathaṁ kathī hoti is in inward doubt), 40 (sukhaṁ dukkhaṁ); iii.180 (id.); iv.1 sg. (āyatanāni), 139, Ajeyya2 (adj.) [a + jeyya, grd. of jīyati, q. v.] not decaying, not 196; v.74 (ṭhitaṁ cittaṁ ajjhattaṁ susaṇṭhitaṁ suvimuttaṁ growing old, permanent J vi.323. a mind firm, inwardly well planted, quite set free), 110, 143, Ajja & Ajjā (adv.) [Vedic adya & adyā, a + dyā, a° being base 263, 297, 390; A i.40 (rūpasaññī), 272 (kāmacchanda etc.); of demonstr. pron. (see a3) and dyā an old loc. of dyaus (see ii.158. (sukhadukkhaṁ), 211; iii.86 (cetosamatha), 92 (vūpas- diva), thus "on this day"] to — day, now Sn 75, 153, 158, 970, antacitta); iv.32 (sankhittaṁ), 57 (itthindriyaṁ), 299 (cittaṁ),

305 (rūpasaññī), 360 (cetosamatha), 437 (vūpasantacitta); v 79 See also accāvadati & aticarati. sq., 335 sq. (sati); It 39 (cetosamatha inward peace), 80, 82, Ajjhācāra [to adhi (ati?) + ā + car] 1. minor conduct (conduct of 94; J i.045 (chātajjhatta with hungry insides); v.338 (id.); Ps a bhikkhu as to those minor rules not included in the Pārājika's i.76 (cakkhu etc.); Dhs 161 (= attano jātaṁ DhsA 169), 204, or Saṁghādisesa's) Vin i.63

(see note in Vin. Texts, i.184. — 2. 1044; Pug 59; Vbh 1 sq. (khandhā), 228 (sati), 327 (paññā), flirtation Vin iii.128 (in the Old Cy as expln of avabhāsati). — 342 (arūpasaññī). — adv. °ṁ inwardly, personally (in con- 3. sexual intercourse J i.396; v.327 (°cara v. l. for ajjhāvara); trast — pair ajjhattaṁ vā bahiddhā vā; see also cpd. °bahid- Miln 127 (an°). dhā) A i.284; ii.171; iv.305; v.61; Sn 917 (= upajjhayassa vā ā ācariyassa vā te guṇā assū ti Nd1 350). Ajjhāciṇṇa [pp. of ajjhācarati] habitually done Vin ii.80 sq., 301. -ārammaṇa a subjective object of thought Dhs 1047. Ajjhājīva [adhi (ati?) + ā + jīv] too rigorous or strenuous a liveli- -cintin thought occupied with internal things Sn 174, 388. - hood M ii.245 (+ adhipāṭimokkha). bahiddhā inside & outside, personal — external, mutual, in- Ajjhāpajjati [adhi + ā + pad] to commit an offence, to incur, to teracting S ii.252 sq.; iii.47; iv.382; Nd2 15; Dhs 1049 etc. become guilty of (acc.) Vin iv.237. pp. ajjhāpanna (q. v.). (see also bahiddhā). -rata with inward joy D ii.107 = S v.263 = Dh 362 = Ud 64 (+ samāhita); Th 1, 981; A iv.312; DhA Ajjhāpatti (f.) [abstr. to ajjhāpajjati] incurring guilt Dhs 299 iv.90 (= gocarɔ ajjhatta — sankhātāya kammaṭṭhāna — bhā- (an°). vanāya rata). -rūpa one's own or inner form Vin iii.113 (opp. Ajjhāpana1 (nt.) [fr. Caus. ii. of ajjheti] teaching of the sacred bahiddhā — rūpa & ajjh° — bah° r.). -sañño jana an inner writ, instruction Miln 225. fetter, inward bond A i.63 sq.; Pug 22; Vbh 361. -santi inner Ajjhāpana2 (nt.) [ā + jhāpana fr. kṣā] burning, conflagration J peace Sn 837 (= ajjhattānaṁ rāgādīnaṁ santibhāva SnA 545; vi.311. cp. Nd1 185). -samuṭṭhāna originating from within J i.207 (of hiri; opp. bahiddhā°). 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, Ajjhattika (adj.) [ajjhatta + ika], personal, inward (cp. Dhs trsl. innocent Vin i.103; D iii.46; S ii.194, 269; A v.181; Miln 401. 207 & Nd1 346: ajjhattikaṁ vuccati cittaṁ); opp. bāhira out- For all passages except A iv.277, 280, cp. ajjhopanna. ward (q. v.). See also āyatana. — M i.62; S i.73 (°ā rakkhā na bāhirā); iv.7 sq. (āyatanāni); v.101 (anga); A i.16 (anga); Ajjhāpīḷita [adhi + ā + pīḷita] harassed, overpowered, tormented ii.164 (dhātuyo); iii.400 (āyatanāni); v.52 (id.); It 114 (id.), 9 PvA 180 (khuppipāsāya by hunger & thirst). (anga); Kh iv. (= KhA 82); J iv.402 (bāhira — vatthuṁ ayāc- Ajjhābhava [cp. Sk. adhyābhava] excessive power, predomi- itvā ajjhattikassa nāmaṁ gaṇhati); Dhs 673, 751; Vbh 13, 67, nance J ii.357. 82 sq., 119, 131, 392 sq. Ajjhābhavati [adhi + ā + bhū, in meaning of abhi + bhu] to pre- Ajjhapara S v.218: substitute v. l. accasara (q. v.). dominate J ii.357. Ajjhappatta (& Ajjhapatta) [adhi + ā + *prāpta] 1. having Ajjhāyaka [cp. Sk. adhyāyaka, cp. ajjhayana] (a brahmin) en- reached, approached, coming near to J ii.450; vi.566 (p; C. gaged in learning the Veda (mantajjhāyaka J vi.209; SnA attano santikaṁ patta). — 2. having fallen upon, attacked J 192), a scholar of the brahmanic texts, a studious, learned per- ii.59; v.198 (p; C. sampatta) — 3. attained, found, got Sn son D i.88, 120; iii.94; A i.163; iii.223; Sn 140 (°kula: thus 1134 (= adhigacchi Nd2); J iii.296 (p. C. sampatta); v.158 for ajjhāyakula Fsb.); Th 1, 1171; J i.3; vi.201, 498; DA i.247. (ajjhāpatta; C. sampatta). Ajjhāruha (& °rūha) (adj.) [to adhi + ā + ruh] growing up over, Ajjhabhavi 3rd sg. aor. of adhibhavati to conquer, overpower, overwhelming A iii.63 sq. = S v.96; J iii.399. overcome S i.240 (prohib. mā vo kodho ajjhabhavi); J ii.336. Ajjhārūḷha (adj.) [pp. of adhi + ā + ruh]

grown up or high over Cp. ajjhabhu & ajjhobhavati. J iii.399. Ajjhabhāsi 3rd sg. aor. of adhibhāseti to address S iv.117 Ajjhārūhati [adhi + ārohati cp. atyārohati] to rise into the air, to (gāthāhi); Kh v. = Sn p. 46 (gāthāya); PvA 56, 90. climb over, spread over S i.221 = Nett 173 (= ajjhottharati SA; Ajjhabhu (3rd sg. aor. of adhibhavati (q. v.) to overcome, cp. Mrs. Rh. D. Kindred Sayings i.285). conquer It 76 (dujjayaṁ a. he conquered him who is hard to Ajjhāvadati see accāvadati. conquer; v. l. ajjhabhi for ajjhabhavi). Cp. ajjhabhavi. Ajjhāvara [fr. adhi + ā + var] surrounding; waiting on, service, Ajjhayana (nt.) [adhi + i] study (learning by heart) of the Vedas retinue J v.322, 324, 326, 327 (expld at all passages by parisā). Miln 225. See also ajjhena. Should we read ajjhācara? Cp. ajjhācāra. Ajjhavodahi 3rd sg. aor. of ajjhodahati [Sk. adhyavadhāti] to Ajjhāvasatar [n. ag. to ajjhāvasati] one who inhabits D i.63 put down J v.365 (= odahi, ṭhapesi C.). Kern, Toev. s. v. (agāraṁ). proposes reading ajjhavādahi (= Sk. avādhāt). Ajjhāvasati [adhi + ā + vas] to inhabit (agāraṁ a house; i. e. Ajjhāgāre (adv.) [adhi + agāre, loc. of agāra] at home, in one's to be settled or live the settled life of a householder) D ii.16; own house A i.132 = It 109; A ii.70. M i.353; Vin iv.224; J i.50; Pug 57; Miln 348. — pp. Ajjhācarati [adhi (or ati?) + ā + car] 1. to conduct oneself accord- ajjhāvuttha (q. v.). ing to Vin ii.301; M i.523; Miln 266. — 2. to flirt with (per- Ajjhāvuttha [cp. Sk. adhyuṣita; pp. of ajjhāvasati] inhabited, oc- haps to embrace) J iv.231 (aññam — aññaṁ). pp. ajjhāciṇṇa. cupied (of a house) Vin ii.210; J i.145; ii.333; PvA 24 (°ghara);

Ajjhāvuttha Ajjhomucchita

fig. (not) occupied by SnA 566 (= anosita). Nd2 16 (= ajjhiṭṭha). Ajjhāsaya [fr. adhi + ā + śri, orig. hanging on, leaning on, BSk. Ajjhokāsa [adhi + okāsa] the open air, only in loc. ajjho-kāse in however adhyāśaya Divy 586] intention, desire, wish, dispo- the open Vin i.15; S i.212; DhA iv.100. sition, bent D ii.224 (adj.: intent on, practising); J i.88, 90; Ajjhogāḷha [pp. of ajjhogāhati] plunged into, immersed; having ii.352; v.382; DhsA 314, 334; PvA 88, 116, 133 (adj. dān° entered M i.457; S i.201; Miln 348. intent on giving alms), 168; Sdhp 219, 518. Freq. in phrase ajjhāsayânurūpa according to his wish, as he wanted PvA Ajjhogāhati (& °gāheti) [Sk. *abhyavagāhate; adhi (= abhi) + 61, 106, 128. ava + gāh] to plunge into, to enter, to go into D i.101 (vanaṁ), 222 (samuddaṁ); M i.359, 536; A iii.75, 368; iv.356; v.133; Ajjhāsayatā (f.) [abstr. to ajjhāsaya] desire, longing PvA 127 Vin iii.18; J i.7; Nd1 152 (ogāhati +); Miln 87 (samuddaṁ); (uḷār° great desire for c. loc.). 300 (vanaṁ). — pp. ajjhogāḷha (q. v.). Cp. pariyogāhati. Ajjhāsita [pp. of adhi + ā + śri] intent on, bent on Miln 361 Ajjhoṭhapeti [adhi + ava + ṭhapeti, Caus. of sthā] to bring to PvA (jhān°). Cp. ajjhosita & nissita. 148 (gāmaṁ), where we should read °ṭṭhapeti. Ajjhiṭṭha [pp. of ajjhesati] requested, asked, invited Vin i.113 Ajjhotthata [pp. of ajjhottharati] spread over; covered, filled; (an° unbidden); D ii.289 (Buddhaghosa and text read ajjhitta); overcome, crushed, overpowered J i.363 (ajjhottaṭa), 410; v.91 Sn p. 218 (= ajjhesita Nd2 16); J vi.292 (= āṇatta C.); DhA (= adhipanna); DhA i.278; PvA 55; Dāvs v.5. iv.100 (v. l. abhijjhiṭṭha). See also an°. Ajjhottharati [adhi + ava + stṛ] to cover over, spread out, spread Ajjhupagacchati [adhi + upa + gam] to come to, to reach, obtain; over, cover; to submerge, flood Vin i.111; J i.61, 72, 73; Miln to consent to, agree,

submit Th 2, 474 (= sampaṭicchati ThA 296, 336; Dh i.264; Pass. °tthariyati to be overrun with 285); J ii.403; Miln 300; pp. ajjhupagata (q. v.). (instr.), to be smothered, to be flooded A iii.92 = Pug 67; Ajjhupagata [pp. of ajjhupagacchati] come to, obtained, reached aor. ajjhotthari VvA 48 (gāmapadeso: was flooded). pp. A v.87, cp. 210; v.187 sq. ajjhotthata (q. v.). Ajjhupagamana (nt.) [adhi + upa + gam] consent, agreement, Ajjhopanna (?) only found in one stock phrase, viz. gathita (q. justification Vin ii.97, 104. v.) mucchita ajjhopanna with ref. to selfishness, greed, bonds Ajjhupaharati [adhi + upa + hṛ; cp. upaharati] to take (food) to of craving. The reading ajjhopanna is the lectio difficilior, oneself J ii.293 (aor. ajjhupāhari = ajjhohari C.). but the accredited reading ajjhosāna seems to be clearer and to harmonize better with the cognate ajjhosita & ajjhosāna (n.) Ajjhupekkhati [adhi + upa + ikṣ; cp. BSk. adhyupek-ṣati] 1. to in the same context. The confusion between the two is old — look on A i.257; Miln 275. — 2. to look on intently or with standing and hard to be accounted for. Trenckner under v. l. to care, to oversee, to take care of A iv.45 (kaṭṭhɔ aggi, has to be M i.162 on p. 543 gives ajjhopanna as BB (= adhi — opanna). looked after); PvA 149 (sisaṁ colaṁ vā). — 3. to look on in- The MSS. of Nd2 clearly show ajjhopanna as inferior reading, differently to be indifferent, to neglect Vin ii.78 = iii.162, cp. which may well be attributable to the very frequent SS substi- J i.147; M i.155; ii.223; A iii.194, 435; J v.229; DhA iv.125. tution of p for s (see Nd2 Introd. xix.). Besides this mixture of Ajjhupekkhana (nt.) & °ā (f.) [abstr. from ajjhupekkhati] care, vv. ll. with s and p there is another confusion between the vv. diligence, attention Ps i.16; ii.119; Vbh 230 sq.; DhA iv.3. ll. ajjhāpanna and ajjhopanna which adds to the complica- Ajjhupekkhitar [n. ag. to ajjhupekkhati] one who looks on (care- tion of the case. However since the evidence of a better read- fully), one who takes care or controls, an overseer, caretaker ing between these two preponderates for ajjhopanna we may S v.69 (sādhukaṁ), 324 (id.), 331 sq.; Vbh 227. consider the o as established, and, with a little more clearness to be desired, may in the end decide for ajjhosāna (q. v.), Ajjhupeti [cp. Sk. abhyupeti; adhi + upa + i] to go to meet, to which in this case would have been liable to change through receive J iv.440. analogy with ajjhāpanna, from which it took the ā and p. Cp. Ajjheti [Sk. ādhyāyati, Denom. fr. adhyāya] to be anxious about, also ajjhosita. The foll. is a synopsis of readings as preferred to fret, worry Sn 948 (socati +); expld at Nd1 433 by nijjhāyati, or confused by the Ed. of the var. texts. — 1. ajjhopanna as at SnA 568 by abhijjhati (gloss BB gijjhati). T. reading: M i.162, 173, 369; A i.74; ii.28; iii.68, 242; Md Ajjhena (nt.) [Sk. adhyayana, see also ajjhayana] study (esp. of 75, 76; DA i.59; as v. l.: D i.245. — 2. ajjhosāna as v. l.: the Vedas) M iii.1; J ii.327 (as v. l. to be preferred to ajjhe- A i.74 (C. expls. ajjhosāya gilitvā ṭhita); Nd2 under nissita & sanā); iii.114 (= japa); v.10 (pl. = vede); vi.201 = 207; Vbh passim; Ud 75, 76 (ajjhosanna); DA i.59 (id.). — 3. ajjhā- 353; SnA 314 (mantɔ). panna as T. reading: D i.245; iii.43, 46; S. ii.194, 270: iv.332 -kujja (°kūta v. l.?) a hypocrite, a pharisee Sn 242; cp. (ajjhapaṇṇa); A v.178, 181; Nd2 under nissita; Miln 401; as v. SnA 286. l.: M i.162; A iii.242; Ud 75, 76. Ajjhesati (adhi + iṣ; cp. BSk. adhyeṣate Divy 160] to request, Ajjhobhavati [adhi + ava + bhu, Sk. abhi°] to overcome, over- ask, bid DhA iv.18; aor. ajjhesi Vin ii.200; pp. ajjhiṭṭha & power,

destroy J ii.80 (aor. ajjhobhavi = adhibhavi C.). ajjhesita (q. v.), with which cp. pariyiṭṭha & °esita. Ajjhomaddati [adhi + ava + mṛd] to crush down A iv.191, 193. Ajjhesanā (f.) [see ajjhesati] request, entreaty Vin i.6 = D ii.38 = Ajjhomucchita [pp. adhi + ava + mūrch, cp. adhimuccita] stiff- S i.138; J ii.327 (better v. l. ajjhena). ened out (in a swoon), lying in a faint (?) A iii.57 sq. (v. l. Ajjhesita [pp. of ajjhesati; cp. ajjhiṭṭha] requested, asked, bidden ajjhomuñcïta or °muccita better: sarīre attached to her body,

clinging to her b.). Añjati1 [= Sk. ṛñjati, ṛjyati to stretch, pull along, draw out, erect; Ajjholambati [adhi + ava + lamb] to hang or hold on to (acc.), to cp. Sk. ṛju straight, caus. irajyati; Gr. ὀρέγω; Lat. rego, rec- cling to S iii 137; M iii.164 = Nett 179, cp. Sdhp 284 & 296. tus = erect. See also P. uju, añchati, ajjita, ānañja — ānejja]. See añja, añjaya, añjali, añjasa. Ajjhosa = ajjhosāya, in verse only as ajjhosa tiṭṭhati to cleave or cling to S iv.73; Th 1, 98, 794. Añjati2 & Añjeti [= Sk. añjayati, Caus. of anakti to smear etc.; cp. Sk. añji ointment, ājya butter; Lat. unguo to anoint, Ajjhosati [adhi + ava + sayati, sā, to bind, pp. sita: see ajjhosita] unguentum ointment; Ohg. ancho = Ger. Anke butter] to to be bound to, to be attached, bent on; to desire, cleave to, smear, anoint, paint S ii.281; J iv.219 (akkhīni añjetvā, v. l. indulge in. Fut. ajjhosissati (does it belong here?) M i.328 BB añcitvā). Caus. ii. añjāpeti DhA i.21. — pp. añjita (q. (c. acc. paṭhaviṁ, better as ajjhesati). grd. ajjhositabha M v.). i.109 (+ abhinanditabba, v. l. °etabba); DhsA 5 (id.); ger. ajjhosāya (q. v.) pp. ajjhosita (q. v.). Añjana (nt.) [from añjati2] ointment, esp. a collyrium for the eyes, made of antimony, adj. anointed, smeary; glossy, black Ajjhosāna (nt.) cleaving to (earthly joys), attachment, D ii.58 (cp. kaṇha ii. and kāla1 note). — 1. Vin i.203 (five kinds viz. sq.; iii.289; M i.498 (+ abhinandana); S iii.187; A i.66; ii.11 kāḷ°, ras°, sot°, geruka, kapalla); D i.7, 12; DA i.98 (khār°); (diṭṭhi°, kāma° + taṇhā). In combn. with (icchā) and mucchā at 284; DhA iii.354 (akkhi° eye — salve). — 2. glossy, jet — Nd2 under chanda & nissita and taṇhā (see also ajjhopanna), black J i.194; ii.369; v.416. The reading añjana at A iv.468 is and at Dhs 1059 of lābha, (the expln. at DhsA 363, 370, from wrong, it should be corrected into thanamajjanamattaṁ. See as to eat, is popular etym.) Nett 23 sq. (of taṇhā). also pacc°. In meaning collyrium box at Th 2, 413 (= añjana Ajjhosāya [ger. of ajjhosati, cp. BSk. adhyavasāya tiṣṭhati Divy — nāḷi ThA 267); DhA ii.25. 37, 534] being tied to, hanging on, attached to, only in phrase -akkhiha with anointed eyes Th 1, 960. -upapisana per- a. tiṭṭhati (+ abhinandati, same in Divy) M i.266; S. iv.36 sq.; fume to mix with ointment Vin i.203; ii.112. -cuṇṇa aromatic 60, 71 sq.; Miln 69. See also ajjhosa. powder DhsA 13. -nāḷi an ointment tube, collyrium box ThA Ajjhosita [cp. Sk. adhyavasita, from adhi + ava + sā; but sita is 267. -rukkha N. of a tree ("black" tree) J i.331. -vaṇṇa of liable to confusion with sita = Sk. śrita, also through likeness the colour of collyrium, i. e. shiny, glossy, dark, black D ii.18 of meaning with esita; see ajjhāsita & ajjhesita] hanging on, (lomāni); J i.138 (kesā), 194; ii.369; PvA 258 (vana). cleaving to, being bent on, (c. loc.) S ii.94 (+ mamāyita); A Añjanī (f.) [fr. añjana] a box for ointment, a collyrium pot Vin ii.25 (diṭṭha suta muta +); Nd1 75, 106, 163 = Nd2 under nis- i.203, 204; ii.135; iv.168; M ii.65 = Th 1, 773. sita; Th 2, 470 (asāre = taṇhāvasena abhiniviṭṭha ThA 284); Añjanisalākā (f.) a stick to put the ointment on

with Vin i.203; Pv iv.84 (mayhaṁ ghare = taṇhābhinivisena abhiniviṭṭha PvA ii.135; J iii.419. 267; v. l. BB ajjhesita, SS ajjhāsita). -an° S iv.213; v.319; Nd1 411; Miln 74 (pabbajita). Añjaya (adj.) [from añjati1] straight J iii.12 (vv. ll. ajjava & and ājjava better?) expld by C. as ujuka, akuṭila. See also ajjava. Ajjhohata [pp. of ajjhoharati] having swallowed Sdhp 610 (bal- Should we assume misreading for añjasa? isaṁ maccho viya: like a fish the fishhook). Añjali [cp. Sk. añjali, fr. añjati1] extending, stretching forth, Ajjhoharaṇa (nt.) = ajjhohāra 1. A v.324; J vi.213. gesture of lifting up the hands as a token of reverence (cp. Ajjhoharaṇiya (adj.) [grd. of ajjhoharati] something fit to eat, E. to "tender" one's respect), putting the ten fingers together eatable, for eating J vi.258; DhA i.284. and raising them to the head (VvA 7: dasanakha — samod- Ajjhoharati [Sk. abhyavaharati; adhi (= abhi) + ava + hṛ] to swal- hāna — samujjalaṁ añjaliṁ paggayha). Only in stock phrases low, eat, take as food M i.245; J i.460; ii.293; vi.205, 213; (a.) añjaliṁ paṇāmeti to bend forth the outstretched hands Miln 366; PvA 283 (aor.) — pp. ajjhohaṭa (q.v.). Vin ii.188; D i.118; Sn 352; Sn p. 79. (b.) °ṁ paggaṇhāti to perform the a. salutation J i.54; DhA iv.212; VvA 7, 312 Ajjhohāra [Sk. abhyavahāra] 1. taking food, swallowing, eating (sirasmiṁ on one's head); PvA 93. (c.) °ṁ karoti id. PvA & drinking Vin iv.233; Miln 176, 366. — 2. N. of a fabulous 178; cp. katañjali (adj.) with raised hands Sn 1023; J i.17; fish (swallower"; cp. timingala) J v.462. PvA 50, and añjalikata id. Pv ii.1220 . Cp. pañjali Añcati J i.417, read añchati (see next). -kamma respectful salutation, as above A i.123; ii.180; Añchati [in meaning = ākaḍḍhati, which latter is also the Sk. gloss iv.130; Vv 788 , 8316 ; DhA i.32. -karaṇīya (adj.) that is wor- (ākārṣayati) to the Jain Prk. aṁchāvei = añchati: see Morris, J. thy of being thus honoured D iii.5; A ii.34; iii.36; iv.13 sq.; It P. T. S. 1893, 60] to pull, drag, pull along, to turn on a lathe D 88. ii.291 (bhamakāro dīghaṁ a., where K has note: añjanto ti pi Añjalikā (f.) [= añjali] the raising of the hands as a sign of respect- acchanto ti pi pātho) = M i.56 (vv. ll. p. 532 acch° & añj°); Th ful salutation Vv 15 (expld at VvA 24 as dasanakha — samod- 1, 750 (añcāmi T., v.l. aññāmi). Añchati should also be read at hāna samujjalaṁ añjaliṁ sirasi paggaṇhantī guṇa — visiṭṭhā- J i 417 for udakaṁ añcanti (in expln. of udañcanī pulling the naṁ apacayānaṁ akāsiṁ). water up from a well, q. v.), where it corresponds to udakaṁ Añjasa [Sk. āñjasa (?). Cp. ārjava = P. ajjava, see añjati1 & añ- ākkaḍḍhati in the same sentence. jaya] straight, straightforward (of a road) D i.235; J i.5; Th 2, Añja (adv.) [orig. imper. of añjati1 ; cp. Sk. anjasā (instr.) 99; Vv 5020 (cp. VvA 215); VvA 84 (= akuṭila); Mhvs 25, 5; quickly, Goth. anaks suddenly, lit. with a pull or jerk] pull Miln 217; Sdhp 328, 595. Cp. pañjasa. on! go on! gee up! J i.192. Añjita [Sk. ankta & añjayita, pp. of añjeti] smeared, anointed J

Añjita Aññadatthu

i.77 (su — añjitāni akkhīni); iv.421 (añjitɔ akkha). pendent in one's views, having attained the right knowledge by Añña (pron.) [Vedic anya, with compar. suff. ya; Goth. anpar; oneself (opp. para°) Sn 55, 213, 364. -mano (an°) (adj.) not Ohg. andar; formation with n analagous to those with l in Gr. setting one's heart upon others Vv 115 (see VvA 58). -vāda α῎λλος (α῎λjος), Lat. alius (cp. alter), Goth. aljis Ags. elles holding other views, an° (adj.) Dpvs iv.24. -vādaka one who = E. else. From demonstr. base *eno, see na1 and

cp. a3] an- gives a diff. account of things, one who distorts a matter, a pre- other etc. — A. By itself: 1. other, not the same, different, varicator Vin iv.36. -vihita being occupied with something another, somebody else (opp. oneself) Vin iii.144 (aññena, else, distracted, absent — minded Vin iv.269; DhA iii.352, scil. maggena, gacchati to take a different route); Sn 459, 789, 381; °tā distraction, absentmindedness DhA i.181. -saraṇa 904; Dh 158 (opp. attānaṁ), 165; J i.151 (opp. attano); ii.333 (an°) not betaking oneself to others for refuge, i. e. of inde- (aññaṁ vyākaroti give a diff. answer). — 2. another one, a pendent, sure knowledge S iii.42 = v.154. -sita dependent or second; nt. else, further Sn 1052 (= uttariṁ nt. Nd2 17); else relying on others Sn 825. J i.294. aññaṁ kiñci (indef.) anything else J i.151. yo añño Aññatama (pron. adj.) [añña + superl. suff. tama; see also every other, whoever else J i.256. — 3. aññe (pl.) (the) oth- aññatara] one out of many, the one or the other of, a certain, ers, the rest Sn 189, 663, 911; Dh 43, 252, 355; J i.254. — B. any Mhvs 38, 14. del. in correlation: 1. copulative. añña.. añña the one.. the Aññatara (pron. adj.) [Sk. anyatara, añña + compar. suff. tara, other (.. the third etc.); this, that & the other; some.. some Vin cp. Lat. alter, Goth. anpar etc.] one of a certain number, a i.15; Miln 40; etc. — 2. reciprocative añño aññaṁ, añña- certain, somebody, some; often used (like eka) as indef. arti- maññaṁ, aññoññaṁ one another, each other, mutually, re- cle "a". Very frequent, e. g. Sn 35, 210; It 103; Dh 137, 157; ciprocally (in ordinary construction & declension of a noun or J i.221, 253; ii.132 etc. devaññatara a certain god, i. e. any adj. in sg.; cp. Gr. ἀλλήλων, αλλήλους in pl.). (a.) añño kind of god S iv.180 = A iv.461. aññaṁ Dh 165. (b.) aññamañña (cp. BSk. añyamañya M Vastu ii.436), as pron.: n'ālaṁ aññamañña sukhāya vā Aññattha (adv.) [from añña = aññatra, adv. of place, cp. kattha, dukkhāya vā D i.56 = S iii 211. n'aññamañña dukkhaṁ ettha] somewhere or anywhere else, elsewhere (either place iccheyya do not wish evil to each other Sn 148. daṇḍehi añña- where or whereto) J i.291; ii.154; DhsA 163; DhA i.212; mañña upakkamanti (approach each other) M i.86 = Nd2 iii.351; PvA 45; Mhvs 4, 37; 22, 14. 199. °ṁ agāravo viharati A iii.247. dve janā °ṁ ghātayiṁsu Aññatra (adv.) [anya + tra, see also aññattha] elsewhere, some- (slew each other) J i.254. aññamañña hasanti J v.111; °ṁ where else J v.252; Pv iv.162 . In compn. also = añña°, e. g. musale hantvā J v.267. °ṁ daṇḍâbhigāṭena PvA 58; or adj.: aññatra — yoga (adj.) following another discipline D i.187; aññamañña veraṁ bandhiṁsu (established mutual enmity) J M i.487. — As prep. c. abl. (and instr.) but, besides, except, ii.353; °ṁ piyasaṁvāsaṁ vasiṁsu J ii.153; aññamañña ac- e. g. a. iminā tapo — pakkamena D i.168; kiṁ karaṇīyaṁ cayaṁ desetvā (their mutual mistake) DhA i.57; or adv. dve a. dhammacariyāya S i.101; ko nu aññatram — ariyehi who pi aññamañña paṭibaddha citta ahesuṁ (in love with each else but the Nobles Sn 886 (= ṭhapetvā saññā — mattena SnA other) J iii.188; or ° —: aññamañña — paccaya mutually de- 555). -kiṁ aññatra what but, i. e. what else is the cause pendent, interrelated Ps ii.49, 58. — (c.) aññoñña (°—) J but, or: this is due to; but for D i.90 (vusitavā — mānī k. a. v.251 (°nissita); Dāvs v.45 (°bhinna). — 3. disjunctive añña.. avusitattā); S i.29 (k. k. a. adassanā except from blindness); añña one.. the other, this one... that one, different, differ- Sn 206 (id.). ent from aññaṁ jīvaṁ.. aññaṁ sarīraṁ one is the soul.. the

Aññathatta (nt.) [aññathā + tta] 1. change, alteration S iii.37; other is the body, i. e. the soul is different from the body D iv.40; A i.153; iii.66; Kvu 227 (= jarā C, cp. Kvu trsl. 55 i.157; M i.430; A v.193; aññā va saññā bhavissati añño attā D n. 2); Miln 209. — 2. difference J i.147; It 11. — 3. er- i.187. Thus also in phrase aññena aññaṁ opposite, the con- roneous supposition, mistake Vin ii.2; S iii.91; iv.329. — 4. trary, differently, contradictory (lit. other from that which is fickleness, change of mind, doubt, wavering, M i.448, 457 (+ other) Vin ii.85 (paṭicarati make counter — charges); D i.57 domanassa); J i.33 (cittaṁ); PvA 195 (cittassa). (vyākāsi gave the opposite or contradictory reply); Miln 171 (aññaṁ kayiramānaṁ aññena sambharati). — anañña (1) not Aññathā (adv.) [añña + thā] in a different manner, otherwise, another, i. e. the same, self — same, identical M i.256 (= differently S i.24; Sn 588, 757; DhsA 163; PvA 125, 133. ayaṁ). — (2) not anotber, i. e. alone, by oneself, oneself only anaññathā without mistake Vv 4418 ; anaññatha (nt.) cer- Sn 65 (°posin; opp. paraṁ) = Nd 4, cp. Nd2 36. — (3) not tainty, truth Ps ii.104 (= tatha). another, i. e. no more, only, alone Sn p. 106 (dve va gatiyo -bhāva (1) a different existence A ii.10; It 9 = 94; Sn 729, bhavanti anaññā: and no other or no more, only two). See also 740, 752; (2) a state of difference; i. e. change, alteration, un- under cpds. stableness D i.36; S ii.274; iii.8, 16, 42; Vbh 379. -bhāvin -ādisa different J vi.212, °tā difference PvA 243. based on difference S iii.225 sq.; iv.23 sq., 66 sq.; an° free -khantika acquiescing in diff. views, following another faith from difference Vin i.36. (see khantika) D i.187; M i.487. -titthiya an adherent of an- Aññadatthu (adv.) [lit. aññad atthu let there be anything else, other sect, a non — Buddhist.; D iii.115; M i.494, 512; P ii.21, i. e. be it what it will, there is nothing else, all, everything, 32 sq., 119; iii.116 sq.; iv.51, 228; v.6, 27 sq.; A i.65, 240; surely] part. of affirmation = surely, all — round, absolutely ii.176; iv.35 sq.; Vin i.60; J i.93; ii.415. -diṭṭhika having (ekaṁsa — vacane nipāto DA i.111) only, at any rate D i.91; diff. views (combd. with añña — khantika) D i.187; M i.487. ii.284; Sn 828 (na hɔ aññadatthɔ atthi pasaṁsa — lābhā, expld. -neyya (an°) not to be guided by somebody else, i. e. inde- SnA 541 as na hi ettha pasaṁsa — lābhato añño attho atthi,

cp. also Nd1 168); Miln 133; VvA 58; PvA 97, 114. asamāna. SnA 284 expls. by āhārayamāna. -dasa sure — seeing, seeing everything, all pervading D Aṭaṭa [BSk. aṭaṭa (e. g. Divy 67), prob. to aṭ roam about. On i.18; iii.135, 185; A ii.24; iii.202; iv.89, 105; It 15. this notion cp. description of roaming about in Niraya at Nd1 Aññadā (adv.) [añña + dā, cp. kadā, tadā, yadā] at another time, 405 bottom] N. of a certain purgatory or Niraya A v.173 = Sn else, once S iv.285; J v.12; DhA iv.125. p. 126. Aññā (f.) [Sk. ājñā, = ā + jñā, cp. ājānāti] knowledge, recog- Aṭaṇaka (adj.) [cp. Sk. aṭana, to aṭ] roaming about, wild J v.105 nition, perfect knowledge, philosophic insight, knowledge par (°gāvī). excellence, viz. Arahantship, saving knowledge, gnosis (cp. Aṭanī (f.) a support a stand inserted under the leg of a bedstead on term Compend. 176 n. 3 and Psalms of Brethren introd. Vin iv.168; Sām. Pās. on Pāc. 14 (quoted Min. Pāt. 86 and xxxiii.) M i.445; S i.4 (sammad°), 24 (aññāya nibbuta); ii.221; Vin iv.357); DhA i.234; J ii.387, 425, 484 supports of a seat. v.69, 129 (diṭṭhɔ eva dhamme), 133, 237; A iii.82, 143, 192; Morris J. P.

T. S. 1884, 69 compares Marāthi aḍaṇī a three — v.108; It 39 sq., 53, 104; Dh 75, 96; Kh vii.11; Miln 334. legged stand. See also Vin Texts ii.53. — aññaṁ vyākaroti to manifest ones Arahantship (by a dis- course or by mere exclamation) Vin i.183; S ii.51 sq., 120; Aṭala (adj.) [cp. Sk. aṭṭa & aṭṭālaka stronghold] solid, firm, iv.139; v.222; J i.140; ii.333. See also arahatta. strong, only in phrase aṭaliyo upāhanā strong sandals M -atthika desirous of higher knowledge Pv iv.114 . ii.155 (vv. ll. paṭaliye & agaliyo) = S i.226 (vv. ll. āṭaliyo -ārādhana the attainment of full insight M i.479. -indriya & āṭaliko). At the latter passage Bdhgh. expls. gaṇangaṇ — the faculty of perfect knowledge or of knowledge made perfect ûpāhanā, Mrs. Rh. D. (Kindred Sayings i.291) trsls. "busk- D iii.219; S v.204; It 53; Pug 2; Dhs 362, 505, 552; Nett 15, ined shoes". 54, 60. -citta the thought of gnosis, the intention of gaining Aṭavī (f.) [Sk. aṭavī: Non — Aryan, prob. Dravidian] 1. forest, Arahantship S ii.267; A iii.437. -paṭivedha comprehension woods J i.306; ii.117; iii.220; DhA i.13; PvA 277. — 2. in- of insight Vin ii.238. -vimokkha deliverance by the highest habitant of the forest, man of the woods, wild tribe J vi.55 (= insight Sn 1105, 1107 (Nd2 19: vuccati arahatta — vimokkho). aṭavicorā C.). Aññāṇa (nt.) [a + ñāṇa] ignorance; see ñāṇa 3 e. -rakkhika guardian of the forest J ii.335. -sankhepa at A i.178 = iii.66 is prob. faulty reading for v. l. °sankopa Aññāṇaka (nt.) [Demin. of aññāṇa] ignorance Vin iv.144. "inroad of savage tribes". Aññāṇin (adj.) [a + ñāṇin] ignorant, not knowing DhA iii.106. Aṭṭa1 [cp. see aṭṭaka] a platform to be used as a watchtower Vin Aññāta1 [pp. of ājānāti, q. v.] known, recognised Sn 699. an° i.140; DA i.209. what is not known, in phrase anaññāta — ñassāmīɔ tɔ indriya Aṭṭa2 [cp. Sk. artha, see also attha 5 b] lawsuit, case, cause Vin the faculty of him (who believes): "I shall know what is not iv.224; J ii.2, 75; iv.129 (°ṁ vinicchināti to judge a cause), known (yet)" D iii.219; S v.204; It 53; Pug 2; Dhs 296 (cp. 150 (°ṁ tīreti to see a suit through); vi.336. Dhs trsl. 86); Nett 15, 54, 60, 191. -mānin one who prides himself in having perfect knowl- Aṭṭa3 [Sk. ārta, pp. of ardati, ṛd to dissolve, afflict etc.; cp. Sk. edge, one who imagines to be in possession of right insight A ārdra (= P. adda and alla); Gr. α῎ρδω to moisten, α῎ρδα dirt. iii.175 sq.; Th 1, 953. See also aṭṭīyati & aṭṭita] distressed, tormented, afflicted; mo- lested, plagued, hurt Sn 694 (+ vyasanagata; SnA 489 ātura); Aññāta2 [a + ñāta] unknown, see ñāta. Th 2, 439 (= aṭṭita ThA 270), 441 (= pīḷita ThA 271); J iv.293 Aññātaka1 [a + ñātaka, cp. Sk. ajñāti] he who is not a kinsman (= ātura C.); Vv 809 (= attita upadduta VvA 311). Often — °: DhA i.222. iṇaṭṭa oppressed by debt M i.463; Miln 32; chāt° tormented by Aññātaka2 (adj.) [Demin. of aññāta2] unknown, unrecog- hunger VvA 76; vedan° afflicted by pain Vin ii.61; iii.100; J nisable, only in phrase °vesena in unknown form, in disguise i.293; sūcik° (read for sūcikaṭṭha) pained by stitch Pv iii.23 . J i.14; iii.116; v.102. -ssara cry of distress Vin iii.105; S ii.255; J i.265; ii.117; Miln 357; PvA 285. Aññātar [n. ag. to ājānāti] one who knows, a knower of D ii.286; M i.169; S i.106 (dhammassa); Kvu 561. Aṭṭaka [Demin. of aṭṭa1] a platform to be used as a watch-house on piles, or in a tree Vin i.173; ii.416; iii.322, 372; DA i.209. Aññātāvin (adj. — n.) [from ājānāti] one who has complete in- sight DhsA 291. Aṭṭāna at Vin ii.106 is obscure, should it not rather be read with -indriya (°tāvɔ indr.) the faculty of one whose knowledge Bdhgh as aṭṭhāna? (cp. Bdhgh on p. 315). is made

perfect Dhs 555 (cp. Dhs trsl. 150) and same loci as Aṭṭāla [from aṭṭa] a watch — tower, a room at the top of a house, under aññindriya (see aññā). or above a gate (koṭṭhaka) Th 1, 863; J iii.160; v.373; Miln 1, Aññātukāma (adj.) [ā + jñātuṁ + kāma] desirous of gaining right 330; DhA iii.488. knowledge A iii.192. See ājānāti. Aṭṭālaka [Sk. aṭṭālaka] = aṭṭāla; J ii.94, 220, 224; vi.390, 433; Aññāya [ger. of ājānāti, q. v. for detail] reeognising, knowing, Miln 66, 81. in the conviction of S i.24; A iii.41; Dh 275, 411. Aṭṭita (& occasionally addita, e. g. Pv ii.62 ; Th 2, 77, 89; Th 1, Aññoñña see añña B 2 c. 406) [Sk. ardita, pp. of ardayati, Caus. of ardati, see aṭṭa3] pained, distressed, grieved, terrified Th 1, 157; J ii.436; iv.85 Añhamāna [Sk. aśnāna, ppr. med. of aśnāti, aś to eat] eating, (v. l. addhita); v.84; VvA 311; ThA 270; Mhvs 1, 25; 6, 21; taking food; enjoying: only SS at Sn 240; all MSS at 239 have

Aṭṭita Aṭṭha

Dpvs i.66; ii.23; xiii.9; Sdhp 205. — See remarks of Morris J. 18 koṭis J i.92 (of gold), 227; iv.378 (°dhana, riches); DhA P. T. S. 1886, 104, & 1887. 47. ii.43 (of people); Miln 20 (id.); a. akkhohini — sankhāsenā Aṭṭiyati & Aṭṭiyati [Denom. fr. aṭṭa3 , q. v.] to be in trouble or J vi.395. a. vatthū Vin ii.204. — 28 aṭṭhavīsati nakkhattāni anxiety, to be worried, to be incommodated, usually combd. Nd1 382; paṭisallāṇaguṇā Miln 140. — 38 aṭṭhatiṁsā Miln with harāyati, e. g. D i.213 (+ jigucchati); S i.131; M i.423; 359 (rājaparisā). — 48 aṭṭhacattārīsaṁ vassāni Sn 289. — Pv i.102 (= aṭṭā dukkhitā PvA 48), freq. in ppr. aṭṭiyamāna 68 aṭṭhasaṭṭhi Th 1, 1217 °sitā savitakkā, where id. p. at S harayāmāna (+ jigucchamāna) Vin ii.292; J i.66, 292; It 43; i.187 however reads atha saṭṭhi — tasitā vitakkā); J i.64 (turiya Nd2 566; Ps i.159. — Spelling sometimes addiyāmi, e. g. Th — satasahassāni) — 98 aṭṭhanavuti (cp. 98 the age of Eli, 2, 140. — pp. aṭṭita & addita. 1 Sam. iv.15) Sn 311 (rogā, a higher set than the original 3 diseases, cp. navuti). — (2) As number of symmetry or of Aṭṭiyana (nt.) [cp. Sk. ardana, to aṭṭiyati] fright, terror, amaze- an intrinsic, harmonious, symmetrical set, aṭṭha denotes, like ment DhA ii.179. dasa (q. v.) a comprehensive unity. See esp. the cpds. for Aṭṭha1 [Vedic aṣṭau, old dual, Idg. *octou, pointing to a system this application. °aṁsa and °angika. Closely related to nos. of counting by tetrads (see also nava); Av. ašta, Gr. ὀκτώ, 2 and 4 aṭṭha is in the geometrical progression of 2. 4. 8. 16. Lat. octo, Goth. ahtau = Ohg. ahto, Ger. acht, E. eight] num. 32. where each subsequent number shows a higher symmetry card, eight, decl. like pl. of adj. in — a. A. The number in or involves a greater importance (cp. 8 X 8 under 1 a) — J objective significance, based on natural phenomena: see cpds. v.409 (a. mangalena samannāgata, of Indra's chariot: with the °angula, °nakha, °pada, °pāda. B. The number in subjective 8 lucky signs); VvA 193 (aṭṭhahi akkhaṇehi vajjitaṁ manuss- significance. — (1) As mark of respectability and honour, abhāvaṁ: the 8 unlucky signs). In progression: J iv.3 (aṭṭha based on the idea of the double square: (a) in meaning "a cou- petiyo, following after 4, then foll. by 8, 16, 32); PvA 75 (a. ple" aṭṭha matakukkuṭe aṭṭha jīva — k. gahetvā (with 8 dead kapparukkhā at each point of the compass, 32 in all). Further: & 8 live cocks; eight instead of 2 because gift intended for a 8 expressions of bad language DhA iv.3. king) DhA i.213. sanghassa a salākabhattaṁ dāpesi VvA 75 -aṁsa with eight edges, octagonal, octahedral, implying = DhA iii.104. a.

piṇḍapātāni adadaṁ Vv 348 . a. vattha — perfect or divine symmetry (see above B. 2), of a diamond D yugāni (a double pair as offering) PvA 232, a therā PvA 32. i.76 = M iii.121 (maṇi veḷuriyo a.); Miln 282 (maṇiratanaṁ — The highest respectability is expressed by 8 X 8 = 64, and subhaṁ jātimantaṁ a.) of the pillars of a heavenly palace in this sense is freq. applied to gifts, where the giver gives a (Vimāna) J vi.127 = 173 = Vv 782 (a. sukatā thambhā); Vv higher potency of a pair (23). Thus a "royal" gift goes under 8415 (āyataṁsa = āyatā hutvā aṭṭha — soḷasadvattiṁsādi — the name of sabb-aṭṭhakaṁ dānaṁ (8 elephants, 8 horses, 8 aṁsavanto VvA 339). Of a ball of string Pv iv.328 (gulapari- slaves etc.) where each of 8 constituents is presented in 8 ex-maṇḍala, cp. PvA 254). Of geometrical figures in general emplars DhA ii.45, 46, 71. In the same sense aṭṭhɔ aṭṭha kahā- Dhs 617. -anga (of) eight parts, eightfold, consisting of eight paṇā (as gift) DhA ii.41; aṭṭh — aṭṭhakā dibbākaññā Vv 673 ingredients or constituents (see also next and above B 2 on (= catusaṭṭhi VvA 290); aṭṭhaṭṭhaka Dpvs vi.56. Quite con- significance of aṭṭha in this connection), in compn. with °upeta spicuous is the meaning of a "couple" in the phrase satt — characterised by the eight parts (i. e. the observance of the first aṭṭha 7 or 8 = a couple, e. g. sattaṭṭha divasā, a weck or so eight of the commandments or vows, see sīla & cp. anga 2), J i.86; J ii.101; VvA 264 (saṁvaccharā years). — (b.) used of uposatha, the fast — day A i.215; Sn 402 (Sn A 378 expls. as definite measure of quantity & distance, where it also im- ekam pi divasaṁ apariccajanto aṭṭhangupetaṁ uposathaṁ up- plies the respectability of the gift, 8 being the lowest unit of avassa); cp. aṭṭhanguposathin (adj.) Mhvs 36, 84. In BSk. items that may be given decently. Thus freq. as aṭṭha kahā- always in phrase aṣṭānga — samanvāgata upavāsa, e. g. Divy paṇā J i.483; iv.138; VvA 76; Miln 291. — In distances: a. 398; Sp. Av. Ś i.338, 399; also vrata Av. Ś i.170. In the same karīsā DhA ii.80; iv.217; PvA 258; a. usabhā J iv.142. — sense aṭṭhangupeta pāṭihāriyapakkha (q. v.) Sn 402, where (c.) in combn. with 100 and 1000 it assumes the meaning of Vv 156 has °susamāgata (expld. at VvA 72 by pānāṭipātā ve- "a great many", hundreds, thousands. Thus aṭṭha sataṁ 800, ramaṇī — ādīhi aṭṭhahɔ angehi samannāgata). °samannāgata Sn 227. As denotation of wealt (cp. below under 18 and 80): endowed with the eight qualities (see anga 3), of rājā, a king D a — °sata — sahassa — vibhava DhA iv.7. But aṭṭhasata at S i.137 sq., of brahmassara, the supreme or most excellent voice iv.232 means 108 (3 X 36), probably also at J v.377. — aṭṭha (of the Buddha) D ii.211; J i.95; VvA 217. Also in Buddh. Sk. sahassaṁ 8000 J v.39 (nāgā). The same meaning applies to aṣṭāngopeta svara of the voice of the Buddha, e. g. Sp. Av. Ś 80 as well as to its use as unit in combn. with any other deci- i.149. -angika having eight constituents, being made up of mal (18, 28, 38 etc.): (α) 80 (asīti) a great many. Here belong eight (intrinsic) parts, embracing eight items (see above B 2); the 80 smaller signs of a Mahāpurisa (see anuvyañjana), be- of the uposatha (as in prec. aṭṭhangɔ uposatha) Sn 401; of the sides the 32 main signs (see dvattiṁsa) VvA 213 etc. Freq. "Eightfold Noble Path" (ariyo a. maggo). (Also in BSk. as as measure of riches, e. g. 80 waggon loads Pv ii.75 ; asīti aṣṭāngika mārga, e. g. Lal. Vist. 540, cp. aṣṭāngamārgadeśika — koṭivibhava DhA iii.129; PvA 196; asīti hatthɔ ubbedho of the Buddha, Divy 124, 265); D i.156, 157, 165; M i.118;

It rāsi (of gold) VvA 66, etc. See further references under asīti. 18; Sn 1130 (magga uttama); Dh 191, 273; Th 2, 158, 171; Kh — (β) The foll. are examples of 8 with other decimals: 18 iv.; Vin i.10; Nd2 485; DA i.313; DhA iii.402. -angula eight aṭṭhādasa (only M iii.239: manopavicārā) & aṭṭhārasa (this finger — breadths thick, eight inches thick, i. e. very thick, of the later form) VvA 213 (avenika — buddhadhammā: Bha- double thickness J ii.91 (in contrast to caturangula); Mhvs 29, gavant's qualities); as measure J vi.432 (18 hands high, of a 11 (with sattangula). -aḍḍha (v. l. aḍḍhaṭṭha) half of eight, fence); of a great mass or multitue: aṭṭhārasa koṭiyo or °koṭi, i. e. four (°pāda) J vi.354, see also aḍḍha1 . -nakha having

Aṭṭha Aḍḍha

eight nails or claws J vi.354 (: ekekasmiṁ pāde dvinnaṁ dvin- τράγαλος; Lat. os (*oss); also Gr. o˝ζoς branch Goth. asts] naṁ khurānaṁ vasena C.). -nava eight or nine DhA iii.179. — 1. a bone A i.50; iv.129; Sn 194 (°nahāru bones & ten- -pada 1. a chequered board for gambling or playing drafts dons); Dh 149, 150; J i.70; iii.26, 184; vi.448 (°vedhin); DhA etc., lit. having eight squares, i. e. on each side (DA i.85: iii.109 (300 bones of the human body, as also at Suśruta iii.5); ekekāya pantiyā aṭṭha aṭṭha padāni assā ti), cp. dasapada D KhA 49; PvA 68 (°camma — nahāru), 215 (gosīs°); Sdhp 46, i.6. — 2. eightfold, folded or plaited in eight, cross — plaited 103. — 2. the stone of a fruit J ii.104. (of hair) Th 1, 772 (aṭṭhāpada — katā kesā); J ii.5 (°ṭṭhapana -kankala [Sk. °kankāla] a skeleton M i.364; cp. °sankha- = cross — plaiting). -padaka a small square (1/8), i. e. a lika. -kadali a special kind of the plantain tree (Musa Sapien- patch Vin i.297; ii.150. -pāda an octopod, a kind of (fab- tum) J v.406. -kalyāṇa beauty of bones DhA i.387. -camma ulous) spider (or deer?) J v.377; vi.538; cp. Sk. aṣṭapāda = bones and skin J ii.339; DhA iii.43; PvA 68 -taca id. J ii.295. śarabha a fabulous eight — legged animal. -mangala hav- -maya made of bone Vin ii.115. -miñjā marrow A iv.129; ing eight anspicious signs J v.409 (expld. here to mean a horse DhA i.181; iii.361; KhA 52. -yaka (T. aṭṭhīyaka) bones & with white hair on the face, tail, mane, and breast, and above liver S i.206. -sankhalikā [B. Sk. °śakalā Sp. Av. Ś i.274 each of the four hoofs). -vanka with eight facets, lit. eight sq., see also aṭṭhika°] a chain of bones, i. e. a skeleton DhA — crooked, i. e. polished on eight sides, of a jewel J vi.388. iii.479; PvA 152. -sanghāṭa conjunction of bones, i. e. skele- -vidha eightfold Dhs 219. ton Vism 21; DhA ii.28; PvA 206. -sañcaya a heap of bones Aṭṭha2 see attha. It 17 = Bdhd 87. -saññā the idea of bones (cp. aṭṭhika°) Th 1, 18. -saṇṭhāna a skeleton Sdhp 101. Aṭṭhaka (adj.) [Sk. aṣṭaka] — 1. eightfold Vin i.196 = Ud 59 (°vaggikāni); VvA 75 = DhA iii.104 (°bhatta). — 2. °ā (f.) Aṭṭhika1 (nt.) [fr. aṭṭhi] 1. = aṭṭhi 1 a bone M iii.92; J i.265, 428; the eight day of the lunar month (cp. aṭṭhamī), in phrase rat- vi.404; PvA 41. — 2 = aṭṭhi 2 kernel, stone DhA ii.53 (tāl°); tīsu antarɔ aṭṭhakāsu in the nights between the eighths, i. e. Mhvs 15, 42. the 8th day before and after the full moon Vin i.31, 288 (see -sankhalikā a chain of bones, a skeleton A iii.324 see also Vin Texst i.130n); M i.79; A i.136; Miln 396; J i.390. — 3. °ṁ under kaṭaṭṭhika. -saññā the idea of a skeleton S v.129 sq.; (nt.) an octad Vv 672 (aṭṭh° eight octads = 64); VvA 289, 290. A ii.17; Dhs 264. On sabbaṭṭhaka see aṭṭha B 1 a. See also antara. Aṭṭhika2 at PvA 180 (sūcik°) to be read aṭṭita (q. v.) for aṭṭika. Aṭṭhama

(num. ord.) [Sk. aṣṭama, see aṭṭha1] the eighth Sn 107, Aṭṭhita1 see ṭhita. 230 (cp. KhA 187), 437. — f. °ī the eighth day of the lunar Aṭṭhita2 [ā + ṭhita] undertaken, arrived at, looked after, consid- half month (cp. aṭṭhakā) A i.144; Sn 402; Vv 166 (in all three ered J ii.247 (= adhiṭṭhita C.). pass. as pakkhassa cātuddasī pañcadasī ca aṭṭhamī); A i.142; Sn 570 (ito atthami, scil. divase, loc.). Aṭṭhita3 see atthika.

Aṭṭhamaka = aṭṭhama the eighth. — 1. lit. Miln 291 (att° self — Aṭṭhilla at Vin ii.266 is expld. by Bdhgh on p. 327 by gojang- eighth). — 2. as tt. the eighth of eight persons who strive af- haṭṭika, perhaps more likely = Sk. aṣṭhīlā a round pebble or ter the highest perfection, reckoned from the first or Arahant. stone. Hence the eighth is he who stands on the lowest step of the Aḍḍha1 (& addha) [etym. uncertain, Sk. ardha] one half, half; Path and is called a sotāpanna (q. v.) Kvu 243 — 251 (cp. usually in compn. (see below), like diyaḍḍha 1 1/2 (°sata 150) Kvu trsl. 146 sq.); Nett 19, 49, 50; Ps ii.193 (+ sotāpanna). PvA 155 (see as to meaning Stede, Peta Vatthu p. 107). Note. Aṭṭhāna (nt.) [ā + ṭṭhāna] stand, post; name of the rubbing — post aḍḍha is never used by itself, for "half" in absolute position which, well cut & with incised rows of squares, was let into upaḍḍha (q. v.) is always used. the ground of a bathing — place, serving as a rubber to people -akkhika with furtive glance ("half an eye") DhA iv.98. bathing Vin ii.105, 106 (read aṭṭhāne with BB; cp. Vin ii.315). -aṭṭha half of eight, i. e. four (cp. aṭṭhaḍḍha) S ii.222 (°ratana); J vi.354 (°pāda quadruped; v. l. for aṭṭhaḍḍha). Aṭṭhi°1 [= attha (aṭṭha) in compn. with kar & bhū, as freq. in -aḷhaka 1/2 an aḷhaka (measure) DhA iii.367. -uḍḍha [cp. Sk. and P. with i for a, like citti — kata (for citta°), angi — Mahārāṣṭrī form cauṭṭha = Sk. caturtha] three and a half J i.82; bhūta (for anga°); cp. the freq. combn. (with similar mean- iv.180; v.417, 420; DhA i.87; Mhvs 12, 53. -ocitaka half ing) manasi — kata (besides manasā — k.), also upadhikaroti plucked off J i.120. -karīsa (— matta) half a k. in extent and others. This combn. is restricted to the pp and der. (°kata VvA 64 (cp. aṭṭha — karīsa). -kahāpaṇa 1/2 kahāpaṇa A & °katvā). Other explns. by Morris J. P. T. S. 1886, 107; v.83. -kāsika (or °ya) worth half a thousand kāsiyas (i. e. Windisch, M. & B. 100], in combn. with katvā: to make some- of Benares monetary standard) Vin i.281 (kambala, a woollen thing one's attha, i. e. object, to find out the essence or prof- garment of that value; cp. Vin Texts ii.195); ii.150 (bimbo- itableness or value of anything, to recognise the nature of, hanāni, pillows; so read for aḍḍhakāyikāni in T.); J v.447 (a° to realise, understand, know. Nearly always in stock phrase — kāsigaṇikā for a — °kāsiya° a courtezan who charges that aṭṭhikatvā manasikatvā D ii.204; M i.325, 445; S i.112 sq. = price, in phrase a° — k° — gaṇikā viya na bahunnaṁ piyā 189, 220; v.76; A ii.116; iii.163; J i.189; v.151 (: attano atthik- manāpā). -kumbha a half (— filled) pitcher Sn 721. -kusi abhāvaṁ katvā atthiko hutvā sakkaccaṁ suṇeyya C.); Ud 80 (tt. of tailoring) a short intermediate cross — seam Vin i.287. (: adhikicca, ayaṁ no attho adhigantabbo evaṁ sallakkhetvā -kosa half a room, a small room J vi.81 (= a° kosantara C.). tāya desanāya atthikā hutvā C.); Sdhp 220 (°katvāna). -gāvuta half a league J vi 55. -cūḷa (°vāhā vīhi) 1/2 a mea- Aṭṭhi2 (nt.) [Sk. asthi = Av. asti, Gr. ὀ῎στεον, ὀ῎στρακον, ἀσ- sure (of rice) Miln 102, perhaps misread for aḍḍhāḷha (āḷha =

āḷhaka, cp. A iii.52), a half āḷha of rice. -tiya the third (unit) (= mahantañ ca khuddakañ ca DhA i.282), 409 = Sn 633; J less half, i. e. two and a half VvA 66 (māsā); J i.49, 206, 255 iv.192; DhA iv.184. -matta of small size, atomic, least Sn (°sata 250). Cp. next. -teyya = °tiya 2 1/2 Vin iv.117; J ii.129 431; Vbh 244, 247 (cp. M iii.134; A ii.22); Dpvs iv.20. The (°sata); DA i.173 (v. l. BB for °tiya); DhA i.95 (°sata), 279; spelling is anumatta at D i.63 = It 118; Dh 284; DA i.181; PvA 20 (°sahassa). -telasa [cp. BSk. ardhatrayodaśa] twelve Sdhp 347. -sahagata accompanied by a minimum of, i. e. and a half Vin i 243, 247; D ii.6 (°bhikkhusatāni, cp. tayo B residuum Kvu 81, cp. Kvu trsl. 66 n. 3. 1 b); DhA iii.369. -daṇḍaka a short stick M i.87 = A i.47; Aṇuka (adj.) = aṇu Sn 146, KhA 246. ii.122 = Nd2 604 = Miln 197. -duka see °ruka. -nāḷika (— matta) half a nāḷi — measure full J vi.366. -pallanka half Aṇḍa (nt.) [Etym. unknown. Cp. Sk. aṇḍa] 1. an egg Vin iii.3; a divan Vin ii.280. -bhāga half a share, one half Vv 136 (= S ii.258; M i.104; A iv.125 sq. — 2. (pl.) the testicles Vin upaḍḍhabhāga VvA 61); Pv i.115 . -maṇḍala semi — circle, iii.106. — 3. (in camm°) a water — bag J i.249 (see Morris J. semi circular sewing Vin i.287. -māna half a māna measure P. T. S. 1884, 69). J i.468 (m. = aṭṭhannaṁ nāḷinaṁ nāmaṁ C.). -māsa half a -kosa shell of eggs Vin iii.3 = M i.104; A iv.126, 176. month, a half month, a fortnight Vin iii.254 (ūnak°); A v.85; J -cheda(ka) one who castrates, a gelder J iv.364, 366. -ja 1. iii.218; VvA 66. Freq. in acc. as adv. for a fortnight, e. g. Vin born from eggs S iii.241 (of snakes); M i.73; J ii.53 = v.85; iv.117; VvA 67; PvA 55. -māsaka half a bean (as weight or Miln 267. — 2. a bird J. v.189. -bhārin bearing his testicles measure of value, see māsaka) J i.111. -māsika halfmonthly S ii.258 = Vin iii.100. -sambhava the product of an egg, i. Pug 55. -muṇḍaka shaven over half the head (sign of loss of e. a bird Th 1, 599. -hāraka one who takes or exstirpates the freedom) Mhvs 6, 42. -yoga a certain kind of house (usually testicles M i.383. with pāsāda) Vin i.58 = 96, 107, 139, 239, 284; ii.146. Acc. Aṇḍaka1 (nt.) = aṇḍa, egg DhA i.60; iii.137 (sakuṇ°). to Vin T. i.174 "a gold coloured Bengal house" (Bdhgh), an Aṇḍaka2 (adj.) [Sk.? prob. an inorganic form; the diaeresis of interpretation which is not correct: we have to read supaṇṇa caṇḍaka into c° aṇḍaka seems very plausible. As to meaning vankageha "like a Garuḷa bird's crooked wing", i. e. where the cp. DhsA 396 and see Dhs trsl. 349, also Morris J. P. T. S. roof is bent on one side. -yojana half a yojana (in distance) 1893, 6, who, not satisfactorily, tries to establish a relation to J v.410; DA i.35 (in expln. of addhāna — magga); DhA i.147; ard, as in aṭṭa3] only used of vācā, speech: harsh, rough, inso- ii.74. -rattā midnight A iii.407 (°aṁ adv. at m.); Vv 8116 lent M i.286; A v.265, 283, 293 (gloss kaṇṭakā); J iii.260; Dhs (°rattāyaṁ adv. = aḍḍharattiyaṁ VvA 315); J i.264 (samaye); 1343, cp. DhsA 396. iv.159 (id.). -ratti = °rattā VvA 255, 315 (= majjhimayāma — samaya); PvA 155. -ruka (v. l. °duka) a certain fash- Aṇṇa (food, cereal). See passages under aparaṇṇa & pubbaṇṇa. ion of wearing the hair Vin ii.134; Bdhgh expln. on p. 319: Aṇṇava (nt.) [Sk. arṇa & arṇava to ṛ, ṛṇoti to move, Idg. *er to aḍhadukan ti udare lomarāji — ṭhapanaṁ "leaving a stripe of be in quick motion, cp. Gr. oʺρνυμι; Lat. orior; Goth. rinnan hair on the stomach". -vivata (dvāra) half open J v.293. = E. run; Ohg. runs, river, flow.] 1. a great flood (= ogha), the Aḍḍha2 (adj.) [Sk. āḍhya fr. ṛddha pp. of ṛdh, ṛdhnote & ṛdhyate sea or ocean (often as mah°, cp. BSk. mahārṇava, e. g. Jtm

(see ijjhati) to thrive cp. Gr. α῎λχομαι thrive, Lat. alo to nour- 3175) M i.134; S i.214; iv.157 (mahā udak°); Sn 173 (fig. for ish. Cp. also Vedic iḍā refreshment & P. iddhi power. See saṁsāra see SnA 214), 183, 184; J i.119 (°kucchi), 227 (id.); also āḷhiya] rich, opulent, wealthy, well — to — do; usually v.159 (mah°); Mhvs 5, 60; 19, 16 (mah°). — 2. a stream, river in combn. with mahaddhana & mahābhoga of great wealth J iii. 521; v.255. & resources (foll. by pahūta — jātarūparajata pahūta vittū- Aṇha [Sk. ahna, day, see ahan] day, only as — ° in apar°, pubb°, pakaraṇa etc.). Thus at D i.115, 134, 137; iii.163; Pug 52; majjh°, sāy°, q. v. DhA i.3; VvA 322; PvA 3, 78 etc. In other combn. Vv 314 Atakkaka (adj.) [a + takka2] not mixed with buttermilk J yi.21. (°kula); Nd2 615 (Sakka = aḍḍho mahaddhano dhanavā); DA i.281 (= issara); DhA ii.37 (°kula); Sdhp 270 (satasākh°), 312 Ataccha (nt.) [a + taccha2] falsehood, untruth D i.3; J vi.207. (guṇ°), 540 sq. (id.), 561. Ati (indecl.) [sk. ati = Gr. ε῎τι moreover, yet, and; Lat. et and, Aḍḍhaka (adj.) wealthy, rich, influential J iv.495; Pv ii.8 (= 2 Goth. ip; also connected with Gr. ατάρ but, Lat. at but (= mahāvibhava PvA 107). over, outside) Goth. appan] adv. and prep. of direction (for- ward motion), in primary meaning "on, and further", then "up Aḍḍhatā (f.) [abstr. to aḍḍha] riches, wealth, opulence Sdhp 316. to and beyond". I. in abstr. position adverbially (only as ttg.): Aṇa [Sk. ṛṇa; see etym. under iṇa, of which aṇa is a doublet. See in excess, extremely, very (cp. ii.3) J vi.133 (ati uggata C. = also āṇaṇya] debt, only in neg. anaṇa (adj.) free from debt accuggata T.), 307 (ati ahitaṁ C. = accāhitaṁ T.). Vin i.6 = S i.137, 234 = D ii.39; Th 2, 364 (i. e. without a new II. as prefix, meaning. — 1. on to, up to, towards, until); birth); A ii.69; J v.481; ThA 245. as far as: accanta up to the end; aticchati to go further, pass on; Aṇu (adj.) [Sk. aṇu; as to etym. see Walde Lat. Wtb. under ulna. atipāta "falling on to"; attack slaying; atimāpeti to put damage See also āṇi] small, minute, atomic, subtle (opp. thūla, q. v.) on to, i. e. to destroy. — 2. over, beyond, past, by, trans D i.223; S i.136; v.96 (°bīja); Sn 299 (anuto aṇuṁ gradually); —; with verbs: (a.) trs. atikkamati to pass beyond, surpass; J iii.12 (= appamattaka); iv.203; Dhs 230, 617 (= kisa); ThA atimaññati to put one's "manas" over, to despise; atirocati to 173; Miln 361. Note aṇu is freq. spelt anu, thus usually in cpd. surpass in splendour. (b.) intr. atikkanta passed by; atikkama °matta. traversing; aticca transgressing; atīta past, gone beyond. — -thūla (aṇuṁthūla) fine and coarse, small & large Dh 31 Also with verbal derivations: accaya lapse, also sin, transgres-

sion ("going over"); atireka remainder, left over; atisaya over- Atikāla [ati + kāla] in instr. atikālena adv. in very good time flow, abundance; atisāra stepping over, sin. — 3. exceedingly, very early Vin i.70 (+ atidivā). in a high or excessive degree either very (much) or too (much); Atikkanta [pp. of atikamati] passed beyond, passed by, gone by, in nominal compn. (a), rarely also in verbal compn. see (b). — elapsed; passed over, passing beyond, surpassing J ii.128 (tīṇi (a) with nouns & adj.: °āsanna too near; °uttama the very high- saṁvaccharāni); DhA iii.133 (tayo vaye passed beyond the 3 est; °udaka too much water; °khippa too soon; °dāna excessive ages of life); PvA 55 (māse °e after the lapse of a month), 74 alms giving; °dāruṇa very cruel; °dīgha extremely long; °dūra (kati divasā °ā how many days have passed). too near; deva a super — god

°pago too early; °bālha too much; -mānusaka superhuman It 100; Pug 60; cp. BSk. °bhāra a too heavy load; °manāpa very lovely; °manohara very atikrānta — mānuṣyaka M Vastu iii.321. charming; °mahant too great; °vikāla very inconvenient; °vela a very long time; °sambādha too tight, etc. etc. — (b.) with Atikkantikā (f.) [Der. abstr. fr. prec.] transgressing, overstep- verb: atibhuñjati to eat excessively. ping the bounds (of good behaviour), lawlessness Miln 122. III. A peculiar use of ati is its' function in reduplica- Atikkama [Sk. atikrama] going over or further, passing beyond, tion — compounds, expressing "and, adding further, and traversing; fig. overcoming of, overstepping, failing against, so on, even more, etc." like that of the other compar- transgression Dh 191; Dhs 299; PvA 154 (katipayayojan°), ing or contrasting prefixes a (ā), anu, ava, paṭi, vi (e. 159 (°caraṇa sinful mode of life); Miln 158 (dur° hard to over- g. khaṇḍâkhaṇḍa, seṭṭhânuseṭṭhi, chiddâvacchidda, angapac- come); Sdhp 64. canga, cuṇṇavicuṇṇa). In this function it is however restricted Atikkamaṇaka (adj.) [atikkamaṇa + ka] exceeding J i.153. to comparatively few expressions and has not by far the wide range of ā (q. v.), the only phrases being the foll. viz. cakkâti- Atikkamati [ati + kamati] (1) to go beyond, to pass over, to cross, cakkaṁ mañcâtimañcaṁ bandhati to heap carts upon carts, to pass by. (2) to overcome, to conquer, to surpass, to be su- couches upon couches (in order to see a procession) Vin iv.360 perior to. — J iv.141; Dh 221 (Pot. °eyya, overcome); PvA (Bdhgh); J ii.331; iv.81; DhA iv.61. -devâtideva god upon 67 (maggena: passes by). grd. atikkamanīya to be overcome god, god and more than a god (see atideva); mānâtimāna all D ii.13 (an°); SnA 568 (dur°). ger. atikkamma D ii.12 (sur- kinds of conceit; vankâtivanka crooked all over J i.160. — passing); It 51 (māradheyyaṁ, passing over), cp. vv. ll. un- IV. Semantically ati is closely related to abhi, so that in con- der adhigayha; and atikkamitva going beyond, overcoming, sequence of dialectical variation we frequently find ati in Pāli, transcending (J iv.139 (samuddaṁ); Pug 17; J i.162 (raṭṭhaṁ where the corresp. expression in later Sk. shows abhi. See e. having left). Often to be trsl. as adv. "beyond", e. g. pare g. the foll. cases for comparison: accuṇha ati — jāta, °pīḷita beyond others PvA 15; Vasabhagāmaṁ beyond the village of °brūheti, °vassati, °vāyati, °veṭheti. V. PvA 168. — pp. atikkanta (q. v.). Note The contracted (assimilation —) form of ati before Atikkameti [Caus. of atikkamati] to make pass, to cause to pass vowels is acc- (q. v.). See also for adv. use atiriva, ativiya, over J i.151. atīva. Atikkhippaṁ (adv.) [ati + khippa] too soon Vin ii.284. Ati-ambila (adj.) [ati + ambila] too sour DhA ii.85. Atikhaṇa (nt.) [ati + khaṇa(na)] too much digging J ii.296. Ati-arahant [ati + arahant] a super — Arahant, one who surpasses Atikhāta (nt.) = prec. J ii.296. even other Arahants Miln 277. Atikhiṇa (adj.) [ati + khīṇa] in cāpâtikhīṇa broken bow (?) Dh Ati-issara (adj.) very powerful(?) J v.441 (°bhesajja, medicin). 156 (expld. at DhA iii.132 as cāpāto atikhīṇā cāpā vinimmuttā). Ati-uṇha (adj.) too hot PvA 37 (°ātapa glow). See also accuṇha Atiga (—°) (adj.) [ati + ga] going over, overcoming, surmounting, (which is the usual form). getting over Sn 250 (sanga°); Dh 370 (id.); Sn 795 (sīma°, cp. Ati-uttama (adj.) by far the best or highest VvA 80. Nd1 99), 1096 (ogha°); Nd1 100 (= atikkanta); Nd2 180 (id.). Ati-udaka too much water, excess of water DhA i.52. Atigacchati [ati + gacchati] to go

over, i. e. to overcome, sur- Ati-ussura (adj.) only in loc. °e (adv.) too soon after sunrise, too mount, conquer, get the better of, only in pret. (aor.) 3rd early VvA 65 (laddhabhattatā eating too early). sg. accagā (q. v. and see gacchati 3) Sn 1040; Dh 414 and accagamā (see gacchati 2) Vin ii.192; D i.85; S ii.205; DA Ati-eti [ati + i] to go past or beyond, see ger. aticca and pp. atīta. i.236 (= abhibhavitvā pavatta). Also 3rd pl. accaguṁ It 93, Atikata (pp.) more than done to, i. e. retaliated; paid back in an 95. excessive degree A i.62. Atigāḷeti [ati + gāḷeti, Caus. of galati, cp. Sk. vi — gālayati] Atikaddhati [ati + kaḍḍhati] to pull too hard, to labour, trouble, to destroy, make perish, waste away J vi.211 (= atigālayati drudge Vin iii.17. vināseti C. p. 215). Perhaps reading should be atigāḷheti (see Atikaṇha (adj.) [ati + kaṇha] too black Vin iv.7. atigāḷhita.

Atikaruṇa (adj.) [ati + karuṇa] very pitiful, extremely miserable Atigāḷha (adj.) [ati + gāḷha 1] very tight or close, intensive J i.62. J i.202; iv.142; vi.53. Cp. atigāḷhita.

Atikassa (ger.) [fr. atikassati ati + kṛṣ; Sk. atikṛṣya] pulling Atigāḷhita [pp. of atigāḷheti, Denom. fr. atigāḷha; cp. Sk. (right) through J v.173 (rajjuṁ, a rope, through the nostrils; atigāhate to overcome] oppressed, harmed, overcome, de- v. l. BB. anti°). feated, destroyed J v.401 (= atipīḷita C.).

Atighora Atipāta

Atighora (adj.) [ati + ghora] very terrible or fierce Sdhp 285. Atidāna (nt.) [ati + dāna] too generous giving, an excessive gift Aticaraṇa (nt.) [fr. aticarati] transgression PvA 159. of alms Miln 277; PvA 129, 130. Aticarati [ati + carati] 1. to go about, to roam about Pv ii.1215 ; Atidāruṇa (adj.) [Sk. atidāruṇa, ati + dāruṇa] very cruel, ex- PvA 57. — 2. to transgress, to commit adultery J i.496. Cp. tremely fierce Pv iii.73 . next. Atiditthi (f.) [ati + diṭṭhi] higher doctrine, super knowledge (?) Aticaritar [n. ag. of. aticarati] one who transgresses, esp. a Vin i.63 = ii.4 (+ adhisīla; should we read adhi — diṭṭhi?) woman who commits adultery A ii.61 (all MSS. read aticar- Atidivā (adv.) [ati + divā] late in the day, in the afternoon Vin itvā); iv.66 (T. aticarittā). i.70 (+ atikālena); S i.200; A iii.117. Aticariyā (f.) [ati + cariyā] transgression, sin, adultery D iii.190. Atidisati [ati + disati] to give further explanation, to explain in 8 Aticāra [from aticarati] transgression Vv 15 (= aticca cāra VvA detail Miln 304. 72). Atidīgha (adj.) [ati + dīgha] too long, extremely long J iv. 165; Aticārin (adj. n.) [from aticarati] transgressing, sinning, esp. as Pv ii.102 ; VvA 103 (opp. atirassa). f. aticārinī an adulteress S ii.259; iv.242; D iii.190; A iii.261; Atidukkha [ati + dukkha] great evil, exceedingly painful exces- Pv ii.1214 ; PvA 151 (v. l. BB), 152; VvA 110. sive suffering PvA 65; Sdhp 95. In atidukkhavāca PvA 15 Aticitra (adj.) [ati + citra] very splendid, brilliant, quite excep- ati belongs to the whole cpd., i. e. of very hurtful speech. tional Miln 28. Atidūra (adj.) [ati + dūra] very or too far Vin i.46; J ii.154; Aticca (grd.) [ger. of ati + eti, ati + i] 1. passing beyond, travers- Pv ii.965 = DhA iii.220 (vv. ll. suvidūre); PvA 42 (opp. ing, overcoming, surmounting Sn 519, 529, 531. Used adver- accāsanna). bially = beyond, in access, more than usual, exceedingly Sn Atideva [ati + deva] a super god, god above gods, usually Ep. of 373, 804 (= vassasataṁ atikkamitvā Nd1 120). — 2. failing, the Buddha S i.141; Th 1, 489; Nd2 307 (cp. adhi°);

Miln 277. transgressing, sinning, esp. committing adultery J v,424; VvA atidevadeva id. Miln 203, 209. devâtideva god over the gods 72, (of the Buddha) Nd2 307 a. Aticchati [*Sk. ati — ṛcchati, ati + ṛ, cp. aṇṇava] to go on, Atidhamati [ati + dhamati] to beat a drum too hard J i.283; pp. only occurring in imper. aticchatha (bhante) "please go on, atidhanta ibid. Sir", asking a bhikkhu to seek alms elsewhere, thus refusing a Atidhātatā [ati + dhāta + ta] oversatiation J ii.193. gift in a civil way. [The interpretation given by Trenckner, as quoted by Childers, is from ati + 'iṣ "go and beg further on". Atidhāvati [ati + dhāvati 1] to run past, to outstrip or get ahead of (Tr. Notes 65) but this would entail a meaning like "desire in S iii.103; iv.230; M iii.19; It 43; Miln 136; SnA 21. excess", since iṣ does not convey the notion of movement] J Atidhonacārin [ati + dhonacārin] indulging too much in the use iii.462; DhA iv.98 (T. aticcha, vv. ll. °atha); VvA 101; Miln of the "dhonas", i. e. the four requisites of the bhikkhu, or 8. — Caus. aticchāpeti to make go on, to ask to go further J transgressing the proper use or normal application of the req- iii.462. — Cp. icchatā. uisites (expln. at DhA iii.344, cp. dhona) Dh 240 = Nett 129. Aticchatta [ati + chatta] a "super" — sunshade, a sunshade of ex- Atināmeti [BSk. atināmayati, e. g. Divy 82, 443; ati + nāmeti] traordinary size & colours DhsA 2. to pass time A i.206; Miln 345. Atitāta (adj.) [ati + jāta, perhaps ati in sense of abhi, cp. abhijāta] Atiniggaṇhāti [ati + niggaṇhāti] to rebuke too much J vi.417. well — born, well behaved, gentlemanly It 14 (opp. avajāta). Atinicaka (adj.) [ati + nīcaka] too low, only in phrase Atitarati [ati + tarati] to pass over, cross, go beyond aor. accatari cakkavāḷaṁ atisambādhaṁ Brahmaloko atinīcako the S iv.157 = It 57 (°āri). World is too narrow and Heaven too low (to comprehend the Atituccha (adj.) [ati + tuccha] very, or quite empty Sdhp 430. merit of a person, as sign of exceeding merit) DhA i.310; iii.310 = VvA 68. Atituṭṭhi (f.) [ati + tuṭṭhi] extreme joy J i.207. Atineti [ati + neti] to bring up to, to fetch, to provide with Vin Atitula (adj.) [ati + tula] beyond compare, incomparable Th 1, ii.180 (udakaṁ). 831 = Sn 561 (= tulaṁ atīto nirupamo ti attho SnA 455). Atipaṇḍita (adj. [ati + paṇḍita] too clever DhA iv.38. Atitta (adj.) [a + titta] dissatisfied, unsatisfied J i.440; Dh 48. Atipaṇḍitatā (f.) [abstr. of atipaṇḍita] too much cleverness DhA Atittha (nt.) [a + tittha] "that which is not a fording-place". i. e. ii.29. 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. Atipadāna (nt.) [ati + pa + dāna] too much alms — giving Pv ii.943 (= atidāna PvA 130). Atithi [Sk. atithi of at = at, see aṭati; orig. the wanderer, cp. Vedic atithin wandering] a guest, stranger, newcomer D i.117 Atipapañca [ati + p.] too great a delay, excessive tarrying J i.64; (= āgantuka — navaka pāhuṇaka DA i.288); A ii.68; iii.45, ii.93. 260; J iv.31, 274; v.388; Kh viii.7 (= nɔ atthi assa ṭhiti yamhi Atipariccāga [ati + pariccāga] excess in liberality DhA iii.11. vā tamhi vā divase āgacchatī ti atithi KhA 222); VvA 24 (= Atipassati [ati + passati; cp. Sk. anupaśyati] to look for, catch āgantuka). sight of, discover M iii.132 (nāgaṁ).

Atipāta Atirocati

Atipāta [ati + pat] attack, only in phrase pāṇâtipāta destruction Atimanda(ka) (adj.) [ati + manda] too slow, too weak Sdhp 204, of life, slaying, killing, murder D i.4 (pāṇātipātā veramaṇī, re- 273, 488. fraining from killing, the first of the dasasīla or decalogue);

Atimamāyati [ati + mamāyati, cp. Sk. atīmamāyate in diff. DA i.69 (= pāṇavadha, pāṇaghāta); Sn 242; Kh ii. cp. KhA meaning = envy] to favour too much, to spoil or fondle J ii.316. 26; PvA 28, 33 etc. Atimahant (adj.) [ati + mahant] very or too great J i.221; PvA 75. Atipātin (adj. — n.) one who attacks or destroys Sn 248; J vi.449 (in war nāgakkhandh° = hatthikkhande khaggena chin- Atimāna [Sk. atimāna, ati + māna] high opinion (of oneself), ditvā C.); PvA 27 (pāṇ°). pride, arrogance, conceit, M i.363; Sn 853 (see expln. at Nd1 233), 942, 968; J vi.235; Nd1 490; Miln 289. Cp. atimaññanā. Atipāteti [Denom. fr. atipāta] to destroy S v.453; Dh 246 (v. l. for atimāpeti, q. v.). Cp. paripāteti. Atimānin (adj.) [fr. atimāna] D ii.45 (thaddha +); Sn 143 (an°) 244; KhA 236. Atipīṇita (adj.) [ati + pīṇita] too much beloved, too dear, too lovely DhA v.70. Atimāpeti [ati + māpeti, Caus. of mī, mināte, orig. meaning "to do damage to"] to injure, destroy, kill; only in the stock phrase Atipīḷita [ati + pīḷita, cp. Sk. abhipīḍita] pressed against, op- pāṇaṁ atimāpeti (with v. l. atipāteti) to destroy life, to kill pressed, harassed, vexed J v.401 (= atigāḷhita). D i.52 (v. l. °pāteti) = DA i.159 (: pāṇaṁ hanati pi parehi Atippago (adv.) [cp. Sk. atiprage] too early, usually elliptical = it hanāpeti either to kill or incite others to murder); M i.404, 516; is too early (with inf. carituṁ etc.) D i.178; M i.84; A iv.35. S iv.343; A iii.205 (correct T. reading atimāteti; v. l. pāteti); Atibaddha [pp. of atibandhati; cp. Sk. anubaddha] tied to, cou- Dh 246 (v. l. °pāteti) = DhA iii.356 (: parassa jīvitindriyaṁ pled J i.192 = Vin iv.5. upacchindati). Atibandhati [ati + bandhati; cp. Sk. anubandhati] to tie close to, Atimukhara (adj.) [ati + mukhara] very talkative, a chatterbox J to harness on, to couple J i.191 sq. — pp. atibaddha q. v. i.418; DhA ii.70. atimukharatā (f. abstr.) ibid. Atibahala (adj.) [ati + bahala] very thick J vi.365. Atimuttaka [Sk. atimuktaka] N. of a plant, Gaertnera Racemosa Vin ii.256 = M i.32; Miln 338. Atibāḷha (adj.) [ati + bāḷha] very great or strong PvA 178; nt. adv. °ṁ too much D i.93, 95; M i.253. Atimuduka (adj.) [ati + muduka] very soft, mild or feeble J i.262. Atibāheti [ati + bāheti, Caus. to bṛh1 ; cp. Sk. ābṛhati] to drive Atiyakkha (ati + yakkha] a sorcerer, wizard, fortuneteller J vi.502 away, to pull out J iv.366 (= abbāheti). (C.: bhūtavijjā ikkhaṇīka). Atibrahmā [ati + brahmā] a greater Brahma, a super — god Miln Atiyācaka (adj.) [ati + yācaka] one who asks too much Vin 277; DhA ii.60 (Brahmuṇā a. greater than B.). iii.147. Atibrūheti [ati + brūheti, bṛh2 , but by C. taken incorrectly to brū; Atiyācanā (f.) [ati + yācanā] asking or begging too much Vin cp. Sk. abhi — bṛṇhayati] to shout out, roar, cry J v.361 (= iii.147. mahāsaddaṁ nicchāreti). Atirattiṁ (adv.) [ati + ratti; cp. atidivā] late in the night, at mid- Atibhagini-putta [ati + bh. — p.] a very dear nephew J i.223. night J i.436 (opp. atipabhāte). Atibhāra [ati + bhāra] too heavy a load Miln 277 (°ena sakaṭassa Atirassa (adj.) [ati + rassa] too short (opp. atidīgha) Vin iv.7; J akkho bhijjati). vi.457; VvA 103. Atibhārita (adj.) [ati + bhārita] too heavily weighed, overloaded Atirājā [ati + rājā] a higher king, the greatest king, more than a Vtn iv.47. king DhA ii.60; Miln 277. Atibhāriya (adj.) too serious DhA i.70. Atiriccati [ati + riccati, see ritta] to be left over, to remain Sdhp 23, 126. Atibhuñjati [ati + bhuñjati] to eat too much, to overeat Miln 153. Atiritta (adj.) [pp. of ati + rlc, see ritta] left over, only as neg. Atibhutta (nt.) [ati + bhutta] overeating Miln 135. an° applied to food, i. e. food which is not the leavings of a Atibhoti [ati + bhavati, cp. Sk. atibhavati &

abhibhavati] to ex- meal, fresh food Vin i.213 sq, 238; ii.301; iv.82 sq., 85. cel, overcome, to get the better of, to deceive J i.163 (= ajjhot- Atiriva (ati — r — iva) see ativiya. tharati vañceti C.). Atireka (adj.) [Sk. atireka, ati + ric, rinakti; see ritta] surplus, too Atimaññati [Sk. atimanyate; ati + man] to despise, slighten, ne- much; exceeding, excessive, in a high degree; extra Vin i.255; glect Sn 148 (= KhA 247 atikkamitvā maññati); Dh 365, 366; J i.72 (°padasata), 109; 441 (in higher positions); Miln 216; J ii.347; Pv i.76 (°issaṁ, v. l. °asiṁ = atikkamitvā avamaññiṁ DhsA 2; DhA ii.98. PvA 37); PvA 36; Sdhp 609. -cīvara an extra robe Vin i.289. -pāda exceeding the Atimaññanā (f.) [abstr. to prec., cp. atimāna] arrogance, con- worth of a pāda, more than a pāda, Vin iii.47. tempt, neglect Miln 122. Atirekatā (f.) [abstr. to prec.] excessiveness, surplus, excess Kvu Atimanāpa (adj.) [ati + manāpa] very lovely PvA 77 (+ abhirūpa). 607. Atimanorama (adj.) [ati + manorama] very charming J i.60. Atirocati [ati + ruc] to shine magnificently (trs.) to outshine, to Atimanohara (adj.) [ati + manohara] very charming PvA 46. 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). Ativissāsika (adj.) [ati + vissāsika] very, or too confidential J i.86. Ativankin (adj.) [ati + vankin] very crooked J i.160 (van- Ativissuta (adj.) [ati + vissuta] very famous, renowned Sdhp 473. kâtivankin crooked all over; cp. ati iii.). Ativeṭheti [ati + veṣṭ, cp. Sk. abhiveṣṭate] to wrap over, to cover, Ativaṇṇati [ati + vaṇṇati] to surpass, excel D ii.267. to enclose; to press, oppress, stifle Vin ii.101; J v.452 (— Ativatta [pp. of ativattati: Sk. ativṛtta] passed beyond, surpassed, ativiya veṭheti piḷeti C.). overcome (act. & pass.), conquered Sn 1133 (bhava°); Nd2 21 Ativela (adj.) [ati + vela] excessive (of time); nt. adv. °ṁ a very (= atikkanta, vītivatta); J v.84 (bhaya°); Miln 146, 154. long time; excessively D i.19 (= atikālaṁ aticiran ti attho DA Ativattati [ati + vṛt, Sk. ativartate] to pass, pass over, go beyond; i.113); M i.122; Sn 973 (see expln. at Nd1 504); J iii.103 = Nd1 to overcome, get over; conquer Vin ii.237 (samuddo velaṁ 504. nɔ); S ii.92 (saṁsāraṁ); iv.158 (id.) It 9 (saṁsāraṁ) = A ii.10 Atilīna (adj.) [ati + līna] too much attached to worldly matters S = Nd2 172a ; Th 1, 412; J i.58, 280; iv.134; vi.113, 114; PvA v.263. 276. — pp. ativatta (q. v.). Atilūkha (adj.) [ati + lūkha] too wretched, very miserable Sdhp Ativattar1 [Sk. *ativaktṛ, n. ag. to ati — vacati; cp. ativākya] 409. one who insults or offends J v.266 (isīnaṁ ativattāro = Atiloma (adj.) [ati + loma] too hairy, having too much hair J dharusavācāhi atikkamitvā vattāro C.). vi.457 (opp. aloma). Ativattar2 [Sk. *ativartṛ, n. ag. to ati — vattati] one who over- Atisañcara (°cāra?) [ati + sañcāra] wandering about too much comes or is to be overcome Sn 785 (svātivattā = durativattā Miln 277. duttarā duppatarā Nd1 76). Atisaṇha (adj.) [ati + saṇha] too subtle DhA iii.326. Ativasa (adj.) [ati + vasa fr. vas] being under somebody's rule, dependent upon (c. gen.) Dh 74 (= vase vattati DhA ii.79). Atisanta (adj.) [ati + santa1] extremely peaceful Sdhp 496.

Ativassati [ati + vassati, cp. Sk. abhivarṣati] to rain down on, Atisambādha (adj.) [ati + sambādha] too tight, crowded or nar- upon or into Th 1, 447 = Vin ii.240. row DhA i.310;

iii.310 = VvA 68; cp. atinīcaka. — f. abstr. atisambādhatā the state of being too narrow J i.7. Ativākya (nt.) [ati + vac, cp. Sk. ativāda, fr. ati + vad] abuse, blame, reproach Dh 320, 321 (= aṭṭha — anariyavohāra — Atisaya [cp. Sk. atiśaya, fr. ati + śī] superiority, distinction, ex- vasena pavattaṁ vītikkama — vacanaṁ DhA iv.3); J vi.508. cellence, abundance VvA 135 (= visesa); PvA 86; Dāvs ii.62.

Ativāta [ati + vāta] too much wind, a wind which is too strong, a Atisayati [ati + śī] to surpass, excel; ger. atisayitvā Miln 336 (+ gale, storm Miln 277. atikkamitvā).

Ativāyati [ati + vāyati] to fill (excessively) with an odour or per- Atisara (adj.) [fr. atisarati; cp. accasara] transgressing, sinning J fume, to satiate, permeate, pervade Miln 333 (+ vāyati; cp. iv.6; cp. atisāra. abhivāyati ibid 385). Atisarati [ati + sṛ] to go too far, to go beyond the limit, to over- Ativāha [fr. ati + vah, cp. Sk. ativahati & abhivāha] carrying, step, transgress, aor. accasari (q. v.) Sn 8 sq. (opp. paccasari; carrying over; a conveyance; one who conveys, i. e. a con- C. atidhāvi); J v.70 and atisari J iv.6. — ger. atisitvā (for *ati- ductor, guide Th 1, 616 (said of sīla, good character); J v.433. saritvā) D i.222; S iv.94; A i.145; v.226, 256; Sn 908 (= Nd1 — Cp. ativāhika. 324 atikkamitvā etc.).

Ativāhika [fr. ativāha] one who belongs to a conveyance, one Atisāyaṁ (adv.) [ati + sāyaṁ] very late, late in the evening J v.94. who conveys or guides, a conductor (of a caravan) J v.471, Atisāra [fr. ati + sṛ, see atisarati. Cp. Sk. atisāra in diff. meaning 472 (°purisa). but BSk. atisāra (sâtisāra) in the same meaning) going too far, Ativikāla (adj.) [ati + vikāla] at a very inconvenient time, much overstepping the limit, trespassing, false step, slip, danger Vin too late D i 108 (= suṭṭhu vikāla DA i.277). i.55 (sâtisāra), 326 (id.); S i.74; M iii.237; Sn 889 (atisāraṁ diṭṭhiyo = diṭṭhigatāni Nd1 297; going beyond the proper limits Ativijjhati [Sk. atividhyati, ati + vyadh] to pierce, to enter into of the right faith), J v.221 (dhamm°), 379; DhA i.182; DhsA (fig.), to see through, only in phrase paññāya ativijjha (ger.) 28. See also atisara. passati to recognise in all details M i.480; S v.226; A ii.178. Atisithila (adj.) [ati + sithila] very loose, shaky or weak A iii.375. Ativiya (adv.) [Sk. atīva] = ati + iva, orig. "much — like" like an excess = excessive — ly. There are three forms of this expres- Atisīta (adj.) [ati + sīta] too cold DhA ii.85. sion, viz. (1) ati + iva in contraction atīva (q. v.); — (2) ati Atisītala (adj.) [ati + sītala] very cold J iii.55. + iva with epenthetic r: atiriva D ii.264 (v. l. SS. atīva); Sn Atihaṭṭha (adj.) [ati + haṭṭha] very pleased Sdhp 323. 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); Atiharati [ati + hṛ] to carry over, to bring over, bring, draw over PvA 22, 56, 139. Vin ii.209; iv.264; S i.89; J i.292; v.347. — Caus. atiharāpeti to cause to bring over, bring in, reap, collect, harvest Vin Ativisā (f.) [Sk. ativiṣā] N. of a plant Vin i.201; iv.35. ii.181; iii.18; Miln 66; DhA iv.77. — See also atihita. Ativissaṭṭha (adj.) [ati + vissaṭṭha] too abundant, in °vākya one Atihita [ati + hṛ, pp. of atiharati, hita unusual for hata, perhaps who talks too much, a chatterbox J v.204. through analogy with Sk. abhi + dhā] brought over (from the

field into the house), harvested, borne home Th 1, 381 (vīhi). steam, Ohg. ātum breath, Ags. aepm]. — I. Inflection. (1) of Atihīna (adj.) [ati + hīna] very poor or destitute A iv.282, 287; attan — (n. stem); the foll. cases are the most freq.: acc. attā- 323 (opp. accogāḷha). naṁ 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 re- Atihīḷeti [ati + hīḍ] to despise J iv.331 (= atimaññati C.). gards himself and others). — instr. abl. attanā S i.24; Sn 132, Atīta (adj. — n.) [Sk. atīta, ati + ita, pp. of i. Cp. accaya & ati 451; DhA ii.75; PvA 15, 214 etc. On use of attanā see below eti] 1. (temporal) past, gone by (cp. accaya 1) (a) adj. atītaṁ iii.1 C. — loc. attani S v.177; A i.149 (attanī metri causa); addhānaṁ in the time which is past S iii.86; A iv.219; v.32. ii.52 (anattani); iii.181; M i.138; Sn 666, 756, 784; Vbh 376 — Pv ii.1212 (atītānaṁ, scil. attabhāvāuaṁ, pariyanto na dis- (an°). — (2) of atta — (a — stem) we find the foll. cases: sati); khaṇâtīta with the right moment past Dh 315 = Sn 333; acc. attaṁ Dh 379. — instr. attena S iv.54. — abl. attato S atītayobbana he who is past youth or whose youth is past Sn i.188; Ps i.143; ii.48; Vbh 336. 110. — (b) nt. the past: atīte (loc.) once upon a time J i.98 etc. Meanings. 1. The soul as postulated in the animistic theo- atītaṁ āhari he told (a tale of) the past, i. e. a Jātaka J i.213, ries held in N India in the 6th and 7th cent. B. C. It is described 218, 221 etc. — S i.5 (atītaṁ nânusocati); A iii.400 (a. eko in the Upanishads as a small creature, in shape like a man, anto); Sn 851, 1112. In this sense very frequently combd. with dwelling in ordinary times in the heart. It escapes from the or opposed to anāgata the future & paccuppanna the present, body in sleep or trance; when it returns to the body life and e. g. atītânāgate in past & future S ii.58; Sn 373; J vi.364. Or motion reappear. It escapes from the body at death, then con- all three in ster. combn. atītɔ — anāgata — paccuppanna (this tinues to carry on an everlasting life of its own. For numerous the usual order) D iii.100, 135; S ii.26, 110, 252; iii.19, 47, other details see Rh. D. Theory of Soul in the Upanishads J R 187; iv.4 sq.; 151 sq.; A i.264 sq., 284; ii.171, 202; iii.151; A S 1899. Bt. India 251 — 255. Buddhism repudiated all such v.33; It 53; Nd2 22; but also occasionally atīta paccuppanna theories, thus differing from other religions. Sixteen such the- anāgata, e. g. PvA 100. — 2. (modal) passed out of, having ories about the soul D i.31. Seven other theories D i.34. Three overcome or surmounted, gone over, free from (cp. accaya 2) others D i.186/7. A G soul ’ according to general belief was S i.97 (maraṇaṁ an° not free from death), 121 (sabbavera — some thing permanent, unchangeable, not affected by sorrow bhaya°); A ii.21; iii.346 (sabbasaṁyojana°); Sn 373 (kappa°), S iv.54 = Kvu 67; Vin i.14; M i.138. See also M i.233; iii.265, 598 (khaya°, of the moon = ūnabhāvaṁ atīta Sn A 463); Th 1, 271; S ii.17, 109; iii.135; A i.284; ii.164, 171; v.188; S iv.400. 413 (c. abl.) — 3. (id.) overstepping, having transgressed or Cp. ātuman, tuma, puggala, jīva, satta, pāṇa and nāma — rūpa. neglected (cp. accaya 3) Dh 176 (dhammaṁ). 2. Oneself, himself, yourself. Nom. attā, very rare. S -aṁsa the past (= atīta koṭṭhāse, atikkantabhavesū ti attho i.71, 169; iii.120; A i.57, 149 (you yourself know whether that ThA 233) D ii.222; iii.275; Th 2, 314. -ārammaṇa state of is true or false. Cp. Manu viii.84. Here attā comes very near mind arising out of the past Dhs 1041. to the European idea of conscience. But conscience as a unity Atīradassin (adj. — n.) [a +

tīra + dassin] not seeing the shore J or entity is not accepted by Buddhism) Sn 284; Dh 166, 380; i.46; vi.440; also as atīradassanī (f.) J v.75 (nāvā). Cp. D i Miln 54 (the image, outward appearance, of oneself). Acc. at- 222. tānaṁ S i.44 (would not give for himself, as a slave) A i.89; Sn 709. Acc. attaṁ Dh 379. Abl. attato as oneself S i.188; Atīva (indecl.) [ati + iva, see also ativiya] very much, exceedingly Ps i.143; ii.48; Vbh 336. Loc. attani A i.149; iii.181; Sn J ii.413; Mhvs 33, 2 etc. 666, 784. Instr. attanā S i.57 = Dh 66; S i.75; ii.68; A i.53; Ato (adv.) [Sk. ataḥ] hence, now, therefore S i.15; M i.498; Miln iii.211; iv.405; Dh 165. On one's own account, spontaneously 87; J v.398 (= tato C.). S iv.307; v.354; A i.297; ii.99, 218; iii.81; J i.156; PvA 15, Atoṇa [etym.?) a class of jugglers or acrobats(?) Miln 191. 20. In composition with numerals attadutiya himself and one other D ii.147; °catuttha with himself as fourth M i.393; A Atta1 [ā + d + ta; that is, pp. of ādadāti with the base form re- iii.36; °pañcama Dpvs viii.2; °sattama J i.233; °aṭṭhama VvA duced to d. Idg *d — to; cp. Sk. ātta] that which has been 149 (as atta — naṭṭhama Vv 3413), & °aṭṭhamaka Miln 291. taken up, assumed. atta-daṇḍa, he who has taken a stick in anattā (n. and predicative adj.) not a soul, without a soul. hand, a violent person, S i.236; iv.117; Sn 630, 935; Dh 406. Most freq. in combn. with dukkha & anicca — (1) as noun: S Attañjaha, rejecting what had been assumed, Sn 790. Attaṁ iii.141 (°anupassin); iv.49; v.345 (°saññin); A ii.52 = Ps ii.80 pahāya Sn 800. The opp. is niratta, that which has not been (anattani anattā; opp. to anattani attā, the opinion of the mic- assumed, has been thrown off, rejected. The Arahant has nei- chādiṭṭhigatā sattā); Dh 279; Ps ii.37, 45 sq. (°anupassanā), ther atta nor niratta (Sn 787, 858, 919), neither assumption nor 106 (yaṁ aniccañ ca dukkhañ ca taṁ anattā); DhA iii. 406 rejection, he keeps an open mind on all speculative theories. (°lakkhaṇa). — (2) as adj. (pred.): S iv.152 sq.; S iv.166; S See Nd i.82, 90, 107, 352; ii.271; SnA 523; DhA iv.180 for iv.130 sq., 148 sq.; Vin i.13 = S iii.66 = Nd2 680 Q 1; S iii.20 the traditional exegesis. As legal t. t. attādānaṁ ādīyati is to sq.; 178 sq., 196 sq.; sabbe dhammā anattā Vin v.86; S iii.133; take upon oneself the conduct, before the Chapter, of a legal iv.28, 401. point already raised. Vin ii.247 (quoted v.91). -attha one's own profit or interest Sn 75; Nd2 23; J iv.56, Atta2 see attan. 96; otherwise as atta — d — attha, e. g. Sn 284. -atthiya Atta3 [Sk. akta, pp. of añjati] see upatta. looking after one's own needs Th 1, 1097. -âdhipaka master of oneself, self — mastered A i.150. -adhipateyya selfde- Attan (m.) & atta (the latter is the form used in compn.) [Vedic pendence, self — reliance, independence A i.147. -âdhīna ātman, not to Gr. αὐνεμος = Lat. animus, but to Gr. ἀτμός independent D i.72. -ânudiṭṭhi speculation about souls S

iii.185; iv.148; A iii.447; Sn 1119; Ps i.143; Vbh 368; Miln see °dipa. -sukha happiness of oneself, self — success Dpvs 146. -ânuyogin one who concentrates his attention on him- i.66, cp. ii.11. -hita personal welfare one's own good (opp. self Dh 209; DhA iii.275. -ânuvāda blaming oneself A para°) D iii.233; A ii.95 sq. -hetu for one's own sake, out of ii.121; Vbh 376. -uññā self — humiliation Vbh 353 (+ att self — consideration Sn 122; Dh 328. — avaññā). -uddesa relation to oneself Vin iii.149 (= attano Attaniya (adj.) [from attā] belonging to the soul, having a soul, atthāya), also °ika ibid. 144. -kata self — made

S i.134 (opp. of the nature of soul, soul — like; usually nt. anything of the para°). -kāma love of self A ii.21; adj. a lover of "soul", nature of soul M i.138 = Kvu 67; M i.297; ii.263; S iii.78 (yaṁ one who cares for his own soul S i.75. -kāra individual kho anattaniyaṁ whatever has no soul), 127; iv.54 = Nd2 680 self, fixed individuality, oneself (cp. ahaṁkāra) D i.53 (opp. F; S iv.82 = iii.33 = Nd2 680 Q 3; S iv.168; v.6; Nd2 680 D. para°); A iii 337 (id.) DA i.160; as nt. at J v.401 in the sense of Cp. Dhs trsl. XXXV ff. service (self — doing", slavery) (attakārāni karonti bhattusu). -kilamatha self — mortification D iii.113; S iv.330; v.421; Attamana [atta1 + mano, having an up raised mind. Bdhgh's M iii.230. -garahin self — censuring Sn 778. -gutta self- expln. is saka — mano DA i.255 = attā + mano. He applies guarded Dh 379. -gutti watchfulness as regards one's self, the same expln. to attamanatā (at Dhs 9, see Dhs trsl. 12) = at- self — care A ii.72. -ghañña self — destruction Dh 164. -ja tano manatā mentality of one's self] delighted, pleased, enrap- proceeding from oneself Dh 161 (pāpa). -ñū knowing one- tured D i.3, 90 (an°); ii.14; A iii.337, 343; iv.344; Sn 45 = Dh self A iv.113, cp. D iii.252. -(n)tapa self — mortifying, self 328 (= upaṭṭhita — satt DhA iv.29); Sn 995; Nd2 24 (= tuṭṭha — vexing D iii.232 = A ii.205 (opp. paran°); M i.341, 411; — mano haṭṭha — mano etc.); Vv 14 ; Pug 33 (an°); Miln 18; ii.159; Pug 55, 56. -daṇḍa see atta1 . -danta selfrestrained, DA i.52; DhA i.89 (an° — dhātuka displeased); PvA 23, 132; self — controlled Dh 104, 322. -diṭṭhi speculation concern- VvA 21 (where Dhpāla gives two explns , either tuṭṭhamano or ing the nature of the soul Nd1 107; SnA 523, 527. -dīpa rely- sakamano). ing on oneself, independent, founded on oneself (+ attasaraṇa, Attamanatā (f.) [abstr. to prec.] satisfaction, joy, pleasure, trans- opp. añña°) D ii.100 = iii.42; S v.154; Sn 501 (= attano guṇe port of mind M i.114; A i.276; iv.62; Pug 18 (an°); Dhs 9, 86, eva attano dīpaṁ katvā SnA 416). -paccakkha only in in- 418 (an°); PvA 132; VvA 67 (an°). str. °ena by or with his own presence, i. e. himself J v.119. Attāṇa (adj.) [a + tāṇa] without shelter or protection J i.229; Miln -paccakkhika eye — witness J v.119. -paccatthika hostile 148, 325; ThA 285. to oneself Vin ii.94, 96. -paṭilābha acquisition of a person- ality D i.195 (tayo: oḷārika, manomaya, arūpa). -paritāpana Attha1 (also aṭṭha, esp. in combns mentioned under 3) (m. & nt.) self — chastisement, mortification D iii.232 = A ii.205; M [Vedic artha from ṛ, arti & ṛṇoti to reach, attain or to proceed i.341; PvA 18, 30. -parittā charm (protection) for oneself Vin (to or from), thus originally result (or cause), profit, attain- ii.110. -paribhava disrespect for one's own person Vbh 353. ment. Cp. semantically Fr. chose, Lat. causa] 1. interest, -bhāva one's own nature (1) person, personality, individual- advantage, gain; (moral) good, blessing, welfare; profit, pros- ity, living creature; form, appearance [cp. Dhs trsl. LXXI and perity, well — being M i.111 (atthassa ninnetar, of the Bud- BSk. ātmabhāva body Divy 70, 73 (°pratilambha), 230; Sp. dha, bringer of good); S iv.94 (id.); S i.34 (attano a. one's Av. Ś i.162 (pratilambha), 167, 171] Vin ii.238 (living beings, own welfare), 55 (id.) 86, 102, 126 = A ii.46 (atthassa patti); forms); S v.442 (bodily appearance); A i.279 (oḷārika a sub- S i.162 (attano ca parassa ca); ii.222 (id.); iv.347 (°ṁ bhañ- stantial creature); ii.17 (creature); DhA ii.64, 69 (appearance); jati destroy the good or welfare, always with musāvādena by SnA 132 (personality). — (2) life, rebirth A i.134 sq.; iii.412; lying, cp. attha —

bhañjanaka); A i.61 (°ṁ anubhoti to fare DhA ii.68; PvA 8, 15, 166 (atītā °ā former lives). °ṁ pavatteti well, to have a (good) result); iii.364 (samparāyika a. profit in to lead a life, to live PvA 29, 181. Thus in cpd. paṭilābha the future life); A v.223 sq. (anattho ca attho ca detriment & assumption of an existence, becoming reborn as an individ- profit); It 44 (v. l. attā better); Sn 37, 58 (= Nd2 26, where the ual Vin ii.185; iii.105; D iii.231; M iii.46; S ii.255, 272, 283; six kinds of advantages are enumd. as att° par° ubhay°, i. e. iii.144; A ii.159, 188; iii.122 sq. — (3) character, quality of advantage, resulting for oneself, for others, for both; diṭṭhad- heart Sn 388 (= citta SnA 374); J i.61. -rūpa "of the form hammik° samparāyik° param° gain for this life, for a future of self", self — like only in instr. °ena as adv. by oneself, on life, and highest gain of all, i. e. Arahantship); Sn 331 (ko one's own account, for the sake of oneself S iv.97; A ii.120. attho supitena what good is it to sleep = na hi sakkā supantena -vadha self — destruction S ii.241; A ii.73. -vāda theory of koci attho papuṇituṁ SnA 338; cp. ko attho supinena te Pv (a persistent) soul D iii.230; M i.66; D ii.58; S ii.3, 245 sq.; ii.61); PvA 30 (atthaṁ sādheti does good, results in good, 69 iii.103, 165, 203; iv.1 sq., 43 sq., 153 sq.; Ps i.156 sq.; Vbh (samparāyikena atthena). — dat. atthāya for the good, for 136, 375. For var. points of an "attavādic" doctrine see Index the benefit of (gen.); to advantage, often eombd. with hitāya to Saṁyutta Nikāya. -vyābādha personal harm or distress sukhāya, e. g. D iii.211 sq.; It 79. — Kh viii.1 (to my bene- self — suffering, one's own disaster (opp. para°) M i 369; fit); Pv i.43 (= upakārāya PvA 18), ii.129 (to great advantage). S iv.339 = A i.157; A ii.179. -vetana supporting oneself, See also below 6. earning one's own living Sn 24. -sañcetanā self — percep- Sometimes in a more concrete meaning = riches, wealth, tion, self — consciousness (opp. para°) D iii.231; A ii.159. e. g. J i.256 (= vaḍḍhiṁ C.); iii.394 (id.); Pv iv.14 (= dhanaṁ -sambhava originating from one's self S i.70; A iv.312; Dh PvA 219). — Often as — °: att°, one's own wellfare, usu- 161 (pāpa); Th 1, 260. -sambhūta arisen from oneself Sn ally combd. with par° and ubhay° (see above) S ii.29; v.121; 272. -sammāpaṇidhi thorough pursuit or development of A i.158, 216; iii.63 sq.; iv.134; Sn 75 (att-aṭṭha, v. l. attha one's personality A ii.32; Sn 260, cp. KhA 132. -saraṇa Nd2), 284 (atta — d — attha); uttam° the highest gain, the

very best thing Dh 386 (= arahatta DhA iv.142); Sn 324 (= infinitive or with another inf. substitute J i.279 (kim°); iii.53 arahatta SnA 332); param° id. Nd2 26; sad° one's own weal (id.); i.253; ii.128; Dpvs vi.79; DhA i.397; PvA 32 (dassan° D ii.141; M i.4; S ii.29; v.145; A i.144; sāttha (adj.) con- in order to see), 78, 167, etc. — (c) abl. atthā J iii.518 (pitu nected with advantage, beneficial, profitable (of the Dhamma; atthā = atthāya C.). — (d) loc. atthe instead of, for VvA 10; or should we take it as "with the meaning, in spirit"? see sāt- PvA 33; etc. tha) D i.62; S v.352; A ii.147; iii.152; Nd2 316. — 2. need, anattha (m. & nt.) 1. unprofitable situation or condition, want (c. instr.), use (for = instr.) S i.37 (°jāta when need has mischief, harm, misery, misfortune S i.103; ii.196 (anatthāya arisen, in need); J i.254; iii.126, 281; iv.1; DhA i.398 (nɔ atthi saṁvattati); A iv.96 (°ṁ adhipajjati) It 84 (°janano doso ill — etehɔ attho I have no use for them); VvA 250; PvA 24 (yāva- will brings discomfort); J i.63, 196; Pug 37; Dhs 1060, 1231; dattha,

adj. as much as is needed, sufficient = anappaka). — 3. Sdhp 87; DA i.52 (anatthajanano kodho, cp. It 83 and Nd2 sense, meaning, import (of a word), denotation, signification. 420 Q2); DhA ii.73; PvA 13, 61, 114, 199. — 2. (= attha 3) In this application attha is always spelt aṭṭha in cpds. aṭṭh — incorrect sense, false meaning, as adj. senseless (and therefore uppatti and aṭṭha — kathā (see below). On term see also Cpd. unprofitable, no good, irrelevant) A v.222, 254 (adhammo ca); 4. — S iii.93 (atthaṁ vibhajati explain the sense); A i.23 (id.), Dh 100 (= aniyyānadᵒīpaka DhA ii.208); Sn 126 (expld. at SnA 60 (nīt° primary meaning, literal meaning; neyy° secondary 180 as ahitaṁ). or inferred meaning); ii.189 (°ṁ ācikkhati to interpret); Sn -akkhāyin showing what is profitable D iii.187. -attha 126 (°ṁ pucchita asked the (correct) sense, the lit. meaning), riches J vi.290 (= atthabhūtaṁ atthaṁ C.). -antara difference 251 (°ṁ akkhāti); Th 1, 374; attho paramo the highest sense, between the (two) meanings Miln 158. At Th 1, 374, Olden- the ultimate sense or intrinsic meaning It 98, cp. Cpd. 6, 81, berg's reading, but the v. l. (also C. reading) atthandhara is 223; Miln 28 (paramatthato in the absolute sense); Miln 18 much better = he who knows the (correct) meaning, esp. as (atthato according to its meaning, opp. vyañjanato by letter, it corresponds with dhamma — dhara (q. v.). -abhisamaya orthographically); DhA ii.82; iii.175; KhA 81 (pad° meaning grasp of the proficient S i.87 (see abhisamaya). -uddhāra of a word); SnA 91 (id.); PvA 15 (°ṁ vadati to explain, in- synopsis or abstract of contents ("matter") of the Vinaya Dpvs terpret), 16, 19 (hitatthadhammatā "fitness of the best sense", v.37. -upaparikkhā investigation of meaning, (+ dhamma i. e. practical application), 71. Very frequent in Commen- — savanna) M iii.175; A iii.381 sq.; iv.221; v.126. -uppatti tary style at the conclusion of an explained passage as ti attho (aṭṭh°) sense, meaning, explanation, interpretation J i.89; DA "this is the meaning", thus it is meant, this is the sense, e. g. i.242; KhA 216; VvA 197, 203 (cp. pāḷito) PvA 2, 6, 78; etc. DA i.65; DhA iv.140, 141; PvA 33, etc. — 4.Contrasted with -kāma (adj.) (a) well — wishing, a well — wisher, friend, one dhamma in the combn. attho ca dhammo ca it (attha) refers to who is interested in the welfare of others (cp. Sk. arthakāma, the (primary, natural) meaning of the word, while dhamma re- e. g. Bhagavadgīta ii.5: gurūn arthakāman) S i.140, 197, 201 lates to the (interpreted) meaning of the text, to its bearing on sq.; A iii.143; D iii.164 (bahuno janassa a., + hitakāmo); J the norm and conduct; or one might say they represent the the- i.241; Pv iv.351 ; Pv A 25; SnA 287 (an°). — (b) one who oretical and practical side of the text (pāḷi) to be discussed, the is interested in his own gain or good, either in good or bad "letter" and the "spirit". Thus at A i.69; v.222, 254; Sn 326 sense (= greedy) S i.44; PvA 112. — -kathā (aṭṭha°) ex- (= bhāsitatthañ ca pāḷidhammañ ca SnA 333); It 84 (duṭṭho position of the sense, explanation, commentary J v.38, 170; atthaṁ na jānāti dhammaṁ na passati: he realises neither the PvA 1, 71, etc. freq. in N. of Com. -kara beneficial, use- meaning nor the importance); Dh 363 (= bhāsitatthañ cɔ eva ful Vin iii.149; Miln 321. -karaṇa the business of trying desanādhammañ ca); J ii.353; vi.368; Nd2 386 (meaning & a case, holding court, giving judgment (v. l. aṭṭa°) D ii.20; proper nature); Pv iii.96 (but expld. by PvA 211 as hita = ben- S i.74 (judgment hall?). -kavi a didactic poet (see kavi) A efit, good, thus referring it to above 1). For the same use see ii.230.

-kāmin = °kāma, well — wishing Sn 986 (devatā cpds. °dhamma, °paṭisambhidā, esp. in adv. use (see under 6) atthakāminī). -kāraṇā (abl.) for the sake of gain D iii.186. Sn 430 (yenɔ atthena for which purpose), 508 (kena atthena v. -kusala clever in finding out what is good or profitable Sn 143 l. BB for T attanā), J i.411 (atthaṁ vā kāraṇaṁ vā reason and (= atthacheka KhA 236). -cara doing good, busy in the inter- cause); DhA ii.95 (+ kāraṇa(; PvA 11 (ayaṁ hɔ ettha attho this est of others, obliging S i.23 (narānaṁ = "working out man's is the reason why). — 5. (in very wide application, covering salvation"). -caraka (adj.) one who devotes himself to be- the same ground as Lat. res & Fr. chose): (a) matter, affair, ing useful to others, doing good, one who renders service to thing, often untranslatable and simply to be given as "this" or others, e. g. an attendant, messenger, agent etc. D i.107 (= "that" S ii.36 (ekena — padena sabbo attho vutto the whole hitakāraka DA i.276); J ii.87; iii.326; iv.230; vi.369. -cariyā matter is said with one word); J i.151 (taṁ atthaṁ the matter); useful conduct or behaviour D iii.152, 190, 232; A ii.32, 248; ii.160 (imaṁ a. this); vi.289 (taṁ atthaṁ pakāsento); PvA 6 iv.219, 364. -ñu one who knows what is useful or who knows (taṁ atthaṁ pucchi asked it), 11 (visajjeti explains it), 29 (vut- the (plain or correct) meaning of something (+ dhammaññū) D taṁ atthaṁ what had been said), 82 (id.). — (b) affair, cause, iii.252; A iii.148; iv.113 sq. -dassin intent upon the (moral) case (cp. aṭṭa2 and Lat. causa) Dh 256, 331; Miln 47 (kassa good Sn 385 (= hitânupassin SnA 373). -dassimant one who atthaṁ dhāresi whose cause do you support, with whom do examines a cause (cp. Sk. arthadarśika) J vi.286 (but expld. you agree?). See also alamattha. — 6. Adv. use of oblique by C. as "saṇha — sukhuma — paññā" of deep insight, one cases in the sense of a prep.: (a) dat. atthāya for the sake of, who has a fine and minute knowledge). -desanā interpre- in order to, for J i.254 dhanɔ atthāya for wealth, kim° what tation, exegesis Miln 21 (dhamm°). -dhamma "reason and for, why?), 279; ii.133; iii.54; DhA ii.82; PvA 55, 75, 78. — morality", see above n0 . 3. °anusāsaka one who advises re- (b) acc. atthaṁ on account of, in order to, often instead of an garding the meaning and application of the Law, a professor

of moral philosophy J ii.105; DhA ii.71. -pada a profitable according to the sense, by reason of, on account of PvA 189 saying, a word of good sense, text, motto A ii.189; iii.356; Dh (—°). 100. -paṭisambhidā knowledge of the meaning (of words) Atthara [fr. attharati] a rug (for horses, elephants etc.) D i.7. combd. with dhamma° of the text or spirit (see above n0 . 3) Ps i.132; ii.150; Vbh 293 sq. -paṭisaṁvedin experiencing good Attharaka [= atthara] a covering J i.9; DA i.87. — f. °ikā a layer D iii.241 (+ dhamma°); A i.151; iii.21. -baddha expecting J i.9; v.280. some good from (c. loc.) Sn 382. -bhañjanaka breaking the Attharaṇa (nt.) [fr. attharati] a covering, carpet, cover, rug Vin welfare of, hurting DhA iii.356 (paresaṁ of others, by means ii.291; A ii.56; iii.53; Mhvs 3, 20; 15, 40; 25, 102; ThA 22. of telling lies, musāvādena). -majjha of beautiful waist J Attharati [ā + stṛ] to spread, to cover, to spread out; stretch, lay v.170 (= sumajjhā C.; reading must be faulty, there is hardly out Vin i.254; v.172; J i.199; v.113; vi.428; Dh i.272. — pp. any connection with attha; v. l. atta). -rasa sweetness (or atthata (q. v.). — Caus. attharāpeti

to caused to be spread J substance, essence) of meaning (+ dhamma°, vimutti°) Nd2 v.110; Mhvs 3, 20; 29, 7; 34, 69. 466; Ps ii.88, 89. -vasa "dependence on the sense", reason- ableness, reason, consequence, cause D ii.285; M i.464; ii.120; Atthavant (adj.) [cp. Sk. arthavant] full of benefit S i.30; Th 1, iii.150; S ii.202; iii.93; iv.303; v.224; A i.61, 77, 98; ii.240; 740; Miln 172. iii.72, 169, 237; Dh 289 (= kāraṇa DhA iii.435); It 89; Sn 297; Atthāra [cp. Sk. āstāra, fr. attharati] spreading out Vin v.172 (see Ud 14. -vasika sensible It 89; Miln 406. -vasin bent on kaṭhina). atthāraka same ibid.; Vin ii.87 (covering). (one's) aim or purpose Th 1, 539. -vādin one who speaks Atthi [Sk. asti, 1st sg. asmi; Gr. εἰμί ἐστί; Lat. sum — est; Goth. good, i. e. whose words are doing good or who speaks only im — ist; Ags. eom — is E. am — is] to be, to exist. — Pres. useful speech, always in combn. with kāla° bhūta° dhamma° Ind. 1st sg. asmi Sn 1120, 1143; J i.151; iii.55, and amhi M D i.4; iii.175; A i.204; ii.22, 209; Pug 58; DA i.76 (expld. i.429; Sn 694; J ii.153; Pv i.102 ; ii.82 . — 2nd sg. asi Sn 420; as "one who speaks for the sake of reaping blessings here J ii.160 (ɔ si); iii.278; Vv 324 ; PvA 4. — 3rd sg. atthi Sn 377, and hereafter"). -saṁvaṇṇanā explanation, exegesis PvA 1. 672, 884; J i.278. Often used for 3rd pl. (= santi), e. g. J i.280; -saṁhita connected with good, bringing good, profitable, use- ii.2; iii.55. — 1st pl. asma [Sk. smaḥ] Sn 594, 595; asmase ful, salutary D i.189; S ii.223; iv.330; v.417; A iii.196 sq., 244; Sn 595, and amha Sn 570; J ii.128. 2nd pl. attha J ii.128; PvA Sn 722 (= hitena saṁhitaṁ SnA 500); Pug 58. -sandassana 39, 74 (āgatɔ attha you have come). — 3rd pl. santi Sn 1077; determination of meaning, definition Ps i.105. -siddhi profit, Nd2 637 (= saṁvijjanti atthi upalabbhanti); J ii.353; PvA 7, advantage, benefit J i.402; PvA 63. 22 — Imper. atthu Sn 340; J i.59; iii.26. — Pot. 1st sg. siyā Attha2 (nt.) [Vedic asta, of uncertain etym.] home, primarily as [Sk. syām] Pv ii.88 , and assaṁ [Cond. used as Pot.] Sn 1120; place of rest & shelter, but in P. phraseology abstracted from Pv i.125 (= bhaveyyaṁ PvA 64). — 2nd sg. siyā [Sk. syāḥ] the "going home", i. e. setting of the sun, as disappearance, Pv ii.87 . — 3rd sg. siyā [Sk. syāt] D ii.154; Sn 325, 1092; going out of existence, annihilation, extinction. Only in acc. Nd2 105 (= jāneyya, nibbatteyya); J i.262; PvA 13, and assa and as ° — in foll phrases: atthangacchati to disappear, to D i.135, 196; ii.154; A v.194; Sn 49, 143; Dh 124, 260; Pv go out of existence, to vanish Dh 226 (= vināsaṁ natthibhā- ii.324 ; 924 . — 1st pl. assu PvA 27. — 3rd pl. assu [cp. Sk. vaṁ gacchati DhA iii.324), 384 (= parikkhayaṁ gacchati); pp. syuḥ] Sn 532; Dh 74; Pv iv.136 (= bhaveyyuṁ PvA 231). — atthangata gone home, gone to rest, gone, disappeared; of Aor. 1st sg. āsiṁ [Sk. āsaṁ] Sn 284; Pv i.21 (= ahosiṁ PvA the sun (= set): J i.175 (atthangate suriye at sunset); PvA 55 10); ii.34 (= ahosiṁ PvA 83). — 3rd sg. āsi [Sk. āsīt] Sn 994. (id.) 216 (anatthangate s. before sunset) fig. Sn 472 (attha- — 3rd āsuṁ [cp. Sk. Perf. āsuḥ] Pv ii.321 , 133 (ti pi pāṭho for gata). 475 (id.); 1075 (= niruddha ucchinṇa vinaṭṭha anupādi su). — Ppr. *sat only in loc. sati (as loc. abs.) Dh 146; J — sesāya nibbāna — dhātuyā nibbuta); It 58; Dhs 1038; Vbh i.150, 263, santa Sn 105; Nd2 635; J i.150 (loc. evaṁ sante in 195. -atthagatatta (nt. abstr.) disappearance SnA 409. - this case); iii.26, and samāna (q. v.) J i.266; iv.138. atthangama (atthagama passim) annihilation, disappearance; -bhāva state of being, existence, being J i.222, 290; ii.415; opposed to samudaya (coming into existence) and synony- DhA ii.5; iv.217 (atthibhāva

vā natthibhāva vā whether there mous with nirodha (destruction) D i.34, 37, 183; S iv.327; is or not). A iii.326; Ps ii.4, 6, 39; Pug 52; Dhs 165, 265, 501, 579; Atthika (adj.) [cp. Sk. arthika] 1. (to attha1) profitable, good, Vbh 105. -atthagamana (nt.) setting (of the sun) J i.101 proper. In this meaning the MSS show a variance of spelling (suriyass' atthagamanā at sunset) DA i.95 (= ogamana). — either atthika or aṭṭhika or aṭṭhita; in all cases atthika should attha-gāmin, in phrase udayɔ atthagāmin leading to birth and be preferred D i.55 (°vāda); M ii.212 (aṭṭhita); A iii.219 sq. death (of paññā): see udaya. -atthaṁ paleti = atthangac- (idaṁ atthikaṁ this is suitable, of good avail; T aṭṭhitaṁ, vv. chati (fig.) Sn 1074 (= atthangameti nirujjhati Nd2 28). — ll. as above); Sn 1058 (aṭṭhita; Nd2 20 also aṭṭhita, which at Also atthamita (pp. of i) set (of the sun) in phrase anatthamite this pass. shows a confusion between aṭṭha and a — ṭhita); J suriye before sunset (with anatthangamite as v. l. at both pass.) v.151 (in def. of aṭṭhikatvā q. v.); Pug 69, 70 (T aṭṭhika, aṭṭhita DhA i.86; iii.127. — Cp. also abbhattha. SS; expld. by Pug A v.4 by kalyāṇāya). — 2. (to attha1 2) de- Attha3 pres. 2nd pl. of atthi (q. v.). sirous of (—°), wanting, seeking for, in need of (c. instr.) A Atthata [pp. of attharati] spread, covered, spread over with (—°) ii.199 (uday° desirous of increase); Sn 333, 460, 487 (puñ°), Vin i.265; iv.287; v.172 (also °an); A iii.50; PvA 141. 987 (dhan° greedy for wealth); J i.263 (rajj° coveting a king- dom); v.19; Pv ii.228 (bhojan° in need of food); iv.11 (kāraṇ°), Atthatta (nt.) [abstr. fr. attha1] reason, cause; only in abl. atthattā 121 (khiḍḍ° for play), 163 (puñ°); PvA 95 (sasena a. wanting a

rabbit), 120; DA i.70 (atthikā those who like to). -anatthika kho pana and yet D i.139. atha ca pana on the other hand J one who does not care for, or is not satisfied with (c. instr.) J i.279. atha vā or (after prec. ca), nor (after prec. na) Sn 134; v.460; PvA 20; of no good Th 1, 956 ("of little zeal" Mrs. Rh. Dh 140, 271; Pv i.41 ; ii.14 . athā vā pi Sn 917, 921. D.). Athabbaṇa [Vedic atharvan; as regards etym. see Walde, Lat. -bhāva (a) usefulness, profitableness Pug A v.4. (b) state Wtb. under ater] (1) the Atharva Veda DA i.247 = SnA 447 of need, distress PvA 120. (°veda). — (2) one who is familiar with the (magic formulas Atthikavant (adj.) [atthika + vant] one who wants something, of the) Atharvaveda J vi.490 (sâthabbaṇa=sahatthivejja, with one who is on a certain errand D i.90 (atthikaṁ assa atthī ti the elephant — healer or doctor). See also āthabbaṇa. DA i.255). Atho (indecl.) [Sk. atho, atha + u] copulative and adver-sative Atthitā (f.) [f. abstr. fr. atthi cp. atthibhāva] state of being, exis- part.: and, also, and further, likewise, nay S i.106; Sn 43, 155, tence, being, reality M i.486; S ii.17 (°añ c° eva natthitañ ca to 647; Dh 151, 234, 423; J i.83; ii.185; iv.495; It 106; Kh viii.7; be and not to be); iii.135; J v.110 (kassaci atthitaṁ vā natthi- Pv iv.315 ; PvA 251 (atho ti nipātamattaṁ avadhāraṇ — atthe taṁ vā jānāhi see if there is anybody or not); DhsA 394. — vā). Also combd. with other part., like atho pi Sn 222, 537, Often in abl. atthitāya by reason of, on account of, this being 985; Pv ii.320 ; KhA 166. so DhA iii.344 (idamatthitāya under this condition) PvA 94, Ada (adj.) (—°) [to ad, see adeti, cp. °ga, °ṭha, °da etc.] eating S 97, 143. iv.195 (kiṭṭhâda eating corn); J ii.439 (vantâda = vantakhādaka Atthin (adj.) (—°) [Vedic arthin] desirous, wanting anything; see C.). mant°, vād°. Adaka (adj.) = ada J v.91

(purisâdaka man — eater). Atthiya (adj.) (—°) [= atthika] having a purpose or end S iii.189 Adana (nt.) [from adeti] eating, food J v.374 (v.l. modana). (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 Adasaka (adj.) see dasā. atthiyaṁ on account of what). Adāsa [prob. = adaṁsa, from ḍasati to bite, cp. dāṭhā tooth; lit Atra (adv.) [Sk. atra] here; atra atra here & there J i.414 = iv.5 meaning "toothless" or "not biting"] a kind of bird J iv.466. (in expln. of atriccha). Adiṭṭhā [a + diṭṭhā, ger. of *dassati] not seeing, without seeing J Atraja (adj.) [Sk. *ātma — ja, corrupted form for attaja (see attā) iv.192 (T. adaṭṭhā, v. l. BB na diṭṭhā, C. adisvā); v.219. through analogy with Sk. atra "here". This form occurs only Adinna (pp.) [a + dinna] that which is not given, freq. in phrase in J and similar sources, i. e. popular lore] born from oneself, adinn' ādāna (BSk. adattādāna Divy 302) seizing or grasping one's own, appl. to sons, of which there are 4 kinds enumd. , that whieh is not given to one, i. e. stealing, is the 2nd of the viz. atraja khettaja, dinnaka, antevāsika p. Nd2 448. — J ten qualifications of bad character or sīla (dasa — sīla see sīla i.135; iii.103 = Nd1 504; J iii.181; v.465; vi.20; Mhvs 4, 12; ii.). Vin i.83 (°ā veramaṇī); D i.4 (= parassa haraṇaṁ theyyaṁ 13, 4; 36, 57. corikā ti vuttaṁ hoti DA i.71); iii.68 sq., 82, 92, 181 sq.; M Atriccha (adj.) [the popular etym. suggested at JA iv.4 is atra i.361; It 63; Kh ii., cp. KhA 26. — adinnādāyin he who atra icchamāna desiring here & there; but see atricchā] very takes what is not given, a thief; stealing, thieving (cp. BSK. covetous, greedy, wanting too much J i.414 = iv.4; iii.206. adattādāyika Divy 301, 418) Vin i.85; D i.138; Sdhp 78.

Atricchā (f.) [Sk. *atṛptyā, a + tṛpt + yā, influenced by Desid. Adu (or ādu) (indecl.) [perhaps identical with aduṁ, nt. of pron. titṛpsati, so that atricchā phonetically rather corresponds to a asu] part. of affirmation: even, yea, nay; always in emphatic form *a. — tṛpsyā (cch = psy, cp. P. chāta Sk. psāta). For the exclamations Vv 622 (= udāhu VvA 258; v. l. SS. ādu) = Pv simple Sk. tṛpti see titti (from tappati2). According to Kern, iv.317 (ādu) = DhA i.31 (T. ādu, v. l. adu); Vv 631 (v. l. ādu); but phonetically hardly justifiable it is Sk. atīccha = ati + icchā J v.330 (T. ādu, C. adu; expld. on p. 331 fantastically as aduñ "too much desire", with r in dissolution of geminated tt, like ca aduñ ca kammaṁ karohī ti). See also ādu. atraja for attaja. See also atriccha adj. and cp. J.P.T.S. 1884, Aduṁ nt. of pron. asu. 69] great desire, greed, excessive longing, insatiability J iv.5, Adūsaka (adj.) [a + dūsaka] innocent J v.143 (= nirapa- rādha 327. C.); vi.84, 552. f. adūsikā Sn 312. Atricchatā (f.) [see atricchā] excessive lust J. iii.222. Adūsiya = adūsaka J v.220 (= anaparādha C.). Atha (indecl.) [Sk. atha, cp. atho] copulative & adversative part. Adeti [Sk. ādayati, Caus. of atti, ad to eat, 1st sg. admi = Gr. 1. after positive clauses, in enumerations, in the beginning & ε˝δω, Lat. edo; Goth. itan = Ohg. ezzan = E. eat] to eat. Pres. continuation of a story: and, and also, or; and then, now D ind. ademi etc. J v.31, 92, 197, 496; vi.106. pot. adeyya J ii.2; iii.152, 199 (athâparaṁ etad avoca); M i.435; Sn 1006, v.107, 392, 493. 1007, 1017; Sn p. 126 (athâparaṁ etad avoca: and further, something else); Dh 69, 119, 377; J ii.158; Pv ii.64 ; PvA 3, Adda1 [cp. Sk. ārdraka] ginger J i.244 (°singivera). 8 (atha na and not), 70. — 2. after negative clauses: but M Adda2 & Addā 3rd sg. aor. of *dassati; see *dassati 2. a.

i.430; Sn 990, 1047; Dh 85, 136, 387; PvA 68. Often combd. Adda3 (adj.) [Sk. ārdra, from ṛdati or ardati to melt, cp. Gr. with other part., e. g. atha kho (pos. & neg.) now, and then; α῎ρδω to moisten, αἀρδα dirt; see also alla] wet, moist, slip- but, rather, moreover Vin i.1; D i.141, 167, 174; A v.195; PvA pery J iv.353; vi.309; Miln 346. 79, 221, 251. na — atha kho na neither — nor PvA 28. atha -âvalepana "smeared with moisture", i. e. shiny, glitter-

ing S iv.187 (kūṭāgāra); M i.86=Nd2 1996 (upakāriyo). See Addhā (adv.) [Vedic addhā, cp. Av. azdā certainty] part. of also addha2 . affirmation and emphasis: certainly, for sure, really, truly D The reading allâvalepana occurs at Nd2 40 (=S iv. 187), i.143; J i.19 (a. ahaṁ Buddho bhavissāmi) 66 (a. tvaṁ Buddho and is perhaps to be preferred. The meaning is better to be bhavissasi), 203, 279; iii.340; v.307, 410 (C. expln. differs) Sn given as "newly plastered." 47, 1057; Nd2 30 = Ps ii.21 (ekaṁsa — vacanaṁ nissaṁsaya Addakkhi 3rd sg. aor. of *dassati; see *dassati 1 b. — vacanaṁ etc.) addhā hi J iv. 399; Pv iv.15 2 . Addasā 3rd sg. aor. of *dassati; see *dassati 2 a. Addhaneyya (adj.) = adhaniya 2, lasting J v.507 (an°). Addā & Addāyanā at Vbh 371 in def. of anādariya is either faulty Addhaniya (adj.) [fr. addhan] 1. belonging to the road, fit for writing, or dial. form or pop. etym. for ādā and ādāyana; see travelling (of the travelling season) Th 1, 529. — 2. belong- ādariya. ing to a (long) time, lasting a long period, lasting, enduring D iii.211; J i.393 (an°) vi.71. See also addhaneyya. Addāyate [v. denom. fr. adda] to be or get wet, fig. to be attached to J iv.351. See also allīyati. Addhariya [Vedic adhvaryu fr. adhvara sacrifice] a sacrificing priest, N. of a class of Brahmins D i.237 (brāhmaṇa). Addi [Sk. ardri] a mountain Dāvs ii.13. Addhāna (nt.) [orig. the acc. of addhan, taken as nt. from Addita (pp.) [see aṭṭita which is the more correct spelling] af- phrase dīghaṁ addhānaṁ. It occurs only in acc. which may flicted, smarted, oppressed J i.21; ii.407; iii.261; iv.295; v.53, always be taken as acc. of addhan; thus the assumption of a 268; Th 1, 406; Mhvs 1, 25; PvA 260; Sdhp 37, 281. special form addhāna would be superfluous, were it not for Addha1 (num.) [= aḍḍha, q. v.] one half, half (°—) D i.166 later forms like addhāne (loc.) Miln 126; PvA 75 v. l. BB, (°māsika); A ii.160 (°māsa); J i.59 (°yojana); iii. 189 (°māsa). and for cpds.] same meaning as addhan, but as simplex only Addha2 (adj.) [= adda3 , Sk. ārdra] soiled, wet; fig. attached to, used with reference to time (i. e. a long time, cp. VvA 117 intoxicated with (cp. sineha) M ii.223 (na anaddhabhūtaṁ at- addhānaṁ = ciraṁ). Usually in phrase atītaṁ (anāgataṁ etc.) tānaṁ dukkhena addhabhāveti he dirties the impure self with addhānaṁ in the past (future etc.), e. g. D i.200; S i.140; ill); S iii.1 (addhabhūto kāyo impure body); J vi.548 (°nakha A v.32; Miln 126 (anāgatamaddhāne for °aṁ); PvA 75 (v. l. with dirty nails, C. pūtinakha). addhāne). dīghaṁ addhānaṁ Pv i.105 . Also in phrase ad- dhānaṁ āpādeti to make out the length of time or period, i. Addhan (in cpds. addha°) [Vedic adhvan, orig. meaning "stretch, e. to live out one's lifetime S iv.110; J ii.293 (= jīvitaddhānaṁ length", both of space & time. — Cases: nom. addhā, gen. āpādi āyuṁ vindi C). dat. addhuno, instr. addhunā, acc. addhānaṁ, loc. addhani; -daratha exhaustion from travelling DA i.287. -magga pl. addhā. See also addhāna] 1. (of space) a path, road, also

a (proper) road for journeying, a long road between two towns, journey (see cpds. & derivations); only in one ster. phrase J high road D i.1, 73, 79; M i.276 (kantār°); DA i.35 (interpreted iv.384 = v.137 (pathaddhuno paṇṇarase va cando, gen. for as "addhayojanaṁ gacchissāmī ti bhuñjitabban ti ādi vacanato loc. °addhani, on his course, in his orbit; expld. at iv.384 by addha — yojanam pi addhāna maggo hoti", thus taken to ad- ākāsa — patha — sankhātassa addhuno majjhe ṭhito and at dha "half", from counting by 1/2 miles); VvA 40, 292. Cp. v.137 by pathaddhagato addha — pathe gaganamajjhe ṭhito); also antarāmagga. -parissama "fatigue of the road", i. e. Pv iii.31 (pathaddhani paṇṇarase va cando; loc. same mean- fatigue from travelling VvA 305. -vemattatā difference of ing as prec., expld. at PvA 188 by attano pathabhūte addhani time or period Miln 285 (+ āyuvemattatā). gaganatala — magge). This phrase (pathaddhan) however is expld. by Kern (Toev. s. v. pathaddu) as "gone half — way", Addhika [fr. addhan] a wanderer, wayfarer, traveller DA i.298 i. e. on full — moon — day. He rejects the expln. of C. — 2. (= pathāvin), 270; PvA 78, 127 (°jana people travelling). Of- (of time) a stretch of time, an interval of time, a period, also a ten combd. with kapaṇa beggar, tramp, as kapaṇaddhikā (pl.) lifetime (see cpds.); only in two standard applications viz. (a) tramps and travellers (in which connection also as °iddhika, q. as mode of time (past, present & future) in tayo addhā three v.), e. g. J i.6 (v. l. °iddhika 262; DhA ii.26. divisions of time (atita, anāgata, paccuppanna) D iii.216; It 53, Addhita at Pv ii.62 is to be corrected to aṭṭita (sic v. l. BB). 70. (b) in phrase dīghaṁ addhānaṁ (acc.) a very long time Addhin (adj.) (—°) [fr. addhan] belonging to the road or travel- A ii.1, 10 (dighaṁ addhānaṁ saṁsāraṁ); Sn 740 (dīghaṁ ling, one who is on the road, a traveller, in gataddhin one who addhāna saṁsāra); Dh 207 (dīghaṁ addhāna socati); J i.137. has performed his journey (= addhagata) Dh 90. gen. dīghassa addhuno PvA 148 (gatattā because a long time has elapsed), instr. dīghena addhunā S i.78; A ii.118; PvA 28. Addhuva see dhuva. -āyu duration of life A ii.66 (dīghaṁ °ṁ a long lifetime. Adrūbhaka see dubbha. -gata one who has gone the road or traversed the space or span Advejjhatā see dvejjhatā. of life, an old man [cp. BSk. adhvagata M Vastu ii.150], al- ways combd. with vayo anuppatto, sometimes in ster. for- Adha° in cpds. like adhagga see under adho. mula with jiṇṇa & mahallaka Vin ii.188; D i.48 (cp. DA Adhamma see dhamma. i.143); M i.82; Sn pp. 50, 92; PvA 149. -gū [Vedic adhvaga] Adhama (adj.) [Vedic adhama = Lat. infimus, superl. of adho, a wayfarer, traveller, journeyman Th 255 = S i.212 (but the q. v.] the lowest (lit. & fig.), the vilest, worst Sn 246 (narâd- latter has panthagu, v. l. addhagū); J iii.95 (v. l. patthagu = hama), 135 (vasalâdhama); Dh 78 (purisa°); J iii.151 (miga°); panthagu); Dh 302. v.394 (uttamâdhama), 437 (id.), 397; Sdhp 387.

Adhara Adhikuṭṭanā

Adhara (adj.) [Vedic adhara, compar. of adho] the lower J iii.26 to receive; °upekkhati "to look all along over" = to superintend (adharoṭṭha the l. lip). adhi + pra: adhippattheti to long for, to desire. Adhi [Vedic adhi; base of demonstr. pron. a° + suffix — dhi, cor- Note. The contracted (assimilation —)form of adhi before responding in form to Gr. ε῎ν χα "on this" = here, cp. ο῎χι vowels is ajjh- (q. v.). where,

in meaning equal to adv. of direction Gr. δέ (toward) Adhika (adj.) [fr. adhi; cp. Sk. adhika] exceeding, extraordinary, = Ohg. zuo, E. to]. superior, Pug 35; VvA 80 (= anadhivara, visiṭṭha); DA i.141, A. Prep. and pref. of direction & place: (a) as direction 222; Dpvs v.32 (an°); DhA iii.238; KhA 193 (= anuttara); denoting a movement towards a definite end or goal = up to, Sdhp 337, 447. — compar. adhikatara DhA ii.7; iii.176; over, toward, to, on (see C 1 a). — (b) as place where (prep. c. nt. °ṁ as adv. extraordinarily PvA 86 (= adhimattaṁ). In loc. or abs.) = on top of, above, over, in; in addition to. Often combn. with numerals adhika has the meaning of "in addition, simply deictic "here" (e. g.) ajjhatta = adhi + ātman "this self with an additional, plus" (cp. ādi + ādika, with which it is here" (see C 1 b). evidently confounded, adhika being constructed in the same B. adhi is freq. as modification pref., i. e. in loose compn. way as ādika, i. e. preceding the noun — determination), e. with n. or v. and as first part of a double prefixcpd., like ajjhā° g. catunahutâdhikāni dve yojana — sahassāni 2000 + 94 (= (adhi + ā), adhippa° (adhi + pra), but never occurs as a fixed 294 000) J i.25; sattamāsâdhikāni sattavassāni 7 years and 7 base, i. e. as 2nd part of a pref.— cpd., like ā in paccā° (prati months J v.319; pañcāsâdhikāni pañca vassa — satani 500 + + ā), paryā° (pari + ā) or ava in paryava° (pari + ava) or ud 50 (= 550) PvA 152. See also sâdhika. in abhyud° (abhi + ud), samud° (sam + ud). As such (i. e. Adhikata (adj.) [adhi + kata; cp. Sk. adhikṛta] 1. commissioned modification) it is usually intensifying, meaning "over above, with, an overseer, Pv ii.927 (dāne adhikata = ṭhapita PvA 124). in addition, quite, par excellence, super" — (adhideva a super — 2. caused by Miln 67 (kamma°). — 3. affected by some- — god, cp. ati — deva), but very often has lost this power thing, i. e. confused, puzzled, in doubt Miln 144 (+ vimāti- & become meaningless (like E. up in "shut up, fill up, join jāta). up etc), esp. in double pref. — cpds. (ajjhāvasati "to dwell here — in" = āvasati "to dwell in, to inhabit") (see C 2). — In Adhikaraṇa (nt.) [adhi + karaṇa] 1. attendance, supervision, the explns of P. Commentators adhi is often (sometimes far — management of affairs, administration PvA 209. — 2. rela- fetchedly) interpreted by abhibhū "overpowering" see e. g. C. tion, reference, reason, cause, consequence D ii.59 (— °: in on adhiṭṭhāti & adhiṭṭhita; and by virtue of this intens. mean- consequence of); S ii.41; v.19. Esp. acc. °ṁ as adv. (—°) ing we find a close relationship between the prefixes ati, adhi in consequence of, for the sake of, because of, from M i.410 and abhi, all interchanging dialectically so that P. adhi often (rūpâdhikaraṇaṁ); S iv.339 (rāga°); Miln 281 (mudda° for the represents Sk. ati or abhi; thus adhi > ati in adhikusala, °kod- sake of the royal seal, orig. in attendance on the r. s.). Kimâd- hita, °jeguccha, °brahmā; adhi > abhi in adhippatthita, °pātcti, hikaraṇaṁ why, on account of what J iv.4 (= kiṁkāraṇaṁ) °ppāya, °ppeta, °bādheti, °bhū, °vāha. Cp. also ati iv. yatvâdhikaraṇaṁ (yato + adhi°) by reason of what, since, be- C. The main applications of adhi are the foll.: 1. pri- cause (used as conj.) D i.70 = A i.113 = ii.16 = D iii.225. — 3. mary meaning (in verbs & verb derivations): either direction case, question, cause, subject of discussion, dispute. There are in which or place where, depending on the meaning of the verb 4 sorts of a. enumd. at var. passages, viz. vivāda° anuvāda° determinate, either lit. or fig. — (a) where to: adhiyita (adhi āpatta° kicca°

"questions of dispute, of censure, of miscon- + ita) "gone on to or into" = studied; ajjhesita (adhi + esita) duct, of duties" Vin ii.88; iii.164; iv.126, 238; M ii.247. — Of- "wished for"; °kata "put to" i. e. commissioned; °kāra com- ten ref.: Vin ii.74; S iv.63 = v.346 (dhamma° a question of the mission; °gacchati "to go on to & reach it" = obtain; °gama Dh.); A i.53 (case), 79; ii.239 (vūpasanta); v.71, 72; Pug 20, attainment; °gaṇhāti to overtake = surpass, °peta (adhi + pra + 55; DhA iv.2 (°ssa uppamassa vūpasama), adhikaraṇaṁ karoti ita) "gone in to" = meant, understood; °pāya sense meaning, to raise a dispute M i.122 °ṁ vūpasameti to settle a question intention; °bhāsati to speak to = address; °mutta intent upon; or difficulty Vin ii.261. °vacana "saying in addition" = attribute, metaphor, cp. Fr. sur -kāraka one who causes dispute discussions or dissent — nom; °vāsāna assent, °vāseti to dwell in, give in = consent. Vin iv.230 (f. °ikā); A iii.252. -samatha the settlings of — (b) where: °tiṭṭhati (°ṭṭhāti) to stand by = look after, per- questions that have arisen. There are seven rules for settling form; °ṭṭhāna place where; °vasati to inhabit; °sayana "lying cases enumd. at D iii.254; M ii.247; A i.99; iv.144. in", inhabiting. — 2. secondary meaning (as emphatic modi- Adhikaraṇika [fr. adhikaraṇa] one who has to do with the settling fication): (a) with nouns or adjectives: adhi — jeguccha very of disputes or questions, a judge A v.164, 167. detestable; °matta "in an extreme measure", °pa supreme lord; Adhikaraṇī (f.) [to adhikaraṇa 1, orig. meaning "serving, that °pacca lordship; °paññā higher, additional wisdom; °vara the which serves, i. e. instrument"] a smith's anvil J iii.285; Dāvs very best; °sīla thorough character or morality. — (b) with iii.16 sq.; DhsA 263. verbs (in double pref. — cpds.); adhi + ava: ajjhogāheti plunge into; ajjhoṭhapeti to bring down to (its destination); Adhikāra [cp. Sk. adhikāra] attendance, service, administration, °otthata covered completely; °oharati to swallow right down. supervision, management, help Vin i.55; J i.56; vi.251; Miln adhi + ā: ajjhappatta having reached (the end); ajjhapīḷita 60, 115, 165; PvA 124 (dāna°; cp. Pv ii.927); DhA ii.41. quite overwhelmed; °āvuttha inhabited; °ārūhati grown up Adhikārika (adj.) (—°) [to adhikāra] serving as, referring to Vin over; °āsaya desire, wish (cp. Ger. n. Anliegen & v. daran- iii.274 (Bdhgh). liegen). adhi + upa: ajjhupagacchati to reach, obtain; °upeti Adhikuṭṭanā (f.) [adhi + koṭṭanā or koṭṭana] an executioner's

block Th 2, 58; cp. ThA 65 (v. l. kuḍḍanā, should prob. be by akāraṇena) °samuppanna arisen without a cause, sponta- read koṭṭana); ThA 287. neous, unconditioned D i.28 = Ud 69; D iii.33, 138; S ii.22 Adhikusala (adj.) [adhi + kusala] in °ā dhammā "items of higher — 23 (sukhadukkhaṁ); A iii.440 (id.); Ps i.155; DA i.118 (= righteousness" D iii.145. akāraṇa°). Adhikodhita (adj.) [adhi + kodhita] very angry J v.117. Adhicca3 (adj.) [= adhicca 2 in adj. function, influenced by, homonym abhabba] without a cause (for assumption), unrea- Adhigacchati [adhi + gacchati] to get to, to come into posses- sonable, unlikely S v.457. sion of, to acquire, attain, find; fig. to understand D i.229 (vivesaṁ) M i.140 (anvesaṁ nɔ âdhigacchanti do not find); Adhijeguccha (nt.) [adhi + jeguccha] intense scrupulous regard S i.22 (Nibbānaṁ); ii.278 (id.); A i.162 (id.); Dh 187, 365; It (for others) D i.174, 176. 82 (santiṁ); Th 2, 51; Pug 30, 31; Pv i.74 (nibbutiṁ = lab-

Adhiṭṭhaka (adj.) (—°) [fr. adhiṭṭhāti] bent on, given to, addicted hati PvA 37); iii.710 (amataṁ padaṁ). opt. adhigaccheyya to J v.427 (surā°). D i.224 (kusalaṁ dhammaṁ); M i.114 (madhu — piṇḍikaṁ); Adhiṭṭhāti (adhiṭṭhahati) [Sk. adhitiṣṭhati, adhi + sthā] 1. to Dh 61 and adhigacche Dh 368. ger. °gantvā D i.224; J stand on J iii.278 (ger. °āya); DhA iv.183 (ger. °hitvā); fig. i.45 (ānisaṁse); and °gamma Pv i.119 (= vinditvā paṭilabhitvā to insist on Th 1, 1131 (aor. °āhi). — 2. to concentrate or fix PvA 60). grd. °gantabba It 104 (nibbāna). cond. °gac- one's attention on (c. acc.), to direct one's thoughts to, to make chissaṁ Sn 446. 1st aor. 3 sg. ajjhagā Sn 225 (= vindi up one's mind, to wish Vin i.115 (inf. °ṭhātuṁ), 297 (id.), 125 paṭilabhi KhA 180); Dh 154; Vv 327 ; 3 pl. ajjhagū J i.256 (grd. °ṭhātabba) J i.80 (aor. °ahi); iii.278; iv.134 (v. l. atiº (vyasanaṁ) & ajjhāgamuṁ S i.12. 2nd aor. 3 sg. adhigacchi C. expls. abhibhavitvā tiṭṭhati); DhA i.34; iv.201 (ger. °hitvā); Nd1 457. — pp. adhigata (q. v.). PvA 23 (aor. °ṭhāsi) 171 (id.), 75 (ger. °hitvā). On adhiṭṭheyya Adhigaṇhāti [adhi + gaṇhāti] to surpass, excel S i.87 = DA i.32; see Cpd. 209, n. 2; 219, n. 1. — 3. to undertake, practice, D iii.146; S iv.275; A iii.33; It 19. Ger. adhigayha Pv ii.962 perform, look after, to celebrate S ii.17; A i.115 sq.; J i.50; = DhA iii.219 (v. l. BB at both pass. atikkamma); & adhig- PvA 209 (ger. °ṭhāya). — pp. adhiṭṭhita (q. v.). gahetvā It 20. — pp. adhiggahīta (q. v.). Adhiṭṭhāna (nt.) [fr. adhi + sthā] 1. decision, resolution, self — Adhigata [pp. of adhigacchati] got into possession of, conquered, determination, will (cp. on this meaning Cpd. 62) D iii.229 attained, found J i.374; VvA 135. (where 4 are enumd. , viz. paññā°, sacca° cāga° upasama°); Adhigatavant (adj. — n.) [fr. adhigata] one who has found or J i.23; v.174; Ps i.108; ii.171 sq., 207; DhsA 166 (cp. Dhs. obtained VvA 296 (Nibbānaṁ). trsl. 44). — 2. mentioned in bad sense with abhinivesa and anusaya, obstinacy, prejudice and bias M i.136; iii.31, Adhigama [fr. adhigacchati] attainment, acquisition; also fig. 240; S ii.17; iii.10, 135, 194. — As adj. (—°) applying knowledge, information, study (the latter mainly in Miln) D oneself to, bent on A iii.363. — 3. looking after, manage- iii.255; S ii.139; A ii.148; iv.22, 332; v.194; J i.406; Nett 91; ment, direction, power Miln 309 (devānaṁ); PvA 141 (so read Miln 133, 215, 358, 362, 388; PvA 207. for adhitaṭṭhāna). [adiṭṭhāna as PvA 89, used as explanatory Adhigameti [adhi + gameti, Caus. of gacchati] to make obtain, to for āvāsa, should perhaps be read adhiṭṭhāna in the sense of procure PvA 30. fixed, permanent, abode]. Adhiggahīta [pp. of adhigaṇhāti] excelled, surpassed; overpow- Adhiṭṭhāyaka (adj.) (—°) superintending, watching, looking af- ered, taken by (instr.), possessed J iii.427 (= anuggahīta C.); ter, in kamma° Mhvs 5, 175; 30, 98; kammanta° DhA i.393. v.102; vi.525 = 574; It 103; Miln 188, 189; Sdhp 98. Adhiṭṭhita (adj.) [pp. of adhiṭṭhāti] 1. standing on (c. loc.), Adhiciṇṇa only at S iii.12, where v. l. is aviciṇṇa, which is to be esp. with the idea of standing above, towering over Vv 6330 preferred. See viciṇṇa. (hemarathe a. = sakalaṁ ṭhānaṁ abhibhavitvā ṭhita VvA 269). Adhicitta (nt.) [adhi + citta] "higher thought", meditation, con- — (a) looked after, managed, undertaken, governed Vin i.57; templation, nsually in combn. with adhisīla and adhipaññā S v.278 (svɔ âdhiṭṭhita); PvA 141 (kammanta). — (b) under- Vin i.70; D iii.219; M i.451; A i.254, 256; Nd1 39 = Nd2 taking, bent on (c. acc.) Sn 820 (ekacariyaṁ). 689 (°sikkhā); Dh 185 (= aṭṭha — samāpattisankhāta adhika Adhideva [adhi + deva] a

superior or supreme god, above the gods — citta DhA iii.238). M ii.132; A iv.304; Sn 1148; Nd2 307b , 422 a. Cp. atideva. Adhiceto (adj.) [adhi + ceto] lofty — minded, entranced Th 1, 68 Adhipa [Sk. adhipa, abbrev. of adhipati] ruler, lord, master J = Ud 43 = Vin iv.54 = DhA iii.384. ii.369; iii.324; v.393; Pv ii.86 (jan° king); Dāvs iii.52; VvA Adhicca1 [ger. of adhi + eti, see adhīyati] learning, studying, 314. learning by heart J iii.218, 327 = iv.301; iv.184 (vede = ad- Adhipaka (adj.) (—°) [fr. prec.] mastering, ruling or governed, hīyitvā C.), 477 (sajjhāyitvā C.); vi.213; Miln 164. influenced by (cp. adhipati) A i.150 (atta° loka° dhamma°). Adhicca2 (°—) [Sk. *adhṛtya, a + *dhicca, ger. of dhṛ, cp. dhāra, Adhipajjati [adhi + pajjati] to come to, reach, attain A iv.96 dhāraṇa 3, dhāreti 4] unsupported, uncaused, fortuitous, with- (anatthaṁ); pp. adhipanna. out cause or reason; in foll. phrases: °āpattika guilty with- Adhipaññā (f.) [adhi + paññā] higher wisdom or knowledge, in- out intention M i.443; °uppatti spontaneous origin DhsA 238; sight (cp. jhāna & paññā); usually in combn. with adhicitta & °laddha obtained without being asked for, unexpectedly Vv adhisīla Vin i.70; D i.174; iii.219 (°sikkhā); A i.240; ii.92 sq., 8422 = J v.171 = vi.315 (expld. at J v.171 by ahetunā, at vi.316 239; iii.106 sq., 327; iv.360; Nd1 39 (id.); Ps i.20, 25 sq., 45

sq., 169; ii.11, 244; Pug 61. press, gore (to death) Ud 8 (T. adhipāteti, v. l. avibādeti). Adhipatati [adhi + patati] to fly past, vanish J iv.111 (= ativiya Adhibrahmā [adhi + Brahmā, cp. atibrahmā] a superior Brahmā, patati sīghaṁ atikkamati C.). — Caus. adhipāteti (q. v.) in higher than Brahmā M ii.132. diff. meaning. Cp. also adhipāta. Adhibhavati [adhi + bhavati, cp. Sk. & P. abhibhavati] to over- Adhipatana (nt.) [fr. adhipatati] attack, pressing ThA 271. come, overpower, surpass S iv.185 sq. (cp. adhibhū); A v.248, Adhipati (n. — adj.) [adhi + pati, cp. adhipa] 1. ruler, master J 282 (°bhoti); J ii.336; V.30. — aor. adhibhavi J ii.80. 3. pl. iv.223; Vv 811 ; Miln 388; DhA i.36 (= seṭṭha). — 2. ruling adhibhaṁsu S iv.185. See also ajjhabhavi & ajjhabhū pp. over, governing, predominant; ruled or governed by Vbh 216 adhibhūta (q. v.). sq. (chandaṁ adhipatiṁ katvā making energy predominant); Adhibhāsati [adhi + bhāsati] to address, to speak to; aor. ajjhab- DhsA 125, 126 (atta° autonomous, loka° heteronomous, influ- hāsi Vin ii.195; S i.103; iv.117; Sn p. 87; PvA 56, 90. enced by society). See alṣo Dhs. trsl. 20 & Cpd. 60. Adhibhū (adj.) (—°) [fr. adhi + bhū, cp. adhibhavati & Sk. ad- Adhipateyya (nt.) A i.147; iii 33 = S iv.275 is probably misread-hibhū] overpowering, having power over; master, conqueror, ing for ādhipateyya. lord S iv.186 (anadhibhū not mastering. For adhibhūta the v. Adhipatthita [pp. adhi + pattheti, cp. Sk. abhi + arthayati] de- l. abhi° is to be preferred as more usual in this connection, see sired, wished, begged for D i.120. abhibhū); Sn 684 (miga°; v. l. abhi°). Adhipanna [cp. Sk. abhipanna, adhi + pad] gone into, affected Adhibhūta [cp. adhibhū & adhibhūta] overpowered S iv.186. with, seized by (—°), a victim of (c. loc.) S i.72, Th 2, 345 Adhimatta (adj.) [adhi + matta of mā] extreme, exceeding, ex- (kāmesu); Sn 1123 (taṇhā° = taṇhânugata Nd2 32); Dh 288; J traordinary; nt. adv. °ṁ extremely M i.152, 243; S iv. 160; iii.38, 369; iv.396; v.91, 379 (= dosena ajjhotthaṭa); vi.27. A ii.150; iv.241; J i.92; Pug 15; Miln 146, 189, 274, 290; Pv Adhipāṭimokkha (nt.) [adhi + pāṭimokkha] the

higher, moral, ii.36 (= adhikataraṁ PvA 86); DhA ii.85; cp. PvA 281. code Vin v.1 (pāṭim° +); M ii.245 (+ ajjhājīva). Adhimattata (nt.) [abstr. fr. prec.] preponderance A ii.150; Adhipāta1 [adhipāteti] splitting, breaking, only in phrase DhsA 334 (cp. Dhs. trsl. 200). muddhā° head — splitting Sn 988 sq., 1004, 1025 (v. l. Nd2 Adhimana (n. — adj.) [adhi + mano] (n.) attention, direction °vipāta). of mind, concentration Sn 692 (adhimanasā bhavātha). — Adhipāta2 [from adhipatati = Sk. atipatati, to fly past, flit] a moth (adj.) directing one's mind upon, intent (on) J iv.433 (= pasan- Sn 964. Expld. at Nd1 484 as "adhipātikā ti tā uppatitvā khā- nacitta); v.29 (an°; v. l. °māna). danti taṁkāraṇā a. vuccanti"; Ud 72 (expld. by C. as salabhā). Adhimāna [adhi + māna] undue estimate of oneself M ii.252; A 2 1 Adhipatikā (f.) [fr. adhipāta] a moth, a mosquito Nd 484 (see v.162 sq. adhipāta2). Adhimānika (adj.) [fr. adhimāna] having undue confidence in Adhipāteti [Caus. fr. adhipatati, cp. Sk. abhipātayati & P. oneself, conceited A v.162, 169, 317; DhA iii.111. atipāteti] to break, split J iv.337 (= chindati). At Ud 8 prob. to Adhimuccati [Pass. of adhi + muc] 1. to be drawn to, feel at- be read adhibādheti (v. l. avibādeti. T. adhipāteti). tached to or inclined towards, to indulge in (c. loc.) S iii.225; Adhippagharati [adhi + ppa + gharati] to flow, to trickle ThA iv.185; A iv.24, 145 sq., 460; v.17; Pug 63. — 2. to become 284. settled, to make up one's mind as to (with loc.), to become clear about Vin i.209 (aor. °mucci); D i.106; S i.116 (pot. °muc- Adhippāgā 3 sg. aor. of adhippagacchati to go to J v.59. ceyya); It 43; DA i.275. — 3. to take courage, to have faith Adhippāya [adhi + ppa + i; Sk. abhiprāya] 1. intention, wish Sn 559; Miln 234; DA i.214, 316; J iv.272; v.103; DhA i.196; desire S i.124; v.108; A ii.81; iii.363 (bhoga°); v.65; J i.79, iii.258; iv.170. — 4. of a spirit, to possess, to enter into a 83; Sdhp 62. As adj. (—°) desiring PvA 226 (hass° in play body, with loc. of the body. A late idiom for the older an- = khiḍḍatthika). — 2. sense, meaning, conclusion, inference vāvisati. J iv.172; v.103, 429; DhA i.196; iii.258; iv.170. — (cp. adhigama) Miln 148; PvA 8, 16, 48, 131 (the moral of a pp. adhimuccita and adhimutta. — Caus. adhimoceti to in- story). -adhippāyena (instr.) in the way of, like PvA 215 (kīḷ cline to (trs.); to direct upon (with loc.) S v.409 (cittaṁ devesu for fun). a.). Adhippāyosa [adhi + pāyosa] distinction, difference, peculiarity, Adhimuccana (nt.) [fr. adhi + muc] making up one's mind, con- special meaning M i 46; S iii.66; iv.208; A i.267; iv.158; v.48 fidence DhsA 133, 190. sq. Adhimuccita & Adhimucchita (pp.) [either adhi + muc or Adhippeta [Sk. abhipreta, adhi + ppa + i, lit. gone into, gone for; mūrch; it would seem more probable to connect it with the cp. adhippāya] 1. desired, approved of, agreeable D i.120; former (cp. adhimuccati) and consider all vv. ll. °mucchita as ii.236; VvA 312, 315. — 2. meant, understood, intended as J spurious; but in view of the credit of several passages we have iii.263; PvA 9, 80, 120, 164. to assume a regular analogy — form °mucchita, cp. mucchati Adhippetatta (nt.) [abstr. fr. adhippeta] the fact of being meant and see also J.P.T.S. 1886, 109] drawn towards, attached to, or understood as, in abl. °ā with reference to, as is to be un- infatuated, indulging in (with loc.) M ii.223 (an°); S i.113; Th derstood of VvA 13; PvA 52. 1, 732 (v. l. °muccita), 923 (cch), 1175; J ii.437 (cch); iii.242; v.255 (kāmesu °mucchita, v. l. °muccita). Cp. ajjhomucchita. Adhibādheti [adhi + bādheti, cp. Sk. abhibādhayati] to vex, op-

Adhimuccitar [n. ag. of adhimuccati] one who determines for bearing Sn 79; f. °ī Th 1, 519. something, easily trusting, giving credence A iii.165 (v. l. Adhivimuttatta (nt.) = adhivimokkhatta & adhimutti, i. e. °mucchitā). propensity, the fact of being inclined or given to J v.254 (T. Adhimutta (adj.) [pp. of adhimuccati, cp. BSk. adhimukta. Av. kāmādhivimuttitā, v. l. °muttata). Ś i.8, 112; Divy 49, 302 etc.] intent upon (— ° or with loc. Adhivimokkhatta (nt.) = adhimokkha; being inclined to DhsA or acc.), applying oneself to, keen on, inclined to, given to Vin 261. i.183; A v.34, 38; Dh 226; Sn 1071, 1149 (°citta); Nd2 33; J i.370 (dān°) Pug 26; PvA 134 (dān°). Adhivutti (f.) [adhi + vutti, fr. adhi + vac, cp. Sk. abhivadati] expression, saying, opinion; only in tt. adhivuttipada (v. l. Adhimutti (f.) [adhi + mutti] resolve, intention, disposition D adhimutti-p. at all passages) D i.13 (expld. by adhivacana — i.174; A v.36; Ps i.124; Miln 161, 169; Vbh 340, 341; DA pada DA i.103); M ii.228; A v.36. i.44, 103; Sdhp 378. Adhivuttha see adhivattha. Adhimuttika (adj.) [= adhimutta] inclined to, attached to, bent on S ii.154, 158; It 70; Vbh 339 sq. + tā (f.) inclination D i.2. Adhisayana (nt. — adj.) [fr. adhiseti] lying on or in, inhabiting PvA 80 (mañcaṁ). Adhimokkha [fr. adhi + muc] firm resolve, determination, deci- sion M iii.25 sq.; Vbh 165 sq., 425; DhsA 145, 264. See Dhs. Adhisayita [pp. of adhiseti] sat on, addled (of eggs) Vin iii.3; S trsl. 5; Cpd. 17, 40, 95. iii.153.

Adhiyita see adhīyati. Adhisīla (nt.) [adhi + sīla] higher morality, usually in threefold set of adhicitta-sikkha, adhipaññā° adhisïla° Vin i.70; D Adhiroha [fr. adhi + ruh] ascent, ascending; in dur° hard to as- i.174; iii.219; A iii.133; iv.25; DhA i.334; PvA 207. See also cend Miln 322. adhicitta, sikkhā & sīla. Adhivacana (nt.) [adhi + vacana] designation, term, attrî-bute, Adhiseti [adhi + seti] to lie on, sit on, live in, to follow, pursue metaphor, metaphorical expression D ii.62; M i.113, 144, 460; Dh 41; Sn 671 (= gacchati C.) — pp. adhisayita. A ii.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 Adhīna (adj.) (—°) [cp. Sk. adhīna] subject, dependent D i.72 6; PvA 63. See on term Dhs. trsl. 340. (atta° & para°); J iv.112; DA i.217; also written ādhīna J -patha "process of synonymous nomenclature" (Mrs. Rh. v.350. See also under para. D.) D ii.68; S iii.71; Dhs 1306; DhsA 51. Adhīyati & adhiyati [Med. of adhi + i, 1st sg. adhīye taken Adhivattati [adhi + vattati] to come on, proceed, issue, result S as base in Pāli] to study, lit. to approach (cp. adhigac- i.101; A ii.32. chati); to learn by heart (the Vedas & other Sacred Books) Vin i.270; S i.202 (dhammapadāni); J iv.184 (adhīyitvā), 496 (ad- Adhivattha (adj.) [pp. of adhivasati] inhabiting, living in (c. loc.) hīyamāna); vi.458; DhA iii.446 (adhīyassu). — ger. adhīy- Vin i.28; S i.197; J i.223; ii.385; iii.327; PvA 17. The form itvā J iv.75; adhiyānaṁ J v.450 (= sajjhāyitvā C.) & adhicca: adhivuttha occurs at J vi.370. see adhicca 2; pp. adhiyita D i.96. Adhivara (adj.) [adhi + vara] superb, excellent, surpassing Vv Adhunā (adv.) [Vedic adhunā] just now, quite recently D ii.208; 163 (an° unsurpassed, unrivalled; VvA 80 = adhika, visiṭṭha). Vin ii.185 (kālakata); Miln 155; Dāvs ii.94. Adhivāsa [fr. adhi + vas] endurance, forbearance, holding out; -āgata a new comer M i.457; J ii.105. -âbhisitta newly only as adj. in dur° difficult to hold out Th 1, 111. or just anointed D

ii.227. -uppanna just arisen D ii.208, 221. Adhivāsaka (& °ika) (adj.) [fr. adhivāsa] willing, agreeable, Adhura (nt.) [a + dhura, see dhura 2] irresponsibility, indiffer- enduring, patient Vin iv.130; M i.10, 526; A ii.118; iii.163; ence to oblihations J iv.241. v.132; J iii.369 (an°); iv.11, 77. Adho (adv.) [Vedic adhaḥ; compar. adharaḥ = Lat. inferus, Goth. Adhivāsana (nṭ.) [fr. adhi + vas] 1 assent A iii.31; DhA i.33. undar, E. under, Ind. *n̊dher —; superl. adhamaḥ = Lat. — 2. forbearance, endurance M i.10; J ii.237; iii.263; iv.307; infimus] below, usually combd. or contrasted with uddhaṁ v.174. "above" and tiriyaṁ "across", describing the 3 dimensions. Adhivāsanatā (f.) [abstr. fr. adhivāsana] patience, endurance, — uddhaṁ and adho above and below, marking zenith & Dhs 1342; Vbh 360 (an°). nadir. Thus with uddhaṁ and the 4 bearings (disā) and inter- mediate points (anudisā) at S i.122; iii.124; A iv.167; with Adhivāseti [Caus. of adhivasati, cp. BSk. adhivāsayati in mean- uddhaṁ & tiriyaṁ at Sn 150, 537, 1055, 1068. Expld. at KhA ing of 3] 1. to wait for (c. acc.) J i.254; ii.352; iii.277. — 2. 248 by heṭṭhā and in detail (dogmatically & speculatively) at to have patience, bear, endure (c. acc.) D ii.128, 157; J i.46; Nd2 155. For further ref. see uddhaṁ. The compn. form of iii.281 (pahāre); iv.279, 407; v.51, 200; VvA 336, 337. — 3. adho before vowels is adh°. to consent, agree, give in Vin i.17; D i.109 (cp. DA i.277); S -akkhaka beneath the collar — bone Vin iv.213. -agga iv.76; DhA i.33; PvA 17, 20, 75 and freq. passim. — Caus. with the points downward (of the upper row of teeth) J v.156 adhivāsāpeti to cause to wait J i.254. (+ uddh° expld. by uparima — danta C.). -kata turned down, Adhivāha [fr. adhi + vah; cp. Sk. abhivahati] a carrier, bearer, or upside down J i.20; vi.298. -gata gone by, past. Adv. °ṁ adj. bringing S iv.70 (dukkha°); A i.6; Th 1, 494. since (cp. uddhaṁ adv. later or after) J vi.187 (ito māsaṁ ad- Adhivāhana (nt. — adj.) [fr. adhi + vah] carrying, bringing, hogataṁ since one month ago). -gala (so read for T. udho°)

Adho Anassana

down the throat PvA 104. -mukha head forward, face down- huṇāti] not obtaining, unable to get or keep up D i.101 (= asam- ward, bent over, upturned Vin ii.78; M i.132, 234: Vv 161 pāpuṇanto avisahamāno vā DA i.268). (= heṭṭhā mukha VvA 78). -bhāga the lower part (of the Anamatagga (adj.) [ana (= a neg.) + mata (fr. man) + aggā body) M i.473; DhA i.148. -virecana action of a purgative (pl.). So Dhammapāla (avidit — agga ThA 289); Nāṇakitti (opp. uddha° of an emetic) D i.12; DA i.98 (= adho dosānaṁ in Ṭīkā on DhsA 11; Trenckner, Notes 64; Oldenberg, Vin. nīharaṇaṁ); DhsA 404. -sākhaṁ (+ uddhamūlaṁ) branches Texts ii.114. Childers takes it as an + amata + agga, and Jacobi down (& roots up, i. e. uprooted) DhA i.75. -sira (adj.) (Erzähl. 33 and 89) and Pischel (Gram. § 251) as a + namat head downward J iv.194. -siraṁ (adv.) with bowed head (fr. nam) + agga. It is Sanskritized at Divy 197 by anavarāgra, (cp. avaṁsiraṁ) J vi.298 (= siraṁ adhokatvā heṭṭhāmukho C.). doubtless by some mistake. Weber, Ind. Str. iii.150 suggests -sīsa (adj.) head first, headlong J i.233; v.472 (°ka). an + āmrta, which does not suit the context at all]. Ep. of An- form of the neg. prefix a — before vowels. For negatives Saṃsāra "whose beginning and end are alike unthinkable", i. beginning with an° see the positive. e., without beginning or end. Found in two passages of the Ana- negative prefix, contained in anappameyya, (Th 1, 1089), Canon: S ii.178, 187 sq. =

iii.149, 151 = v.226, 441 (quoted anamatagga & anabhava. See Vinaya Texts ii.113. Kvu 29, called Anamatagga — pariyāya at DhA ii.268) and Th 2, 495, 6. Later references are Nd2 664; PvA 166; DhA Anajjhiṭṭha (adj.) [an + ajjhiṭṭha] uncalled, unbidden, unasked i.11; ii.13, 32; Sdhp 505. [Cp. anāmata and amatagga, and cp. Vin i.113; Pv i.123 (T. anabbhita, v. l. anijjhiṭṭha; J iii.165 has the English idiom "world without end". The meaning can best anavhāta; Th 2, 129 ayācita; PvA 64 expls. by anavhāta). be seen, not from the derivation (which is uncertain), but from Anaṭi [An, Vedic aniti & anati] to breathe KhA i.124 (in def. of the examples quoted above from the Saṃyutta. According to bāla); DA i.244 (read ananti for aṇanti). Cp. pāṇa. the Yoga, on the contrary (see e. g., Woods, Yoga — system of Anabhāva [ana + bhāva] the utter cessation of becoming. In the Patañjali, 119), it is a possible, and indeed a necessary quality oldest Pali only in adj. form anabhāvaṁ kata or gata. This of the Yogī, to understand the beginning and end of Saṃsāra]. again found only in a string of four adjectives together express- Anamha (adj.) [according to Morris J.P.T.S. 1884, 70 = ana — ing the most utter destruction. They are used at Vin iii.3 of bad mha "unlaughing" with ana = an (cp. anabhāva & anamatagga) qualities, at S ii.63 of certain wrong opinions, at M i.487; S and mha from smi, cp. vimhayati = Sk. vismayati] being in iv.62 = v.527 of the khandas, at M i.331 of the Mental Intoxi- consternation or distress, crying J iii. 223 (°kāle = ārodana — cations (Āsavas), at A iv.73 of certain tastes, of a bad kamma kāle C.). A i.135, of evil passions A i.137, 184, 218; ii.214 of pride A Anaya [a + naya] misfortune, distress Miln 277, usually combd. ii.41, of craving A ii.249, of the bonds A iv.8. In the sup- with vyasana (as also in BSk, e. g. Jtm 215) Vin ii.199; S plement to the Dīgha (D iii.326) and in the Iti — vuttaka (p. iv.159; A v.156; Miln 292; VvA 327; Sdhp 362. 115) a later idiom, anabhāvaṁ gameti, cause to perish, is used of evil thoughts. Bdhgh (quoted Vin iii.267) reports as v. l. Anariya (adj.) [an + ariya, see also anāriya] not Aiyan, ignoble, anubhāva. Cp. Nd i.90; and Nd2 under pahīna. 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. Anabbhita (adj.) [an + abbhita] not restored, not to be restored Vin iv.242; Pv i.123 (where reading prob. faulty & due to Anala (adj.) [an + ala] 1. not sufficient, not enough; unable, im- a gloss; the id. p. at Th 2, 129 has ayācita & at J iii.165 possible, unmanageable M i.455; J ii.326 = iv. 471. — 2. anavhāta; PvA 64 expls. by anavhāta, v. l. anabbhita). dissatisfied, insatiate J v.63 (= atitta C.). — 3. °ṁ kata dis- satisfied, satiated, S i.15 (kāmesu). Anabhuṇṇatatā (f.) [an + abbhuṇṇata + tā] the state of not being erect, i. e. hanging down J v.156. Anavaya (adj.) [derivation doubtful. See Trenckner Pali Misc. 65] not lacking, complete in (loc.), fulfilling D i.88 (= anūna Anabhijjhā (f.) [an + abhijjhā] absence of covetousness or desire paripūra — kārin DA i.248); A iii.152 (= samatta paripuṇṇa D iii.229, 269; Dhs 32, 35, 277. AA quoted by Tr. on Miln 10). Anabhijjhālū (adj.) [an + abhijjhālū] not greedy or covetous D Anavosita (adj.) [an + avosita; or ana + avosita = avusita?] un- iii.82; Pug 40. fulfilled, undone Th 1, 101. Anabhijjhita (adj.) [an + abhijjhita] not desired Sn 40 (cp. Nd2 Anasana (nt.) [an + asana, cp. Sk. an — aśana] not eating, fast- 38); Vv 474 (= na abhikankhita VvA 201). ing, hunger D iii.75 & in same context at Sn 311 (= khudā SnA Anabhinandati etc. see abhi°

etc. 324). Anabhirata (adj.) [an + abhirata] not taking delight in J i.61 (nac- Anasitvāna [ger. of an + aśati] without eating, fasting J iv.371. câdisu). Anasuyyaṁ [Sk. anasūyan, ppr. of an + asūyati] not grumbling J Anabhirati (f.) [an + abhirati] not delighting in, dissatisfaction, iii.27 (v. l. for anusuyyaṁ T.). discontent D i.17 (+ paritassanā); iii.289; J iii. 395; DA i.111. Anasuropa [an + asuropa] absence of abruptness Dhs 1341. Anabhiraddha (adj.) [an + abhiraddha] in anger Vin iv.236. Anasūyaka (adj.) [Sk. anasūyaka, cp. usūya] not grumbling, not Anabhiraddhi (f.) [an + abhiraddhi] anger, wrath D i.3 (= envious J ii.192. kopassɔ etaṁ adhivacanaṁ DA i.52). Anassaka (adj.) either an — assaka or a — nassaka (q. v.). Anabhisambhuṇamāna (adj.) [ppr. med. of an + abhisamb- Anassana (nt.) [a + nassana, naś; cp. Sk. naśana] im-

perishableness, freedom from waste J iv.168. Anājāniya (adj.) [an + ājāniya] of inferior race, not of good blood Anassāvin (adj.) [an + assāvin; cp. assāva + āsava] not intoxi- M i.367. cated, not enjoying or finding pleasure in Sn 853 (sātiyesu a. Anādara [an + ādara] (a) (m) disrespect PvA 257. — (b.) (adj.) = sātavatthusa kāmaguṇesu taṇhasanthavavirahita SnA 549). disrespectful Sn 247 (= ādaravirahita SnA 290). Anassāsika (adj.) [an + assāsa + ika; cp. Sk. āśvāsana & BSk. Anādaratā (f.) [abstr. fr. anādara] want of consideration, in anāśvāsika Divy 207] not consoling, discouraging, not com- expln. of dovacassatā at Dhs 1325 = Vbh 359 = Pug 30 (where forting M i.514; S ii.191. reading is anādariyatā). Anassuṁ 1st sq, pret. of anusūyati (= Sk. anvaśruvaṁ) I have Anādariya (nt.) [fr. anādara] disregard, disrespect Vin i.176; heard M i.393. iv.113 (where expld. in extenso); Dhs 1325 = dug 20 = Vbh Anāgata (adj.) [an + āgata] not come yet, i. e. future. On usual 359. combn. with atīta: see this. D iii.100 sq., 134 sq., 220, 275; M Anādā [ger. of an + ādiyati] without taking up or on to oneself iii.188 sq.; S i.5; ii.283; A iii.100 sq., 400; Sn 318, 373, 851; Vin iv.120 (= anādiyitvā C.). It 53; J iv.159; vi.364; Dhs 1039, 1416. Anādāna (adj.) [an + ādāna] free from attachment (opp. sādāna) Anāgamana (nt.) [an + āgamana] not coming, not returning J i A ii.10 = It 9 = 109 = Nd2 172a ; Sn 620, 741, 1094; Nd2 41 203, 264. (where as nt. = taṇha); Dh 352 (= khandhādisu niggahaṇa DhA Anāgāmitā (f.) [anāgāmin + tā] the state or condition of an iv.70), 396, 406, 421. Anāgāmin S v.129, 181, 285; A iii.82; v.108, 300 sq.; Sn p. Anāditvā [ger. of an + ādiyati] not taking up, not heeding J iv.352 140 = A iii.143; It 1 sq., 39, 40. (v. l. for T. anādiyitvā). Anāgāmin (adj. — n.) [an + āgāmin] one who does not return, Anādiyitvā [ger. of an + ādiyati, Sk. anādāya] without assuming a Never — Returner, as tt. designating one who has attained or taking up, not heeding Vin iv.120; J iv.352; DhA i.41. See the 3rd stage out of four in the breaking of the bonds (Saṁy- also ādiyati. ojanas) which keep a man back from Arahantship. So near is Anānu- represents the metrically lengthened from of ananu- (an the Anāgāmin to the goal, that after death he will be reborn + anu), as found e. g. in the foll. cpds.: °tappaṁ (ppr.) not in one of the highest heaven and there obtain Arahantship, regretting J v.492; °puṭṭha questioned Sn 782 (= apucchita never returning to rebirth as a man. But in the oldest passages SnA 521); °yāyin not following or not defiled by evil Sn 1071 referring to these 4 stages, the description of the third does (expld. at Nd2 42 by both avedhamāna (?) avigacchamāna

& not use the word anāgāmin (D i.156; ii.92; iii.107; M ii.146) by arajjamāna adussamāna); °loma not fit or suitable D ii.273 and anāgāmin does not mean the breaking of bonds, but the (v. l. anu°). cultivation of certain specified good mental habits (S iii.168, the anatta doctrine; S v.200 — 2, the five Indriyas; A i.64, Anāpāthagata (adj.) [an + āpātha + gata] not fallen into the way 120, cultivation of good qualities, ii 160; v.86, 171 = S 149). of (the hunter), escaped him M i.174. We have only two cases in the canon of any living persons Anāpāda (adj.) [an + āpāda] unmarried (of a woman) J iv.178 being called anāgāmin. Those are at S v.177 and 178. The (āpāda = apādāna C.; aññehi akata — pariggahā). word there means one who has broken the lower five of the Anāpucchā see āpucchati. ten bonds, & the individuals named are laymen. At D ii.92 nine others, of whom eight are laymen, are declared after their Anābādha (adj.) [an + ābādha] safe and sound VvA 351. death to have reached the third stage (as above) during life, but Anāmata (adj.) [an + amata the ā being due to metrical length- they are not called anāgāmins. At It 96 there are only 3 stages, ening] not affected by death, immortal J ii.56 (= asusāna — the worldling, the Anāgāmin, and the Arahant; and the Saṁy- ṭṭhāna C.); DhA ii.99. ojanas are not referred to. It is probable that already in the Anāmanta (°—) [an + āmanta] without asking or being asked; in Nikāya period the older, wider meaning was falling into dis- °kata unasked, unpermitted, uninvited J vi.226; °cāra living use. The Abhidhamma books seem to refer only to the Saṁy- uninvited Vin v.132; A iii.259. ojana explanation; the commentaries, so far as we know them, ignore any other. See Ps ii.194; Kv. Tr. 74; Dhs. Tr. 302 n; Anāmaya (adj.) [an + āmaya] free from illness, not decaying, Cp. 69. healthy Vv 1510 (= aroga VvA 74), 177 . -phala fruition of the state of an Anāgāmin; always in Anāmasita (adj.) [an + āmasita, pp. of āmassati] not touched, combn. sotāpatti° sakadāgāmi° anāgāmi° arahatta° Vin i.293; virgin — VvA 113 (°khetta). ii.240; iv.29; D i.229; ii.227, 255; S iii.168; v.411; A i.23, 44; Anāmassa (adj.) [grd. of an + āmassati, Sk. āmaśya] not to be iii.272 sq.; iv.204, 276, 372 sq. -magga the path of one who touched J ii 360 (C. anāmāsitabba). does not return (in rebirths) Nd2 569b. Anāyatana (nt.) [an + āyatana] nonexertion, not exerting oneself, Anāgāra & Anāgāriyā see agāra & agāriyā. sluggishness, indolence J v.121 (°sīla = dussīla C.). Anāghāta [an + āghāta] freedom from anger or ill — will Vin Anāyasa (adj.) [an + āya + sa, or should we read anāyāsa?] void of ii.249. means, unlucky, unfortunate Vv 845 (= natthi ettha āyo sukhan Anācāra [an + ācāra] misconduct, immorality J ii.133; iii. 276; ti anāyasaṁ VvA 335). adj. anācārin Pug 57. Anāyāsa (adj.) [an + āyāsa] free from trouble or sorrow, peaceful

Anāyāsa Anītika

Th 1, 1008. impurity, impure, stained Dh 9 = Th 1, 969 = J ii.198 = v.50; Anārambha [an + ārambha] that which is without moil and toil DhA i.82 (= rāgâdīhi kasāvehi sakasāva). Sn 745 (= nibbāna SnA 507). Anikhāta (adj.) [a + nikhāta, pp. of nikhanati] not dug into, not Anārādhaka (adj.) [an + ārādhaka] one who fails, unsuccessful dug down, not deep J vi.109 (°kūla; C. agambhīrā). Vin i.70. Anigha see nigha1 and īgha. Anāriya (adj.) [doublet of anariya] not Aryan, ignoble, Sn 815 Anicchā (f.) [an + icchā] dispassion S v.6; adj. °a without desires, (v. l. SS. anariya). not desiring Sn 707. Anālamba (adj.) [an +

ālamba] without support (from above), Aniñjana (nt.) [an + iñjana] immobility, steadfastness Ps i.15. unsuspended, not held Sn 173 (+ appatiṭṭha; expld. at SnA 214 Aniñjita (adj.) [an + iñjita] immoveable, undisturbed, unshaken by heṭṭhā patiṭṭhâbhāvena upari ālambhāvena ca gambhīra). Th 1, 386. Anālaya [an + ālaya] aversion, doing away with Vin i.10 Aniṭṭhangata see niṭṭhā2 . (taṇhāya). Aniṭṭhita see niṭṭhita. Anāḷhiya & Anāḷhika (adj.) [an + ālhiya, Sk. āḍhya, see also addha2] not rich, poor, miserable, destitute, usually combd. Anitthi (f.) [an + itthi] a woman lacking the characteristics of with daḷidda M i.450; ii.178 (v. l. BB. anāḷiya); A iii.352 womanhood, a woman ceasing to be a woman, "nonwoman" J sq. (vv. ll. BB. anāḷhika), 384; J v.96. ii.126 (compd with anadī a river without water; interpreted by ucchiṭṭh — itthi). Anāvaṭa (°—) [an + āvaṭa] not shut; in °dvāratā (f.) not clos- ing the door againṡt another, accessibility, openhand edness D Anindi- [the compn. form of nindā] in °ḷocana (with) faultless iii.191. eyes J vi.265.

Anāvattin (adj. — n.) [an + āvattin] one who does not return, Anindita (adj.) [a + nindita] blameless, faultless J iv.106 (°angin almost syn. with anāgāmin in phrase anāvatti-dhamma, one of blameless body or limbs). who is not destined to shift or return from one birth to another, Anibbisaṁ [ppr. of nibbisati, q. v.] not finding Th 1, 78 = Dh D i.156 (cp. DA i.313); iii.132; Pug 16 sq., 62. 153 (= taṁ ñāṇaṁ avindanto DhA iii.128). Anāvasūraṁ (adv.) [an + ava + sūra = suriya, with ava length- Animisa (adj.) [Ved. animeṣa, cp. nimisati] not winking, waking, ened to āva in verse] as long as the sun does not set, before sun watchful Dāvs v.26 (nayana). — down J v.56 (= anatthangata — suriyaṁ C.) cp. Sk. utsūra. Aniyata (adj.) [a + niyata] not settled, uncertain, doubtful Vin Anāvāsa (adj. — n.) [an + āvāsa] uninhabited, an uninhabited i.112; ii.287; D iii.217. place Vin ii.22, 33; J ii.77. Aniyamita (adj.) [pp. of a + niyameti] indefinite (as tt. g.) VvA Anāvikata etc. see āvikata. 231. Anāvila (adj.) [an + āvila] undisturbed, unstained, clean, pure Anila [from an, cp. Sk. aniti to breathe, cp. Gr. α῎νεμος wind; D i.84 (= nikkaddama DA i.226); iii.269, 270; Sn 637 (= Lat. animus breath, soul, mind] wind J iv.119 (°patha air, sky); nikkilesa SnA 469 = DhA iv.192); Th 2, 369 (āvilacitta +); Miln 181; VvA 237; Sdhp 594. Dh 82, 413; ThA 251; Sdhp 479. Anirākata (adj.) [a + nirākata] see nirankaroti. Anāvuttha (adj.) [an + āvuttha, pp. of āvasati] not dwelt in D Anissara (adj.) [an + issara] without a personal ereator Th 1, 713. .ii50. Anissukin (adj.) [an + issukin, see also an — ussukin] not hard, Anāsaka (adj.) [an + āsaka] fasting, not taking food S iv.118. f. not greedy, generous D iii.47 (+ amaccharin; v. l. anussukin); °ā [cp. Sk. anāśaka nt.] fasting, abstaining from food Dh 141 SnA 569 (see under niṭṭhurin). (= bhatta — paṭikkhepa DhA iii.77). Anīka (nt.) [Ved. anīka face, front, army to Idg. *og&uarc; (see), Anāsakatta (nt.) [abstr. of anāsaka] fasting Sn 249 (= abhojana cp. Gr. o῎μμα eye, Lat. oculus, see also Sk. pratīka and P. SnA 292). akkhi] army, array, troops (orig. "front", i. e. of the battle — Anāsava (adj.) [an + āsava] free from the 4 intoxications (see array) Vin iv.107 (where expld. in detail); Sn 623 (bala° strong āsava) Vin ii.148 = 164; D iii.112; Sn 1105, 1133; Dh 94, 126, in arms, with strong array i. e. of khanti, which precedes; cp. 386; Nd2 44; It 75; Pug 27, Dhs 1101, 1451; Vbh 426; Th 1, SnA 467). 100; Pv ii.615 ; VvA 9. See āsava and cp. nirāsava.

-agga a splendid army Sn 421 (= balakāya senāmukha Anāsasāna (adj.) [an + āsasāna] not longing after anything Sn SnA 384). -ṭṭha a sentinel, royal guard D iii.64, 148; J 369 (SnA 365 however reads anāsayāna & has anāsasāna as v.100; vi.15 ("men on horseback", horseguard); Miln 234, v. l. Cp. also vv. ll. to āsasāna. Expld by kañci rūpâdi — 264. -dassana troop — inspection D i.6 (aṇīka° at DA i.85, dhammaṁ nâsiṁsati SnA 365. q. v. interpretation); Vin iv.107 (senābyūha +).

Anāhāra (adj.) [an + āhāra] being without food M i.487; Sn 985. Anīgha see nigha1 and cp. īgha.

Anikkaḍḍhanā (f.) [a + nikkaḍḍhanā] not throwing out or ex- Anīti (f.) [an + īti] safety, soundness, sound condition, health A pelling J iii.22. iv.238; Miln 323 (abl. °ito).

Anikkasāva (adj.) [a + nikkasāva, cp. nikasāva] not free from Anītika (adj.) [fr. anīti] free from injury or harm, healthy, secure

Anītika Anukaroti

Vin ii.79 = 124 (+ anupaddava); iii.162; S iv.371; Sn 1137 (ītī in same sense. — (b) distributive (cp. A. a.) each, every, one vuccanti kilesā etc. Nd2 48); Miln 304. by one, (one after one): °disā in each direction, °pañcāhaṁ Anītiha (adj.) [an + ītīha, the latter a cpd. der. fr. iti + ha = say- every 5 days, °pubba one after the other. — IV. As one of ing so and so, cp. itihāsa & itihītihaṁ] not such and such, not the contrasting (— comparative) prefixes (see remarks on ati based on hearsay (itiha), not guesswork or (mere) talk A ii.26; & cp. ā3) anu often occurs in reduplicative cpds. after the Th 1, 331 (cp. M i.520); Sn 1053 (= Nd2 49, 151); J i.456; style of khuddânukhuddaka "small and still smaller", i. e. all Nett 166 (cp. It 28). sorts of small items or whatever is small or insignificant. More freq. combns. are the foll.: (q. v. under each heading) padânu- Anu1 (indecl.) [Vedic anu, Av. anu; Gr. α῎νω to α῎να along, up; padaṁ, pubbânupubbaka, ponkhânuponkhaṁ, buddhânubud- Av. ana, Goth. ana, Ohg. ana, Ags. on, Ger. an, Lat. an (in dha, vādânuvāda, seṭṭhânuseṭṭhi. — V. As regards dialectical anhelare etc.)] prep. & pref. — A. As prep. anu is only found differences in meanings of prefixes, anu is freq. found in Pāli occasionally, and here its old (vedic) function with acc. is su- where the Sk. variant presents apa (for ava), abhi or ava. For perseded by the loc. — Traces of use w. acc. may be seen in P. anu = Sk. (Ved.) apa see anuddhasta; = Sk. abhi see anu expressions of time like anu pañcāhaṁ by 5 days, i. e. after — gijjhati, °brūheti, °sandahati; = Sk. ava see anu — kantati, (every) 5 days (cp. ved. anu dyūn day by day); a. vassaṁ for °kassati2 , °kiṇṇa, °gāhati, °bujjhati °bodha, °lokin, °vajja. one year or yearly; a. saṁvaccharaṁ id. — (b) More freq. Note (a) anu in compn. is always contracted to °ânu°, never w. loc. (= alongside, with, by) a. tīre by the bank S iv.177; elided like adhi = °dhi or abhi = °bhi. The rigid charac- pathe by the way J v.302; pariveṇiyaṁ in every cell Vin i.80; ter of this rule accounts for forms isolated out of this sort magge along the road J v.201; vāte with the wind J ii.382. of epds. (like mahânubhāva), like ānupubbikathā (fr. *pub- B. As pref.: (a) General character. anu is freq. as mod- bānupubba°), ānubhāva etc. We find ānu also in combn. with ifying

(directional) element with well — defined meaning an — under the influence of metre. — (b) the assimilation ("along"), as such also as 1st component of pref. — cpds., (contracted) form of anu before vowels is anv°. e. g. anu + ā (anvā°), anu + pra (anuppa°), + pari, + vi, + saṁ. — As base, i. e. 2nd part of a pref. — cpd. it is rare Anu2 (adj.) subtile; freq. spelling for aṇu, e. g. D i.223 Sdhp and only found in combn sam — anu°. The prefix saṁ is its 271, 346 (anuṁ thūlaṁ). See aṇu. nearest relation as modifying pref. The opp. of anu is paṭi Anukankhin (adj.) [fr. anu + kānkṣ] striving after, longing for J and both are often found in one cpd. (cp. °loma, °vāta). (b) v.499 (piya°). Meanings. I. With verbs of motion: "along towards". — (a) Anukantati [anu + kantati2] to cut Dh 311 (hatthaṁ = phāleti DhA the motion viewed from the front backward = after, behind; iii.484). esp. with verbs denoting to go, follow etc. E. g. °aya go- ing after, connexion; °āgacch° follow, °kkamati follow, °dhā- Anukampaka & °ika (adj.) [fr. anukampati] kind of heart, mer- vati run after, °patta received, °parivattati move about after, ciful, compassionate, full of pity (— ° or c. loc.) D iii.187; S °bandhati run after, °bala rear — guard, °bhāsati speak af- i.105 (loka°), 197; v.157; A iv.265 sq.; It 66 (sabba — bhūta°); ter, repeat, °vāda speaking after, blame, °vicarati roam about Pv i.33 (= kārunika PvA 16), 53 (= atthakāma, hitesin PvA 25), °viloketi look round after (survey), °saṁcarati proceed around 88 ; ii.14 (= anuggaṇhataka PvA 69), 27 ; ThA 174; PvA 196 etc. — (b) the motion viewed from the back forward = for, to- (satthā sattesu a.). wards an aim, on to, over to, forward. Esp. in double pref. Anukampati [anu + kampati] to have pity on, to commiserate, to — cpds. (esp. with °ppa°), e. g. anu — ādisati design for, pity, to sympathise with (c. acc.) S i.82, 206; v.189. Im- dedicate °kankhin longing for, °cintana care for, °tiṭṭhati look per. anukampa Pv ii.16 (= anuddayaṁ karohi PvA 70) & after, °padinna given over to, °pavecchati hand over, °paviṭṭha anukampassu Pv iii.28 (= anuggaṇha PvA 181). Med. ppr. entered into, °pasaṁkamati go up to, °rodati cry for, °socati anukampamāna Sn 37 (= anupekkhamāna anugayhamāna mourn for. — II. Witb verbs denoting a state or condition: Nd2 50); PvA 35 (taṁ), 62 (pitaraṁ), 104. — pp. anukampita (a) literal: along, at, to, combined with. Often resembling E. (q. v.). be — or Ger. be —, also Lat. ad — and con —. Thus often Anukampana (nt.) [fr. last] compassion, pity PvA 16, 88. transitiving or simply emphatic. E. g. °kampā com — passion, °kiṇṇa be — set, °gaṇhāti take pity on, °gāyati be — singen, Anukampā (f.) [abstr. fr. anukampati] compassion, pity, mercy °jagghati laugh at, belaugh, °ddaya pity with, °masati touch D i.204; M i.161; ii.113; S i.206; ii.274 (loka°); iv.323; v.259 at, °yuñjati order along, °yoga devotion to, °rakkhati be — sq.; A i.64, 92; ii.159; iii.49; iv.139; Pug 35. — Often in abl. guard, °litta be — smeared or an — ointed, °vitakheti reflect anukampāya out of pity, for the sake of D iii.211 (loka° out of over, °sara con — sequential; etc. — (b) applied: according compassion for all mankind, + atthaya hitāya); J iii.280; PvA to, in conformity with. E. g. °kūla being to will, °chavika 47, 147. befitting, °ñāta permitted, al — lowed, °mati con- sent, a — Anukampita (adj.) [pp. of anukampati] compassioned, gratified, greement, °madati ap — preciate, °rūpa = con — form, °vat- remembered, having done a good deed (of mercy) Pv iii.230 . tin acting according to, °ssavana by hearsay, °sāsati ad —

vise, Anukampin (adj.) [cp. anukampaka] compassionate, anxious com — mand etc. — III. (a) (fig.) following after = second to, for, commiserating. Only in foll. phrases: hita° full of solici- secondary, supplementary, inferior, minor, after, smaller; e. tude for the welfare of S v.86; Sn 693; Pv iii.76 . sabbapāṇa- g. °dhamma lesser morality, °pabbajā discipleship, °pavattaka bhūta-hita° id. S iv.314; A ii.210; iii.92; iv.249; Pug 57, 68. ruling after, °bhāga after — share, °majjha mediocre, °yāgin sabba-bhūta° S i.25, 110; A ii.9; It 102. assisting in sacrifice, °vyañjana smaller marks, etc.; cp. paṭi

Anukaroti Anugghāṭeti

Anukaroti [anu + kṛ] to imitate, "to do after" A i.212; J i.491; Vin i.16, & anvagā Mhvs 7, 10; 3rd pl. anvagū Sn 586 (vasaṁ ii.162; DhA iv.197. — ppr. anukabbaṁ Vin ii.201 (mamâ°). = vasaṁ gata SnA 461). Pass. anugammati, ppr. anugam- — Med. anukubbati S i.19 = J iv.65. — See also anukubba. mamāna accompanied or followed by, surrounded, adorned On anvakāsi see anukassati 2. with J i.53; v.370. — pp. anugata (q. v.). Anukassati [anu + kassati, kṛṣ] 1. [Sk. anukaṛṣati] to draw after, Anugata (adj.) [pp. of anugacchati] gone after, accompanied to repeat, recite, quote D ii.255 (silokaṁ). — 2. [Sk. ava- by, come to; following; fig. fallen or gone into, affected kaṛṣati] to draw or take of, to remove, throw down, Th 1, 869 with (—°), being a victim of, suffering M i.16; D iii.85, 173 (aor. anvakāsi = khipi, chaḍḍesi C.). (parisā); A ii.185 (sota°, v. l. anudhata); J ii.292 (samudda°); Anukāma (adj.) [anu + kāma] responding to love, loving in return v.369; Nd2 32 (taṇhā°); PvA 102 (nāmaṁ mayhaṁ a. has been J ii.157. given to me), 133 (kammaphala°). Anukāra [cp. anukaroti] imitation Dpvs v.39. Anugati (f.) (—°) [fr. anu + gam] following, being in the train of, falling under, adherence to, dependence on S i.104 (vas° Anukārin (adj.) imitating Dāvs v.32. being in the power). Usually in cpd. diṭṭhânugati a sign (lit. Anukiṇṇa [pp. of anu + kirati] strewn with, beset with, dotted all belonging to) of speculation Vin ii.108; S ii.203; Pug 33; DhA over Pv iv.121 (bhamara — gaṇa°). iv.39. Anukubba (adj.) (—°) [= Sk. anukurvat, ppr. of anu- karoti] "do- Anugama [fr. anu + gam] following after, only as adj. in dur° ing correspondingly" giving back, retaliating J ii.205 (kicca°). difficult to be followed J iv.65. Anukubbati see anukaroti. Anugāmika (adj.) going along with, following, accompanying; Anukula freq. spelling for anukūla. resulting from, consequential on Kh viii.8 (nidhi, a treasure acc. a man to the next world); J iv.280 (°nidhi); Miln 159 Anukulaka (adj.) = anukula Sdhp 242 (iccha° according to wish). (parisā); PvA 132, 253 (dānaṁ nāma °aṁ nidānan ti). Anukūla (adj.) [anu + kūla, opp. paṭikūla] favourable, agreeable, Anugāmin (adj.) [fr. anugacchati] following, attending on; an suitable, pleasant VvA 280; spelt anukula at Sdhp 297, 312. attendant, follower SnA 453 (= anuyutta). -bhava complaisance, willingness Vva 71. -yañña a propitiative sacrifice D i.144 (expld. at DA i.302 as anukula° Anugāyati [anu + gāyati] to sing after or to, recite (a magic = sacrifice for the propagation of the clan). formula or hymn) praise, celebrate D i.104, 238; Sn 1131 (anugāyissaṁ); Miln 120. Anukkaṇṭhati [an + ukkaṇṭhati] not to be sorry or not to lack any- thing, in ppr. °anto J v.10; and pp. °ita without regret or in Anugāhati [anu + gāhati] to plunge into, to enter (acc.) Sdhp 611. plenty PvA 13. Anugijjhati [anu + gijjhati] to be greedy after, to covet Sn 769 Anukkaṇṭhana (nt.) [an + ukkaṇṭhana]

having no lack anything, (cp. Nd1 12); J iii.207; iv.4 (= giddhā gathitā hutvā allīyanti being contented or happy J vi.4. C.). pp. °giddhā (q. v.). Cp. abhigijjhati. Anukkama [to anukkamati] 1. order, turn, succession, going Anugiddha [pp. of anugijjhati] greedy after, hankering after, de- along; only in instr. anukkamena gradually, in due course siring, coveting Sn 86 (anânu°), 144, 952; Th 1, 580. or succession J i.157, 262, 290; VvA 157; PvA 5, 14, 35 etc. Anuggaṇha (adj.) [cp. anuggaha] compassionate, ready to help — 2. that which keeps an animal in (regular) step, i. e. a bridle PvA 42 °sīla. M i.446; Sn 622 (sandānaṁ saha°). Anuggaṇhataka (adj.) [= anugganha] compassionate, commiser- Anukkamati [anu + kram] 1. to follow, go along (a path = acc.) ating, helping PvA 69 (= anukampaka). A v.195; It 80 (maggaṁ). — 2. to advance (not with Morris J Anuggaṇhana (nt.) anuggaha1 DhsA 403. P T S. 1886, 111 as "abandon") S i.24, Th 1, 194. Anu(g)gaṇhāti [anu + gaṇhāti] to have pity on, to feel sorry Anukkhipati [anu + khipati] to throw out Cp. xi.6 (vaṭṭaṁ). for, to help, give protection D i.53 (vācaṁ; cp. DA i.160: Anukkhepa [anu + khepa, see anukkhipati] compensation Vin sārato agaṇhaṇto); J ii.74; Nd2 50 (ppr. med. °gayhamāna i.285. = anukampamāna); Pug 36; PvA 181 (imper. anuggaṇha = Anukhaṇati [anu + khaṇati] to dig after or further J v.233. anukampassu). pp. anuggahīta (q. v.). Anukhuddaka (adj.) [anu + khuddaka] in cpd. khudda° what- Anuggaha1 [anu + grah] "taking up", compassion, love for, kind- ever there is of minor things, all less important items Vin ii.287 ness, assistance, help, favour, benefit S ii.11; iii.109; iv.104; = D ii.154 = Miln 142; Miln 144. 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. Anuga (—°) (adj. — suff.) [fr. anu + gam] following or followed by, going after, undergoing, being in or under, standing under Anuggaha2 (adj.) [an + uggaha] not taking up Sn 912 (= na the influence of Sn 332 (vasa° in the power of), 791 (ejā° = gaṇhāti Nd1 330). abhibhūta Sn 527), 1095 (Māra— vasa° = abhibhuyya viha- Anuggahīta (& °ita) [pp. of anuggaṇhāti] commiserated, made ranti Nd2 507); It 91 (ejā°); J iii.224 (vasa° = vasavattin C.); happy, satisfied M i.457; S ii.274; iii.91; iv.263; A iii.172; J Mhvs 7, 3. iii.428. Anugacchati [anu + gacchati] to go after, to follow, to go or fall Anuggāhaka (adj.) [fr. anuggaha] helping, assisting S iii.5; into (w. acc.) KhA 223; PvA 141 (°gacchanto); aor. °gamāsi v.162; Miln 354 (nt. = help).

Anugghāṭeti Anutappati

Anugghāṭeti [an + ugghāṭeti] not to unfasten or open (a door) subsistence, life Sn 836 (= jīvitaṁ SnA 545). Miln 371 (kavāṭaṁ). Anujīvin (adj. — n.) [fr. anujīvati] living upon, another, depen- Anugghāta [an + ugghāta] not shaking, a steady walk J vi.253. dent; a follower, a dependant A i.152; iii.44; J iii.485; Dāvs Anugghātin (adj.) [fr. last] not shaking, not jerking, J vi.252; Vv v.43. 53 (read °ī for i); VvA 36. Anujju (adj.) [an + ujju] not straight, crooked, bent, in cpds. 1 Anughāyati [anu + ghāyati] to smell, snuff, sniff up Miln 343 °angin (anujjangin) with (evenly) bent limbs, i. e. with per- (gandhaṁ). fect limbs, graceful f. °ī Ep. of a beautiful woman J v.40 (= kañcana — sannibha — sarīrā C.); vi.500 (T. anuccangī, C. Anucankamati [anu + cankamati] to follow (along) after, to go aninditā agarahitangī); °gāmin going crooked i. e. snake J after D i.235; M i.227; Th 1, 481, 1044; Caus. °āpeti M i.253, iv.330; °bhūta not upright (fig. of citta) J v.293. cp. Lal.

Vist. 147, 3; M Vastu i.350. Anujjuka = anujju J iii.318. Anucankamana (nt.) [fr. anucankamati] sidewalk J i.7. Anujjhāna (nt.) [anu + jhāna] meditation, reflection, introspec- Anucarati [anu + cariti] to move along, to follow; to practice; pp. tion Miln 352 (°bahula). anuciṇṇa & anucarita (q. v.) Anuññāta (adj.) [pp. of anujānāti] permitted, allowed; sanc- Anucarita (—°) [pp. of anucarati] connected with, accompanied tioned, given leave, ordained D i.88; J i.92; ii.353, 416; Pv by, pervaded with D i.16, 21 (vīmaṁsa° = anuvicarita DA i.123 (na a. = ananuññāta at id. p. Th 2, 129; expld. at PvA 64 i.106); M i.68 (id.); Miln 226. by ananumata); Pug 28; DA i.247, 248, 267; PvA 12, 81. Anuciṇṇa (pp.) [pp. of anucarati] 1. pursuing, following out, Anuññātatta (nt.) [abstr. to anuññāta] being permitted, permis- practising, doing; having attained or practised Vin ii.203 = It sion J ii.353. 86 (pamādaṁ); J i 20 (v.126); Th 1, 236; 2, 206; Dpvs iv.9. — 2. adorned with, accompanied by, connected with J iv.286. Anuṭṭhaka (adj.) [fr. an + uṭṭhahati] not rising, not rousing one- self, inactive, lazy Th 1, 1033. Anucintana (nt.) [fr. anucinteti] thinking, upon, intention, care for PvA 164. Anuṭṭhahati [anu + ṭhahati = °thāti, see °tiṭṭhati] to carry out, look after, practise do J v.121. — pp. anuṭṭhita (q. v.). Anucinteti [anu + cinteti] to think upon, to meditate, consider S i.203 (v. l. for anuvicinteti). Anuṭṭhahāna (adj.) [ppr. of an + uṭṭhahati] one who does not rouse himself, not getting up, inactive Dh 280 (= anuṭṭhahanto Anuccangin see anujjangin. avāyāmanto DhA iii.409). Anucchavika (& °ya) (adj.) [anu + chavi + ka] "according to Anuṭṭhātar [n. ag. to an + uṭṭhahati] one without energy or zeal one's skin", befitting, suitable, proper, pleasing, fit for, J i.58, Sn 96 (niddāsīlin sabhāsīlin +) SnA 169 (= viriya — tejavi- 62, 126, 218; ii.5; iv.137, 138; Miln 358; DhA i.203, 390; rahita). ii.55, 56; VvA 68, 78; PvA 13, 26 (= kappiya), 66, 81, 286. anucchaviya at Vin ii.7 (an°); iii.120 (id. + ananulomika); Anuṭṭhāna (nt.) [an + uṭṭhāna] "the not getting up", inactivity, Miln 13. want of energy Dh 241 (sarīra — paṭijagganaṁ akaronto DhA iii.347). Anucchiṭṭha (adj.) [see ucchiṭṭha] (food) that is not thrown away or left over; untouched, clean (food) J iii.257; DhA ii.3 (vv. ll. Anuṭṭhita [pp. of anuṭṭhati = anutiṭṭhati] practising, effecting or anucciṭṭha). 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). Anujagghati [anu + jagghati] to laugh at, deride, mock D i.91; DA i.258 (cp. sañjagghati ibid 256). Anuṭṭhubhati [formally Sk. anuṣṭobhati, but in meaning = *anuṣṭīvati; anu + ṭṭhubhati, the etym. of which see under Anujavati [anu + javati] to run after, to hasten after, to follow J niṭṭhubhati] to lick up with one's saliva DA i.138. vi.452 (= anubandhati). Anuṭṭhurin v. l. at SnA 569, see niṭṭhurin. Anujāta (adj.) [anu + jāta] "born after" i. e. after the image of, resembling, taking after; esp. said of a son (putta), resembling Anuḍasati [anu + ḍasati] to bite J vi.192. his father, a worthy son It 64 (atijāta +, opp. avajāta); Th 1, 827 Anuḍahati [anu + ḍahati] to burn over again, burn thoroughly, (fig. following the example of), 1279; J vi.380; DhA i.129; fig. to destroy, consume J ii.330; vi.423. Pass. °ḍayhati J Dāvs ii.66. v.426. — Also spelt °dahati, e. g. at S iv. 190 = v.53; Th 2, Anujānāti [anu + jānāti] 1. to give permission, grant, allow Vin 488. iv.225; A ii.197; Pv iv.167 ; PvA 55, 79, 142. — 2. to ad- Anuḍahana (nt.) [fr. anuḍahati] conflagration, burning up, con- vise, prescribe Vin i.83; ii.301: Sn 982. — grd. anuññeyya sumption J v.271; ThA 287 (d).

that which is allowed A ii.197; pp. anuññāta (q. v.) Caus. Anuṇṇata (adj.) [uṇṇata] not raised, not elated, not haughty, anujānāpeti J i.156. humble Sn 702 (care = uddhaccaṁ nâpajjeyya SnA 492). Anujīvati [anu + jīvati] to live after, i. e. like (acc.), to live for Anutappati [anu + tappati1 ; Sk. anutapyate, Pass. of anutapati] or on, subsist by J iv.271 (= upajīvati, tassânubhāvena jīvitaṁ to be sorry for, to regret, repent, feel remorse J i.113; iv.358; laddhaṁ (C.). — pp. anujīvata (q. v.). v.492 (ppr. an — anutappaṁ); Dh 67, 314; Pv ii.942 ; DhA Anujīvita (nt.) [pp. of anujīvati] living (after), living, livelihood, ii.40. grd. anutappa to be regretted A i.22, 77; iii.294, and

anutāpiya A iii.46 (an°). dhammaṁ). 5 Anutāpa [fr. anu + tāpa] anguish, remorse, conscience Vv 40 Anudūta [anu + dūta] a person sent with another, a travelling (= vippaṭisāra VvA 180); DhsA 384. companion Vin ii.19, 295; DhA ii.76, 78. Anutāpin (adj.) [fr. anutāpa] repenting, regretting Th 2, 57, 190; Anudeva see anvadeva. Vv 21; VvA 115. Anuddayatā (f.) [abstr. to anuddayā] sympathy with (—°) com- Anutāpiya grd. of anutappati, q. v. passion, kindness, favour, usually as par° kindness to or sym- Anutāḷeti [anu + taḷeti] to beat J ii.280. pathy with other people S ii.218; v.169 (T. anudayatā); A iii.184; It 72; Vbh 356. Anutiṭṭhati [anu + tiṭṭhati see also anuṭṭhahati] to look after, to manage, carry on J v.113 (= anugacchati); PvA 78. Anuddayā (& anudayā) (f.) [anu + dayā] compassion, pity, mercy, care Vin ii.196; S i.204; ii.199; iv.323; A ii.176; Anutīre (adv.) [anu + tīre, loc. of tīra] along side or near the bank iii.189; Pug 35 (anukampā); J i.147, 186, 214; PvA 70, 88, (of a river) Sn 18 (= tīra — samīpe SnA 28). Cp. anu A b. 181 (= anukampā). In compn anudaya° e. g. °sampanna full Anuttara (adj.) [an + uttara] "nothing higher", without a supe- of mercy J i.151, 262; PvA 66. rior, incomparable, second to none, unsurpassed, excellent, Anuddā (f.) [contracted form of anuddayā] = anuddayā Dhs preeminent Sn 234 (= adhikassa kassaci abhāvato KhA 193), 1056, where also the other abstr. formations anuddāyanā & 1003; Dh 23, 55 (= asadisa appaṭibhāga DhA i.423); Pv iv.35 2 anuddāyitattaṁ "care, forbearance & consideration"; DhsA (dhamma); Dhs 1294; DA i.129; PvA 1, 5, 6, 18, etc. 362 (anudayatī ti anuḍḍā). Anuttariya (nt.) [abstr. fr. anuttara] preeminence, superior- Anuddhaṁseti [anu + dhaṁseti] to spoil, corrupt, degrade Vin ity, excellency; highest ideal, greatest good. They are men- iv.148 (expln. here in slightly diff. meaning = codeti vā tioned as sets of 3 (viz. dassana°, paṭipadā°, vimutti°) at codāpeti vā to reprove, scold, bring down); It 42. Usually D iii.219, or of 6 (viz. dassana°, savana°, lābha°, sikkhā°, in ster. phrase rāgo cittaṁ a. lust degrades the heart Vin pāricariyā°, anussata°) at D iii.250, 281; A i.22; iii.284, 325 iii.111; M i.26; S i.186; A i.266; ii.126; iii. 393 sq. — pp. sq., 452; Ps i.5. Cp. M i.235; A v.37. See also ānuttariya. anuddhasta (q. v.). Anuttāna (adj.) [an + uttāna] not (lying) open, not exposed; fig. Anuddhata (adj.) [an + uddhata] not puffed up, not proud, un- unexplained, unclear J vi.247. conceited calm, subdued Sn 850 (= uddhacca — virahita SnA Anutthunā (f.) [fr. anutthunāti] wailing, crying, lamenting Nd1 549, cp. anuṇṇata); It 30; Dh 363 (= nibbutacitta DhA iv.93); 167 (= vācāpalāpa vippalāpa etc.). Vv 648 ; Pug 59. Anutthunāti [anu + thunati (thunāti); anu + stan] to wail, moan, Anuddharin (adj.) [an + uddharin] not proud Sn 952 (= anussukin deplore,

lament, bewail D iii.86; Sn 827 (cp. Nd1 167); Dh SnA 569) see niṭṭhurin. 156; J iii.115; v.346, 479; DhA iii.133; PvA 60 (wrongly ap- Anuddhasta (adj.) [anu + dhasta, pp. of anuddhaṁseti, cp. Sk. plied for ghāyati, of the fire of conscience). apadhvasta] spoilt, corrupt, degraded M i.462 (citta); A ii.126 Anutrāsin (adj.) [an + utrāsin] not terrified, at ease Th 1, 864. (id.). Anuthera [anu + thera] an inferior Thera, one who comes next to Anudhamma [anu + dhamma] 1. in compn. with dhamma as the elder Vin ii.212 (therânutherā Th. & next in age). dhammânudhamma to be judged as a redupl. cpd. after the Anudadāti [anu + dadāti] to concede, grant, admit, fut. anudas- manner of cpds. mentioned under anu iv. & meaning "the Law sati Miln 276, 375. 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 Anudayati (to sympathise with) see under anuddā. dh° — ânudh° -paṭipanna "one who masters the complete- Anudassita [pp. of anudasseti] manifested Miln 119. ness of the Dh.", e. g. S ii.18; iii.163; It 81; Ps ii.189. — 2. Anudahati see anuḍahati. conformity or accordance with the Law, lawfulness, relation, essence, consistency, truth; in phrase dhammassa (c°) anud- Anudiṭṭha [pp. of anudisati] pointed out, appointed, dedicated, hammaṁ vyākaroti to explain the truth of the Dh. Vin i.234; nt. consecration, dedication J v.393 (anudiṭṭha = asukassa D i.161; M i.368, 482; S ii.33; iii.6; iv.51; v.7. See further M nāma dassatī ti C.); Pv i.107 (= uddiṭṭha PvA 50). iii.30; Sn 963 (cp. Nd1 481 for exegesis). Also in cpd. °cārin Anudiṭṭhi (f.) [anu + diṭṭhi] an "after — view", sceptical view, living according to the Dhamma, living in truth S ii.81, 108; speculation, heresy D i.12; M ii.228; S iii.45 sq.; Th 1, 754; A ii.8; Dh 20 (cp. DhA i.158); Vv 317 ; Sn 69 (see Nd2 51). Miln 325; DA i.103. attânudiṭṭhi (q. v.) a soul — specula- Anudhammatā (f.) [abstr. to anudhamma) lawfulness, confor- tion. mity to the Dhamma A ii.46; Ps i.35, 36. Anudisati [anu + disati] to point out, direct, bid, address PvA 99 Anudhāreti [anu + dhāreti] to hold up DA i.61 (chattaṁ), cp. J (aor. anudesi + anvesi). — pp. anudiṭṭha (q. v.). 1.53, dhariyamāna. Anudisā (f.) [anu + disā] an intermediate point of ihe compass, Anudhāvati [anu + dhāvati] to run after, to chase, follow, per- often collectively for the usual 4 intermediate points D i.222; secute, pursue M i.474; S i.9; Dh 85; Th 1, 1174; Miln 253, S i.122; iii.124. 372. Anudīpeti [anu + dīpeti] to explain Miln 227 (dhammâ- Anudhāvin (adj. — n.) [fr. anudhāvati] one who runs after S i.9,

Anudhāvin Anupadhika

117. Anupaṭṭhita (adj.) [anu + pa + ṭhita] setting out after, following, Anunadī(— tire) along the bank of the river S iv.177 should be attacking J v.452. read anu nadītīre (= anu prep. c. loc.; see under anu A). Anupatati [anu + patati] 1. to follow, go after, J vi.555 anu- Anunamati [anu + namati] to incline, bend (intrs.), give way Miln patiyāsi Subj.). — 2. to fall upon, to befall, attack Vin iii.106 372 (of a bow). = M i.364; S i.23 (read °patanti for °patatanti) = Dh 221 (dukkhā); Th 1, 41 = 1167 (of lightning). — pp. anupatita Anunaya [fr. anuneti] "leading along", friendliness, courtesy, (q. v.). Cp. also anupāta & anupātin. falling in with, fawning D iii.254 (°saṁyojana); A iv.7 sq. (id.) M i.191; Dhs 1059; Vbh 145; Nett 79; combd. w. opp. paṭigha Anupatita [pp. of anupatati] "befallen", affected with, oppressed (repugnance) at Miln 44, 122, 322. by (—°) S ii.173

(dukkha°); iii.69 (id.); Sn 334 (pamāda°). Anunayana (nt.) [fr. anuneti] fawning DhsA 362. Anupatitatta (nt.) [abstr. of anupatita] the fact of being attacked by, being a victim of (—°) SnA 339. Anunāsika (adj.) [anu + nāsā + ika] nasal; as tt. g. the sound ṁ; in °lopa apocope of the nasal ṁ VvA 114, 253, 275, 333. Anupatta (anuppatta) [pp. of anupāpuṇāti; cp. Sk. anu-prāpta] (having) attained, received, got to (c. acc), reached D i.87 — Anunīta (adj.) [pp. of anuneti] led, induced S iv.71; Sn 781. 111; ii 2; It 38; Sn 027, 635; Dh 386, 403; Pv iv.166 ; PvA 59 Anunetar [n. ag. fr. anuneti] one who reconciles or conciliates (dukkhaṁ), 242. In phrase addhagata vayo-anuppatta hav- Ps ii.194 (netā vinetā anunetā). ing reached old age, e. g. Vin ii.188; D i.48; Sn pp. 50, 92; Anuneti [anu + neti] to conciliate, appease, win over, flatter S PvA 149. i.232 (ppr. anunayamāna); pp. anunīta (q. v.). Anupatti (anuppatti) (f.) [anu + patti] attainment, accomplish- Anupa see anūpa. ment, wish, desire (fulfilled), ideal S i.46, 52. Anupakampati [anu + pakampati] to shake, move, to be unsteady Anupathe at J v.302 should be read as anu pathe by the way at Th 1, 191 = Ud 41. the wayside; anu to be taken as prep. c. loc. (see anu A). C. explns. as janghamagga — mahāmaggānaṁ antare. Anupakkama [an + upakkama] not attacking, instr. °ena not by attack (from external enemies) Vin ii.195. Anupada [cp. Sk. anupadaṁ adv., anu + pada] 1. the "after-foot", i. e. second foot a verse, also a mode of reciting, where the Anupakkuṭṭha (adj.) [an + upak°] blameless, irreproachahle D second foot is recited without the first one Vin iv.15 (cp. 355); i.113; Vin iv.160; Sn p. 115; DA i.281. Miln 340 (anupadena anupadaṁ katheti). — 2. (adj.) (follow- Anupakkhandati [anu + pa + khandati] to push oneself for- ing) on foot, at every, step, continuous, repeated, in °dhamma ward, to encroach on D i.122 (= anupavisati DA i.290); ger. — vipassanā uninterrupted contemplation M iii.25; °vaṇṇanā anupakhajja pushing oneself in, intruding Vin ii.88 (= an- word — by — word explanation DhsA 168. As nt. adv. °ṁ topavisati), 213; iv.43 (= anupavisati); M i.151, 469; S iii.113; close behind, immediately after (c. gen.) J ii.230 (tassânu- Vism 18. padaṁ agamāsi); vi.422. Esp. freq. in combn. padânupadaṁ Anupakhajjati [den. fr. anupakhajja, ger. of anupakkhandati] to (adv.) foot after foot, i. e. in the footsteps, immediately be- encroach, intrude Vin v.163. hind J iii. 504; vi.555; DhA i.69; ii.38. Anupagacchati [anu + pa + gacchati] to go or return into (c. acc.) Anupadātar (anuppadātar) [n. ag. of anupadeti] one who gives, D i.55 (anupeti +). or one who sets forth, effects, designs D i.4 (cp. DA i.74); A ii.209. Anupaghāta [an + upaghāta] not hurting Dh 185 (anūpa° metri causa; expld. by anupahananañ cɔ eva anupaghātanañ ca DhA Anupadāna (anuppadāna) (nt.) [anu + pa + dāna, cp. anupadeti] iii.238). giving, administering, furnishing, the giving of (—°) D i.12 (cp. DA i.98; both read anuppādāna); J iii.205; Miln 315. Anupacita (adj.) [anu + pa + cita, pp. of anupacināti] heaped up, accumulated ThA 56. Anupadinna (anuppadinna) [pp. of anupadeti] given, handed over, furnished, dedicated Pv i.512 . Anupacināti [an + upacināti] not to observe or notice J v.339 (= anoloketi C.; v. l. anapaviṇāti). Anupadeti (anuppadeti) [anu + pa + dadāti] to give out, give as a present, hand over; to design, set forth, undertake S iii.131 Anupajagghati [anu + pa + jagghati] to laugh at, to deride, mock (Pot. anuppadajjuṁ); M i.416 (Pot. anupadajjeyya. see dadāti over A i.198 (v. l.

anusaṁ°). i.3); Miln 210 (°deti). fut. °dassati (see dadāti i.1); D iii.92; Anupajjati [anu + pad] to follow, accompany J iv.304. - pp. S iv.303 (v. l. SS for T. anusarissati); A iii.43; Sn 983. ger. anupanna (q. v.). °datvā SnA 35. inf. °dātuṁ A i.117. pp. °dinna (q. v.). Anupañcāhaṁ (adv.) [anu + pañcā + ahaṁ] every five days PvA Anupaddava (adj.) [an + upaddava] free from danger, uninjured, 139 (+ anudasāhaṁ). safe Vin ii.79 = 124 (+ anītika); iii.162; Dh 338; DhA iv.48; Anupaññatti (f.) [anu + paññatti] a supplementary regulation or PvA 250 (expln. for siva). order Vin ii.286; v.2 sq. Anupadhāreti [an + upadhār°] to disregard, to heed not, to ne- Anupaṭipāti (f.) [anu + paṭipāti] succession; as adv. in order, glect DhA iv.197; VvA 260. successively DA i.277 (kathā = anupubbikathā); DhA iii.340 Anupadhika (adj.) [an + upadhi + ka] free from attachment (see (anupaṭipāṭiyā = anupubbena); Vism 244. upadhi) Vin i 36 (anupadhīka); D. iii 112 (anupadhika opp. to

sa — upadhika); Sn 1057 (anūpadhīka T., but Nd2 anūpadhika. Anupavajja (adj.) [grd. of an + upavadati] blameless, without with ū for u metri causa). fault, Miln 391. Anupanna, [pp. of anupajjati] gone into, reached, attained Sn 764 Anupavattaka (anuppa°) (adj.) to anupavatteti] one who suc- (māradheyya°). ceeds (another) King or Ruler in the ruling of an empire Anupabandhati (anuppa°) [anu + pa + bandhati] to follow im- (cakkaṁ) Miln 342, 362; SnA 454. See also anuvattaka. mediately, to be incessant, to keep on (without stopping), to Anupavatteti (anuppa°) [anu + pa + vatteti, fr. vṛt] to keep continue Miln 132. — Caus. °āpeti ibid. moving on after, to continue rolling, with cakkaṁ to wield Anupabandhanatā (anuppa°) (f.) [abstr. to prec.] non-stopping, supreme power after, i.e. in succession or imitation of a pre- not ceasing Miln 132. decessor S i.191; Miln 362. See also anuvatteti. Anupabandhanā (anuppa°) (f.) [abstr. fr. anupabandhati] con- Anupavāda [an + upavāda] not blaming or finding fault, abstain- tinuance, incessance, Pug 18 = Vbh 357 (in exegesis of up- ing from grumbling or abuse Dh 185 (anūpa° in metre; expld anāha). at DhA iii.238 as anupavādanañ c'eva anupavādāpanañ ca "not scolding as well as not inciting others to grumbling"); adj. Anupabbajjā (f.) [anu + pabbajjā, cp. BSk. anupravrajati Divy °vādaka Pug 60, & °vādin M i.360. 61] giving up worldly life in imitation of another S v.67 = It 107. Anupaviṭṭha (anuppa°) [pp. of anupavisati] entered, gone or got into, fallen into (c. acc.) Miln 270, 318 sq., 409 (coming for Anupaya (adj.) [an + upaya] unattached, "aloof" S i.181 (akankha shelter); PvA 97, 152 (Gangānadiṁ a. nadī: flowing into the apiha +). G.). Anuparigacchati [anu + pari + gacchati] to walk round and round, Anupaviṭṭhatā (f.) [abstr. to anupaviṭṭha] the fact of having en- to go round about (c. acc.) Vin iii.119; S i.75 (ger. °gamma); tered Miln 257. Sn 447 (aor. °pariyagā = parito parito agamāsi Sn A 393); J iv.267. Anupavisati [anu + pa + visati] to go into, to enter Dh i.290; VvA 42 (= ogāhati). — pp. °paviṭṭha (q.v.) — Caus. °paveseti Anuparidhāvati [anu + pari + dhāvati] to run up & down or to (q.v.). move round & round (cp. anuparivattati) S. iii.150 (khīlan). Anupavecchati (anuppa°) [see under pavecchati] to give, give Anupariyāti [auu + pari + yāti] to go round about, to go about, over to, offer up, present, supply Vin i.221 (°pavacchati); D to wander or travel all over (c. acc.) Vin ii.111; S i.102, 124; i.74 (=

pavesati DA i.218); ii.78; M i.446; iii.133; A ii.64; Th 1, 1235 (°pariyeti), 1250 (id. to search); Pv iii.34 (= anu- iii.26 (v.l. °vacch°); J v.394; Sn 208 (v.l. °vacch°); SnA 256 vicarati); Miln 38; PvA 92 (°yāyitvā, ger.) 217. (= anupavesati); PvA 28. Anupariyāya (adj) [adjectivised ger. of anupariyāti] going round, Anupaveseti [anu + pa + vis, cp. BSk. anupraveśayati Divy 238] encircling, in °patha the path leading or going round the city to make enter, to give over, to supply SnA 256 (= °pavecchati). D ii.83 = S iv 194 = A v.195; A iv.107. Anupasankamati1 [anu + pa + saṁkamati] to go along up to (c. Anuparivattati [anu + pari + vṛt] to go or move round, viz. 1. to acc.) PvA 179. deal with, be engaged in, perform, worship Vin iii.307 (ādic- caṁ); D i.240; PvA 97. — 2. to meet Miln 204 (Devadatto Anupasankamati2 [an + upasank°] not to go to. not to approach ca Bodhisatto ca ekato anuparivattanti). — 3. to move round DhA ii.30 (+ apayirupāsati). & round, move on and on, keep on rolling (c. acc.), evolve S. Anupasaṇṭhapanā (f.) [an + upasaṇṭhapanā] not stopping, inces- iii.150 (anuparidhāvati +) Miln 253 (anudhāvati + kāyan). sance, continuance Pug 18 (but id. p. at Vbh 357 has anu- Anuparivatti (f.) (—°) [anu + parivatti] dealing with, occupation, sansandanā instead); cp. anupabandhanā. connection with S iii.16. Anupassaka (adj.) [fr. anupassati] observing, viewing, contem- Anuparivāreti [anu + pari + vāreti] to surround, stand by, attend plating Th 1, 420. on (c. acc.) Vin i.338; M i.153; DhA 1.55. Anupassati [anu + passati] to look at, contemplate, observe Sn Anupariveṇiyaṁ [anu + pariveṇiyaṁ = loc. of pariveṇi] should 477; Ps i.57, 187; Sn A 505. be written anu pariveṇiyaṁ ("in every cell, cell by cell"), anu Anupassanā (f.) [abstr. of anupassati, cf. Sk. anudarśana] look- here functioning as prep. c. loc. (see anu A) Vin i.80, 106. ing at, viewing, contemplating, consideration, realisation S Anuparisakkati [anu + pari + sakkati] to move round, to be occu- v.178 sq., Sn p. 140; Ps i.10, 20, 96; ii.37, 41 sq., 67 sq.; pied with, take an interest in (c. acc.) S iv.312 (v.l. °vattati). Vbh 194. See anicca°, anatta°, dukkha°. Anuparisakkana (nt.) [fr. anuparisakkati] dealing with, interest Anupassin (—°) (adj.) [fr. anupassati] viewing, observing, real- in S iv.312 (v.l. °vattana). ising 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. Anupariharati [anu + pari + harati] to surround, enfold, embrace M i.306. Anupahata1 [anu + pa + hata, pp. of anu + pa + han] thrown up, blown up Miln 274. Anupalitta (adj.) [an + upalitta] unsmeared, unstained, free from taint M i.319, 386 (in verse); as °ūpalitta in verse of Sn & Dh: Anupahata2 (adj.) [an + upahata] not destroyed, not spoilt DhA Sn 211 (= lepānaṁ abhāvā SnA 261), 392, 468, 790, 845; Dh ii.33 (°jivhapasāda). 353. Anupāta [of anupatati] attack in speech, contest, reproach A i.161

(vāda°). (dhammavinaye) M i.479; iii.1 (+ °kiriyā °paṭipadā). Anupātin (adj.) [fr. anupāta] 1. following, indulging in J iii.523 Anupubbaka (adj.) = anupubba, in cpd. pubbânupubbaka all (khaṇa°). — 2. attacking, hurting J v.399. in succession or in turn, one by one (on nature of this kind of Anupādaṁ (adv.) [anu + pāda] at the foot Vism 182 (opp. cpd. see anu B iv.) Vin i.20 (°ānaṁ kulānaṁ puttā the sons of anusīsaṁ at the head). each clan, one by one). Anupādā [ger. of an + upādiyati = anupādāya] anupādā- niya, Anupubbata (nt.) [fr. anupubba] acting in turn, gradation, suc- anupādāya,

anupādiyāna, anupādiyiṭvā see upādiyati. cession Vv 6414 (= anukūla kiriyā i. e. as it pleases VvA 280) cp. ānupubbatā. Anupādāna & Anupādi see upādāna & upādi. Anupubbi-kathā (f.) [anupubba + kathā, formation like dhammi Anupāpita [pp. of anupāpeti] having been lead to or made to — kathā] a gradual instruction, graduated sermon, regulated reach, attained, found Miln 252. exposition of the ever higher values of four subjects (dāna — Anupāpuṇāti (anuppā°) [anu + pāpuṇāti] to reach, attain, get to, kathā, sīla°, sagga°, magga°) i. e. charity, righteousness, the find S i.105; ger. anuppatvāna Pv ii.924 (= °pāpuṇitvā PvA heavens, and the Path. Bdhgh. explains the term as anupub- 123). — pp. anupatta (q. v.). — Caus. anupāpeti (q. v.). bikathā nāma dānânantaraṁ sīlaṁ sīlânantaro saggo saggâ- Anupāpeti [Caus. of anupāpuṇāti] to make reach or attain, to lead nantaro maggo ti etesaṁ dīpana — kathā" (DA i.277). Vin to, to give or make find J vi.88; Cp. xi. 4 (aor. anupāpayi); i.15, 18; ii.156, 192; D i.110; ii.41; M i.379; J i.8; VvA 66, Miln 276. — pp. anupāpita (q. v.). 197, 208; DA i.308; DhA i.6; Miln 228. — The spelling is frequently ānupubbikathā (as to lengthening of anu see anu Anupāya [an + upāya] wrong means J i.256; Sdhp 405. Note (a)), e. g. at D i.110; ii.41; M i.379; J i.8; Miln 228. Anupāyāsa see upāyāsa. Anupekkhati [anu + pekkhati] 1. to concentrate oneself on, to Anupālaka (adj.) [anu + pālaka] guarding, preserving Sdhp 474. look carefully A iii.23. — 2. to consider, to show consid- Anupālana (nt.) [fr. anupāleti] maintenance, guarding, keeping eration for, Nd2 50 (ppr. °amāna = anukampamāna). — Dpvs iii.2. Caus. anupekkheti to cause some one to consider carefully Vin ii.73. Anupāleti [anu + pāleti] to safeguard, warrant, maintain Miln 160 (santatiṁ). Anupekkhanatā (f.) [abstr. fr. anupekkhana, see anupek-khatī] concentration (of thought) Dhs 8, 85, 284, 372. Anupāhana (adj.) [an + upāhana] without shoes J vi.552. Anupeti [anu + pa + i] to go into D i.55 (+ anupagacchati) S Anupiya (anuppiya) (adj) [anu + piya] flattering, plessant, nt. iii.207; DA i.165. pleasantness, flattery, in °bhāṇin one who flatters I) iii.185; J ii.390; v.360; and °bhāṇitar id. Vbh 352. Anupeseti [anu + pa + iṣ] to send forth after Miln 36. Anupīḷaṁ at PvA 161 is to be read anuppīḷan (q. v.). Anuposathikaṁ see anvaḍḍhamāsaṁ. Anupucchati [anu + pucchati] to ask or inquire after (c. acc.) Sn Anuposiya (adj.) [grd. of anu + puṣ] to be nourished or fostered 432, 1113. — pp. anupuṭṭha (q. v.). Sdhp 318. Anupuṭṭha [pp. of anupucchati] asked Sn 782 (= pucchita SnA Anuppa° in all combns. of anu + ppa see under headings anupa°. 521). Anuppadajjuṁ (S iii.131) see anupadeti. Anupubba (adj.) [anu + pubba] following in one's turn, succes- Anuppanna (°uppāda, °uppādeti) see uppanna etc. sive, gradual, by and by, regular Vin ii.237 (mahāsamuddo a° Anuppīḷa (adj.) [an + uppīḷa] not molested, not oppressed (by — ninno etc.); D i.184; Sn 511; J v.155 (regularly formed, robbers etc.) not ruined, free from harm J iii.443; v.378; VvA of ūrū). Cases adverbially: anupubbena (instr.) by and by, 351; PvA 161. in course of time, later, gradually Vin i.83; Dh 239 (= anu- paṭipāṭiyā DhA iii.340); Pug 41, 64; J ii.2, 105; iii.127; Miln Anupharaṇa (nt.) [anu + pharaṇa] flashing through, pervading 22; PvA 19. anupubbaso (abl. cp. Sk. anupūrvaśaḥ) in regu- Miln 148. lar order Sn 1000. — In compn. both anupubba° & anupubbi° Anuphusīyati [anu + phusīyati, cp. Sk. pruṣāyati, Caus. of pruṣ] (q. v.). to sprinkle, moisten, make wet J v.242

(himaṁ; C. pateyya). -kāraṇa gradual performance, graded practice M i.446. Anubajjhati at PvA 56 is faulty reading for anubandh- ati (q. -nirodha successive passing away, fading away in regular suc- v.). cession, i. e. in due course. The nine stages of this process are the same as those mentioned under °vihāra, & are enumd. as Anubaddha [pp. of anubandhati] following, standing behind such at D iii.266, 290; A iv.409, 456; Ps i.35. -vihāra a state (piṭṭhito) D i.1, 226. of gradually ascending stages, by means of which the highest Anubandha [anu + bandh] bondage M iii.170; It 91. aim of meditation & trance is attained, viz. complete cessa- Anubandhati [anu + bandhati] to follow, run after, pursue J i.195; tion of all consciousness. These are 9 stages, consisting of the ii.230; vi.452 (= anujavati); PvA 56 (substitute for anuba- 4 jhānas, the 4 āyatanāni & as the crowning phrase "saññā — jjhanti!), 103, 155. aor. °bandhi J ii.154, 353; iii.504; PvA vedayitanirodha" (see jhāna1). Enumd. as such in var. places, 260 (= anvāgacchi). ger. °bandhitvā J i.254. grd. °band- esp. at the foll.: D ii.156; iii.265, 290; A iv.410; Nd2 under hitabba M i.106. — pp. anubaddha (q. v.). jhāna; Ps i.5; Miln 176. -sikkhā regular instruction or study

Anubandhana Anumajjati

Anubandhana (nt.) [fr. anubandhati] that which connects or fol- 68, 79 etc. (cp. anubhavana). — ppr. med. °bhavamāna lows, connection, consequence J vi.526 (°dukkha). J i.50; aor. °bhavi PvA 75 (sampattiṁ); ger. °bhavitvā J Anubala (nt.) [anu + bala] rear — guard, retinue, suite, in °ṁ iv.1; PvA 4 (sampattiṁ), 67 (dukkhaṁ), 73 (sampattiṁ); grd. bhavati to accompany or follow somebody Miln 125. °bhaviyāna (in order to receive) Pv ii.85 (= anubhavitvā PvA 109). — Pass. anubhūyati & °bhavīyati to be undergone or Anubujjhati [anu + bujjhati, Med. of budh, cp. Sk. ava- being experienced; ppr. °bhūyamāna PvA 8, 159 (mayā a. budhyate] to remember, recollect J iii.387 (with avabujjhati = anubhūta), 214 (attanā by him) & °bhavīyamāna PvA 33 in prec. verse). (dukkhaṁ). — pp. anubhūta (q.v.). Anubujjhana (nt.) [fr. anubujjhati] awakening, recognition Ps Anubhavana (nt.) [fr. anubhavati] experiencing, suffering; sen- i.18 (bujjhana +). sation or physical sensibility (cf. Cpd. 229, 2321) Nett 28 Anubuddha [pp. of anu + bodhati] 1. awakened (act. & (iṭṭhâniṭṭh — ânubhavana — lakkhanā vedanā "feeling is char- pass.), recognised, conceived, seen, known D ii.123 (°ā ime acterised by the experiencing of what is pleasant and unpleas- dhammā); S i.137 (dhammo vimalenɔ ânubuddho) ii.203; ant"); Miln 60 (vedayita — lakkhaṇā vedanā anubhavana — iv.188; A ii.1; iii.14; iv.105; SnA 431. In phrase bud- lakkhaṇā ca); PvA 152 (kamma — vipāka°). Esp. in combn. dhânubuddha (as to nature of cpd. see anu B iv.) either "fully with dukkha° suffering painful sensations, e.g. at J iv.3; Miln awakened (enlightened)" or "wakened by the wake" (Mrs. Rh. 181; DhA iv.75; PvA 52. D.) Th 1, 679 = 1246. — 2. a lesser Buddha, inferior than the Anubhāga [anu + bhāga] a secondary or inferior part, (after — Buddha DA i.40. Cp. buddhânubuddha.)share, what is left over Vin ii.167. Anubodha [anu + budh] awakening; perception, recognition, un- Anubhāyati [anu + bhāyati] to be afraid of J vi.302 (kissa nvɔ derstanding S i.126 (?) = A v.46 (anubodhiṁ as aor. of ânubhāyissaṁ, so read for kissânu°). anubodhati?); Pug 21; Miln 233. Freq. in compn. ananu- bodha (adj.) not

understanding, not knowing the truth S ii.92; Anubhāva [fr. anubhavati] orig. meaning "experience, con- iii.261; v.431; A ii.1; iv.105; Dhs 390, 1061; VvA 321 (= comitance" and found only in cpds. as — °, in meaning "ex- anavabodha) and duranubodha (adj.) hard to understand, dif- periencing the sensation of or belonging to, experience of, ac- ficult to know D i.12, 22; S i.136. cordance with", e.g. maha° sensation of greatness, rājâ° s. be- longing to a king, what is in accordance with kingship, i. e. Anubodhati [anu + budh] to wake up, to realise, perceive, un- majesty. Through preponderance of expressions of distinc- derstand; aor. anubodhiṁ A v.46 (?) = S i.126 (anubodhaṁ). tion there arises the meaning of anubhāva as "power, majesty, — Caus. °bodheti to awaken, fig. to make see to instruct J greatness, splendour etc." & as such it was separated from vi.139 (°ayamāna) — pp. anubuddha (q. v.). the 1st component and taken as ānubhāva with ā instead of Anubodhana (nt.) [fr. anubodhati] awakening, understanding, a, since the compositional character had obliterated the char- recognition Ps i.18 (bodhana +). acter of the a. As such (ānubhāva abs.) found only in later Anubbajati [anu + vraj] to go along, wander, follow, tread (a language. — (1) anubhāva (—°): mahānubhāva (of) great path) J iv.399 (maggaṁ = pabbajati C.). 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; Anubbata (adj.) [Vedic anuvrata, anu + vata] subject to the will devatā° id. J i.168; dibba° id. PvA 71, 110. rājā° kingly of another, obedient, faithful, devoted J iii.521; vi.557. splendour, pomp D i.49; J iv 247; PvA 279 etc. -anubhāvena Anubbillāvitatta see ubbill°. (instr. — °) in accordance with, by means of J ii.200 (angav- Anubyañjana see anuvyañjana. ijjā°); PvA 53 (iddh°), 77 (kamma°), 148 (id.), 162 (rāja°), 184 (dāna°), 186 (puñña°). yathânubhāvaṁ (adv.) in accor- Anubrūhita [pp. of anubrūheti] strengthened with (—°), full of dance with (me), as much as (1 can); after ability, according Ps i.167. to power S i.31; Vv 15 (= yathābalaṁ VvA 25). — (2) ānub- Anubrūheti [brūheti] to do very much or often, to practice, fre- hāva majesty power, magnificence, glory, splendour J v.10, quent, to be fond of (c. acc.), foster S i.178 (anubrūhaye); 456; Pv ii.811 ; VvA 14; PvA 43, 122, 272. See also ānu°. M iii.187 (id., so read for manu°), Th 2, 163 (°ehi); Cp. Anubhāvatā (f.) [= anubhāva + tā] majesty, power S i.156 iii.12 (saṁvegaṁ anubrūhayiṁ aor.); J iii.191 (suññāgāraṁ). (mahâ°). Often in phrase vivekaṁ anubrūheti to devote oneself to detachment or solitude, e.g. J i.9 (inf. °brūhetuṁ); iii.31 Anubhāsati [anu + bhāsati] to speak after, to repeat D i.104; Miln (°brūhessāmi), Dh 75 (°brūhaye = °brūheyya vaḍḍheyya DhA 345; DA i.273. ii.103). — pp. anubrūhita (q.v.) Cp. also brūhana. Anubhūta [pp. of anubhavati] (having or being) experienced, suf- Anubhaṇanā (f.) [anu + bhaṇana] talking to, admonition, scold- fered, enjoyed PvA ii.1218 . nt. suffering, experience J i.254; ing Vin ii.88 (anuvadanā +). Miln 78, 80. Anubhavati & Anubhoti [anu + bhavati] to come to or by, to un- Anubhūyamānatta (nt.) [abstr. fr. ppr. Pass. of anubhavati] the dergo, suffer (feel), get, undertake, partake in, experience D fact of having to undergo, experiencing PvA 103. i.129; ii.12 (°bhonti); M ii.204; A i.61 (atthaṁ °bhoti to have Anuma (— dassika) see anoma°. a good result); J vi.97 (°bhoma); Pv i.1011 (°bhomi vipākaṁ); Anumagge at J v.201 should be read anu magge along the road, PvA 52 (°issati = vedissati); Sdhf 290.

Esp. freq. with by the way; anu here used as prep. c. loc. (see anu A b). dukkhaṁ to suffer pain, e.g. PvA i.1110 (°bhonti); PvA 43,

Anumajjati Anuyogavant

Anumajjati [anu + majjati] 1. to strike along, to stroke, to touch Anumodita [pp. of anumodati] enjoyed, rejoiced in PvA 77. DA i.276 (= anumasati). — 2. to beat, thresh, fig. to thresh Anummatta (adj.) [an + ummatta] not out of mind, sane, of sound ont J vi.548; Miln 90. — Pass. anumajjīyati Miln 275 (cp. mind Miln 122; Sdhp 205. p. 428). Anuyanta at A v.22 is doubtful reading (v.l. anuyutta). The Anumajjana (nt.) [abstr. fr. anumajjati] threshing out, pounding meaning is either "inferior to, dependent on, a subject of, a up (Dhs. trsl. 11), always used with ref. to the term vicāra vassal" or "attending on". The explanation may compare Sk. (q.v.) Miln 62; DhsA 114; DA i.63, 122. anuyātaṁ attendance [anu + yā, cp. anuyāyin] or Sk. yantṛ Anumajjha (adj.) [anu + majjha] mediocre, without going to ex- ruler [yam], in which latter case anu — yantṛ would be "an tremes J iv.192; v.387. inferior ruler" and P. yanta would represent the n. a.g. yantā Anumañña ti [anu + mañña ti] to assent, approve, give leave Th 1, as a — stem. The v. l. is perhaps preferable as long as other 72. — pp. anumata (q.v.). passages with anuyanta are not found (see anuyutta 2). Anumata [pp. of anumañña ti] approved of, given consent to, Anuyāgin (adj) [fr. anu + yaj] offering after the example of an- finding approval, given leave D i.99 (= anuññāta DA i.267); other D i.142. J v.399 (= muta); Miln 185, 212, 231, 275; PvA 64 (= an- Anuyāta [pp. of anuyāti] gone through or after, followed, pursued nuññāta). S ii.105 (magga); A v.236; It 29; Miln 217. Anumati (f.) [from anumañña ti] consent, permission, agreement, Anuyāti (& anuyāyati) [anu + yā] 1. to go after, to follow J vi.49 assent, approval Vin ii.294, 301, 306; D. i.137, 143; Dpvs (fut. °yissati), 499 (yāyantaṁ anuyāyati = anugacchati C). — iv.47, Cf. v.18; DA i.297; VvA 17, PvA 114. 2. to go along by, to go over, to visit Miln 391 (°yāyati). — Anumatta see aṇu°. pp. anuyāta (q. v.). See also anusaṁyāyati. Anumasati [anu + masati] to touch D i.106 (= anumajjati DA Anuyāyin (adj.) [cp. Sk. anuyāyin, anu + yā] going after, follow- i.276). ing, subject to (gen.) Sn 1017 (anânuyāyin); J vi.309; Miln 284. Anumāna [fr. anu + man] inference Miln 330 (naya +), 372, 413; Sdhp 74. Anuyuñjanā (f.) (& °yuñjana nt.) [abstr. fr. anuyuñjati] appli- cation or devotion to (—°) Miln 178; VvA 346 (anuyujjanaṁ Anumitta [anu + mitta] a secondary friend, a follower. acquain- wrong spelling?) tance J v.77. Anuyuñjati [anu + yuñjati] 1. to practice, give oneself up to Anuminā ti [cf. Sk. anumāti, anu + mināti from mi, Sk. minoti, (acc.), attend, pursue S i.25, 122 (°yuñjan "in loving self — with confusion of roots mā & mi] to observe, draw an in- devotion" Mrs. Rh. D.); iii.154; iv.104, 175; Dh 26 (pamādaṁ ference M i.97; PvA 227 (°anto + nayaṁ nento). See also = pavatteti DhA i.257), 247 (surāmeraya — pānaṁ = sevati anumīyati. bahulīkaroti DhA iii.356); PvA 61 (kammaṭṭhānaṁ). — 2. to Anumīyati [Sk. anumīyate, Pass. of anu + mā, measure, in sense ask a question, to call to account, take to task Vin ii.79; Vv of Med.] to observe, conclude or infer from S iii.36. Cp. an- 335 ; ppr. Pass. °yuñjiyamāna PvA 192. — pp. anuyutta umināti. (q. v.). — Caus. anuyojeti "to put to", to address, admonish, Anumodaka (adj.) [fr. anumodati] one who enjoys, one who is exhort DhA iv.20. glad of or thankful for (c. acc.) Vin v.172; PvA 122;

Sdhf 512. Anuyutta [pp. of anuyuñjati] 1. applying oneself to, dealing Anumodati [anu + modati] to find satisfaction in (acc.), to rejoice with, practising, given to, intent upon D i.166, 167; iii. 232 in, be thankful for (c. acc.), appreciate, benefit from, to be = A ii.205 (attaparitāpanɔ ânuyogaṁ a.); S iii.153; iv.104; Sn pleased, to enjoy Vin ii.212 (bhattagge a. to say grace after 663 (lobhaguṇe), 814 (methunaṁ = samāyutta SnA 536), 972 a meal); S ii.54; A iii.50 (°modanīya); iv.411; Dh 177 (ppr. (jhān°); Pug 55; PvA 163 (jāgariya°), 206. — 2. follow- °modamāna); It 78; Pv ii.919 (dānaṁ °modamāna = enjoy- ing, attending on; an attendant, inferior, vassal, in expression ing, gladly receiving); 1,54 (anumodare = are pleased; piti- khattiya or rājā anuyutta a prince royal or a smaller king (see somanassajātā honti PvA 27); J ii.112; PvA 19, 46, 81, 201) khattiya 3 b) A v.22 (v l. for T. anuyanta, q. v.); Sn 553 (= imper. modāhi); Sdhp. 501 sq. — pp. anumodita (q.v.). anugāmin, sevaka SnA 453). Anumodana (nt.) [fr. anumodati] "according to taste", i.e. sat- Anuyoga [Sk. anuyoga, fr. anu + yuj] 1. application, devotion to isfaction, thanks, esp. after a meal or after receiving gifts = (—°), execution, practice of (—°); often combd. with anuyutta to say grace or benediction, blessing, thanksgiving. In lat- in phrase °anuyogaṁ anuyutta = practising, e. g. Vin ter sense with dadāti (give thanks for = loc.), karoti (= Lat. i.190 (maṇḍanɔ ânuyogaṁ anuyutta); D iii.113 (attakilamathɔ gratias agere) or vacati (say or tell thanks): °ṁ datvā PvA ânuyogaṁ a.); A ii.205 (attaparitāpanɔ ânuyogaṁ a.). — As 89; °ṁ katvā J i.91; DhA iii.170, 172; VvA 118; PvA 17, adj. (—°) doing, given to, practising (cp. anuyutta). D i.5; 47; °ṁ vatvā VvA 40 (pānīyadāne for the gift of water), 295, iii.107; M i.385; S i.182; iii.239; iv.330; v.320; A i.14; iii.249; 306 etc. °ṁ karoti also "to do a favour" PvA 275. Cp. iv.460 sq.; V. 17 sq., 205; J i.90 (padhānɔ ânuyogakiccaṁ); Vv further DhA i.198 (°gāthā verses expressing thanks, benedic- 8438 (dhamma°); Miln 348; DA i. 78, 104. — 2. invitation, tion); ii.97 (Satthāraṁ °ṁ yāciṁsu asked his blessing); PvA appeal, question (cp. anuyuñjati 2) Miln 10 (ācariyassa °ṁ 23 (°atthaṁ in order to thank), 26 (id.), 121, 141 (katabhatta°), datvā). 142; Sdhp 213, 218, 516. Anuyogavant (adj.) [anuyoga + vant] applying oneself to, full of

application or zeal, devoted PvA 207. Anulimpana (nt.) [fr. anulimpati] anointing Miln 353, 394. Anuyogin (adj.) [fr. anuyoga] applying oneself to, devoted to Anulepa [fr. anu + lip] anointing Miln 152. (—°) Dh 209 (atta° given to oneself, self — concentrated). Anulokin (adj.) [fr. anu + loketi, cp. Sk. & P. avalokin & Anurakkhaka (adj.) [fr. anurakkhati, cp. °rakkhin] preserving, anuviloketi] looking (up) at, seeing (—°) M i.147 (sīsa°). keeping up J iv.192 (vaṁsa°); vi.1 (id.). Anuloma (adj.) [Sk. anu + loma] "with the hair or grain", i. e. in Anurakkhaṇa (nt.) & °ā (f.) [abstr. fr. anurakkhati] guarding, natural order, suitable, fit, adapted to, adaptable, straight for- protection, preservation D iii.225 sq.; A ii.16 sq.; J i.133; Pug ward D ii.273 (anānuloma, q. v.) S iv.401; Ps ii.67, 70; DhA 12; Dpvs iv.24 (adj.); VvA 32 (citta°); Sdhp 449. ii.208. — nt. direct order, state of fitting in, adaptation Miln Anurakkhati [anu + rakkhati] to guard, watch over (acc.), pre- 148. serve, protect, shield Sn 149; Dh 327; J i.46; Pug 12. — ppr. -ñāṇa insight of adaptation (cp. Cpd. 66, 68) DhA ii.208. med.° rakkhamāna(ka) as adj. Sdhp 621.

-paṭiloma in regular order & reversed, forward & backward (Ep. of paṭiccasamuppāda, also in BSk.) Vin i.1; A iv.448. Anurakkhā (f.) [= anurakkhaṇā] guarding, protection, preserva- tion S iv.323 (anuddayā a. anukampā). Anulomika (& °ya) (adj.) [fr. anuloma] suitable, fit, agreeable; in proper order, adapted to (—°) Vin ii.7 (an°); iii.120 (an° Anurakkhin (adj.) [fr. anurakkhati] guarding, preserving, keep- = ananucchaviya); iv.239; A i.106; iii.116 sq.; It 103 (sā- ing J v.24. mañña ssa°); Sn 385 (pabbajita°); KhA 243 (ananulomiya); Anurakkhiya (adj.) [f. anurakkhati] in dur° difficult to guard DhsA 25; Sdhp 65. Vin iii.149. Anulometi [v. denom. fr. anuloma] to conform to, to be in ac- Anurañjita [pp. of anu + rañjeti, Caus. of rañj] illumined, cordance with Miln 372. brighterted, beautified Bu i.45 (byāmapabhā° by the shine of Anuḷāratta (nt.) [abstr. fr. an + uḷāra] smallness, littleness, in- the halo); VvA 4 (sañjhātapa° for sañjhāpabhā°). significance VvA 24. Anuratta (adj.) pp. of anu + rañj] attached or devoted to, fond Anuvajja (adj.) [grd. of anu + vadati, cp. anuvāda & Sk. of, faithful Th 2, 446 (bhattāraṁ); J i.297; Miln 146. avavadya] to be blamed, censurable, worthy of reproach Sn Anuravati [anu + ravati] to resound, to sound after, linger (of p. 78 (an° = anuvādavimutta SnA 396). sound) Miln 63. Anuvattaka (adj.) [fr. anuvatteti] 1. = anupavattaka (q. v.) Anuravanā (f.) [abstr. fr. anuravati] lingering of the sound, re- Th 1, 1014 (cakka°). — 2. following, siding with (—°) Vin sounding Miln 63. iv.218 (ukkhittânuvattikā f.). Anuraho (adv.) [anu + raho] in secret, face to face, private M Anuvattati [Sk. anuvartati, anu + vattati] 1. to follow, imitate, i.27. follow one's example (c. acc.), to be obedient D ii.244; Vin Anurujjhati [Sk. anurudhyate, Pass. of anu + rudh] to conform ii.309 (Bdhgh.); iv.218; J i.125, 300; DA i.288; PvA 19. — 2. oneself to, have a regard for, approve, to be pleased A iv.158; to practice, execute Pv iv. 712 . — Caus. °vatteti (q. v.). Dhs A 362. — pp. anuruddha (q. v.). Anuvattana (nt.) [abstr. fr. anuvattati] complying with, confor- Anuruddha [pp. of anurujjhati] enggaged in, devoted to; compli- mity with (—°), compliance, observance, obedience J i.367 ant or complied with, pleased S iv.71, (anānuruddha). (dhamma°); v.78. Anurūpa (adj.) [anu + rūpa] suitable, adequate, seeming, fit, Anuvattin (adj.) [fr. anuvattati] following, acting according to worthy; adapted to, corresponding, conform with (—°) J i.91; or in conformity with (—°), obedient J ii.348 (f. °inī); iii.319 vi.366 (tad°); PvA 61 (ajjhāsaya° according to his wish), 128 (id.); Dh 86 (dhamma°); Vv 155 (vasa° = anukūlabhāvena vat- (id.) 78, 122, 130, 155; etc. Cp. also paṭirūpa in same mean- tana sīla VvA 71); DhA ii.161. ing. Anuvatteti [anu + vatteti] = anupavatteti (q. v.) Th 1, 826 7 Anurodati [anu + rodati] to cry after, cry for J iii.166 = Pv i.12 (dhammacakkaṁ: "after his example turn the wheel" Mrs. Rh. (dārako candaṁ a.). D.). Anurodha [fr. anu + rudh] compliance, consideration satisfac- Anuvadati [Sk. ava°; anu + vadati] to blame, censure, reproach tion (opp. virodha) S i.111; iv.210; Sn 362; Dhs 1059; Vbh Vin ii.80, 88. — grd. anuvajja (q. v.). 145; DhsA 362. Anuvadanā (f.) [fr. anuvadati] blaming, blame, censure Vin ii.88 Anulapanā (f.) [anu + lapanā, lap] scolding, blame, accusation (anuvāda +). Vin ii.88 (spelt anullapanā; combd. with anuvadana & anub- Anuvasati [anu + vasati] to live with somebody, to dwell, inhabit haṇanā). J ii.421. Caus. °vāseti to pass, spend (time) J vi.296. — pp. Anulitta (adj.) [cp. Sk. anulipta, pp. of anulimpati] anointed, °vuttha (q.

v.). besmeared J i.266; PvA 211. Anuvassaṁ (adv.) [anu + vassa] for one rainy season; every rainy Anulimpati [anu + limpati] to anoint, besmear, Miln 394 season or year, i. e. annually C. on Th 1, 24. (°limpitabba). Caus. °limpeti in same meaning Miln 169, and Anuvassika (adj.) [fr. anuvassaṁ] one who has (just) passed one °lepeti Milm 169 (grd. °lepanīya to be treated with ointment). rainy season Th 1, 24 ("scarce have the rains gone by" Mrs. — pp. anulitta (q. v.). Rh. D.; see trsl. p. 29 n. 2).

Anuvāceti Anusa﷿yāyati

Anuvāceti [anu + Caus. of vac] to say after, to repeat (words), Sn 530 (= anuviditvā SnA 431); J i.459 (= jānitvā C.); iii.426; to recite or make recite after or again D i.104 (= tehi aññesaṁ Pug. 49. vācitaṁ anuvācenti DA i.273); Miln 345. Cp. anubhāseti. -kāra a thorough investigation, examination, test Vin Anuvāta1 [anu + vā to blow] a forward wind, the wind that blows i.236 (here spelt anuvijja) = M i.379 (= °viditvā C.) = A from behind, a favourable wind; °ṁ adv. with the wind, in the iv.185. direction of the wind (opp. paṭivātaṁ). A i.226 (°paṭivātaṁ); Anuvijjaka [fr. anuvijja, ger. of anuvijjati] one who finds out, an Sdhp 425 (paṭivāta°). In anuvāte (anu + vāte) at J ii.382 "with examiner Vin v.161. the wind, facing the w., in front of the wind" anu is to be taken Anuvijjati [anu + vid, with fusion of Vedic vetti to know, and as prep. c. loc. & to be separated from vāte (see anu A b.). Pass. of vindati to find (= vidyate)] to know thoroughly, to Anuvāta2 [anu + vā to weave (?) in analogy to vāta from vā to find out, to trace, to come to know; inf. °vijjitiṁ J iii.506; blow] only in connection with the making of the bhikkhus' ger. °viditvā Sn A 431, also °vijja & vicca (see both under garments (cīvara) "weaving on, supplementary weaving, or anuvicca); grd. ananuvejja not to be known, unfathomable, along the seam", i. e. hem, seam, binding Vin i.254, 297; unknowable M i.140 (Tathāgato ananuvejjo). — Caus. anu- ii.177; iv.121 (aggala +); PvA 73 (anuvāte appabhonte since vijjāpeti to make some one find out J v.162. — pp. anuvidita the binding was insufficient). (q. v.). Anuvāda [fr. anuvadatī, cp. Sk. anuvāda in meaning of "repeti- Anuvijjhati [anu + vyadh] 1. to pierce or be pierced, to be struck tion"] 1. blaming, censure, admonition Vin ii.5, 32; A ii.121 or hurt with (instr.) J vi.439 — 2. to be affected with, to fall (atta°, para°); Vbh 376. — 2. in combn. vādânuvāda: talk into, to incur DhA iii.380 (aparādhaṁ). — pp. anuviddha (q. and lesser or additional talk, i. e. "small talk" (see anu B iv.) v.). D i.161; M i.368. Anuvitakketi [anu + vi + takketi] to reflect, think, ponder over, -adhikaraṇa a question or case of censure Vin ii.88 sq.; usually combd with anuvicāreti D i.119; iii.242; S v.67 = It iii.164 (one of the 4 adhikaraṇāni, q. v.). 107 (anussarati +); A iii.383. Anuvāsana (nt.) [fr. anuvāseti] an oily enema, an injection Miln Anuvidita [pp. of anuvijjati] found out, recognised; one who has 353. found out or knows well Sn 528, 530 (= anubuddha Sn A 431). Anuvāseti [anu + vāseti, Caus. of vāsa3 odour, perfume] to treat Same in B.Sk., e.g. M Vastu iii.398. with fragrant oil, i. e. to make an injection or give an enema Anuviddha (adj.) [pp. of anuvijjhati] pierced, intertwined or set of salubrious oil Miln 169; grd. °vāsanīya ibid.; pp. °vāsita with (—°) VvA 278. Miln 214. Anuvidhīyati [cf. Sk. anuvidhīyate & adj. anuvidhāyin; Pass. Anuvikkhitta (adj.) [anu + vi + khitta, pp. of anu + vikkhipati] of anu + vi + dhā, cf. vidahati] to act in conformity with, to dispersed over S v.277 sq. (+

anuvisaṭa). follow (instruction) M ii.105 = Th 1, 875; S iv.199; J ii.98; Anuvigaṇeti [anu + vi + gaṇeti] to take care of, regard, heed, con- iii.357. sider Th 1, 109. Anuvidhīyanā (f.) [abstr. fr. anuvidhīyati] acting according to, Anuvicarati [anu + vi + carati] to wander about, stroll roam conformity with M i.43. through, explore D i.235; J ii.128; iii.188; PvA 189 (= anu- Anuviloketi [anu + vi + loketi; B.Sk. anuvilokayati] to look round pariyāti). — Caus. °vicāreti to think over (lit. to make one's at, look over, survey, muster M i.339; Sn p. 140; J i.53; Miln mind wander over), to meditate, ponder (cp. anuvicinteti); 7 (lakaṁ), 21 (parisaṁ), 230. always combd. with anuvitakketi (q. v.) A i.264 (cetasā), iii.178 (dhammaṁ cetasā a.). — pp. anuvicarita (q. v.). Anuvivaṭṭa [anu + vivaṭṭa] an "after — evolution", devolution; as part of a bhikkhuɔ s dress: a sub — vivaṭṭa (q. v.) Vin i.287 Anuvicarita [pp. of anuvicāreti] reflected, pondered over, (vivaṭṭa +). thought out S iii.203 (manasā); DA i.106 (= anucarita). Anuvisaṭa (anu + visaṭa, pp. of anu + vi + sṛ] spread over S v.277 Anuvicāra [anu + vicāra, cf. anuvicāreti] meditation, reflexion, sq.; J iv.102. thought Dhs 85 (= vicāra). Anuvuttha [pp. of anuvasati, cf. Sk. anūṣita] living with, staying, Anuvicinaka [fr. anu + vicināti] one who examines, an examiner dwelling J ii.42 (cira°); v.445 (id.). Miln 365. Anuvejja (adj.) in an° see anuvijjati. Anuvicinteti [anu + vi + cinteti] to think or ponder over, to med- itate D ii.203; S i 203 (yoniso °cintaya, imper. "marshall thy Anuvyañjana & anubyañjana (e. g. Vin iv.15; J i.12) (nt.) [anu thoughts in ordered governance" Mrs. Rh. D.; v. l. anucin- + vyañjana] accompanying (i. e. secondary) attribute, minor taya); Th 1, 747; Dh 364; It 82 (dhammaṁ °ayaṁ); J iii.396; or inferior characteristic, supplementary or additional sign or iv.227; v.223 (dhammaṁ °cintayanto). mark (cf. mahāpurisa — lakkhaṇa) Vin i.65 (abl. anuvyañ- janaso "in detail"); M iii.126; S iv.168; A iv.279 (abl.); v.73 Anuvicca [ger. of anuvijjati, for the regular from anuvijja prob. sq.; Pug 24, 58; Miln 339; VvA 315; DhsA 400. through influence of anu + i (anu — v — icca for anvicca), cf. -gāhin taking up or occupying oneself with details, taken anveti & adhicca; & see anuvijjati] having known or found out, up with lesser or inferior marks D i.70 (cf. MVastu iii.52); knowing well or thoroughly, testing, finding out M i.301, 361 iii.225; S iv.104; A i.113; ii.16, 152 sq.; Dhs 1345 (cf. Dhs (v. l. °vijja); A ii.3, 84; v.88; Dh 229 (= jānitvā DhA iii.329); trsl. 351).

Anusa﷿yāyati Anusāsana

Anusaṁyāyati [anu + saṁ + yāyati] to traverse; to go up to, sur- 246, 443. Or in the triplet obstinacy, prejudice and bias round, visit (acc.) M i.209 (Bhagavantaṁ °itvā), J iv.214 (v.l. (adhiṭṭhānâbhinivesânusayā) S. ii.17; iii.10, 135, 161; A. anuyāyitvā). See also anuyāti and anusaññāti. v.iii. Occasionally a source of the bias is mentioned. Thus Anusaṁvacchara (adj.) [anu + saṁv°] yearly DhA i.388 pride at S. i.188; ii.252 ff., 275; iii.80, 103, 169, 253; iv.41, (nakkhattaṁ). Usually nt. °ṁ as adv. yearly, every year J 197; A i.132, iv.70 doubt at M. i.486 — ignorance lust and i.68; v.99. On use of anu in this combn. see anu A a. hatred at S iv.205, M iii.285. At D iii.254, 282; S v.60; and A iv.9. we have a list of seven anusaya's, the above five and Anusañcarati [anu + saṁ + carati] to walk along, to go round delusion and craving for rebirth. Hence — forward these lists about, to visit M i.279; S v.53, 301; J i.202; iii.502; PvA 279 govern the connotation of the

word; but it would be wrong to (nagaraṁ). — pp. anusañcarita (q. v.). put that connotation back into the earlier passages. Later ref- Anusañcarita [pp. of anusañcarati] frequented, visited, resorted erences are Ps i.26, 70 ff., 123, 130, 195; ii.36, 84, 94, 158; to Miln 387. Pug 21; Vbh 340, 383, 356; Kvu 405 ff. Dpvs i.42. Anusañceteti [anu + saṁ + ceteti] to set ones mind on, concen- Anusayita [pp. of anuseti, anu + śī] dormant, only in combn. trate, think over, meditate Pug 12. dīgharatta° latent so long Th 1, 768; Sn 355, 649. Cp. Anusaññāti [either anu + saṁ + jñā (jānāti) or (preferably) = anusaya & anusayin. anusaṁyāti as short form of anusaṁyāyati, like anuyāti > Anusayin (adj.) [fr. anusaya] D ii.283 (me dīgharatta°), "for me, anuyāyati of anu + saṁ + yā, cf. Sk. anusaṁyāti in same so long obsessed (with doubts)". The reading is uncertain. meaning] to go to, to visit, inspect, control; ppr. med. Anusarati [anu + sṛ] to follow, conform oneself to S iv. 303 (pha- °saññāyamāna Vin iii.43 (kammante); inf. °saññātuṁ A laṁ anusarissati BB, but balaṁ anupadassati SS perhaps to be i.68. (janapade). preferred). — Caus. anusāreti to bring together with, to send Anusaṭa [Sk. anusṛta, pp. of anu + sṛ] sprinkled with (—°), be- up to or against Miln 36 (aññamaññaṁ a. anupeseti). strewn, scattered Vv 53 (paduma° magga = vippakiṇṇa VvA Anusavati at S ii.54 (āsavā na a.; v. l. anusayanti) & iv. 188 36). (akusalā dhammā na a.; v. l. anusenti) should preferably be Anusatthar [n. ag. to anu + sās, cf. Sk. anuśāsitṛ & P. satthar] read anusayati: see anuseti 2. instructor, adviser J iv.178 (ācariya +). Cp. anusāsaka. Anusahagata (adj.) having a residuum, accompanied by a mini- Anusatthi (f.) [Sk. anuśāsti, anu + śās, cp. anusāsana] admoni- mum of.. S iii.130; Kvu 81, see aṇu°. tion, rule, instruction J i.241; Miln 98, 172, 186 (dhamma°), Anusāyika (adj.) [fr. anusaya] attached to one, i. e. inherent, 225, 227, 347. chronic (of disease) M ii.70 (ābādha, v. l. BB anussāyika); Anusandati [Vedic anusyandati, anu + syad] to stream along af- DhA i.431 (roga). ter, to follow, to be connected with. Thus to be read at Miln Anusāra [fr. anu + sṛ] "going along with", following, conformity. 63 for anusandahati (anuravati +; of sound), while at A iv.47 Only in obl. eases (—°) anusārena (instr.) in consequence of, the reading is to be corrected to anusandahati. in accordance with, according to J i.8; PvA 187 (tad), 227; and Anusandahati [anu + saṁ + dhā, cf. Vedic abhi + saṁ + dhā] to anusārato (abl.) id. Sdhp 91. direct upon, to apply to A iv.47 sq. (cittaṁ samāpattiyā; so to Anusārin (—°) (adj.) [fr. anu + sarati] following, striving after, be read with v. l. for anusandati); Miln 63 (but here prob. to acting in accordance with, living up to or after. Freq. in for- be read as anusandati, q.v.). mula dhammânusārin saddhânusārin living in conformity Anusandhanatā (f.) [= anusandhi] application, adjusting Dhs 8 with the Norm & the Faith D iii.254; M i.142, 479; S iii.225; (cittassa). v.200 sq.; A i.74; iv.10; Pug 15. — Cp. also S i.15 (bhava- Anusandhi (f.) [fr. anu + saṁ + dhā] connection, (logical) con- sota°); iv.128 (id.); J vi.444 (paṇḍitassa° = veyyāvaccakara clusion, application DA i.122 (where 3 kinds are enumd. , viz. C.); Sdhp 528 (attha°). pucchā°, ajjhāsayā°, yathā°); Nett 14 (pucchato; Hard., in Anusāreti see anusarati. Index "complete cessation"?!). Esp. freq. in (Jātaka) phrase Anusāsaka [fr. anusāsati] adviser, instructor, counsellor J ii.105; anusandhiṁ ghaṭeti "to form the connection", to draw the Miln 186, 217, 264. Cp. anusatthar. conclusion, to

show the application of the story or point out its maxim J i.106; 308; DhA ii.40, 47; etc. Anusāsati [Vedic anuśāsati, anu + sās] 1. to advise, admonish, instruct in or give advice upon (c. acc.) to exhort to Vin i.83; Anusampavankatā (f.) [anu + saṁ + pavankatā; is reading cor- D i.135; ii.154; Dh 77, 159 (aññaṁ); J vi.368; cp. i.103 ; Pv rect?] disputing, quarrelling(?) Vin ii.88 (under anuvādâd- ii.68 ; PvA 148. — grd. anusāsiya Vin i.59; and °sāsitabba hikaraṇa). DhA iii.99. — Pass °sāsiyati Vin ii.200; Miln 186. — 2. to Anusaya [anu + śī, seti Sk. anuśaya has a diff. meaning] (see rule, govern (acc.) ādminister to (dat.) S i.236 = Sn 1002 Kvu trsl. 234 n. 2 and Cpd. 172 n. 2). Bent, bias, pro- (paṭhaviṁ dhammenam — anusāsati, of a Cakkavattin); J ii.2; clivity, the persistance of a dormant or latent disposition, pre- vi.517 (rajjassa = rajjaṁ C., i. e. take care of) DA i.246 (read disposition, tendency. Always in bad sense. In the oldest °sāsantena); PvA 161 (rajjaṁ). — pp. anusiṭṭha (q. v.); cp. texts the word usually occurs absolutely, without mention of anusatthar, anusatthi & ovadati. the cause or direction of the bias. So Sn. 14 = 369, 545; Anusāsana (nt.) [Vedic anuśāsana, fr. anu + śās] advice, in- M. iii.31; S. iii.130, iv.33, v.28 236; A. i.44; ii.157; iii.74, struction, admonition D iii.107; A i.292 (°pāṭihāriya, cp.

anusāsanī); Miln 359. subjects to be kept in mind comprises six anussati-ṭṭhānāni, Anusāsanī (f.) [fr. anusāsati, cp. anusāsana] instruction, teach- viz. Buddha°, Dhamma°, Saṅgha°, sīla°, cāga°, devatā°, i. ing, commandment, order S v.108; A ii.147; iii.87; v.24 sq., e. proper attention to the Buddha, the Doctrines, the Church, 49, 338; J v.113; Th 2, 172, 180; Pv iii.76 ; ThA 162; VvA 19, to morality, charity, the gods. Thus at D iii.250, 280 (cp. A 80, 81. i.211); A iii.284, 312 sq., 452; v.329 sq.; Ps i.28. Expanded -pāṭihāriya (anusāsani°) the miracle of teaching, the won- to 10 subjects (the above plus ānāpāna-sati, maraṇa-sati, der worked by the commandments (of the Buddha) Vin ii.200; kāyagatā-sati, upasamânussati) at A i.30, 42 (cp. Lal. Vist D i.212, 214; iii.220; A i.170; v.327; J iii.323; Ps ii.227 sq. 34). For other references see D i.81; S v.67 = It 107 (anus- saraṇa at latter pass.); A iii.284, 325, 452. Ps i.48, 95, 186; Anusikkhati [Vedic anuśikṣati; anu + Desid. of śak] to learn Pug 25, 60; Dhs 14, 23, 1350 (anussati here to be corr. to asati, of somebody (gen.); to follow one's example, to imitate Vin see Dhs. trsl. 351); Sdhp. 225, 231, 482. See also anuttariya ii.201 (ppr. med. °amāna); S i.235; A iv. 282, 286, 323; (anussat — ânuttariya). Sn 294 (vattaṁ, cp. RV iii.59, 2: vratena śikṣati), 934; J i.89; ii.98; iii.315; v.334; vi.62; Th 1, 963; Miln 61. — Caus Anussada (adj.) [an + ussada without haughtiness Sn 624 (vv. ll. anusikkhāpeti to teach [= Sk. anuśikṣayati] Miln 352. anusaddha & anussuda; Sn A 467 expln. by taṇhā ussadâbhāva) = Dh 400 (which pass. has anussuta; v.l. K.B. anussada; DhA Anusikkhin (adj.) [fr. anusikhati] studying, learning M i. 100; iv.165 expls. with taṇhā — ussāvâbhāva, vv. ll. °ussada°); It Dh 226 (ahoratta° = divā ca rattiñ ca tisso sikkhā sikkhamāna 97 (vv. ll. anussata & anussara). DhA iii.324). Anussaraṇa (nt.) [abstr. to anussarati] remembrance, memory, Anusiṭṭha (Vedic anuśiṣṭa, pp. of anusāsati] instructed, admon- recollection It 107 (= anussati at id. p. S v.67); PvA 25, 29. ished, advised; ordered, commanded M ii.96; J i.226; Pv ii.811 ; Miln 284, 349. Anussarati [Vedic anusmarati, anu + smṛ] to remember, recol- lect, have memory of (acc.), bear in mind; be aware of D ii.8, Anusibbati [anu +

sibbati, siv to sew] to interweave Vin iii.336 53, 54 (jātito etc.); S iii.86 sq. (pubbenivāsaṁ); v.67 (dham- (introd. to Sam. Pās.). maṁ a. anuvitakketi), 303 (kappasahassaṁ); A i.25, 164 (pub- Anusuṇāti [anu + śru] to hear; pret. anassuṁ [Sk. an-vaśruvaṁ] benivāsaṁ), 207 (Tathāgataṁ, Dhammaṁ etc.); iii.285 (id.), I heard M i.333. 323 (nivāsaṁ), 418; v.34, 38, 132, 199, 336 (kalyāṇamitte); It Anusumbhati [anu + sumbhati (sobhati); śubh or (Vedic) śumbh] 82 (dhammaṁ), 98 (pubbenivāsaṁ); J i.167; ii.111; Dh 364; to adorn, embellish, prepare J vi.76. Pv i.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 Anusuyyaṁ [cp. Sk. anasūyaṁ] reading at J iii.27, see anussaritar). — Caus anussarāpeti to remind someone, to call anasuyyaṁ. to mind J ii.147. Anusuyyaka (adj.) [an + usuyyaka] not envious, not jealous Sn Anussaritar [n. ag. to anussarita, pp. of anussarati] one who 325 (= usuyyāvigamena a. SnA 332); J ii.192 (v. l. anus- recollects or remembers S v.197, 225 (saritar +); A v.25, 28. suyyaka); v.112. Anussava [anu + sava fr. śru, cp. Vedic śravas nt.] hearsay, re- Anuseṭṭhi [anu + seṭṭhi] 1. an under — seṭṭhi (banker, merchant) J port, tradition M i.520; ii.211; S ii.115; iv.138; A i.26; J i.158 v.384 (see anu B iii. a.). — 2. in redupl. cpd. seṭṭhânuseṭṭhi (with ref. to part. kira = annussav'atthe nipāto; so also at VvA (see anu B iv) "bankers & lesser bankers", i. e. all kinds of 322, cf. anussavana); ii.396, 430 (id.); iv.441; instr. °ena from well — to — do families J vi.331. hearsay, by report A ii.191 (cf. itihītihaṁ). Anuseti [anu + seti. cp. Sk. anuśayate or° śete, from śī] to "lie Anussavana (nt.) [anu + savana fr. śru] = anussava PvA 103 down with", i. e. (1) trs. to dwell on, harp on (an idea) S ii.65; (kira — saddo anussavane, from hearsay). iii.36; iv.208. — 2. (of the idea) to obsess, to fill the mind persistently, to lie dormant & be continually cropping up. M Anussavika (adj.) [fr. anussava] "belonging to hearsay", tradi- i.40, 108, 433; S ii.54 (so read with SS for anusavanti) iv.188; tional; one who is familiar with tradition or who learns from A i.283; iii.246; Pug 32, 48. — pp. anusayita (q. v.). hearsay M i.520; ii.211. Cp. anussutika. Anusocati [anu + socati] to mourn for, to bewail Sn 851 (atītaṁ Anussāvaka [fr. anussāveti] one who proclaims or announces, a na a.; cp. Nd1 222); Pv i.127 ; ii.68 ; PvA 95. speaker (of a kammavācā) Vin i.74. Anusocana (nt.) [abstr. fr. anusocati] bewailing, mourning PvA Anussāvana (nt.) & °ā (f.) [fr. anussāveti] a proclamation Vin 65. i.317, 340; v.170, 186, 202 sq. Anusota° [anu + sota, in °ṁ as adv. or acc. to expln. under anu Anussāvita [pp. of anussāveti] proclaimed, announced Vin i.103. A a.] in anusotaṁ (adv.) along the stream or current, down Anussāveti [anu + sāveti, Caus. of śru, cp. B.Sk. anuśrā-vayati — stream A ii.12; J i.70 (opp. paṭisotaṁ against the stream); "to proclaim aloud the guilt of a criminal" AvŚ. i.102; ii.182] PvA 169 (Gangāya a. āgacchanto). to cause to be heard or sound; to proclaim, utter, speak out -gāmin "one who follows the stream", i. e. giving way Vin i.103 (°ssāviyamāna ppr. Pass.); ii.48 (saddaṁ a.). — pp. to ones inclinations, following ones will A ii.5, 6 (opp. paṭi°); anussāvita. Sn. 319 (= sotaṁ anugacchanto Sn A 330); Pug 62. Anussuka (adj.) [an + ussuka] free from greed Dh 199; cf. anus- Anussati (f.) [Sk. anusmṛti, fr. anu + smṛ, cp. sati] remem- sukin v. l. D iii.47, also anissukin and apalāsin. brance, recollection, thinking of, mindfulness. A late list of

Anussukita [an + ussuk°] VvA 74 & anussukin Pug 23 = taṇha PvA 230). anussuka. Anedha (adj.) [an + edha] without fuel J iv.26 (=anindhana). Anussuta1 (adj.) [an + ussuta, ud + sṛ] free from lust Dh 400 (= Aneḷa (adj.) [an + eḷa = ena, see neḷa & cp. BSk. eḍa (mūka); ussāvâvena anussuta C.). See also anussada. Vedic anena] faultless, pure; only in foll. cpds.: °gala free Anussuta2 [anu + suta, pp. of śru] heard of; only in cpd. ananus- from the dripping or oozing of impurity (thus expld. at DA suta unheard of S ii.9; Pug 14. i.282, viz. elagalana — virahita), but more likely in lit. mean- Anussutika (adj.) [fr. anu + śru, cp. anussavika] according to ing "having a pure or clear throat" or, of vācā speech: "clearly tradition or report, one who goes by or learns from hearsay enunciated" (thus Mrs. Rh. D. at Kindred Sayings i.241) Vin DA i.106, 107. 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 Anussuyyaka see anusuyyaka. throat", i. e. not dumb, fig. clever, skilled D iii.265; Sn 70 (= Anuhasati [anu + hasati] to laugh at, to ridicule DA i.256. alālāmukha SnA 124), cp. Nd2 259. Anuhīrati [for °hariyati, anu + hṛ] to be held up over, ppr. Aneḷaka (adj.) [cp. BSk. aneḍaka, e. g. Av. Ś. i.187, 243; M anuhīramāna D ii.15 (vv. ll. v. l. anubhiram°; glosses B. Vastu i.339; iii.322] = aneḷa, pure, clear M ii.5; J vi.529. K. anudhāriyam°, cp. Trenckner, Notes 79). Anesanā (f.) [an + esanā] impropriety S ii.194; J ii.86; iv.381; Anūna (adj.) [Vedic anūna, an + ūna] not lacking, entire, com- Miln 343, 401; DA i.169; DhA iv.34; Sdhp 392, 427. plete, without deficiency J vi 273; Dpvs v.52; Miln 226; DA Ano- is a frequent form of compn. an-ava, see ava. i.248 (+ paripūra, expld by anavaya). Anoka (nt.) [an + oka] houselessness, a houseless state, fig free- Anūnaka = anūna Dpvs iv.34. dom from worldliness or attachment to life, singleness S v.24 Anūnatā (f.) [abstr. fr. anūna] completeness Cp. iii.611 . = A v.232 = Dh 87 (okā anokaṁ āgamma). — adj. homeless, Anūpa (adj.) [Vedic anūpa, anu + ap: see āpa, orig. alongside of free from attachment S i.176; Dh 87 (= anālaya DhA ii.162); water] watery, moist; watery land, lowland J. iv.358 (anopa T; Sn 966 (adj.; expld at Nd1 487 by abhisankhāra — sahagatassa anupa C. p. 359), 381 (°khetta); Miln 129 (°khetta). viññāṇassa okāsaṁ na karoti, & at SnA 573 by abhisankhāra — viññānɔ ādīnaṁ anokāsabhūta). Anūpaghāta [metrically for anupa°] not killing, not murder- sārin living in a houseless state, fig. being free from ing. Dh 185 (= anupahananañ cɔ eva anupaghātanañ ca DhA worldly attachment S iii.10 = Nd1 197; Sn 628 (= anālaya- iii.238). cārin SnA 468); Ud 32; Dh 404 (v. l. anokka°); DhA iv.174 Anūpadhika for anu° in metre Sn 1057, see upadhi. (= anālaya — cārin); Miln 386. Anūpanāhin (adj.) [an + upanāhin, with ū metri causa] not bear- Anogha in anogha — tiṇṇa see ogha. ing ill — will, not angry with J iv.463. Anojaka = anojā Vv 354 (= VvA 161, where classed with yodhikā Anūpama at It 122 is metric reading for anupama (see upama). bandhujīvakā). Anūpalitta (adj.) [an + upalitta, with ū in metre] free from taint, Anojagghati at D i.91 is v. l. for anujagghati. unstained, unsmeared Sn 211, 392, 468, 790, 845; Dh 353; cf. Anojā (f.) [*Sk. anujā] a kind of shrub or tree with red flow- Nd1 90 and DhA iv.72. ers J vi.536 (korandaka +); usually in cpd. anojapuppha the Anūpavāda [an + upavāda, with metrically lengthened u] not a. flower, used for wreaths etc. J i.9 (°dāma, a garland of a

grumbling, not finding fault Dh 185 (= anupavādanañ cɔ eva flowers); vi.227 (id.); DhA ii.116 (°cangoṭaka). anupavadāpanañ ca DhA iii.238). Anottappa (nt.) [an + ottappa] recklessness, hardness D iii.212; Anūhata (adj.) [pp. of an + ūhañ̃ati, ud + han] not rooted out, It 34 (ahirika +); Pug 20; Dhs 365. Cp. anottāpin. not removed or destroyed Th 1, 223 = Nd2 974 ; Dh 338 (= Anottāpin & Anottappin (adj.) [fr. anottappa] not afraid of sin, asamucchinna DhA iv.48). bold, reckless, shameless D iii.252, 282 (pp; ahirika); Sn 133 Aneka (adj.) (usually ° —) [an + eka] not one, i. e. many, (p; ahirika +); It 27, 115 (anatāpin anottappin, vv. ll. anot- various; countlcss, numberless It 99 (saṁvaṭṭakappā countless tāpin); Pug 20, 24. aeons); Sn 688 (°sākhā); Dh 153 (°jātisāra); J iv.2; vi.366. Anodaka (adj.) [an + udaka] without water, dry J i.307; DhA i.52; -pariyāyena (instr.) in many ways Vin i.16; Sn p. 15. Sdhp 443. -rūpa various, manifold Sn 1049, 1079, 1082; Nd2 54 (= anekavidha). -vidha manifold Nd2 54; DA i.103. -vihita Anodissaka (adj.) [an + odissa + ka] unrestricted, without ex- various, manifold D i.12, 13, 178; It 98; Pug 55; DA i.103 (= ception, general, universal; only in cpd. °vasena universally, anekavidha). thoroughly (with ref. to mettā) J i.81; ii 146; VvA 97 (in gen- eral; opp. odissaka-vasena). See also Mrs. Rh. D. Psalms of Anekaṁsā (f.) [an + ekaṁsā] doubt Nd2 1. the Brethren p. 5 n. 1. Anekaṁsikatā (f.) [abstr. fr. anekaṁsa + kata] uncertainty, Anonamati [an + onamati] not to bend, to be inflexible, in foll. ex- doubtfulness Miln 93. pressions: anonamaka (nt.) not stooping DhA ii.136; auona- Aneja (adj.) [an + ejā] free from desires or lust D ii.157; Sn 920, manto (ppr.) not bending D ii.17 = iii. 143; anonami-daṇḍa 1043, 1101, 1112; It 91 (opp. ejânuga Nd1 353 = Nd2 55; Dh (for anonamiya°) an inflexible stick Miln 238 (anoṇami° T, 414 (= taṇhāya abhāvena DhA iv. 194), 422; Pv iv.135 (nit- but anonami° vv. ll., see Miln 427).

Anopa Antara

Anopa see anūpa. -ânanta end & no end, or finite and endless, D i.22; DA Anoma (adj.) (only ° —) [an + oma] not inferior, superior, per- i.115. -ânantika (holding views of, or talking about) finite- fect, supreme, in foll. cpds. ness and infinitude D i.22 (see expln. at DA i.115); S iii.214, -guṇa supreme virtue DA i.288. -dassika of superior 258 sq.; Ps i.155. -kara putting an end to, (n.) a deliverer, beauty Vv 207 , VvA 103 (both as v. l.; T. anuma°); Vv 437 . saviour; usually in phrase dukkhassɔ a. (of the Buddha) M i.48, -dassin one who has supreme knowledge; of unexcelled wis- 531; A ii.2; iii.400 sq.; Th 1, 195; It 18; Sn 32, 337, 539; Pug dom (Name of a Buddha) J i.228. -nāma of perfect name 71. In other combn. A ii.163 (vijjāyɔ); Sn 1148 (pañhānɔ). — S i.33 ("by name the Peerless" Mrs. Rh. D.), 235; Sn 153, -kiriyā putting an end to, ending, relief, extirpation; always 177 (cp. SnA 200). -nikkama of perfect energy Vv 6427 used with ref. to dukkha S iv.93; lt 89; Sn 454, 725; DhA (= paripuṇṇa — viriyatāya a. VvA 284). -paññā of lofty iv.45. -gata = antagū Nd2 436 (+ koṭigata). -gāhikā (f.), or supreme wisdom (Ep. of the Buddha) Sn 343, 352 (= viz. diṭṭhi, is an attribute of micchādiṭṭhi, i. e. heretical doc- mahāpaññā SnA 347); Th 2, 522 (= paripuṇṇa — paññā ThA trine. The meaning of anta in this combn. is not quite clear: 296), DhA i.31. -vaṇṇa of excellent colour Sn 686 J vi.202. either "holding (wrong) principles (goals, Morris)", viz. the 3 -viriya of supreme exertion or energy Sn 353. as specified above 4 under tayo antā (thus Morris J P T S.

1884, 70), or "taking extreme sides, i. e. extremist", or "wrong, op- Anomajjati [anu + ava + majjati, mṛj] to rub along over, to stroke, posite (= antya, see anta2)" (thus Kern, Toev. s. v.) Vin i.172; only in phrase gattāni pāṇinā a. to rub over one's limbs with D iii.45, 48 (an°); S i.154; A i.154; ii.240; iii.130; Ps i.151 the hand M i.80, 509; S v.216. sq. -gū one who has gone to the end, one who has gone Anorapāra (adj.) [an + ora + pāra] having (a shore) neither on through or overcome (dukkha) A iv.254, 258, 262; Sn 401 (= this side nor beyond Miln 319. vaṭṭadukkhassa antagata); 539. -ruddhi at J vi.8 is doubtful Anoramati [an + ava + ram] not to stop, to continue J iii.487; reading (antaruci?). -vaṭṭi rimmed circumference J iii.159. DhA iii.9 (ger. °itvā continually). -saññin being conscious of an end (of the world) D i.22, cp. DA i 115. Anovassa (nt.) [an + ovassa; cp. Sk. anavavarṣana] absence of rain, drought J v.317 (v. l. BB for anvāvassa T.; q. v.). Anta2 (adj.) [Vedic antya] 1. having an end, belonging to the end; only in neg. ananta endless, infinite, boundless (opp. Anovassaka (adj.) [an + ovassaka] sheltered from the rain, dry antavant); which may be taken as equal to anta1 (corresp. Vin ii.211; iv.272; J i.172; ii.50; iii.73; DhA ii. 263; ThA 188. with Sk. anta (adj.) or antya; also in doublet anañca, see Anosita (adj.) [an + ava + sita, pp. of sā] not inhabited (by), ākāsɔ ânañca and viññāṇɔ ânañca); D i.23, 34 = D iii.224, 262 not accessible (to) Sn 937 (= anajjhositaṁ Nd1 441; jarādīhi sq.; Sn 468 (°paññā); Dh 179, 180 (°gocara having an unlim- anajjhāvutthaṁ ṭhānaṁ SnA 566). ited range of mental vision, cp. DhA iii.197); J i.178. — 2. Anta1 [Vedic anta; Goth. andeis = Ohg. anti = E. end; cp. also extreme, last, worst J ii.440 (C. hīna, lāmaka); see also anta1 Lat. antiae forehead (: E. antler), and the prep. anti opposite, 4. — acc. as adv. in ekantaṁ extremely, very much, "utterly" antika near = Lat. ante; Gr. ἀντί & α῎ντα opposite; Goth., Dh 228 etc. See eka. Ags. and; Ger. ant —; orig. the opposite (i. e. what stands Anta3 (nt.) [Vedic āntra, contr. fr. antara inner = Lat. interus, against or faces the starting — point)]. 1. end, finish, goal S Gr. ε῎ντερα intestines] the lower intestine, bowels, mesentery iv.368 (of Nibbāna); Sn 467; J ii.159. antaṁ karoti to make It 89; J i.66, 260 (°vaddhi — maṁsa etc.); Vism 258; DhA an end (of) Sn 283, 512; Dh 275, cp. antakara, °kiriyā. — i.80. loc. ante at the end of, immediately after J i.203 (vijay°). — -gaṇṭhi twisting of the bowels, lit. "a knot in the in- 2. limit, border, edge Vin i.47; Dh 305 (van°); J iii.188. — testines" Vin i.275 (°ābādha). -guṇa [see guṇa2 = gula1] the 3. side: see ekamantaṁ (on one side, aside). — 4. opposite intestinal tract, the bowels S ii.270; A iv.132; Kh iii. = Miln side, opposite, counterpart; pl. parts, contrasts, extremes; thus 26; Vism 42; KhA 57. -mukha the anus J iv.402. -vaṭṭi = also used as "constituent, principle" (in tayo & cattāro antā; °guṇa Vism 258. or does it belong to anta2 2. in this meaning? Cp. ekantaṁ Antaka [Vedic antaka] being at the end, or making an end, Ep. extremely, under anta2): dve antā (two extremes) Vin i.10; S of Death or Māra Vin i.21; S i.72; Th 2, 59 (expld by ThA 65 ii.17; iii.135. ubho antā (both sides) Vin i.10; S ii.17; J i.8; as lāmaka va Māra, thus taken = anta2); Dh 48 (= maraṇa — Nd1 109. eko, dutiyo anto (contrasts) Nd1 52. As tayo antā sankhāto antako DhA ii.366), 288 (= maraṇa DhA iii.434). or principles(?), viz. sakkāya, s. — samudaya, s. — nirodha D iii.216, cp. A iii. 401; as cattāro, viz. the 3 mentioned plus Antamaso (adv.) [orig. abl. of antama, *Sk. antamaśah; cp. BSk. s. —

nirodhagāmini — paṭipadā at S iii.157. Interpreted by antaśah as same formation fr. anta, in same meaning ("even") Morris as "goal" (J P T S. 1894, 70). — Often pleonastically, Av. Ś. i.314; Divy 161] even Vin iii. 260; iv.123; D i.168; M to be expld as a "pars pro toto" figure, like kammanta (q. v.) iii.127; A v.195; J ii.129; DA i.170; SnA 35; VvA 155. the end of the work, i. e. the whole work (cp. E. sea — side, Antara (adj.) [Vedic antara, cp. Gr. ε῎ντερα = Sk. antra (see country — side); vananta the border of the wood = the woods anta3), Lat. interus fr. prep. inter. See also ante & anto]. Pri- Dh 305; Pv ii.310 (expld by vana PvA 86; same use in BSk., mary meanings are "inside" and "in between"; as adj. "inner"; vanânta e. g. at Jtm vi.21; cp. also grāmânta Av. Ś. i.210); in prep. use & in cpds. "inside, in between". Further develop- suttanta (q. v.), etc. Cp. ākāsanta J vi.89 & the pleonastic ment of meaning is with a view of contrasting the (two) sides use of patha. -ananta (n.) no end, infinitude; (adj.) endless, of the inside relation, i. e. having a space between, different corresponds either to Sk. anta or antya, see anta2 . from; thus nt. antaraṁ difference.

Antara Antarā

I. (Adj. — n) 1. (a) inner, having or being inside It 83 termediary kappa (q. v.) D i 54. -kāraṇa a cause of impedi- (tayo antarā malā three inward stains); esp. as — ° in cpds. ment, hindrance, obstacle Pug A 231 -cakka "the intermediate āmis° with greed inside, greedy, selfish Vin i.303; dos° with round", i. e. in astrology all that belongs to the intermediate anger inside, i. e. angry Vin ii.249; D iii.237; M i.123; PvA points of the compass Miln 178. -cara one who goes in be- 78 (so read for des°). Abl. antarato from within It 83. (b) tween or inside, i. e. a robber S iv.173. -bāhira (adj.) inside in between, distant; dvādasa yojan° antaraṁ ṭhānaṁ PvA 139 & outside J i.125. -bhogika one who has power (wealth, in- 139. — 2. In noun — function (nt.): (a). spatial: the in- fluence) inside the kings dominion or under the king, a subor- side (of) Vv 361 (pītantara a yellow cloak or inside garment = dinate chieftain (cp. antara — raṭṭha) Vin iii.47 -raṭṭha an in- pītavaṇṇa uttariya VvA 116); Dāvs i.10 (dīpɔ antara — vāsin termediate kingdom, rulership of a subordinate prince J v.135. living on the island); DhA i.358 (kaṇṇa — chidd° the inside -vāsa an interregnum Dpvs v.80. -vāsaka "inner or interme- of the ear; VvA 50 (kacch° inner room or apartment). There- diate garment", one of the 3 robes of a Buddhist bhikkhu (viz. fore also "space in between", break J v.352 (= chidda C.), & the sanghāṭī, uttarāsanga & a.) Vin i.94, 289; ii.272. Cf. next. obstacle, hindrance, i. g. what stands in between: see cpds. -sāṭaka an inner or lower garment [cp. Sk. antarīya id.], under and antara — dhāyati (for antaraṁ dhāyati). — (b). temporal: garment, i. e. the one between the outer one & the body VvA an interval of time, hence time in general, & also a specified 166 (q. v.). time, i. e. occasion. As interval in Buddhantaraṁ the time be- Antaraṁsa [B.Sk. antarâṁsa; antara + aṁsa] "in between the tween the death of one Buddha and the appearance of another, shoulders", i. e. the chest J v.173 = vi.171 (phrase lohitakkho PvA 10, 14, 21, 47, 191 etc. As time: It 121 (etasmiṁ antare vihatɔ antaraṁso). in that time or at this occasion); Pv i.1011 (dīghaṁ antaraṁ = dīghaṁ kālaṁ PvA 52); PvA 5 (etasmiṁ antare at this time, Antaraṭṭhaka (adj.) [antara + aṭṭhaka] only in phrases rattisu an- just then). As occasion: J v.287; Pug

55 (eḷaka — m — an- taraṭṭhakāsu and antaraṭṭhake hima-pātasamaye (in which taraṁ occasion of getting rain). S i.20, quoted DA i.34, (mañ antara functions as prep. c. loc., according to antara II. b.) i. ca tañ ca kiṁ antaraṁ what is there between me and you?) C. e. in the nights (& in the time of the falling of snow) between expls. kiṁ kāraṇā. Mrs. Rh. D. in trsln . p. 256 "of me it is the eighths (i. e. the eighth day before & after the full moon: and thee (this talk) — now why is this"; J vi.8 (assa antaraṁ see aṭṭhaka2). First phrase at Vin i.31, 288; iii 31; second at M na passiṁsu they did not see a diff. in him). — 3. Phrases: i.79 (cp. p. 536 where Trenckner divides anta — raṭṭhaka); antaraṁ karoti (a) to keep away from or at a distance (trs. A i.136 (in nom.); J i.390; Miln 396. and intrs.), to hold aloof, lit. "to make a space in between" M Antaradhāna (nt.) [fr. antaradhāyati] disappearance A i.58 (sad- iii.14; J. iv.2 (°katvā leaving behind); Pug A 231 (ummāraṁ a. dhammassa); ii.147; iii.176 sq.; Miln 133; Dhs 645, 738, 871. katvā staying away from a threshold); also adverbially: dasa Cp. °dhāyana. yojanāni a. katvā at a distance of 10 y. PvA 139. — (b.) to Antaradhāyati [antara + dhāyati] to disappear Sn 449 (°dhāyatha remove, destroy J vi.56 (v. l. BB. antarāyaṁ karoti). 3rd sg. med.); Vv 8128 (id.); J i.119 = DhA i.248; DhA iv.191 II. In prep. use (°—) with acc. (direction) or loc. (rest): (ppr. °dhāyamāna & aor. dhāyi) PvA 152, 217, (°dhāyi), 245; inside (of), in the midst of, between, during (cp. III. use of VvA 48. — ppr. antarahita (q. v.). — Caus. antaradhāpeti cases). (a.) w. acc.: antaragharaṁ paviṭṭha gone into the to cause to disappear, to destroy J i.147; ii.415; PvA 123. house Miln 11. — (b.) w. loc.: antaraghare nisīdanti (in- side the house) Vin ii.213; °dīpake in the centre of the island J Antaradhāyana (nt.) [fr. antaradhāyati] disappearance DhA i.240; °dvāre in the door J v.231; °magge on the road (cp. an- iv.191. (v. l. °adhāna). tarāmagge) PvA 109; °bhatte in phrase ekasmiṁ yeva a. dur- Antarayati [cp. denom. fr. antara] to go or step in between, ger. ing one meal J i 19 = DhA i.249; °bhattasmiṁ id. DhA iv.12; antaritvā (= antarayitvā) J i.218. °vīthiyan in the middle of the road PvA 96. °satthīsu between Antarahita (adj.) [pp. of antaradhāyati] 1. disappeared, gone, left the thighs Vin ii.161 (has antarā satthīnaṁ) = J i.218. D i.222. M i.487. Miln 18. PvA 245. — 2 in phrase anan- III. Adverbial use of cases, instr. antarena in between D tarahitāya bhūmiyā (loc) on the bare soil (lit. on the ground i.56; S iv.59, 73; J i.393; PvA 13 (kāl° in a little while, na with nothing put in between it & the person lying down, i. e. kālantarena ib. 19). Often in combn. antarantarena (c. gen.) on an uncovered or unobstructed ground) Vin i.47; ii.209; M right in between (lit. in between the space of) DhA i.63, 358. ii.57. — loc. antare in, inside of, in between (— ° or c. gen. KhA 81 (sutt° in the Sutta); DhA iii.416 (mama a.); PvA 56, 63 Antarā (adv.) [abl. or adv. formation fr. antara; Vedic antarā.] (rukkh°). Also as antarantare right inside, right in the mid- prep. (c. gen. acc. or loc.), pref. (°—) and adv. "in be- dle of (c. gen.) KhA 57; DhA i.59 (vanasaṇḍassa a.). — abl. tween" (of space & time), midway, inside; during, meanwhile, antarā (see also sep. article of antarā) in combn. antarantarā between. On interpretation of term see DA i.34 sq. — (1). from time to time, occasionally; successively time after time (prep.) c. acc. (of the two points compared as termini; cp. Sn p. 107; DhA ii.86; iv.191; PvA 272. B.Sk. antarā ca Divy 94 etc.) D i.1 (antarā ca Rājagahaṁ IV. anantara (adj.) having or leaving

nothing in between i. antarā ca Nāḷandaṁ between R. and N.). — c. gen. & loc. e. immediately following, incessant, next, adjoining J iv.139; Vin ii.161 (satthīnaṁ between the thighs, where id. p. at J Miln 382 (solid; DhA i.397; PvA 63 (tadantaraṁ immediately i.218 has antara — satthīsu); A ii.245 (satthīnaṁ. but v. l. hereafter), 92 (immed. preceding), 97 (next in caste). See also satthimhi). — (2) (adv.) meanwhile Sn 291, 694; It 85; Dh abbhantara. 237. — occasionally Miln 251. — (3). (pref.) see cpds. -atīta gone past in the meantime J ii.243. -kappa an in- -kathā "in between talk, talk for pastime, chance conver-

sation, D ii.1, 8, 9; S i.79; iv.281; A iii.167; Sn p. 115; DA and —, Ger. ant —, ent —] adv. & prep. c. gen.: opposite, i.49 and freq. passim. -gacchati to come in between, to pre- near J v.399 (tavɔ antiṁ āgatā, read as tavɔ anti — m — āgatā; vent J vi.295. -parinibbāyin an Anāgāmin who passes away C. santikaṁ), 400, 404; vi.565 (sāmikassɔ anti = antike C.). — in the middle of his term of life in some particular heaven D Cp. antika. iii.237; A i.233; Pug 16. -magge (loc.) on the road, on the Antika (adj. — n.) — 1. [der fr. anti] near KhA 217; nt. neigh- way J i.253; Miln 16; DhA ii.21; iii.337; PvA 151, 258, 269, bourhood Kh viii.1. (odak°); J vi.565 (antike loc. = anti near). 273 (cp. antara°). -maraṇa premature death DhA i.409; PvA — 2. [der fr. anta = Sk. antya] being at the end, final, finished, 136. -muttaka one who is released in the meantime Vin over S i.130 (purisā etad — antikā, v. l. SS antiyā: men are ii.167. (to me) at the end for that, i. e. men do not exist any more for Antarāpaṇa (nt.) [antarā + paṇa "in between the shopping or trad- me, for the purpose of begetting sons. ing"] place where the trading goes on, bazaar J i.55; vi.52; Antima (adj.) [Cp. superl. of anta] last, final (used almost ex- Miln 1, 330; DhA i.181. clusively with ref. to the last & final reincarnation; thus in Antarāya1 [antara + aya from i, lit. "coming in between"] ob- combn. with deha & sarīra, the last body) D ii.15; Dh 351; It stacle, hindrance, impediment to (—°); prevention, bar; dan- 50 (antimaṁ dehaṁ dhāreti), 53 (id.); Vv 512 ; Sn 478 (sarīraṁ ger, accident to (—). There are 10 dangers (to or from) antimaṁ dhāreti) 502; Miln 122, 148; VvA 106 (sarīrɔ antima enumd. at Vin i.112, 169 etc., viz. rāja°, cora°, aggi°, — dhārin); Sdhp 278. udaka°, manussa°, amanussa°, vāḷa°, siriṁsapa°, jīvita°, -dehadhara one who wears his last body It 101 (dhāra brahmacariya°. In B.Sk. 7 at Divy 544, viz. rājā — caura T, °dhara v. l.); VvA 163. -dhārin = prec. S i.14, 53 (+ — manuṣy — amanuṣya — vyāḍ — agny — udakaṁ. — D khīṇāsava); ii.278; It 32, 40; Sn 471. -vatthu "the last thing", i.3, 25, 26; A iii.243, 306; iv.320; Sn 691, 692; Dh 286 (= i. e. the extreme, final or worst (sin) Vin i. 121, 135, 167, jīvit° DhA iii.431); J i.62, 128; KhA 181; DhA ii 52; VvA 1 320. -sarīra the last body; (adj.) having ones last rebirth S = PvA 1 (hat° removing the obstacles) -antarāyaṁ karoti to i.210 (Buddho a° — sarīro); A ii.37; Sn 624; Dh 352, 400; keep away from, hinder, hold back, prevent, destroy Vin i.15; DhA iv.166 (= koṭiyaṁ ṭhito attabhāvo). J vi.171; Vism 120; PvA 20. Ante° (pref.) [Sk. antaḥ, with change of — aḥ to — e, instead of -kara one who causes impediments or bars the way, an the usual — o, prob. through interpreting it as loc. of anta] obstructor D i.227; S i.34; A i.161; Pv iv.322 . near, inside, within; only in foll. cpds.: °pura (nt.) "inner Antarāya2 (adv.) [dat. of

antara or formation fr. antara + ger. of town", the king's palace, esp. its inner apartments, i. e. harem i?) in the meantime Sn 1120 (cp Nd2 58) = antarā Sn A 603. [Sk. antaḥpura, cp. also P. antopura] Vin i.75, 269; A v.81; Antarāyika (adj.) [fr. antarāya] causing an obstacle, forming an J ii.125; iv.472; Miln 1; PvA 23, 81, 280; °purikā harem impediment Vin i.94 = ii.272; M i.130; S ii.226; ThA 288. woman DhsA 403; °vāsika one who lives in, i. e. lodges or lives with his master or teacher, a pupil Vin i.60; iii.25; S Antarāyikin (adj. — n.) [cp. antarāyika] one who meets with an i.180; iv.136; J i. 166; ii.278; iii.83, 463; PvA 12; VvA 138; obstacle, finding difficulties Vin iv.280 (an° = asati antarāye). °vāsin = °vāsika Vin iii.66; D i.1, 45, 74, 78, 88, 108, 157; M Antarāḷa (nt.) [Sk antarāla] interior, interval Dāvs i.52; iii.53 iii.116; DA i.36. (nabh°). Anto (indecl.) [Sk. antaḥ; Av antarG Lat. inter, Oir. etar between, Antarika (adj.) [fr. antara] "being in between", i. e. - 1. interme- Ohg. untar; Idg. *entar, compar. of *en (in) = inner, inside] diate, next, following: see an°. — 2. distant, lying in between prep. inside, either c. acc. denoting direction = into, or c. loc. PvA 173 (aneka — yojan° ṭhāna). See also f. antarikā. — 3. denoting place where = in. As prefix (°—) in, within, inside, inside: see antarikā. -anantarika with no interval, succeed- inner (see cpds.) (1.) prep. c. acc. anto nivesanaṁ gata gone ing, immediately following, next Vin ii.165, 212 (ān°); iv.234. into the house J i.158; anto jālaṁ pavisati go into the net DhA Antarikā (f.) [abstr. fr. antarika] "what lies in between or near", iii.175; anto gāmaṁ pavisati to go into the village DhA ii.273; i. e. — 1. the inside of Vin iv.272 (bhājan°). — 2. the neigh- anto nagaraṁ pavisati DhA ii.89; PvA 47. — (2) c. loc. anto bourhood, region of (—°), sphere, compass Vin iii.39 (ur°, gabbhe J ii.182; gāme DhA ii.52; gehe DhA ii.84; nadiyaṁ J angul°); J i.265 (yakkhassa sīm° inside the yṡ sphere of in- vi.278; nivesane J ii.323; vasse in the rainy season J iv.242; fluence). — 3. interval, interstice Vin ii.116 (sutt° in lace); A vimānasmiṁ Pv i.101 ; sattāhe inside of a week PvA 55. i.124 (vijj° the interval of lightning). -koṭisanthāra "house of the Golden Pavement" J iv.113. -gadha (°gata? Kern Toev.) in phrase °hetu, by inner rea- Antalikkha (nt.) [Vedic antarikṣa = antari — kṣa (kṣi), lit. situ- son or by reason of its intensity PvA 10; VvA 12. -jana ated in between sky and earth] the atmosphere or air D ii.15; "the inside people", i. e. people belonging to the house, the A iii.239; iv.199; Sn 222, 688; Dh 127 = Miln 150 = PvA 104; family (= Lat. familia) D iii.61 (opp. to servants); A i.152; Pv i.31 (= vehāyasa — saññita a. PvA 14); KhA 166. J vi.301; DA i.300. -jāla the inside of the net, the net DhA -ga going through the air A i.215. -cara walking through iv.41. -jālikata "in — netted", gone into the net D i.45; DA the air Vin i.21; D i.17; S i.111; J v.267; DA i.110. i.127. -nijjhāna inner conflagration PvA 18. -nimugga al- Antavant (ādj.) [anta1 + °vant] having an end, finite D i.22, 31, together immersed D i.75; A iii.26. -parisoka inner grief Ps 187; Ps i.151 sq.; 157; Dhs 1099, 1117, 1175; Miln 145. - i.38. -pura = antepura J i.262. -mano "turning ones mind anantavant endless, infinite A v.193 (loka). See also loka. inside", thoughtful, melancholy Vin iii.19. -bhavika being Anti (indecl.) [Vedic anti = Lat ante, Gr. ἀντί, Goth. and; Ags. inside Miln 95. -rukkhatā being among trees J i.7. -vasati

Anto Anvāvassa

to inhabit, live within S iv.136. -vaḷañjanaka (parijana) in- Anvagū 3rd pl. aor. of anugacchati S i.39; Sn 586. doorpeople J v.118. -vassa the rainy season (lit. the interval Anvaḍḍhamāsaṁ (adv.) [anu + aḍḍha + māsa] every fortnight, of the r. s.) VvA 66. -vihāra the inside of the V. DhA i.50 twice a month M ii.8; Vin iv.315 (= anuposathikaṁ); DhA (°âbhimukhī turning towards etc.), -samorodha barricading i.162; ii.25. within Dhs 1157 (so read for anta°, cp. Dhs. trsl. 311). -soka inner grief Ps i.38. Anvattha (adj.) [anu + attha] according to the sense, answering to the matter, having scnse ThA 6 (°saññābhāva). Andu [cp. Sk. andu, andū & anduka] a chain, fetter Vin i.108 = iii.249 (tiṇ°); D i.245; J i.21 (°ghara prisonhouse); DhA iv.54 Anvadeva (adv.) [anva — d — eva with euphonic d.; like sam- (°bandhana). mad — 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; Andha (adj.) [Vedic andha, Lat. andabata (see Walde, Lat. Wtb. It 34. s. v.), other etym. doubtful] 1. (lit.) blind, blinded, blind- folded J i.216 (dhūm°); Pv iv.148 ; PvA 3. — dark, dull, blind- Anvaya (n. — adj.) [Vedic anvaya in diff. meaning; fr. anu + i, ing M iii.151 (°andhaṁ adv. dulled); Sn 669 (Ep. of timisa, see anveti & anvāya] 1. (n.) conformity, accordance D ii. 83 like Vedic andhaṁ tamaḥ); DhA ii.49 (°vana dark forest). — = iii.100; M i.69 (dhamm° logical conclusion of); S ii.58; D 2. (fig.) mentally blinded, dull of mind, foolish, not seeing iii.226 (anvaye ñāṇaṁ); Pv ii.113 (tassa kammassa anvāya, v. D i.191 (+ acakkhuka), 239 (°veṇi, reading & meaning uncer- l. BB anvaya & anvāya; accordingly, according to = paccayā tain); A i.128; Th 2, 394 (= bāla ThA 258). See cpds. °karaṇa, PvA 147); PvA 228 (anvayato, adv. in accordance). — 2. °kāra, °bāla, °bhūta. (adj.) following, having the same course, behaving according -ākula blinded, foolish Vv 849 (= paññācakkhuno ab- to, consequential, in conformity with (—°) D i.46 (tad°); M hāvena VvA 337). -karaṇa blinding, making blind, causing i.238 (kāyo citt° acting in conformity to the mind, obeying the bewilderment (fig.), confusing It 82 (+ acakkhukaraṇa); Miln mind); Sn 254 (an° inconsistent); It 79 (tass°). — dur° spelt 113 (pañha, + gambhīra). -kāra blindness (lit. & fig), dark- durannaya conforming with difficulty, hard to manage or to ness, dullness, bewilderment Vin i.16; D ii.12; A i.56; ii.54; find out Dh 92 (gati = na sakkā paññāpetuṁ DhA ii.173); Sn iii.233; J iii.188; Th 1, 1034; Dh 146; Sn 763; Vv 214 (= avijj° 243, 251 (= duviññāpaya SnA 287 dunneyya ibid. 293). VvA 106); Pug 30; Dhs 617; DA i.228; VvA 51, 53, 116, 161; Anvayatā (f.) [abstr. to anvaya] conformity, accordance M i.500 PvA 6; Sdhp 14, 280. -tamo deep darkness (lit. & fig.) S (kāy° giving in to the body). v.443; It 84 (v. l.; T. andhaṁ tamaṁ); J vi.247. -bāla blinded Anvahaṁ (adv.) [anu + aha] every day, daily Dāvs iv.8. by folly, foolish, dull of mind, silly J i.246, 262; vi.337; DhA ii.43, 89; iii.179; VvA 67; PvA 4, 264. -bhūta blinded (fig.), Anvāgacchati [anu + ā + gacchati] 1. to go along after, to follow, mentally blind, not knowing, ignorant S iv.21; A ii.72; J vi.139 run after, pursue; aor. anvāgacchi Pv. iv.56 (= anubandhi (spelled °būta); Dh 59, 174 (= paññā — cakkhuno abhāvena PvA 260). — 2. to come back again J i.454 (ger. °gantvāna). DhA iii.175). -vesa "blind form", disguise J iii.418. — pp. anvāgata (q. v.).

Andhaka [fr. andha] "blind fly", i. e. dark or yellow fly or gad Anvāgata [pp. of anvāgacchati] having pursued, attained; en- — fly Sn 20 (= kāṇa — makkhikānaṁ

adhivacanaṁ SnA 33). dowed with Th 1, 63; J iv.385; v.4.

Anna (nt.) [Vedic anna, orig. pp. of adati to eat] "eating", food, Anvādisati [anu + ā + disati] to advise, dedicate, assign; imper. esp. boiled rice, but includes all that is eaten as food, viz. °disāhi Pv ii.26 (= uddissa dehi PvA 80); iii.28 (= ādisa PvA odana, kummāsa, sattu, maccha, maṁsa (rice, gruel, flour, 181). fish, meat) Nd1 372 = 495. Anna is spelt aṇṇa in combns aparɔ Anvādhika (adj.) [derivation uncertain] a tailoring term. Only at aṇṇa and pubbɔ aṇṇa. Under dhañña (Nd2 314) are distin- Vin i.297. Rendered (Vinaya Texts ii.232) by G half and half '; guished 2 kinds, viz. raw, natural cereals (pubbɔ aṇṇaṁ: sāli, that is a patchwork, half of new material, half of old. Bdhgh's vīhi, yava, godhūma, kangu, varaka, kudrūsaka) and boiled, note (see the text, p. 392) adds that the new material must be prepared food (aparɔ aṇṇaṁ: sūpeyya curry). SnA 378 (on cut up. Sn 403) expls. anna by yāgubhattâdi. — D i.7; A i.107, 132; Anvāmaddati [anu + ā + maddati] to squeeze, wring J iii. 481 ii.70, 85, 203; Sn 82, 240, 403, 924; J iii.190; Pug 51; Sdhp (galakaṁ anvāmaddi wrung his neck; vv. ll. anvānumaṭṭi & 106, 214. anvāvamaddi; C. gīvaṁ maddi). -āpa food & water Sdhp 100. -da giving food Sn 297. -pāna food & water, eating & drinking, to eat & to drink Sn Anvāya [ger. of anveti; cp. anvaya] undergoing, experiencing, 485, 487; Pv i.52 , 82 ; KhA 207, 209; PvA 7, 8, 30, 31, 43. attaining; as prep. (c. acc.) in consequence of, through, after D i.13 (ātappaṁ by means of self — sacrifice), 97 Annaya in dur° see anvaya. (saṁvāsaṁ as a result of their cohabitation); J i.56 (bud- Anvakāsi 3rd sg. aor. of anukassati 2: drew out, removed, threw dhiṁ), 127 (piyasaṁvāsaṁ), 148 (gabbhaparipākaṁ). Often down Th 1, 869 (= khipi, chaḍḍesi C.). in phrase vuddhiṁ anvāya growing up, e. g. J i.278; iii. 126; Anvakkhara (adj.) [anu + akkhara] "according to the syllable", DhA ii.87. syll. after syll., also a mode of reciting by syllables Vin iv.15, Anvāyika (adj. — n.) [fr. anvāya] following; one who follows, a cp. 355. Cp. anupadaṁ. companion D iii.169; Nd2 59; J iii.348. Anvagā 3rd sg. aor. of anugacchati Mhvs 7, 10. Also in assim. Anvārohati [anu + ā + rohati] to go up to, visit, ascend J iv.465 form annagā J v.258. (aor. anvāruhi).

Anvāvassa Apanga

Anvāvassa at J v.317 should be read with v. l. BB as anovassa °lekhana, °loketi, °vadati. absence of rain. Apakaḍḍhati [apa + kaḍḍhati, cp. Sk. apa — karṣati] to draw Anvāviṭṭha [pp. of anvāvisati] possessed (by evil spirits) S i.114. away, take off, remove D i.180; iii.127; DhA ii.86. — Caus. Anvāvisati [anu + ā + visati] to go into, to take possession of, to apakaḍḍhāpeti J i.342; iv.415; Miln 34. — Cp. apakassati; visit M i.326; S i.67; Miln 156. — pp. anvāviṭṭha (q. v.). Cp. & see pakattheti. adhimuccati. Apakata [pp. of apakaroti] put off, done away, in ājīvik âpakata Anvāsatta [pp. of anu + ā + sañj, cp. anusatta = Sk. anusakta] being without a living M i.463 (the usual phrase being °apa- clung on to, befallen by (instr.), attached to A iv.356 (v. l. gata); Miln 279 (id.). At It 89 the reading of same phrase is anvāhata), cp. Ud 35 (anvāsanna q. v.). See also foll. ājīvikā pakatā (v. l. ā° vakatā). Anvāsattatā (f.) [abstr. fr. anvāsatta] being attacked by, falling Apakataññu (adj.) [a + pa + kataññu] ungrateful Vin ii.199. a prey to (instr.),

attachment to DhA i.287 (in same context as Apakantati [apa + kantati, Sk. ava + kṛntati] to cut off Th 2, 217 anvāsatta A iv.356 & anvāsanna Ud 35). (gale = gīvaṁ chindati ThA 178; Kern, Toev. corrects to ka- Anvāsanna [pp. of anu + ā + sad] endowed with, possessed of, bale a.). attacked by, Ud 35 (doubtfull; v. l. ajjhāpanna), = A iv.356 Apakaroti [apa + karoti, cp. Sk. apakaroti & apakṛta in same which has anvāsatta. meaning] to throw away, put off; hurt, offend, slight; possibly Anvāssavati [anu + ā + savati, sru] to stream into, to attack, befall in reading T. apakiritūna at Th 2, 447 (q. v.). — pp. apakata D i.70; A iii.99; Pug 20, 58. (q. v.). Cp. apakāra. Anvāhata [pp. of anu + ā + han] struck, beaten; perplexed Dh 39 Apakassati [Sk. apa — & ava — kaṛṣati, cp. apakaḍḍhati] to (°cetasa). throw away, remove Sn 281 (v.l. BB & SnA ava°; expld. by niddhamati & nikkaḍḍhati SnA 311). — ger. apakassa Sn Anvāhiṇḍati [anu + ā + hiṇḍati] to wander to (acc.) A iv.374, 376 ii.198 = Miln 389. See also apakāsati. [BSk. same, e. g. Divy 68 etc.]. Apakāra & °ka [cf. Sk. apakāra & apakaroti] injury, mischief; Anveti [cp. anu + eti, from i] to follow, approach, go with Sn one who injures or offends DhA iii.63; Sdhp 283. 1103 (= anugacchati anvāyiko hoti Nd2 59); Dh 1 (= kāyikaṁ... dukkhaṁ anugacchati DhA i.24), 2, 71, 124; perhaps at Pv Apakāsati at Vin ii.204 is to be read as apakassati and interpreted ii.620 (with v. l. BB at PvA 99) for anvesi (see anvesati; expld. as "draw away, distract, bring about a split or dissension (of the by anudesi = was anxious for, helped, instructed). Sangha)". The v. l. on p. 325 justifies the correction (apakas- sati) as well as Bdhgh's expln. "parisaṁ ākaḍḍhanti". — Cp. A Anvesa [from next] seeking, searching, investigation, M i.140 (°ṁ iii.145 & see avapakāsati. The reading at the id. p. at A v.74 nɔ âdhigacchanti do not find). is avakassati (combd. w. vavakassati, where Vin ii.204 has Anvesati [anu + esati] to look, for search, seek S i.112 (ppr. an- avapakāsati), which is much to be preferred (see vavakassati). vesaṁ = pariyesamāna C.); Cp iii.117 (ppr. anvesanto). — Apakiritūna at Th 2, 447 T (reading of C. is abhi°) is explained aor. anvesi [Sk. anveṣi fr. icchati] Pv ii.620 (? perhaps better ThA 271 to mean apakiritvā chaḍḍetvā throwing away, slight- with v. l. PvA 99 as anventi of anveti). ing, offending. The correct etym = Sk. avakirati (ava + kṛ2 Anvesin [anu — esin] (adj.) striving after, seeking, wishing for to strew, cast out) in sense "to cast off, reject", to which also Sn 965 (kusala°). belongs kirāta in meaning "cast off" i. e. man of a so — called Anha [Vedic ahan] see pubbanha, majjhanha, sāyanha. Cp. aha. low tribe. See also avakirati 2. Apa° [Vedic apa; Idg. *apo = Gr. ἀπό, Av. apa, Lat. ab from Apakkamati [cp. Sk. apakramati, apa + kram] to go away, de- *ap (cp. aperio); Goth. af, Ger. ab, Ags. E. of. — A compar. part, go to one side J iii.27; Sdhp 294. — aor. apakkami form fr. apa is apara "further away"] Well-defined directional Pv iv.75 ; ger. apakkamitvā PvA 43, 124, & apakkamma Pv prefix, meaning "away from, off". Usually as base — prefix ii.928 . (except with ā), & very seldom in compn. with other modify- Apagacchati [apa + gam] to go away, turn aside DhA i.401 ing prefixes (like sam, abhi etc.). — 1. apa = Vedic apa (Idg. (°gantvā). — pp. apagata (q. v.). *apo): apeti to go away = Gr. α῎πειμι, Lat. abeo, Goth. afid- Apagata [pp. of apagacchati] 1. gone, gone away from (c. abl.), dja; apeta gone away, rid; °kaḍḍhati to draw away, remove; removed; deceased, departed It 112; PvA 39, 63 (= peta), 64

°kamati walk away; °gacchati go away; °nidhāti put away (= (= gata). — 2. (°—) freq. as prefix, meaning without, lit. hav- ἀποτιχημι, abdo); °nudati push away; °neti lead away; °vattati ing lost, removed from; free from Vin ii.129 (°gabbhā having turn away (= āverto); °sakkati step aside; °harati take away. lost her foetus, having a miscarriage); J i.61 (°vattha without — 2. apa = Vedic ava (Idg. *aue; see ava for details). There clothes); PvA 38 (°soka free from grief), 47 (°lajja not shy), exists a widespread confusion between the two preps. apa & 219 (°viññāṇa without feeling). — Cp. apakata. ava, favoured both by semantic (apa = away, ava = down, cp. E. off) & phonetic affinity (p softened to b, esp. in BB Mss., Apagabbha (adj.) [a + pa + gabbha] not entering another womb, & then to v, as b > v is frequent, e. g. bya° > vya° etc.). Thus i. e. not destined to another rebirth Vin iii.3. we find in Pāli apa where Vedic and later literary Sk. have Apagama [Sk. apagama] going away, disappearance Sdhp 508. ava in the foll. instances: apakanti, °kassati, °kirati, °gata, Apanga (apānga) [Sk. apānga] the outer corner of the eye J iii.419 °cāra, °jhāyati, °thaṭa, °dāna, °dhāreti, °nata, °nāmeti, °nīta, (asitâpangin black — eyed); iv.219 (bahi°). Spelt avanga at

Apanga Apanāmeti

Vin ii.267, where the phrase avangaṁ karoti, i. e. expld. by DA i.254. Bdhgh. ibid p. 327 as "avangadese adhomukhaṁ lekhaṁ Apaccakkha (adj.) [a + paṭi + akkha] unseen; in instr. f. apac- karonti". According to Kern, Toev. 20, Bdhgh's expln is not cakkhāya as adv. without being seen, not by direct evidence quite correct, since avanga stands here in the meaning of "a Miln 46 sq. coloured mark upon the body" (cp. PW. apānga). Apacchapurima (adj.) [a + paccha + purima] "neither after nor Apacaya [fr. apa + ci] falling off, diminution (opp. ācaya gath- before", i. e. at the same time, simultaneous J iii.295. ering, heaping up), unmaking, esp. loss (of wordliness), de- crease (of possibility of rebirth Vin ii.2 = iii.21 = iv.213; cp. J Apajaha (adj.) [a + pajaha] not giving up, greedy, miserly A iii.76 iii.342; S ii.95 (kāyassa ācayo pi apacayo pi); A iv.280 = Vin (v. l. apānuta; C. expls. (a)vaḍḍhinissita mānatthaddha). ii.259 (opp. ācaya); J iii.342 (sekho °ena na tappati); Vbh 106, Apajita (nt.) [pp. of apa + ji] defeat Dh. 105. 319, 326, 330. Apajjhāyati [apa + jhāyati1 ; cp. Sk. abhi — dhyāyati] to muse, -gāmin going towards decrease, "making for the undoing meditate, ponder, consider M i.334 (nijjhāyati +); iii.14 (id.). of rebirth" (Dhs trsl. 82) A v.243, 277; Dhs 277, 339, 505, 1014; Vbh 12, 16 sq.; Nett 87 (cp. Kvu 156). Apañña (adj.) = apañña, ignorant Dpvs vi.29.

Apacāyati [fr. apa — ci, cp. cināti & cayati, with diff. meaning in Apaṭṭhapeti [Caus. fr. apa — tiṭṭhati, cp. Sk. apa + sthā to stand Sk.; better expld. perhaps as denom. fr. *apacāya in meaning aloof] to put aside, leave out, neglect J iv.308; v.236. of apacāyana, cp. apacita] to honour, respect, pay reverence D Apaṇṇaka (adj.) [a + paṇṇaka; see paṇṇaka; Weber Ind. Str. i.91 (pūjeti +); J iii.82. — Pot. apace (for apaceyya, may be iii.150 & Kuhn, Beitr. p. 53 take it as *a — praśna — ka] taken to apacināti 2) A iv.245; ThA 72 (here to apacināti 1). certain, true, absolute M i.401, 411; A v.85, 294, 296; J i.104 — pp. apacita (q. v.). (where expld as ekaṁsika aviruddha niyyānika). Apacāyana (nt.) [abstr. fr. apa + cāy, which is itself a der. fr. ci, Apanṇṇakatā (f.) [abstr. of apaṇṇaka]

certainty, absoluteness S cināti] honouring, honour, worship, reverence J i.220; v.326; iv.351 sq. DA i.256 (°kamma); VvA 24 (°ṁ karoti = añjalikaṁ karoti); Apatacchika only in khārāpatācch° (q. v.) a kind of torture. PvA 104 (°kara, adj.), 128 (+ paricariya). Apattha1 (adj.) [Sk. apāsta, pp. of apa + as2] thrown away Dh Apacāyika (adj.) [fr. *apacāya, cp. B.Sk. apacāyaka MVastu 149 (= chaḍḍita DhA iii.112). i.198; Divy 293] honouring, respecting J iv.94 (vaddha°, cp. vaddhâpacāyin); Pv ii.7 8 (jeṭṭha°); iv.324 (id.). In B.Sk. the Apattha2 2nd pl. pret. of pāpunāti (q. v.). corresp. phrase is jyeṣṭhâpacayaka. Apatthaṭa = avatthaṭa covered Th 1, 759. Apacāyin (adj.) [fr. *apacāya; cp. apacāyika] honouring, pay- Apatthita & Apatthiya see pattheti. ing homage, revering Sn 325 (vaddha° = vaddhānaṁ apaciti Apadāna (nt.) 1. [= Sk. apadāna] removing, breaking off, D karaṇena SnA 332) = Dh 109; J i.47, 132, 201; ii.299; v.325; iii.88. — 2. [= Sk. avadāna cp. ovāda] advice, admonition, Miln 206; Sdhp 549. instruction, morals Vin ii.4 (an° not taking advice), 7 (id.) M Apacāra [fr. apa + car, cp. Sk. apa & abhi — carati] falling off, i.96; A v.337 sq. (saddhā°) Th 1, 47. — 3. legend, life history. fault, wrong doing J vi.375. In the title Mahāpadāna suttanta it refers to the 7 Buddhas. In Apacita [pp. of apacayati or apacināti] honoured, wors-hipped, the title Apadānaṁ, that is G‧ the stories ', it refers almost ex- esteemed Th 1, 186; J ii.169; iv.75; Vv 510 (= pūjita VvA 39); clusively to Arahants. The other, (older), connotation seems 3511 (cp. VvA 164); Miln 21. to have afterwards died out. See Dialogues ii.3. — Cp. also pariyāpadāna. Apaciti (f.) [Vedic apaciti in diff. meaning, viz. expiation] hon- our, respect, esteem, reverence Th 1, 589; J i.220; ii.435; Apadisa [fr apa + diś] reference, testimony, witness DhA ii.39. iii.82; iv.308; vi.88; Miln 180, 234 (°ṁ karoti), 377 (pūjana Apadisati [apa + disati] to call to witness, to refer to, to quote Vin +); SnA 332 (°karaṇa). Cp. apacāyana. iii.159; J i.215; iii.234; iv.203; Miln 270; DhA ii.39; Nett 93. Apacināti [apa + cināti] 1. [in meaning of Sk. apacīyate cp. P. Apadesa [cp. Sk. apadeśa] 1. reason, cause, argument M i.287 upaciyyati Pass. of upacināti] to get rid of, do away with, (cp. (an°). — 2. statement, designation PvA 8. — 3. pretext J apacaya), diminish, make less S iii.89 (opp. ācināti); Th 1, iii.60; iv.13; PvA 154. Thus also apadesaka J vi.179. 807; J iv.172 (apacinethↄ eva kāmāni = viddhaṁseyyatha C.). Apadhāreti [Caus. of apa + dhṛ, cp. Sk. ava — dhārayati, but Here belong prob. aor. 3rd pl. apaciyiṁsu (to be read for up- also BSk. apadhārayati Divy 231] to observe, request, ask acciṁsu) at J vi. 187 (akkhīni a. "the eyes gave out") and Pot. ThA 16. pres. apace ThA 72 (on v.40). — 2. [= apacayati] to honour, esteem; observe, guard Vin i.264 (apacinayamāna cīvaraṁ (?) Apanata [pp. of apanamati] "bent away", drawn aside, in ster. v. l apacitiyamāna; trsl. guarding his claim is, Vin Texts); M combn. abhinata + apanata ("strained forth & strained aside" i.324 (see detail under apaviṇāti) Th 1, 186 (grd. apacineyya Mrs Rh. D. Kindred S. p. 39) M i.386; S i.28. to be honoured); J v.339 (anapacinanto for T. anupacinanto, v. Apanamati [semantically doubtful] to go away Sn 1102 l. anapavinati). — pp. apacita (q.v.). (apanamissati, v. l. apalām° & apagam°; expld at Nd2 60 by Apacca [Vedic apatya nt.; der. fr. apa] offspring, child D i.90 vajissati pakkhamissati etc. — pp. apanata (q. v.) — Caus. (bandhupāda° cp. muṇḍaka), 103 (id.); S i.69 (an°) Sn 991; apanāmeti.

Apanāmeti [Caus. fr. apanamati] 1. to take away, remove M — nt. aparaṁ what follows i. e. future state, consequence; i.96 = A i.198 (kathaṁ bahiddhā a. carry outside); Kh viii.4 future Vin i.35 (nâparaṁ nothing more); Sn 1092 (much the (= aññaṁ ṭhānaṁ gameti KhA 220). — 2. [= Sk. ava — na- same as punabbhava, cp. Nd2 61). Cases adverbially; aparaṁ mati] to bend down, lower, put down Vin ii.208 (chattaṁ); S (acc.) further, besides, also J i.256; iii.278; often with other i.226 (id.); J ii.287 (id., v. l. apanetvā); D i.126 (hatthaṁ, for part. like athâparaṁ & further, moreover Sn 974; and puna salute). cɔ aparaṁ It 100; Miln 418 (so read for puna ca paraṁ) and Apanidahati (& apanidheti) [apa + ni + dhā, cp. Vedic apadhā passim; aparam pi Vism 9. — aparena in future D iii.201. hiding — place; Sk. apadadhāti = Gr. ἀποτίχημι = Lat. — Repeated (reduplicative formation) aparâparaṁ (local) to abdo "do away"] to hide, conceal Vin iv.123 (°dheti, °dheyya, & fro J i.265, 278; PvA 198; (temporal) again and again, off °dhessati); PvA 215 (°dhāya ger.). — pp. apanihita. — Caus. & on J ii.377; Miln 132 VvA 271; PvA 176 (= punappunaṁ). apanidhāpeti to induce somebody to conceal Vin iv.123. -anta (aparanta) = aparaṁ, with anta in same function as in cpds. vananta (see anta1 5): (a.) further away, westward J Apanihita [pp. of apanidahati] concealed, in abstr. °ttaṁ (nt.) v.471; Miln 292 (janapada). (b.) future D i.30 (°kappika, cp. hiding, concealing, theft PvA 216. DA i.118); M ii.228 (°ânudiṭṭhi — thought of the future); S Apanīta [Sk. apanīta, pp. of apa + nī, see apaneti & cp. also onīta iii.46 (id.). -âpariya (fr. aparâpara) ever — following, suc- = apanīta] taken away or off. removed, dispelled PvA 39. cessive, continuous, everlasting; used with ref. to kamma J Apanudati & Apanudeti [apa + nud, cp. Vedic apanudati & v.106; Miln 108. -bhāga the future, lit. a later part of time, Caus. Sk. apanodayati] to push or drive away, remove, dispel; only in loc. aparabhāge at a future date, later on J i.34, 262; pres. apanudeti Miln 38. aor. apānudi Pv i.86 (= apanesi iv.1; VvA 66. PvA 41); ii.314 (= avahari aggahesi PvA 86); Dāvs i.8. ger. Aparajju (adv.) [Sk. apare — dyus] on the foll. day Vin ii.167; apanujja D ii.223. See also der. apanudana. S i.186; Miln 48. Apanudana & Apanūdana (nt.) [Sk. apanodana, fr. apa- nudati] Aparajjhati [Sk. aparādhyate, apa + rādh] to sin or offend taking or driving away, removal Vin ii.148 = J i.94 (dukkha°); against (c. loc.) Vin ii.78 = iii.161; J v.68; vi.367; Miln 189; Sn 252 (id.); PvA 114 (id.). PvA 263. — pp. aparaddha & aparādhita (q. v.). Apanuditar [n. ag. fr. apanudati, Sk. apanoditṛ] remover, dis- Aparaṇṇa (nt.) [apara + aṇṇa = anna] "the other kind of ce- peller D iii.148. real", prepared or cooked cereals, pulse etc. Opp. to pubbaṇṇa Apaneti [apa + nī] to lead away, take or put away, remove J i.62, the unprepared or raw corn (= āmakadhañña Vin iv.265; Vin 138; ii.4, 155 (aor. apānayi) iii.26; Miln 188, 259, 413; PvA iii.151 (pubb° +); iv.265, 267; A iv. 108, 112 (tila — mugga — 41, 74, 198 (= harati) Sdhp 63. Pass. apanīyati S i.176. — māsā°; opp. sāli — yavaka etc.); Nd2 314 (aparaṇṇaṁ nāma pp. apanīta (q. v.). sūpeyyaṁ); J v.406 (°jā = hareṇukā, pea); Miln 106 (pub- baṇṇa°). See also dhañña & harita. Apapibati [apa + pibati] to drink from something J ii.126 (aor. apāpāsi). Aparaddha [pp. of aparajjhati] missed (c. acc.), gone wrong, failed, sinned (against = loc.) D i.91, 103, 180; S i.103 (sud- Apabbūhati & Apabyūhati [apa + vi + ūh] to

push off, remove, dhimaggaṁ); Th 1, 78; Sn 891 (suddhiṁ = viraddha khalita scrape away A iii.187 (apaviyūhitvā, vv. ll. °bbūhitvā); J i.265 Nd1 300); PvA 195. (paṁsuṁ). — Caus. °byūhāpeti to make remove or brush J iv.349 (paṁsuṁ). Aparapaccaya (adj.) [a + para + paccaya] not dependent or rely- ing on others Vin i.12 (vesārajja — ppatta +); D i.110 (id.); M Apabyāma see apavyāma. ii 41; M i.491; S iii.83; DA i.278 (= nâssa paro paccayo). Apamāra [Sk. apasmāra] epilepsy Vin i.93. Cp. apasmāra. Aparājita (adj.) [Vedic aparājita; a + parājita] unconquered Sn Apamārika (adj.) [cp. Sk. apasmārin] epileptic Vin iv.8, 10, 11. 269; J i.71, 165. Apayāti [Sk. apayāti, apa + yā] to go away J vi.183 (apāyāti Aparādha [fr. apa + rādh] sin, fault, offence, guilt J i.264 (nir°); metri causa; expld. by C. as apagacchati palāyati). — Caus. iii.394; iv.495; VvA 69; PvA 87, 116. apayāpeti [Sk. apayāpayati] to make go, drive away, dismiss Aparādhika (adj.) [fr. aparādha, cp. Sk. aparādhin] guilty, M iii.176; S ii.119. offending, criminal J ii.117 (vāja°); Miln 149 (issara°), 189 Apayāna (nt.) [Sk. apayāna, fr. apayāti] going away, retreat D (aparādhikatā). i.9 (opp. upa°); DA i.95. Aparādhita [pp. of aparādheti, Caus. of apa + rādh; cp. aparad- Apara (adj.) [Vedic apara, der. fr. apa with compar. suffix — ra dha] transgressed, sinned, failing J v.26 (so read for aparadhɔ = Idg. *aporos "further away, second"; cp. Gr. ἀπωτέρω far- ito). ther, Lat. aprilis the second month (after March, i. e. April). Aparāyin (adj.) [a + parāyin, cp. parāyana] having no support J Goth. afar = after] another, i. e. additional, following, next, iii.386 (f. °ī; C. appatiṭṭhā appaṭisaraṇā). second (with pron. inflexion, i. e. nom. pl. apare) D iii.190 (°pajā another, i. e. future generation); Sn 791, 1089 (nɔ); J Apalāpin see apalāsin [Sk. apalāpin "denying, concealing" dif- i.59 (aparaṁ divasaṁ on some day following); iii.51 (apare ferent]. tayo sahāyā "other friends three", i. e. three friends, cp. sim- Apalāḷeti [apa + lāḷeti] to draw over to Vin i.85. ilarly Fr. nous autres Franc°ais); iv.3 (dīpa); PvA 81 (°divase Apalāyin (adj.) [a + palāyin] not running away, steadfast, brave, on another day), 226; with other part. like aparo pi D iii 128.

Apalāyin Apassaya

fearless Nd2 13 (abhīru anutrāsin apalāyin as expln. of ac- i.122 (= paṭikkhipati DA i.290); S v.118 (+ paṭikkosati). chambhin and vīra); J iv.296; v.4 (where C. gives variant Apavahati [apa + vahati] to carry or drive away; Caus. apavāheti "apalāpinī ti pi pāṭho", which latter has v. l. apalāsinī & to remove, give up Miln 324 (kaddamaṁ). is expld. by C. as palāpa — rahite anavajjasarīre p. 5). See also apalāsin. Apaviṭṭha at Pv iii 82 is to be read apaviddha (q. v.).

Apalāsin (adj.) [apaḷāsin; but spelling altogether uncertain. Apaviṇāti is probably misreading for apaciṇāti (see apac° 2). As There seems to exist a confusion between the forms apalāyin, v. l. at J v.339 (anapavinanto) for T. anupacinanto (expld. apalāpin & apalāsin, owing to freq. miswriting of s, y, p in by avaloketi C.). Other vv. ll. are anuvi° & apavī°; meaning MSS. (cp. Nd2 introd. p. xix.). We should be inclined to give "not paying attention". The positive form we find as apavīṇati apalāsin, as the lectio difficilior, the preference. The expln. "to take care of, to pay attention to" (c. acc.) at M i.324, at Pug 22 as "yassa puggalassa ayaṁ paḷāso pahīno ayaṁ vuc- where Trenckner

unwarrantedly assumes a special root veṇ cati puggalo apaḷāsī" does not help us to clear up the etym. nor (see Notes p. 781), but the vv. ll. to this passage (see M. i.557) the vv. ll.] either "not neglectful, pure, clean" (= apalāpin fr. with apavīṇāti and apacinati confirm the reading apaciṇāti, as palāsa chaff, cp. apalāyin at J v.4), or "not selfish, not hard, does the gloss apaloketi. generous" (as inferred from combn. with amakkhin & amac- Apaviddha [pp. of apavijjhati, Vedic apa + vyadh] thrown away, charin), or "brave, fearless, energetic" (= apalāyin) D iii.47, rejected, discarded, removed S i.202; iii.143; Sn 200 (susānas- cp. Pug 22. See palāsin. miṁ = chaḍḍita SnA 250); Th 1, 635 = Dh 292 (= chaḍḍita Apalibuddha & Apalibodha [a + palibuddha, pp. of pari + DhA iii.452); Pv iii.82 (susānasmiṁ; so read for T. apaviṭṭha); bṛh, see palibujjhati] unobstructed, unhindered, free J iii. 381 J i.255; iii.426; yi.90 (= chaḍḍita C.). Sdhp 366. (°bodha); Miln 388; DhA iii.198. Apaviyūhati see appabbūhati. Apalekhana (nt.) [apa + lekhana from likh in meaning of lih, cor- Apavīṇati see apaviṇāti (= apaciṇāti). responding to Sk. ava — lehana] licking off, in cpd. hatthâ- Apavyāma [apa + vyāma] disrespect, neglect, in phrase apayvā- palekhana "hand — licking" (i. e. licking one's hand after a mato (apaby°) karoti to treat disrespectfully, to insult, defile S meal, the practice of certain ascetics) M 177 (with v. l. hatthâ- i.226 (v. l. abyāmato; C. expls. apabyāmato karitvā abyāmato valekhana M i.535; Trenckner compares BSk. hastaprale- katvā); Kvu 472 (vv. ll. asabyākato, abyāto, apabyāto; Kvu haka Lal. Vist. 312 & hastâvalehaka ibid. 323), 412; Pug trsl. 270 n. 1 remarks: "B. trsl.: abyāsakato. The Burmese 55 (expld. at Pug A 231 as hatthe piṇḍamhe niṭṭhite jivhāya scholar U. Pandi, suggests we should read apabyākato, by hatthaṁ apalekhati). which he understands blasphemously"; it is here combd. with Apalekhati [apa + lekhati in meaning of Sk. avalihati] to lick off niṭṭhubhati, as at DhA ii.36); DhA ii.36 ("want of forbear- Pug A 231 (hatthaṁ). ance" Ed.; doubtful reading; vv. ll. appabyāyakamma & Apalepa in "so ɔ palepa patito jarāgharo" at Th 2, 270 is to be read apasāma). For further detail see apasavya. as "so palepa°". Morris's interpret. J.P.T.S. 1886, 126 therefore Apasakkati [apa + sakkati] to go away, to go aside J iv.347 (v. l. superfluous. for apavattati); VvA 101; PvA 265 (aor. °sakki = apakkami). Apalokana (nt.) [fr. apaloketi] permission, leave, in °kamma Apasavya (adj.) [apa + savya] right (i. e. not left), contrary Ud proposal of a resolution, obtaining leave (see kamma i.3) Vin 50 (T. has niṭṭhubhitvā abyāmato karitvā; vv. ll. are apab- ii.89; iv.152. hyāmāto, abhyāmato & C. apasabyāmato), where C. expls. Apalokita [pp. of apaloketi; Sk. avalokita] 1. asked permission, apasabyāmato karitvā by apasabyaṁ katvā, "which latter cor- consulted S iii.5. — 2. (nt.) permission, consent, M i.337 responds in form but not in meaning to Sk. apasavyaṁ karoti (Nāgâpalokitaṁ apalokesi). — 3. (nt.) an Ep. of Nibbāna S to go on the right side" (Morris J P T S. 1886, 127). — See iv.370. apavyāma.

Apalokin (adj.) [Sk. avalokin] "looking before oneself", looking Apasāda [fr. apa + sad] putting down, blame, disparagement M at, cautious Miln 398. iii.230.

Apaloketi [BSk. ava — lokayati] 1. to look ahead, to look be- Apasādita [pp. of apasādeti] blamed, reproached, disparaged S fore, to be cautious, to look after M i.557 (v. l. for apaciṇāti, ii.219; SnA 541. where J v.339 C. has avaloketi); Miln 398. — 2. to look

up to, Apasādeti [Caus. of apa + sad] 1. to refuse, decline Vin iv.213, to obtain permission from (acc.), to get leave, to give notice 263; J v.417 (= uyyojeti). — 2. to depreciate, blame, dispar- of Vin iii.10, 11; iv.226 (anapaloketvā = anāpucchā), 267 (+ age Vin iii.101; M iii.230 (opp. ussādeti); DA i.160. — pp. āpucchitvā); M i.337; S iii.95 (bhikkhusanghaṁ anapaloketvā apasādita (q. v.). without informing the Sangha); J vi.298 (vājānaṁ); DhA i.67. Apasmāra [Sk. apasmāra, lit. want of memory, apa + smṛ] — pp. apalokita (q. v.). See also apalokana & °lokin. epilepsy, convulsion, fit J iv.84. Cp. apamāra. Apavagga [Sk. apavarga] completion, end, final delivery, Nib- Apassanto etc. see passati. bāna; in phrase saggâpavagga Dāvs ii.62; iii.75. Apassaya [cp. Sk. apāśraya, fr. apasseti] 1. support, rest ThA Apavattati [apa + vṛt, cp. Lat. āverto] to turn away or aside, to 258. — 2. bed, bolster, mattress, in kaṇṭak° a mattress of go away J iv.347 (v. l. apasakkati). thorns, a bolster filled with thorns (as cushion for asceties) M Apavadati [apa + vadati] to reproach, reprove, reject, despise D i.78; J i 493; iii.235. -sâppassaya with a head rest J iv.299.

Apassaya Apāra

-pīṭhaka a chair with a head — rest J iii.235. Spelt apada(ka) at It 87 (v. l. apāda). Apassayika (adj.) [fr. apassaya; cp. Sk. apāśrayin — °] reclining Apāna (nt.) breathing out, respiration (so Ch.; no ref. in P. on, in kaṇṭaka° one who lies on a bed of thorns (see kaṇṭaka) Cauon?) On Prāṇa & Apāna see G. W. Brown in J. Am. Or. M i.78; J iv.299 (v. l, kaṇḍikesayika); Pug 55. Soc. 39, 1919 pp. 104 — 112. See ānāpāna. Apassita [pp. of apasseti] 1. leaning against J ii.69 (tāla-mūlaṁ Apānakatta (nt.) [a + pānaka + ttaṁ] "waterless state", living = nissāya ṭhita C.). — 2. depending on, trusting in (c. acc. or without drinking water J v.243. loc.) Vv 101 (parâgāraṁ = nissita VvA 101); J iv.25 (balamhi Apāpaka (adj.) [a + pāpaka] guiltless, innocent f. °ikā Vv 314 ; = balanissita). See also avassita. 326 . Apasseti [Sk. apāśrayati, apa + ā + sri] to lean against, have a sup- Apāpata (adj.) [apa + ā + pata] falling down into (c. acc.) J iv.234 port in (acc.), to depend on. — 1. (lit.) lean against Vin ii.175 (aggiṁ). (bhitti apassetabbo the wall to be used as a head — rest). — 2. (fig.) mostly in ger. apassāya dependent upon, depending Apāpurana (nt.) [fr. apāpurati] a key (to a door) Vin i.80; iii.119; on, trusting in (loc. or acc. or — °) Vin iii.38; J i.214; PvA M iii.127. See also avāpuraṇa. 189. — pp. apassita (q. v.). — See also avasseti. Apāpurati & Apāpuṇati [Sk. apāvṛṇoti, apa + ā + vṛ, but Vedic Apassena (nt.) [fr. apasseti] a rest, support, dependence M iii.127 only apa — vṛṇoti corresponding to Lat. aperio = *apa — (°ka); D iii.224 (cattāri apassenāni); as adj. caturâpassena u̯erio. On form see Trenckner, Notes 63] to open (a door) Vin one who has the fourfold support viz. sankhāyɔ ekaṁ paṭise- i.5 (apāpurɔ etaṁ Amatassa dvāraṁ: imper.; where id. p. S vati, adhivāseti, parivajjeti, vinodeti A v.30. i.137 has avāpur°, T., but v. l. apāpur°); Vv 6427 (apāpu- -phalaka (cp. Morris J.P.T.S. 1884, 71) a bolsterslab, head ranto Amatassa dvāraṁ, expld. at VvA 284 by vivaranto); It — rest Vin i.48; ii.175, 209. 80 (apāvuṇanti A. dv. as T. conj., with v. l. apānuṃanti, apāpurenti & apāpuranti). — pp. apāruta (q. v.). — Pass. Apahattar [n. ag. to apaharati] one who takes away or removes, apāpurīyati [cp. BSk. apāvurīyati M Vastu ii.158] to be destroyer M i 447 = Kvu 528. opened M iii.184 (v. l. avā°); J i.63 (avā°); Th 2, 494

Apahara [Sk. apahāra, fr. apaharati] taking away, stealing, rob- (apāpuṇitvā). See also avāpurati. bing J ii.34. Apābhata [pp. of apa + ā + bhṛ cp. Vedic apa — bharati, but Lat. Apaharaṇa (nt.) = apahara Miln 195. aufero to ava°] taken away, stolen J iii.54. Apaharati [apa + hṛ] to take away, remove, captivate, rob J Apāya [Sk. apāya, fr. apa + i, cp. apeti] "going away" viz. — iii.315 (aor. apahārayiṁ); Miln 413; DA i.38. 1. separation, loss Dh 211 (piya° = viyoga DhA iii.276). — Apākaṭatā (f.) [a + pākaṭa + tā] unfitness Miln 232 (v. l. 2. loss (of property) D iii.181, 182; A ii. 166; iv.283; J iii.387 apākatatta perhaps better). (atth°). — 3. leakage, out flow (of water) D i.74; A ii.166; iv.287. — 4. lapse, falling away (in conduct) D i.100. — Apākatika (adj.) [a + pākata + ika] not in proper or natural shape, 5. a transient state of loss and woe after death. Four such out of order, disturbed DhA ii.7. Cp. appakāra. states are specified purgatory (niraya), rebirth as an animal, or Apācīna (adj.) [Vedic apācīna; cp. apācaḥ & apāka, western; to as a ghost, or as a Titan (Asura). Analogous expressions are Lat. opācus, orig. turned away (from the east or the sun) i. vinipāta & duggati. All combined at D i.82; iii.111; A i.55; e. opposite, dark] westerly, backward, below S iii.84; It 120 It 12, 73; Nd2 under kāya; & freq. elsewhere. — apāyadugga- (apācīnaṁ used as adv. and taking here the place of adho in tivinipāta as attr. of saṁsāra S ii.92, 232; iv.158, 313; v.342; combn. with uddhaṁ tiriyaṁ; the reading is a conjecture of opp. to khīṇâpāya — duggati — vinipāta of an Arahant A Windisch's, the vv. ll. are apācinaṁ; apācini, apāci & apāmi- iv.405; v.182 sq. — See also foll. pass.: M iii.25 (anapāya); naṁ, C. expls. by heṭṭhā). Sn 231; Th 2, 63; J iv.299; Pug 51; VvA 118 (opp. sugati); Apāṭuka (adj.) [a + pātu + ka (?), acc. to Morris J.P.T.S. 1893, 7 PvA 103; Sdhp 43, 75 & cp. niraya, duggati, vinipāta. der. fr. apaṭu not sharp, blunt, uncouth. This is hardly correct. -gāmin going to ruin or leading to a state of suffering See pātur] not open, sly, insidious Th 1, 940 (as v. l. for T. DhA iii.175; cp. °gamanīya id. Ps. i.94, °gamanīyatā J avāṭuka, trsl. by Mrs. Rh. D. as "unscrupulous", by Neumann iv.499. -mukha "facing ruin", leading to destruction (= as "ohne Redlichkeit"). Context suggests a meaning similar to vināsa — mukha DA i.268), usually as nt. "cause of ruin" the preceding nekatika, i. e. fraudulent. See also next. D i.101 (cattāri apāya mukhāni); iii.181, 182 (cha bhogānaṁ a° — mukhāni, i. e. causes of the loss of one's possessions); Apāṭubha (adj.) [a + pātu + bha (?), at the only passage changed A ii.166; iv.283, 287. -samudda the ocean of distress DhA by Morris J. P. T. S. 1893, 7 to apāṭuka but without reason] = iii 432. -sahāya a spendthrift companion D iii.185. apāṭuka, i. e. sly, fraudulent J iv.184 (in context with nekatika; C. expls. apāṭubhāva dhanuppāda — virahita, in which latter Apāyika (adj.) [also as āpāyika (q. v.); fr. apāya] belonging to virahita does not fit in; the pass. seems corrupt). the apāyas or states of misery D i.103; iii.6, 9, 12; It 42; PvA 60 (dukkha). Apāda (?) [apa + ā + dā] giving away in marriage J iv. 179 (in expln. of anāpāda unmarried; reading should prob. be āpāda = Apāyin (adj.) [fr. apāya] going away J i.163 (aḍḍha-rattāvɔ apāyin pariggaha). = aḍḍharatte apāyin C.). -an° not going away, i. e. constantly following (chāyā anapāyinī, the shadow) Dh 2; Th 1, 1041; Apādaka (adj.) [a + pāda + ka] not having feet, footless, creeping, Miln 72. Ep. of snakes & fishes Vin ii.110 = J ii.146 (where see expln.).

Apāra (nt.) [a + pāra] 1. the near bank of a river J iii.230 (+ kulaputtaṁ passeyya do you not see... Vin i.16; api samaṇa atiṇṇaṁ, C. paratīraṁ atiṇṇaṁ). — 2. (fig.) not the further balivadde addasā have you not then seen... S i.115; api kiñci shore (of life), the world here, i.e. (opp. pāraṁ = Nibbāna) Sn labhāmase shall we then not get anything? J iii.26; api me 1129, 1130; Nd2 62; Dh 385 (expld. as bāhirāni cha āyatanāni pitaraṁ passatha do you then not see my father? PvA 38. — DhA iv.141). See pāra & cp. avara. Also combd. with other interr. part. e. g. api nu J. ii.415. Apāraṇeyya (adj.) [grd. of paraneti + a°] that which cannot be Apitika (adj.) [a + pitika] fatherless J v.251. achieved, unattainable J vi.36 (= apāpetabba). Apithīyati [for apidhīyati; api + dhā] Pass. of apidahati to be ob- Apāruta [Sk. apāvṛta, pp. of apāpurati] open (of a door) Vin i.7 structed, covered, barred, obscured J ii.158. See also pithīy- = M i.169 (apārutā tesaṁ Amatassa dvārā); D i.136 (= vivaṭa ati. — dvāra DA i.297); J i.264 (°dvāra). Apidahati [api + dhā, cp. Gr. ἐπιτίχημι] to put on (see api 1 b), to Apālamba ["a Vedic term for the hinder part of a carriage" Morris cover up, obstruct, J v.60 (inf. apidhetuṁ). pp. apihita, Pass. J P T S. 1886, 128; the "Vedic" unidentified] a mechanism to apithīyati, Der. apidhāna (q. v.). stop a chariot, a safe guard "to prevent warriors from falling Apidhāna (nt.) [Vedic apidhāna in same meaning] cover, lid Vin out" (C.) S i.33 (Mrs Rh. D. trsl. "leaning board"); J vi.252 i.203, 204; ii.122. See apidahati. (v. l. upā°; Kern trsl. "remhout", i. e. brake). Apiratte [read api ratte, see api 1 a] later in the night J vi.560. Apāhata [pp. of apa + hṛ] driven off or back, refuted, refused Sn 826 (°smiṁ = apasādite vade SnA 541). Apilāpana (nt.) [fr. api + lap] counting up, repetition [Kern, Toev, s.v. gives der. fr. a + plāvana] Nett 15, 28, 54; Miln 37. Api (indecl.) [Sk. api & pi; Idg. *epi *pi *opi; cp. Gr. ε῎πι on to, ο῎πι (ο῎πιχεν behind, ὀπίσσα back = close at one's heels); Lat. Apilāpanatā (f.) in the pass. at Dhs 14 = Nd2 628 is evidently ob. in certain functions; Goth. iftuma. — The assimil. form meant to be taken as a + pilāpana + tā (fr. pilavati, plu), but before vowels is app° (= Sk. apy°). See further details under whether the der. & interpret. of Dhs A is correct, we are un- pi.] both prep. & conj., orig. meaning "close by", then as prep. able to say. On general principles it looks like popular etym. "towards, to, on to, on" and as adv. "later, and, moreover". — Mrs. Rh. D. translates (p. 16) "opposite of superficiality" (lit 1 (prep. & pref.) (a) prep. c. loc.: api ratte later on in the "not floating"); see her detailed note Dhs trsl. 16. night (q. v.) — (b) pref.: apidhāna putting on to; apiḷahati Apilāpeti [api + lap] "to talk close by", i. e. to count up, recite, bind on to, apihita (= Gr. ἐπιχετός, epithet) put on to, (q. v.). or: talk idly, boast of Miln 37 (sāpatheyyaṁ). — 2. (conj. & part.). (a) in affirmative sentences meaning Apiḷandha (adj.) at Vv 361 should be read as apiḷaddha (= Sk. primarily "moreover, further, and then, even": — (α) (single) apinaddha) pp. of apiḷandhati (apiḷandhati) "adorned with", or prothetic: api dibbesu kāmesu even in heavenly joys Dh 187; (with v. l. SS) as apiḷandhana; VvA 167 expls. by analankata, ko disvā na pasīdeyya api kaṇhâbhijātiko even an unfortunate mistaking the a of api for a negation. — born Sn 563 api yojanāni gacchāma, even for leagues we go Pv iv.107 (= anekāni yojanāni pi g. PvA 270. Epithetic Apiḷandhana (nt.) [fr. apiḷandhati, also in shorter (& more usual) (more freq. in the

form pi): muhuttam api even a little while form piḷandhana, q. v.] that which is tied on, i.e. band, orna- Dh 106, 107; aham api daṭṭhukāmo I also wish to see Sn 685. ment, apparel, parure Vv 6410 , 6418 (expld. inacurately at VvA Out of prothetic use (= even = even if) develops the condi- 279 by; a — kāro nipātamattaṁ, pilandhanaṁ = ābhāraṇaṁ); tional meaning of "if", as in api sakkuṇemu (and then we may J vi.472 (c. pilandhituṁ pi ayuttaṁ?). = if we may) J v.24 (c. = api nāma sakkuṇeyyāma; see further Apiḷahati & Apiḷandhati [Sk. apinahyati, on n: ḷ see note on under β appɔ eva nāma). — api-api in correlation corresponds gala, & cp. guṇa: guḷa, veṇu: veḷu etc. On ndh for yh see to Lat. et — et Sk ca — ca, meaning both... and, and... as avanandhati] to tie on, fasten, bind together; to adorn oneself well as, & is esp. freq. in combn. app' ekacce... app' ekacce with (acc.) J v.400 (ger. apiḷayha = piḷandhitvā C.) — Cp. (and) some... and others, i. e. some... others [not with Kern apiḷandhana & pp apiladdha. Toev. s. v. to appa!], e. g. at D i.118; Th 2, 216; VvA 208, Apiha (adj.) [apihālu? a + piha, uncertain origin, see next. Morris etc. -app' ekadā "morever once" = sometimes Vin iv.178; S J.P.I.S. 1886 takes it as a + spṛha] "unhankering" (Mrs Rh. D.) i.162; iv.111; J i.67; DhA iii.303, etc. — (β) (in combn with S i 181 (+ akankha; v. l. BB asita). other emphatic or executive particles) api ca further, and also, moreover D i.96; Miln 25, 47. -api ca kho moreover, and Apihālu (adj.) [a + pihālu, analysed by Fausböll Sn. Gloss. p. yet, still, all the same It 89 (+ pana v. l.); Miln 20, 239. -api 229 as a — spṛhayālu, but Bdhgh evidently different (see be- ca kho pana all the same, never mind, nevertheless J i.253. low)] not hankering, free from craving, not greedy S i.187 = -api ssu so much so Vin ii.76. -app' eva nāma (with pot.) Th 1, 1218 (akuhako nipako apihālu); Sn 852 (+ amaccharin, (either) surely, indeed, yes, I reckon, (or) I presume, it is likely expld. at SnA 549 as apihana — sīlo, patthanātanhāya rahito ti that, perhaps Vin i.16 (surely); ii.85 (id.); cp. pi D i.205 (sve pi vuttaṁ hoti, thus perhaps taking it as a + pi (= api) + hana (fr. upasaṁkameyyāma tomorrow I shall surely come along), 226 dhā, cp. pidahati & pihita); cp. also Nd2 227). (siyā thus shall it be); M i.460 = It 89 (moreover, indeed); J Apihita [pp. of apidahati] covered J iv.4. i.168 (surely) Vin ii.262 (perhaps) J v.421 (id., piyavācaṁ lab- Apuccaṇḍatā (f.) [a + pūti + aṇḍa + tā] "not being a rotten egg," heyyāma). — (b) in interrog. — dubit. sentences as part. of i. e. normal state, healthy birth, soundness M i.357. interrog. (w. indic. or pot.) corresponding to Lat. nonne, i e. awaiting an affirmative answer ("not, not then"): api Yasaṁ Apuccha (adj.) [a + pucchā] "not a question", i. e. not to be asked

Apuccha Appa

Miln 316. Apesiyamāna (adj.) [ppr. fr. a + peseti (q. v.)] not being in Apekkha (adj.) [= apekkhā] waiting for, looking for S i.122 service Vin ii.177. (otāra°). App' in appɔ ekacce etc. see api. Apekkhati 1. [Sk. apīkṣate, apa + īkṣ] to desire, long for, Appa (adj.) [Vedic alpa, cp. Gr. ἀλαπάζω (λαπάζω) to empty look for, expect Sn 435 (kāme nɔ âpekkhate cittaṁ), 773 (ppr. (to make little), ἀλαπαδνός weak; Lith. alpnas weak, alpstù to apekkhamāna); J iv.226 (id.); Dhs A 365. anapekkhamāna faint] small, little, insignificant, often in the sense of "very lit- paying no attention to (acc.) Sn 59; J v.359. — 2. [Sk. tle = (next to) nothing" (so in most cpds.); thus expld. at VvA avīkṣate, ava +

īkṣ; see avekkḥati] to consider, refer to, look 334 as equivalent to a negative part. (see appodaka) D i.61 at, ger. apekkhitvā (cp. Sk. avīkṣya) with reference to VvA (opp. mahant, DA i.170 = parittaka); Sn 713, 775, 805, 896 13. — pp. apekkhita (q. v.). (= appaka, omaka, thoka, lamaka, jatukka, parittaka Nd1 306); Apekkhavant (adj.) [fr. apekkhā] full of longing or desire, long- Dh 174; J i.262; Pug 39. — nt. appaṁ a little, a small por- ing, craving Vin iv.214; S iii.16; Th 1, 558; J v.453 (= sataṇha); tion, a trifle; pl. appāni small things, trifles A ii.26 = It 102; Sn A 76. A ii.138; Dh 20 (= thokaṁ eka — vagga — dvi — vagga — mattam pi DhA i.158), 224 (°smiṁ yācito asked for little), 259. Apekkhā & Apekhā (f.) [Sk. apekṣā, fr. apa + īkṣ. The spelling -aggha of little value (opp. mahaggha priceless) J i.9; Pug is either kkh or kh, they are both used promiscuously, a ten- 33; DhA iv.184. -assāda [BSk. alpâsvāda, cp. Divy 224 = dency towards kh prevailing, as in upekhā, sekha] attention, Dh 186; alpa + ā + svād] of little taste or enjoyment, affording regard, affection for (loc.); desire, longing for (c. loc.) S i.77; little pleasure (always used of kāmā) Vin ii.25 = M i.130 = A iii.132; v.409 (mātā — pitusu); Vin iv.214; Sn 38 (= vuccati iii.97 = Nd2 71; Sn 61; Dh 186 (= supina — sadisatāya paritta taṇhā etc. Nd2 65; = taṇhā sineha SnA 76); J i.9, 141; Th — sukha DhA iii 240); Th 2, 358 (= ThA 244); J ii.313; Vism 1, 558; Dh 345 (puttesu dāresu ca = taṇhā DhA iv.56); Dhs 124. -ātanka little (or no) illness, freedom from illness, good 1059, 1136 (= ālayakaraṇa — vasena apekkhatī ti apekkhā health (= appābādha with which often combd.) [BSk. alpā- Dhs A 365, cp. Dhs trsl. 279). Freq. as adj. (— °or in tanka & alpātankatā] D i.204 (+ appābādha); iii.166; A iii.65, combn. with sa° and an°), viz. Vin iii.90 (visuddha°); S i.122 103; Miln 14. -ābādha same as appātanka (q. v.) D i.204; (otara°); sa° A iii.258, 433; iv.60 sq.; an° without consid- iii.166, 237; M ii.125; A i.25; ii.88; iii.30, 65 sq., 103, 153; Pv eration, regardless, indifferent S v.164; A iii.252, 347, 434; iv.144 ; °ābādhatā id. [cp. BSk. alpābādhatā good health] A Sn 200 (anapekkhā honti ñātayo); J i.9. Cp. anapekkhin & i.38. -āyuka short lived D i.18; PvA 103, also as °āyukin Vv apekkhavant; also B.Sk. avekṣatā. 416 . -āhāra taking little or no food, fasting M ii.5; Sn 165 Apekkhita [pp. of apekkhati] taken care of, looked after, consid- (= ekāsana — bhojitāya ca parimita — bhojitāya ca SnA 207), ered J vi.142, 149 (= olokita C.). also as °āhāratā M i.245; ii.5. -odaka having little or no wa- Apekkhin (adj.) [Sk. apekṣin, but B.Sk. avekṣin, e.g. Jtm 215; fr. ter, dry Sn 777 (macche va appodake khīṇasote = parittodake apa + īkṣ] considering, regarding, expecting, looking for; usu- Nd1 50); Vv 843 (+ appabhakkha; expld. at VvA 334 as "appa ally neg. an° indifferent (against) = loc.) S i.16, 77; ii.281; — saddo hɔ ettha abhāvattho appiccho appanigghoso ti ādisu iii.19, 87; Sn 166 (kāmesu), 823 (id.), 857; Dh 346. Cp. viya"); J i.70; DhA iv.12. -kasira in instr. °kasirena with apekkhavant. little or no difficulty D i.251; S v.51; Th 1, 16. -kicca hav- ing few duties, free from obligations, free from care Sn 144 Apeta (adj.) [pp. of apeti] gone away; (med.) freed of, rid of, (= appaṁ kiccaṁ assā ti KhA 241). -gandha not smelling or deprived of (instr., abl. or ° —) Dh 9 (damasaccena); PvA having a bad smell Miln 252 (opp. sugandha). -ṭṭha "stand- 35 (dukkhato); usually ° — in sense of "without, — less", e. ing in little"; i. e. connected with little trouble D i.143; A g. apeta — kaddama free from mud, stainless Dh 95; °vattha i.169. -thāmaka having little or no strength, weak S

iv.206. without dress J v.16; °viññāṇa without feeling, senseless Dh -dassa having little knowledge or wisdom Sn 1134 (see Nd2 41; Th 2, 468; °viññāṇattaṁ senselessness, lack of feeling PvA 69; expld. by paritta — pañña SnA 605). -nigghosa with little 63. sound, quiet, still, soundless (cp. VvA 334, as quoted above Apetatta (nt.) [abstr. to apeta] absence (of) PvA 92. under °odaka) A v.15 (+ appasadda); Sn 338; Nd1 377; Miln Apeti [apa + i, cp. Gr. ἄπειμι, Lat. abeo, Goth. af — iddja] to go 371. -pañña, of little wisdom J ii.166; iii.223, 263. -puñña away, to disappear D i.180 (upeti pi apeti pi); J i.292; Sn 1143 of little merit M ii.5. -puññatā having little merit, unwor- (= nɔ apagacchanti na vijahanti Nd2 66). — pp. apeta (q. v.). thiness Pv iv.107 . -phalatā bringing little fruit PvA 139. -bhakkha having little or nothing to eat Vv 843 . -bhoga hav- Apetteyyatā (f.) [a + petteyyatā, abstr. fr. *paitṛya fatherly] ing little wealth, i. e. poor, indigent Sn 114 (= sannicitānaṁ in combn. with amatteyyatā irreverence against father and ca bhogānaṁ āyamukhassa ca abhāvato SnA 173). -maññati mother D iii.70 (cp. Dh 332 & DhA iv.34). to consider as small, to underrate: see separately. -matta lit- Apeyya (adj.) [a + peyya, grd. of pā] not to be drunk, not drink- tle, slight, mean, (usually as °ka; not to be confounded with able J vi.205 (sāgara). appamatta2) A iii.275; J i.242; also meaning "contented with Apesiya (nt.) [? of uncertain origin] a means of barring a door little" (of the bhikkhu) It 103 = A ii.27; f. °ā trifle, smallness, Vin ii.154 (Bdhgh. explns on p. 321: apesī ti dīghadārumhi însignificance D i.91; DA i.55. -mattaka small, insignificant, khāṇuke pavesetvā kaṇḍaka — sākhāhi vinandhitvā kataṁ trifling, nt. a trifle (cp. °matta) Vin 1, 213; ii.177 (°vissajjaka dvāra — tthakanakaṁ). the distributor of little things, cp. A iii.275 & Vin iv.38, 155); D i.3 (= appamattā etassā ti appamattakaṁ DA i.55); J i.167;

Appa Appaṇihita

iii.12 (= aṇu); PvA 262. -middha "little slothful", i. e. dili- Appaṭicchavi (adj.) at Pv ii.113 is faulty reading for sam- gent, alert Miln 412. -rajakkha having little or no obtuseness patitacchavi (v. l.). D ii.37; M i.169; Sdhp 519. -ssaka having little of one's own, Appaṭibhāga (adj) [a + paṭibhāga] not having a counterpart, un- possessing little A i.261; ii.203. -sattha having few or no equalled, incomparable DhA i.423 (= anuttara). companious, lonely, alone Dh 123. -sadda free from noise, quiet M ii.2, 23, 30; A v.15; Sn 925 (= appanigghosa Nd1 Appaṭibhāṇa (adj.) [a + paṭibhāṇa] not answering back, bewil- 377); Pug 35; Miln 371. -siddhika bringing little success dered, cowed down Vin iii.162; A iii.57; °ṁ karoti to intimi- or welfare, dangerous J iv.4 (= mandasiddhi vināsabahula C.); date, bewilder J v.238, 369. vi.34 (samuddo a. bahu — antarāyiko). -ssuta possessing Appaṭima (adj.) [a + paṭima fr. prep. paṭi but cp. Vedic apra- small knowledge, ignorant, uneducated D i.93 (opp. bahus- timāna fr. prati + mā] matchless, incomparable, invaluable suta); iii.252, 282; S iv.242; It 59; Dh 152; Pug 20, 62; Dhs Th 1, 614; Miln 239. 1327. -harita having little or no grass S i.169; Sn p. 15 (= Appaṭivattiya (adj.) [a + paṭi + vattiya = vṛtya, grd. or vṛt] (a) not paritta — harita — tiṇa SnA 154). to be rolled back Sn 554 (of dhammacakka, may however be Appaka (adj.) [appa + ka] little, small, trifling; pl. few. nt. °ṁ taken in meaning of b.). — (b) irresistable J ii.245 (sīhanada). adv. a little D ii.4; A v.232 sq., 253 sq.; Sn 909 (opp. bahu); Note. The spelling

with ṭ is only found as v. l. at J ii.245; Dh 85 (appakā = thokā na bahū DhA ii. 160); Pv i.102 (= otherwise as t. paritta PvA 48); ii.939 ; Pug 62; PvA 6, 60 (= paritta). f. appikā Appaṭivāṇa (nt.) [a + paṭivāṇa, for °vrāṇa, the guṇa — form of J i.228. — instr. appakena by little, i. e. easily DA i.256. - vṛ, cp. Sk. prativāraṇa] non — obstruction, not hindering, not anappaka not little, i. e. much, considerable, great; pl. many opposing or contradicting A i.50; iii.41; v.93 sq.; adj. J i.326. S iv.46; Dh 144; Pv i.117 (= bahū PvA 58); PvA 24, 25 (read anappake pi for T. °appakeci; so also KhA 208). Appaṭivāṇitā (f.) [abstr. from (ap)paṭivāṇa] not being hindered, non — obstruction, free effort; only in phrase "asantuṭṭhitā Appakāra (adj.) [a + pakāra] not of natural form, of bad appear- ca kusalesu dhammesu appaṭivāṇitā ca padhānasmiṁ" ance, ugly, deformed J v.69 (= sarīrappakāra — rahita dus- (discontent with good states and the not shrinking back in the saṇṭhāna C.). Cp. apākatika. struggle Dhs trsl. 358) A i.50, 95 = D iii.214 = Dhs 1367. Appakiṇṇa [appa + kiṇṇa, although in formation also = a + pak- Appaṭivāṇī (f.) [almost identical w. appaṭivāṇitā, only used in iṇṇa] little or not crowded, not overheaped A v.15 (C. anāk- diff. phrase] non — hindrance, non — restriction, free action, iṇṇa). impulsive effort; only in stock phrase chando vāyāmo ussāho Appagabbha (adj.) [a + pagabbha] unobtrusive, free from bold- ussoḷhī appaṭivāṇī S ii.132; v.440; A ii.93, 195; iii.307 sq.; ness, modest S ii.198 = Miln 389, Sn 144, 852 (cp. Nd1 228 iv.320; Nd2 under chanda C. [cp. similarly Divy 654]. & KhA 232); Dh 245. Appaṭivāṇīya (adj.) [grd. of a + paṭi + vṛ; cp. BSk. apravivāṇiḥ Appaccaya [a + paccaya] 1. (n.) discontent, dissatisfaction, Divy 655; M Vastu iii.343] not to be obstructed, irresistible S dejection, sulkiness D i.3 (= appatītā honti tena atuṭṭhā aso- i.212 (appld. to Nibbāna; Mrs. Rh. D. Kindred S. p. 274 trsls. manassitā ti appacayo; domanassɔ etaṁ adhivacanaṁ DA "that source from whence there is no turning back"), Th 2, 55. i.52); iii.159; M i.442; A i.79, 124, 187; ii.203; iii.181 sq.; Appaṭividdha (adj.) [a + paṭi + viddha] "not shot through" i. e. iv.168, 193; J ii.277; Sn p. 92 (kapa + dosa + appacaya); Vv unhurt J vi.446. 8331 (= domanassaṁ VvA 343); SnA 423 (= appatītaṁ do- manassaṁ). — 2. (adj.) unconditioned Dhs 1084, 1437. Appaṭivibhatta (°bhogin) (adj.) [a + paṭi + vibhatta] (not eating) without sharing with others (with omission of another nega- Appaṭi° [a + paṭi°] see in general under paṭi°. tive: see Trenckner, Miln p. 429, where also Bdhgh's expln.) Appaṭikārika (adj.) [a + paṭikārika] "not providing against", i. e. A iii289; Miln 373; cp. Miln trsl. ii.292. not making good, not making amends for, destructive J v.418 Appaṭivekkhiya [ger. of a + paṭi + avekkhati] not observing or (spelling here & in C. appati°). noticing J iv.4 (= apaccavekkhitvā anavekkhitvā C.). Appaṭikopeti [a + paṭikopeti] not to disturb, shake or break (fig.) Appaṭisankhā (f.) [a + paṭisankhā] want of judgment Pug 21 = J v.173 (uposathaṁ). Dhs 1346. Appaṭikkhippa (adj.) [a + paṭikkhippa, grd. of paṭikkhipati] not Appaṭisandhika (and °iya) (adj.) [a + paṭisandhi + ka (ya)] 1. to be refused J ii.370. what cannot be put together again, unmendable, irreparable Appaṭigandhika & °iya (adj.) [a + paṭi + gandha + ika] not (°iya) Pv i.129 (= puna pākatiko na hoti PvA 66) = J iii.167 (= smelling disagreeable, i. e. with beautiful smell, scented, paṭipākatiko kātuṁ na sakkā C.). — 2. incapable of reunion, odorous J v.405 (°ika, but C. °iya; expld. by sugandhena udak- not subject to reunion, i. e. to rebirth J v.100 (°bhāva). ena samannāgata); vi.518;

Pv ii.120 ; iii.226 . Appaṭisama (adj.) [a + paṭi = sama; cp. BSk. apratisama M Vastu Appaṭigha (adj.) [a + paṭigha] (a) not forming an obstacle, not i.104] not having it's equal, incomparable J i.94 (Baddha — injuring, unobstructive Sn 42 (see expld. at Nd2 239; SnA 88 sirī). expls. "katthaci satte vā sankhāre vā bhayena na paṭihaññatī Appaṭissavatā (f.) [a + paṭissavatā] want of deference Pug 20 = ti a."). — (b) psychol. t. t. appld. to rūpa: not reacting or Dhs 1325. impinging (opp. sappaṭigha) D iii.217; Dhs 660, 756, 1090, 1443. Appaṇihita (adj.) [a + paṇihita] aimless, not bent on anything,

free from desire, usually as nt. aimlessness, combd. w. ani- padā), 41 sq., 91, 135, 240, 250, 308, 350; A i.16, 50. (°ad- mittaṁ Vin iii.92, 93 = iv.25; Dhs 351, 508, 556. See on term higata); iii.330, 364, 449; iv.28 (°gāravatā) 120 (°ṁ garu — Cpd. 67; Dhs trsl. 93, 143 & cp. paṇihita. karoti); v.21, 126 (kusalesu dhammesu); Sn 184, 264, 334 Appatiṭṭha (adj.) [a + patiṭṭha] 1. not standing still S i.1. — 2. (= sati — avippavāsa — sankhāta a. SnA 339); It 16 (°ṁ without a footing or ground to stand on, bottomless Sn 173. pasaṁsanti puññakiriyāsu paṇḍitā), 74 (°vihārin); Dh 57 (°vi- hārin, cp. DhA i.434); 327 (°rata = satiyā avippavāse abhirata Appatissa (& appaṭissa) (adj.) [a + paṭi + śru] not docile, rebel- DhA iv.26); Dāvs ii. 35; KhA 142. lious, always in combn. with agārava A ii.20; iii.7 sq., 14 sq., 247, 439. Appatissa — vāsa an unruly state, anarchy J ii.352. Appamāṇa (freq. spelled appamāna) (adj.) [a + pamāṇa] 1. See also paṭissā. "without measure", immeasurable, endless, boundless, unlim- ited, unrestricted all — permeating S iv.186 (°cetaso); A ii.73; Appatīta (adj.) [a + patīta, of prati + i, Sk. pratīta] dissatisfied, v.63; Sn 507 (mettaṁ cittaṁ bhāvayaṁ appāmāṇaṁ = anavas- displeased, disappointed (cp. appaccaya) J v.103 (at this pas- esa — pharaṇena SnA 417; cp. appamaññā); It 21 (mettā), 78; sage preferably to be read with v. l. as appatika = without J ii.61; Ps ii.126 sq.; Vbh 16, 24, 49, 62, 326 sq.; Dhs 182, husband, C. expls. assāmika), 155 (cp. C. on p. 156); DA i.52; 1021, 1024, 1405; DhsA 45, 196 (°gocara, cp. anantagocara). SnA 423. See also on term Dhs trsl. 60. — 2. "without difference", Appaduṭṭha (adj.) [a + paduṭṭha] not corrupt, faultless, of good irrelevant, in general (in commentary style) J i.165; ii.323. behaviour Sn 662 (= padosâbhāvena a. SnA 478); Dh 137 (= Appameyya (adj.) [a + pameyya = Sk. aprameya, grd. of a + pra niraparādha DhA iii.70). + mā] immeasurable, infinite, boundless M i.386; S v.400; A Appadhaṁsa (adj.) [= appadhaṁsiya, Sk. apradhvaṁsya] not to i.266; Th 1, 1089 (an°); Pug 35; Miln 331; Sdhp 338. be destroyed J iv.344 (v. l. duppadhaṁsa). Appavattā (f.) [a + pavattā] the state of not going on, the stop (to Appadhaṁsika (& °iya) (adj.) [grd. of a + padhaṁseti] not to be all that), the non — continuance (of all that) Th 1, 767; Miln violated or destroyed, inconquerable, indestructible D iii.175 326. (°ika, v. l. °iya); J iii.159 (°iya); VvA 208 (°iya); PvA 117 Appasāda see pasāda. (°iya). Cp. appadhaṁsa. Appassāda see appa. Appadhaṁsita (adj.) [pp. of a + padhaṁseti] not violated, un- hurt, not offended Vin iv.229. Appahīna (adj.) [a + pahīna, pp. of pahāyati] not given up, not renounced M i.386; It 56, 57; Nd2 70 D1 ; Pug 12, 18. Appanā (f.) [cp. Sk. arpaṇa, abstr. fr. appeti = arpayati from of ṛ, to fix, turn, direct one's mind; see appeti] application (of Appāṇaka (adj.) [a + pāṇa + ka] breathless, i. e. (1) holding one's mind), ecstasy,fixing of thought

on an object, conception (as breath in a form of ecstatic meditation (jhāna) M i.243; J i.67 psychol. t. t.) J ii.61 (°patta); Miln 62 (of vitakka); Dhs 7, [cp. BSk. āsphānaka Lal. v.314, 324; M Vastu ii.124; should 21, 298; Vism 144 (°samādhi); DhsA 55, 142 (def. by Bdhg. the Pāli form be taken as *a + prāṇaka?]. (2) not holding any- as "ekaggaṁ cittaṁ ārammaṇe appeti"), 214 (°jhāna). See on thing breathing, i. e. inanimate, lifeless, not containing life Sn term Cpd. pp. 56 sq., 68, 129, 215; Dhs trsl. xxviii, 10, 53, p. 15 (of water). 82, 347. Appikā (f.) of appaka. Appabhoti (Appahoti) see pahoti. Appiccha (adj.) [appa + iccha from iṣ, cp. icchā] desiring little Appamaññati [appa + maññati] to think little of, to underrate, or nothing, easily satisfied, unassuming, contented, unpreten- despise Dh 121 (= avajānāti DhA iii.16; v. l. avapamaññati). tious 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. Appamaññā (f.) [a + pamaññā, abstr. fr. pamāṇa = Sk. *pramānya] boundlessness, infinitude, as psych. t. t. appld. Appicchatā (f.) [abstr. fr. prec.] contentment, being satisfied in later books to the four varieties of philanthropy, viz. mettā with little, unostentatiousness Vin iii.21; D iii.115; M i.13; S karuṁā muditā upekkhā i. e. love, pity, sympathy, desin- ii 202, 208 sq.; A i.12, 16 sq.; iii.219 sq., 448; iv.218, 280 terestedness, and as such enumd. at D iii.223 (q. v. for detailed (opp. mahicchatā); Miln 242; SnA 494 (catubbidhā, viz. pac- ref. as to var. passages); Ps i.84; Vbh 272 sq.; DhsA 195. By caya — dhutanga — pariyatti — adhigama — vasena); PvA itself at Sn 507 (= mettajjhānasankhātā a. SnA 417). See for 73. As one of the 5 dhutanga — dhammā at Vism 81. further expln. Dhs trsl. p. 66 and mettā. Appita (adj.) [pp. of appeti, cp. BSk. arpita, e. g. prītyar-pitaṁ 1 Appamatta (adj.) [appa + matta] see appa. cakṣuḥ Jtm 3169] 1. fixed, applied, concentrated (mind) Miln 415 (mānasa) Sdhp 233 (citta). — 2. brought to, put to, fixed Appamatta2 (adj.) [a + pamatta, pp. of pamadati] not negligent, on J vi.78 (maraṇamukhe); visappita (an arrow to which) poi- i. e. diligent, careful, heedful, vigilant, alert, zealous M i.391 son (is) applied, so read for visap(p)īta at J v.36 & Vism 303. — 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). Appiya & Appiyatā see piya etc. Appamāda [a + pamāda] thoughtfulness, carefulness, conscien- Appekadā (adv.) see api 2 ax . tiousness, watchfulness, vigilance, earnestness, zeal D i.13 Appeti [Vedic arpayati, Caus. of ṛ, ṛṇoti & ṛcchati (cp. icchati2), (: a. vuccati satiyā avippavāso DA i.104); iii.30, 104 sq., Idg. *ar (to insert or put together, cp. also *er under aṇṇava) 112, 244, 248, 272; M i.477 (°phala); S i.25, 86, 158, 214; to which belong Sk. ara spoke of a wheel; Gr. ἀραρίσκω to ii.29, 132; iv.78 (°vihārin), 97, 125, 252 sq.; v.30 sq. (°sam- put together, ἅρμα chariot, ἄρχρον limb, ἀρετή virtue; Lat.

arma = E. arms (i. e. weapon), artus fixed, tight, also limb, ars Abandhana (adj.) [a + bandhana] without fetters or bonds, unfet- = art. For further connections see aṇṇava] 1. (*er) to move tered, untrammelled Sn 948, cp. Nd1 433. forward, rush on, run into (of river) Vin ii.238; Miln 70. — Ababa [of uncertain origin, prob. onomatopoetic]. N. of a cert. 2. (*ar) to fit in, fix, apply, insert, put on to (lit. & fig.) Vin Purgatory, enumd. with many other similar names at A v.173 ii.136, 137; J iii.34 (nimba — sūlasmiṁ to impale,

C. āvuṇāti); = Sn p. 126 (cp. aṭaṭa, abbuda & also Av. Ś i.4, 10 & see for vi.17 (T. sūlasmiṁ acceti, vv. ll. abbeti = appeti & upeti, C. further expln. of term SnA 476 sq. āvuṇati); Miln 62 (dāruṁ sandhismiṁ); VvA 110 (saññāṇaṁ). Cp. Trenckner, Notes 64 n. 19, who defends reading abbeti at Abala (adj.) [a + bala] not strong, weak, feeble Sn 1120 (= dub- T. passages. bala, appabala, appathāma Nd2 73); Dh 29 (°assa a weak horse = dubbalassa DhA i.262; opp. sīghassa a quick horse). Appesakkha (adj.) [acc. to Childers = Sk. *alpa + īśa + ākhya, the latter fr. ā + khyā "being called lord of little"; Trenckner Abbaje T. reading at A ii.39, evidently interpreted by ed. as ā + on Miln 65 (see p. 422) says: "appesakkha & mahesakkha vraje, pot. of ā + vraj to go to, come to (cp. pabbajati), but are traditionally expld. appaparivāra & mahāparivāra, the for- is preferably with v. l. SS to be read aṇḍaje (corresponding mer, I suppose, from appe & sakkha (Sk. sākhya), the latter an with vihangama in prec. line). imitation of it". Thus the etym. would be "having little asso- Abbaṇa (adj.) [a + vaṇa, Sk. avraṇa] without wounds Dh 124. ciation or friendship" and resemble the term appasattha. The Abbata (n. — adj.) [a + vata, Sk. avrata] (a) (nt.) that which is BSk. forms are alpeśākhya & maheśākhya, e. g. at Av. Ś ii. not "vata" i. e. moral obligation, breaking of the moral obli- 153; Divy 243] of little power, weak, impotent S ii.229; Miln gation Sn 839 (asīlata +); Nd1 188 (v. l. SS abhabbata; expld. 65; Sdhp 89. again as a — vatta). SnA 545 (= dhutangavataṁ vinā. — (b) Appoti [the contracted form of āpnoti, usually pāpuṇāti, fr. āp] to (adj.) one who offends against the moral obligation, lawless attain, reach, get Vism 350 (in etym. of āpo). Dh 264 (= sīlavatena ca dhutavatena ca virahita DhA iii.391; Appodaka see appa. vv. ll. k. adhūta & abhūta; B. abbhuta, C. abbuta).

Appossukka (adj.) [appa + ussuka, Sk. alpotsuka, e. g. Lal. Abbaya in uday° at Miln 393 stands for avyaya. V. 509; Divy 41, 57, 86, 159. It is not necessary to assume Abbahati (& abbuhati) [the first more freq. for pres., the sec- a hypothetic form of *autsukya as der. fr. ussuka] uncon- ond often in aor. forms; Sk. ābṛhati, ā + bṛh1 , pp. bṛḍha (see cerned, living at ease, careless, "not bothering", keeping still, abbūḷha)] to draw off, pull out (a sting or dart); imper. pres. inactive Vin ii.188; M iii.175, 176; S i 202 (in stock phrase abbaha Th 1, 404; J ii.95 (v. l. BB appuha = abbuha; C. expls. appossukka tuṇhībhūta sankasāya "living at ease, given to by uddharatha). — aor. abbahi J v.198 (v. l. BB abbuhi), ab- silence, resigned" Mrs. Rh. D. Dhs trsl. 258, see also J.P.T.S. bahī (metri causa) J iii.390 (v. l. BB dhabbuḷi = abbuḷhi) = 1909, 22); ii. 177 (id.); iv.178 (id.); Th 2, 457 (= nirussukka Pv i.86 (which reads T. abbūḷha, but PvA 41 expls. nīhari) = ThA 282); Sn 43 (= abyāvaṭa anapekkha Nd2 72); Dh 330 (= DhA i.30 (vv. ll. sabbahi, sabbamhi; gloss K. B abbūḷhaṁ) = nirālaya DhA iv.31); J i.197; iv.71; Miln 371 (a. tiṭṭhati to Vv 839 (T. abbuḷhi; v. l. BB abbuḷhaṁ, SS avyahi; VvA 327 keep still); DA i.264. expls. as uddhari), & abbuhi A iii.55 (v. l. abbahi, C. abbahī Appossukkatā (f.) [abstr. fr. prec.] inaction, reluctance, care- ti nīhari), see also vv. ll. under abbahi. — ger. abbuyha Sn lessness, indifference Vin i.5; D ii.36; Miln 232; DhA ii.15. 939 (= abbuhitvā uddharitvā Nd1 419; v.l. SS abbuyhitvā; SnA 567 reads avyuyha & expls. by uddharitvā); S i.121 (taṇhaṁ); Apphuta (& apphuṭa) [Sk. *ā — sphṛta for a — sphārita pp. of iii.26 (id.; but spelt abbhuyha). — pp. abbuḷha (q. v.). — sphar, cp. phurati; phuṭa & also phusati]

untouched, unper- Caus. abbāheti [Sk. ābarhayati] to pull out, drag out J iv.364 vaded, not penetrated. D i.74 = M i.276 (pītisukhena). (satthaṁ abbāhayanti; v. l. abbhā°); DhA ii.249 (asiṁ). ger. Apphoṭā (f.) [fr. appoṭeti to blossom] N. of a kind of Jasmine J abbāhitvā (= °hetvā) Vin ii 201 (bhisa — muḷālaṁ) with v. l. vi.336. BB aggahetvā, SS abbūhitvā, cp. Vin i.214 (vv. ll. aggahitvā Apphoṭita [pp. of apphoṭeti] having snapped one's fingers or & abbāhitvā). pp. abbūḷhita (q. v.). clapped one's hands J ii.311 (°kāle). Abbāhana (nt.) [abstr. fr. abbahati] pulling out (of a sting) DhA Apphoṭeti [ā + phoṭeti, sphuṭ] to snap the fingers or clap the hands iii.404 (sic. T.; v. l. abbūhana; Fausböll aḍahana; glosses C. (as sign of pleasure) Miln 13, 20. pp. apphoṭita. aṭṭhangata & aṭṭhangika, K. nibbāpana). See also abbuḷhana and abbhāhana. Aphusa [Sk. *aspṛśya, a + grd. of phusati to touch] not to be touched Miln 157 (trsl. unchangeable by other circumstances; Abbuda (nt.) [etym. unknown, orig. meaning "swelling", the Sk. Tr. on p. 425 remarks "aphusāni kiriyāni seems wrong, at any form arbuda seems to be a trsl. of P. abbuda] 1. the foetus in rate it is unintelligible to me"). the 1st & 2nd months after conception, the 2nd of the five prena- tal stages of development, viz. kalala, abbuda, pesi, ghana, Aphegguka (adj.) [a + pheggu + ka] not weak, i. e strong J iii.318. pasākha Nd1 120; Miln 40; Vism 236. — 2. a tumour, canker, Abaddha [a + baddha] not tied, unbound, unfettered Sn 39 (v. sore Vin iii.294, 307 (only in Samantapāsādikā; both times as l. and Nd2 abandha; expld — by rajju — bandhanɔ ādisu yena sāsanassa a). — 3. a very high numeral, appld. exclusively kenaci abaddha SnA 83). to the denotation of a vast period of suffering in Purgatory; Abandha (n. — adj.) [a + bandha] not tied to, not a follower or in this sense used as adj. of Niraya (abbudo nirayo the "vast victim of It 56 (mārassa; v. l. abaddha). — period" hell, cp. nirabbuda). S i.149 = A ii.3 (chattiṁsati pañca ca abbudāni); S i.152 = A v.173 = Sn p. 126 (cp. SnA

476: abbudo nāma koci pacceka — nirayo nɔ atthi, Avīcimhi PvA 251). As f. abbhā at Dhs 617 & DhsA 317 (used in yeva abbuda — gaṇanāya paccanokāso pana abbudo nirayo ti sense of adj. "dull"; DhsA expls. by valāhaka); perhaps also in vutto; see also Kindred Sayings p. 190); J iii.360 (sataṁ nin- abbhāmatta. nahuta — sahassānaṁ ekaṁ abbudaṁ). — 4. a term used for -kūṭa the point or summit of a storm — cloud Th 1, 1064; "hell" in the riddle S i.43 (kiṁsu lokasmiṁ abhudaṁ "who are J vi.249, 250; Vv 11 (= valāhaka — sikhara VvA 12). -ghana they who make a hell on earth" Mrs. Rh. D. The answer is a mass of clouds, a thick cloud It 64; Sn 348 (cp. SnA 348). "thieves"; so we can scarcely take it in meaning of 2 or 3. The -paṭala a mass of clouds DhsA 239. -mutta free from clouds C. has vināsa — karaṇaṁ. Sn 687 (also as abbhāmutta Dh 382). -saṁvilāpa thundering Abbuḷhati (?) & Abbuhati see abbahati. S iv.289. Abbuḷhana (nt.) [fr. abbahati = abbuhati (abbuḷhati)] the pulling Abbhakkhāti [abhi + ā + khyā, cp. Sk. ākhyāti] to speak against out (of a sting), in phrase taṇhā-sallassa abbuḷhanaṁ as one to accuse, slander D i.161 = A i.161 (an — abbhakkhātu — of the 12 achievements of a Mahesi Nd1 343 = Nd2 503 (eds. of kāma); iv.182 (id.); J iv.377. Cp. Intens. abbhācikkhati. Nd1 have abbūhana, v. l. SS abbussāna; ed. of Nd2 abbuḷhana, Abbhakkhāna (nt.) [fr. abbhakkhāti] accusation, slander, v. l. SS abbahana, BB

abbuhana). Cp. abbāhana. calumny D iii.248, 250; M i.130; iii.207; A iii.290 sq.; Dh Abbūḷha (adj.) [Sk. ābṛḍha, pp. of a + bṛh1 , see abbahati] drawn 139 (cp. DhA iii.70). out, pulled (of a sting or dart), fig. removed, destroyed. Most Abbhacchādita [pp. of abhi + ā + chādeti] covered (with) Th 1, freq. in combn. °salla with the sting removed, having the sting 1068. (of craving thirst, taṇhā) pulled out D ii.283 (v. l. SS asam- Abbhañjati [abhi + añj] to anoint; to oil, to lubricate M i.343 mūḷha); Sn 593, 779 (= abbūḷhita — salla Nd1 59; rāgâdi — (sappi — telena); S iv.177; Pug 56; DhA iii.311 = VvA 68 sallānaṁ abbūḷhattā a. SnA 518); J iii.390 = Vv 8310 = Pv i.87 (sata — pāka — telena). Caus. abbhañjeti same J i.438 (te- = DhA i.30. — In other connection: M i.139 = A iii.84 (°esika lena °etvā); v.376 (sata — pāka — telena °ayiṁsu); Caus. ii. = taṇhā pahīnā; see esikā); Th 1, 321; KhA 153 (°soka). abbhanjāpeti to cause to anoint J iii.372. Abbūḷhatta (nt.) [abstr. of abbūḷha] pulling out, removal, de- Abbhañjana (nt.) [fr. abbhañjati] anointing, lubricating, oiling; stroying SnA 518. unction, unguent Vin i.205; iii.79; Miln 367 (akkhassa a.); Abbūḷhita (& abbūhitta at J iii.541) [pp. of abbāheti Caus. of ab- Vism 264; VvA 295. bāhati] pulled out, removed, destroyed Nd1 59 (abbūḷhita — Abbhatika (adj.) [ā + bhata + ika, bhṛ] brought (to), procured, sallo + uddhaṭa° etc. for abbūḷha); J iii.541 (uncertain reading; got, J vi.291. v. l. BB appahita, SS abyūhita; C. expls. pupphakaṁ ṭhapitaṁ appaggharakaṁ kataṁ; should we explain as ā + vi + ūh and Abbhatikkanta [pp. of abhi + ati + kram, cp. atikkanta] one who read abyūhita?). has thoroughly, left behind J v.376.

Abbeti [Trenckner, Notes 64 n. 19] at J iii.34 & vi.17 is probably Abbhatīta [pp. of abhi + ati + i, cp. atīta & atikkanta] emphatic a mistake in MSS for appeti. of atīta in all meanings, viz. 1 passed, gone by S ii.183 (+ atikkanta); nt. °ṁ what is gone or over, the past J iii.169. — Abbokiṇṇa [= abbhokiṇṇa, abhi + ava + kiṇṇa, cp. abhikiṇṇa] 2. passed away, dead M i.465; S iv.398; Th 1, 242, 1035. — 1.filled M i.387 (paripuṇṇa +); DhA iv.182 (pañca jātisatāni 3. transgressed, overstepped, neglected J iii.541 (saṁyama). a.). — 2. [seems to be misunderstood for abbocchinna, a + vi + ava + chinna] uninterrupted, constant, as °ṁ adv. in combn. Abbhattha (nt.) [abhi + attha2 in acc. abhi + atthaṁ, abhi in func- with satataṁ samitaṁ A iv.13 = 145; Kvu 401 (v. l. abbhok- tion of "towards" = homeward, as under abhi i.1 a; cp. Vedic iṇṇa), cp. also Kvu trsl. 231 n. 1 (abbokiṇṇa undiluted?); Vbh abhi sadhasthaṁ to the seat R. V. ix. 21. 3] = attha2 , only 320. — 3. doubtful spelling at Vin iii.271 (Bdhgh on Pārāj. in phrase abbhatthaṁ gacchati "to go towards home", i. e. iii.1, 3). setting; fig. to disappear, vanish, M i.115, 119; iii.25; A iv.32; Miln 305; pp. abhhattangata "set", gone, disappeared Dhs Abbocchinna see abbokiṇṇa 2 and abbhochinna. 1038 (atthangata +); Kvu 576. Abbohārika (adj.) [a + vi + ava + hārika of voharati] not of legal Abbhatthatā (f.) [abstr. fr. abbhatta] "going towards setting", or conventional status, i. e. — (a) negligible, not to be decided disappearance, death J v.469. Vin iii.91, 112 (see also Kvu trsl. 361 n. 4). — (b) uncommon, extraordinary J iii.309 (v. l. BB abbho°); v.271, 286 (Kern: Abbhanumodati [abhi + anu + modati] to be much pleased at to ineffective). show great appreciation of Vin i.196; D i.143, 190; S iv.224; Miln 29, 210; DhA iv.102 (v. l. °ānu°). Abbha (nt.) [Vedic abhra nt. & later Sk. abhra m. "dark cloud"; Idg. *m̥bhro, cp. Gr.

ἀφρἀφρος scum, froth, Lat. imber rain; Abbhanumodana (nt.) (& °ā f.) [fr. abbhanumodati] being also Sk. ambha water, Gr. oˇμβρος rain, Oir ambu water]. pleased, satisfaction, thanksgiving DA i.227; VvA 52 (°ānu°); A (dense & dark) cloud, a cloudy mass A ii.53 = Vin ii.295 Sdhp 218. = Miln 273 in list of to things that obscure moon — & sun- Abbhantara (adj.) [abhi + antara; abhi here in directive function shine, viz. abbhaṁ mahikā (mahiyā A) dhūmarajo (megho = towards the inside, in there, with — in, cp. abhi i.1 a] = Miln), Rāhu. This list is referred to at SnA 487 & VvA 134. antara, i. e. internal, inner, being within or between; nt. °ṁ S i.101 (°sama pabbata a mountain like a thunder — cloud); J the inner part, interior, interval (also as ° —) Vin i.111 (satt° vi.581 (abbhaṁ rajo acchādesi); Pv iv.39 (nīl° = nīla — megha with interval of seven); A iv.16 (opp. bāhira); Dh 394 (id.); Th

1, 757 (°âpassaya lying inside); J iii.395 (°amba the inside of der abbhamatta. Not quite correct Morris J P T S. 1889, 201: the Mango); Miln 30 (°e vāyo jivo), 262, 281 (bāhir — abb- abbhuṁ = ā + bhuk; cp also abbhuta] alas! terrible, dreadful, hantara dhana); DhA ii.74 (adj. c. gen. being among; v. l. awful (excl. of fright & shock) Vin ii. 115 (Bdhgh. expls. as abbhantare). — Cases used adverbially: instr. abbhantarena "utrāsa — vacanam — etaṁ"); M i.448. — See also abbhu & in the meantime, in between DhA ii.59. loc. abbhantare in abbhuta. the midst of, inside of, within (c. gen. or — °) J i.262 (rañño), Abbhukkiraṇa (nt.) [abhi + ud + kṛ] drawing out, pulling, in 280 (tuyhaṁ); DhA ii.64 (v. l. antare), 92 (sattavass°); PvA daṇḍa — sattha° drawing a stick or sword Nd2 5764 (cp. abb- 48 (= anto). hokkiraṇa). Or is it abbhuttīraṇa (cp. uttiṇṇa outlet). Abbhantarika (adj. — n.) [fr. abbhantara, cp. Sk. abhyantara Abbhukkirati [abhi + ud + kirati] to sprinkle over, to rinse (with in same meaning] intimate friend, confidant, "chum" J i.86 (+ water) D ii.172 (cakkaratanaṁ; neither with Morris J P T S. ativissāsika), 337 ("insider", opp. bāhiraka). 1886, 131 "give up", nor with trsl. of J ii.311 "roll along"); J Abbhantarima (adj.) [superl. formation fr. abbhantara in con- v.390; PvA 75. Cp. abbhokkirati. trasting function] internal, inner (opp. bāhirima) Vin iii.149; Abbhuggacchati [abhi + ud + gacchati] to go forth, go out, rise J v.38. into D i.112, 127; A iii.252 (kitti — saddo a.); Pug 36. ger. Abbhākuṭika (adj.) [a + bhākuṭi + ka; Sk. bhrakuṭi frown] °gantvā J i 88 (ākāsaṁ), 202; DhA iv.198. aor. °gañchi M not frowning, genial Vin iii.181 (but here spelt bhākuṭikab- i.126 (kittisaddo); J i.93. — pp. abbhuggata. hākuṭika); D i.116, cp. DA i.287; DhA iv.8 (as v. l.; T. has Abbhuggata [pp. of abbhuggacchati] gone forth, gone out, risen abbhokuṭika). D i.88 (kitti — saddo a., cp. DhA i.146: sadevakaṁ lokaṁ Abbhāgata [abhi + ā + gata] having arrived or come; (m.) a guest, ajjhottharitvā uggato), 107 (saddo); Sn p. 103 (kittisaddo). stranger Vv 15 (= abhi — āgata, āgantuka VvA 24). Abbhuggamana (nt. — adj.) [fr. abbhuggacchati] going out Abbhāgamana (nt.) [abhi + ā + gamana; cp. Sk. abhyā-gama] over, rising over (c. acc.) PvA 65 (candaṁ nabhaṁ abbhugga- coming arrival, approach Vin iv.221. manaṁ; so read for T. abbhuggamānaṁ). Abbhāghāta [abhi + āghāta] slaughtering — place Vin iii.151 (+ Abbhujjalana (nt.) [abhi + ud + jalana, from jval] breathing out āghāta). fire, i. e. carrying fire in one's month (by means of a charm) D Abbhācikkhati [Intens. of

abbhākkhāti] to accuse, slander, ca- i.11 (= mantena mukhato aggi — jala — nīharaṇaṁ DA i.97). lumniate D i.161; iii.248, 250; M i.130, 368, 482; iii.207; A Abbhuṭṭhāti (°ṭṭhahati) [abhi + ud + sthā] to get up to, proceed i.161. to, D i.105 (cankamaṁ). Abbhāna (nt.) [abhi + āyana of ā + yā (i)] coming back, reha- Abbhuṇṇata [pp. of abbhunnamati] standing up, held up, erect bilitation of a bhikkhu who has undergone a penance for an J v.156 (in abbhuṇṇatatā state of being erect. stiffness), 197 expiable offence Vin i.49 (°âraha), 53 (id.), 143, 327; ii.33, (°unnata; v. l. abbhantara, is reading correct?). 40, 162; A i.99. — Cp. abbheti. Abbhuṇha (adj.) [ahhi + uṇha] (a) very hot DhA ii.87 (v. l. ac- Abbhāmatta (adj.) [abbhā + matta (?) according to the Pāli Com.; cuṇha). (b) quite hot, still warm (of milk) DhA ii.67. but more likely = Vedic abhva huge, enormous, monstrous, Abbhuta1 (adj. nt.) [*Sk. adbhuta which appears to be con- with ā metri causa. On abhva (a + bhū what is contradictory structed from the Pāli & offers like its companion *āścarya to anything that is) cp. abbhuta & abbhuṁ, and see Walde, (acchariya abbhuta see below) serious difficulties as to etym. Lat. Wtb. under dubius] monstrous, dreadful, enormous, "of The most probable solution is that P. abbhuta is a secondary the size of a large cloud" (thus C. on S i.205 & J iii.309) S adj. — formation from abbhuṁ which in itself is nt. of abbha i.205 = Th 1, 652 (v. l. abbha° & abbhāmutta) = J iii.309 (v. = Vedic abhva (see etym. under abbhāmatta and cp. abbhu, l. °mutta). abbhuṁ & J.P.T.S. 1889, 201). In meaning abbhuta is iden- Abbhāhata [abhi + ā + hata, pp. of han] struck, attacked, afflicted tical with Vedic abhva contrary to what usually happens, i. S i.40 (maccunā); Th 1, 448; Sn 581; J vi.26, 440; Vism 31, e. striking, abnormal, gruesome, horrible etc.; & that its sig- 232; DA i.140, 147; DhA iv.25. nificance as a + bhū ("unreal?") is felt in the background is Abbhāhana (nt.) [either = abbāhana or āvāhana] in udaka° the also evident from the traditional etym. of the Pāli Commen- pulling up or drawing up of water Vin ii.318 (Bdhgh. on tators (see below). See also acchariya] terrifying, astonishing; Cullavagga v.16, 2, corresponding to udaka — vāhana on p. strange, exceptional, puzzling, extraordinary, marvellous, su- 122). pernormal. Described as a term of surprise & consternation (vimhayɔ āvahassɔ adhivacanaṁ DA i.43 & VvA 329) & expld. Abbhita [pp. of abbheti] 1. come back, rehabilitated, reinstated as "something that is not" or "has not been before", viz. abhū- Vin iii.186 = iv.242 (an°). — 2. uncertain reading at Pv i.123 taṁ ThA 233; abhūta — pubbatāya abbhutaṁ VvA 191, 329; in sense of "called" (an° uncalled), where id. p. at J iii.165 abhūta — pubbaṁ DA i.43. — 1. (adj.) wonderful, marvel- reads anavhāta & at Th 2, 129 ayācita. lous etc. Sn 681 (kiṁ °ṁ, combd. with lomahaṁsana); J iv.355 Abbhu [a + bhū most likely = Vedic abhva and P. abbhuṁ, see (id.); Th 2, 316 (abbhutaṁ vata vācaṁ bhāsasi = acchariyaṁ also abbhāmatta] unprofitableness, idleness, nonsense J v.295 ThA 233); Vv 449 (°dassaneyya); Sdhp 345, 496. — 2. (nt.) (= abhūti avaḍḍhi C.). the wonderful, a wonder, marvel S iv.371, also in °dhamma Abbhuṁ (interj.) [Vedic abhvaṁ, nt. of abhva, see expld. un- (see Cpd.). Very freq. in combn. with acchariyaṁ and a part.

Abbhuta Abhi

of exclamation, viz, acchariyaṁ bho abbhutaṁ bho won- Abbhokāsa [abhi + avakāsa] the open air, an open & un-sheltered derful indeed & beyond comprehension, strange & stupefying space D i.63 (= alagganatthena a. viya DA i.180), 71 (=accha- D i.206; acch. vata bho abbh. vata bho D i.60; acch. bhante nna DA i.210), 89; M iii.132; A ii.210; iii.92; iv.437, v.65; Sn abbh. A ii.50; aho acch. aho abbh. J i.88; acch. vata abbh. p. 139 (°e nissinna sitting in the open) J i.29, 215; Pug 57. vata Vv 8316 . — Thus also in phrase acchariyā abbhutā Abbhokāsika (adj.) [fr. abbhokāsa] belonging to the open air, dhammā wonderful & extraordinary signs or things M iii.118, one who lives in the open, the practice of certain ascetics. D 125; A ii.130; iv.198; Miln 8; and in acchariya-abbhutacitta- i.167; M i.282; A iii.220; Vin v.131, 193; J iv.8 (+ nesajjika); jāta dumbfounded & surprised J i.88; DhA iv.52; PvA 6, 50. Pug 69; Miln 20, 342. (One of the 13 Dhutaṁgas). See also -dhamma mysterious phenomenon, something wonder- Nd1 188; Nd2 587. ful, supernormal; designation of one of the nine angas or di- -anga the practice or system of the "campers — out" Nd1 visions of the Buddhist Scriptures (see nava B 2) Vin iii.8; M 558 (so read for abbhokāsi — kankhā, cp. Nd1 188). i.133; A ii.103; iii.86, 177; Pug 43; Miln 344; PvA 2, etc. Abbhokiṇṇa [pp. of abbhokirati] see abbokiṇṇa. Abbhuta2 (nt.) [= abbhuta1 in the sense of invoking strange powers in gambling, thus being under direct spell of the "un- Abbhokirati [abhi + ava + kirati] to sprinkle over, to cover, known"] a bet, a wager, only in phrase abbhutaṁ karoti (sa- bedeck Vv 59 (= abhi — okirati abhippakirati), 3511 (v. hassena) to make a bet or to bet (a thousand, i. e. kahāpaṇa's or l. abbhuk°). Cp. abbhukkirati & abbhokkiraṇa — pp. pieces of money) Vin iii.138; iv.5; J i.191; v.427; vi.192; PvA abbhokiṇṇa see under abbokiṇṇa. 151; & in phrase pañcahi sahassehi abbhutaṁ hotu J vi.193. Abbhokuṭika spelling at DhA iv.8 for abbhākuṭika. Abbhudāharati [abhi + ud + ā + harati] to bring towards, to fetch, Abbhokkiraṇa (nt.) [fr. abbhokirati] in naṭānaṁ a. "turnings of to begin or introduce (a conversation) M ii.132. dancers" DA i.84 in expln of sobha — nagarakaṁ of D i.6. Abbhudīreti [abhi + ud + īreti] to raise the voice, to utter Th 2, Abbhocchinna (besides abbocch°, q.v. under abbokiṇṇa2) [a + 402; DA i.61; Sdhp 514. vi + ava + chinna] not cut off, uninterrupted, continuous J i.470 Abbhudeti [abhi + ud + eti] to go out over, to rise A ii.50, 51 (v. l. abbo°); vi.254, 373; Cp. i.63 ; Miln 72; Vism 362 (bb), (opp. atthaṁ eti, of the sun). — ppr. abbhuddayaṁ Vv 6417 391 (bb). (= abhi — uggacchanto VvA 280; abbhusayaṁ ti pi pāṭho). Abbhohārika see abbo°. Abbhuddhunāti [abhi + ud + dhunāti] to shake very much Vv 649 Aby° see avy°. (= adhikaṁ uddhunāti VvA 278). Abhabba (adj.) [a + bhavya. The Sk. abhavya has a different Abbhunnadita [pp. of abhi + ud + nadati] resounding, resonant meaning] impossible, not likely, unable D iii.13 sq., 19, 26 Th 1, 1065). sq., 133; It 106, 117; Sn 231 (see KhA 189); Dh 32; J i 116; Abbhunnamati [abhi, + ud + namati] to, spring up, burst forth D Pug 13. ii.164. — pp. abbhuṇṇata (& °unnata), q. v. — Caus. abb- -ṭṭhāna a (moral) impossibility of which there are 9 hunnāmeti to stiffen, straighten out, hold up, erect D i.120 enumd. among things that are not likely to be found in an Ara- (kāyaṁ one's body); A ii.245 (id.); D i.126 (patodalaṭṭhiṁ; hant's character: see D iii.133 & 235 (where the five first only opp. apanāmeti to bend down). are given as a set).

Abbhuyyāta [pp. of abbhuyyāti] marched against, attacked Vin Abhabbatā (f.) [abstr. fr. abhabba] an impossibility, unlikeli- i.342; M ii.124. hood Sn 232, cp. KhA 191.

Abbhuyyāti [abhi + up + yāti of yā] to go against, to go against, Abhaya (adj.) [a + bhaya] free from fear or danger, fearless, safe to march (an army) against, to attack S i.82 (aor °uyyāsi). — Dh 258. — nt. abhayaṁ confidence, safety Dh 317, cp. DhA pp. abbhuyyāta (q. v.). iii.491. For further refs. see bhaya.

Abbhusūyaka (adj.) [abhi + usūyā + ka] zealous, showing zeal, Abhi- [prefix, Vedic abhi, which represents both Idg *m̥bhi, as in endeavouring in (—°) Pgdp 101. Gr. ἀμφί around, Lat. ambi, amb round about, Oir. imb, Gall. ambi, Ohg. umbi, Ags. ymb, cp. also Vedic (Pāli) abhitaḥ on Abbhussakati & °usukkati [abhi + ud + ṣvaṣk, see sakkati] to both sides; and Idg. *obhi, as in Lat. ob towards, against (cp. go out over, rise above (acc.), ascend, freq. in phrase ādicco obsess, obstruct), Goth. bi, Ohg. Ags. bī = E. be —. nabhaṁ abbhussakkamāno M i.317 = S iii.156 = It 20. — I. Meaning. — 1. The primary meaning of abhi is that of See also S i.65; v.44; A i.242 (same simile); v.22 (id.). taking possession and mastering, as contained in E. coming Abbhussahanatā (f.) [abstr. fr. abhi + *utsahana, cp. ussāha] by and over — coming, thus literally having the function of instigation, incitement Vin ii.88. (a) facing and aggressing = towards, against, on to, at (see II. Abbhusseti [abhi + ud + seti of śī] to rise; v. l. at Vv 6417 accord- 1, a); and (b) mastering = over, along over, out over, on top ing to VvA 280: abbhuddayaṁ (see abbhudeti) abbhussayan of (see II. 1, b). 2. Out of this is developed the fig. mean- ti pi pāṭho. ing of increasing, i. e., an intensifying of the action implied in the verb (see III. 1). Next to saṁ — it is the most frequent Abbheti [abhi + ā + i] to rehabilitate a bhikkhu who has been sus- modification preflx in the meaning of "very much, greatly" as pended for breach of rules Vin ii.7 (abbhento), 33 (abbheyya); the first part of a double — prefix cpd. (see III. 2), and there- iii.112 (abbheti), 186 = iv.242 (abbhetabba) — pp. abbhita fore often seemingly superfluous, i. e., weakened in meaning, (q. v.). See also abbhāna. where the second part already denotes intensity as in abhi —

Abhi Abhikkhaṇa

vi — ji (side by side with vi — ji), abhi — ā — kkhā (side by Abhikankhanatā (f.) [abhi + kankhana + tā] wishing, longing, side with ā — kkhā), abhi — anu — mud (side by side with desire DA i.242. anu — mud). In these latter cases abhi shows a purely deictic Abhikankhita [pp. of abhikankhati] desired, wished, longed for character corresponding to Ger. her — bei — kommen (for VvA 201 (= abhijjhita). bei — kommen), E. fill up (for fill); e. g., abbhatikkanta (= ati ° C.), abbhatīta ("vorbei gegangen"), abbhantara ("with — Abhikankhin (adj.) cp. wishing for, desirous (of — °) Th 2, 360 in", b — innen or "in here"), abbhudāharati, abhipūreti ("fill (sītibhāva°). up"), etc. (see also II. 1, c). Abhikiṇṇa [pp. of abhikirati] 1. strewn over with (—°), adorned, II. Lit. Meaning. — 1. As single pref.: (a) against, to, covered filled Pv ii.112 (puppha°). — 2. overwhelmed, over- on to, at —, viz., abbhatthangata gone towards home, abhigh- come, crushed by (—°) It 89 (dukkh°; vv. ll. dukkhâtiṇṇa āta striking at, °jjhā think at, °mana thinking on, °mukha fac- & otiṇṇa) = A i.147 (which reads dukkhotiṇṇa). See

also ing, turned towards, °yāti at — tack, °rūhati ascend, °lāsa long avatiṇṇa. for, °vadati ad — dress, °sapati ac — curse, °hata hit at. (b) Abhikirati- 1. [Sk. abhikirati] to sprinkle or cover over: see out, over, all around: abbhudeti go out over, °kamati exceed, abhikiṇṇa 1. — 2. [Sk. avakirati, cp. apakiritūna] to over- °jāti off — spring, °jānāti know all over, °bhavati overcome, whelm, destroy, put out, throw away, crush S i.54; Th 1, 598; °vaḍḍhati increase, °vuṭṭha poured out or over, °sandeti make 2, 447 (ger. °kiritūna, reading of C. for T. apa°, expld. by over — flow, °siñcati sprinkle over. (c) abhi has the func- chaḍḍetvā); Dh 25 (°kīrati metri causa; dīpaṁ abhikīrati = vid- tion of transitivising intrs. verbs after the manner of E. be — dhaṁseti vikirati DhA i.255; v. l. atikirati); J iv.121 (°kīrati; (con —) and Ger. er —, thus resembling in meaning a simple dīpaṁ = viddhaṁseti C.); vi.541 (nandiyo m° abhikīrare = ab- Caus. formation, like the foll.: abhigajjati thunder on, °jānāti hikiranti abhikkamanti C.); DhA i.255 (inf. °kirituṁ). — pp. "er — kennen" °jāyati be — get, °tthaneti = °gajjati, °nadati abhikiṇṇa see abhikiṇṇa 2. "er tönen", °nandati approve of (cp. anerkennen), °passati con — template, °ramati indulge in, °ropeti honour, °vuḍḍha in- Abhikīḷati [abhi + kiḷati] to play (a game), to sport Miln 359 creased, °saddahati believe in. — 2. As base in compn. (2nd (kīḷaṁ). part of cpd.) abhi occurs only in combn. sam-abhi (which is, Abhikūjita [abhi + kūjita, pp. of kūj] resounding (with the however, of late occurrence and a peeuliarity of later texts, and song of birds) Pv ii.123 (cakkavāka°; so read for kujita). Cp. is still more freq. in BSk.: see under sam —). abhinikūjita. III. Fig. Meaning (intensifying). — 1. A single pref.: ab- Abhikkanta (adj. — n.) [pp. of abhikkamati, in sense of Sk. hikiṇṇa strewn all over, °jalati shine forth, °jighacchati be very and also P. atikkanta] (a) (adj.) lit. gone forward, gone out, hungry, °tatta much exhausted, °tāpa very hot, °toseti pleuse gone beyond. According to the traditional expln. preserved by greatly, °nava quite fresh, °nipuṇa very clever, °nīla of a deep Bdhgh. & Dhp (see e. g. DA i.227 = KhA 114 = VvA 52) black, °manāpa very pleasant, °mangaly very lucky, °yobbana it is used in 4 applications: abhikkantasaddo khaya (+ pab- full youth, °rati great liking, °ratta deep red, °ruci intense sat- baniya KhA) sundarɔ — âbhirūpa — abbhanumodanesu dis- isfaction, °rūpa very handsome (= adhika — rūpa C.), °sam- sati. These are: 1. (lit.) gone away, passed, gone out, departed buddha wide and fully — awake, cp. abbhuddhunāti to shake (+ nikkhanta, meaning khaya "wane"), in phrase abhikkantāya greatly (= adhikaṁuddh° C.). — As 1st part of a prep. — cpd. rattiyā at the waning of the night Vin i.26; D ii.220; M i.142. 2. (as modification — pref.) in foll. combinations: abhi — ud excellent, supreme (= sundara) Sn 1118 (°dassāvin having the (abbhud —) °ati, °anu, °ava, °ā, °ni, °ppa, °vi, °saṁ. See all most exellent knowledge = aggadassāvin etc. Nd2 76); usually these s. v. and note that the contraction (assimilation before in compar °tara (+ paṇītatara) D i.62, 74, 216; A ii.101; iii.350 vowel) form of abhi is abbh°. — On its relation to pari, see sq.; v.140, 207 sq.; DA i.171 (= atimanāpatara). 3. pleas- pari°, to ava see ava°. ing, superb, extremely wonderful, as exclamation °ṁ repeated IV. Dialectical Variation. — There are dial. variations in with bho (bhante), showing appreciation (= abbhânumodana) the use and meanings of abhi. Vedic abhi besides correspond- D i.85, 110, 234; Sn p. 15, 24, etc. freq. 4. surpassing,

beau- ing to abhi in P. is represented also by ati°, adhi° and anu°, tiful (always with °vaṇṇa = abhirūpa) Vin i.26; D ii.220; M since all are similar in meaning, and psychologically easily i.142; Pv ii.110 = Vv 91 (= atimanāpa abhirūpa PvA 71); KhA fused and confused (cp. meanings: abhi = on to, towards; ati 115 (= abhirūpachavin). — (b) (nt.) abhikkantaṁ (combd. = up to and beyond; adhi = up to, towards, over; anu = along with and opp. to paṭikkantaṁ) going forward (and backward), towards). For all the foll. verbs we find in Pāli one or other of approach (and receding) D i.70 (= gamaṇa + nivattana DA these three prefixes. So ati in °jāti, °pīḷita, °brūheti, °vassati, i.183); Vin iii.181; A ii.104, 106 sq.; VvA 6. °vāyati, °veṭheti; also as vv. ll. with abhi — kīrati, °pavas- sati, °roceti, cp. atikkanta — abhi° (Sk. abhikrānta); adhi in Abhikkama going forward, approach, going out Pv iv.12 (opp. °patthita, °pāteti, °ppāya, °ppeta, °bādheti, °bhū, °vāha (vice paṭikkama going back); DhA iii.124 (°paṭikkama). versa P. abhi — ropeti compared with Sk. adhiropayati); anu Abhikkamati [Vedic abhikramati, abhi + kamati] to go forward, in °gijjhati, °brūheti, °sandahati. to proceed, approach D i.50 (=abhimukho kamati, gacchati, Abhikankhati [abhi + kankhati] to desire after, long for, wish for pavisati DA i.151); ii.147, 256 (abhikkā— muṁ aor.); DhA S i.140, 198 (Nibbānaṁ); J ii.428; iv.10, 241; VvA 38, 283; iii.124 (evaṁ °itabbaṁ evaṁ paṭikkamitabbaṁ thus to ap- ThA 244. — pp. abhikankhita. Cp. BSk. abhikānkṣati, e. g. proach & thus to withdraw). — pp. abhikkanta (q. v.). Jtm. p. 221. Abhikkhaṇa1 (nt.) [fr. abhikkhanati] digging up of the ground M

i.143. Abhijappin (adj.) [fr. abhijappati] praying for, desiring A III.353 2 Abhikkhaṇa (nt.) [abhi + *ikkhaṇa from īkṣ, cp. Sk. abhīkṣṇa (kāma — lābha°). of which the eontracted form is P. abhiṇha] only as acc. adv. Abhijalati [abhi + jalati] to shine forth, ppr. °anto resplendent °ṁ constantly, repeated, often Vv 2412 (= abhiṇhaṁ VvA 116); PvA 189. Pv ii.84 (= abhiṇhaṁ bahuso PvA 107); Pug 31; DhA ii.91. Abhijavati [abhi + javati] to be eager, active Sn 668. Abhikkhaṇati [abhi + khaṇati] to dig up M i.142. Abhijāta (adj.) [abi + jāta] of noble birth, well — born, S i.69; Abhikkhipati [abhi + khipati] to throw Dāvs iii.60; cp. ab- Vv 293 ; Miln 359 (°kulakulīna belonging to a family of high hinikkhipati ibid. 12. or noble birth). Abhigajjati [abhi + gajjati from garj, sound — root, cp. P. gag- Abhijāti (f.) [abhi + jāti] 1. Species. Only as t. t. in use by gara] (a) to roar, shout, thunder, to shout or roar at (c. acc.) certain non — Buddhist teachers. They divided mankind into Sn 831 (shouting or railing = gajjanto uggajjanto Nd1 172); six species, each named after a colour D i.53, 54; A iii.383 ff. ger. abhigajjiya thundering Cp. iii.108 . — (b) hum, chatter, (quoted DA i.162) gives details of each species. Two of them, twitter (of birds); see abhigajjin. the black and the white, are interpreted in a Buddhist sense Abhigajjin (adj.) [fr. abhigajjati] warbling, singing, chattering at D iii.250, M ii.222, and Netti 158. This interpretation (but Th 1, 1108, 1136. not the theory of the six species) has been widely adopted by subsequent Hindu writers. — 2. Rebirth, descent, Miln 226. Abhigamanīya (adj.) [grd. of abhigacchati] to be approached, accessible PvA 9. Abhijātika (adj.) [fr. abhijāti] belonging to ones birth or race, born of, being by birth; only in cpd. kaṇhâbhijātika of dark Abhigijjhati [abhi +

gijjhati] 1. to be greedy for, to crave for, birth, that is, low in the social scale D iii.251 = A iii.348; Sn show delight in (c. loc.) Sn 1039 (kāmesu, cp. Nd2 77). — 2. 563 = Th 1, 833; cp. J P T S. 1893, 11; in sense of "evil dis- to envy (acc.) S i.15 (aññam — aññaṁ). posed or of bad character" at J v.87 (= kāḷaka — sabhāva C.). Abhigīta [pp. of abhigāyati, cp. gīta] 1. sung for. Only in Abhijātitā (f.) [abstr. fr. abhijāti] the fact of being born, descen- one phrase, gāthābhigītaṁ, that which is gained by singing or dency VvA 216. chanting verses (Ger. "ersungen") S i.173 = Sn 81 = Miln 228. See SnA 151. — 2. resounding with, filled with song (of birds) Abhijāna (nt. or m?) [Sk. abhijñāna] recognition, remembrance, J vi.272 (= abhiruda). recollection Miln 78. See also abhiññā. Abhighāta [Sk. abhighāta, abhi + ghāta] (a) striking, slaying, Abhijānāti [abhi + jñā, cp. jānāti & abhiññā] to know by ex- killing PvA 58 (daṇḍa°), 283 (sakkhara°). — (b) impact, con- perience, to know fully or thoroughly, to recognise, know of tact DhsA 312 (rūpa° etc.). (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 Abhicetasika (adj.) [abhi + ceto + ika] dependent on the clearest 1117 (diṭṭhiṁ Gotamassa na a.); J iv.142; Pv ii.710 = ii.103 consciousness. On the spelling see ābhic° (of jhāna) M i.33, (nɔ ābhijānāmi bhuttaṁ vā pītaṁ); Sdhp 550; etc. — Pot. ab- 356; iii.11; S ii.278; A ii.23; v.132. (Spelt. ābhi° at M i.33; A hijāneyya Nd2 78a , & abhijaññā Sn 917, 1059 (= jāneyyāsi iii.114; Vin v.136). See Dial. iii.108. SnA 592); aor. abhaññāsi Sn p. 16. — ppr. abhijānaṁ Abhiceteti [abhi + ceteti] to intend, devise, have in mind J iv.310 S iv.19, 89; Sn 788 (= °jānanto C.), 1114 (= °jānanto Nd2 (manasā pāpaṁ). 78b) abhijānitva DhA iv.233; abhiññāya S iv.16; v.392; Sn Abhicchanna (adj.) [abhi + channa] covered with, bedecked or 534 (sabbadhammaṁ), 743 (jātikkhayaṁ), 1115, 1148; It 91 adorned with (—°) J ii.48 (hema — jāla°, v. l. abhisañchanna), (dhammaṁ); Dh 166 (atta — d — atthaṁ); freq. in phrase 370 (id.); Sn 772 (= ucchanna āvuṭa etc. Nd1 24, cp. Nd2 365). sayaṁ abhiññāya from personal knowledge or self — expe- rience It 97 (v.l. abhiññā); Dh 353; and abhiññā [short form, Abhicchita (adj.) [abhi + icchita, cp. Sk. abhīpsita] desired J like ādā for ādāya, cp. upādā] in phrase sayaṁ abhiññā D vi.445 (so read for abhijjhita). i.31 (+ sacchikatvā); S ii.217; It 97 (v.l. for °abhiññāya), in Abhijacca (adj.) [Sk. ābhijātya; abhi + jacca] of noble birth J abhiññā-vosita perfected by highest knowledge S i.167 = 175 v.120. = Dh 423 ("master of supernormal lore" Mrs Rh. D. in kin- Abhijaneti occasional spelling for abhijāneti. dred S. p. 208; cp. also DhA iv.233); It 47 = 61 = 81, and perhaps also in phrase sabbaṁ abhiññapariññeyya S iv.29. Abhijappati [abhi + jappati] to wish for, strive after, pray for S — grd. abhiññeyya S iv.29; Sn 558 (°ṁ abhiññātaṁ known i.143 (read asmâbhijappanti & cp. Kindred Sayings p. 180) = is the knowable); Nd2 s.v.; DhA iv.233. — pp. abhiññāta (q. J iii.359 (= namati pattheti piheti C.); Ṣn 923, 1046 (+ āsiṁsati v.). thometi; Nd2 79 = jappati & same under icchati). Cp. in mean- ing abhigijjhati. Abhijāyati [abhi + jāyati, Pass. of jan, but in sense of a Caus. = janeti] to beget, produce, effect, attain, in phrase akaṇhaṁ Abhijappana (nt.) [doubtful whether to jappati or to japati to asukkaṁ Nibbānaṁ a. D iii.251; A iii.384 sq. At Sn 214 ab- mumble, to which belongs jappana in kaṇṁa° DA i.97] in hijāyati means "to behave, to be", cp. SnA 265 (abhijāyati = hattha° casting a spell to make the victim throw up or wring bhavati). his

hands D i.11; DA i.97. Abhijigiṁsati [abhi + jigiṁsati] to wish to overcome, to covet J Abhijappā (f.) [abstr. fr. abhijappati, cp. jappā] praying for, vi.193 (= jinituṁ icchati C). Burmese scribes spell °jigīsati; wishing, desire, longing Dhs 1059 = Nd2 taṇhā ii.; Dhs 1136.

Abhijigi﷿sati Abhiññā

Th 1, 743 ("cheat"? Mrs Rh. D.; "vernichten" Neumann). See v.92 sq., 163, 286 sq.; It 90, 91; Pug 39, 40. also abhijeti, and nijigiṁsanatā. Abhijjhiṭṭa v. l. at DhA iv.101 for ajjhiṭṭha. Abhijighacchati [abhi + jighacchati] to be very hungry PvA 271. Abhijjhita [pp. of abhijjhāti] coveted, J. vi.445; usually neg. an° Abhijīvanika (adj.) [abhi + jīvana + ika] belonging to one's live- not coveted, Vin i.287; Sn 40 (= anabhipatthita Sn A 85; cp. hood, forming one's living Vin i.187 (sippa). Nd2 38); Vv 474 (= na abhikankhita VvA 201). Abhijīhanā (f.) [abhi + jīhanā of jeh to open ones mouth] strenu- Abhijjhitar [n. ag. fr. abhijjhita in med. function] one who cov- ousness, exertion, strong endeavour J vi.373 (viriyakaraṇa C.). ets M i.287 (T. abhijjhātar, v. l. °itar) = A v.265 (T. °itar, v. l. Abhijeti [abhi + jayati] to win, acquire, conquer J vi.273 (ābhi° °ātar). metri causā). Abhiñña (adj.) (usually — °) [Sk. abhijña] knowing, possessed of Abhijoteti [abhi + joteti] to make clear, explain, illuminate J knowledge, esp. higher or supernormal knowledge (abhiññā), v.339. intelligent; thus in chalabhiñña one who possesses the 6 ab- hiññās Vin iii.88; dandh° of sluggish intellect D iii.106; A Abhijjanaka (adj.) [a + bhijjana + ka, from bhijja, grd. of bhid] ii.149; v.63 (opp. khipp°); mah° of great insight S ii.139. — not to be broken, not to be moved or changed, uninfluenced J Compar. abhiññatara S v.159 (read bhiyyo °bhiññataro). ii.170; DhA iii.189. Abhiññatā (f.) [fr. abhiññā] in cpd. mahā° state or condition of Abhijjamāna (adj.) [ppr. passive of a + bhid, see bhindati] that great intelligence or supernormal knowledge S iv.263; V.175, which is not being broken up or divided. In the stock descrīp- 298 sq. tion of the varieties of the lower Iddhi the phrase udake pi ab- hijjamāne gacchati is doubtful. The principal passages are D Abhiññā1 (f.) [fr. abhi + jñā, see jānāti]. Rare in the older i.78, 212; iii.112, 281; M i.34, 494; ii.18; A i.170, 255; iii.17; texts. It appears in two contexts. Firstly, certain conditions are v.199; S ii 121; v.264. In about half of these passages the read- said to conduce (inter alia) to serenity, to special knowledge ing is abhijjamāno. The various rcadings show that the MSS (abhiññā), to special wisdom, and to Nibbāna. These condi- also are equally divided on this point. Bdgh. (Vism 396) reads tions precedent are the Path (S v.421 = Vin i.10 = S iv.331), °māne, and explains it, relying on Ps ii.208, as that sort of wa- the Path + best knowledge and full emancipation (A v.238), ter in which a man does not sink. Pv iii.11 has the same idiom. the Four Applications of Mindfulness (S v.179) and the Four Dhammapāla's note on that (PvA 169) is corrupt. At D i.78 the Steps to Iddhi (S. v.255). The contrary is three times stated; Colombo ed. 1904, reads abhejjamāne and tr. G not dividing wrong — doing, priestly superstitions, and vain speculation (the water) '; at D i.212 it reads abhijjamāno and tr. G not do not conduce to abhiññā and the rest (D iii.131; A iii.325 sinking (in the water) '. sq. and v.216). Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhi (cp. levitation); Abhijjhā (f.) [fr. abhi + dhyā (jhāyati1), cp. Sk. abhidhyāna], 2,

the Heavenly Ear (cp. clairaudience); 3, knowing others' covetousness, in meaning almost identical with lobha (cp. thoughts (cp. thought — reading); 4, recollecting one's previ- Dhs. trsl. 22) D i.70, 71 (°āya cittaṁ parisodheti he cleanses ous births; 5, knowing other people's rebirths; 6, certainty of his heart from coveting; abhijjhāya = abl.; cp. DA i.211 = ab- emancipation already attained (cp. final assurance). This list hijjhāto); M i.347 (id.); D iii.49, 71 sq., 172, 230, 269; S iv.73, occurs only at D iii.281 as a list of abhiññās. It stands there in 104, 188, 322 (adj. vigatɔ âbhijjha), 343 (°āyavipāka); A i.280; a sort of index of principal subjects appended at the end of the iii.92; v.251 sq.; It 118; Nd1 98 (as one of the 4 kāya — gan- Dīgha, and belongs therefore to the very close of the Nikāya thā, q. v.); Nd2 taṇhā ii.1 ; Pug 20, 59; Dhs 1136 (°kāyagan- period. But it is based on older material. Descriptions of each tha); Vbh 195, 244 (vigatɔ âbhijjha), 362, 364, 391; Nett 13; of the six, not called abhiññā's, and interspersed by expository DhA i.23; PvA 103, 282; Sdhp 56, 69. — Often combd with sentences or paragraphs, are found at D i.89 sq. (trsl. Dial. °domanassa covetousness & discontent, e. g. at D iii.58, 77, i.89 sq.); M i.34 (see Buddh. Suttas, 210 sq.); A i.255, 258 = 141, 221, 276; M i.340; iii.2; A i.39, 296; ii.16, 152; iv.300 sq., iii.17, 280 = iv.421. At S i.191; Vin ii.16; Pug 14, we have the 457 sq.; v.348, 351; Vbh 105, 193 sq. -anabhijjhā absence adj. chaḷabhiññā ("endowed with the 6 Apperceptions"). At of covetousness Dhs 35, 62. — See also anupassin, gantha, S ii.216 we have five, and at S v.282, 290 six abhiññā's men- domanassa, sīla. tioned in glosses to the text. And at S ii.217, 222 a bhikkhu Abhijjhātar see abhijjhitar. claims the 6 powers. See also M ii.11; iii.96. It is from these Abhijjhāti [cp. abhidyāti, abhi + jhāyati1 ; see also abhij- jhāyati] passages that the list at D iii. has been made up, and called to wish for (acc.), long for, covet S v.74 (so read for abhijjhati); abhiññā's. ger. abhijjhāya J vi.174 (= patthetvā C.). — pp. abhijjhita. Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of Abhijjhāyati [Sk. abhidhyāyati, abhi + jhāyati1 ; see also the 5th cent. a.d.), and in medieval and modern Pāli, abhiññā, abhijjhāti] to wish for, covet (c. acc.). Sn 301 (aor. abhi- nine times out ten, means just the powers given in this list. jjhāyiṁsu = abhipatthayamāna jhāyiṁsu Sn A 320). Here and there we find glimpses of the older, wider meaning Abhijjhālū (& °u) (adj.) [cp. jhāyin from jhāyati1 ; abhijj-hālu of special, supernormal power of apperception and knowledge with °ālu for °āgu which in its turn is for āyin. The B.Sk. to be acquired by long training in life aud thought. See Nd1 form is abhidyālu, e. g. Divy 301, a curious reconstruction] 108, 328 (expln. of ñāṇa); Nd2 s. v. and N0 . 466; Ps i.35; covetous D i.139; iii.82; Ṣ ii.168; iii.93; A i.298; ii.30, 59, 220 ii.156, 189; Vbh 228, 334; Pug 14; Nett 19, 20; Miln 342; (an° + avyapannacitto sammādiṭṭhiko at conclusion of sīla); Vism 373; Mhvs xix.20; DA i.175; DhA ii.49; iv.30; Sdhp

Abhiññā Abhidhāvin

228, 470, 482. See also the discussion in the Cpd. 60 sp., 224 make haste Dh 116 (= turitaturitaṁ sīghasīghaṁ karoti DhA sq. For the phrase sayaṃ abhiññā sacchikatvā and abhiññā — iii.4). vosita see abhijānāti. The late phrase yathɔ abhiññaṃ means Abhitthavati [abhi + thavati] to praise J i.89; iii.531; Dāvs iii.23; Ġ as you please,

according to liking, as you like ', J v.365 (= DhA i.77; PvA 22; cp. abhitthunati. yathādhippāyaṃ yathāruciṃ C.). For abhiññā in the use of an adj. (°abhiñña) see abhiñña. Abhitthavana (nt.) [fr. prec.] praise Th A 74.

Abhiññā2 ger. of abhijānāti. Abhitthunati [abhi + thunati; cp. abhitthavati] to praise J i.17 (aor abhitthuniṁsu); cp. thunati 2. — pp. °tthuta DhA i.88. Abhiññāta [pp. of abhijānāti] 1. known, recognised Sn 588 (ab- hiññeyyaṁ °ṁ). — 2. (well) — known, distinguished D i.89 Abhida1 (adj.) as attr. of sun & moon at M ii.34, 35 is doubtful (°kolañña = pākaṭa — kulaja DA i.252), 235; Sn p. 115. in reading & meaning; vv. ll. abhidosa & abhidesa, Neumann trsl. "unbeschränkt". The context seems to require a mean- Abhiññeyya grd. of abhijānāti. ing like "full, powerful" or unbroken, unrestricted (abhijja or Abhiṭhāna (nt.) [abhi + ṭhāna, cp. abhitiṭṭhati; lit. that which abhīta "fearless"?") or does abhida represent Vedic abhidyu stands out above others] a great or deadly crime. Only at Sn heavenly? 231 = Kh vi.10 (quoted Kvu 109). Six are there mentioned, Abhida2 Only in the difficult old verse D ii.107 (= S v.263 = & are explained (KhA 189) as "matricide, parricide, killing A iv.312 = Nd 64 = Nett 60 = Divy 203). Aorist 3rd sg. fr. an Arahant, causing schisms, wounding a Buddha, following bhindati he broke. other teachers". For other relations & suggestions see Dhs trsl. 267. — See also ānantarika. Abhidassana (nt.) [abhi + dassana] sight, appearance, show J vi.193. Abhiṇhaṁ (adv.) [contracted form of abhikkhaṇaṁ] repeat- edly, continuous, often M i.442 (°āpattika a habitual offender), Abhideyya in sabba° at PvA 78 is with v. l. BB to be read sab- 446 (°kāraṇa continuous practice); Sn 335 (°saṁvāsa contin- bapātheyyaṁ. uous living together); J i.190; Pug 32; DhA ii.239; VvA 116 Abhidosa (°—) the evening before, last night; °kālakata M i.170 (= abhikkhaṇa), 207, 332; PvA 107 (= abhikkhaṇaṁ). Cp. = J i.81; °gata gone last night J vi.386 (= hiyyo paṭhama — abhiṇhaso. yāme C.). Abhiṇhaso (adv.) [adv. case fr. abhiṇha; cp. bahuso = Sk. Abhidosika belonging to last night (of gruel) Vin iii.15; Miln 291. bahuśaḥ] always, ever S i.194; Th 1, 25; Sn 559, 560, 998. See ābhi°. Abhitakketi [abhi + takketi] to search for Dāvs v.4. Abhiddavati [abhi + dru, cp. dava2] to rush on, to assail Mhvs 6, Abhitatta [pp. of abhi +tapati] scorched (by heat), dried up, ex- 5; Dāvs iii.47. hausted, in phrases uṇha° Vin ii.220; Miln 97, and ghamma° Abhidhamati [abhi + dhamati, cp. Sk. abhi° & api — dhamati] S ii.110, 118; Sn 1014; J ii.223; VvA 40; PvA 114. blow on or at A i.257. Abhitāpa [abhi + tāpa] extreme heat, glow; adj. very hot Vin Abhidhamma [abhi + dhamma] the "special Dhamma," i. e., 1. iii.83 (sīsa° sunstroke); M i.507 (mahā° very hot); Miln 67 theory of the doctrine, the doctrine classified, the doctrine pure (mahābhitāpatara much hotter); Pv iv.18 (mahā°, of niraya). and simple (without any admixture of literary grace or of per- Abhitāḷita [abhi + tāḷita fr. tāḷeti] hammered to pieces, beaten, sonalities, or of anecdotes, or of arguments ad personam), Vin struck Vism 231 (muggara°). i.64, 68; iv.144; iv.344. Coupled with abhivinaya, D iii.267; M i.272. — 2. (only in the Chronicles and Commentaries) Abhitiṭṭhati [abhi + tiṭṭhati] to stand out supreme, to excel, sur- name of the Third Piṭaka, the third group of the canonical pass D ii.261; J vi.474 (abhiṭṭhāya = abhibhavitvā C.). books. Dpvs v.37; PvA 140. See the detailed discussion at Abhitunna (tuṇṇa) [not as Morris, J.P.T.S. 1886, 135,

suggested DA i.15, 18 sq. [As the word abhidhamma standing alone is fr. abhi + tud, but acc. to Kern, Toev. p. 4 fr. abhi + not found in Sn or S or A, and only once or twice in the Dia- tūrv. (Cp. turati & tarati2 and Ved. turvati). Thus the cor- logues, it probably came into use only towards the end of the rect spelling is °tuṇṇa = Sk. abhitūrṇa. The latter occurs as period in which the 4 great Nikāyas grew up.] v. l. under the disguise of (sok —)âhituṇḍa for °abhituṇṇa -kathā discourse on philosophical or psychological mat- at M. Vastu iii.2]. Overwhelmed, overcome, overpowered S ters, M i.214, 218; A iii.106, 392. See dhammakathā. ii.20; Ps i.129 (dukkha°), 164; J i.407; 509 (°tuṇṇa); ii.399, Abhidhammika see ābhidhammika. 401; iii.23 (soka°); iv.330; v.268; Sdhp 281. Abhidhara (adj.) [abhi + dhara] firm, bold, in °māna firm- Abhito (indecl.) adv. case fr. prep. abhi etym.]. — 1. round minded Dh p. 81 (acc. to Morris J.P.T.S. 1886, 135; not veri- about, on both sides J vi.535 (= ubhayapassesu C.), 539. — 2. fied). near, in the presence of Vv 641 (= samīpe VvA 275). Abhidhāyin (adj.) [abhi + dhāyin fr. dhā]" putting on", design- Abhitoseti [abhi + toseti] to please thoroughly, to satisfy, gratify ing, calling, meaning Pgdp 98. Sn 709 (= atīva toseti Sn A 496). Abhidhāreti [abhi + dhāreti] to hold aloft J i.34 = Bu iv.1. Abhitthaneti [abhi + thaneti] to roar, to thunder J i.330, 332 = Cp. iii.107 . Abhidhāvati [abhi + dhāvati] to run towards, to rush about, rush on, hasten Vin ii.195; S i.209; J ii.217; iii.83; DhA iv.23. Abhittharati [abhi + tarati2 , evidently wrong for abhittarati] to Abhidhāvin (adj.) fr. abhidhāvati] "pouring in", rushing on, run-

ning J vi.559. Abhinindriya [vv. ll. at all passages for ahīnindriya] doubt- Abhinata [pp. of abhi + namati] bent, (strained, fig. bent on plea- ful meaning. The other is expld by Bdhgh at DA i.120 as sure M i.386 (+ apanata); S i.28 (id.; Mrs. Rh. D. "strained paripuṇṇ°; and at 222 as avikal — indriya not defective, per- forth", cp. Kindred S i.39). See also apanata. fect sense — organ. He must have read ahīn°. Abhi — n — indriya could only be expld as "with supersenseorgans", i. e. Abhinadati [abhi + nadati] to resound, to be full of noise J vi.531. with organs of supernormal thought or perception, thus com- Cp. abhinādita. ing near in meaning to *abhiññindriya; We should read ahīn° Abhinandati [abhi + nandati] to rejoice at, find pleasure in (acc.), throughout D i.34, 77, 186, 195. ii.13; M ii.18; iii.121; Nd2 approve of, be pleased or delighted with (acc.) D i.46 (bhāsi- under pucchā6 (only ahīn°). taṁ), 55 (id.), 158, 223; M i.109, 458; S i.32 (annaṁ), 57, 14, Abhininnāmeti [abhi + ninnāmeti cp. BSk. abhinirṇāmayati Lal. (cakkhuṁ, rūpe etc.); A iv.411; Th 1, 606; Dh 75, 219; Sn V. 439] to bend towards, to turn or direct to D i.76 (cittaṁ ñāṇa 1054, 1057, 1111; Nd2 82; Miln 25; DA i.160; DhA iii.194 — dassanāya); M i.234; S i.123; iv.178; Pug 60. (aor. abhinandi, opp. paṭikkosi) VvA 65 (vacanaṁ). — pp. abhinandita (q. v.). — Often in combn. with abhivadati (q. Abhinipajjati [abhi + nipajjati] to lie down on Vin iv.273 (+ ab- v.). hinisīdati); A iv.188 (in = acc. + abhinisīdati); Pug 67 (id.). Abhinandana (nt.) & °ā (f.) [fr. abhinandati, cp. nandanā], Abhinipatati [abhi + nipatati] to rush on (to) J ii.8. pleasure, delight, enjoyment D i.244; M i.498; J iv.397. Abhinipāta (— matta) destroying, hurting (?) at Vbh 321 is Abhinandita [pp. of abhinandati] only in an° not enjoyed, not expld. by

āpātha — matta [cp. Divy 125 śastrâbhinipāta split- (being) an object of pleasure S iv.213 = It 38; S v. 319. ting open or cutting with a knife]. Abhinandin (adj.) [fr. abhinandati, cp. nandin] rejoicing Abhinipātana (nt.) [fr. abhi — ni — pāteti in daṇḍa-sattha° at, finding pleasure in (loc. or — °), enjoying A ii.54 (pi- attacking with stick or knife Nd2 5764 . yarūpa); esp. freq. in phrase (taṇhā) tatratatrɔ âbhinandinī Abhinipātin (adj.) [abhi + nipātin] falling on io (—°) J ii.7. finding its pleasure in this or that [cp. B.Sk. tṛṣṇā tatra — Abhinipuṇa (adj.) [abhi + nipuṇa] very thorough, very clever D tatrɔ âbhinandinī M Vastu iii.332] Vin i.10; S v.421; Ps ii.147; iii.167. Nett 72, etc. Abhinippajjati [abhi + nippajjati] to be produced, accrue, get, Abhinamati [abhi + namati] to bend. — pp. abhinata (q.v.). come (to) M i.86 (bhogā abhinipphajjanti: sic) = Nd2 99 (has Abhinaya [abhi + naya] a dramatic representation VvA 209 n'âbhinippajjanti). — Cp. abhinipphādeti. (sākhā°). Abhinippata at J vi.36 is to be read abhinippanna (so v. l. BB.). Abhinava (adj.) [abhi + nava] quite young, new or fresh Vin Abhinippatta at Dhs 1035, 1036 is to be read abhinibbatta. iii.337; J ii.143 (devaputta), 435 (so read for accuṇha in expln of paccaggha; v.v. ll. abbhuṇha & abhiṇha); ThA 201 (°yob- Abhinippanna (& °nipphanna) [abhi + nippanna, pp. of °nip- bana = abhiyobbana); PvA 40 (°saṇṭhāna), 87 (= paccaggha) pajjati] produced, effected, accomplished D ii.223 (siloka); J 155. vi.36 (so read for abhinippata); Miln 8 (pph.).

Abhinādita [pp. of abhināḍeti, Caus. of abhi + nad; see nadati] Abhinippīḷanā (f.) [abstr. to abhinippīḷeti, cp. nippīḷana] press- resounding with (—°), filled with the noise (or song) of (birds) ing, squeezing, taking hold of Vin iii.121 (+ abhiniggaṇhanā). J vi.530 (= abhinadanto C.); PvA 157 (= abhiruda). Abhinippīḷeti [abhi + nippīḷeti] to squeeze, crush, subdue Vism Abhinikūjita (adj.) [abhi + nikūjita] resounding with, full of the 399; often in combn. with abhiniggaṇhāti M i. 120; A v.230. noise of (birds) J v.232 (of the barking of a dog), 304 (of the Abhinipphatti (f.) [abhi + nipphatti] production, effecting D cuckoo); so read for °kuñjita T.). Cp. abhikūjita. ii.283 (v. l. °nibbatti). Abhinikkhamati [abhi + nikkhamati] to go forth from (abl.), go Abhinipphādeti [abhi + nipphādeti] to bring into existence, pro- out, issue Dhs A 91; esp. fig. to leave the household life, to duce, effect, work, perform D i.78 (bhājana — vikatiṁ); Vin retire from the world Sn 64 (= gehā abhinikkhamitvā kāsāya ii.183 (iddhiṁ); S v.156, 255; Miln 39. — vattho hutvā Sn A 117). Abhinibbatta [abhi + nibbatta, pp. of abhinibbattati] reproduced, Abhinikkhamana (nt.) [abhi + nikkhamana] departure, going reborn A iv.40, 401; Nd2 256 (nibbatta abhi° pātubhūta); Dhs away, esp. the going out into monastic life, retirement, re- 1035, 1036 (so read for° nippatta); VvA 9 (puññɔ ânubhāva° nunciation. Usually as mahā° the great renunciation J i.61; by the power of merit). PvA 19. Abhinibbattati [abhi + nibbattati] to become, to be reproduced, Abhinikkhipati [abhi + nikkhipati] to lay down, put down Davs to result Pug 51. — pp. abhinibbatta. — Cp. B.Sk. wrongly iii.12, 60. abhinivartate]. Abhiniggaṇhanā (f.) [abstr. fr. abhiniggaṇhāti] holding back Vin Abhinibbatti (f.) [abhi + nibbatti] becoming, birth, rebirth, D iii.121 (+ abhinippīḷanā). i.229; ii.283 (v. l. for abhinipphatti) S ii.65 (punabbhava°), Abhiniggaṇhāti [abhi + niggaṇhāti] to hold back, restrain, pre- 101 (id.); iv.14, 215; A v.121; PvA 35. vent, prohibit; always in combn. with abhinippīḷeti M

i.120; Abhinibbatteti [abhi + nibbatteti, caus. of °nibbattati] to produce, A v.230. — Cp. abhiniggaṇhanā. cause, cause to become S iii.152; A v.47; Nd2 under jāneti.

Abhinibbijjati Abhipassati

Abhinibbijjati [either Med. fr. nibbindati of vid for *nir-vidyate tled in", attached to, clinging on Nd2 152 (gahita parāmaṭṭha (see nibbindati B), or secondary formation fr. ger. nibbijja. a.); PvA 267 (= ajjhāsita Pv iv.84). Reading however not beyond all doubt] to be disgusted with, Abhinivisati [abhi + nivisati] to cling to, adhere to, be attached to to avoid, shun, turn away from Sn 281 (T. abhinibbijjayātha, Nd1 308, 309 (parāmasati +). — pp. abhiniviṭṭha; cp. also v. l. BB° nibbijjiyātha & °nibbajjiyātha, SnA expls. by vi- abhinivesa. vajjeyyātha mā bhajeyyātha; v. l. BB. abhinippajjiyā) = A iv.172 (T. abhinibbajjayātha, vv. ll. °nibbajjeyyātha & °nib- Abhinivesa [abhi + nivesa, see nivesa2 & cp. nivesana] "settling bijjayātha); ger. abhinibbijja Th 2, 84. in", i. e. wishing for, tendency towards (—°), inclination, ad- herence; as adj. liking, loving, being given or inclined to D Abhinibbijjhati [abhi + nibbijjhati] to break quite through (of the iii.230; M i.136, 251; S ii.17; iii.10, 13, 135, 161, 186 (saṁy- chick coming through the shell of the egg) Vin iii.3; M i.104 = ojana° iv.50; A iii.363 (paṭhavī°, adj.); Nd2 227 (gāha parā- S iii.153 (read° nibbijjheyyun for nibbijjeyyun — Cp. Buddh. masa +); Pug 22; Vbh 145; Dhs 381, 1003, 1099; Nett 28; Suttas 233, 234. PvA 252 (micchā°), 267 (taṇhā°); Sdhp 71. — Often combd. Abhinibbidā (f.) [abhi + nibbidā; confused with abhinibbhidā] with adhiṭṭhāna e. g. S ii.17; Nd2 176, and in phrase idaṁ- disgust with the world, taedium Nett 61 (taken as abhinibb- saccɔ âbhinivesa adherence to one's dogmas, as one of the 4 hidā, according to expln. as "padālanā — paññatti avijj°aṇḍa Ties: see kāyagantha and cp. Cpd. 171 n. 5. — kosānaṁ"), 98 (so MSS, but C. abhinibbidhā). Abhinisīdati [abhi + nisīdati] to sit down by or on (acc.), always Abhinibbuta (adj.) [abhi + nibbuta] perfectly cooled, calmed, combd. with abhinipajjati Vin iii.29; iv.273; A v.188; Pug 67. serene, esp. in two phrases, viz. diṭṭha dhamm' âbhinibbuta Abhinissaṭa (pp.) [abhi + nissaṭa] escaped Th 1, 1089. A i.142 = M iii.187; Sn 1087; Nd2 83, and abhinibbutatta of cooled mind Sn 343 (= apariḍayhamāna — citta SnA 347), Abhinihata (pp.) [abhi + nihata] oppressed. crushed, slain J iv.4. 456, 469, 783. Also at Sdhp. 35. Abhinīta (pp.) [pp. of abhi — neti] led to, brought to, obliged by Abhinibbhidā (f.) [this the better, although not correct spelling; (—°) M i.463 = Miln 32 (rājā & cora°); M i.282; S iii.93; Th there exists a confusion with abhinibbidā, therefore spelling 1, 350 = 435 (vātaroga° "foredone with cramping pains" Mrs. also abhinibbidhā (Vin iii.4, C. on Nett 98). To abhinibbi- Rk. D.); Pug 29; Miln 362. jjhati, cp. B.Sk. abhinirbheda M Vastu i.272, which is wrongly Abhinīla (adj.) [abhi + nīla] very black, deep black, only with ref. referred to bhid instead of vyadh.] the successful breaking to the eyes, in phrase °netta with deep — black eyes D ii.18; through (like the chick through the shell of the egg), coming iii.144, 167 sq. [cp. Sp. Av. Ś i.367 & 370 abhinīla — padma into (proper) life Vin iii.4; M i.104; 357; Nett 98 (C. reading). — netra]; Th 2, 257 (nettā ahesuṁ abbinīla — m — āyatā). See also abhinibbidā. Abhinīhanati [abhi + nis + han, cp. Sk. nirhanti] to drive away, Abhinimantanatā (f.) [abstr. to abhinimanteti] speaking to, put away, destroy, remove, avoid M i.119 (in phrase āṇiṁ a. adressing, invitation M i.331. abhinīharati

abhinivajjeti). Abhinimanteti [abhi + nimanteti] to invite to (c. instr.), to offer Abhinīharati [abhi + nīharati] 1. to take out, throw out M i.119 to D i.61 (āsanena). (see abhinīhanati). — 2. to direct to, to apply to (orig. to iso- Abhinimmadana (nt.) [abhi + nimmadana] crushing, subduing, late? Is reading correct?) in phrase ñāṇadassanāya cittaṁ levelling out M iii.132; A iv.189 sq. abhinīharati abhininnāmeti D i.76 (= tanninnaṁ tapponaṁ karoti DA i.220, 224; v. l. abhini°) Cp. the latter phrase also Abhinimmita [abhi + nimmita, pp. of abhinimmināti] created (by in BSk. as abhijñâbhinirhāra Av. Ś ii.3 (see ref. & note Index magic) Vv 161 (pañca rathā satā; cp. VvA 79). p. 221); and the pp. abhinirhṛta (ṛddhiḥ) in Divy 48, 49 to Abhinimminā ti [abhi + nimminā ti, cp. BSk. abhinirmā ti Jtm obtain? Ind.), 264 (take to burial), 542. 32; abhinirminoti Divy 251; abhinirmimīte Divy 166] to Abhinīhāra [abhi + nīhāra, to abhinīharati; cp. BSk. sarīrɔ âb- create (by magic), produce, shape, make S iii.152 (rūpaṁ); hinirhāra taking (the body) out to burial, lit. meaning, see note A i.279 (oḷārikaṁ attabhāvaṁ); Nd2 under pucchā6 (rūpaṁ on abhinīharati] being bent on ("downward force" Dhs trsl. manomayaṁ); VvA 16 (mahantaṁ hatthi — rāja — vaṇṇaṁ). 242), i. e. taking oneself out to, way of acting, (proper) be- — pp. abhinimmita (q. v.). haviour, endeavour, resolve, aspiration S iii.267 sq. (°kusala); Abhiniropana (nt.) & ā (f.) [fr. abhiniropeti] fixing one's mind A ii.189; iii.311; iv.34 (°kusala); J i.14 (Buddhabhāvāya a. upon, application of the mind Ps i.16, 21, 30, 69, 75, 90; Vbh resolve to become a Buddha), 15 (Buddhattāya); Ps i.61 sq.; 87; Dhs 7, 21, 298 (cp. Dhs trsl. ii.19). See also abhiropana. ii.121; Nett 26; Miln 216; DhA i.392; ii.82 (kata°). Abhiniropeti [abhi + niropeti] to implant, fix into (one's mind), Abhipattika (adj.) [fr. abhipatti] one who has attained, attaining inculcate Nett 33. (—°), getting possession of S i.200 (devakaññā°). Abhinivajjeti [abhi + nivajjeti] to avoid, get rid of D iii. 113; M Abhipatthita (pp.) [fr. abhipattheti] hoped, wished, longed for i.119, 364, 402; S v.119, 295, 318; A iii.169 sq.; It 81. Miln 383; SnA 85. Abhinivassati [abhi + ni + vassati fr. vṛṣ] lit. to pour out in Abhipattheti [abhi + pattheti] to hope for, long for, wish for Kh abundance, fig. to produce in plenty. Cp i.103 (kalyāṇe good viii.10; SnA 320; DhA i.30. — pp. abhipatthita (q. v.). deeds). Abhipassati [abhi + passati] to have regard for, look for, strive Abhinivitṭha (adj.) [abhi + nivitṭha, pp. of abhi — nivisati] "set- after A i.147 (Nibbānaṁ); iii.75; Sn 896 (khema°), 1070 (rat-

tamahā°) Nd1 308; Nd2 428; J vi.370. nippothanī antarāyakārī SnA 390). Abhipāteti [abhi + pāteti] to make fall, to bring to fall, to throw J Abhibyāpeti [abhi + vyāpeti, cp. Sk. vyāpnoti, vi + āp] to per- ii.91 (kaṇḍaṁ). vade Miln 251. Abhipāruta (adj.) [abhi + pāruta, pp. of abhipārupati] dressed Abhibhakkhayati [abhi + bhakkhayati] to eat (of animals) Vin Miln 222. ii.201 (bhinko pankaṁ a.). Abhipāleti [abhi + pāleti] to protect Vv 8421 , cp. VvA 341. Abhibhava [fr. abhibhavati] defeat, humiliation SnA 436. Abhipīḷita (pp.) [fr. abhipiḷeti] crushed, squeezed Sdhp 278, 279. Abhibhavati [abhi + bhavati] to overcome, master, be lord over, Abhipīḷeti [abhi + pīḷeti] to crush, squeeze Miln 166. - pp. vanquish, conquer S i.18, 32, 121 (maraṇaṁ); iv. 71 (rāga- abhipīḷita (q. v.). dose), 117 (kodhaṁ), 246, 249 (sāmikaṁ); J i.56, 280; PvA 94 (= balīyati, vaḍḍhati). —

fut. abhihessati see abhihāreti 4. — Abhipucchati [abhi + pucchati] Sk. abhipṛcchati] to ask J iv.18. ger. abhibhuyya Vin i.294; Dh 328; It 41 (māraṁ sasenaṁ); Abhipūreti [abhi + pūreti] to fill (up) Miln 238; Dāvs iii. 60 Sn 45, 72 (°cārin), 1097, Nd2 85 (= abhibhavitvā ajjhotthar- (paṁsūhi). itvā, pariyādiyitvā); and abhibhavitvā PvA 113 (= pasayha), Abhippakiṇṇa [pp. of abhippakirati] completely strewn (with) J 136. — grd. abhibhavanīya to be overcome PvA 57. — Pass. i.62. ppr. abhibhūyamāna being overcome (by) PvA 80, 103. — pp. abhibhūta (q. v.). Abhippakirati [abhi + pakirati] to strew over, to cover (com- pletely) D ii.137 (pupphāni Tathāgatassa sarīraṁ okiranti Abhibhavana (nt.) [fr. abhibhavati] overcoming, vanquishing, ajjhokiranti a.); VvA 38 (for abbhokirati Vv 59). — pp. mastering S ii.210 (v. l. BB abhipatthana). abhippakiṇṇa (q. v.). Abhibhavanīyatā (f.) [abstr. fr. abhibhavanīya, grd. of abhi- Abhippamodati [abhi + pamodati] to rejoice (intrs.); to please, bhavati] as an° invincibility PvA 117. satisfy (trs, c. acc.) M i.425; S v.312, 330; A v.112; J iii 530; Abhibhāyatana (nt.) [abhibhū + āyatana] position of a master or Ps i.95, 176, 190. lord, station of mastery. The traditional account of these gives Abhippalambati [abhi + palambati] to hang down M iii. 164 8 stations or stages of mastery over the senses (see Dial. ii.118; (olambati ajjholambati a.). 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. Abhippavassati [abhi + pavassati] to shed rain upon, to pour Mentioned only at S iv.77 (6 stations); Ps i.5; Nd2 466 (as an down; intrs. to rain, to pour, fall. Usually in phrase accomplishment of the Bhagavant); Dhs 247. mahāmegho abhippavassati a great cloud bursts Miln 8, 13, 36, 304; PvA 132 (v. l. ati°); intrs. Miln 18 (pupphāni °iṁsu Abhibhāsana (nt.) [abhi + bhāsana fr. bhās] enlightenment or poured down). — pp. abhippavuṭṭha. delight ("light & delight" trsl.) Th 1, 613 (= tosana C.). Abhippavuṭṭha (pp.) [fr. abhippavassati] having rained, poured, Abhibhū (n. — adj.) [Vedic abhibhū, fr. abhi + bhū, cp. abhib- fallen; trs. S v.51 (bandhanāni meghena °āni) = A v.127; intrs. havati] overcoming, conquering, vanquishing, having power M ii.117 (mahāmegho °o there has been a cloudburst). over, a Lord or Master of (—°) D iii.29; S ii. 284; Sn 211 (sabba°), 545 (Māra°, cp. Mārasena — pamaddana 561), 642. Abhippasanna (adj.) [pp. of abhippasīdati, cp. BSk. abhi- — Often in phrase abhibhū anabhibhūta aññadatthudasa vasa- prasanna] finding one's peace in (c. loc.), trusting in, hav- vattin, i. e. unvanquished Lord of all D i 18; iii.135 = Nd2 ing faith in, believing in, devoted to (loc.) Vin iii.43; D i.211 276; A ii.24; iv.94; It 122; cp. DA i.111 (= abhibhavitvā ṭhito (Bhagavati) S i.134; iv.319; v.225, 378; A iii. 237, 270, 326 jeṭṭhakoɔ ham asmīti). sq.; Sn p. 104 (brāhmaṇesu); PvA 54 (sāsand), 142 (id.). Cp. vippasanna in same meaning. Abhibhūta [pp. of abhibhavati] overpowered, overwhelmed, vanquished D i.121; S i.137 (jāti — jarā°); ii.228 (lāb- Abhippasāda [abhi + pasāda, cp. BSk. abhiprasāda Av. Ś 12 hasakkāra — silokena); A i.202 (pāpakehi dhammehi); J i.189; (cittasyu°) & vippasāda] faith, belief, reliance, trust Dhs 12 PvA 14, 41 (= pareta), 60 (= upagata), 68, 77, 80 (= pareta). ("sense of assurance" trsl., + saddhā), 25, 96, 288; PvA 223. Often neg. an° unconquered, e. g. Sn 934; Nd1 400; & see Abhippasādeti [Caus. of abhippasīdati, cp. BSk. abhipra- phrase under abhibhū. sādayati Divy 68, 85, pp. abhiprasādita — manāḥ Jtm 213, Abhimangala (adj.) [abhi +

mangala] (very) fortunate, lucky, an- 220] to establish one's faith in (loc.), to be reconciled with, to spicious, in °sammatā (of Visākhā) "benedicted", blessed Vin propitiate Th 1, 1173 = Vv 212 (manaṁ arahantamhi = cittaṁ iii.187 = DhA i.409. Opp. avamangala. pasādeti VvA 105). Abhimaṇḍita (pp. — °) [abhi + maṇḍita] adorned, embellished, Abhippāsāreti [abhi + pasāreti, cp. BSk. abhiprasārayati Divy beautified Miln 361; Sdhp 17. 389] to stretch out Vin i.179 (pāde). Abhimata (adj.) [BSk. abhimata, e. g. Jtm 211; pp. of abhi- Abhippasīdati [abhi + pasīdati] to have faith in D i.211 (fut. °is-manyate] desired, wished for; agreeable, pleasant C. on Th 1, sati). — pp. abhippasanna; Caus. abhippasādeti. 91. Abhippaharaṇa (nt.) [abhi + paharaṇa] attacking, fighting, as Abhimatthati (°eti) & °mantheti [abhi + math or manth, cp. adj. f. °aṇī fighting, Ep. of Mārassa senā, the army of M. Sn nimmatheti] 1. to cleave, cut; to crush, destroy M i.243 439 (kaṇhassa° the fighting army of k. = samaṇabrāhmaṇānaṁ (sikharena muddhānaṁ °mantheti); S i.127; Dh 161 (v. l.

°nth°); J iv.457 (matthako sikharena °matthiyamāno); DhA Abhiratta (adj.) [abhi + ratta] very red J v.156; fig. very much iii.152 (= kantati viddhaṁseti). — 2. to rub, to produce by excited or affected with (—°) Sn 891 (sandiṭṭhirāgena a.). friction (esp. fire, aggiṁ; cp. Vedic agniṁ nirmanthati) M Abhiraddha (adj.) [pp. of abhi + rādh] propitiated, satisfied A i.240. iv.185 (+ attamana). Abhimaddati [Sk. abhimardati & °mṛdnāti; abhi + mṛd] to crush Abhiraddhi (f.) [fr. abhiraddha] only in neg. an° displeasure, S i.102; A i.198; Sdhp 288. dislike, discontent A i.79; DA i.52 (= kopassɔ etaṁ adhiva- Abhimana (adj.) [abhi + mano, BSk. abhimana, e. g. M Vastu canaṁ). iii.259] having one's mind turned on, thinking of or on (c. acc.) Abhiramati [abhi + ram] to sport, enjoy oneself, find pleasure Th 1, 1122; J vi.451. in or with (c. loc.), to indulge in love Sn 718, 1085; J i.192; Abhimanāpa (adj.) [abhi + manāpa] very pleasing VvA 53 iii.189, 393; DhA i.119; PvA 3, 61, 145. — ppr. act. abhi- (where id. p. at PvA 71 has atimanāpa). ranto only as nt. °ṁ in adv. phrase yathâbhirantaṁ after one's Abhimantheti see abhimatthati. 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, Abhimāra [cp. Sk. abhimara slaughter] a bandit, bravo, robber J PvA 162. — pp. abhirata (q. v.). — 2nd Caus. abhiramāpeti ii.199; DA i.152. (q. v.). Abhimukha (adj.) [abhi + mukha] facing, turned towards, ap- Abhiramana (nt.) [fr. abhiramati] sporting, dallying, amusing proaching J ii.3 (°ā ahesuṁ met each other). Usually — ° oneself PvA 16. turned to, going to, inclined towards D i.50 (purattha°); J i.203 (devaloka°), 223 (varaṇa — rukkha°); ii.3 (nagara°), 416 (Je- Abhiramāpana (nt.) [fr. abhiramāpeti, Caus2 of abhiramati] tavana°); DhA i.170 (tad°); ii.89 (nagara°); PvA 3 (kāma°, causing pleasure to (acc.), being a source of pleasure, making opp. vimukha), 74 (uyyāna°). — nt. °ṁ adv. to, towards J happy M iii.132 (gāmante). i.263 (matta — vāraṇe); PvA 4 (āghātana°, may here be taken Abhiramāpeti [Caus. II. fr. abhiramati] 1. to induce to sport, to as pred. adj.); DhA iii.310 (uttara°). cause one to take pleasure J iii.393. — 2. to delight, amuse, Abhiyācati [abhi + yācati] to ask, beg, entreat Sn 1101, cp. Nd2 divert J i.61. — Cp. abhiramāpana. 86. Abhiravati [abhi + ravati] to shout ont Bu ii.90 = J i.18 (v.99)

Abhiyāti [Vedic abhiyāti in same meaning; abhi _ yā] to go Abhirādhita [pp. of abhirādheti] having succeeded in, fallen to against (in a hostile manner, to attack (c. acc.) S i.216 (aor. one's share, attained Th 1, 259. abhiyaṁsu, v. l. SS abhijiyiṁsu); DhA iii.310 (aor. abhiyāsi Abhirādhin (adj.) (—°) [fr. abhirādheti] pleasing, giving plea- as v. l. for T. reading pāyāsi; the id. p. VvA 68 reads pāyāsi sure, satisfaction J iv.274 (mitta° = ārādhento tosento C.). with v. l. upāyāsi). Abhirādheti [abhi + rādheti] to please, satisfy, make happy J Abhiyujjhati [abhi + yujjhati from yudh] to contend, quarrel with i.421; DA i.52. — aor. (pret.) abhirādhayi Vv 315 (= ab- J i.342. hirādhesi VvA 130); Vv 6423 (gloss for abhirocayi VvA 282); Abhiyuñjati [abhi + yuj] to accuse, charge; intrs. fall to one's J i.421; iii.386 (= paritosesi C.). — pp. abhirādhita. share Vin iii.50; iv.304. Abhiruci (f.) [Sk. abhiruci, fr. abhi + ruc] delight, longing, plea- Abhiyoga [cp. abhiyuñjati] practice, observance Dāvs iv.7. sure, satisfaction PvA 168 (= ajjhāsaya). Abhiyogin (adj.) [fr. abhiyoga] applying oneself to, prac-tised, Abhirucita (adj.) [pp. fr. abhi + ruc] pleasing, agreeable, liked J skilled (an augur, sooth sayer) D iii.168. i.402; DhA i.45. Abhiyobbana (nt.) [abhi + yobbana] much youthfulness, early or Abhiruda (adj. — °) [Sk. abhiruta] resounding with (the cries tender youth Th 2, 258 (= abhinavayobbanakāla ThA 211). of animals, esp. the song of birds), full of the sound of Abhirakkhati [abhi + rakkhati] to guard, protect J vi.589 (= pāleti (birds) Th 1, 1062 (kuñjara°), 1113 (mayūra — koñca°); J C.). Cp. parirakkhati. iv.466 (adāsakunta°); v.304 (mayūra — koñca°); vi.172 (id., = upagīta C.), 272 (sakunta°; = abhigīta C.), 483 (mayūra — Abhirakkhā (f.) [fr. abhirakkhati] protection, guard J i.204 (= koñca°), 539; Pv ii.123 (haṁsa — koñca°; = abhinādita PvA ārakkhā 203). 157). — The form abhiruta occurs at Th 1, 49. Abhirata (adj.) (—°) [pp. of abhiramati] found of, indulging in, Abhirūpa (adj.) [abhi + rūpa] of perfect form, (very), hand- finding delight in A iv.224 (nekkhamma°); v.175 (id.), Sn 86 some, beautiful, lovely Sn 410 (= dassaniyaɔ angapaccanga (nibbāna°), 275 (vihesa°), 276 (kalaha°); J v.382 (dāna°); PvA SnA 383); J i.207; Pug 52; DA i.281 (= aññehi manussehi 54 (puññakamma°), 61 (satibhavana°), 105 (dānâdipuñña°). adhikarūpa); VvA 53; PvA 61 (= abhikkanta). Occurs Abhiratatta (nt.) [abstr. fr. abhirata] the fact of being fond of, in the idiomatic phrase denoting the characteristics of true delighting in (—°) J v.254 (kāma°). beauty abhirūpa dassanīya pāsādika (+ paramāya vaṇṇa — Abhirati (f.) [fr. abhi + ram] delight or pleasure in (loc. or — pokkharatāya samannāgata), e. g. Vin i.268; D i.47, 114, 120; °) S i.185; iv.260; A v.122; Dh 88. -an° displeasure, discon- S ii.279; A ii.86, 203; Nd2 659; Pug 66; DhA i.281 (compar.); tent, distaste Vin ii.110; D i.17 (+ paritassanā); S i.185; v.132; PvA 46. A iii.259; iv.50; v.72 sq., 122; J iii.395; DA i.111; PvA 187. Abhirūḷha [pp. of abhirūhati] mounted, gone up to, ascended J v.217; DhA i.103.

Abhirūhati Abhivijayati

Abhirūhati (abhiruhati) [abhi + ruh] to ascend, mount, climb; Abhivañcana (nt.) [abhi + vañc] deceit, fraud Dāvs iii.64. to go on or in to (c. acc.) Dh 321; Th 1, 271; J i.259; ii.388; Abhivaṭṭa [pp. of abhivassati, see also abhivuṭṭha] rained upon iii.220; iv.138 (navaṁ); vi.272 (peculiar aor. °rucchi with ābhi Dh 335 (gloss °vuṭṭha; cp. DhA iv.45); Miln 176, 197, 286. metri causa; = abhirūhi C.); DA i.253. — ger. abhiruyha J — Note. Andersen P.

R. prefers reading abhivaḍḍha at Dh 335 iii.189; PvA 75, 152 (as v. l.; T. has °ruyhitva), 271 (nāvaṁ), "the abounding Bīraṇa grass"). & abhirūhitvā J i.50 (pabbataṁ) ii.128. Abhivaḍḍhati [Vedic abhivardhati, abhi + vṛdh] 1. to increase Abhirūhana (nt.) [BSk. °rūhana, e. g. M Vastu ii.289] climbing, (intrs.) D i.113, 195 (opp. hāyati); M ii.225; A iii.46 (bhogā ascending, climb Miln 356. a.); Dh 24; Miln 374; PvA 8, 133; Sdhp 288, 523. — 2. to Abhiroceti [abhi + roceti, Caus. of ruc] 1. to like, to find de- grow over or beyond, to outg ow J iii.399 (vanaspatiṁ). — light in (acc.), to desire, long for J iii.192; v.222 (= roceti); Vv pp. abhivuḍḍha & °vuddha (q.v.). 6423 (vataṁ abhirocayi = abhirocesi ruccitvā pūresi ti attho; Abhivaḍḍhana (adj. — nt.) [fr. abhivaḍḍhati] increasing (trs.), abhirādhayi ti pi pāṭho; sādhesi nipphādesī ti attho VvA 282). augmenting; f. °ī Sdhp 68. — 2. to please, satisfy, entertain, gladden Vv 6424 (but VvA 292: abhibhavitvā vijjotati, thus to no. 3). — 3. v. l. for Abhivaḍḍhi (f.) [cp. Sk. abhivṛddhi, fr. abhi + vṛdh] increase, atiroceti (to surpass in splendour) at Vv 8112 , cp. also no. 2. growth Miln 94. — See also abhivuddhi.

Abhiropana (nt.) [fr. abhiropeti] concentration of mind, attention Abhivaṇṇita [pp. of abhivanneti] praised Dpvs i.4. (seems restricted to Ps ii. only) Ps ii.82 (v. l. abhiniropana), Abhivaṇṇeti [abhi + vanneti] to praise Sdhp 588 (°ayi). - pp. 84, 93, 115 (buddhi°), 142 (°virāga), 145 (°vimutti), 216 (°ab- abhivaṇṇita. hisamaya). See also abhiniropana. Abhivadati [abhi + vadati] 1. to speak out, declare, promise J i.83 Abhiropeti [abhi + ropeti, cp. Sk. adhiropayati, Caus. of ruh] = Vin i.36; J vi.220. — 2. to speak (kindly) to, to welcome, to fix one's mind on, to pay attention, to show reverence, to salute, greet. In this sense always combd. with abhinandati, honour Vv 377 (aor. °ropayi = ropesi VvA 169), 3710 (id.; = e. g. at M i.109, 266, 458; S iii.14; iv.36 sq.; Miln 69. — pūjaṁ kāresi VvA 172), 604 (= pūjesi VvA 253); Dāvs v.19. Caus. abhivādeti. Abhilakkhita (adj.) [Sk. abhilakṣita in diff. meaning; pp. of Abhivandati [abhi + vandati] to salute respectfully, to honour, abhi + lakṣ] fixed, designed, inaugurated, marked by auspices greet; grd. °vandanīya Miln 227. J iv.1; DA i.18. Abhivassaka (adj.) [fr. abhivassati] raining, fig. shedding, pour- Abhilakkhitatta (nt.) [abstr. fr. abhilakkhita] having signs or ing ont, yielding VvA 38 (puppha°). marks, being characterised, characteristics DhsA 62. Abhivassati [abhi + vassati from vṛṣ] to rain, shed rain, pour; fig. Abhilanghati [abhi + langhati] to ascend, rise, travel or pass over rain down, pour out, shed D iii.160 (ābhivassaṁ metri causa); (of the moon traversing the sky) J iii.364; vi.221. A iii.34; Th 1, 985; J i.18 (v.100; pupphā a. stream down); cp. Abhilambati [abhi + lambati] to hang down over (c. acc.) M iii.106 ; Miln 132, 411. — pp. abhivaṭṭa & abhivuṭṭha (q. iii.164 = Nett 179 (+ ajjholambati); J v.70 (papātaṁ), 269 (Ve- v.). — Caus. II. abhivassāpeti to cause (the sky to) rain Miln taraṇiṁ). — pp. abhilambita (q. v.). 132.

Abhilambita (adj.) [pp. of abhilambati] hanging down J v.407 Abhivassin (adj.) = abhivassaka It 64, 65 (sabbattha°). (nīladuma°). Abhivādana (nt.) [fr. abhivādeti] respectful greeting, salutation, Abhilāpa [fr. abhi + lap] talk, phrasing, expression Sn 49 (vācâb- giving welcome, showing respect or devotion A ii.180; iv.130, hilāpa making phrases, talking, idle or objectionable speech = 276; J i.81, 82, 218; Dh 109 (°sīlin of devout character, cp. tiracchanakathā Nd2 561); It 89 (? reading abhilāpāyaṁ un- DhA

ii.239); VvA 24; Sdhp 549 (°sīla). certain, vv. ll. abhipāyaṁ abhipāpāyaṁ, abhisāpāyaṁ, ab- Abhivādeti [Caus. of abhivadati] to salute, greet, welcome, hon- hisapāyaṁ, atisappāyaṁ. The corresp. passage S iii.93 reads our Vin ii.208 sq.; D i.61; A iii.223; iv.173; Vv 15 (abhivā- abhisapayaṁ: curse, and C. on It 89 expls. abhilāpo ti akkoso, dayiṁ aor. = abhivādanaṁ kāresiṁ vandiṁ VvA 24); Miln see Brethren 376 n. 1); Dhs 1306 = Nd2 34 (as exegesis or 162. Often in combn with padakkhiṇaṁ karoti in sense of to paraphrase of adhivacana, combd. with vyañjana & trsl. by bid goodbye, to say adieu, farewell, e. g. D i.89, 125, 225; Sn Mrs. Rh. D. as "a distinctive mark of discourse"); DA i.20, 1010. — Caus. II. abhivādāpeti to cause some one to salute, 23, 281; DhsA 51. to make welcome Vin ii.208 (°etabba). Abhilāsa [Sk. abhilāṣa, abhi + laṣ] desire, wish, longing PvA 154. Abhivāyati [abhi + vāyati; cp. Sk. abhivāti] to blow through, to Abhilekheti [Caus. of abhi + likh] to cause to be inscribed Dāvs pervade Miln 385. v.67 (cāritta — lekhaṁ °lekhayi). Abhivāreti [abhi + vāreti, Caus. of vṛ] to hold back, refuse, deny Abhilepana (nt.) [abhi + lepana] "smearing over", stain, pollution J v.325 (= nivāreti C.). Sn 1032, 1033 = Nett 10, 11 (see Nd2 88 = laggana "sticking Abhivāheti [abhi + vāheti, Caus. of vah] to remove, to put away to", bandhana, upakkilesa). Bu x.5. Abhivagga [abhi + vagga] great mass (?), superior force (?), only Abhivijayati (& vijināti) [abhi + vijayati] to overpower, to con- in phrase °ena omaddati to crush with sup. force or over- quer. Of °jayati the ger. °jiya at D i.89, 134; ii.16. Of °jināti power M i.87 = Nd2 1996 . the pres. 3rd pl. °jinanti at Miln 39; the ger. °jinitvā at M

i.253; Pug 66. A i.201; Sn 984 (ger. °itvā: having got up this curse, cp. SnA Abhiviññāpeti [abhi + viññāpeti] to turn somebody's mind on (c. 582); PvA 56 (iddhɔ âbhisaṁkhāraṁ), 172 (id.), 212 (id.). — acc.), to induce somebody (dat.) to (acc.) Vin iii.18 (purāṇadu- pp. abhisankhata (q. v.). tiyikāya methunaṁ dhammaṁ abhiviññāpesi). Abhisankhāra [abhi + sankhāra] 1. putting forth, performance, Abhivitarati [abhi + vitarati] "to go down to", i. e. give in, to pay doing, working, practice: only in two combns. , viz. (a) heed, observe Vin i.134 and in ster. expln. of sañcicca at Vin gamiya° (or gamika°) a heathenish practice Vin i.233; A ii.91; iii.73, 112; iv.290. iv.180, & (b) iddha° (= iddḥi°) working of supernormal pow- ers Vin i.16; D i.106; S iii.92; iv.289; v.270; Sn p. 107; Abhivinaya [abhi + vinaya] higher discipline, the refinements PvA 56, 172, 212. — 2. preparation, store, accumulation of discipline or Vinaya; combd. with abhidhamma, e. g. D (of kamma, merit or demerit), substratum, state (see for de- iii.267; M i.472; also with vinaya Vin v.1 sg. tail sankhāra) S iii.58 (an°); Nd1 334, 442; Nd2 s. v.; Vbh 135 Abhivindati [abhi + vindati] to find, get, obtain Sn 460 (= labhati (puñña° etc.), 340; DhsA 357 (°viññāna "storing intellect" Dhs adhigacchati SnA 405). trsl. 262). Abhivisiṭṭha (adj.) [abhi + visiṭṭha] most excellent, very distin- Abhisankhārika (adj.) [fr. abhisankhāra] what belongs to or is guished DA i.99, 313. done by the sankhāras; accumulated by or accumulating merit, Abhivissajjati [abhi + vissajjati] to send out, send forth, deal out, having special (meritorious) effect (or specially prepared?) give D iii.160. Vin ii.77 = iii.160; Sdhp 309 (sa °paccaya). Abhivissattha [abhi + vissattha, pp. of abhivissasati, Sk. ab- Abhisankhipati [abhi +

sankhipati] to throw together, heap to- hiviśvasta] confided in, taken into confidence M ii.52 (v. l. gether, concentrate Vbh 1 sq., 82 sq., 216 sq., 400; Miln 46. °visaṭṭha). Abhisanga [fr. abhi + sañj, cp. abhisajjati & Sk. abhisanga] I. Abhivuṭṭha [pp. of abhivassati, see also abhivaṭṭa] poured out or sticking to, cleaving to, adherence to J v.6; Nett 110, 112; over, shed out (of water or rain) Th 1, 1065; Dh 335 (gloss); DhsA 129 (°hetukaṁ dukkhaṁ) 249 (°rasa). PvA 29. Abhisangin (adj.) [fr. abhisanga] cleaving to (—°) Sdhp 566. Abhivuḍḍha [pp. of abhivaḍḍhati, see also °vuddha] increased, Abhisajjati [abhi + sañj; cp. abhisanga] to be in ill temper, to enriched PvA 150. be angry, to curse, imprecate (in meaning of abhisanga 2) D Abhivuddha [pp. of abhivaḍḍhati, see also °vuḍḍha] grown up i.91 (= kodha — vasena laggati DA i.257); iii.159; J iii.120 (+ Miln 361. kuppati); iv.22 (abhisajji kuppi vyāpajji, cp. BSk. abhiṣajyate kupyati vyāpadyate. Av. Ś i.286); v.175 (= kopeti C.); Dh Abhivuddhi (f.) [Sk. abhivṛddhi, see also abhivaḍḍhi] increase, 408 (abhisaje Pot. = kujjhāpana — vasena laggapeyya DhA growth, prosperity Miln 34. iv.182); Pug 30, 36. — See also abhisajjana & abhisajjanā. Abhiveṭheti: Kern's (Toev. s. v.) proposed reading at J v.452 for Abhisajjana (nt. — adj.) [abstr. fr. abhisajjati in meaning of ati°, which however does not agree with C. expln. on p. 454. abhisanga 2] only as adv. f. °nī Ep. of vācā scolding, abusing, Abhivedeti [abhi + Caus. of vid] 1. to make known, to commu- cursing A v.265 (para°). Cp. next. nicate Dāvs v.2, 11. — 2. to know J vi.175 (= jānāti C.). Abhisajjanā (f.) [abstr. fr. abhisajjati, cp. abhisajjana] at Sn 49 Abhivihacca [ger. of abhi + vihanati] having destroyed, removed evidently means "scolding, cursing, being in bad temper" (cp. or expelled; only in one simile of the sun driving darkness abhisajjati), as its combn. with vācɔ âbhilāpa indicates, but is away at M i.317 = S iii.156; v.44 = It 20. expld. both by Nd2 & Bdhgh. as "sticking to, cleaving, craving, Abhivyāpeti see abhibyāpeti. desire" (= taṇhā), after the meaning of abhisanga. See Nd2 89 & 107; SnA 98 (sineha — vasena), cp. also the compromise Abhisaṁvisati [abhi + saṁvisati]. Only in abhisaṁvisseyya- — expln by Bdhgh. of abhisajjati as kodha — vasena laggati gattaṁ (or — bhastaṁ or — santuṁ) Th 2, 466 a compound (DA i.257). of doubtful derivation and meaning. Mrs. Rh. D., following Dhammapāla (p. 283) G a bag of skin with carrion filled ’. Abhisañcināti (& °cayati) [abhi + sañcināti] to accumulate, col- lect (merit) Vv 476 (Pot. °sañceyyaṁ = °sañcineyyaṁ VvA Abhisaṁsati [Vedic abhiśaṁsati, abhi + śaṁs] to execrate, revile, 202). lay a curse on J v.174 (°saṁsittha 3rd sg. pret. med. = parib- hāsi C.) — aor. abhisasi J vi.187, 505, 522 (= akkosi C.), 563 Abhisañcetayita [pp. of abhisañceteti] raised into consciousness, (id.). — pp. abhisattha. Cp. also abhisiṁsati. thought out, intended, planned M i.350; S ii. 65; iv.132; A v.343. Abhisaṁsanā (f.) [? abhisaṁsati] is doubtful reading at Vv 6410 ; meaning "neighing" (of horses) VvA 272, 279. Abhisañceteti [abhi + sañceteti or °cinteti] to bring to conscious- ness, think out, devise, plan S ii.82. — pp. abhisañcetayita Abhisankhata (adj.) [abhi + sankhata, pp. of abhisankharoti] pre- (q. v.). pared, fixed, made up, arranged, done M i.350; A ii.43; v.343; J i.50; Nd1 186 (kappita +); PvA 7, 8. Abhisañña (f.). Only in the compound abhi-saññā-nirodha D i.179, 184. The prefix abhi qualifies, not saññā, but the Abhisankharoti (& °khāreti in Pot.) [abhi + sankharoti] to pre- whole

compound, which means Ġ trance ’. It is an expres- pare, do, perform, work, get up Vin i.16 (iddhɔ âbhisankhāraṁ sion used, not by Buddhists, but by certain wanderers. See °khāreyya); D i.184 (id.); S ii.40; iii.87, 92; iv.132, 290; v.449; saññā-vedayita-nirodha.

Abhisañññūhati Abhisampanna

Abhisañññūhati [abhi + saññūhati, i. e. saṁ — ni — ūhati] to full grasp of the Dhamma, quasi conversion [cp. dharmɔ âb- heap up, concentrate Vbh 1, 2, 82 sq.; 216 sq., 400; Miln 46. hisamaya Divy 200] S ii.134; Miln 20, 350; VvA 219; PvA Cp. abhisankhipati. 9 etc. frequent; sammā- mānɔ âbhisamaya full understand- Abhisaṭa [pp. of abhisarati, abhi + sṛ to flow] 1. (med.) streamed ing of false pride in ster. phrase" acchecchi (for acchejji) forth, come together J vi.56 (= sannipatita C.). — 2. (pass.) taṇhaṁ, vivattayi saññojanaṁ sammāmānâbhisamayā antam approached, visited Vin i.268. akāsi dukkhassa" at S iv.205, 207, 399; A iii.246, 444; It 47; cp. māna° S i.188 = Th 2, 20 (tato mānâbhisamayā upasanto Abhisatta [pp. of abhisapati, cp. Sk. abhiśapta, fr. abhi + śap] carissasi, trsl. by Mrs. Rh. D. in K. S. 239 "hath the mind mas- cursed, accursed, railed at, reviled J iii.460; v.71; SnA 364 (= tered vain imaginings, then mayst thou go thy ways calm and akkuṭṭha); VvA 335. serene"); Sn 342 (expld. by mānassa abhisamayo khayo vayo Abhisattha [pp. of abhisaṁsati] cursed, accursed Th 1, 118 "old pahānaṁ SnA 344). Also in foll. passages: S ii.5 (paññāya), age falls on her as if it had been cursed upon her" (that is, laid 104 (id.), 133 sq. (Abhisamaya Saṁyutta); Sn 737 (phassa°, upon her by a curse). Morris J P T S. 1886, 145 gives the com- expld. ad sensum but not at verbum by phassa — nirodha SnA mentator's equivalents, "commanded, worked by a charm". 509); Ps ii.215; Pug 41; Vv 1610 (= saccapaṭivedha VvA 85); This is a curious idiom. Any European would say that the DA i.32; DhA i.109; VvA 73 (bhāvana°), 84 (sacchikiriya°); woman herself, not the old age, was accursed. But the whole Dpvs i.31. -anabhisamaya not grasping correctly, insuffi- verse is a riddle and Kern's translation (Toev. s. v.) Ġ hurried cient understanding, taken up wrongly S iii.260; Pug 21; Dhs up ’ seems to us impossible. 390, 1061, 1162 (Mrs. Rh. D. trsls. "lack of coordination"). Abhisaddahati [abhi + saddahati, cp. Sk. abhiśraddadhāti, e. g. Abhisamāgacchati [abhi + sam + āgacchati, cp. in meaning ad- Divy 17, 337] to have faith in, believe in (c. acc.), believe S higacchati] to come to (understand) completely, to grasp fully, v.226; Th 1, 785; Pv iv.113 , 125 (°saddaheyya = paṭiñeyya PvA to master KhA 236 (for abhisamecca Sn 143). 226); Nett 11; Miln 258; PvA 26; Dāvs iii.58. Abhisamācārika (adj.) [abhi + samācārika, to samācāra] belong- Abhisantāpeti [ahhi + santāpeti, Caus. of santapati] to burn out, ing to the practice of the lesser ethics; to be practiced; belong- scorch, destroy M i.121. ing to or what is the least to be expected of good conduct, Abhisanda [abhi + sanda of syad, cp. BSk. abhisyanda, e. g. proper. Of sikkhā Vin v.181; A ii.243 sq.; of dhamma M M Vastu ii.276] outflow, overflow, yield, issue, result; only i.469; A iii.14 sq.; 422. in foll. phrases: cattāro puññɔ âbhisandā kusalɔ âbhisandā Abhisamikkhati (& °ekkhati), [abhi + sam + īks, cp. sa- (yields in merit) S v.391 sq.; A ii.54 sq.; iii.51, 337; vi.245, mikkhati] to behold, see, regard, notice J. iv.19 (2nd sg. med. & kammɔ âbhisanda result of kamma Miln 276. — Cp. °samekkhase = olokesi C.). — ger. °samikkha & °samekkha abhisandana. [B.Sk. °samīkṣya, e.g. Jtm. p. 28, 30 etc.] J v.340

Abhisandana (nt.) [= abhisanda] result, outcome, consequence (°samikkha, v. l. sañcikkha = passitvā C.); 393, 394 (= disvā Ps i.17 (sukhassa). C.). Abhisandahati [abhi + sandahati of saṁ + dhā] to put together, to Abhisameta [pp. of abhisameti, fr. abhi + sam + i, taken as make ready Th 1, 151; ger. abhisandhāya in sense of a prep. caus. formation, against the regular form Sk.P. samita & = on account of, because of J ii.386 (= paṭicca C.). B.Sk. abhisamita] completely grasped or realised, understood, mastered S v.128 (dhamma a.), 440 (anabhisametāni cattāri Abhisandeti [abhi + sandeti, Caus. of syad] to make overflow, ariyasaccāni, cp. Divy 654 anabhisamitāni c.a.); A iv.384 (ap- to make full, fill, pervade D i.73, 74. pattaṁ asacchikataṁ +). Abhisanna (adj.) [pp. of abhisandati = abhi + syand, cp. Sk. ab- Abhisametāvin (adj.) [possess. adj. — formation, equalling a hisanna] overflowing, filled with (—°), full Vin i. 279 (°kāya n. ag. form., pp. abhisameta] commanding full understanding a body full of humours, cp. ii.119 & Miln 134); J i.17 (v.88; or penetration, possessing complete insight (of the truth) Vin pītiyā); Miln 112 (duggandha°). iii.189; S ii.133; v.458 sq. Abhisapati [abhi + sapati, of śap] to execrate, curse, ac-curse Vin Abhisameti [abhi + sameti, sam + i; in inflexion base is taken iv.276; J iv.389; v.87; DhA i.42. — pp. abhisatta. partly as ordinary & partly as causative, e. g. aor. °samiṁsu & Abhisapana (nt.) [fr. abhisapati] cursing, curse PvA 144 (so read °samesuṁ, pp. sameta: Sk. samita. Cp. B.Sk. abhisamayati, for abhisampanna). either caus. or denom. formation, Divy 617: caturāryasatyāni Abhisamaya [abhi + samaya, from sam + i, cp. abhisameti & a.] to come by, to attain, to realise, grasp, understand (cp. sameti; BSk. abhisamaya, e. g. Divy 200, 654] "coming adhigacchati) Miln 214 (catusaccâbhisamayaṁ abhisameti). by completely", insight into, comprehension, realization, clear Freg. in combn. abhisambujjhati, abhisameti; abhisambu- understanding, grasp, penetration. See on term Kvu trsl. 381 jjhitvā abhisametvā, e. g. S ii.25; iii.139; Kvu 321. — fut. sq. — Esp. in full phrases: attha° grasp of what is profi- °samessati S v.441. — aor. °samiṁsu Miln 350; °same- cient S i.87 = A iii.49 = It 17, cp. A ii.46; ariyasaccānaṁ a. suṁ S v.415. — ger. °samecca (for °icca under influence of full understanding of the 4 noble truths S v.415, 440, 441 [cp. °sametvā as caus. form.; Trenckner's expln. Notes 564 is un- Divy 654: anabhisamitānāṁ caturnāṁ āryasatyānāṁ a.]; Sn necessary & hardly justifiable) S v.438 (an° by not thoroughly 758 (sacca° = saccɔ âvabodha SnA 509); Miln 214 (catusacc°); understanding); A v.50 (sammɔ attha° through complete reali- Sdhp 467 (catusacc°), 525 (saccānaṁ); dhammɔ âbhisamaya sation of what is proficient); Sn 143 (= abhisamāgantvā KhA 236); and °sametvā S ii.25; iii.139. — pp. abhisameta (q.v.).

Abhisampanna Abhissara

Abhisampanna at PvA 144 is wrong reading for v. l. abhisapana abhisambhuṇanto unable D i.101 (= asampāpuṇanto avisa- (curse). hamāno vā DA i.268); Nd1 77, 312. Abhisamparāya [abhi + samparāya] future lot, fate, state after Abhisambhū (adj.) [fr. abhi + sam + bhū] getting, attaining (?) death, future condition of rebirth; usually in foll. phrases: D ii.255 (lomahaṁsa°). kā gati ko abhisamparāyo (as hendiadys) Ġ what fate in the Abhisambhūta [pp. of abhisambhavati] attained, got Sdhp 556. world — to — come ', D ii.91; Vin i.293; S iv.59, 63; v.346, 356, 369; DhA i.221. — evaṁ-gatika

evanabhisamparāya Abhisammati [abhi + śam, Sk. abhiśamyati] to cease, stop; trs. (adj.) "leading to such & such a revirn, such & such a future (Caus.) to allay, pacify, still J vi.420 (pp. abhisammanto for state" D i.16, 24, 32, 33 etc. (= evaṁ — vidhā paralokā ti DA °śammento? Reading uncertain). i.108). — abhisamparāyaṁ (acc. as adv.) in future, after death Abhisara [fr. abhi + sarati, of sṛ to go] retinue J v.373. A i.48; ii.197; iii.347; iv.104; Pv iii.510 (= punabbhave PvA Abhisallekhika (adj) [abhi + sallekha + ika] austere, stern, only 200). — diṭṭhe cɔ eva dhamme abhisamparāyañ ca "in this in f. °ā (scil. kathā) A iii.117 sq.; iv.352, 357; v.67. 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 Abhisavati (better °ssavati?) [abhi + savati, of sru] to flow to- (= fate). wards or into J vi.359 (najjo Gangaṁ a.).

Abhisambujjhati [abhi + sambujjhati] to become wide-awake, Abhisasi aor. of abhisaṁsati (q. v.). to awake to the highest knowledge, to gain the highest wis- Abhisādheti [abhi + sādheti] to carry out, arrange; to get; procure, dom (sammāsambodhiṁ) D iii.135; It 121. aor. °sambujjhi attain J vi.180; Miln 264. S v.433; PvA 19. In combn. abhisambujjhati abhisameti, Abhisāpa [abhisapati] a curse, anathema S iii.93 = It 89 (which e. g. S. ii.25; iii.139. — ppr. med. °sambudhāna; latter reads abhilāpa and It A expls. by akkosa: see vv. ll. un- pp. °sambuddha — Caus. °sambodheti to make awake, to der abhilāpa & cp. Brethren 376 n. 1.); Th 1,1118. awaken, to enlighten; pp. °bodhita. Abhisāriyā (f.) [Sk. abhisārikā, fr. abhi + sṛ] a woman who goes Abhisambujjhana (nt.) = abhisambodhi J i.59. to meet her lover J iii.139. Abhisambuddha [pp. of abhisambujjhati] (a) (pass.) rea-lised, Abhisāreti [abhi + sāreti, Caus. of abhisarati] to approach, to per- perfectly understood D iii.273; S iv.331; It 121. an° not un- secute J vi.377. derstood M i.71, 92, 114, 163, 240. — (b) (med.) one who has come to the realisation of the highest wisdom, fully — awak- Abhisiṁsati [= abhisaṁsati, abhi + śaṁs. As to Sk. śaṁs > P. ened, attained Buddhahood, realising, enlightened (in or as to siṁs cp. āsiṁsati, as to meaning cp. nature of prayer as a = acc.) Vin i.1; D ii.4; M i.6 (sammāsambodhiṁ); S i.68, 138, solemn rite to the "infernals", cp. im — precare], to utter a 139 & passim PvA 94, 99. solemn wish, Vv 8118 (aor. °sīsi. v. l. °sisi. VvA 316 expls. by icchi sampaṭicchi). Abhisambuddhatta (nt.) [abstr. fr. abhisambuddha] thorough realisation, perfect understanding S v.433. Abhisiñcati [abhi + siñncati fr. sic to sprinkle; see also āsiñcati & ava°, Vedic only ā°] to sprinkle over, fig. to anoint (King), Abhisambudhāna (adj.) [formation of a ppr. med. fr. pp. abh- to consecrate A i.107 (Khattiyɔ âbhisekena) J i.399 (fig. °itvā sam + budh instead of abhisam + bujjh°] awaking, realising, ger. ii.409 (id.); vi.161 (id.); Nd1 298; Miln 336 (amatena knowing, understanding Dh 46 (= bujjhanto jānanto ti attho lokaṁ abhisiñci Bhagavā); PvA 144 (read abhisiñci cimillikañ DhA i.337). ca...) — Pass. abhisiñcati Miln 359. — pp. abhisitta. — Abhisambodhi (f.) [abhi + sambodhi] the highest enlightenment Caus. abhiseceti. J i.14 (parama°). Cp. abhisambujjhana and (sammā —) sam- Abhisitta [pp. of abhisiñcati, Sk. °sikta] 1. sprinkled over, bodhi. anointed Sn 889 (manasā, cp. N1 298); Miln 336 (amatena Abhisambodhita (adj.) [pp. of abhisambodheti, Caus. of abhi + loka a.). — 2. consecrated (King), inaugurated (more freq. in sambujjhati] awakened to

the highest wisdom PvA 137 (Bha- this conn. is avasitta), Vin iii.44; A i.107 (Khattiyo Khattiyehi gavā). Khattiyɔ âbhisekena a.); ii.87 (v.l. for avasitta, also an°). Abhisambhava [fr. abhisambhavati] only in dur° hard to over- Abhiseka [fr. abhi + sic, cp. Sk. abhiṣeka] anointing, consecra- come or get over, hard to obtain or reach, troublesome S v.454; tion, inauguration (as king) A i.107 (cp. abhisitta); ii.87 read A v.202; Sn 429, 701; J v.269, vi.139, 439. abhisekɔ — anabhisitto; J ii.104, 352; DhA i.350; PvA 74. Cp. Abhisambhavati (°bhoti) [abhi + sambhavati] "to come up to", ābhisekika. i. e. to be able to (get or stand or overcome); to attain, reach, Abhisecana (nt.) = abhiseka, viz. (a) ablution, washing off Th 2, to bear A iv.241; Th 1, 436; Nd1 471, 485; J iii.140; v.150, 239 & 245 (udaka°). — (b) consecration J ii.353. 417; vi.292, 293, 507 (fut. med. °sambhossaṁ = sahissāmi Abhiseceti [caus. of abhisiñcati] to cause to be sprinkled or inau- adhivāsessāmi C.); Ps ii.193. — ger. °bhutvā Th 1, 1057 & gurated J v.26. (imper. abhisecayassu). °bhavitvā Sn 52 (cp. Nd2 85). — aor. °bhosi D ii.232. — grd. °bhavanīya D ii.210; Ps ii.193. — See also abhisambhuṇāti. Abhisevanā (f.) [abhi + sevana fr. sev] pursuit, indulgence in (—°) Sdhp 210 (pāpakamma°). Abhisambhuṇāti [considered to be a bastard form of abhisamb- havati, but probably of diff. origin & etym.; also in Bh. Sk. Abhissara (adj.) [abhi + issara] only neg. an° in formula atāṇo freq.] to be able (to get or reach); only in neg. ppr. an- loko anabhissaro "without a Lord or protector" M ii.68 (v.l.

°abhisaro); Ps i.126 (v.l. id.). Abhejja (adj.) [grd. of a + bhid, cp. Sk. abhedya] not to be split Abhihaṁsati [abhi + haṁsati fr. hṛṣ] 1. (trs.) to gladden, please, or divided, not to be drawn away or caused to be dissented, satisfy S iv.190 (abhihaṭṭhuṁ); A v.350 (id.). — 2. (intr.) to inalienable Sn 255 (mitto abhejjo parehi); J i.263 (varasūra...) find delight in (c. acc.), to enjoy S v.74 (rūpaṁ manāpaṁ); A iii.318 (°rūpa of strong character = abhijja — hadaya); Pug iv.419 sq. (T. reads °hiṁsamāna jhānaṁ v.l. °hisamāna). 30 (= acchejja Pug A 212); Miln 160 (°parisā); Sdhp 312 (+ appadusiya); Pgdp 97 (°parivāra). Abhihaṭa [pp. of abhiharati] brought, offered, presented, fetched D i.166 = Pug 55 (= puretaraṁ gahetvā āhaṭaṁ bhikkhaṁ Pug Amacca [Vedic amātya (only in meaning "companion"), adj. for- A 231); DhA ii.79. mation fr. amā an adverbial loc. — gen. of pron. 1st person, Sk. ahaṁ = Idg. *emo (cp. Sk. m — ama), meaning "(those) Abhihaṭṭhuṁ [ger. of abhiharati]. Only in praise abhihaṭṭhuṁ of me or with me", i. e. those who are in my house] 1. friend, pavāreti, to offer having fetched up. M. i.224; A v.350, 352; companion, fellow — worker, helper, esp. one who gives his S iv.190, v.53, 300. See note in Vinaya Texts ii.440. advice, a bosom — friend It 73; J vi. 512 (sahajātā amaccā); Abhihata [pp. of abhihanati] hit, struck PvA 55. Pv ii.620 (a ° — paricārikā well-advising friends as company Abhihanati (& °hanti) [abhi + han] 1. to strike, hit PvA 258. or around him). Freq. in combn. with mitta as mittɔ âmaccā, — 2. to overpower, kill, destroy J v.174 (inf. °hantu for T. friends & colleagues D iii.189 — 90; S 190 = A ii.67; PvA 29; hantuṁ). — pp. abhihata (q. v.). or with ñātī (ñāti — sālohitā intimate friends & near — rela- tions), mittâmaccā ñātisālohitā Vin ii.126; Sn p. 104 (= mittā Abhiharati [abhi + harati, cp. Sk. abhyāharati & Vedic āharati & ca kammakarā

ca SnA 447); mittā vā amaccā vā ñātī vā sālo- ābharati] — 1. to bring (to), to offer, fetch D iii.170; J i.54, hitā vā A i.222; PvA 28; amaccā ñāti — sanghā ca A i.152. — 157; iii.537; iv.421; DA i.272. — 2. to curse, revile, abuse 2. Especially a king's intimate friend, king's favourite, confi- [cp. Sk. anuvyāharati & abhivyā°] A i.198. — Pass. abhi- dant J i.262; PvA 73 (°kula), 74 (amaccā ca purohito ca), 81 hariyati VvA 172 (for abhiharati of Vv 3710 ; corresp. with (sabba — kammika amacca), 93; and his special adviser or ābhata VvA 172). — pp. abhihaṭa (q.v.). — Caus. abhi- privy councillor, as such distinguished from the official min- hāreti 1. to cause to be brought, to gain, to acquire D ii.188 isters (purohita, mahāmatta, pārisajja); usually combd. with = 192 = 195 Th 1, 637; J iv.421 (abhihārayaṁ with gloss ab- pārisajjā (pl.) viz. D i.136 (= piya — sahāyaka DA i.297, but hibhārayiṁ). — 2. to betake oneself to, to visit, take to, go cp. the foll. expln. of pārisajjā as "sesā āṇatti — karā"); Vin to Sn 414 (Paṇḍavaṁ °hāresi = āruhi Sn A 383), 708 (vanan- i.348; D iii.64 (amaccā pārisajjā gaṇakamahāmattā); A i.142 taṁ abhihāraye = vanaṁ gaccheyya SnA 495); Th 2, 146 (aor. (catunnaṁ mahārājānaṁ a. pārisajjā). See on the question of °hārayiṁ; uyyānaṁ = upanesi ThA 138). — 3. to put on ministers in general Fick, Sociale Gliederung p. 93, 164 & (mail), only in fut. abhihessati J iv.92 (kavacaṁ; C. expls. Banerjea, Public Administration in Ancient India pp. 106 — wrongly by °hanissati bhindissati so evidently taking it as ab- 120. hibhavissati). — 4. At J vi.27 kiṁ yobbanena ciṇṇena yaṁ jarā abhihessati the latter is fut. of abhibhavati (for °bhavis- Amajja [etym.?] a bud J v.416 (= makula C.). sati) as indicated by gloss abhibhuyyati. Amajjapāyaka [a + majja + pāyaka, cp. Sk. amadyapa] one who Abhihāra [fr. abhiharati] bringing, offering, gift S i.82; Sn 710; abstains from intoxicants, a teetotaler J ii.192. J i.81 (āsanâ). Amata1 (nt.) [a + mata = mṛta pp. of mṛ, Vedic amṛta = Gr. ἀ Abhihiṁsati spurious reading at A iv.419 for °haṁsati (q.v.). μ(β)ροτ ο & ἀμβροσία = Lat. im — mort — a(lis] 1. The drink of the gods, ambrosia, water of immortality, (cp. BSk. Abhihiṁsanā (& °ṁ) [for abhihesanā cp. P. hesā = Sk. hreṣā, amṛta — varṣa "rain of Ambrosia" Jtm 221). — 2. A general & hesitaṁ] neighing Vv 6410 = VvA 279 (gloss abhihesana). conception of a state of durability & non — change, a state of See in detail under abhisaṁsanā. security i. e. where there is not any more rebirth or re — death. Abhihīta S i.50. Read abhigīta with SS. So also for abhihita on p. So Bdhgh at KhA 180 (on Sn 225) "na jāyati na jīyati na mīy- 51. G So enchanted was I by the Buddha's rune ’. The godlet ati ti amatan ti vuccati", or at DhA i.228 "ajātattā na jiyyati na ascribes a magic potency to the couplet. miyyati tasmā amatan ti vuccati". — Vin i.7 = M i.169 (apārutā Abhihesana see abhihiṁsanā. tesaṁ amatassa dvārā); Vin i.39; D ii.39, 217, 241; S i.32 (= rāgadosamoha — khayo), 193; iii.2 (°ena abhisitta "sprinkled Abhihessati see abhihāreti 3 & 4. with A."); iv.94 (°assa dātā), 370; v.402 (°assa patti); A i.45 Abhīta (adj.) [a + bhīta] fearless J vi.193. See also abhida 1. sq.; iii.451; iv.455; v.226 sq., 256 sq. (°assa dātā); J i.4 (v.25); Abhīruka (adj.) [a + bhīru + ka] fearless DA i.250. iv.378, 386; v.456 (°mahā — nibbāna); Sn 204, 225, 228 (= nibbāna KhA 185); Th 1, 310 (= agada antidote); It 46 = 62 Abhumma (adj.) [a + bhumma] groundless, unfounded, unsub- (as dhātu), 80 (°assa dvāra); Dh 114, 374 (= amata — mahā stantial, J v.178; vi.495. — nibbāna DhA iv.110); Miln 258 (°dhura savanûpaga),

319 Abhūta (adj.) [a + bhūta] not real, false, not true, usually as nt. (agado amataṁ & nibbānaṁ amataṁ), 336 (amatena lokaṁ °ṁ falsehood, lie, deceit Sn 387; It 37; instr. abhūtena falsely abhisiñci Bhagavā), 346 (dhammɔ âmataṁ); DA i.217 (°nib- D i.161. bāna); DhA i.87 (°ṁ pāyeti); Dāvs ii.34; v.31; Sdhp 1, 209, -vādin one who speaks falsely or tells lies Sn 661 = Dh 530, 571. 306 = It 42; expld. as "ariyɔ ûpavāda — vasena alika — vādin" -ogadha diving into the ambrosia (of Nibbāna) S v. 41, SnA 478; as "tucchena paraṁ abhācikkhanto" DhA iii.477. 54, 181, 220, 232; A iii.79, 304; iv.46 sq., 317, 387; v.105

Amata Amba

sq.; Sn 635; Th 1, 179, 748; Dh 411 (= amataṁ nibbānaṁ but Kern's expln. Toev. 71 does not help to clear it up. ogahetvā DhA iv.186); Vv 5020 . -osadha the medicine of Amala (adj.) [a + mala] without stain or fault J v.4; Sdhp 246, Ambrosia, ambrosial medicine Miln 247. -gāmin going or 591, 596. 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 Amassuka (adj.) [a + massu + ka] beardless J ii.185. Th 1, 336. -dundubhi the drum of the Immortal (Nibbāna) Amājāta (adj.) [amā + jāta; amā adv. "at home", Vedic amā, see M i.171 = Vin i.8 (has °dudrabhi). -dvāra the door to Nib- under amacca] born in the house, of a slave J i.226 (dāsa, so bāna M i.353; S i. 137 = Vin i.5; S ii.43, 45, 58, 80; A v.346. read for āmajāta, an old mistake, expld. by C. forcibly as "āma -dhātu the element of Ambrosia or Nibbāna A iii.356. -patta ahaṁ vo dāsī ti"!). See also āmāya. having attained to Ambrosia A iv.455. -pada the region or Amātika (adj.) [a + mātika from mātā] without a mother, moth- place of Ambrosia S i.212 ("Bourne Ambrosial" trsln. p. 274); erless J v.251. ii.280; Dh 21 (= amatassa adhigama — vupāyo vuttaṁ hoti DhA i.228). -phala ambrosial fruit S i.173 = Sn 80. -magga Amānusa (adj.) [Vedic amānuṣa, usually of demons, but also of the path to Ambrosia DhA i.94. gods; a + mānusa, cp. amanussa] non — or superhuman, un- human, demonic, peculiar to a non — human (Peta or Yakkha) Amata2 (adj.) [see amata1] belonging to Amṛta = ambrosial Sn Pv ii.1220 (kāma); iv.157 (as n.); iv.36 (gandha, of Petas). — f. 452 = S i.189 (amatā vācā = amata — sadisā sādubhāvena SnA °ī Dh 373 (rati = dibbā rati DhA iv.110); Pv iii.79 (ratti, love). 399: "ambrosial"), 960 (gacchato amataṁ disaṁ = nibbānaṁ, taṁ hi amatan ti tathā niddisitabbato disā cā ti SnA 572). Per- Amāmaka (adj.) [a + mama + ka, cp. amama] "not of me" i. e. haps also at It 46 = 62 (amataṁ dhātuṁ = ambrosial state or not belonging to my party, not siding with me DhA i.66. Amṛta as dhātu). Amāya (adj.) [a + māyā] not deceiving, open, honest Sn 941 (see Amatabbāka (?) at VvA 111, acc. to Hardy (Index) "a precious Nd1 422: māyā vuccati vañcanikā cariyā). Cp. next. stone of dark blue colour". Amāyāvin (adj.) [a + māyāvin, cp. amāya] without guile, not Amattaññu (adj.) [a + matta + °ñu = Sk. amātrajña] not knowing deceiving, honest D iii.47 (asaṭha +), 55 (id.), 237; DhA i.69 any bounds (in the taking of food), intemperate, immoderate (asaṭhena a.). It 23 (bhojanamhi); Dh 7 (id.); Pug 21. Amitābha (adj.) [a + mita (pp. of mā) + ā + bhā] of boundless Amattaññutā (f.) [abstr. to prec.] immoderation (in food) D or immeasurable splendour Sdhp 255. iii.213; It 23 (bhojane); Pug 21; Dhs 1346 (bhojane); DhsA Amitta [Vedic amitra; a + mitta] one who is not friend, an enemy

402. D iii.185; It 83; Sn 561 (= paccatthika SnA 455); Dh 66, 207; Amatteyyatā (f.) [from matteyyatā] irreverence towards one's J vi.274 (°tāpana harassing the enemies). mother D iii.70, 71. Amilātatā (f.) [a + milāta + tā] the condition of not being withered Amanussa [a + manussa] a being which is not human, a fairy de- J v.156. mon, ghost, god, spirit, yakkha Vin i.277; D i. 116; S i.91, J Amu° base of demonstr. pron. "that", see asu. i.99; Dhs 617; Miln 207; DhsA 319; DhA i.13 (°pariggahīta Amucchita (adj.) [a + mucchita] not infatuated (lit. not stupified haunted); PvA 216. — Cp. amānusa. or bewildered), not greedy; only in phrase agathita amucchita Amanussika (adj.) [fr. amanussa] belonging to or caused by a anajjhāpanna (or anajjhopanna) D iii.46; M i.369; S ii.194. spirit Vin i.202, 203 (°âbādha being possessed by a demon). See ajjhopanna. Amama (adj.) [a + mama, gen. of ahaṁ, pron. 1st person, lit. Amutta (adj.) [a + mutta] not released, not free from (c. abl.) It "not (saying: this is) of me"] not egotistical, unselfish Sn 220 93 (mārabandhanā). (+ subbata), 777; J iv.372 (+ nirāsaya); vi.259 (= mamāyana Amutra (adv.) [pron. base amu + tra] in that place, there; in an- — taṇhā — rahita C.); Pv iv.134 (= mamaṁkāravirahita PvA other state of existence D i.4, 14, 184; It 99. 230); Mhvs 1, 66, combd. with nirāsa (free from longing), at Sn 469 = 494; Ud 32; J iv.303; vi.259. Amūḷha-vinaya "acquittal on the ground of restored sanity" (Childers) Vin i.325 (ix.6, 2); ii.81 (iv.5), 99 (iv.14, 27); Amara (adj.) [a + mara from mṛ] not mortal, not subject to death iv.207, 351; M ii.248. Th 1, 276; Sn 249 (= amara — bhāva — patthanatāya pavatta — kāya — kilesa SnA 291); J v.80 (= amaraṇa — sabhāva), Amoha (adj.) [a + moha, cp. Sk. amogha] not dull. As n. ab- 218; Dāvs v.62. sence of stupidity or delusion D iii.214; Pug 25. — The form amogha occurs at J vi.26 in the meaning of "efficacious, aus- Amaratta (nt.) [abstr. fr. amara] immortality J v.223 (= devatta picious" (said of ratyā nights). C.). Amba [Derivation unknown. Not found in pre — Buddhist liter- Amarā (?) a kind of slippery fish, an eel (?) Only in expression ature. The Sk. is āmra. Probably non — Aryan], the Mango amarā-vikkhepika eel — wobbler, one who practices eel — tree, Mangifera Indica D i.46, 53, 235; J ii.105, 160; Vv 7910 ; wriggling, fr. °vikkhepa "oscillation like the a. fish". In En- Pug 45; Miln 46; PvA 153, 187. glish idiom "a man who sits on the fence" D i.24; M i.521; Ps -aṭṭhi the kernel or stone of the m. fruit DhA iii.207, i.155. The expln. given by Bdhgh at DA i.115 is "amarā nāma 208. -ārāma a garden of mangoes, mango grove Vv 795 ; maccha — jāti, sā ummujjana — nimmujjan — ādi vasena.. VvA 305. -kañjika mango gruel Vv 3337 (= ambilakañjika gahetuṁ na sakkoti" etc. This meaning is not beyond doubt, VvA 147). -pakka a (ripe) mango fruit J ii.104, 394; DhA

Amba Aya&#xfffd;

iii.207. -panta a border of mango trees VvA 198. -pānaka part. of exclamation, employed: 1. to draw attention = look a drink made from mangoes DhA iii.207. -piṇḍi a bunch of here, hey! hallo! Vin iii.73 (= ālapanɔ âdhivacana); J ii.3; PvA mangoes J iii.53; DhA iii.207. -pesikā the peel, rind, of the 62. — 2. to mark reproach & anger = you silly, you rascal D m. fruit Vin ii.109. -potaka a mango sprout DhA iii.206 i.194; It 114; J i.174 (v. l. amho), 254; Miln 48. sq. -phala a m. fruit PvA 273, 274. -rukkha a m. tree Amma (indecl.) [voc. of ammā] endearing term, used (1) by chil- DhA iii.207; VvA 198. -vana a

m. grove or wood D ii.126; dren in addressing their mother = mammy, mother dear D i.93; J i.139; VvA 305. -siñcaka one who waters the mangoes, a J ii.133; iv.1, 281 (amma tāta uṭṭhetha daddy, mammy, get tender or keeper of mangoes Vv 797 . up!); DhA ii.87; PvA 73, 74. — (2) in general when address- Ambaka1 (adj.) [= ambakā?] "womanish" (?), inferior, silly, ing a woman familiarly = good woman, my (good) lady, dear, stupid, of narrow intellect. Occurs only with reference to a thus to a woman J i.292; PvA 63; DhA ii.44; to a girl PvA 6; woman, in combn. with bālā A iii.349 (v. l. amma°) = v.139 to a daughter DhA ii.48; iii.172. — Cp. ambakā. (where spelt ambhaka with v. l. appaka° and gloss andhaka); Ammaṇa (nt.) [of uncertain etym.; Sk. armaṇa is Sans-kritised v.150 (spelt ambhaka perhaps in diff. meaning). Pāli. See on form & meaning Childers s. v. and Kern, Toev. p. -maddarī see next. 72] 1. a trough J v.297; vi.381 (bhatt°). — 2. a certain mea- Ambaka2 [demin. of amba] a little mango, only in °mad- darī a sure of capacity J i.62; ii.436 (taṇḍul°). — As °ka at J ii.117 kiṇd of bird [etym. uncertain] A i.188. (v. l. ampaṇaka); DA i.84. Ambakā (f.) [Sk. ambikā demin. of ambī mother, wife, see P. Ammā (f.) [onomat. from child language; Sk. ambā, cp. Gr. amma & cp. also Sk. ambālikā f.] mother, good wife, used ἀμμάς mother, Oisl. amma "granny", Ohg. amma "mammy", as a general endearing term for a woman Vin i.232 = D ii.97 nurse; also Lat. amita father's sister & amāre to love] mother (here in play of words with Ambapālī expld. by Bdhgh at Vin J iii.392 (gen. ammāya). — Voc. amma (see sep.). i.385 as ambakā ti itthiyikā). Amha & Amhan (nt.) [Sk. aśman, see also asama2] a stone Sn Ambara1 (nt.) [Vedic ambara circumference, horizon] the sky, 443 (instr. amhanā, but SnA 392 reads asmanā = pāsāṇena). Dāvs i.38; iv.51; v.32. — Note. At J v.390 we have to read -maya made of stone, hard Dh 161 (= pāsāṇa° DhA muraja — ālambara, and not mura — jāla — ambara. iii.151). Ambara2 (m. — nt.) [etym. = ambara1 (?) or more likely a dis- Amha, Amhi see atthi. tortion of kambala; for the latter speaks the combn. rattambara Amhā (f.) [etym. uncertain; Morris J.P.T.S. 1889, 201 too vague] = ratta — kambala. — The word would thus be due to an er- a cow (?) A i.229. The C. says nothing. roneous syllable division rattak — ambala (= ambara) instead of ratta — kambala] some sort of cloth and an (upper) garment Amhākaṁ, Amhe see ahaṁ. made of it (cp. kambala) Vv 537 (ratt° = uttariya VvA 236). Amho = ambho J i.174 (v. l.). 1 Ambala at J ii.246 (°koṭṭhaka — āsana — sālā) for ambara (?) Aya1 see ayo. or for ambaka2 (?), or should we read kambala°?. Aya2 (fr. i, go) 1. income, in aya-potthaka receipt book J i.2. — Ambāṭaka the hog — plum, Spondias Mangifera (a kind of 2. inlet (for water, aya-mukha) D i.74; A ii. 166, iv.287. mango) Vin ii.17 (°vana); DA i.271 (°rukkha). Ayaṁ (pron.) [Sk. ayaṁ etc., pron. base Idg. *i (cp. Sk. iha), f. Ambila (adj.) [Sk. amla = Lat. amarus] sour, acid; one of the *ī. Cp. Gr. ἰν, μιν; Lat. is (f. ea, nt. id); Goth is, nt. ita; Ohg. 6 rasas or tastes, viz. a., lavaṇa, tittaka, kaṭuka, kasāya, mad- er (= he), nt. ez (= it); Lith. jìs (he), f. jì (she).] demonstr. hura (see under rasa): thus at Miln 56. Another enumeration at pron. "this, he"; f. ayaṁ; nt. idaṁ & imaṁ "this, it" etc. This Nd2 540 & Dhs 629. — J i.242 (°anambila), 505 (loṇ°); ii.394 pron. combines in its inflection two stems, viz. as° (ayaṁ in (loṇ°); DA i.270 (°yāgu sour gruel); DhA ii.85 (ati — ambila, nom. m. & f.) & im° (id° in nom. nt.). with accuṇha & atisīta). I. Forms. A. (sg.) nom. m.

ayaṁ Sn 235; J i.168, 279; Ambu (nt.) [Vedic ambu & ambhas = Gr. o῞μβροϛ, Lat. imber f. ayaṁ [Sk. iyaṁ] Kh vii.12; J ii.128, 133; nt. idaṁ Sn 224; rain; cp. also Sk. abhra rain — cloud & Gr. ἀφρός scum: J iii.53; & imaṁ Miln 46. acc. m. imaṁ J ii.160; f. imaṁ see P. abbha] water J v.6; Nd1 202 (a. vuccati udakaṁ); Dāvs [Sk. īmāṁ] Sn 545, 1002; J i.280. gen. dat. m. imassa J ii.16. — Cp. ambha. i.222, 279 & assa Sn 234, 1100; Kh vii.12 (dat.); J ii.158; f. -cārin "living in the water", a fish Sn 62 (= maccha Nd2 imissā J i.179 & assā [Sk. asyāḥ] J i.290; DhA iii.172. in- 91). -sevāla a water — plant Th 1, 113. str. m. nt. iminā J i.279; PvA 80 & (peculiarly or perhaps for amunā) aminā Sn 137; f. imāya [Sk. anayā] J i.267. The Ambuja (m. & nt.) [ambu + ja of jan] "water — born", i. e. 1. instr. anena [Sk. anena] is not proved in Pāli. abl. asmā Sn (m.) a fish S i.52. — 2. (nt.) a lotus Sn 845 (= paduma Nd1 185; Dh 220; & imasmā (not proved). loc. m. nt. imasmiṁ 202); Dāvs v.46; Sdhp 360. Kh iii.; J ii. 159 & asmiṁ Sn 634; Dh 242; f. imissā PvA 79 Ambuda [ambu + da fr. dā] "water — giver", a cloud Dāvs v.32; (or imissaṁ?) & imāyaṁ (no ref.). — B. (pl.) nom. m. ime J Sdhp 270, 275. i.221; Pv i.83 ; f. imā [Sk. imāḥ] Sn 897 & imāyo Sn 1122; nt. Ambha & Ambho (nt.) [see ambu] water, sea Dāvs iv.54. imāni [= Sk.] Vin i.84. acc. m. ime [Sk. imān] J i.266; ii.416; f. imā [Sk. imāḥ] Sn 429; J ii.160. gen. imesaṁ J ii.160 & Ambhaka see ambaka. esaṁ [Sk. eṣāṁ] M ii.86, & esānaṁ M ii.154; iii.259; f. also Ambho (indecl.) [fr. haṁ + bho, see bho, orig. "hallo you there"] āsaṁ J i.302 (= etāsaṁ C.) & imāsaṁ. instr. m. nt imehi J

Aya&#xfffd; Arakkhiya

vi.364; f. imāhi. loc. m. nt. imesu [Sk. eṣu] J i.307. (tin), sīsa (lead), sajjha (silver) A iii.16 = S v.92; of obl. cases II. Meanings (1) ayaṁ refers to what is immediately in only the instr. ayasā occurs Dh 240 (= ayato DhA iii.344); front of the speaker (the subject in question) or before his eyes Pv i.1013 (paṭikujjita, of Niraya). — Iron is the material used or in his present time & situation, thus often to be trsld. by "be- κα᾽τέϛοξήν in the outfit & construction of Purgatory or Ni- fore our eyes", "the present", "this here", "just this" (& not the raya (see niraya & Avīci & cp. Vism 56 sq.). — In compn. other) (opp. para), viz. atthi imasmiṁ kāye "in this our visible both ayo° & aya° occur as bases. body" Kh iii.; yathɔ âyaṁ padīpo "like this lamp here" Sn 235; I. ayo°: -kapāla an iron pot A iv.70 (v. l. °guhala); Nd2 ayaṁ dakkhiṇā dinnā "the gift which is just given before our 304 iii. d 2 (of Niraya). -kūṭa an iron hammer PvA 284. -khīla eyes" Kh vii.12; ime pādā imaṁ sīsaṁ ayaṁ kāyo Pv i.83 ; as- an iron stake S v.444; M iii.183 = Nd2 304 iii. c ; SnA 479. miṁ loke paramhi ca "in this world & the other" Sn 634, asmā -guḷa an iron ball S v.283; Dh 308; It 43 = 90; Th 2, 489; DA lokā paraṁ lokaṁ kathaṁ pecca na socati Sn 185; cp. also Dh i.84. -ghana an iron club Ud 93; VvA 20. -ghara an iron 220, 410; J i.168; iii.53. — (2) It refers to what immediately house J iv.492. -paṭala an iron roof or ceiling (of Niraya) precedes the present of the speaker, or to what has just been PvA 52. -pākāra an iron fence Pv i.1013 = Nd2 304 iii. d 1 . mentioned in the sentence; viz. yaṁ kiñci vittaṁ... idam pi -maya made of iron Sn 669 (kūṭa); J iv.492 (nāvā); Pv i.1014 Buddhe ratanaṁ "whatever... that" Sn 224; ime divase these (bhūmi of N.); PvA 43, 52. -muggara an iron club PvA 55. days (just gone) J ii.416; cp. also Vin i.84; Sn 429; J ii.128, -sanku an iron spike S iv.168; Sn 667. 160. — (3) It refers to what immediately follows

either in time II. aya°: -kapāla = ayo° DhA i.148 (v. l. ayo°). -kāra a or in thought or in connection: dve ime antā "these are the worker in iron Miln 331. -kūṭa = ayo° J i.108; DhA ii.69 (v. two extremes, viz." Vin i.10; ayaṁ eva ariyo maggo "this then l.). -nangala an iron plough DhA i.223; iii.67. -paṭṭaka an is the way" ibid.; cp. J i.280. — (4) With a touch of (often iron plate or sheet (cp. loha°) J v.359. -paṭhavi an iron floor sarcastic) characterisation it establishes a closer personal re- (of Avīci) DhA i.148. -sanghāṭaka an iron (door) post DhA lation between the speaker & the object in question & is to be iv.104. -sūla an iron stake Sn 667; DhA i.148. trsld. by "like that, such (like), that there, yonder, yon", e. g. Ayojjha (adj.) [Sk. ayodhya] not to be conquered or subdued M imassa vānarindassa "of that fellow, the monkey" J i.279; cp. ii.24. J i. 222, 307; ii 160 (imesaṁ sattānaṁ "creatures like us"). So also repeated as ayañ ca ayañ ca "this and this", "so and so" Ayya (n. — adj.) [contracted form for the diaeretic ariya (q. v. for J ii.3; idañ cɔ idañ ca "such & such a thing" J ii.5. — (5) In etym.). See also ayira] (a) (n.) gentleman, sire, lord, master J combn with a pron. rel. it expresses either a generalisation iii.167 = PvA 65; DhA i.8 (ayyā pl. the worthy gentlemen, the (whoever, whatever) or a specialisation (= that is to say, what worthies), 13 (amhākaṁ ayyo our worthy Sir); ii.95. — (b) there is of, i. e. Ger. und zwar), e. g. yâyaṁ taṇhā Vin i.10; (adj.) worthy, gentlemanly, honourable Vin ii.191; DhA ii.94 yo ca ayaṁ... yo ca ayaṁ "I mean this... and I mean" ibid.; ye sq. — The voc. is used as a polite form of address (cp. Ger. kecɔ ime Sn 381; yadidaṁ "i. e." Miln 25; yatha — y — idaṁ "Sie" and E. address "Esq.") like E. Sir, milord or simply "you" "in order that" (w. pot.) Sn 1092. See also seyyathīdaṁ. — with the implication of a pluralis majestatis; thus voc. proper (6) The gen. of all genders functions in general as a posses- ayya J i.221, 279, 308; pl. nom. as voc. ayyā in addressing sive pron. of the 3rd = his, her, its (lit. of him etc.) and thus several J ii.128, 415; nom. sg. as voc. (for all genders & num- resembles the use of tassa, e. g. āsavaɔ ssa na vijjanti "his are bers) ayyo Vin ii.215; J iii.126, 127. — f. ayyā lady, mistress no intoxications" Sn 1100; sīlaṁ assā bhindāpessāmi "I shall M ii.96 (= mother of a prince); DhA i.398; voc. ayye my lady cause her character to be defamed" J i.290; assa bhariyā "his J v.138. wife" J ii.158 etc. freq. -putta lit. son of an Ariyan, i. e. an aristocratic (young) man gentleman (cp. in meaning kulaputta); thus (a) son of my Ayana (nt.) [Vedic ayana, fr. i] (a) "going", road. — (b) going master (lit.) said by a servant J iii.167; (b) lord, master, "gov- to, goal S v.167 (ekāyano maggo leading to one goal, a direct ernor" J i.62 (by a servant); DA i.257 (= sāmi, opp. dāsi — way), 185 (id.); DA i.313; Dāvs iv.40. — See also eka°. putta); PvA 145 (by a wife to her husband); DhA ii.110; (c) Ayasa (nt.) [a + yasa, cp. Sk. ayaśaḥ] ill repute, disgrace Miln prince (see W.Z.K.M. xii., 1898, 75 sq. & Epigraphia Indica 139, 272; Dāvs i.8. iii.137 sq.) J vi.146. Ayira (& Ayyira) (n. — adj.) [Vedic ārya, Metathesis for ariya as Ayyaka [demin. of ayya] grandfather, (so also BSk., e. g. M diaeretic form of ārya, of which the contracted (assimilation) Vastu ii.426; iii.264) J iii.155; iv.146; vi.196; Pv i.84; Miln form is ayya. See also ariya] (n.) ariyan, nobleman, gentle- 284. ayyaka — payyakā grandfather & great grandfather, fore- man (opp. servant); (adj.) arīyan, well-born, belonging to the fathers, ancestors J i.2; PvA 107 (= pitāmahā). — f. ayyakā ruling race, noble, aristocratic,

gentlemanly J v.257; Vv 396 . grandmother, granny Vin ii.169; S i.97; J ii.349 (here used for — f. ayirā lady, mistress (of a servant) J ii.349 (v. l. oyyakā); "lady", as v. l. BB); & ayyikā Th 2, 159; Vism 379. voc. ayire my lady J v.138 (= ayye C.). Ara [Vedic ara fr. ṛ, ṛṇoti; see etym. under appeti & cp. more esp. Ayiraka = ayira; cp. ariyaka & ayyaka; D iii.190 (v. l. BB yy); J Lat. artus limb, Gr. ἄρμα chariot, also P. aṇṇava] the spoke ii.313. of a wheel D ii.17 (sahassɔ âra adj. with thousand spokes), cp. Ayo & Aya (nt.) [Sk. ayaḥ nt. iron & ore, Idg. *ajes —, cp. Av. Miln 285; J iv.209; vi.261; Miln 238; DhA ii.142; VvA 106 ayah, Lat. aes, Goth. aiz, Ohg. ēr (= Ger. Erz.), Ags. ār (= E. (in allegorical etym. of arahant = saṁsāra — cakkassa arānaṁ ore).] iron. The nom. ayo found only in set of 5 metals form- hatattā "breaker of the spokes of the wheel of transmigration") ing an alloy of gold (jātarūpa), viz. ayo, loha (copper), tipu = PvA 7 (has saṁsāra — vaṭṭassa); VvA 277.

Arakkhiya Arahatta

Arakkhiya (adj.) [a + rakkhiya, grd. of rakkhati] not to be battle, i. e. peacefullness, friendliness & see in it a syn. of guarded, viz. (1) impossible to watch (said of women folk) metta. Thus Dhammapāla at PvA 230 expls. it as "mettā — vi- J ii.326 (a. nāma itthiyo); iii.90 (mātugāmo nāma a.). — (2) hārin", & in this meaning it is found freq. in BSk. e. g. Divy unnecessary to be guarded Vin ii.194 (Tathāgatā). 401; Av. Ś ii.131 (q. v. for further ref. under note 3); M Vastu Arakkheyya (adj.) [in form = arakkhiya] only in nt. "that which i.165; ii.292. Cp. also the epithet of the Buddhas raṇañjaha] does not need to be guarded against", what one does not need one who lives in seclusion, an anchoret, hermit; hence a harm- to heed, superfluous to beware of A iv.82 (cattāri Tathāgatassa less, peaceful person A i.24; Th 2, 358, 360; Pv iv.133 (= PvA a° āni). — 3 arakkheyyāni are enumd. at D iii.217 (but as 230); ThA 244. Cp. Dhs trsl. 336. ārakkh°, which is also given by Childers). Araṇi & °ī (f.) [Vedic araṇī & araṇi fr. ṛ] wood for kindling fire Araghaṭṭa [Sk. araghaṭṭaka (so Halāyudha, see Aufrecht p. 138), by attrition, only in foll. cpds.: °potaka small firewood, all dialect.] a wheel for raising water from a well Bdgh. on that is needed for producing fire, chiefly drill sticks Miln 53; cakkavaṭṭaka at cv v.16, 2 (Vin ii.318). So read for T. ara- °sahita (nt.) same Vin ii.217; J i. 212 (ī); v.46 (ī); DhA ii.246; hatta — ghaṭi — yanta acc to Morris, J.P.T.S. 1885, 30; cp. °mathana rubbing of firewood J vi.209. — Note. The read- also Vin. Texts iii.112. — The 2rd part of the cpd. is doubtful; ing at PvA 211 araṇiyehi devehi sadisa — vaṇṇa is surely a Morris & Aufrecht compare the modern Hindī form arhaṭ or misreading (v. l. BB ariyehi). rahaṭ "a well — wheel". Arati (f.) [a + rati] dislike, discontent, aversion Sn 270, 436, 642, Araja (adj.) [a + raja] free from dust or impurity S iv.218 (of the 938; Dh 418 (= ukkaṇṭhitattaṁ DhA iv.225); Th 2, 339 (= wind); Vv 536 (= apagata — raja VvA 236). ukkaṇṭhi ThA 239); Sdhp 476. Arañña (nt.) [Vedic araṇya; from araṇa, remote, + ya. In the Rig Aravinda [ara + vinda (?) Halāyudha gives as Sk. aravinda nt.] a V. araṇya still means remoteness (opp. to amā, at home). In lotus, Nymphaea Nelumbo Dāvs v.62. the Ath V. it has come to mean wilderness or forest. Connected Araha (adj.) (—°) [Vedic arha of arh] 1. worthy of, deserving, with ārād and āre, remote, far from]. forest D i.71; M i.16; entitled to, worth Dh 195 (pūjā°); Pv ii.86 (dakkhiṇā°); VvA iii.104; S i.4, 7, 29,

181, 203 (mahā); A i.60 (°vanapatthāni); 23 (daṇḍa° deserving punishment). Freq. in cpd. mahâraha ii.252; iii.135, 138; Sn 39, 53, 119; Dh 99, 329, 330; It 90; Vv [Sk. mahârgha] worth much, of great value, costly, dear J i.50, 567 ; Ps i.176. [The commentators, give a wider meaning to the 58; iii.83, etc. (see mahant). — 2. fit for, apt for, suitable PvA word. Thus the O. C. (Vin iii.46, quoted Vism 72 & SnA 83) 26 (paribhoga° fit for eating). says every place, except a village and the approach thereto, is Arahati [Vedic arhati, etym. uncertain but cp. agghati] to be wor- arañña. See also Vin iii.51; DA i.209; PvA 73; VvA 249; J thy of, to deserve, to merit (= Lat. debeo) Sn 431, 552 (rājā i.149, 215; ii.138; v.70]. arahasi bhavituṁ); J i.262; Dh 9, 10, 230; Pv iii.66 . — ppr. -āyatana a forest haunt Vin ii.201; S ii.269; J i.173; VvA arahant (q. v.). Cp. also adj. araha. 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 Arahatta1 (nt.) [abstr. formation fr. arahat°, 2nd base of ara- °kuṭi). -gata gone into the forest (as loneliness) M i.323; A hant in compn. : see arahant iv.2] the state or condition of an iii.353; v.109 sq., 207, 323 sq. -ṭhāna a place in the forest Arahant, i. e. perfection in the Buddhist sense = Nibbāna (S J i.253. -vāsa a dwelling in the forest, a hermitage J i.90. iv.151) final & absolute emancipation, Arahantship, the at- -vihāra living in (the) loneliness (of the forest) A iii.343 sq. tainment of the last & highest stage of the Path (see magga & anāgāmin). This is not restricted by age or sex or calling. Araññaka (& Āraññaka) (adj.) [arañña + ka] belonging to soli- There is one instance in the Canon of a child having attained tude or to the forest, living in the forest, fond of solitude, living Arahantship at the age of 7. One or two others occur in the as hermits (bhikkhū) M i.214 (ā°), 469; iii.89; S ii.187, 202 (v. Comy ThA 64 (Selā); PvA 53 (Sankicca). Many women Ara- l. ā°), 208 sq.; 281; A iii.343, 391; iv.291, 344, 435; v.10. See hants are mentioned by name in the oldest texts. About 400 also āraññaka. men Arahants are known. Most of them were bhikkhus, but Araññakatta (nt.) [abstr. fr. araññaka] the habit of one who lives A iii.451 gives the names of more than a score lay Arahants in the forest, indulgence in solitude & sequestration, a hermit's (cp. D ii.93 = S v.360, and the references in Dial. iii.5 n4). practice, seclusion S ii.202, 208 sq. See also āraññakatta. — Arahattaṁ is defined at S iv.252 as rāga — kkhaya, dosa°, Araṇa1 (adj. — n.) [Vedic araṇa fr. *ara ṛ, which as abl. ārā is moha°. Descriptions of this state are to be found in the for- used as adv. far from, cp. P. ārakā. Orig. meaning "removed mulae expressing the feelings of an Arahant (see arahant ii.). from, remote, far". See also arañña]. (adj.) living in solitude, Vin ii.254; D iii.10, 11, 255; A iii.34, 421, 430; v.209; Pug far from the madding crowd M iii.237 (°vibhanga — sutta); S 73; Nett 15, 82; DA i.180, 188, 191; DhA ii 95; iv.193; PvA i.44, 45; J i.340 (tittha°?). 14. — Phrases: arahattaṁ sacchikaroti to experience Ara- hantship Vin ii.74; D i.229; arahattaṁ pāpuṇāti to attain or Araṇa2 (nt.) [a + raṇa] quietude, peace Nett 55 (+ tāṇa), 176 (or reach Arahantship (usually in aor. pāpuṇi) J ii.229 ThA 64; as adj. = peaceful) ThA 134 (+ saraṇa); Vbh 19 sq. (opp. DhA ii.49 (saha paṭisambhidāhi) 93 (id.); PvA 53, 54, 61, 233 saraṇa). See saraṇa2. & freq. elsewhere; cp. arahattāya paṭipanna D iii.255; A i.120; -vihārin (or araṇā — vihārin) [to be most likely taken as iv.292 sq., 372 sq. araṇā°, abl. of araṇa in function of ārakā, i. e. adv. far from,

-gahaṇa attainment of Arahantship DhA i.8. -patta away; the spelling araṇa would refer it to araṇa2 . As regards (& patti) one who has attained Ar. S i.196; v.273; A ii.157; meaning the P. Commentators expln. it as opp. of raṇa fight, iii.376; iv.235. -phala the fruit of Ar. Vin i.39, 41, 293; iii.93;

Arahatta Ariya

D iii.227, 277; S iii.168; v.44; A i.23, 45; iii.272; iv.276; Dhs in °ghāta the killing or murder of an Arahant (considered as 1017; Vbh 326. -magga the Path of Ar. S i.78; A iii.391; DA one of the six deadly crimes): see abhiṭhāna; °ghātaka the i.224. -vimokkha the emancipation of Ar. Nd2 19. murderer of the A.: Vin i.89, 136, 168, 320; °magga (ara- Arahatta2 in °ghaṭi see araghaṭṭa. hatta°?) the path of an A.: D ii 144. — (2) arahat° in (arahad —)dhaja the flag or banner of an A.: J i.65. Arahant (adj. — n.) [Vedic arhant, ppr. of arhati (see arahati), V. See further details & passages under anāgāmin, khīṇa, meaning deserving, worthy]. Before Buddhism used as hon- buddha. On the relationship of Buddha and Arahant see Dial. orific title of high officials like the English G His Worship ’; ii.1 — 3; iii.6. For riddles or word — play on the form arahant at the rise of Buddhism applied popularly to all ascetics (Dial. see M i.280; A iv.145; DA i.146 = VvA 105, 6 = PvA 7; DhA iii.3 — 6). Adopted by the Buddhisṭs as t. t. for one who iv.228; DhsA 349. has attained the Summum Bonum of religious aspiration (Nib- bāna). Arāti [a + rāti, cp. Sk. arāti] an enemy Dāvs iv.1. I. Cases nom. sg. arahaṁ Vin i.9; D i.49; M i.245, 280; Ari [Ved. ari; fr. ṛ] an enemy. — The word is used in exegesis S i.169; see also formula C. under ii., & arahā Vin i.8, 25, 26; & word expln , thus in etym. of arahant (see ref. under arahant ii.110, 161; D iii.255; It 95; Kh iv.; gen. arahato S iv.175; v.); of bhūri Ps ii.197. — Otherwise in late language only, e. Sn 590; instr. arahatā S iii.168; DA i.43; acc. arahantaṁ D g. Sdhp 493 (°bhūta). See also arindama & aribhāseti. iii.10; Dh 420; Sn 644; Loc. arahantamhi Vv 212 . — nom. Ariñcamāna [ppr. med. of P. riñcati for ricyati] not leaving be- pl. arahanto Vin i.19; iv.112; S i.78, 235; ii.220; iv.123; gen. hind, not giving up, i. e. pursuing earnestly Sn 69 (jhānaṁ = arahataṁ Vin iii.1; S i.214; Sn 186; It 112; Pv i.1112 . Other ajàhamana SnA 123, cp. Nd2 94). cases are of rare occurrence. II. Formulae. Arahantship finds its expression in freq. oc- Ariṭṭha1 (adj.) [a + riṭṭha = Vedic ariṣṭa, pp of a + riṣ to hurt or curring formulae, of which the standard ones are the foll.: A. be hurt] unhurt Sdhp 279. khīṇā jāti vusitaṁ brahmacariyaṁ kataṁ karaṇīyaṁ nâ- Ariṭṭha2 [Sk. ariṣṭa, N. of a tree] a kind of spirituous liquor Vin paraṁ itthattāya "destroyed is (re —) birth, lived is a chaste iv.110. life, (of a student) done is what had to be done, after this Ariṭṭhaka (adj.) [fr. ariṭṭha] (a) unhurt; perfect DA 1,94 (°ṁ present life there is no beyond". Vin i.14, 35, 183; D i.84, 177, ñāṇaṁ). — (b) [fr. ariṭṭha in meaning of "soap — berry 203; M i.139; ii.39; S i. 140; ii.51, 82, 95, 120, 245; iii.21, plant"?] in phrase mahā ariṭṭhako maṇi S i.104 "a great mass 45, 55, 68, 71, 90, 94, 195, 223; iv.2, 20, 35, 45, 86, 107, 151, of soap stone" (cp. Rh. D. in J. R. A. S. 1895, 893 sq.), "a 383; v.72, 90, 144, 222; A i.165; ii.211; iii.93; iv.88, 179, 302; shaped block of steatite" (Mrs. Rh. D. in K. S 130). v.155, 162; Sn p. 16; Pug 61, etc. — B. eko vūpakaṭṭho ap- pamatto ātāpī pahitatto G alone, secluded, earnest, zealous, Aritta (nt.) [Vedic aritra, Idg. *ere to row (Sk. ṛ to move); cf. master of himself ’ D i.177; ii.153 & continued

with A: S i.140, Gr. ἐρέσσω to row, ἐρετμός rudder, Lat. remus, Ohg. ruodar 161; ii.21; iii.36, 74; iv.64; v.144, 166; A i.282; ii.249; iii.70, = rudder; Ags. rōwan = E. row] a rudder. Usually in combn. 217, 301, 376; iv. 235. — C. arahaṁ khīṇāsavo vusitavā with piya (phiya) oar, as piyârittaṁ (phiy°) oar & rudder, thus katakaraṇīyo ohitabhāro anupatta-sadattho parikkhīṇa- at S i.103 (T. piya°, v. l. phiya°); A ii.201 (piya°); J iv.164 (T. bhava-sañño jano sammad-aññā vimutto: D iii.83, 97; M piya°, v.l. phiya°); Sn 321 (piya +; SnA 330 phiya = dabbi — i.4, 235; S i.71; iii.161, 193; iv.125; v.145, 205, 273, 302; A padara, aritta = veḷudaṇḍa). DhsA 149. i.144; iii.359, 376; iv.362, 369, 371 sq., It 38. — D. ñāṇañ ca Arindama [Sk. arindama, ariṁ + dama of dam] a tamer of en- pana me dassanaṁ udapādi akuppā me ceto-vimutti ayaṁ emies, victor, conqueror Pv iv.315 (= arīnaṁ damanasīla PvA antimā jāti natthi dāni punabbhavo "there arose in me in- 251); Sdhp 276. sight, the emancipation of my heart became unshake able, this Aribhāseti [= ariṁ bhāseti] to denounce, lit. to call an enemy J is my last birth, there is now no rebirth for me: S ii.171; iii.28; iv.285. Correct to Pari° according to Fausböll (J v. corr.) iv.8; v.204; A i.259; iv.56, 305, 448. III. Other passages (selected) Vin i.8 (arahā sītibhūto nib- Ariya (adj. — n.) [Vedic ārya, of uncertain etym. The other buto), 9 (arahaṁ Tathāgato Sammāsambuddho), 19 (ekādasa Pāli forms are ayira & ayya] 1. (racial) Aryan D ii.87. — loke arahanto), 20 (ekasaṭṭhi id.). 25 sq.; ii. 110, 161; iii.1; 2. (social) noble, distinguished, of high birth. — 3. (ethi- iv.112 (te arahanto udake kīḷanti); D i.49 (Bhagavā arahaṁ), cal) in accord with the customs and ideals of the Aryan clans, 144; iii.10, 255: M i.245 (Gotamo na pi kālaṁ karoti: ara- held in esteem by Aryans, generally approved. Hence: right, haṁ samaṇo Gotamo), 280; S i.9, 26, 50 (Tathāgato), 78, 140, good, ideal. [The early Buddhists had no such ideas as we 161, 169, 175, 178 (+ sītibhūta), 208, 214, 235 (khīnāsavā cover with the words Buddhist and Indian. Ariya does not arahanto); iii. 160 (arahā tissa?), 168; iv.123, 175, 260, 393; exactly mean either. But it often comes very near to what v.159 sq., 164, 200 sq.; A i.22 (Sammāsambuddho), 27, 109, they would have considered the best in each]. — (adj.): D 266; iī.134; iii.376, 391, 439; iv.364, 394; v.120; Sn 186, 590, i.70 = (°ena sīlakkhandhena samannāgata fitted out with our 644, 1003; It 95 (+ khīṇāsava), 112; Kh iv. (dasahi angehi standard morality); iii.64 (cakkavatti — vatta), 246 (diṭṭhi); samannāgato arahā ti vuccati: see KhA 88); Vv 212 ; i.217; M i.139 (pannaddhaja); ii.103 (ariyāya jātiyā jāto, become of Dh 164, 420 (khīṇāsava +); Ps ii.3, 19, 194, 203 sq.; Pug 37, the Aryan lineage); S ii.273 (tuṇhībhāva); iv.250 (vaddhi), 287 73; Vbh 324, 336, 422; Pv i.11 (khettûpamā arahanto), 1112 ; (dhamma); v.82 (bojjhangā), 166 (satipaṭṭhānā), 222 (vimutti), iv.132 . 228 (ñāṇa), 255 (iddhipādā), 421 (maggo), 435 (saccāni), 467 IV. In compn. & der. we find two bases, viz. (1) arahanta° (paññā — cakkhu); A i.71 (parisā); ii.36 (ñāya); iii.451 (ñāṇa);

Ariya Arūpin

iv.153 (tuṇhībhāva); v.206 (sīlakkhandha); It 35 (paññā), 47 scarcely, if at all, present to their minds. Dhammapāla espe- (bhikkhu sammaddaso); Sn 177 (patha = aṭṭhangiko maggo cially was probably a non — Aryan, and certainly lived in a SnA 216); Dh 236 (bhūmi), 270; Ps ii.212 (iddhi). - Dravidian environment. The then current similar

popular et- alamariya fully or thoroughly good D i.163 = iii.82 = A mologies of ariya and arahant (cp. next article) also assisted iv.363; nâlamariya not at all good, object, ignoble ibid. — (m.) the confusion in their minds. They sometimes therefore erro- Vin i.197 (na ramati pāpe); D i.37 = (yaṁ taṁ ariyā ācikkhanti neously identify the two words and explain Aryans as mean- upekkhako satimā etc.: see 3rd. jhāna), 245; iii.111 (°ānaṁ ing Arahants (DhA i.230; SnA 537; PvA 60). In other ways anupavādaka one who defames the noble); M i.17, 280 (sottiyo also they misrepresented the old texts by ignoring the racial ariyo arahaṁ); S i.225 (°ānaṁ upavādaka); ii.123 (id.); iv.53 force of the word. Thus at J v.48 the text, speaking of a hunter (°assa vinayo), 95 (id.); A i.256 (°ānaṁ upavādaka); iii.19, belonging to one of the aboriginal tribes, calls him anariya- 252 (id.); iv.145 (dele! see arīhatatta); v.68, 145 sq., 200, 317; rūpa. The C. explains this as "shameless", but what the text It 21, 108; Dh 22, 164, 207; J iii.354 = Miln 230; M i.7, i35 has, is simply that he looked like a non — Aryan. (cp G frank (ariyānaṁ adassāvin: "not recognising the Noble Ones") PvA ’ in English). 26, 146; DhA ii.99; Sdhp 444 (°ānaṁ vaṁsa). — anariya Arīhatatta in phrase "arīhatta ariyo hoti" at A iv.145 is wrong (adj. & n.) not Ariyan, ignoble, undignified, low, common, reading for arīnaṁ hatattā. The whole phrase is inserted by uncultured A i.81; Sn 664 (= asappurisa SnA 479; DhsA 353); mistake from a gloss explaining arahā in the foll. sentence J ii.281 (= dussīla pāpadhamma C.); v.48 (°rūpa shameless), "ārakattā kilesānaṁ arīnaṁ hatattā... arahā hoti", and is to be 87; DhA iv.3. — See also ñāṇa, magga, sacca, sāvaka. deleted (omitted also by SS). -âvakāsa appearing noble J v.87. — uposatha the ideal feast day (as one of 3) A i.205 sq., 212. — kanta loved by Aru (nt.) [Vedic aruḥ, unknown etym.] a wound, a sore, only in the Best D iii.227. — gaṇā (pl.) troops of worthies J vi.50 cpds.: °kāya a heap of sores M ii.64 = Dh 147 = Th 1, 769 (= (= brāhmaṇa — gaṇā, te kira tāda ariyâcārā ahesuṁ, tena te navannaṁ vaṇamukhānaṁ vasena arubhūta kāya DhA iii.109 evam āha C.). — garahin casting blame on the righteous Sn = VvA 77); °gatta (adj.) with wounds in the body M i.506 (+ 660. — citta a noble heart. — traja a true descendant of pakka — gatta); Miln 357 (id); °pakka decaying with sores S the Noble ones Dpvs v.92. — dasa having the ideal (or best) iv.198 (°āni gattāni); °bhūta consisting of wounds, a mass of belief It 93 = 94. — dhana sublime treasure; always as sat- wounds VvA 77 = DhA iii.109. tavidha° sevenfold, viz. saddhā°, sīla°, hiri°, ottappa°, suta°, Aruka = aru; only in cpd. °ûpamacitto (adj.) having a heart like cāga°, paññā° "faith, a moral life, modesty, fear of evil, learn- a sore (of a man in anger) A i.124 = Pug 30 (expld at Pug A ing, self — denial, wisdom" ThA 240; VvA 113; DA ii.34. 212 as purāṇa — vaṇa — sadisa — citto "an old wound" i. e. — dhamma the national customs of the Aryans (= ariyānaṁ continually breaking open). eso dhammo Nd1 71, 72) M i.1, 7, 135; A ii.69; v.145 sq., Aruṇa [Vedic aruṇa (adj.) of the colour of fire, i. e. ruddy, nt. 241, 274; Sn 783; Dhs 1003. — puggala an (ethically) model the dawn; of Idg. *ereu as in Sk. aruṣa reddish, Av. auruša person, Ps i.167; Vin v.117; ThA 206. — magga the Aryan white, also Sk ravi sun; an enlarged from of Idg. *reu as in Path. — vaṁsa the (fourfold) noble family, i. e. of recluses Sk. rudhira, rohita red (bloody; see etym. under rohita), Gr. content with the 4 requisites D iii.224 = A ii.27 = Ps i.84 = ἐρυδρός, Lat.

ruber.] the sun Vin ii.68; iv.245; J ii.154; v.403; Nd2 141; cp. A iii.146. — vattin leading a noble life, of good vi.330; Dpvs i.56; DA i.30. — a. uggacchati the sun rises J conduct J iii.443. — vatā at Th 1, 334 should be read °vattā i.108; VvA 75, & see cpds. (nom. sg. of vattar, vac) "speaking noble words": — vāsa -ugga sunrise Vin iv.272; S v.29, 78, 101, 442 (at the most excellent state of mind, habitual disposition, constant all Saṁyutta pass. the v.l. SS is aruṇagga); Vism 49. practice. Ten such at D iii.269, 291 = A v.29 (Passage recom- -uggamana sunrise (opp. oggamanna). Vin iii.196, 204, 264; mended to all Buddhists by Asoka in the Bhabra Edict). — iv.86, 166, 230, 244; DhA i.165; ii.6; PvA 109. -utu the oc- vihāra the best practice S v.326. — vohāra noble or hon- casion of the sun (— rise) DhA i.165. -vaṇṇa of the colour orable practice. There are four, abstinence from lying, from of the sun, reddish, yellowish, golden Vism 123; DhA i 1.3 = slander, from harsh language, from frivolous talk. They are PvA 216. -sadisa (vaṇṇa) like the sun (in colour) PvA 211 otherwise known as the 4 vacī — kammantā & represent sīla (gloss for suriyavaṇṇa). nos. 4 — 7. See D iii.232; A ii.246; Vin v.125. — sangha the communion of the Nobles ones PvA 1. — sacca, a standard Arubheda the Rigveda ThA 206. truth, an established fact, D i.189, ii.90, 304 sq.; iii 277; M Arūpa (adj.) [a + rūpa] without form or body, incorporeal, D i.195 i.62, 184; iii.248; S v.415 sq. = Vin i.10, 230. It 17; Sn 229, sq.; iii.240; Sn 755; It 62; Sdhp 228, 463, 480. See details un- 230, 267; Dh 190; DhA iii.246; KhA 81, 151, 185, 187; ThA der rūpa. 178, 282, 291; VvA 73. — sāvaka a disciple of the noble ones -âvacara the realm or world of Formlessness, Dhs 1281 (= ariyānaṁ santike sutattā a. SnA 166). M i.8, 46, 91, 181, — 1285; Ps i.83 sq., 101. -kāyika belonging to the group 323; ii.262; iii.134, 228, 272; It 75; Sn 90; Miln 339; DhA i.5, of formless beings Miln 317 (devā). -ṭhāyin standing in or (opp. putthujjana). — sīlin of unblemished conduct, practis- being founded on the Formless It 62. -taṇhā "thirst" for the ing virtue D i.115 (= sīlaṁ ariyaṁ uttamaṁ parisuddhaṁ DA Formless D iii.216. -dhātu the element or sphere of the In- i.286); M ii.167. coporeal (as one of the 3 dhātus rūpa°, arūpa°, nirodha°; see When the commentators, many centuries afterwards, be- dhātu) D iii.215, 275; It 45. -bhava formless existence D gan to write Pali in S. India & Ceylon, far from the ancient iii.216. -loka the world of the Formless, Sdhp 494. -saññin seat of the Aryan clans, the racial sense of the word ariya was not having the idea of form D ii.110; iii.260; Exp. i.252.

Arūpin Alāta

Arūpin (adj.) [a + rūpin] = arūpa; D i.31 (arūpī attā hoti: see DA vacanīyā (f.) a woman who has to be addressed with "alaṁ" i.119), 195; iii.111, 139; It 87 (rūpino va arūpino va sattā). (i. e. "fie"), which means that she ceases to be the wife of a Are (indecl.) [onomat. Cp. Sk. lalallā, Gr. λαλέω, Lat. lallo = man & returus into her parental home Vin iii.144, cp. 274 (Bd- E. lull, Ger. lallen & without redupl. Ags. holā, Ger. halloh, hgh's. expln.). -samakkhātar one who makes sufficiently E. lo. An abbrev. form of are is re. Cf. also alālā] exclam. clear It 107. -sājīva one who is thoroughly fit to associate of astonishment & excitement: he! hallo! I say!, implying an with his fellow A iii.81. -sāṭaka "curse — coat", one who imprecation: Away with you (with voc.) J i.225 (dāsiputta — curses his waist — coat (alaṁ sāṭaka!) because of his having ceṭaka);

iv.391 (duṭṭha — caṇḍāla); DA i.265 (= re); VvA 68 eaten too much it will not fit; an over — eater; one of the 5 (dubbinī), 217 ("how in the world"). kinds of gluttons or improper eaters as enumd. at DhA iv.16 = DhsA 404. Ala1 freq. spelling for aḷa. Alakkhika (& īka) (adj.) [a + lakkhika] unfortunate unhappy, of Ala2 (adj.) [alaṁ adv. as adj.] enough, only in neg. anala insuf- bad luck Vin iii.23; J iii.259. ficient, impossible M i.455; J ii.326 = iv.471. Alakkhī (f.) [a + lakkhi] bad luck, misfortune Th 1, 1123. Alaṁ (indecl.) [Vedic araṁ. In meaning 1. alaṁ is the expanded continuation of Vedic araṁ, an adv. acc. of ara (adj.) suitable; Alagadda [Der. unknown. In late Sk. alagarda is a water-snake] fitly, aptly rightly fr. ṛ Cp. aṇṇava, appeti, ara. In meaning a kind of snake M i.133 = DA i.21; DhA iv. 132 (°camma, so 2. alaṁ is the same as are] emphatic particle 1. in affirma- read for T. alla — camma, vv. ll. alanda° & alandu°). tive sentences: part. of assurance & emphasis = for sure, very Alagga (adj.) [pp. of laggati] not stuck or attached Nd2 107 (also much (so), indeed, truly. Note. In connection with a dat. or an alaggita); alaggamāna (ppr.) id. DhA iii.298. infin. the latter only apparently depend upon alaṁ, in reality Alaggana (nt.) [a + laggana] not hanging on anything, not being they belong to the syntax of the whole sentence (as dat. or inf. suspended DA i.180. absolute). It is customary however (since the practice of the Pāli grammarians) to regard them as interdependent and inter- Alaṁkata [pp. of alankaroti] 1. "made too much", made much pret the construction as "fit for, proper" (= yuttaṁ Pāli Com.), of, done up, adorned, fitted out Dh 142 (= vatthâbharaṇa — which meaning easily arises out of the connotation of alaṁ, paṭimaṇḍita DhA iii.83); Pv ii.36 ; Vv 11 ; J iii.392; iv.60. e.g. alam eva kātuṁ to be sure, this is to be done = this is — 2. "done enough" (see alaṁ, use with instr.), only neg. proper to be done. In this sense (c. dat.) it may also be compd. analankata in meaning "insatiate" S i.15 (kāmesu). with Vedic araṁ c. dat. — (a) (abs.) only in combn. with dat. Alaṁkaraṇa (nt.) [alaṁ + karaṇa, fr. alankaroti] doing up, fitting or inf. (see c. & Note above). — (b.) (°—) see cpds. — out, ornamentation J i.60. (c.) with dat. or infin.: alaṁ antarāyāya for certain an obsta- Alaṁkaraṇaka (adj.) [fr. alankaraṇa] adorning, embellishing, cle M i.130 (opp. nâlaṁ not at all); alaṁ te vippaṭisārāya you decorating DhA i.410. ought to feel sorry for it Vin ii.250; alaṁ vacanāya one says rightly S ii.18; alaṁ hitāya untold happiness DhA ii.41. — Alaṁkaroti [alaṁ + karoti, Vedic araṅkaroti] to make much of ito ce pi so bhavaṁ Gotamo yojana sate viharati alam eva..... i. e. to adorn, embellish, decorate J i.60; iii.189; vi. 368. upasankamituṁ even if he were 100 miles from here, (surely) ger. °karitvā DhA i.410; PvA 74. — pp. alankata. — Caus. even so (i. e. it is fit or proper even then) one must go to him alankārāpeti to cause to be adorned J i.52. D i.117 (expld. at DA i.288 by yuttam eva = it is proper); alam Alaṁkāra [fr. alankaroti, cp. Vedic araṅkṛti] "getting up" i. e. eva kātuṁ kalyāṇaṁ indeed one must do good = it is appro- fitting out, ornament, decoration; esp. trinkets, ornaments D priate to do good Pv ii.923 (= yuttaṁ PvA 122); alaṁ puññāni iii.190; A iii.239; 263 sq.; J vi.368; PvA 23, 46, 70 (— ° adj. kātave "come, let us do meritorious works" Vv 4415 (= yuttaṁ adorned with), 74; Sdhp 249. VvA 191). — 2. in negative or prohibitive sentences: part. of Alattaka [Sk. alaktaka] lac, a red animal dye J iv.114 (°pāṭala); disapprobation reproach & warning;

enough! have done with! DhA ii.174; iv.197. fie! stop! alas! (etc. see are). — (a) (abs.) enough: nâlaṁ thutuṁ it is not enough to praise Sn 217; te pi na honti me Alanda & Alandu see alagadda. alaṁ they are not enough for me Pv i.63 . — (b) with voc.: Alamba (adj.) [a + lamba] not hanging down, not drooping, short alaṁ Devadatta mā te rucci sanghabhedo "look out D. or take J v.302; vi.3 (°tthaniyo not flabby: of a woman's breasts cp. care D. that you do not split up the community" Vin ii.198; alambɔ ordhva — stanī Suśruta i.371). alaṁ Vakkali kin te iminā pūtikāyena diṭṭhena... S iii.120. — Alasa (adj.) [a + lasa] idle, lazy, slack, slothful, languid S i.44, (c) enough of (with instr.): alaṁ ettakena enough of this, so 217; Sn 96 (= jāti — alaso SnA 170); J iv.30; Dh 280 (= mahā much of that Miln 18; alam me Buddhena enough for me of — alaso DhA iii.410). Opp. analasa vigorous, energetic S the Buddha = I am tired of the B. DhA ii.34. i.44; D iii.190 (dakkha +); Vin iv.211; Nd2 141 (id.). -attha (adj.) "quite the thing", truly good, very profitable, useful D ii.231; M ii.69 (so read for alamatta); A ii.180; Th Alasatā (f.) [abstr. fr. alasa] sloth, laziness; only in neg. 1, 252; J i.401 (so read for °atta). -ariya truly genuine, right analasatā zeal, industry VvA 229. noble, honourable indeed, only in °ñāṇa — dassana [cp. BSk. Alassa (nt.) at S i.43 is spurious spelling for ālassa idleness, sloth; alamārya — jñāna — darśana Lal v.309, 509] Vin i.9; A iii.64, v. l. BB ālasya. 430; v.88; J i.389 (cp. ariya). -kammaniya (quite or thor- Alāta (nt.) [Sk. alāta, related to Lat. altāre altar, adoleo to burn] a oughly) suitable Vin iii.187. -pateyya: see the latter. -firebrand A ii.95 (chava° a burning corpse, see chava); J i.68;

Pug 36; DhA iii.442. asita allīna upagata). — (b.) soiled by (—°), dirtied A ii.201. Alāpu (nt.) [= alābu, with p for b: so Trenckner Notes 62] 16 -anallīna "to which nothing sticks", i. e. pure, undefiled, a gourd, pumpkin Dh 149 (= DhA iii.112; vv. ll. alābu & clean S i.169 (id. p. on p. 183 reads analla: see alla). Cp. alābbu). ālaya. Alābu [Sk. alābū f.] a long white gourd, Cucurbita Lage-naris M Allīyati [ā + līyati, lī, līyate, layate] to cling to, stick to, adhere to i.80 (tittaka°), 315 (id.); PvA 47 (id.); DhsA 405. — See also (in both senses, good or bad); to covet. — (a) lit. kesā sīsaṁ alāpu. allīyiṁsu the hair stuck to the head J i.64; khaggo lomesu al- līyi the sword stuck in the hair J i.273. — (b) fig. to covet, Alābhaka [a + labhaka] not getting, loss, detriment Vin iii.77. desire etc.: in idiomatic phrase allīyati (S iii.190 v. l.; T. ālay- Alālā (indecl.) [a + lālā interjection fr. sound root *lal, see etym. ati) kelāyati vanāyati (S iii.190 v.l.; T. manāyati; M i.260 under are] "not saying lā lā" i. e. not babbling, not dumb, in T. dhanāyati, but v.l. p. 552 vanāyati) mamāyati "to caress °mukha not (deaf &) dumb SnA 124 (= aneḷamūga of Sn 70). dearly & be extremely jealous of" (c. acc.) at M i.260 & S Alika (adj.) [Sk. alīka] contrary, false, untrue S i.189; J iii.198; iii.190. — J iv.5; v.154 (allīyituṁ, v.l. illīyituṁ); DhsA 364 vi.361; Miln 26, 99. — nt. °ṁ a lie, falsehood Dh 264. (vanati bhajati a); pp. allīna — Caus. alliyāpeti [cp. Sk. ālā- -vādin one who tells a lie, a liar Dh 223 = VvA 69 (has payati, but B.Sk. allīpeti M Vastu iii.144; pp. allīpita ibid. alīka°); J ii.4; SnA 478 (for abhūta — vādin Sn 661). i.311; iii.408; pass. allīpīyate iii.127.] to make stick, to to bring near to (c. acc. or loc.) J ii.325 (hatthiṁ mahābhittiyan Alīnatā (f.) [abstr. of alīna] open mindedness, prudence, sincerity alliyāpetvā); iv.392 (sīsena sīsaṁ alliyāpetvā). J i.366.

Aḷa [etym. unknown] 1. the claw of a crab M i.234; S i.123; J Aluḷita (adj.) [a + luḷita, pp. of lul] umoved, undisturbed Miln i.223, 505 (°chinno kakkaṭako; T. spells ala°); ii.342; iii.295; 383. — 2. the nails (of finger or toe) (?) in °chinna one whose nails Aloṇika (adj.) [a + loṇika] not salted J iii.409; VvA 184. are cut off Vin i.91. Aloma (adj.) [a + loma] not hairy (upon the body) J vi.457. Aḷāra (adj.) [Is it the same as uḷāra?] only used with ref. to the Alola (adj.) [a + lola] undisturbed, not distracted (by desires), not eyelashes, & usually expld. by visāla, i.e. extended, wide, but wavering: of firm resolution, concentrated Sn 65 (= nillolupa also by bahala, i.e. thick. The meaning & etym. is as yet un- Nd2 98; = rasavisesesu anākula SnA 118). certain. Kern, (Toev. s.v.) transls. by "bent, crooked, arched". °akkhin with wide eyes (eyelashes?) J i.306 (= visāla — netta Alla (adj.) (only ° —) [Vedic ārdra, to Gr. α῎ρδω moisten, C.); °pamha with thick eye — lashes Vv 357 (= bahala — α῎ρδα dirt] — 1. moist, wet M iii.94 (°mattikā — puñja saṁyata — pakhuma C.; v.l. °pamukha); °bhamuka having a heap of moist clay; may be taken in meaning 2). — 2. thick eyebrows or °lashes J vi.503 (so read for °pamukha; C. fresh (opp. stale), new; freshly plucked, gathered or caught, expls by visāl — akkhigaṇḍa). Cp. āḷāra. viz.°âvalepana see adda3 ; °kusamuṭṭhi freshly plucked grass A v.234 = 249; °gomaya fresh dung A v.234; DhA i.377; Aḷhaka in udakɔ aḷhaka VvA 155 read āḷhaka. °camma living skin Vism 195; °tiṇa fresh grass DA i.77; Ava° (prefix) I. Relation between ava & o. Phonetically the dif- PvA 40; °dārūni green sticks J i.318; °madhu fresh honey ference between ava & o is this, that ava is the older form, DhA ii.197; °maṁsa-sarīra a body of living flesh DhA ii.51 whereas o represents a later development. Historically the case = iv.166; °rasa fresh — tasting DhA ii.155; °rohita-maccha is often reversed — that is, the form in o was in use first & fresh fish J iii.333. — 3. wet = with connotation of clean the form in ava was built up, sometimes quite independently, (through being washed), freshly washed, °kesa with clean long afterwards. Okaḍḍhati, okappati, okappanā, okassati, hair PvA 82 (sīsaṁ nahātvā allakesa); usually combd. with okāra, okantati, okkamati, ogacchati, odāta and others may allavattha with clean clothes (in an ablution; often as a sign of be used as examples. The difference in many cases has given mourning) Ud 14, 91; DhA iv.220; or with odāta vattha (id.) rise to a differentiation of meaning, like E. ripe: rife, quash: J iii.425. °pāṇi with clean hand Pv ii.99 (= dhotapāṇi PvA squash; Ger. Knabe: Knappe etc. (see below B 2). — A. The 116). [For analla-gatta at S i.183 better read, with ibid 169, old Pāli form of the prefix is o. In same cases however a Vedic an-allīna — gatta. For allacamma at DhA iv.132 alagadda- form in ava has been preserved by virtue of its archaic charac- camma, with the v.l., is preferable]. ter. In words forming the 2nd part of a cpd. we have ava, while Allāpa [Sk. ālāpa; ā + lāpa] conversation, talk; only in cpd. the absolute form of the same word has o. See e.g. avakāsa °sallāpa conversation (lit. talking to & fro or together) J i.189; (—°) > okāsa (°—); avacara > ocaraka; avatata; avadāta; avab- Miln 15; VvA 96; PvA 86. hāsa; 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 Allika (?) [either from alla = allikaṁ nt. in meaning defilement, alone in 24%, and ava as well as o in 11%. The proportion of getting soiled by (—°), or from allīyati = alliyakaṁ, a der.

fr. forms in ava increases as the books or passages become later. ger. alliya clinging to, sticking to. The whole word is doubt- Restricted to the older literature (the 4 Nikāyas) are the foll. ful.] only in cpd. (kāma —) sukhɔ allikɔ ânuyoga given to the forms with o: okiri, okkanti, okkamati, okkhipati, ogacchati, attachment to sensual joys Vin i.10; D iii.113, 130; S iv.330; ossajati. — (1) The Pāli form (o°) shows a differentiation in v.421; Nett 110. meaning against the later Sanskrit forms (ava°). See the foll.: Allīna [pp. of allīyati; Sk. ālīna] (a) sticking to, adhering or ad- avakappanā harnessing: okappanā confidence; hered to, clinging M i.80; A v.187; Nd2 under nissita (in form avakkanti (not Sk.): okkanti appearance;

avakkhitta thrown down: okkhitta subdued; iv.103 (nirayaṁ vajanti yathā adhammo patito avaṁsiro); Nd1 avacara sphere of motion: ocaraka spy; 404 (uddhaṁpāda +); DhA iv.153 (gloss adhosira). — On avatiṇṇa descended: otiṇṇa affected with love; avaṁ° cp. further avakkāra, avākaroti, avekkhipati. avaharati to move down, put off: oharati to steal. Avakaṁsa [fr. ava — karṣati; on ṁs: *rṣ cp. haṁsati: harṣati] (2) In certain secondary verb — formations, arisen on Pāli dragging down, detraction, abasement, in cpd. ukkaṁsâvak° grounds, the form o° is used almost exclusively pointing thus lifting up & pulling down, raising and lowering, rise & fall D to a clearly marked dialectical development of Pali. Among i.54. these formations are Deminutives in °ka usually; the Gerund & the Infinitive usually; the Causatives throughout. Avakankhati (—°) [ava + kankhati; cp. Sk. anu — kānkṣati] to II. Ava as prefix. [P. ava = Vedic ava & occasionally o; Av. wish for, strive after S iv.57 (n'); J iv.371 (n'); V 340 (n'), 348 ava; Lat. au — (aufero = avabharati, aufugio etc.); Obg. u —; (n' = na pattheti C). Oir. ō, ua. See further relations in Walde, Lat. Wtb. under au]. Avakaḍḍhati [ava + kaḍḍhati, cp. avakassati & apakassati] Nett 4 — Meaning. (Rest:) lower, low (opp. ut°, see e. g. uccâvaca (avakaḍḍhayitvā). Pass. avakaḍḍhati J iv.415 (hadayaṁ me high & low, and below iii. c), expld. as heṭṭhā (DhA iv.54 un- a. my hcart is weighed down = sokena avakaḍḍhīyati C; v.l. der avaṁ) or adho (ibid. 153; SnA 290). — (Motion:) down, avakassati). — pp. avakaḍḍhita. downward, away (down), off; e. g. avasūra sun — down; adv. Avakaḍḍhita [pp. of avakaḍḍhati] pulled down, dragged away avaṁ (q. v., opp. uddhaṁ). — (a) lit. away from, off: ava — DhA iii.195. kantati to cut off; °gaṇa away from the crowd; °chindati cut off; °yīyati fall off; °bhāsati shine out, effulge; °muñcati take Avakata = apakata, v.l. at It 89. off; °siṭṭha left over. — down, out, over: °kirati pour down Avakanta [for *avakatta, Sk. avakṛtta; pp. of avakantati, see or out over; °khitta thrown down; °gacchati go down; °gāheti kanta2] cut, cut open, cut off J iv.251 (galakɔ âvakantaṁ). dip down; °tarati descend; °patita fallen down; °sajjati emit; Avakantati & okantati (okk°) [cp. Sk. avakṛntati, ava + kan- °siñcati pour out over; °sīdati sink down. — (b) fig. down in tati, cp. also apakantati] to cut off, cut out, cut away, carve — connection with verbs of emotion (cp. Lat. de — in despico to (ava:) J iv.155. — pp. avakanta & avakantita. despise, lit. look down on), see ava — jānāti, °bhūta, °mānita, °vajja, °hasati. away from, i. e. the opposite of, as equiva- Avakantita [pp. of avakantati] cut out PvA 213. lent to a negation and often taking the place of the

neg. prefix Avakappanā & okappanā (f.) [ava + kappanā] preparation, fix- a° (an°), e. g. in avajaya (= ajaya), °jāta, °mangala (= a°), ing up, esp. harnessing J vi.408. °pakkhin, °patta. Avakaroti [Sk. apakaroti, cp. P. apa°] "to put down", to despise, Affinities of ava. — (a) apa. There exists an exceedingly throw away; only in der, avakāra & avakārin. — pp. avakata frequent interchange of forms with apa° and ava°, the histori- (q. v.). — See also avākaroti & cp. avakirati 2. cal relation of which has not yet been thoroughly investigated. For a comparison of the two the BSk. forms are indispensable, Avakassati & okassati [cp. Sk. avakarṣati, ava + kṛṣ; see also and often afford a clue as to the nature of the word in question. apakassati & avakaḍḍhati] to drag down, to draw or pull away, See on this apa 2 and cp. the foll. words under ava: avakata, distract, remove. — A v.74 = Vin ii.204 (+ vavakassati). °karoti, °khalita, °anga, ottappa, avattha, °nīta, °dāna, °pivati, Avakārakaṁ (adv.) [fr. avakāra] throwing away, scattering °rundhati, °lekhati, °vadati, °varaka, °sakkati, avassaya, avas- about Vin ii.214. seti, °hita, avāpurīyati, avekkhati. — (b) abhi. The similar- Avakārin (adj.) (—°) [fr. avakāra] despising, degrading, neglect- ity between abhi & ava is seen from a comparison of mean- ing Vbh 393 sq. (an°). ing abhi ii. b and ava ii. a. The two prefixes are practically synonymous in the foll. words: °kankhati, °kamati, °kiṇṇa, Avakāsa & okāsa [ava + kāś to shine, cp. Sk. avakāśa] 1. "ap- °khipati, °maddati, °rata, °lambati, °lekheti, °lepana, °siñcati. pearance": akkhuddâvakāso dassanāya not little (or inferior) — (c) The contrary of ava is ut (cp. above ii.2). Among the to behold (of appearance) D i.114; ariyāvakāsa appearing no- freq. contrast — pairs showing the two, like E. up & down, are ble or having the app. of an Aryan J v.87; katâvakāsa put into the foll. ukkaṁsâvakaṁsa, uggaman — oggamana, uccâvaca, appearance Vv 229 . — 2. "opportunity": kata° given leave D ullangheti — olangheti, ullittâvalitta; ogilituṁuggilituṁ, ona- i.276 Sn 1030; anavakāsakārin not giving occasion Miln 383. man — unnamana. Two other combns. founded on the same — anavakāsa not having a chance or opportunity (to happen), principle (of intensifying contrast) are chiddâvacchidda and impossible; always in ster. phrase aṭṭhānaṁ etaṁ anavakāso ava° in contrast with vi° in olambavilamba, olugga — vilugga. Vin ii.199; A i.26; v.169; Pug 11, 12; PvA 28.

Avaṁ (adv.) [Vedic avāk & avāṁ] the prep. ava in adv. use, Avakirati & okirati [ava + kirati] 1. to pour down on, to pour out down, downward; in C. often expld. by adho. Rarely abso- over; aor. avakiri PvA 86; ger. °kiritvā J v.144. — 2. to cast lute, the only passage found so far being Sn 685 (avaṁ sari out, reject, throw out; aor. avākiri Vv 305 = 485 (v.l. °kari; he went down, v. l. avasari, expld. by otari SnA 486). Opp. VvA 126 expls by chaḍḍesi vināsesi). — Pass. avakirīyati uddhaṁ (above, up high). Freq. in cpd. avaṁsira (adj.) head Pv iii.110 (= chaḍḍīyati PvA 174); grd. °kiriya (see sep.). See downward (+ uddhaṁpāda feet up), a position characteristic also apakiritūna. pp. okiṇṇa. of beings in Niraya (Purgatory), e. g. S i.48; Sn 248 (patanti Avakiriya [grd of avakirati] to be cast out or thrown away; re- sattā nirayaṁ avaṁsirā = adhogata — sīsā SnA 290); Vv 5225 jectable, low, contemptible J v.143 (taken by C. as ger. = (of Revatī, + uddhaṁpāda); Pv iv.146 ; J i.233 (+ uddhapāda); avakiritvā).

Avakujja Avajja

Avakujja (adj.) [ava + kujja, cp. B.Sk. avakubja M Vastu Avanga see apanga. i.29, avakubjaka ibid. 213; ii.412] face downward, head first, Avaca (adj.) [der. fr. ava after the analogy of ucca > ut] low, only prone, bent over (opp. ukkujja & uttāna) J i.13 = Bu ii.52; J in combn. uccâvacā (pl.) high and low, see ucca. KvuA 38. v.295; vi.40; Pv iv.108 ; PvA 178. -paññā (adj.) one whose reason is turned upside down Avacana (nt.) [a + vacana] "non — word", i. e. the wrong word (like an upturned pot, i.e. empty) A i.130; Pug 31 (= adho- or expression J i.410. mukha — paññā Pug A 214). Avacara (—°) (n. — adj.) [ava + car, also BSk. avacara in Avakkanta (—°) [pp. ofnext] entered by, beset with, over- same sense, e.g. antaḥpurâvacarā the inmates of the harem whelmed by (instr.) S iii.69 (dukkha°, sukha° and an°). Jtm 210] (a) (adj.) living in or with, moving in D i.206 (san- tika° one who stays near, a companion); fig. dealing or fa- Avakkanti (f.) [fr. avakkamati] entry, appearance, coming down miliar with, at home in A ii.189 (atakka°); iv.314 (parisā°); J into, opportunity for rebirth S ii.66 (nāmarūpassa); iii.46 (pañ- i.60 (tāḷa° one conversant with music, a musician, see tāḷa1); cannaṁ indriyānaṁ); Pug 13 (= okkanti nibbatti pātubhāvo ii.95 (sangāma°); Miln 44 (id. and yoga°). — (b) (n.) sphere PugA 184); Kvu 142 (nāmarūpassa); Miln 123 (gabbhassa). (of moving or activity), realm, plane (of temporal existence); Avakkama [fr. avakkamati] entering, appearance J v.330 (gabb- only as t.t in kāmâvacara rupâvacara arūpâvacara or the 3 hassa). realms of sense — desires, form and non — form: kāma° D Avakkamati & okkamati [ava + kamati fr. kram] to approach. i.34 (°deva); Dhs 431 (as adj.); rūpa° Pug 37; arūpa° Pug 38; to enter, go into or near to, to fall into, appear in, only in ger. Ps i.83, 84, 101; Dhs A 387; PvA 138, 163; to be omitted in (poetically) avakamma J iii.480 (v.l. apa°). Dhs 1268, 1278. Avakkāra [Sk. avaskara faeces, fr. avaṁ + karoti] throwing Avacaraka & ocaraka (adj. — n.) [fr. avacara] 1. only in cpd. away, refuse, sweepings; only in cpd. °pātī a bowl for refuse, kāmâvacarika as adj. to kāmâvacara, belonging to the sphere slop basin, ash — bin Vin i.157, 352; ii.216; M i.207; DhA of sense experiences, Sdhp. 254. — 2. Late form of ocaraka, i.305. spy, only in C. on Th 1, 315 ff. quoted in Brethren 189, n 3. Occurs in BSk (Divy 127). Avakkhalita [pp. of avakkhaleti, Caus. of kṣal] washed off, taken away from, detracted DA i.66 (v.l. apa°). Avacaraṇa (nt.) [fr. avacarati 1] being familiar with, dealing with, occupation J ii.95. Avakkhitta & okkhitta [pp. of avakkhipati] 1. [= Sk. avakṣipta] thrown down, flung down, cast down, dropped; thrown out, re- Avacuttha 2nd pret. of vac, in prohib form mā evaṁ avacuttha jected. (ava:) M i.296 (ujjhita +); DA i.281 (an°), 289 (piṇḍa); do not speak thus J vi.72; DhA iv.228. PvA 174 (piṇḍa). 2. [= Sk. utkṣipta?] thrown off, gained, pro- Avacchidda (—°) (adj.) [ava + chidda] perforated, only in redupl. duced, got (cp. uppādita), in phrase sedɔ âvakkhitta gained (intensive) cpd. chiddâvacchidda perforated all over, nothing by sweat A ii.67; iii.45. but holes J iii.491; DhA i.122. 284, 319. Cp. chidda — vic- Avakkhipati & okkhipati [ava + khipati; cp. Sk. ava-kṣipati] to chidda. throw down or out, cast down, drop; fig. usually appld to the Avacchedaka (—°) (adj) [ava + cheda + ka] cutting off, as nt. °ṁ eyes = to cast down, hence transferred to the other senses and adv. in phrase kabaḷâvacchedakaṁ after the manner of cutting used in meaning of "to keep under, to restrain, to have control off mouthfuls (of food)

Vin ii.214; iv.196; cp. āsāvacchedika over" (cp. also avakkhāyati), aor. °khipi DA i.268 (bhusaṁ, whose hope or longing has been cut off or destroyed Vin i. v. l. avakkhasi). 259. Avakkhipana (nt.) [fr. avakkhipati] throwing down, putting Avajaya [ava + jaya, cp. apajita] defeat DhA ii.228 (v.l. for T. down J i.163. ajaya). Avagacchati [ava + gacchati] to come to, approach, visit (cp. Avajāta (adj.) [ava + jāta; cp. B.Sk. avajāta in meaning misborn, Vedic avagacchati) PvA 87. miscarriage] low — born, of low or base birth, fig. of low Avagaṇḍa (-kāraka) (adj.) [ava + gaṇḍa°] "making a swelling", character (opp. abhijāta) Sn 664 (= buddhassa avajātaputta i. e. puffing out the cheeks, stuffing the cheeks, full (when SnA 479); It 63; Miln 359. eating); only nt. °ṁ as adv. after the manner or in the way of Avajānāti [ava + jñā] 1. to deny Vin ii.85; A iii.164 = Pug 65. — stuffing etc. Vin ii.214; iv.196. 2. (later) to despise DhA iii.16; PvA 175 (grd. °jānitabba) — Avagata [pp. of avagacchati] at PvA 222 is uncertain reading; the Of short stem — form ñā are found the foll: grd. avañññeyya meaning is "known, understood" (aññāta Pv iv.111); perhaps PvA 175, and with o°: grd. oñātabba PvA 195; pp. avañāta, we should read āvikata or adhigata (so v.l. BB). besides avañññāta. Avagāhati & ogāhati [ava + gāhati] to plunge or enter into, to be Avajīyati [ava + jīyati; Sk. avajiryate] to be diminished, to be absorbed in (acc. & loc.) Vism 678 (vipassanāvīthiṁ); Sdhp lost, be undone J i.313 (jitaṁ a; v.l. avajījy°); Dh 179 (jitaṁ a 370, 383. = dujjitaṁ hoti DhA iii.197). Avaguṇṭhana (adj.) (—°) [fr. oguṇṭheti] covering Sdhp 314. Avajja (adj.) [Sk. avadya, seemigly a + vadya, but in reality a der. fr. ava. According to Childers = Sk. avarjya from vraj, thus Avaggaha [Sk. avagraha] hindrance, impediment, used at DA i.95 meaning "not to be shunned, not forbidden". This interpretn is as syn. for drought (dubuṭṭhikā). justified by context of Dh 318, 319. The P. commentator refers

it to ava + vad (for *ava — vadya) in sense of to blame, cp. Avattha1 [der. uncertain] aimless (of cārikā, a bhikkhu's wander- apavadati] low, inferior, blamable, bad, deprecable Dh 318, ing, going on tour) A iii.171 (C. avavatthika). 319; Dhs 1160. More fig. in neg. form anavajja blameless, Avattha2 [Sk. apāsta, apa + āsta, pp. of as2] thrown away J v.302 faultless D i.70 (= anindita DA i.183); A ii.26 = It 102; Sn 47 (= chaḍḍita C.). (°bhojin carrying on a blameless mode of livelihood, see Nd2 39), 263 (= anindita agarahita KhA 140): Ps ii.116, 170; Pug Avattharaṇa (nt.) [fr. avattharati] setting in array, deploying (of 30, 41, 58; Sdhp 436. Opp. sāvajja. an army) J ii.104 (of a robber — band), 336.

Avajjatā (f.) [abstr. to prec.), only neg. an° blamelessness, fault- Avattharati [ava + tharati, stṛ] to strew, cover over or up J i.74 lessness Pug 25, 41; Dhs 1349. (°amāna ppr.), 255 (°itvā ger.); iv.84; Dāvs i.38. — pp. otthaṭa Cp. pariy°. Avajjha (adj.) [grd of a + vadhati, Sk. vadhya, vadh] not to be killed or destroyed, inviolable Sn 288; J v.69; vi.132. Avatthāraṇa (nt.) = avattharaṇa DA i.274.

Avañcana (adj.) [a + vañcana from vañc] not (even) tottering, Avatthu (& °ka) (adj.) [a + vatthu] groundless, unfounded (fig) i.e. unfit for any motion (esp. walking), said of

crippled feet Vin ii.241; J i.440 (°kaṁ vacanaṁ). For lit meaning see J i.214 = Cp iii.910 . vatthu.

Avañña (adj.) [to avaññā] despised, despicable Pv iii.113 (= Avadāta (= odāta) Dāvs iii.14 (metri causa). avaññeyya avajānitabba PvA 175). Avadāna see apadāna. Avaññatti (f.) [ava + ñatti = Sk. *avajñapti, fr. ava + jñā] only as Avadāniya (adj.) [fr. avadāna cutting off; ava + dā2 to cut] stingy, neg. an° the fact of not being despised, inferior or surpassed, niggardly Sn 774 (= Nd1 36 which expls. as follows: avaṁ egotism, pride, arrogance It 72; Vbh 350, 356; °kāma (adj.) gacchanti ti pi avadāniyā; maccharino pi vuccanti avadāniyā; wishing not to be surpassed, unvilling to be second, wanting buddhānaṁ vacanaṁ nɔ âdiyantī ti avadāniyā. Sn A 516 con- to be praised A ii.240; iv.1 sq. denses this expln. into the foll.: avangamanatāya maccharitāya Avaññā (f.) [Sk. avajñā, fr. ava + jñā] contempt, disregard, dis- buddhâdīnaṁ vacanaṁ anādiyanatāya ca avadāniyā). respect J i.257 (°ya). Avadāpana (cleansing): see vodāpana. Avaññāta (adj.) [pp. of avajānāti] despised, treated with con- Avadāpeti (to deal out) only BSk pary° Divy 202. tempt PvA 135 (an°); Sdhp 88, 90. Avadāyati [denom. fr. avadā in same meaning as anuddā, to dā1 : Avaṭaṁsaka (= vaṭ°) see Vin Texts ii.347. see dayati2] to have pity on, to feel sorry for J iv.178 (bhūtā- Avaṭṭhāna (nt.) [Sk. avasthāna] position, standing place J i.508; naṁ nâvadāyissaṁ, gloss nɔ ânukampiyaṁ). PvA 286. Avadīyati [Sk. avadīryati, ava + ḍr1 , ḍrṇāti, see etym. under darī] Avaṭṭhita (ad.) [Sk. avasthita, ava + thita] "standing down" = to burst, split open J vi.183 (= bhijjati C.) see also uddīyati, standing up, firm, fixed, settled, lasting Th 1, 1140. Usually Avadehaka (—°) (adj.) [ava + deha + ka but more likely direct neg. an° unsettled, unsteady; not lasting, changeable Dh 38 fr. ava + dih] in the idiom udarāvadehakaṁ bhuñjati, to eat (°citta; cp. DhA i.308 cittaṁ thāvaraṁ natthi); PvA 87 (= na one's fill M i.102; Th 1, 935. Vism 33 has udarāvadehaka — sassata not lasting for ever). bhojana, a heavy meal. Avaṭṭhitatā (f.) [abstr. fr. prec.] steadiness, only as neg. an° Avadhāraṇa (nt.) [Cp. Sk. avadhāraṇa, fr. ava + dhṛ] calling unsteadiness, fickleness ThA 259. attention to, affirmation, emphasis; as t.t. used by C's in ex- Avaṭṭhiti (f.) [Sk. avasthiti] (firm) position, posture, steadfast- planation of evaṁ at DA i.27; and of kho at PvA 11, 18. ness S v.228; Dhs 11, 570. Avadhi 3 sg. aor. of vadhati. — At DhA ii.73 avadhi = odhi. Avaḍḍhi (f.) [a + vaḍḍhi] "non — growth", decay DhA iii.335; C Avanata see oṇata. on A iii.76 (cp. apajaha). Avanati (—°) (f.) [fr. avanamati] stooping, bending, bowing Avaṇṭa (adj.) [a + vaṇṭa] without a stalk J v.155. down, humiliation Miln 387 (unnatɔ âvanati). Avaṇṇa [a + vaṇṇa] blame, reproach, fault D i.1 (= dosā nindā DA Avani (f.) [Vedic avani] bed or course of a river; earth, ground i.37); It 67; Pug 48, 59. Dāvs iv.5. Avaṇṇanīya (adj.) [grd. of a + vaṇṇeti] indescribable J v.282. Avapakāsati [ava + pa + kāsati = kassati, fr. kṛṣ] is a doubtful Avataṁsa see vataṁsaka. compd. of kassati, the combd. ava + pa occurring only in this word. In all likelihood it is a distortion of vavakassati (vi + Avatata & otata [ava + tata, pp. of tan] stretched over, covered, ava + kassati), supplementing the ordinary apakassati. See spread over with Vv 643 (—°); VvA 276 (= chādita). meaning & further discussion under apakāsati — Vin ii.204 Avatiṭṭhati [ava + tiṭṭhati] to abide, linger, stand still. D i.251 = (apakāsati +; v.l.

avapakassati; Bdhgh. in expln. on p. 325 has S iv.322 = A v.299 (tatra°); S i.25 (v.l. otiṭṭhati); Th. 1, 21; J apapakāsati which seems, to imply (a)vavakassati); A iii.145 ii.62; iv.208 (aor. avaṭṭhāsi). — pp. avaṭṭhita (q. v.). sq. (avapakāsituṁ). Avatiṇṇa & otiṇṇa [pp. of otarati] fallen into, affected with (—°), Avapatta see opatta. as ava° rare late or poetical form of o°, e. g. J v.98 (issâ°). Avapāyin (—°) (adj.) [cp. avapivati] coming for a drink, drinking See otiṇṇa. J i.163.

Avapivati Avasussati

Avapivati [ava + pā, cp. apapibati] to drink from J i.163. harem as subsidiary wife. Avabujjhati (—°) [Cp. BSk. avabudhyate] to understand A iv.96 Avalambati [= olambati]. Only in late verse. To hang down. Pv = It 83 (nɔ avabujjhati); A iv.98 (id.) J i.378 = iii.387 (inter- ii.118 ; 102 . Ger. avalamba (for °bya) Pv iii.35 ; cp. olubbha. changing with anubujjhati at the latter pass.). Avalitta (—°) [Sk. avalipta, pp. of ava — limpati] besmeared; in Avabodha [ava + bodha] perception, understanding, full knowl- cpd. ullittâvalitta "smeared up & down" i. e. plastered inside edge Sn A 509 (sacca°). — Neg. an° not awakened to the & outside A i.101. truth Vv 826 (= ananubodha VvA 319). Avalekhati [ava + lekhati, likh, Sk. avalikhati] to scrape off Vin Avabodhati (—°) [cp. Sk. avabodhati] to realise, perceive, pay ii.221 (v. l. apa°). attention to J iii.151 nâva°). Avalekhana1 (nt.) [fr. avalekhati] (a) scraping, scraping off Vin Avabhāsa [later form of obhāsa] Only in cpd. gambhīrā-vabhāso ii.141 (°pidhara), 221 (°kaṭṭha). (b) scratching in, writing D ii.55, looking deep. Same cpd. at A ii.105 = Pug 46 has ob- down J iv.402, (°sattha a chisel for engraving letters). hāsa. Avalekhana2 (nt.) v. l. for apalekhana. Avabhāsaka (—°) (adj.) [fr. avabhāsa] shining, shedding light Avalepana (—°) (nt.) [fr. ava + lip] smearing, daubing, plaster- on, illuminating Sdhp 14. ing M i.385 (pīta°); Sn 194 (kāyo taca — maṁsɔ âvalepano Avabhāsita (—°) [late form of obhāsita] shining with, resplendent the body plastered with skin & flesh). Sdhp 590. Avasa (adj.) [a + vasa] powerless Sdhp 290. Avabhuñjati [ava + bhuñjati] to eat, to eat up J iii.272 (inf. °bhot- Avasaṭa & Osaṭa [Sk. apasṛta, cp. also samavasṛta, pp. of ava tuṁ), 273. + sṛ] withdrawn, gone away; one who has left a community Avabhūta (adj.) [ava + bhūta, pp. of ava + bhū] "come down", & gone over to another sect, a renegade Vin iv.216, 217 (= despised, low, unworthy M ii.210. titthāyatanaṁ saṁkata). Avamangala (adj.) [ava + mangala, ava here in privative func- Avasarati [ava + sṛ] to go down, to go away (to) Sn 685 (v. l. tion] of bad omen, unlucky, infaustus (opp. abhimangala); nt. BB. T. avaṁsari). bad luck, ill omen J i.372, 402; ii.197; vi.10, 424; DhA iii.123; Avasāna (—°) [for osāna] (nt.) stopping ceasing; end, finish, con- PvA 261. Cf. next. clusion J i.87 (bhattakicc — âvasāne at the end of the meal); Avamañña ti [Sk. avamanyate] to slight, to disregard, despise PvA 76 (id.). DhA i.170; PvA 37, 175; Sdhp 271. — pp. Caus. avamānita. Avasāya [fr. avaseti] stopping, end, finish Th 2, 12 (= avasānaṁ Avamangalla (adj.) [fr. avamangala] of bad omen, nt. anything niṭṭhānaṁ ThA 19). But the id. p. at Dhp 218 has anakkhāte. importune, unlucky J i.446. Avasiñcanaka (—°) (adj.) [fr. osiñcati] pouring over (act. & Avamāna & omāna [fr. ava + man, think] disregard, disrespect, med.), overflowing J i.400 (an°). contempt J ii.386; iii.423; v.384. Cp. next. Avasiṭṭha (sic & not osiṭṭha) [pp. of avasissati, Sk. avaśiṣṭa] left, Avamānana

(nt.) [fr. avamāna] = avamāna J i.22. remaining, over S ii.133; J i.138; v.339; VvA 66, pl. avasiṭṭhā Avamāneti [Caus. of avamaññati] to despise J v.246. - pp. all who are left, the others PvA 165 (janā). avamānita PvA 36. Avasiṭṭhaka (adj.) [fr. avasiṭṭha] remaining, left J iii.311. Avaya only in neg. anavaya. Avasitta (—°) [pp. of osiñcati] besprinkled, anointed, conse- n Avayava [Der uncertain. Cp. mediaeval Sk. avayava] limb, crated, only in phrase rājā khattiyo muddhâvasitto of a prop- member, constituent, part VvA 53 (sarīra° = gattā). 168, 201, erly consecrated king (see also khattiya) D i. 69; ii.227; iii.64; 276; PvA 211 (sarīra° = gattā), 251 (mūl° the fibres of the Pug 56; DA i.182 (T. muddhâvassita, v. l. °abhisitta); etc. — root). As t. t. g. at SnA 397. In the commentaries avayava See also abhisitta. is often used where aṁga would have been used in the older Avasin (adj. — n.) [a + vasin fr. vaś] not having control over texts. oneself, D ii.275. Avarajjhati (—°) [ava + rajjhati of rādh, cp. Sk. avarād-hyate] Avasissati [Sk. avaśiṣyate; Pass. of ava + śis; but expld. by Kern, to neglect, fail, spurn Th 1, 167; J iv.428 (v.l. °rujjh°). Toev. s. v. as fut of avasīdati] to be left over, to remain, in Avaruddha [fr. avarundhati] 1. Doubtful reading at Vin iv.181, phrase yaṁ pamāṇa — kataṁ kammaṁ na taṁ tatrâvasissati apparently meaning G in revolt, out of hand ' (of slaves) — 2. D i.251; A v.299 = S iv.322; J ii.61 (see expln. on p. 62). [late form of oruddha] restrained Sdhp. 592. Also in the phrases taco ca nahārū ca aṭṭhi ca avasissatu sarīre upasussatu maṁsa-lohitaṁ M i.481; A i.50; S ii.28, Avaruddhaka [avruddha + ka] subdued, expelled, banished J and sarīrāni avasissanti S ii. 83. With the latter phrases cp. vi.575; Dpvs i.21 (Np). avasussati. Avaruddhati [Sk. aparundhati; ava + ruddhati of rudh] to ex- Avasī metri causa for avasi, a + vasi, aor. of vas4 to stop, stay, pel, remove, banish J vi.505 (= nīharati C.), 515. See also rest J v.66 (mā avasī). avarundhati. Avasussati [Sk. *ava — suṣyati of śuṣ] to dry up, to wither; in Avarundhati [ava + rundhati. Only referred to by Dhp. in his Cy later quotations of the old kāmaṁ taco ca nahāru ca aṭṭhi (ThA 271) on oruddha] to put under restraint, to put into one's

ca avasussatu (upasussatu sarīre maṁsalohitaṁ) J i.71, 110; 262 (an°); ii.240; iv.128, 201; Sn 63 (an°); Pug 27, 36; Dpvs Sdhp 46. It is a later spelling for the older avasissatu see ii.5 (T. reads avassita). — Neg. anavassuta: 1. not leaking, Trenckner (M i.569). — fut. avasucchati (= Sk. *°śokṣyati, without a leak J iv.20 (nāvā = udaka — pavesanɔ âbhāvena a. fut. of Intens.) J vi.550 (v. l. BB °sussati; C. avasucchissati). C.). — 2. free from leakage, i. e. from lust or moral intoxica- Avasūra [ava + sūra; ava here in function of *avaṁs see ava ii] tion Dh 39 (°citta); Sn 63 (see expld. in detail at Nd2 40); SnA sundown, sunset, acc. °ṁ as adv. at or with sundown J v 56 116 (= kilesa — anvāssava — virahita). (anāvasūraṁ metrically). Avahaṭa [pp. of avaharati] taken away, stolen Miln 46. 1 Avasesa [Sk. avaśeṣa, fr. ava + śiṣ, cp. avasissati] remainder, re- Avaharaṇa (—°) [fr. avaharati in both meanings] taking away, maining part; only in cpds. an° (adj.) without any remainder, removal; theft PvA 47 (sāṭaka°), 92 (soka°). i. e. fully, completely M i.220 = A v.347 (°dohin); A i.20 sq., Avaharati & oharati [ava + hṛ] to steal J i.384; PvA 47 (avahari 88; Sn 146; Pug 17; Dhs 363, 553; SnA 417 (°pharaṇa); PvA

vatthaṁ), 86 (id., = apānudi). — pp. avahaṭa (q. v.). 71 (°ato, adv. altogether, not leaving anything out); & sâvas- esa leaving something over, having something left A i.20 sq., Avahasati [ava + has] to laugh at, deride, mock J v.111 (añña- 88; Pv iii.55 (jīvita° having still a little life left). maññaṁ); PvA 178. — aor. avahasi J iv.413.

Avasesa2 (adj.) [see prec.] remaining, left Sn 694 (āyu avas- Avahāra [fr. avaharati] taking, acquiring, acquisition Vin v.129 eso); J iii.19; Vbh 107 (taṇhā ca avasesā ca kilesā); PvA (pañca avahārā, viz. theyya°, pasayha°, parikappa°, paṭiccha- 19 (avasesā ca ñātakā the rest of the relatives), 21 (avasesā nna°, kusa°). parisā), 201 (aṭṭhi — tacamattɔ âvasesa — sarīra with a body Avahīyati [for ohīyati] to be left behind, to stay behind J v.340. on which nothing but skin & bones were left), 206 (aṭṭhi — Avāgata [ava + ā + gacchati] only in phrase dhammā avāgat — sanghātamattɔ âvasesa — sarīra). — nt. (as pred.) °ṁ what is amhā, we are fallen from righteousness, J v.82. (C. explains left PvA 52 (appɔ avasesaṁ); KhA 245 (nɔ atthi tesaṁ avas- apāgata). esaṁ). Avākaroti [either ava + ā + karoti or avaṁ + karoti, the latter more Avasesaka (adj.) [fr. avasesa2] being left, overflowing, addi- probable. It is not necessary to take it with Kern, Toev. s. v. tional, more J i.400 (an°); Dpvs iv.45. as Sk. apākṛṇoti, apa + ā + kṛ] 1. to revoke, undo, rescind, Avassa (adj.) [a + vaś] against one's will, inevitable J i. 19 not fulfill, spoil, destroy J iii.339 (avākayirā = avakareyya (°bhāvin); v.319 (°gāmitā). Usually as nt. °ṁ adv. inevitably chindeyya C.); v.495, 500; vi. 280. — 2. to give back, re- (cp. BSk. avaśyaṁ Divy 347; Av. Ś i.209 etc.) J iii.271; DA store J vi.577 (= deti C.). i.263; Sdhp 293. Avākirati wrong by Hardy VvA Index for avakirati (q. v.). Avassakaṁ (adv.) [see avassa] inevitably Dpvs ix.13. Avāṭuka see apāṭuka. Avassajati & ossajati [ava + sṛj, perhaps ud + sṛj = Sk. utsṛjati, Avāpuraṇa (nt.) [same as apāpuraṇa] a key S iii.132; A iv.374. although the usual Vedic form is avasṛjati. The form ossajati puzzled the BSk. writers in their sanskritisation apotsṛjati = Avāpurati [same as apāpurati] to open (a door) J i.63; vi.373. apa + ut + sṛj Divy 203] to let loose, let go, send off, give up, Avāvaṭa (adj.) [a + vāvaṭa] unobstructed, unhindered, free. Of dismiss, release (ava): J iv.425; v.487 (aor. avassaji read for a woman, not married J v.213 (= apetâvaraṇā, which read for avissaji). °bharaṇā, apariggahitā C.). Avassana (nt.) [a + vassana, Sk. vāsana of vāś to bleat] not bleat- Avikampamāna (adj.) [a + vi + kampamāna, ppr. med. of ing J iv.251. kamp] not hesitating, not wavering, not doubting J iv.310 Avassaya [Sk. *avāśraya for the usual apāśraya, see P. apassaya1] (= anosakkamāna C.; Kern takes it at this passage as a + support, help, protection, refuge J i.211; ii. 197; iv.167; Miln vikalpamāna, see Toev. s.v., but unnecessarily); vi.176 (= 160; DhA ii.267; iv.198; PvA 5, 113. nirāsanka C.); J vi.273.

Avassava [ava + sava, Sk. °srava fr. sru to flow] outflow, effect, Avikampin (adj.) [fr. a + vi + kamp] unmoved, not shaking, only neg. anassava no further effect Vin ii.89; M i.93; ii.246; steady Vv 5022 (= acala VvA 215). A iii.334 sp. Avikopin (adj.) [a + vikopin; fr. vi + kup] not agitated, not mov- Avasseti [ava + ā + śri, for the usual *apāśrayati; see apasseti] to ing, unshaken, undisturbed J vi.226 (acchejja +). lean against, to depend on, find shelter in (loc.) J ii.80 (aor. Avikkhepa [a + vikkhepa] calmness, balance, equanimity D avassayiṁ = vāsaṁ kappesiṁ C.). — pp. avassita. iii.213; A i.83; Ps i.94;

ii.228; Dhs 11, 15, 570. Avassāvana (nt.) [fr. ava + Caus. of sru to flow] straining, fil- Avicāreti [a + vicāreti] not to examine VvA 336. tering (?) J ii.288. Aviccaṁ at J v.434 read aviviccaṁ [a + viviccaṁ] i. e. not se- Avassita [for apassita, Sk. apaśrita] depending on, dealing with J cretly, openly. v.375. See apassita. Avijānaṁ [a + vijānaṁ] not knowing, ignorant Ḍh 38, 60; It 103. Avassuta (adj.) [Sk. *avasruta, pp. of ava + sru, cp. avas- sava] Avijjā (f.) [Sk. avidyā; fr. a + vid] ignorance; the main root of 1. (lit.) flowing out or down, oozing, leaking J iv. 20. — 2. evil and of continual rebirth (see paṭicca — samuppāda, cp. S (fig.) (cp. anvāssava & āsava) filled with desire, lustful (opp. ii.6, 9, 12; Sn p. 141 & many other passages). See on term anavassuta, q. v.) Vin ii.236; S iv.70, 184 (an°); A i.261, Cpd. 83 n. 3, 187 sq, 262 sq. & for further detail vijjā. avi-

jjā is termed an anusaya (D iii.254, 282; S iv.205, 208 sq., °bhumma Nd1 308, expld. as Nibbāna). 212); it is one of the āsavā (Vin iii.4; D i.84; iii.216; It 49; Avisaṁvādaka (adj.) [a + visaṁvada + ka] not deceiving, not Dhs 1100, 1109), of the oghā (D iii.230, 276; Dhs 390, 1061, lying D i.4; iii.170; Pug 57; DA i.73. 1162), of the nīvaraṇāni (S ii.23; A i.223; It 8; Dhs 1162, 1486), of the saṁyojanāni (D iii.254; Dhs 1131, 1460). See Avisaṁvādanatā (f.) [abstr. fr. a + visaṁvāda] honesty, faithful- for various characterisatons the foll. passages: Vin i.1; iii.3; D ness, uprightness D iii.190. iii.212, 230, 234, 274; M i.54, 67, 144; S ii.4, 26, 263; iii.47, Avisaṁvādeti [a + visaṁ + Caus. of vad] to keep one's word, to 162; iv.256; v.52; A i.8, 285; ii.132, 158, 247; iii.84 sq., 414; be honest, to be true J v.124. iv.228; It 34 (yā kācɔ imā duggatiyo asmiṁ loke paramhi ca Avisaggatā (f.) [a + visaggatā, v.l. viy°, thus as a + viy-agga, Sk. avijjāmūlakā sabbā icchā — lobha — sammussayā), 57, 81; Sn vyagra = ākula] state of being undisturbed, harmony, balance 199, 277, 729 (jāti — maraṇa — saṁsāraṁ ye vajanti punap- J vi.224 (C. avisaggata). Cp. avyagga. punaṁ... avijjāyɔ eva sā gati), 730, 1026, 1033 (avijjāya nivuto loko); Dh 243; Nd2 99; Pug 21; Dhs 390, 1061, 1162; DhA Avisare at J v.117 according to Kern, Toev. s.v. corrupted from iii.350; iv.161 (°paligha). avisaye, i. e. towards a wrong or unworthy object [a + visaya, loc], C. differently: avisare = avisaritvā atikkamitva; v.l. ad- Aviññāṇaka (adj.) [a + viññāṇa + ka] senscless, without feeling hisare. or consciousness, unfeeling DhA i.6 (saviññāṇaka +). Avisāhaṭa (adj.) [a + visāhaṭa] imperturbed Dhs 15, 24, 287, 570. Aviññū (adj.) = aviddasu. (°mānasata). Avitakka (adj.) [a + vitakka] free from thought D iii.219, 274; Th Avissaji at J vi.79 is with Kern, Toev. s. v. better to be read avas- 2, 75 ("where reasonings cease" trsl.); Dhs 161 ("free from the saji (see avassajati). working of conception" trsl.), 504 etc. Avissajjiya (adj.) [grd. of a + vissajjati] not to be given away, Avidūra (adj.) [a + vidūra] not far, near; usually in loc. °e as adv. inalienable (cp. avebhangiya) Vin i.305 (°ika for °iya); ii.170 near Sn. 147. (five such objects in detail); v.216 (+ avebh°); J vi.568. Aviddasu (adj.) [a + viddasu] ignorant, foolish Sn 762 (= bāla Sn Avissāsaniya (adj.) [a + visāsana + iya, ika] not to be trusted, A 509); Dh 268 = Nd2 514 (= aviññū DhA iii.395); PvA 18 untrustworthy J iii.474. (so read for avindasu). Aviha [of uncertain etym.] the world of the Aviha's, i.e. the 12th Avināsaka (°ika) (adj.) [a + vināsa + ka] not causing destruction of the 16 Brahmā —

words, cp. Kindred Sayings 48 n. 3; Cpd. A iii.38 (°ika); J v.116 (= anāsaka C.). 139. — S i.35, 60; A i.279; Pug 17. Avināsana (adj.) [a + vināsana] imperishable Dpvs iv.16. Avihiṁsa (Avihesa) (f.) [a + vihiṁsā] absence of cruelty, mercy, Avinicchayañ̃ū (adj.) [a + vinicchaya + ñū] not knowing how to humanity, friendliness, love D iii.213, 215, 240 (avihesā); Sn decide J v.367. 292 (= sakaruṇabhāva SnA 318); It 82 (°vitakka). Avinibbhujaṁ (adj.) [ppr. of a + vinibbhujati] unable to distin- Aviheṭhaka (adj.) [a + viheṭhaka] not harassing, not hurting D guish or to know J v.121 (= atīrento C.). iii.166 (but cp. SnA 318 avihesaka in same context); Miln Avinibbhoga (ad.) [a + vinibbhoga] not to be distinguished, in- 219. distinct J iii.428 (°sadda). Avī° in general see vī°. Aviparin̤āma [a + viparināma] absence of change, steadfastness, Avīci [B.Sk. avīci a + vīci (?) no intermission, or no pleasure (?), endurance D i.18; iii.31, 33 (°dhamma); DA i.113 (= jarā — unknown, but very likely popular etym.] 1. avīciniraya, one vasena vipariṇāmassa abhāvato). of the (great) hells (see niraya), described in vivid colours at Avippaṭisāra [a + vippaṭisāra] absence of regret or remorse A many passages of the Pāli canon, e.g. at Vin ii.203 = It 86; iii.46. Nd1 18, 347, 405 = Nd2 304 iiid; Ps i.83; Dhs 1281; J i.71, 96; iii.182; iv.159; DhA i.148; PvA 52; SnA 290; Sdhp 37, 194; Avippavāsa (adj. — n.) [a + vippavāsa] thoughtfulness, mindful- Pgdp 5 sq.; etc etc. — 2. disintegration, decay Vism 449 (a. ness, attention; adj. not neglectful, mindful, attentive, eager jarā nāma). Vin v.216; Sn 1142 (cp. Nd2 101: anussatiyā bhāvento); DA i.104 (appamādo vuccati satiyā avippavāso); DhA iv.26 (ap- Avekalla (°—) adj.) [a + vekalla] without deficiency, in °buddhi pamāda = satiyā avippavāsa). complete knowledge J vi.297.

Aviruddha (adj.) [a + viruddha] not contrary, unobstructed, free, Avekkhati [B.Sk. avīkṣate. The regular Pāli form however is without difficulties Dh 406; Sn 365, 704, 854. 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 Avirūḷhi (f.) [a + virūḷhi] absence or cesssation of growth Sn 235; (= passati). DhA i.245 (°dhamma). Avekkhipati [avaṁ + khipati, avaṁ here in form ave corresp. to Avirodha [a + virodha] absence of obstruction, gentleness M avaḥ, cp. pure for puraḥ etc.] to jump, hop, lit. to throw (a ii.105 = Th 1, 875. foot) down J iv.251 (= pacchimapāde khipati C.). Avirodhana (nt.) = avirodha J iii.320, 412; v.378. Avecca (adv.) [Usually taken as ava + ger. of i (*itya), cp. ad- Avivāda [a + vivāda] absence of contesting or disputing, agree- hicca & abhisamecca, but by P. grammarians as a + vecca. ment, harmony D iii.245; Sn 896 (°bhūma SnA 557 or The form is not sufficiently clear semantically; B.Sk. avetya,

Avecca Asa&#xFFFD;hīra

e.g. Jtm. 210, is a Sanskritisation of the P. form] certainly, Avyāseka (adj.) [a + vy + āseka] untouched, unimpaired D i.182 definitely, absolutely, perfectly, expld. by Bdhgh. as acala (on (°sukha = kilesa vyāseka — virahitattā avyāseka DA i.183); D ii.217), or as paññāya ajjhogahetvā (on Sn 229); by Dhp. Pug 59. as apara — paccaya — bhāvena (on Pv iv.125). — Usually Avyāharati [a + vy + āharati] not to bring or procure J v.80. in phrase Buddhe Dhamme Sanghe avecca-pasādo perfect faith in the B., the

Dhamma & the Sangha, e.g. at M i.47; S Avyosita (adj.) [a + vyosita, Sk. vyavasita] not having reached ii.69; iv.271 sq., 304; v.344, 405; A i.222; ii.56; iii.212, 332, perfection, imperfect Th 1, 784 (aby°). 451; iv.406; v.183; further at Ps i.161 (°pasanna); Sn 229 (yo Avhaya [fr. avhayati; cp. Sk. āhvaya "betting"] calling, name; ariyasaccāni avecca passati); Pv iv.125 . adj. (—°) called, having the name of Sn 684 (isi°), 686 (Asit°), Avedha (adj.) [a + vedha, grd. of vidh (vyadh) to pierce, Sk. 689 (kanhasiri°), 1133 (Sace°, cp. Nd2 624). avedhya] not to be hurt or disturbed, inviolable, unshakable, Avhayati & Avheti [Sk. āhvayati, ā + hū or hvā] — 1. to imperturbable Sn 322 (°dhamma = akampanasabhāva SnA call upon, invoke, appeal to D i.244 (avhayāma imper.); PvA 331). 164. — 2. to call, call up, summon M 1.17; J ii.10, 252 (= Avebhangika (adj.) [fr. a + vi + bhanga] not to be divided or pakkosati); v.220 (avhayesi); vi.18, 192, 273 (avhettha pret.); distributed Vin i.305. Cp. next. Vv 331 (avheti). — 3. to give a name, to call, to address SnA 487 (= āmanteti ālapati). — pp. avhāta (q. v.). Avebhangiya (nt.) [= avebhangika] that which is not to be di- vided, an inalienable possession; 5 such objects enumd. at Vin Avhāta [pp. of avhayati] called, summoned J iii.165 = (an° = ii.171, which are the same as under avissajjiya (q. v.); v.129. anāhuta ayāctia) = Pv i.123 , cp. PvA 64. The id. p. at Th 2, 129 reads ayācita. Avera (adj.) [a + vera] peaceable, mild, friendly Sn 150 (= veravi- rahita KhA 248); Sdhp 338. — °ṁ (nt.) friendliness, kindness Avhāna (nt.) [fr. avhayati, Sk. āhvāna in diff. meaning] - 1. beg- D i.247 (°citta); Dh 5 (= khantimetta DhA i 51). ging, calling, asking Sn 710; Vism 68 (°ânabhinandanā). — 2. addressing, naming SnA 605 (= nāma). Averin (adj. — n.) = avera Dh 197, 258. Avhāyana (nt.) [cp. Sk. āhvayana] calling to, asking, invoca- Avosita [reading uncertain, cp. avyosita] only in neg. an° unful- tion, imploration D i.11 (Sir — avhāyane, v. l. avhayana; filled, undone Th 1, 101. expld. at DA i.97 with reading Sirivhāyana as "ehi Siri may- Avyagga (ad) [a + vyagga, Sc. vyagra] not bewildered, not con- haṁ sire patiṭṭhāhī ti evaṁ sire Siriyā avhayanaṁ"), 244, 245 fused S v.66. Cp. avisaggatā. (v. l. avhāna). Avyattatā (f.) [abstr. fr. avyatta] state or condition of not being Avhāyika (adj.) [fr. avhaya] calling, giving a name; (m.) one manifest or visible, concealment, hiding DhA ii.38. who gives a name J i.401 = iii.234. Avyatha (adj.) [a + vyatha, cp. Sk. vyathā misfortune] not mis- Asa (adj.) [for asaṁ = asanto, a + santo, ppr. of as in meaning erable, fortunate J iii.466 (= akilamāna C.). "good"] bad J iv.435 = vi.235 (sataṁ vā asaṁ, acc. sg. with Avyaya [a + vyaya | absence of loss or change, safety D. i.72 (instr. v. l. santaṁ..., expld — by sappurisaṁ vā asappurisaṁ vā C.); °ena safely); Miln 393 (as abbaya T.). v.448 (n. pl. f. asā expld. by asatiyo lāmikā C.; cp. p. 446 v.319). Avyāpajjha1 (abyābajjha) (nt.) [a + vyapajjha or bajjha, a confu- sion between the roots bādh or pad] (act.) kindness of heart; Asaṁvata (adj.) [pp. of + saṁvuṇati, cp. saṁvuta] unrestricted, (pass.) freedom from suffering (Ep. of Nibbāna) Vin i.183 open J vi.306. (avyāpajjh°âdhimutta); It 31 (abyābajjhɔ ārāma). Asaṁvara [a + saṁvāra] absence of closing or restraint, no con- 2 Avyāpajjha (abyābajjha) adj.) [either a + *vyāpadya or more trol Dhs 1345. likely a + *vyābādhya] free from oppression or injury; not Asaṁvāsa (adj.) [a + saṁvāsa] deprived of co — residence, ex- hurting, kind D ii.242 (avera +), 276; M i.90; It 16 = 52 pelled from the community Vin iv.213, 214. (sukhaṁ);

Miln 410 (avera +). Asaṁvindaṁ [ppr. a + saṁvindati] not finding, not knowing Th Avyāpanna (adj.) [a + vyāpanna] free from desire to injure, free 1, 717. from malice, friendly, benevolent D iii.82,83 (°citta); A ii.220 Asaṁvuta (adj.) [pp. of a + saṁvuṇāti, cp. saṁvata] not re- (id.); Pug 68 (id.). — Same in B.Sk. e.g. Divy 105, 302. strained Dhs 1345, 1347. Avyāpāda [a + vyāpāda] absence of desire to injure, freedom from Asaṁsaṭṭha (adj.) [a + saṁsaṭṭha] not mixed or mixing, not asso- malice D iii.215, 229, 240; It 82 (all MSS. have aby°); Dhs 33, ciating, not given to society M i.ai4; S i.63; Sn 628 = Dh 404 36, 277, 313, 1056. (= dassana — savana — samullāpa paribhogakāya — saṁsag- Avyāyata (adj.) [a + vyāyata of yam] at random, without discrim- gānaṁ abhāvena SnA 468 = DhA iv.173). ination, careless J i.496 (= avyatta C.). Asaṁhārima (adj.) = asaṁhāriya (?) Vin iv.272. Avyāyika (adj.) [fr. avyaya] not liable to loss or change, imper- Asaṁhāriya (adj.) [grd. of a + saṁharati] not to be destroyed or ishable J v.508 (= avigacchanaka C.). shattered It 77; Th 1, 372; Nd2 110. Avyāvaṭa (adj.) [a + vyāvaṭa = Sk vyāpṛta] not occupied, i. e. Asaṁhīra (adj.) [= asaṁhāriya of saṁ + hṛ] immovable, uncon- careless, neglectful, not worrying Vin iii.136; Nd2 72 (abyā- querable, irrefutable Vin ii.96; S i.193; A iv.141; v.71; Sn vaṭa for appossukka Sn 43); J iii.65; vi.188. Miln 177 (abyā°). 1149 (as Ep. of Nibbāna, cp. Nd2 110); J i. 62; iv.283 (°citta

unfaltering); Dpvs iv.12. *Asati (& Asanāti q. v.) [Sk. aśnāti, aś to partake of, to eat or Asakka (adj.) [a + sakka; Sk. aśakya] impossible J v. 362 (°rūpa). drink cp. aṁśa share, part] to eat; imper. asnātu J v 376; fut. asissāmi Th 1, 223; Sn 970. — ppr. med. asamāna J v.59; Asakkuṇeyya (adj.) [grd. of a + sakkoti] impossible, unable to J Sn 239. ger. asitvā Miln 167; & asitvāna J iv.371 (an°). pp. i.55; KhA 185 and passim. asita (q. v.). See also the spurious forms asmiye & añhati Asakkhara (adj.) [a + sakkhara] not stony, free from gravel or (añhamāna Sn 240), also āsita1 . stones, smooth J v.168; DhA iii.401 (opp. sasakkhara). Asatiyā (adv.) [instr. of a + sati] heedlessly, unintentionally J Asakyadhītā (f.) [a + sakyadhītā] not a true Buddhist nun Vin iii.486. iv.214. Asatta (adj.) [pp. of a + sajjati] not clinging or attached, free from Asagguṇa [a + sagguṇa] bad quality, vice Sdhp 382 (°bhāvin, the attachment Sn 1059; Dh 419; Nd2 107, 108; DhA iv.228. a° belongs to the whole cpd.). Asattha (n. adj.) [a + sattha] absence of a sword or knife, with- Asankita & °iya (adj.) [a + sankita, pp. of śank] not hesitating, out a knife, usually combd. with adaṇḍa in var. phrases: see not afraid, not anxious, firm, bold J i.334 (°iya); v.241; Sdhp under daṇḍa. Also at Th 1, 757 (+ avaṇa). 435, 541. Asadisa (adj.) [a + sadisa] incomparable, not having its like DhA Asankuppa (adj.) [a + sankuppa, grd. of kup] not to be shaken; ii.89; iii.120 (°dāna). immovable; steady, safe (Ep. of Nibbāna) Sn 1149 (cp. Nd2 Asaddha (adj.) [a + saddha] not believing, without faith D iii.252, 106); Th 1, 649. 282. Asankusaka (adj.) [a + sankusaka, which is distorted from Sk. Asaddhamma [a + sat + dhamma, cp. asat & BSk. asaddharma] sankasuka splitting, crumbling, see Kern, Toev. p. 18] not con- evil condition, sin, esp. sexual intercourse; usually mentioned trary J vi.297 (°vattin, C. appaṭilomavattin, cp. J trsln. vi.143). as a set of several sins, viz. as 3 at It 85; as 4 at A ii.47; as 7 Asankheyya (adj.) [a + sankheyya, grd.

of saṁ — khyā] incal- at D iii.252, 282; as 8 at Vin ii.202. culable, innumerable, nt. an immense period A ii.142; Miln Asana1 (nt.) [Vedic aśan(m)] stone, rock J ii.91; v.131. 232 (cattāri a.), 289 DhA i.5, 83, 104. Asana2 (nt.) [cp. Sk. aśana of aś, cp. asati] eating, food; adj. Asanga (adj.) [a + sanga] not sticking to anything, free from at- eating J i.472 (ghatâsana Ep. of the fire; v.64 (id.). Usually in tachment, unattached Th 2, 396 (°mānasa, = anāsattacitta ThA neg. form anasana fasting, famine, hunger Sn 311 (= khudā 259); Miln 343. Cp. next. SnA 324); DA i.139. See also nirasana. Asangita (adj.) [fr. asanga, a + sangita, or should we read Asana3 (nt.) [Sk. asana] the tree Pentaptera Tomentosa J i.40 (as asangika?] not sticking or stuck, unimpeded, free, quick J Bodhi — tree of Gotama); ii.91; v.420; vi.530. v.409. Asana4 (nt.) [cp. Sk. asanā, to asyati to hurl, throw] an arrow M Asacca (adj.) [a + sacca] not true, false J v.399. i.82 = S i.62. Cp. asani. Asajjamāna (adj.) [ppr. med. of a + sajjati, sañj] not clinging, Asanāti [see asati] to eat, to consume (food) J i.472; v. 64; vi.14 not stuck, unattached Sn 38, 71 (cp. Nd2 107); Dh 221 (nā- (Esb. note: read asnāti; C. paribhuñjati). marūpasmiṁ a. = alaggamana DhA iii.298). Asani (f.) [Vedic aśani in same meaning; with Sk. aśri corner, Asajjittho 2nd sg. pret. med. of sajjati to stick or cling to, to caturaśra four cornered (see assa), to Lat. ācer pointed, sharp, hesitate J i.376. See sajjati. Gr. α῎κροϛ pointed, Ags. egl sting, Ohg. ekka corner, point. Asajjhaya [a + sajjhāya] non — repetition Dh 241 (cp. DhA Connected with this is Sk. aśan (see asana1). Cp. also aṁsa iii.347). & asama2] orig. a sharp stone as hurling — weapon thence in Asañña (adj.) [a + saññā] unconscious, °sattā unconscious be- mythol. Indra's thunderbolt, thunder — clap, lightning J i.71, ings N. of a class of Devas D i.28 (cp. DA i.118 and BSk. 167; ii.154; iii.323; Miln 277; VvA 83. asaṁjñika — sattvāḥ Divy 505). -aggi the fire of thunder, i. e. lightning or fire caused by lightning DhA iii.71. -pāta the falling of the thunder- Asaññata (adj.) [a + saññata, pp. of saṁ + yam] unrestrained, bolt, thunderclap, lightning DA i.280 (or should we read asan- intemperate, lacking self — control It 43 = 90 = Sn 662 = Dh nipāta?); PvA 45. -vicakka same as °pāta (?) S ii. 229 (= 307. lābha — sakkāra — silokassa adhivacana); D iii.44, 47. Asaññin (adj.) [a + saññin] unconscious D i.54 (°gabbhā, cp. DA Asantasaṁ & °anto (adj.) [ppr. of a + santasati] fearless, not i.163); iii.111, 140, 263; It 87; Sn 874. afraid Sn 71, 74; J iv.101; vi.306; Nd2 109. Asaṭha (adj.) [a + saṭha] without guile, not fraudulent, honest D Asantāsin (adj.) [a + santāsin, cp. asantāsaṁ] fearless, not trem- iii.47, 55, 237; DhA i.69. bling, not afraid Sn 850; Dh 351; Nd2 109; DhA iv.70. Asaṁṭhita (adj.) [a + saṇṭhita] not composed, unsettled, fickle It Asantuṭṭha [pp. of a + santussati] not contented with, greedy, 62, 94. insatiate, unhappy Sn 108. Cp. next. Asat (Asanto) [a + sat, ppr. of asti] not being, not being good, Asantuṭṭhitā (f.) [abstr. fr. asantuṭṭhita = asantuṭṭha] dissatisfac- i. e. bad, not genuine (cp. asa); freq., e. g. Sn 94, 131, 881, tion, discontentment D iii.214 (so read for tutth°) = A i.95. 950; Dh 73, 77, 367; It 69 (asanto nirayaṁ nenti). See also asaddhamma. Asanthava [a + santhava] dissociation, separation from society,

seclusion Sn 207. asakkuṇeyyo KhA 185). Asandhitā (f.) [a + sandhi + tā] absence of joints, disconnected Asampajañña (nt.) [a + sampajañña] lack of intelligence D state J

vi.16. iii.213; Dhs 390, 1061, 1162, 1351. Asannata (adj.) [a + sannata] not bent or bending Sdhp 417. Asampāyanto [ppr. of a + sampāyati] unable to solve or explain Asapatta (adj. — n.) [a + sapatta = Sk. sapatna] (act.) with- Sn p. 92. out enmity, friendly (med.) having no enemy or foe, secure, Asambādha (adj.) [a + sambādha] unobstructed Sn 150 (= sam- peaceful D ii.276; Sn 150 (= vigata — paccatthika, mettavi- bādha — virahita KhA 248); J i.80; ThA 293. hārin KhA 249); Th 2, 512. Asammodiya (nt.) [a + sammodiya] disagreement, dissension J Asapattī (f.) [a + sapattī] without co — wife or rival in marriage vi.517 (= asamaggiya C.). S iv.249. Asammosa [a + sammosa cp. B.Sk. asammoṣadharman Ep. of Asappurisa [a + sappurisa, cp. asat] a low, bad or unworthy man the Buddha; Divy 49 etc] absence of confusion D iii.221 = Dhs M iii.37; SnA 479 (= anariya Sn 664). 1366. Asabala (adj.) [a + sabala] unspotted D ii.80 = iii.245. Asayaṁvasin (adj.) [a + sayaṁ + vasiṁ] not under one's own Asabbha (adj.) [a + sabbha, i. e. *sabhya cp. sabhā & in mean- control, i. e. dependent D ii.262; J i.337. ing court: courteous, hof: hoflich etc.] not belonging to the Asayha (adj.) [a + sayha, grd. of sah = Sk. asahya] impossible, assembly — room, not consistent with good manners, impo- insuperable J vi.337. Usually in cpd. °sāhin conquering the lite, vile, low, of base character J iii.527 (mātugāma); Dh 77 = unconquerable, doing the impossible, acchieving what has not J iii.367 = Th 1, 994; Miln 221; DhA i.256; ThA 246 (akkhi). been achieved before Th 1, 536, Pv ii.922 (Angīrasa); It 32. Cp. next. — Note. Both sabbha and sabbhin occur only in the Asahana (nt. — adj.) [a + sahana] not enduring, non — en- negative form. durance, inability J iii.20; PvA 17. Asabbhin = asabbna J i.494, more freq. in cpds. as asabbhi°, Asahāya (adj.) [a + sahāya] one who is without friends; who is e.g. dependent on himself Miln 225. -kāraṇa a low or sinful act Miln 280. -rūpa low, com- mon J vi.386 (= asādhu — jātika, lāmaka), 387 (= asabbhi- Asā see āsa. jātika), 414 (= apaṇḍita — jātika). Cp. prec. Asāta (adj.) [a + sāta, Sk. aśāta, Kern's interpretation & etymol- *Asabha [Sk. ṛṣabha] see usabha. ogy 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; Asama1 (adj.) [a + sama] unequal, incomparable J i.40 (+ ap- J i.288, 410; ii.105; Dhs 152, 1343. paṭipuggala); Sdhp 578 (+ atula). Esp. freq. in cpd. °dhura lit. carrying more than an equal burden, of incomparable Asādhāraṇa (adj.) [a + sādhāraṇa cp. asādhāraṇa Divy 561] not strength, very steadfast or resolute Sn 694 (= asama — viriya general, not shared, uncommon, unique Vin iii.35; Kh viii.9; J SnA 489); J i.193; vi.259, 330. i.58, 78; Miln 285; DA i.71; Sdhp 589, 592.

Asama2 (nt.) [the diaeretic form of Sk. aśman hurling stone, of Asāmapāka (adj.) [a + sāma + pāka] one who does not cook (a whieh the contracted form is amha (q. v.); connected with meal) for himself (a practice of ascetics) DA i.270. Lat. ocris "mons confragosus"; Gr. α῎κμων anvil; Lith. ak- Asāra (n. adj.) [a + sāra] that which is not substance, worthless- mů stone, see also asana1 (Sk. aśan stone for throwing) and ness; adj. worthless, vain, idle Sn 937 (= asāra nissāra sārâp- asani] stone, rock DA i.270, 271 (°muṭṭhika having a hammer agata Nd1 409); Dh 11, 12 (cp. DhA i.114 for interpretation). of stone; v. l. BB. ayamuṭṭhika); SnA 392 (instr. asmanā). Asāraka (adj.) [a + sāraka] unessential, worthless, sapless, rotten Asamaggiya (nt.) [abstr. fr. a +

samagga] lack of concord, dishar- Th 1, 260; J ii.163 = DhA i.144. mony J vi.516 (so read for asāmaggiya). Asāraddha (adj.) [a + sāraddha] not excited, cool A i.148 = It 119 Asamaṇa at Pug 27 is to be read assamaṇa (q. v.). (passaddho kāyo a.; v.l. assāraddha). Asamapekkhana (nt.) & °ā (f.) [fr. a + sam + apekkhati] lack of Asāhasa (nt.) [a + sāhasa] absence of violence, meekness, peace- consideration S iii.261; Dhs 390, 1061, 1162. ableness D iii.147 (asāhase rata fond of peace); acc. as adv. Asamāhita (adj.) [a + samāhita] not composed, uncontrolled, not asāhasaṁ without violence, not arbitrarily J iii.319; instr. firm It 113 (opp. susamāhita); Dh 110, 111; Pug 35. asāhasena id. J vi.280; Dh 257 (= amusāvādena DhA iii.382).

Asamijjhanaka (adj.) [a + samijjhana + ka] unsuccessful, with- Asi [Vedic asi, Av. aṁhū Lat. ensis] a sword, a large knife D i.77 out result, fruitless; f. °ikā J iii.252. (= DA i.222); M ii.99; A i.48 = (asinā sīsaṁ chindante); iv.97 (asinā hanti attānaṁ); J iv.118 (asi sunisito), 184; v.45 (here Asamiddhi (f.) [a + samiddhi] misfortune, lack of success J meaning "sickle"), 475 (asiñ ca me maññasi, probably faulty vi.584. for either "āsiñ ca me" or "āsiñcam me"); Vism 201 (ñāṇâsi Asamosaraṇa (nt.) [a + samosaraṇa] not coming together, not the sword of knowledge); PvA 253 (asinā pahaṭa). meeting, separation J v.233. -camma sword & shield Vin ii.192; A iii.93; J vi.449. Asampakampiya (adj.) [grd. of a + sampakampeti] not to be -tharu the hilt of a sword DhA iv.66. -nakha having nails shaken, not to be moved Sn 229 (= kampetuṁ vā cāletuṁ vā like swords Pgdp 29. -patta having sword — like leaves, with swords (knives) for leaves (of the sword — leaf — wood in Ni-

raya, a late feature in the descriptions of Purgatory in Indian meditation, as well as on the 10 asubhas or offensive objects speculative Theology, see e. g. Mārk — aṇḍeyapurāṇa xii.24 Dhs. trsl. 70 and Cpd. 121 n. 6. — S iv.111 (asubhato man- sq.; Mhbhārata xii.321; Manu iv.90; xii. 75; Scherman, Vi- asikaroti); v.320; Sn 341; Sdhp 368. -subhâsubha pleasant sionsliteratur pp. 23 sq.) J vi.250 (°niraya); PvA 221 (°vana); unpleasant, good & bad Sn 633; J iii. 243; Miln 136. Sdhp 194. -pāsa having swords for snares (a class of deities) -ânupassin realising or intuiting the corruptness (of the Miln 191. -māla (— kamma) sword — garland (— tor- body) It 80, 81; DhA i.76. -kathā talk about impurity Vin ture) J iii.178 (+sīsaṁ chindāpeti); Dāvs iii.35. Preferable to iii.68. -kammaṭṭhāna reflection on impurity DhA iii.425. interpretation "sword — dirt", see māla (mālā). -lakkhana -nimitta sign of the unclean i. e. idea of impurity Vism 77. "swordsign", i.e. (fortune — telling from) marks or a sword -bhāvanā contemplation of the impurity (of the body) Vin D i.9; J i.455. -loma having swords for hair S ii.257, cp. Vin iii.68. -saññā idea of impurity D iii.253, 283, 289, 291. iii.106. -sūna slaughter — house (so also B.Sk. asisūnā Divy -saññin having an idea of or realising the impurity (of the 10, 15; see further detail under "kāma" similes) Vin ii.26; M body) It 93. i.130, 143; A iii.97. -sūla a swordblade Th 2, 488 (expld. Asura [Vedic asura in more comprehensive meaning; connected at ThA 287 by adhikuṭṭanatthena, i.e. with reference to the with Av. ahurō Lord, ahurō mazdā°; perhaps to Av. anhuš executioner's block, cp. also

sattisūla). & Lat. erus master] a fallen angel, a Titan; pl. asurā the Ti- Asika (adj.) (—°) [asi + ka] having a sword, with a sword in tans, a class of mythological beings. Dhpāla at PvA 272 & the phrase ukkhittɔ asika with drawn sword, M i.377; J i.393. C. on J v.186 define them as kāḷakañjaka — bhedā asurā. The Asita1 [Sk. aśita, pp. of *asati, Sk. aśnāti] having eaten, eating; are classed with other similar inferior deities, e. g. with garuḷā, (nt.) that which is eaten or enjoyed, food M i.57; A iii.30, 32 nāgā, yakkhā at Miln 117; with supaṇṇā, gandhabbā, yakkhā at (°pīta — khāyita etc.); PvA 25 (id.); J vi.555 °(āsana having DA i.51. — The fight between Gods & Titans is also reflected enjoyed one's food, satisfied). Cp. āsita1 . in the oldest books of the Pāli Canon and occurs in identical description at the foll. passages under the title of devâsura- Asita2 (adj.) [a + sita pp. of *śri, Sk. aśrita] not clinging to, sangāma: D ii.285; S i.222 (cp. 216 sq.), iv.201 sq., v.447; M unattached, independent, free (from wrong desires) D ii.261 i.253; A iv.432. — Rebirth as an Asura is considered as one (°âtiga); M i.386; Th 1, 38, 1242 (see Mrs Rh. D. in Brethren of the four unhappy rebirths or evil fates after death (apāyā; 404 note 2); J ii.247; It 97; Sn 251, 519, 593, 686 (Asitavhaya, viz. niraya, tiracchāna — yoni, petā or pettivisaya, asurā), e. called the Asita i.e. the Unattached; cp. SnA 487), 698 (id.), g. at It 93; J v.186; Pv iv.111 , see also apāya. — Other pas- 717, 957, 1065 (cp. Nd2 111 & nissaya). sages in general: S i.216 sq. (fight of Devas & Asuras); iv.203; Asita3 (adj.) [Sk. asita; Idg. *ās, cp. Lat. āreo to be dry, i. A ii.91; iv.198 sq., 206; Sn 681; Nd1 89, 92, 448; DhA i.264 e. burnt up; Gr. αˮζω to dry; orig. meaning burnt, hence of (°kañña); Sdhp 366, 436. burnt, i. e. black colour (of ashes)] black — blue, black M -inda Chief or king of the Titans. Several Asuras are ac- ii.180 (°vyābhangī); A iii.5 (id.); Th 2, 480 (= indanīla ThA credited with the rôle of leaders, most commonly Vepacitti (S 286); J iii.419 (°âpangin black — eyed); v. 302; Dāvs i.45. i.222; iv.201 sq.) and Rāhu (A ii.17, 53; iii.243). Besides these Asita4 (m. nt.) [fr. asi] a sickle J iii.129; v 46. 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. Asīti (num.) [Sk. aśīti] 80 (on symbolical meaning & freq. ap- -parivāra a retinue of Asuras A ii.91. -rakkhasā Asuras and plication see aṭṭha1 B 1 c, where also most of the ref's. In Rakkhasas (Rakṣasas) Sn 310 (defined by Bdhgh at SnA 323 addition we mention the foll.:) J i.233 (°hattha 80 hands, i. as pabbata — pāda — nivāsino dānava — yakkha — saññitā). e. 80 cubits deep); iii.174 (°sahassa — vāraṇa — parivuta); vi.20 (vassasahassāni); Miln 23 (asītiyā bhikkhusahassehi sad- Asuropa [probably a haplological contraction of asura — ropa. dhiṁ); Vīsm 46 (satakoṭiyo) DhA i.14, 19 (mahātherā); ii.25 On various suggestions as to etym. & meaning see Morris's (°koṭi — vibhava). Cp. aṣītika. discussion at J P T S. 1893, 8 sq. The word is found as āsu- lopa in the Asoka inscriptions] anger, malice, hatred; abrupt- Asu (pron.) [Sk. asau (m.), adas (nt.); base amu° in oblique cases ness, want of forbearance Pug 18 = Vbh 357; Dhs 418, 1060, & derivation, e.g. adv. amutra (q.v.)] pron. dęmonstr. "that", 1115, 1341 (an°); DhsA 396. that one, usually combd. with yo (yaṁ), e. g. asu yo so puriso M i.366; yaṁ aduṁ khettaṁ S iv.315. — nom. sg. m. asu S Asussūsaṁ [ppr. of a + susūsati, Desid. of śru, cp. Sk. śuśrūṣati] iv.195; Miln 242; f. asu J v.396 (asū metri causâ); nt. aduṁ not wishing to hear or listen, disobedient J v.121. M i.364, 483; A i.250.

Of oblique cases e. g. amunā (instr.) Asūyaka see anasūyaka. A i.250. Cp. also next. Asūra (adj.) [a + sura1] — 1. not brave, not valiant, cowardly Sn Asuka (pron. — adj.) [asn + ka] such a one, this or that, a certain 439. — 2. uncouth, stupid J vi.292 (cp. Kern. Toev. p. 48). Vin iii.87; J i.148; PvA 29, 30, 35, 109, 122 (°ṁ gatiṁ gata). Asekha (& Asekkha) (adj. n.) [a + sekha] not requiring to be Asuci (adj.) [a + suci] not clean, impure, unclean Sn 75 trained, adept, perfect, m. one who is no longer a learner, an (°manussā, see Nd2 112); Pug 27, 36; Sdhp 378, 603. expert; very often meaning an Arahant (cp. B.Sk. aśaikṣa oc- Asucīka (nt.) [abstr. fr. asuci] impurity, unclean living, defile- curring only in phrase śaikṣâśaikṣāh those in training & the ment Sn 243 (°missita = asucibhāva — missita SnA 286. 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 (asekho sīlakkhandho; Asubha (adj.) [a + subha] impure, unpleasant, bad, ugly, nasty; v. l. asekkha); Pug 14 (= arahant); Dhs 584, 1017, 1401; Kvu nt. °ṁ nastiness, impurity. Cp. on term and the Asubha — 303 sq.

Asekha Assatara

-muni the perfectly Wise DhA iii.321. -bala the power Assa2 [for aṁsa2 = Sk. aśra point, corner, cp. Sk. aśri, Gr. α῎κροϛ of an Arahant, enumd. in a set of 10 at Ps ii.173, cp. 176. & ὀϛύϛ sharp, Lat. acer] corner, point; occurs only in cpd. cat- Asecanaka (adj.) [a + secana + ka, fr. sic to sprinkle, cp. B.Sk. urassa four — cornered, quadrangular, regular (of symmetri- asecanaka — darśana in same meaning e. g. Divy 23, 226, cal form, Vin ii.316; J iv.46, 492; Pv ii.119 . Perhaps also at 334] unmixed, unadulterated, i. e. with full and unimpaired Th 2, 229 (see under assa3). Occurs also in form caturaṁsa properties, delicious, sublime, lovely M i.114; S i.213 (a. under catur). ojava "that elixir that no infusion needs" Mrs Rh. D.) = Th Assa3 [Vedic aśva, cp. Av. aspō; Gr. ι῎ππoϛ, dial. ι῎κκoϛ; Lat. 2, 55 (expld. as anāsittakaṁ pakatiyā ɔ va mahārasaṁ at ThA equus; Oir. ech; Gall. epo —; Cymr. ep, Goth. aíhva; 61) = Th 2, 196 (= anāsittakaṁ ojavantaṁ sabhāva — madhu- Os. ehu; Ags. eoh] a horse; often mentioned alongside of raṁ ThA 168); S v.321; A iii. 237 sq. Miln 405. and combd. with hatthi (elephant) Vin iii.6 (pañcamattehi assa Asevanā (f.) [a + sevanā] not practising, abstinence from Sn 259 — satehi), 52 (enumd. under catuppadā, quadrupeds, with (= abhajanā apayirupāsanā KhA 124). hatthi oṭṭha goṇa gadrabha & pasuka); A ii.207; v.271; Sn 769 (gavâssa). At Th ii.229 the commentary explains cat- Asesa (adj.) [a + sesa] not leaving a remnant, without a remain- urassa as Ģ four in hand ’; but the context shows that the der, all, entire, complete Sn 2 sq., 351, 355, 500, 1037 (= sabba more usual sense of caturassa (see assa2) was probably what Nd2 113). As ° — (adv.) entirely, fully, completely Sn p. 141 the poet meant; Dh 94, 143, 144 (bhadra, a good horse), 380 (°virāga — nirodha); Miln 212 (°vacana inclusive statement). (id.); Vv 203 (+ assatarī); VvA 78; DhA i.392 (hatthi — assâ- Asesita (adj.) [pp. of a + Caus. of śiṣ, see seseti & sissati] leaving dayo); Sdhp 367 (duṭṭh°). nothing over, having nothing left, entire, whole, all J iii.153. -ājāniya [cp. BSk. aśvājāneya Divy 509, 511] a thor- Asoka1 (adj.) [a + soka, cp. Sk. aśoka] free from sorrow Sn 268 oughbred horse, a blood horse A i.77, 244; ii.113 sq., 250 (= nissoka abbūḷha — soka — salla KhA 153); Dh 412; Th 2, sq.; iii.248, 282 sq.; iv.188, 397; v.166, 323; PvA 216. See 512. also ājāniya. -âroha one who climbs on a horse, a rider on

horseback, N. of an occupation "cavalry" D i.51 (+ hatthâroha; Asoka2 [Sk. aśoka] the Asoka tree, Jonesia Asoka J v.188; Vv expld. at DA i.156 by sabbe pi assācariyaassavejja — assab- 354 , 359 (°rukkha); Vism 625 (°ankura); VvA 173 (°rukkha). haṇḍādayo). -kaṇṇa N. of a tree, Vatica Robusta, lit. "horse Asoṇḍa (adj.) [a + soṇḍa] not being a drunkard, abstaining from — ear" (cp. similarly Goth. aíhva — tundi the thornbush, lit. drink J v.116. — f. asoṇḍī A iii.38. horse — tooth) J ii.161; iv.209; vi.528. -khalunka an infe- Asotatā (nt.) [abstr. a + sota + ta, having no ears, being earless J rior horse ("shaker"), opp. sadassa. A i.287 = iv.397. -tthara vi.16. a horse cover, a horse blanket Vin i.192; D i.7 -damma a horse to be tamed, a fierce horse, a stallion A ii.112; °sārathi a Asnāti [Sk. aśnāti to eat, to take food; the regular Pāli forms are horse trainer A ii. 112, 114; v.323 sq.; DhA iv.4. -potaka the asati (as base) and asanāti] to eat; imper. asnātu J v.376. young of a horse, a foal or colt J ii.288. -bandha a groom J ii. Asman (nt.) [Vedic aśman; the usual P. forms are amha and 98; v.449; DhA i.392. -bhaṇḍa (for °bandha? or should we asama2] stone, rock; only in instr. asmanā SnA 362. read °paṇḍaka?) a groom or horse — trainer, a trader in horses Asmasati [spurious form for the usual assasati = Sk. āśva-sati] to Vin i.85 (see on form of word Kern, Toev. p. 35). -bhaṇḍaka trust, to rely on J v.56 (Pot. asmase). horse — trappings J ii.113. -maṇḍala circus Vism 308, cp. M i.446. -maṇḍalika exercising — ground Vin iii.6. -medha Asmi (I am) see atthi. N. of a sacrifice: the horse — sacrifice [Vedic aśvamedha as Asmimāna [asmi + māna] the pride that says "I am", pride of self, Np.] S i.76 (v. l. sassa°); It 21 (+ purisamedha); Sn 303. egotism (same in B.Sk. e.g. Divy 210, 314) Vin i.3; D iii.273; -yuddha a horse — fight D i.7. -rūpaka a figure of a horse, a M i.139, 425; A iii.85; Ps i.26; Kvu 212; DhA i.237. Cp. ahaṁ toy horse DhA ii.69 (+ hatthi — rūpaka). -lakkhaṇa (earning asmi. fees by judging) the marks on a horse D i.9. -laṇḍa horse — Asmiye 1 sg. ind. pres. med. of aś to eat, in sense of a fut. "I shall manure, horsedung DhA iv.156 (hatthi — laṇḍa +). -vāṇija eat" J v.397, 405 (C. bhuñjissāmi). The form is to be expld. as a horsedealer Vin iii.6. -sadassa a noble steed of the horse denom. formn. fr. — āśa food, = aṁsiyati and with metathesis kind A i.289 = iv.397 (in comparison with purisa°). asmiyati. See also añhati which would correspond either to Assa4 is gen. dat. sg. of ayaṁ, this. *aṁśyati or aśnāti (see asati). Assa5 3. sg. Pot. of asmi (see atthi). 1 1 Assa [for aṁsa , q. v. for etym.] shoulder; in cpd. assapuṭa Assaka1 (—°) [assa3 + ka] with a horse, having a horse; anɔ with- shoulder — bag, knapsack i. e. a bag containing provisions, out a horse J vi.515 (+ arathaka). instr. assupuṭena with provisions. Later exegesis has inter- preted this as a bag full of ashes, and vv. ll. as well as Com- Assaka2 (adj.) [a + saka; Sk. asvaka] not having one's own, poor, mentators take assa = bhasma ashes (thus also Morris J P T S. destitute M i.450; ii.68; A iii.352; Ps i.126 (v. l. asaka). 1893, 10 without being able to give an etymology). The word Assatara [Vedic aśvatara, aśva + compar. suffix tara in function was already misunderstood by Bdhgh. when he explained of "a kind of", thus lit. a kind of horse, cp. Lat. matertera the Dīgha passage by bhasmapuṭena, sīse chārikaṁ okiritvā a kind of mother. i. e. aunt] a mule Dh 322 = DhA i.213; ti attho DA i.267. After all it is the same as puṭaṁsa (see un- DhA iv.4 (= vaḷavāya gadrabhena jāta); J iv.464 (kambojake der aṁsa1). — D i.98, cp. A ii.242 (v. l.

bhasma°); DA i.267 assatare sudante; imported from Cambodia); vi.342. — f. as- (v.l. bhassa°). satarī a she — mule Vin ii.188; S i.154; ii.241; A ii.73; Miln

Assatara Assu

166. — assatarī-ratha a chariot drawn by she — mules Vv tion D i.22 (vedanānaṁ samudaya atthangama assāda etc.); M 203 , 208 (T. assatarī ratā) = 438 ; Pv i.111 (= assatariyutta ratha i.85; S ii.84 sq. (°ânupassin), 170 sq.; iii.27 sq. (ko rūpassa PvA 56); J vi.355. assādo), 62, 102; iv.8 sq., 220; v.193, 203 sq.; A i.50 (°ânu- Assattha1 [Vedic aśvattha, expld. in K Z i.467 as aśva — ttha dial. passin), 258, 260; ii.10; iii.447 (°diṭṭhi) J i.508; iv.113, Sn for aśva — stha "standing place for horses, which etym. is 448; Ps i.139 sq., (°diṭṭhi), 157; cp. i.1017 ; Pv iv.62 (kām°); problematic; it is likely that the Sk. word is borrowed from a Vbh 368 (°diṭṭhi); Nett 27 sq.; Miln 388; Vism 76 (paviveka local dialect.] the holy fig — tree, Ficus, Religiosa; the tree — rasɔ); Sdhp 37, 51. See also appassāda under appa. under which the Buddha attained enlightenment, i. e. the Bo Assādanā (f.) [cp. assāda] sweetness, taste, enjoyment S i.124; tree Vin iv.35; D ii.4 (sammā — sambuddho assatthassa mūle Sn 447 (= sādubhāva SnA 393). abhisambuddho); S v.96; J i.16 (v.75, in word — play with Assādeti [Denom. fr. assāda] to taste S ii.227 (lābha — sakkāra- assattha2 of v.79). silokaṁ); Vism 73 (paviveka — sukha — rasaṁ); DhA i.318. Assattha2 [pp. of assasati; cp. BSk. āsvasta Av. Ś i.210] encour- Assāraddha v. l. at It 111 for asāraddha. aged, comforted A iv.184 (v. l. as gloss assāsaka); Ps i.131 (loka an°; v. l. assaka); J i.16 (v.79 cp. assattha1); vi.309 (= Assāvin (adj.) [ā + sru] only in an° not enjoying or finding plea- laddhassasa C.), 566. sure, not intoxicated Sn 853 (sātiyesu a. = sāta — vatthusa kāmaguṇesu taṇhā — santhava — virahita SnA 549). See also Assaddha (adj.) [a + saddhā] without faith, unbelieving, Sn 663; āsava. Pug 13, 20; Dhs 1327; DhA ii.187. Assāsa [Sk. āśvāsa, ā + śvas] 1. (lit.) breathing, esp. breath- Assaddhiya (nt.) [a + saddhiya, in form, but not in meaning a grd. ing out (so Vism 272), exhalation, opp. to passāsa inhalation, of saddahati, for which usually saddheyya; cp. Sk. aśradheyya with which often combd. or contrasted; thus as cpd. assāsa- incredible] disbelief S i.25; A iii.421; v.113 sq., 146, 148 sq., passāsa meaning breathing (in & out), sign of life, process of 158, 161; Vbh 371; DA i.235; Sdhp 80. breathing, breath D ii.157 = S i.159 = Th 1, 905; D iii.266; M Assama [ā + śram] a hermitage (of a brahmin ascetic esp. a jaṭila) i.243; S i.106; iv.293; v.330, 336; A iv.409; v.135; J ii.146; Vin i.24 = iv.108; i.26, 246; iii.147; Sn 979; Sn p. 104, 111; vi.82; Miln 31, 85; Vism 116, 197. — assāsa in contrast with J i.315 (°pada) v.75 (id.) 321. vi.76 (°pada). The word is not passāsa at Ps i.95, 164 sq., 182 sq. — 2. (fig.) breathing eas- found anywhere in the Canon in the technical sense of the later ily, freely or quietly, relief, comfort, consolation, confidence Sanskrit law books, where "the 4 āśramas" is used as a t. t. for M i.64; S ii.50 (dhamma — vinaye); iv.254 (param — assāsa the four stages in the life of a brahmin priest (not of a brahmin — ppatta); A i.192; iii.297 sq. (dhamma — vinaye); iv.185; J by birth). See Dial. i.211 — 217. vi.309 (see assattha2); Miln 354; PvA 104 (°matta only a little Assamaṇa [a + samaṇa] not a true Samaṇa Vin i.96; Sn 282; Pug breathing space); Sdhp 299 (param°), 313. 27 (so read for asamaṇa); Pug A 207. — f. assamaṇī Vìn Assāsaka (adj. n.) [fr. assāsa] 1. (cp. assāsa 1) having breath, iv.214.

breathing, in an° not able to draw breath Vin iii.84; iv.111. — Assaya [ā + sayati, śri] resting place, shelter, refuge, seat DA i.67 2. (cp. assāsa2) (m. & nt.) that which gives comfort & relief, (puñña°). Cp. BSk. rājāśraya Jtm 3156 ; aśraya also in meaning confidence, expectancy J i.84; vi. 150. Cp. next. "body": see Av. Ś. i.175 & Index ii.223. Assāsika (adj.) [fr. assāsa in meaning of assāsa 2, cp. assāsaka Assava (adj.) [ā + sunāti, śru] loyal D i.137; Sn 22, 23, 32; J 2] only in neg. an° not able to afford comfort, giving no iv.98; vi.49; Miln 254; an° inattentive, not docile DhA i.7. comfort or security M i.514; iii.30; J ii.298 (= aññaṁ as- sāsetuṁ asamatthaṭāya na assāsika). Cp. BSk. anāśvāsika Assavati [ā + sru] to flow J ii.276 (= paggharati C.). Cp. also in ster. phrase anitya adhruva anāśvāsika vipariṇāmadharman āsavati. Divy 207; Av. Ś. 139, 144; whereas the corresp. Pāli equiv- Assavanatā (f.) [abstr. fr. assavana] not listening to, inattention alent runs anicca addhuva asassata (= appāyuka) vipariṇāma M i.168. — dhamma thus inviting the conjecture that BSk. āśvāsika is Assavanīya (adj.) [a + savanīya] not pleasant to hear Sdhp 82. somehow distorted out of P. asassata. Assasati [ā + śvas, on semantical inversion of ā & pa see under ā1 Assāsin (adj.) [Sk. āśvāsin] reviving, cheering up, consoled, 3] 1. to breathe, to breathe out, to exhale, J i 163; vi.305 (gloss happy S iv.43 (an°). assāsento passāsento susu ti saddaṁ karonto); Vism 272. Usu- Assāseti [Caus. of assasati] to console, soothe, calm, comfort, ally in combn. with passasati to inhale, i. e. to breathe in & satisfy J vi.190, 512; DhA i.13. out, D ii.291 = M i.56, cp. M i.425; J ii.53, cp. v.36. — 2. Assita (adj.) [Sk. aśrita, ā + pp. of śri] dependent on, relying, to breathe freely or quietly, to feel relieved, to be comforted, supported by (acc.); abiding, living in or on D ii.255 (tad°); to have courage S iv.43; J iv.93 assasitvāna ger. = vissamitvā Vv 5016 (sīho va guhaṁ a.); Th 1, 149 (janaṁ evɔ assito jano); c.); vi.190 (assāsa imper., with mā soci); med. assase J iv.57 Sdhp 401. (C. for asmase T.; expld. by vissase), 111 (°itvā). — 3. to enter by the breath, to bewitch, enchant, take possession J iv.495 (= Assirī (adj.) [a + sirī] without splendour, having lost its bright- assāsa — vātena upahanati āvisati C.). — Caus. assāseti. — ness, in assirī viya khāyati Nett 62 = Ud 79 (which latter has pp. assattha2 . See also assāsa — passāsa. sassarɔ iva, cp. C. on passage l. c.). Assāda [ā + sādiyati, svad] taste, sweetness, enjoyment, satisfac- Assu1 (nt.) [Vedic aśru, Av. asrū, Lith aszarà, with etym. not def- initely clear: see Walde, Lat. Wtb. under lacrima] a tear Vin

Assu Ahirika & Ahirīka

i.87 (assūni pavatteti to shed tears); S ii.282 (id.); Dh 74; Th 2, mayhaṁ Sn 431, 479; J i.279; ii.160, mama S i.115; Sn 22, 496 (cp. ThA 289); KhA 65; DhA i.12 (°puṇṇa — netta with 23, 341, 997; J ii.159, & mamaṁ S i.116; Sn 253 (= mama eyes full of tears); ii.98; PvA 125. C.), 694, 982. — instr. mayā Sn 135, 336, 557, 982; J i.222, -dhārā a shower of tears DhA iv.15 (pavatteti to shed). 279. — acc. maṁ Sn 356, 366, 425, 936; J ii. 159; iii.26, & -mukha (adj.) with tearful face [cp. BSk. aśrumukha e. g. mamaṁ J iii.55, 394. — loc. mayi Sn 559; J iii 188. The Jtm 3116] D i.115, 141; Dh 67; Pug 56; DA i.284; PvA 39. enclitic form in the sg. is me, & functions in diff. cases, as -mocana shedding of tears PvA 18. gen. (Sn 983; J ii.159), acc. (Sn 982), instr. (J i.138, 222), & Assu2 is 3rd pl. pot. of atthi. abl. — Pl. nom. mayaṁ (we) Sn 31, 91, 167, 999; J ii.159; vi.365, amhe J ii. 129, &

vayaṁ (q. v.). — gen. amhākaṁ Assu3 (indecl.) [Sk. sma] expletive part. also used in emphatic J i.221; ii.159 & asmākaṁ Sn p. 106. — acc. amhe J i.222; sense of "surely, yes, indeed" Sn 231 (according to Fausböll, ii.415 & asme J iii.359. — instr. amhehi J i.150; ii.417 & but preferably with P. T. S. ed. as tayas su for tayɔ assu, cp. asmābhi ThA 153 (Ap. 132). — loc. amhesu J i.222. — The KhA 188); Vv 324 (assa v. l. SS) = VvA 135 (assū ti nipāta enclitic form for the pl. is no (for acc. dat & gen.): see under — mattaṁ). Perhaps we ought to take this assu3 together with vayaṁ. the foll. assu4 as a modification of ssu (see su2). Cp. āsu. -kāra selfishness, egotism, arrogance (see also ma- Assu4 part. for Sk. svid (and sma?) see under su2 . According maṁkāra) M iii.18, 32; S ii.253; iii.80, 136, 169 sq.; iv.41, to this view Fausbölls reading kenɔ assu at Sn 1032 is to be 197, 202; A i.132 sq.; iii.444; Ud 70; Nett 127, and freq. pas- emended to kena ssu. sim. Assuka (nt.) [assu1 + ka] a tear Vin ii.289; Sn 691; Pv iv.53 . Ahaha [onomat. after exclamation ahahā: see aha1] 1. exclama- Assutavant (adj.) [a + sutavant] one who has not heard, ignorant tion of woe J iii.450 (ahahā in metre). — 2. (nt.) N. of a M i.1, 8, 135; Dhs 1003, 1217, cp. Dhs trsl. 258. certain division of Purgatory (Niraya), lit. oh woe! A v.173 = Sn p. 126. Aha1 (indecl.) [cp. Sk. aha & P. aho; Germ. aha; Lat. ehem etc.] exclamation of surprise, consternation, pain etc. "ch! Ahāsa [a + hāsa, cp. Sk. ahāsa & aharṣa] absence of exult-ancy, alas! woe!". Perhaps to be seen in cpd. °kāmā miserable modesty J iii.466 (= an — ubbillāvitattaṁ C.). pleasures lit. "woe to these pleasures!") gloss at ThA 292 for Ahāsi 3rd sg. aor. of harati (q. v.). T. kāmakāmā of Th 2, 506 (expld. by C. as "ahā ti lāmaka — Ahi [Vedic ahi, with Av. aži perhaps to Lat. anguis etc., see Walde pariyāyo"). See also ahaha. Lat. Wtb. s. v.] a snake Vin ii.109; D i.77; S iv.198; A iii.306 Aha2 (—°) & Aho (°—) (nt.) [Vedic ahan & ahas] a day. (1) °aha sq.; iv.320; v.289; Nd1 484; Vism 345 (+ kukkura etc.); VvA only in foll. cpds. & cases: instr. ekâhena in one day J vi. 100; PvA 144. 366; loc. tadahe on that (same) day PvA 46; acc. katipâhaṁ -kuṇapa the carcase of a snake Vin iii.68 = M i.73 = A (for) some or several days J i.152 etc. (kattpâha); sattāhaṁ iv.377. -gāha a snake catcher or trainer J vi.192. -guṇṭhika seven days, a week Vin i.1; D ii. 14; J iv.2, and freq.; anva- (? reading uncertain, we find as vv. ll. °guṇḍika, °guṇṭika haṁ daily Dāvs iv.8. — The initial a of ahaṁ (acc.) is elided & °kuṇḍika; the BSk. paraphrase is °tuṇḍika Divy 497. In after i, which often appears lengthened: kati ɔ haṁ how many view of this uncertainty we are unable to pronounce a safe et- days? S i.7; ekâha — dvī ɔ haṁ one or two days J i.292; dvīha ymology; it is in all probability a dialectical; may be Non — — tī ɔ han two or three days J ii.103; VvA 45; ekâha — dvī Aryan, word. See also under kuṇḍika & guṇṭhika & cp. Morris ɔ ɔ h accayena after the lapse of one or two days J i.253. — A in J.P.T.S. 1886, 153) a snake charmer J i.370 (°guṇḍ°); ii.267; doublet of aha is anha (through metathesis from ahan), which iii.348 (°guṇḍ°); iv.456 (T. °guṇṭ; v. l. BB °kuṇḍ°) 308 (T. only occurs in phrases pubbanho & sāyanha (q. v.); an adj. °kuṇḍ°, v. l. SS °guṇṭh°), 456 (T. °guṇṭ°; v. l. BB °kuṇḍ); der. fr. aha is °ahika: see pañcâhika (consisting of 5 days). vi.171 (T. °guṇḍ°; v. l. BB °kuṇḍ°); Miln 23, 305. -chattaka — (2) aho° in cpd. ahoratta (m. & nt.) [cp. BSk. ahorā- (nt.) "a snake's parasol", a mushroom D iii.87; J ii.95; Ud 81 traṁ Av. Ś. i.209] & ahoratti (f.) day & night, occurring (C. on viii.5, 1). -tuṇḍika = °guṇṭhika Vism 304, 500. -peta mostly in

oblique cases and adverbially in acc. ahorattaṁ: a Peta in form of a snake DhA ii.63. -mekhalā "snake — gir- M i.417 (°ânusikkhin); Dh 226 (id.; expld. by divā ca rattiñ ca dle", i. e. outfit or appearance of a snake DhA i.139. -vātaka tisso sikkhā sikkhamāna DhA iii. 324); Th 1, 145 (ahorattā (— roga) N. of a certain disease ("snakewind — sickness") accayanti); J iv.108 (°ānaṁ accaye); Pv ii.131 (°ṁ); Miln 82 Vin i.78; J ii.79; iv.200; DhA i.169, 187, 231; iii.437. -vijjā (ena). — ahorattiṁ Dh 387; J vi.313 (v. l. BB for T. aho va "snake — craft", i. e. fortune — telling or sorcery by means of rattiṁ). snakes D i.9 (= sappa — daṭṭhatikicchana — vijjā cɔ eva sappɔ Ahaṁ (prom.) [Vedic ahaṁ = Av. azGm; Gr. ἐγώ(ν); Lat. ego; avhāyana — vijjā ea "the art of healing snake bites as well as Goth. ik, Ags. ic, Ohg. ih etc.] pron. of 1st person "I". — the invocation of snakes (for magic purposes)" DA i.93). nom. sg. ahaṁ S iii.235; A iv.53; Dh 222, 320; Sn 172, 192, Ahiṁsaka (adj.) [fr. ahiṁsā] not injuring others, harmless, hu- 685, 989, 1054, 1143; J i.61; ii.159. — In pregnant sense (my mane, S i.165; Th 1, 879; Dh 225; J iv.447. ego, myself, I as the one & only, i. e. egotistically) in foll. Ahiṁsā (f.) [a + hiṁsā] not hurting, humanity, kindness D iii.147; phrases: yaṁ vadanti mama.. na te ahaṁ S i.116, 123; ahaṁ A i.151; Dh 261, 270; J iv.71; Miln 402. asmi "I am" (cp. ahaṁkāra below) S i.129; iii.46, 128 sq.; iv.203; A ii.212, 215 sq.; Vism 13; ahaṁ pure ti "I am the Ahita (adj. — n.) [a + hita] not good or friendly, harmful, bad; un- first" Vv 8450 (= ahamahaṁkārā ti VvA 351). — gen. dat. kindliness D iii.246; Dh 163; Sn 665, 692; Miln 199 (°kāma).

Ahirika & Ahirīka Ā°

Ahirika & Ahirīka (adj.) [fr. a + hirī] shameless, unscrupulous not beyond doubt. C. on p. 64 expls. as "ahevanaṁ vuccati D iii.212, 252, 282; A ii.219; Dh 244; Sn 133 (°īka); It 27 vanasaṇḍo"). (°īka); Pug 19 (also nt. unscrupulousness); Dhs 365; Nett 39, Aho (indecl.) [Sk. aho, for etym. see aha1] exclamation of sur- 126; DhA iii.352. prise, astonishment or consternation: yea, indeed, well; I say! Ahīnindriya see discussed under abhinindriya. for sure! VvA 103 (aho ti acchariyɔ atthena nipāto); J i.88 (aho Ahuvāsiṁ 1st sg. pret. of hotī (q. v.) I was Vv 826 (= ahosiṁ acchariyaṁ aho abbhutaṁ), 140. Usually combd. with similar VvA 321). emphatic particles, e. g. aho vata DhA ii.85; PvA 131 (= sādhu vata); aho vata re D i. 107; Pv ii.94 5 . Cp. ahe. Ahuhāliya (nt.) [onomat.] a hoarse & loud laugh J iii.223 (= danta — vidaṁsaka — mahā — hasita C.). Ahosi-kamma (nt.) an act or thought whose kamma has no longer any potential force: Cpd. 145. At p. 45 ahosikakamma is said Ahe (indecl.) [= aho, cp. aha1] exclamation of surprise or be- to be a kamma inhibited by a more powerful one. See Bud- wilderment: alas! woe etc., perhaps in cpd. ahevana a dense dhaghosa in Vism. Chap. xix. forest (lit. oh! this forest, alas! the forest (i. e. how big it is) J v.63 (uttamāhevanandaho, if reading is correct, which is

Ā Ā1 (indecl.) [Vedic ā, prep. with acc., loc., abl., meaning "to, °kula mixed up; °dhuta moved about; °rāva shouting out or towards", & also "from". Orig. an emphatic — deictic part. very much; °luḷati move about; °hiṇḍati roam about. — 2. (Idg. *ē) = Gr. ᾽¨η surely, really; Ohg. — ā etc., increment of Affinities. Closely related in meaning and often interchanging a (Idg. *e), as in Sk. a — sau; Gr. εκεϊ (cp. a3), see Brug- are the foll.

prep. (prefixes): anu (°bhati), abhi (°saṁsati), mann, Kurze Vergl. Gr. 464, 465] a frequent prefix, used as pa (°tapati), paṭi (°kankhati) in meaning 1 a — c; and vi (°ki- well — defined simple base — prefix (with rootderivations), rati, °ghāta, °cameti, °lepa, °lopa), sam (°tapati, °dassati) in but not as modification (i. e. first part of a double prefix cpd. meaning 1 d. See also 3b. — 3. Combinations: (a) Inten- like sam — ā — dhi) except in one case ā — ni — saṁsa sifying combns. of other modifying prefixes with ā as base: (which is doubtful & of diff. origin, viz. from combn. āsaṁsa anu + ā (anvā — gacchati, °disati, °maddati, °rohati, °visati, — nisaṁsa, see below 3b). It denotes either touch (contact) or °sanna, °hata), paṭi + ā (paccā — janati, °ttharati, °dāti, °sa- a personal (close) relation to the object (ā ti anussaraṇɔ atthe vati), pari + ā (pariyā — ñāta, °dāti, °pajjati, °harati), sam + nipāto PvA 165), or the aim of the action expressed in the verb. ā (samā — disati, °dāna, °dhi, °pajjati, °rabhati). — (b) Con- — (1.) As prep. c. abl. only in J in meaning "up to, until, trast — combns. with other pref. in a double cpd. of noun, adj. about, near" J vi.192 (ā sahassehi = yāva s. C.), prob. a late or verb (cp. above 2) in meaning of "up & down, in & out, development. As pref. in meaning "forth, out, to, towards, to & fro"; ā + ni: āvedhika — nibbedhika, āsaṁsa — nisaṁsa at, on" in foll. applications: — (a) aim in general or touch (contracted to ānisaṁsa), āsevita — nisevita; ā + pa: assas- in particular (lit.), e. g. ākaḍḍhati pull to, along or up; °kāsa atipassasati (where both terms are semantically alike; in exe- shining forth; °koṭeti knock at; °gacchati go towards; °camati gesis however they have been differentiated in a way which rinse over; °neti bring towards, ad — duce; °bhā shining forth; looks like a distortion of the original meaning, viz. assasati is °bhujati bend in; °masati touch at; °yata stretched out; °rabhati taken as "breathing out", passasati as "breathing in": see Vism at — tempt; °rohana a — scending; °laya hanging on; °loketi 271), assāsa — passāsa, āmoditapamodita, āhuna — pāhuna, look at; °vattati ad — vert; °vahati bring to; °vāsa dwelling āhuneyya — pāhuneyya; ā + paccā: ākoṭita — paccākoṭita; ā at; °sādeti touch; °sīdati sit by; °hanati strike at. — (b) in re- + pari: ākaḍḍhana — parikaḍḍhana, āsankita — parisankita; flexive function: close relation to subject or person actively ā + vi: ālokita — vilokita, āvāha — vivāha, āveṭhana — concerned, e. g. ādāti take on or up (to oneself); °dāsa look- viniveṭhana; a + sam: allāpa — sallāpa: ā + samā: āciṇṇa ing at, mirror; °dhāra support; °nandati rejoice; °nisaṁsa sub- — samāciṇṇa. — 4. Before double consonants ā is shortened jective gain; °bādha being affected; °modita pleased; °rakkha to a and words containing ā in this form are to be found un- guarding; °rādhita satisfied; °rāma (personal) delight in; °lin- der a°, e. g. akkamaṇa, akkhitta, acchādeti, aññāta, appoṭeti, gati embrace (to oneself); °hāra taking to (oneself). — (c) in allāpa, assāda. transitive function: close relation to the object passively Ā°2 guṇa or increment of a° in connection with such suffixes as concerned, e. g. āghātana killing; °carati indulge in; °cikkhati — ya, — iya, — itta. So in āyasakya fr. ayasaka; āruppa point ont, explain; °jīva living on; °ṇāpeti give an order to from arūpa; ārogya fr. aroga; ālasiya fr. alasa; ādhipacca fr. somebody; °disati point out to some one; °bhindati cut; °man- adhipati; ābhidosika fr. abhidosa etc. teti ad — dress; °yācati pray to; °roceti speak to; siñcati be- sprinkle; °sevati indulge in. — (d) out

of meaning (a) develops Ā°3 of various other origins (guṇa e. g. of ṛ or lengthening of ordi- that of an intensive — frequentative prefix in sense of "all — nary root a°), rare, as ālinda (for alinda), āsabha (fr. usabha). round, completely, very much", e. g. ākiṇṇa strewn all over, Ā°4 infix in repetition — cpds. denoting accumulation or vari-

ety (by contrast with the opposite, cp. ā1 3b), constitutes a (cp. kāraṇehi in same sense); Nett 73, 74 (dvādasahɔ ākārehi); guṇa — or increment — form of neg. pref. a (see a2), as in Vism 613 (navahɔ ākārehi indriyāni tikkhāni bhavanti); PvA 64 foll.: phalâphala all sorts of fruit (lit. what is fruit & not (yenɔ ākārena āgato tenɔ ākārena gato as he came so he went), fruit) freq. in Jātakas, e. g. i.416; ii.160; iii.127; iv.220, 99 (id.). — (5) reason, ground, account D i.138, 139; Nett 4, 8 307, 449; v.313; vi.520; kāraṇâkāraṇāni all sorts of duties sq., 38; DhA i.14; KhA 100 (in expln. of evaṁ). In this mean- J vi.333; DhA i.385; khaṇḍâkhaṇḍa pêle — mêle J i.114; ing freq. with dass (dasseti, dassana, nidassana etc.) in com- iii.256; gaṇḍâgaṇḍa a mass of boils DhA iii.297; cirâciraṁ mentary style "what is meant by", the (statement of) reason continually Vin iv.261; bhavâbhava all kinds of existences why or of, notion, idea PvA 26 (dātabb°dassana), 27 (thoman° Sn 801, cp. Nd1 109; Nd2 664; Th 1, 784 (°esu = mahant — dassana), 75 (kāruññ °ṁ dassesi), 121 (pucchan° — nidas- — âmahantesu bh. C., see Brethren 305); rūpârūpa the whole sanaṁ what has been asked); SnA 135 (°nidassana). aggregate ThA 285; etc. -parivitakka study of conditions, careful consideration, Ākankhati [ā + kānkṣ, cp. kankhati] to wish for, think of, de- examination of reasons S ii.115; iv.138; A ii.191 = Nd2 151. sire; intend, plan, design Vin ii.244 (°amāna); D i.78, 176; S Ākāraka (nt.) [ākāra + ka] appearance; reason, manner (cp. i.46; Sn 569 (°amāna); Sn p. 102 (= icchati SnA 436); DhA ākāra4) J i.269 (ākārakena = kāraṇena C.). i.29; SnA 229; VvA 149; PvA 229. Ākāravant (adj.) [fr. ākāra] having a reason, reasonable, founded Ākankhā f. [fr. ā + kānkṣ] longing, wish; as adj. at Th 1, 1030. M i.401 (saddhā). Ākaḍḍhati [ā + kaḍḍhati] to pull along, pull to (oneself), drag or Ākāsa1 [Sk. ākāśa fr. ā + kāś, lit. shining forth, i. e. the illu- draw out, pull up Vin ii.325 (Bdhgh. for apakassati, see un- minated space] air, sky, atmosphere; space. On the concept der apakāsati); iv.219; J i.172, 192, 417; Miln 102, 135; ThA see Cpd. 5, 16, 226. On a fanciful etym. of ākāsa (fr. ā + 117 (°eti); VvA 226; PvA 68. — Pass. ākaḍḍhiyati J ii.122 kassati of kṛṣ) at DhsA 325 see Dhs trsl. 178. — D i.55 (°ṁ (°amāna — locana with eyes drawn away or attracted); Miln indriyāni sankamanti the sense — faculties pass into space); 102; Vism 163; VvA 207 (°amāna — hadaya with torn heart). iii.224, 253, 262, 265; S iii.207; iv.218; v.49, 264; J i.253; — pp. ākaḍḍhita. ii.353; iii.52, 188; iv.154; vi.126; Sn 944, 1065; Nd1 428; Pv Ākaḍḍhana (nt.) [fr. ākaḍḍhati] drawing away or to, pulling ii.118 ; SnA 110, 152; PvA 93; Sdhp 42, 464. -ākāsena gac- out, distraction VvA 212 (°parikaḍḍhana pulling about); DhsA chati to go through the air PvA 75 (āgacch°), 103, 105, 162; 363; Miln 154 (°parikaḍḍhana), 352. — As f. Vin iii.121. °ena carati id. J ii.103; °e gacchati id. PvA 65 (cando). — Formula "ananto ākāso" freq.; e. g. at D i.183; A ii.184; iv. Ākaḍḍhita [pp. of akaḍḍheti] pulled out, dragged along; upset, 40, 410 sq.; v.345. overthrown J iii.256 (= akkhitta2). -anta "the end of the sky", the sky, the air (on

°anta see Ākantana (?) a possible reading, for the dürakantana of the text anta1 4) J vi.89. -ānañca (or ânañca) the infinity ef space, in at Th 1, 1123, for which we might read durākantana. cpd. °āyatana the sphere or plane of the infinity of space, the Ākappa [cp. Sk. ākalpa ā + kappa] 1. attire, appearance, Vin i.44 "space — infinity — plane", the sphere of unbounded space. (an°) = ii.213; J i.505. — 2. deportment Dhs 713 (ā° gamanādi The consciousness of this sphere forms the first one of the 4 — ākāro DhsA 321). (or 6) higher attainments or recognitions of the mind, standing -sampanna, suitably attired, well dressed, A iii.78; J beyond the fourth jhāna, viz. (1) ākās°, (2) viññāṇɔ ānañc — iv.542; an° sampanna, ill dressed, J i.420. āyatana (3) ākiñcañ°, (4) nɔ eva saññānâsañ°, (5) nirodha, (6) phala. — D i.34, 183; ii.70, 112, 156; iii.224, 262 sq.; Ākampita [pp. of ākampeti, Caus. of ā + kamp] shaking, trem- M i.41, 159.; iii. 27, 44; S v.119; Ps i.36; Dhs 205, 501, bling Miln 154 (°hadaya). 579, 1418; Nett 26, 39; Vism 326, 340, 453; DA i.120 (see Ākara [cp. Sk. ākara] a mine, usually in cpd. ratan-ākara a Nd2 under ākāsa; Dhs 265 sq.; Dhs trsl. 71). As classed with mine of jewels Th 1, 1049; J ii.414; vi. 459; Dpvs i.18. — Cp. jhāna see also Nd2 672 (sādhu — vihārin). -kasiṇa one of the also Miln 356; VvA 13. kasiṇɔ āyatanas (see under kasiṇa) D iii.268; A i.41. -gangā Ākassati [ā + kassati] to draw along, draw after, plough, cultivate N. of the celestial river J i.95; iii.344. -gamana going through Nd1 428. the air (as a trick of elephants) Miln 201. -cārika walking through the air J ii.103. -cārin = °cārika VvA 6. -ṭṭha living Ākāra [a + karoti, kṛ] "the (way of) making", i. e. (1) state, condi- in the sky (of devatā) Bu i.29; Miln 181, 285; KhA 120; SnA tion J i.237 (avasan° condition of inhabitability); ii.154 (patan° 476. -tala upper story, terrace on the top of a palace SnA state of falling, labile equilibrium), cp. paṇṇ°. — (2) property, 87. -dhātu the element of space D iii.247; M i.423; iii.31; A quality, attribute D i.76 (anāvila sabb° — sampanna endowed i.176; iii.34; Dhs 638. with all good qualities, of a jewel); ii.157 (°varûpeta); J ii.352 (sabb° paripuṇṇa altogether perfect in qualities). — (3) sign, Ākāsa2 (nt.?) a game, playing chess G in the air ’ (sans voir) appearance, form, D i.175; J i.266 (chātak° sign of hunger); Vin ii.10 = D i.6 (= aṭṭhapada — dasapadesu viya ākāse yeva Miln 24 (°ena by the sign of..); VvA 27 (therassa ā. form kiḷanaṁ DA i.85). of the Th.); PvA 90, 283 (rañño ā. the king's person); Sdhp Ākāsaka (adj.) [ākāsa + ka] being in or belonging to the air or sky 363. — (4) way, mode, manner, sa-ākāra in all their modes J vi.124. D i.13 = 82 = iii.111; J i.266 (āgaman° the mode of his com- Ākāsati [fr. ākāsa1] to shine J vi.89. ing). Esp. in instr. sg. & pl. with num. or pron. (in this way, in two ways etc.): chahɔ ākārehi in a sixfold manner Nd2 680 Ākiñcañña (nt.) [abstr. fr. akiñcana] state of having nothing,

Ākiñcañña Āgata

absence of (any) possessions; nothingness (the latter as philo- Ākulanīya (adj.) [grd. of ā + *kulāyati, Denom. of kula] in an° sophical t. t.; cp. below °āyatana & see Dhs trsl. 74). — Sn not to be confounded or upset PvA 118. 976, 1070, 1115 (°sambhava, cp. Nd2 116); Th 2, 341 (= ak- Ākulī (— puppha) at KhA 60 (milāta°) read (according to Index iñcanabhāva ThA 240; trsl. "cherish no wordly wishes what- p. 870) as milāta — bakula — puppha. Vism 260 (id. p.) soëer"); Nd2 115, see ākāsa; Miln 342. however reads ākulī

— puppha "tangle — flower" (?), cp. Ud -āyatana realm or sphere of nothingness (cp. ākāsa°) D 5, gāthā 7 bakkula, which is preferably to be read as pākula. i.35, 184; ii.156; iii.224, 253, 262 sq.; M i.41, 165; ii.254, 263; iii.28, 44, S iv.217; A i.268; iv.40, 401; Ps i.36; Nett 26, 39; Ākoṭana1 (nt.) [fr. ākoṭeti] beating on, knocking M i.385; Miln Vism 333. See also jhāna & vimokkha. 63, 306; DhsA 144.

Ākiṇṇa [pp. of ākirati] 1. strewn over, beset with, crowded, full Ākoṭana2 (adj.) [= ākoṭana1] beating, driving, inciting, urging J of, dense, rich in (°—) Vin iii.130 (°loma with dense hair); S vi.253 (f. ākoṭanī of paññā, expld. by "nivāraṇapatoda — laṭṭhi i.204 (°kammanta "in motley tasks engaged"); iv.37 (gāmanto viya paññā koṭinī hoti" p. 254). ā. bhikkhūhi etc.); A iii.104 (°vihāro); iv.4; v.15 (an° C. for Ākoṭita [pp. of ākoṭeti] — 1. beaten, touched, knocked against J appakiṇṇa); Sn 408 (°varalakkhaṇa = vipula-varalakkh° SnA i.303; Miln 62 (of a gong). — 2. pressed, beaten down (tight), 383); Pv ii.124 (nānā — dijagaṇ° = āyutta PvA 157); Pug 31; flattened, in phrase ākoṭita-paccākoṭita flattened & pressed PvA 32 (= parikiṇṇa); Sdhp 595. — Freq. in idiomatic phrase all round (of the cīvara) S ii. 281; DhA i.37. describing a flourishing city "iddha phīta bahujana ākiṇṇa — Ākoṭeti [a + koṭṭeti, Sk. kuṭṭayati; BSk. ākoṭayati e. g. Divy 117 manussa", e. g. D i.211; ii.147 (°yakkha for °manussa; full of dvāraṁ trir ā°, Cowell "break" (?); Av. Ś. Index p. 222 s. v.] yakkhas, i. e. under their protection); A iii.215; cp. Miln 2 — 1. to beat down, pound, stamp J i.264. — 2. to beat, knock, (°jana — manussa). — 2. (uncertain whether to be taken as thrash Vin ii.217; J ii.274; PvA 55 (aññamaññaṁ); Sdhp 159. above 1 or as equal to avakiṇṇa fr. avakirati 2) dejected, base, — 3. Esp. with ref. to knocking at the door, in phrases ag- vile, ruthless S i.205 = J iii.309 = 539 = SnA 383. At K. S. gaḷaṁ ākoṭeti to beat on the bolt D i.89; A iv.359; v.65; DA 261, Mrs. Rh. D. translates "ruthless" & quotes C. as imply- i.252 (cp. aggaḷa); dvāraṁ ā. J v 217; DhA ii.145; or simply ing twofold exegesis of (a) impure, and (b) hard, ruthless. It is ākoṭeti Vv 8117 (ākoṭayitvāna = appoṭetvā VvA 316). — 4. interesting to notice that Bdhgh. explains the same verse dif- (intrs.) to knock against anything J i.239. — pp. ākoṭita (q. ferently at SnA 383, viz. by vipula°, as above under Sn 408, v.). Caus. ii. ākoṭapeti J iii.361. & takes ākiṇṇaludda as vipulaludda, i. e. beset with cruelty, very or intensely cruel, thus referring it to ākiṇṇa 1. Ākhu [Vedic ākhu, fr. ā + khan, lit. the digger in, i. e. a mole; but given as rat or mouse by Halāyudha] a mouse or rat Pgdp Ākirati [ā + kirati] to strew over, scatter, sprinkle, disperse, fill, 10. heap Sn 665; Dh 313; Pv ii.49 (dānaṁ vipulaṁ ākiri = vippaki- rati PvA 92); Miln 175, 238, 323 (imper. ākirāhi); Sn 383. — Āgacchati [ā + gacchati, gam] to come to or towards, approach, pp. ākiṇṇa. go back, arive etc. I. Forms (same arrangement as under gacchati): (1) Ākiritatta (nt.) [ākirita + tta; abstr. fr. ākirita, pp. of ākirati gacch: pres. āgacchati D i.161; J ii.153; Pv iv.151 ; fut. Caus.] the fact or state of being filled or heaped with Miln āgacchissati J iii.53; aor. āgacchi Pv ii.133 ; PvA 64. — (2) 173 (sakataṁ dhaññassa ā). gam: aor. āgamāsi PvA 81, āgamā D i.108; J iii.128, and Ākilāyati v. l. at KhA 66 for āgilāyati. pl. āgamiṁsu J i.118; fut. āgamissati VvA 3; PvA 122; ger. Ākucca (or °ā?) [etym. unknown, prob. non — Aryan] an iguana āgamma (q. v.) & āgantvā J i.151; Miln 14; Caus. āgameti J vi.538 (C. godhā; gloss amattɔ ākuccā). (q. v.). — (3) gā: aor. āgā Sn

841; Pv i.123 (= āgacchi PvA 64). — pp. āgata (q. v.). Ākurati [onomat. to sound — root *kur = *kor as in Lat. cornix, II. Mcanings: (1) to come to, approach, arrive D i.108; Pv corvus etc. See gala note 2 B and cp. kukkuṭa kokila, khaṭa i.113 ; ii.133 ; Miln 14; to return, to come back (cp. āgata) PvA etc., all words expressing a rasping noise in the throat. The 81, 122. — (2) to come into, to result, deserve (cp. āgama2) D attempts at etym. by Trenckner (Miln p. 425 as Denom. of i.161 (gārayhaṁ ṭhānaṁ deserve blame, come to be blamed); ākula) & Morris (J.P.T.S. 1886, 154 as contr. Denom. of Pv iv.151 (get to, be a profit to = upakappati PvA 241). — (3) ankura "intumescence", thus meaning "to swell") are hardly to come by, to come out to (be understood as), to refer or be correct] to be hoarse Miln 152 (kaṇṭho ākurati). referred to, to be meant or understood (cp. āgata 3 & āgama Ākula (adj.) [ā + *kul of which Sk. — P. kula, to Idg *qu̯el 3) J i.118 (tīṇi piṭakāni āgamiṁsu); SnA 321; VvA 3. See also to turn round, cp. also cakka & carati; lit. meaning "revolv- āgamma. ing quickly", & so "confused"] entangled, confused, upset, Āgata [pp. of āgacchati] (1) come, arrived Miln 18 (°kāraṇa twisted, bewildered J i.123 (salākaggaṁ °ṁ karoti to upset or the reason of his coming); VvA 78 (°ṭṭhāna); PvA 81 (kiṁ disturb); Vv 849 (andha°); PvA 287 (an° clear). Often redu- āgatɔ attha why have you come here) come by, got attained plicated as ākulākula thoroughly confused Miln 117, 220; (°—) A ii.110 = Pug 48 (°visa); Mhvs xiv. 28 (°phala = PvA 56; ākula-pākula Ud 5 (so read for akkula — pakkula); anāgānuphala) -āgatɔ āgatā (pl.) people coming & going, ākula-samākula J vi.270. — On phrase tantākula- jātā gulā passers by, all comers PvA 39, 78, 129; VvA 190 (Ep. of — guṇṭhika — jātā see guḷā. saṅgha). -svɔ āgata "wel — come", greeted, hailed; nt. wel- Ākulaka (adj.) [fr. ākula] entangled D ii.55 (tant° for the usual come, hail Th 2, 337; Pv iv.315 , opp. durāgata not liked, un- tantākula, as given under guḷā). welcome, A ii.117, 143, 153; iii. 163; Th 2, 337. — (2) come

down, handed down (by memory, said of texts) D i.88; DhA Pāli form, e. g. Divy 95, 405 (with gen.); Av. Ś i.85, 210 etc.; ii.35; KhA 229; VvA 30; āgatāgamo, one to whom the āgama, M Vastu i.243, 313]. With reference to (c. acc.), owing to, or the āgamas, have been handed down, Vin i.127, 337; ii 8; relating to; by means of, thanks to. In meaning nearly synony- iv.158; A ii.147; Miln 19, 21. — (3) anāgata not come yet, mous with ārabbha, sandhāya & paṭicca (see K. S. 318 s. v.) i. e. future; usually in combn. with atīta (past) & paccuppanna D i.229; It 71; J i.50; vi.424; Kh viii.14 (= nissāya KhA 229); (present): see atīta and anāgata. PvA 5, 21 etc. Āgati (f.) [ā + gati] coming, coming back, return S iii.53; J ii.172. Āgāmitā found only in neg. form anāgāmitā. Usually opp. to gati going away. Used in special sense of re- Āgāmin (adj. n.) [ā + gāmin] returning, one who returns, esp. one birth and re — death in the course of saṁsāra. Thus in āgati who returns to another form of life in saṁsāra (cp. āgati), one gati cuti upapatti D i.162; A iii.54 sq., 60 sq., 74; cp. also S who is liable to rebirth A i.63; ii.159; It 95. See anāgāmin. ii.67; Pv ii.922 (gatiṁ āgatiṁ vā). Āgāra (—°) see agāra. Āgada (m.) & Āgadana (nt.) [ā + gad to speak] a word; talk, speech DA i.66 (= vacana). Āgāraka & °ika (adj. — n.) (—°) [cp. BSk. āgārika Divy 275, & agārika] belonging to the house, viz. (1) having control

over Āgantar [N. ag. fr. āgacchati] one who is coming or going to the house, keeping, surveying, in cpds. koṭṭh° possessor or come A i.63; ii.159; It 4, 95 (nom. āgantā only one MS, all keeper of a storehouse Vin i.209; bandhan° prison — keeper others āgantvā). an° A i.64; ii.160. A ii.207; bhaṇḍ° keeper of wares, treasurer PvA 2 (see also Āgantu (adj.) [Sk. āgantu] — 1. occasional, incidental J vi.358. bhaṇḍ°). — (2) being in the house, sharing (the house), com- — 2. an occasional arrival, a new comer, stranger J vi.529 (= panion S iii.190 (paṁsv° playmate). āgantuka — jana C.); ThA 16. Āgāḷha (adj.) (ā + gāḷha 1; cp. Sk. samāgāḍhaṁ] strong, hard, Āgantuka (adj. — n.) [āgantu + ka; cp. BSk. āgantuka in same harsh, rough (of speech), usually in instr. as adv. āgāḷhena meaning as P. viz. āgantukā bhikṣavaḥ Av. Ś i.87, 286; Divy roughly, harshly a i.283, 295; Pug 32 (so to be read for 50] — 1. coming, arriving, new comer, guest, stranger, esp. a agāḷhena, although Pug A 215 has a°, but expls. by atigāḷhena newly arrived bhikkhu; a visitor (opp. gamika one who goes vacanena); instr. f. āgāḷhāya Vin v. 122 (ceteyya; Bdhgh. on away) Vin i.132, 167; ii.170; iii. 65, 181; iv.24, A i.10; iii.41, p. 230 reads āgaḷāya and expls. by daḷhabhāvāya). See also 366; J vi.333; Ud 25; DhA ii.54, 74; VvA 24; PvA 54. — Nett 77 (āgāḷhā paṭipadā a rough path), 95 (id.; v. l. agāḷhā). 2. adventitions, incidental (= āgantu1) Miln 304 (of megha & Āgilāyati [ā + gilāyati; Sk. glāyati, cp. gilāna] to be wearied, ex- roga). — 3. accessory, superimposed, added Vism 195. hausted or tired, to ache, to become weak or faint Vin ii.200; -bhatta food given to a guest, meal for a visitor Vin i.292 D iii.209; M i.354; S iv.184; KhA 66 (hadavaṁ ā.). Cp. (opp. gamika°); ii.16. āyamati. Āgama [fr. ā + gam] — 1. coming, approach, result, D i.53 (āga- Āgu (nt.) [for Vedic āgas nt.] guilt, offence, S i.123; A iii.346; Sn manaṁ pavattatī ti DA i.160; cp. Sdhp 249 dukkh°). — 2. 522 = Nd2 337 (in expln. of nāga as āguṁ na karotī ti nāgo); that which one goes by, resource, reference, source of refer- Nd1 201. Note. A reconstructed āgasa is found at Sdhp 294 ence, text, Scripture, Canon; thus a designation of(?) the Pā- in cpd. akatāgasa not having committed sin. timokkha, Vin ii.95 = 249, or of the Four Nikāyas, DA i.1, 2 -cārin one who does evil, D ii.339; M ii.88; iii.163; S (dīgh°). A def. at Vism 442 runs "antamaso opamma — vagga ii.100, 128; A ii.240; Miln 110. — mattassa pi buddhavacanassa pariyāpuṇaṇaṁ". See also āgata 2, for phrase āgatɔ āgama, handed down in the Canon, Āghāta [Sk. āghāta only in lit. meaning of striking, killing, but Vin loc. cit. Svāgamo, versed in the doctrine, Pv iv.133 (sv° = cp. BSk. āghāta in meaning "hurtfulness" at M Vastu i.79; Av. suṭṭhu āgatɔ āgamo, PvA 230); Miln 215. BSk. in same use and Ś ii.129; cp. ghāta & ghāteti] anger, ill — will, hatred, malice meaning, e. g. Divy 17, 333, āgamāni = the Four Nikāyas. — D i.3, 31; iii.72 sq.; S i.179; J i.113; Dhs 1060, 1231; Vbh 167, 3. rule, practice, discipline, obedience, Sn 834 (āgamā pariv- 362, 389; Miln 136; Vism 306; DA i.52; VvA 67; PvA 178. itakkaṁ), cp. Davs v.22 (takk°, discipline of right thought) -anāghāta freedom from ill will Vin ii.249; A v.80. Sdhp 224 (āgamato, in obedience to). — 4. meaning, under- -paṭivinaya repression of ill — will; the usual enumn. of standing, KhA 107 (vaṇṇ°). — 5. repayment (of a debt) J. ā — ° paṭivinayā comprises nine, for which see D iii.262, 289; vi.245. — 6. as gram. tt. "augment", a consonant or syllable Vin v.137; A iv.408; besides this there are sets of five at A added or inserted SnA 23 (sa — kārɔ āgama). iii.185 sq.;

SnA 10, 11, and one of ten at Vin v.138. -vatthu occasion of ill — will; closely connected with °paṭivinaya & Āgamana (nt.) [fr. āgacchati, Sk. same] oncoming, arrival, ap- like that enumd. in sets of nine (Vin v.137; A iv.408; Ps i.130; proach A iii.172; DA i.160; PvA 4, 81; Sdhp 224, 356. an° J iii.291, 404; v.149; Vbh 389; Nett 23; SnA 12), and of ten not coming or returning J i.203, 264. (Vin v.138; A v. 150; Ps i.130; Vbh 391). Āgameti [caus of agacchati] to cause somebody or something to Āghātana (nt.) [ā + ghāta(na), cp. āghata which has changed come to one, i. e. (1) to wait, to stay Vin ii. 166, 182, 212; D its meaning] — 1. slaying, striking, destroying, killing Th 1, i.112, 113; S iv.291; PvA 4, 55. — (2) to wait for, to welcome 418, 711; death D i.31 (= maraṇa DA i.119). — 2. shambles, Vin ii.128 (ppr. āgamayamāna); M i.161 (id.) J i.69 (id. + slaughter — house Vin i.182 (gav°); A iv.138; J vi.113. — 3. kālaṁ). place of execution Vin iii.151; J i.326, 439; iii.59; Miln 110; Āgamma (adv.) [orig. ger. of āgacchati, q. v. under i.2 for form DhA iv.52; PvA 4, 5. & under ii.3 for meaning. BSk. āgamya in meaning after the

Āghāteti Ācita

Āghāteti [Denom. fr. āghāta, in form = ā + ghāteti, but diff. in sectarian teaching (opp. theravāda orthodox doctrine) Miln meaning] only in phrase cittaṁ a. (with loc.) to incite one's 148; Dpvs v.30; Mhbv 96. heart to hatred against, to obdurate one's heart. Sdhp. 126 = S Ācariyaka [ācariya + ka, diff. from Sk. ācariyaka nt. art of teach- i.151 = A v.172. ing] a teacher Vin i.249; iii.25, 41; D i.88, 119, 187; ii.112; M Ācamati [ā + cam] to take in water, to resorb, to rinse J iii.297; i.514; ii.32; S v.261; A ii.170; iv. 310. See also sācariyaka. Miln 152, 262 (+ dhamati). — Caus. I. ācamcti (a) to Ācāma [Sk. ācāma] the scum or foam of boiling rice D i.166; purge, rinse one's mouth Vin ii.142; M ii. 112; A iii.337; Pv M i.78; A i.295; J ii.289; Pug 55; VvA 99 sq.; DhA iii.325 iv.153 (ācamayitvā = mukhaṁ vikkhāletvā PvA 241); Miln 152 (°kuṇḍaka). (°ayamāna). — (b) to wash off, clean oneself after evacuation Vin ii.221. — Caus. II. ācamāpeti to cause somebody to rinse Ācāmeti [for ācameti? cp. Sk. ācāmayati, Caus. of ā + cam] at M himself J vi.8. ii.112 in imper. ācāmehi be pleased or be thanked(?); perhaps the reading is incorrect. Ācamana (nt.) [ā + camana of cam] rinsing, washing with wa- ter, used (a) for the mouth D i.12 (= udakena mukhasiddhi — Ācāra [ā + car] way of behaving, conduct, practice, esp. right karaṇa DA i.98); (b) after evacuation J iii 486. conduct, good manners; adj. (—°) practising, indulging in, or -kumbhī water — pitcher used for rinsing Vin i.49, 52; of such & such a conduct. — Sn 280 (pāpa°); J i.106 (vipas- ii.142, 210, 222. -pādukā slippers worn when rinsing Vin sana°); ii.280 (°ariya); vi.52 (ariya°); SnA 157; PvA 12 (sīla°), i.190; ii.142, 222. -sarāvaka a saucer for rinsing Vin ii.142, 36, 67, 252; Sdhp 441. -an° bad behaviour Vin ii.118 (°ṁ 221. ācarati indulge in bad habits); DhA ii.201 (°kiriyā). Cp. sam°. -kusala versed in good manners Dh 376 (cp. DhA iv.111). Ācamā (f.) [fr. ā + cam] absorption, resorption Nd1 429 (on Sn -gocara pasturing in good conduct; i. e. practice of right be- 945, which both in T. and in SnA reads ājava; expld. by taṇhā haviour D i.63 = It 118; M i.33; S v.187; A i.63 sq.; ii.14, in Nidd.). Note. Index to SnA (Pj iii) has ācāma. 39; iii.113, 155, 262; iv.140, 172, 352; v.71 sq., 89, 133, 198; Ācaya [ā + caya] heaping up, accumulation, collection, mass (opp. Vbh 244, 246 (cp. Miln 368, 370, quot. Vin iii.185); Vism i.8. apacaya). See on term Dhs trsl. 195 & Cpd.

251, 252. — S -vipatti failure of morality, a slip in good conduct Vin i.171. ii.94 (kāyassa ācayo pi apacayo pi); A iv.280 = Vin ii.259 (opp. Ācārin (adj. n.) [fr. ācāra] of good conduct, one who behaves apacaya); Dhs 642, 685; Vbh 319, 326, 330; Vism 449; DhA well A i.211 (anācārī viratā l. 4 fr. bottom is better read as ii.25. ācārī virato, in accordance with v. l.). -gāmin making for piling up (of rebirth) A v.243, 276; Dhs 584, 1013, 1397; Kvu 357. Ācikkhaka (adj. n.) [ā + cikkha + ka of cikkhati] one who tells or shows DhA i.71. Ācarati [ā + aarati] — 1. to practice, perform, indulge in Vin i.56; ii.118; Sn 327 (ācare dhamma — sandosa — vādaṁ), Ācikkhati [Freq. of ā + khyā, i. e. akkhāti] to tell, relate, show, 401; Miln 171, 257 (pāpaṁ). Cp. pp. ācarita in BSk. e. g. describe, explain D i.110; A ii 189 (atthaṁ ā to interpret); Pug Av. S i.124, 153, 213 in same meaning. — pp. āciṇṇa. — 2. 59; DhA i.14; SnA 155; PvA 121, 164 (describe). — imper. to step upon, pass through J v.153. pres. ācikkha Sn 1097 (= brūhi Nd2 119 & 455); Pv i.109 ; ii.81 ; and ācikkhāhi DhA ii.27. — aor. ācikkhi PvA 6, 58, Ācarin (adj. — n.) [fr. ā + car] treaching, f. ācarinī a female 61, 83. — ācikkhati often occurs in stock phrase ācikkhati de- teacher Vin iv.227 (in contrast to gaṇa & in same sense as seti paññāpeti paṭṭhapeti vivarati etc., e. g. Nd1 271; Nd2 465; ācariya m. at Vin iv.130), 317 (id.). Vism 163. — attānaṁ ā. to disclose one's identity PvA 89, Ācariya [fr. ā + car] a teacher (almost syn. with upajjhāya) Vin 100. — pp. ācikkhita (q. v.). — Caus. II. ācikkhāpeti to i.60, 61, 119 (°upajjhāya); ii.231; iv.130 (gaṇo vā ācariyo a cause some body to tell DhA ii.27. meeting of the bhikkhus or a single teacher, cp. f. ācarinī); Ācikkhana (adj. — nt.) [ā + cikkhana of cikkhati] telling, an- D i.103, 116 (gaṇ°) 238 (sattamâcariyamahāyuga seventh age nouncing J iii.444; PvA 121. of great teachers); iii.189 sq.; M iii.115; S i.68 (gaṇ°), 177; iv.176 (yogg°); A i.132 (pubb°); Sn 595; Nd1 350 (upajjhāya Ācikkhita [pp. of acikkhati] shown, described, told PvA 154 vā āc°); J ii.100, 411; iv.91; v.501; Pv iv.323 , 351 (= ācāra (°magga), 203 (an° = anakkhāta). — samācāra — sikkhāpaka PvA 252); Miln 201, 262 (master Ācikkhitar [n. ag. fr. ācikkhati] one who tells or shows DhA goldsmith?); Vism 99 sq.; KhA 12, 155; SnA 422; VvA 138. ii.107 (for pavattar). — For contracted form of ācariya see ācera. Āciṇa [pp. of ācināti? or is it distorted from āciṇṇa?] accumu- -kula the clan of the teacher A ii.112. -dhana a teacher's lated; practised, performed Dh 121 (pāpaṁ = pāpaṁ āciṇanto fee S i.177; A v.347. -pācariya teacher upon teacher, lit. karonto DhA iii.16). It may also be spelt ācina. "teacher & teacher's teacher" (see ā1 3b) D i.94, 114, 115, 238; S iv.306, 308; DA i.286; SnA 452 (= ācariyo cɔ eva ācariya — Āciṇṇa [ā + ciṇṇa, pp. of ācarati] practiced, performed, (habitu- ācariyo ca). -bhariyā the teacher's fee J v.457; vi.178; DhA ally) indulged in M i.372 (kamma, cp. Miln 226 and the expln. i.253. -muṭṭhi "the teacher's fist" i. e. close — fistedness of āciṇṇaka kamma as "chronic karma" at Cpd. 144); S iv.419; in teaching, keeping things back, D ii.100; S v.153; J ii.221, A v.74 sq.; J i.81; DA i.91 (for aviciṇṇa at D i.8), 275; Vism 250; Miln 144; SnA 180, 368. -vaṁsa the line of the teachers 269; DhA i.37 (°samāciṇṇa thoroughly fulfilled); VvA 108; Miln 148. -vatta serving the teacher, service to the t. DhA PvA 54; Sdhp 90. i.92. -vāda traditional teaching; later as heterodox teaching, -kappa ordinance or rule of right conduct or customary practice (?) Vin i.79; ii.301; Dpvs iv.47; cp. v.18.

Ācita [pp. of ācināti] accumulated, collected, covered, furnished Vism 22 sq., 44; DhA iv.111. -vipatti failure in method or endowed with J vi.250 (= nicita); Vv 411 ; DhsA 310. See of gaining a living A i.270. -sampadā perfection of (right) also āciṇa. livelihood A i.271; DA i.235. Ācināti [ā + cināti] to heap up, accumulate S iii.89 (v. l. ācinati); Ājīvaka (& °ika) [ājīva + ka, orig. "one finding his living" (scil. iv.73 (ppr. ācinato dukkhaṁ); DhsA 44. — pp. ācita & āciṇa in a peculiar way); cp. BSk. ājīvika Divy 393, 427] an as- (ācina). — Pass. ācīyati (q. v.). cetic, one of the numerous sects of non — buddhist ascetics. Ācīyati (& Āceyyati) [Pass. of ācināti, cp. cīyati] to be heaped On their austerities, practice & way of living see esp. DhA up, to increase, to grow; ppr. āceyyamāna J v.6 (= ācīyanto ii.55 sq. and on the whole question A. L. Basham, Hist. & vaḍḍhanto C.). 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, Ācera is the contracted form of ācariya; only found in the 257, 390. — (b) ājīvika: Vin i.8; Sn 381 (v. l. BB. °aka). Jātakas, e. g. J iv.248; vi.563. -sāvaka a hearer or lay disciple of the ājīvaka ascetics Vin Ācela in kañcanācela — bhūsita "adorned with golden clothes" Pv ii 130, 165; A i.217. ii.127 stands for cela°. Ājīvika (nt.) (or ājīvikā f.?) [fr. ājīva] sustenance of life, liveli- Ājañña is the contracted form of ājāniya. hood, living Vbh 379 (°bhaya) Miln 196 (id.); PvA 274, and Ājava see ācamā. in phrase ājīvikɔ âpakata being deprived of a livelihood, with- out a living M i.463 = S iii.93 (T. reads jīvikā pakatā) = It 89 Ājāna (adj.) [ā + jāna from jñā] understandable, only in cpd. (reads ājīvikā pakatā) = Miln 279. durājāna hard to understand S iv.127; Sn 762; J i.295, 300. Ājīvin (adj. — n.) [fr. ājīva] having one's livelihood, finding Ājānana (nt.) [ā + jānana, cp. Sk. ajñāna] learning, knowing, one's subsistence, living, leading a life of (—°) D iii.64; A understanding; knowledge J i.181 (°sabhāva of the character v.190 (lūkha°) of knowing, fit to learn); PvA 225. Āṭa [etym.? Cp. Sk. āṭi Turdus Ginginianus, see Aufrecht, Ājānāti [ā + jānāti] to understand, to know, to learn D i.189; Sn Halāyudha p. 148] a kind of bird J vi.539 (= dabbimukha C.). 1064 (°amāna = vijānamāna Nd2 120). As aññāti at Vism 200. — pp. aññāta. Cp. also āṇāpeti. Āṭaviya is to be read for aṭaviyo (q. v.) at J vi.55 [= Sk. āṭavika]. Ājāniya (ājānīya) (adj. n.) [cp. BSk. ājāneya & Sk. ājāti birth, Āṭhapanā (f.) at Pug 18 & v. l. at Vbh 357 is to be read aṭṭha- good birth. Instead of its correct derivation from ā + jan (to panā (so T. at Vbh 357). be born, i. e. well — born) it is by Bdhgh. connected with Āṇañja see ānejja. ā + jñā (to learn, i. e. to be trained). See for these popular Āṇaṇya see ānaṇya. etym. e. g. J i.181: sārathissa cittarucitaṁ kāraṇaṁ ājānana — sabhāvo ājaññho, and DhA iv.4: yaṁ assadamma — sārathi Āṇatti (f.) [ā + ñatti (cp. āṇāpeti), Caus. of jñā] order, command, kāraṇaṁ kāreti tassa khippaṁ jānana— samatthā ājāniyā. — ordinance, injunction Vin i.62; KhA 29; PvA 260; Sdhp 59, The contracted form of the word is ājañña] of good race or 354. breed; almost exclusively used to denote a thoroughbred horse Āṇattika (adj.) [āṇatti + ka] belonging to an ordinance or com- (cp. assājāniya under assa3). (a) ājāniya (the more com- mand, of the nature of an injunction KhA 29. mon & younger Pāli form): Sn 462, 528, 532; J i.178, 194; Āṇā (f.) [Sk. ājñā, ā + jñā] order, command, authority Miln Dpvs iv.26; DhA i.402; iii.49; iv.4; VvA 78;

PvA 216. — (b) 253; DA i.289; KhA 179, 180, 194; PvA 217; Sdhp 347, 576. ājānīya: M i.445; A v.323; Dh 322 = Nd2 475. — (c) ājañña rājɔ āṇā the king's command or authority J i.433; iii.351; PvA = (mostly in poetry): Sn 300 = 304; J i.181; Pv iv.154 ; purisā- 242. āṇaṁ deti to give an order J i.398; °ṁ pavatteti to issue jañña "a steed of man", i. e. a man of noble race) S iii.91 = Th an order Miln 189, cp. āṇāpavatti J iii.504; iv.145. 1, 1084 = Sn 544 = VvA 9; A v.325. -anājāniya of inferior birth M i.367. Āṇāpaka (adj. n.) [fr. āṇāpeti] 1. (adj.) giving an order Vism -susu the young of a noble horse, a noble foal M i. 445 303. — 2. (n.) one who gives or calls out orders, a town — (°ûpamo dhamma — pariyāyo). crier, an announcer of the orders (of an authority) Miln 147.

Ājānīyatā (f.) [abstr. fr. ājāniya] good breed PvA 214. Āṇāpana (nt.) [abstr. fr. āṇāpeti] ordering or being, ordered, command, order PvA 135. Ājira [= ajira with lengthened initial a] a courtyard Mhvs 35, 3. Āṇāpeti [ā + ñāpeti, Caus. of ā + jānāti fr. jñā, cp. Sk. ājñāpay- Ājīva [ā + jīva; Sk. ājīva] livelihood, mode of living, living, ati] to give an order, to enjoin, command (with acc. of person) subsistence, D i.54; A iii.124 (parisuddha°); Sn 407 (°ṁ = J iii.351; Miln 147; DhA ii.82; VvA 68 (dāsiyo), 69; PvA 4, parisodhayi = micchājīvaṁ hitvā sammājīvaṁ eva pavattayī 39, 81. SnA 382), 617; Pug 51; Vbh 107, 235; Miln 229 (bhinna°); Vism 306 (id.); DhsA 390; Sdhp 342, 375, 392. Esp. freq. in Āṇi (Vedic āṇi to aṇu fine, thin, flexible, in formation an n — en- the contrast pair sammā — ājīva & micchā-ā° right mode & largement of Idg. *olenā, cp. Ohg. lun, Ger. lünse, Ags. lynes wrong mode of gaining a living, e. g. at S ii.168 sq.; iii.239; = E. linch, further related to Lat. ulna elbow, Gr. ὠλένη, Ohg. v.9; A i.271; ii 53, 240, 270; iv.82; Vbh 105, 246. See also elina, Ags. eln = E. el — bow. See Walde, Lāt. Wtb. under magga (ariyaṭṭhangika). ulna & lacertus]. — 1. the pin of a wheel — axle, a linch — -pārisuddhi purity or propriety of livelihood Miln 336; 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

Āṇi Ādāti (Ādadāti)

i.119; S. ii 266 (drum stick); J iv.30; vi.432, 460; Th 1, 744; Ātitheyya (nt.) [fr. ati + theyya] great theft (?) A i.93; iv. 63 sq. Dh i.39. — 3. (fig.) (°—) peg — like (or secured by a peg, (v. l. ati° which is perhaps to be prcferred). of a door), small, little in °colaka a small (piece of) rag Vin Ātu [dialectical] father M i.449 (cp. Trenckner's note on p. 567: ii.271, cp. i.205 (vaṇabandhana — colaka); °dvāra Th 1, 355; the text no doubt purports to make the woman speak a sort of C. khuddaka — dvāra, quoted at Brethren 200, trsl. by Mrs. patois). Rh. D. as "the towngate's sallyport" by Neumann as "Gestöck" (fastening, enclosure) āṇi — gaṇṭhikɔ āhato ayopatto at Vism Ātuman [Vedic ātman, diaeretic form for the usual contracted at- 108; DA i.199 is apparently a sort of brush made of four or tan; only found in poetry. Cp. also the shortened form tuman] five small pieces of flexible wood. self. nom. sg. ātumo Pv iv.52 (= sabhāvo PvA 259), ātumā Nd1 69 (ātumā vuccati attā), 296 (id.), & ātumāno Nd1 351; Ātanka [etym. uncertain; Sk. ātanka] illness, sickness, disease acc. ātumānaṁ Sn 782 (= attānaṁ SnA 521), 888, 918; loc. M i.437; S iii.1; Sn 966 (°phassa, cp. Nd1 486). Freq. in ātume Pv ii.1311 (= attani C.). cpd. appātanka freedom from illness, health (cp. appābādha) D i.204; iii.166; A iii.65,

103; Miln 14. — f. abstr. appā- Ātura (adj.) [Sk. ātura, cp. BSk. ātura, e. g. Jtm 3170] ill, tankatā M i.124. sick, diseased; miserable, affected S iii.1 (°kāya); A i. 250; Sn 331; Vv 8314 (°rūpa = abhitunna — kāya VvA 328); J i.197 Ātankin (adj.) [fr. ātanka] sick, ill J v.84 (= gilāna C.). (°anna "food of the miserable", i. e. last meal of one going Ātata [fr. ā + tan, pp. tata; lit. stretched, covered over] generic to be killed; C. expls. as maraṇabhojana), 211 (°citta); ii.420 name for drums covered with leather on one side Dpvs xiv.14; (°anna, as above); iii.201; v.90, 433; vi.248; Miln 139, 168; VvA 37 (q. v. for enumn. of musical instruments), 96. DhA i.31 (°rūpa); PvA 160, 161; VvA 77; Sdhp 507. Used Ātatta [ā + tatta1 , pp. of ā — tapati] heated, burnt. scorched, dry by Commentators as syn. of aṭṭo, e. g. at J iv.293; SnA 489. J v.69 (°rūpa = sukkha — sarīra C.). -anātura healthy, well, in good condition S iii.1; Dh 198. Ātapa [ā + tapa] — 1. sun — heat Sn 52; J i.336; Dhs 617; Dpvs Āthabbaṇa (nt.) [= athabbaṇa, q. v.] the Atharva Veda as a i.57; VvA 54; PvA 58. — 2. glow, heat (in general) Pv i.74 ; code of magic working formulas, witchcraft, sorcery Sn 927 Sdhp 396. — 3. (fig.) (cp. tapa2) ardour, zeal, exertion PvA (v. l. ath°, see interpreted at Nd1 381; expld. as āthabbaṇika 98 (viriyā — tapa; perhaps better to be read °ātāpa q. v.). Cp. — manta — ppayoga at SnA 564). ātappa. Āthabbaṇika (adj. n.) [fr. athabbana] one conversant with -vāraṇa "warding off the sun — heat", i. e. a parasol, sun magic, wonder — worker, medicine — man Nd1 381; SnA — shade Dāvs i.28; v.35. 564. Ātapatā (f.) [abstr. of ātapa] glowing or burning state, heat Sdhp Ādapeti [Caus. of ādāti] to cause one to take, to accept, agree to 122. M ii.104; S i.132. Ātapati [ā + tap] to burn J iii.447. Ādara [Sk. ādara, prob. ā + dara, cp. semantically Ger. ehrfurcht Ātappa (nt.) [Sk. *ātāpya, fr. ātāpa] ardour, zeal, exertion D i.13; awe] consideration of, esteem, regard, respect, reverence, hon- iii.30 sq., 104 sq., 238 sq.; M iii.210; S ii.132, 196 sq.; A i.153; our J v.493; SnA 290; DA i.30; DhsA 61; VvA 36, 61, 101, iii.249; iv.460 sq.; v.17 sq.; Sn 1062 (= ussāha ussoḷhi thāma 321; PvA 121, 123, 135, 278; Sdhp 2, 21, 207, 560. -anādara etc. Nd2 122); J iii.447; Nd1 378; Vbh 194 (= vāyāma); DA lack of reverence, disregard, disrespect; (adj.) disrespectful S i.104. i.96; Vin iv.218; Sn 247 (= ādara — virahita SnA 290; DA i.284; VvA 219; PvA 3, 5, 54, 67, 257. Ātāpa [ā + tāpa fr. tap; cp. tāpeti] glow, heat; fig. ardour, keen endeavour, or perhaps better "torturing, mortification" Miln Ādaratā (f.) [abstr. fr. ādara] = ādara, in neg. an° want of con- 313 (cittassa ātāpo paritāpo); PvA 98 (viriya°). Cp. ātappa & sideration J iv.229; Dhs 1325 = Vbh 359 (in expln. of dovacas- ātāpana. satā). Ātāpana (nt.) [ā + tāpana] tormenting, torture, mortification M Ādariya (nt.) [abstr. fr. ādara] showing respect of honour; neg. i.78; A i.296 (°paritāpana); ii.207 (id.); Pug 55 (id.); Vism 3 an° disregard, disrespect Vin ii.220; A v.146, 148; Pug 20; (id.). Vbh 371; miln 266. Ātāpin (adj.) [fr. ātāpa, cp. BSk. ātāpin Av. Ś i.233; ii. 194 = Ādava [ā + dava2 ?] is gloss at VvA 216 for maddava Vv 5123 ; Divy 37; 618] ardént, zealous, strenuous, active D iii.58, 76 meaning: excitement, adj. exciting. The passage in VvA is sq., 141 (+ sampajāna), 221, 276; M i.22, 56, 116, 207, 349; somewhat corrupt, & therefore unclear. ii.11; iii.89, 128, 156; S 113, 117 sq., 140, 165; ii.21, 136 Ādahati1 [ā + dahati1] to put down, put on, settle, fix Vism 289 sq.; iii.73 sq.; iv.37, 48, 54, 218; v.165, 187, 213; A ii.13 sq.; (samaṁ ā.=samādahati). Cp. sam° and ādhiyati. iii 38, 100 sq.; iv. 29, 177 sq., 266 sq., 300, 457

sq.; v.343 Ādahati2 [ā + dahati2] to set fire to, to burn J vi.201, 203. 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 Ādā [ger. of ādāti from reduced base *da of dadāti 1b] taking up, the formula of Arahantship "eko vūpakaṭṭho appamatto ātāpī taking to oneself Vin iv.120 (= anādiyitvā C.; cp. the usual pahitatto": see arahant II. B. See also satipaṭṭhāna. — Opp. form ādāya). anātāpin S ii.195 sq.; A ii.13; It 27 (+ anottappin). Ādāti (Ādadāti) [ā + dadāti of dadāti base 1 dā] to take up, ac- Ātāpeti [ā + tāpeti] to burn, scorch; fig. to torment, inflict pain, cept, appropriate, grasp, seize; grd. ādātabba Vin i.50; inf. torture M i.341 (+ paritāpeti); S iv.337; Miln 314, 315. ādātuṁ D iii.133 (adinnaṁ theyyasankhātaṁ ā.). — ger. ādā

Ādāti (Ādadāti) Ādiyati

& ādāya (see sep.); grd. ādeyya, Caus. ādapeti (q. v.). — Vin iii.146; iv.100; Miln 59; Vism 241; DhsA 187. -kalyāṇa See also ādiyati & ādeti. in phrase ādikalyāṇa majjhe — kalyāṇa pariyosāna — kalyāṇa Ādāna (nt.) [ād + āna, or directly from ā + dā, base 1 of dadāti] of the Dhamma, "beautiful in the beginning, the middle & the taking up, getting, grasping, seizing; fig. appropriating, cling- end" see references under dhamma C. 3 and cp. DA i.175 (= ing to the world, seizing on (worldly objects). (1) (lit.) taking ādimhi kalyāṇa etc.); SnA 444; abstr. °kalyāṇatā Vism 4. (food), pasturing M iii.133; J v.371 (& °esana). — (2) getting, -pubbangama original Dpvs iv.26. -brahmacariyaka be- acquiring, taking, seizing S ii.94; A iv.400 (daṇḍ°); PvA 27 longing to the principles or fundaments of moral life D i.189; (phal°); esp. freq. in adinn° seizing what is not given, i. e. iii.284; M i.431; ii.125, 211; iii. 192; S ii.75, 223; iv.91; v.417, theft: see under adinna. — (3) (fig.) attachment, clinging A 438; f. °ikā Vin i.64, 68; A i.231 sq. -majjhapariyosāna be- v.233, 253 (°paṭinissagga); Dh 89 (id.; cp. DhA ii.163); Sn ginning, middle & end Miln 10; cp. above ādikalyāṇa. 1103 (°taṇhā), 1104 (°satta); Nd1 98 (°gantha); Nd2 123, 124. Ādika (adj.) [ādi + ka] from the beginning, initial (see adhika); -an° free from attachment S i.236 (sādānesu anādāno "not lay- instr. ādikena in the beginning, at once, at the same time M ing hold mong them that grip" trsl.); A ii.10; It 109; J iv.354; i.395, 479; ii.213; S ii.224; J vi.567. Cp. ādiya3 . Miln 342; DhA iv.70 (= khandhādisu niggahaṇo). Cp. upa°, Ādicca [Vedic āditya] the sun S i.15, 47; ii.284; iii.156; v.44, 101; pari°. A i.242; v.22, 263, 266 sq.; It 85; Sn 550, 569, 1097 ("ādicco Ādāya [ger. of ādāti, either from base 1 of dadāti (dā) or base vuccati suriyo" Nd2 125); DhA iv. 143; Sdhp 14, 17, 40. 2 (dāy). See also ādiya] having received or taken, taking up, -upaṭṭhānā sun — worship D i.11 (= jīvikatthāya ādicca- seizing on, receiving; freq. used in the sense of a prep. "with" paricariyā DA i.97); J ii.72 (°jātaka; ādiccaṁ upatiṭṭhati p. 73 (c. acc.) Sn 120, 247, 452; J v.13; Vbh 245; DhA ii.74; SnA = suriyaṁ namassamāno tiṭṭhati C.). -patha the path of the 139; PvA 10, 13, 38, 61 etc. — At Vin i.70 the form ādāya sun, i. e. the sky, the heavens Dh 175 (= ākāsa DhA iii.177). is used as a noun f. ādāyā in meaning of "a casually taken up -bandhu "kinsman of the sun", Ep. of the Buddha Vin ii.296; belief" (tassa ādāyassa vaṇṇe bhaṇati). Cp. upa°, pari°. S i.186, 192; A ii.54; Sn 54, 915, 1128; Nd1 341; Nd2 125b ; Ādāyīn (adj. — n.) [fr. ā + dadāti base 2, cp. ādāya] taking up, Vv 425 , 7810 ; VvA 116. grasping, receiving; one who takes, seīzes or appropriates D

Ādiṇṇa [Sk. ādīrṇa, pp. of ā + dṛ, see ādiyati2] broken, split open i.4 (dinn°); A iii.80; v.137 (sār°); DA i.72. S iv.193 (= sipātikā with burst pod); cp. M i.306. Ādāsa [Sk. ādarśa, ā + dṛś, P. dass, of dassati1 2] a mirror Ādiṇṇata (nt.) [abstr. fr. ādiṇṇa] state of being broken or split Ps Vin ii.107; D i.7, 11 (°pañha mirror — questioning, cp. DA i.49. i.97: "ādāse devataṁ otaretvā pañha — pucchanaṁ"), 80; ii.93 Āditta [ā + ditta1 , Sk. ādīpta, pp. of ā + dīp] set on fire, blazing, (dhamnaɔ — ādāsaṁ nāma dhamma — pariyāyaṁ desessāmi); burning Vin i.34; Kv 209 (sabbaṁ āditttaṁ); S iii.71; iv.19, S v.357 (id.); A v.92, 97 sq., 103; J i.504; Dhs 617 (°maṇḍala); 108; A iv.320 (°cela); Sn 591; J iv.391; Pv i.85 (= paditta jalita Vism 591 (in simile); KhA 50 (°daṇḍa) 237; DhA i.226. PvA 41); Kvu 209; DA i.264; PvA 149; Sdhp 599. -tala the surface of the mirror, in similes at Vism 450, 456, -pariyāya the discourse or sermon on the fire (lit. being 489. in fllames) S iv.168 sq.; Vin i.34; DhA i.88. Ādāsaka = ādāsa Th 2, 411. Ādina only at D i.115 (T. reading ādīna, but v. l. S id. ādina, B p. Ādi [Sk. ādi, etym. uncertain] — 1. (m.) starting — point, begin- abhinna) in phrase ādina — khattiya — kula primordial. See ning Sn 358 (acc. ādiṁ = kāraṇaṁ SnA 351); Dh 375 (nom. note in Dial. i.148. ādi); Miln 10 (ādimhi); J vi.567 (abl. ādito from the begin- Ādiya1 (adj.) grd. of admi, ad, Sk. ādya] edible, eatable A iii.45 ning). For use as nt. see below 2 b. — 2. (adj. & adv.) (a) (bhojanāni). (°—) beginning, initially, first, principal, chief: see cpds. — (b) (°—) beginning with, being the first (of a series which ei- Ādiya2 in °mukha is uncertain reading at A iii.164 sq. (vv. ll. ther is supposed to be familiar in its constituents to the reader ādeyya° & ādheyya), meaning perhaps "graspmouth", i. e. or hearer or is immediately intelligible from the context), i. e. gossip; thus equal to ger. of ādiyati1 . Perhaps to be taken and so on, so forth (cp. adhika); e. g. rukkha — gumb — to ādiyati2 . The same phrase occurs at Pug 65 (T. ādheyya°, ādayo (acc. pl.) trees, jungle etc. J i.150; amba — panasɔ C. has v. l. ādheyya°) where Pug A 248 explns. "ādito dheyya- ādīhi rukkehi sampanno (and similar kinds of fruit) J i.278; mukho, paṭhama — vacanasmiṁ yeva ṭhapita — mukho ti amba — labujɔ ādīnaṁ phalānaṁ anto J ii.159; asi — satti — attho" (sticking to one's word?). See ādheyya. dhami — ādīni āvudhāni (weapous, such as sword, knife, bow Ādiya3 = ādika, instr. ādiyena in the beginning J vi.567 (= & the like) J i.150; kasi — gorakkhɔ ādīni karonte manusse J ādikena C.). ii.128;... ti ādinā nayena in this and similar ways J i.81; PvA Ādiya4 ger. of ādiyati. 30. Absolute as nt. pl. ādinī with ti (evaṁ) (ādīni), closing a quotation, meaning "this and such like", e. g. at J ii.128, Ādiyati1 [ā + diyati, med. pass. base of dadāti4 , viz. di° & dī°; see 416 (ti ādīni viravitvā). — In phrase ādiṁ katvā meaning also ādāti & ādeti] to take up; take to oneself, seize on, grasp, "putting (him, her, it) first", i. e. heginning with, from... on, appropriate, fig. take notice of, take to heart, heed. — pres. from... down (c. acc.) e. g. DhA i.393 (rājānaṁ ādiṁ K. from ādiyati A iij.46; Sn 119, 156, 633, 785, Nd1 67; Nd2 123, 124; the king down); PvA 20 (vihāraṁ ādikatvā), 21 (pañcavaggiye J iii.296: v.367. — pot. ādiye Sn 400; imper. ādiya M iii.133 ādiṁ K.). (so read for ādissa?). — aor. ādiyi D iii.65; A iii.209, ādiyāsi -kammika [cp. BSk. ādikarmaka Divy 544] a beginner Pv iv.148 (sayaṁ daṇḍaṁ ā. = acchinditvā gaṇhasi PvA 241),

& ādapayi (Caus. formation fr. ādāti?) to take heed S i.132 iii.79. (v. l. ādiyi, trsl. "put this into thy mind"). — ger. ādiyitvā Vin Ādīpanīya (adj.) [grd. of ā + dīpeti] to be explained Miln 270. iv.120 (= ādā); J ii.224 (C. for ādiya T.); iii.104; iv.352 (an° not heeding; v. l. anāditvā, cp. anādiyanto not attending J Ādīpita [pp. of ādīpeti, ā + caus. of dīp, cp. dīpeti] ablaze, in iii.196); DhA iii.32 (id.); PvA 13 (T. anādayitva not heeding), flames S i.31 (loka; v. l. āditta ka) 108; J v.366; DhA iii.32 (v. 212 (vacanaṁ anādiyitvā not paying attention to his word), l. āditta). ādiya S iii.26 (v. l. an° for anādīya); J ii.223 (= ādiyitvā C.); Ādu (indecl.) [see also adu] emphatic (adversative) part. (1) of see also ādiya2 , & ādīya S iii.26 (an°). See also upādiyati & affirmation & emphasis: but, indeed, rather J iii. 499 = vi.443; pariyādiyati. v.180; vi.552. — (2) as 2nd component of a disjunctive ques- Ādiyati2 [ā + diyati, Sk. ādīryate, Pass. of dṛ to split: see etym. tion, mostly in corresponsion udāhu... ādu (= kiṁ... udāhu under darī] to split, go asunder, break Ps i.49. — pp. ādiṇṇa. SnA 350), viz. is it so... or" Th 1, 1274 = Sn 354; Pv iv.317 See also avadīyati. Cp. also upādiṇṇa. = DhA i.31; J v.384; vi.382; without udāhu at J v.460 (adu). The close connection with udāhu suggests an expln. of ādu as Ādiyanatā (f.) [abstr. formation ādiyana (fr. ādiya ger. of a somehow distorted abbreviation of udāhu. ādiyati) + ta] in an° the fact of not taking up or heeding SnA 516. Ādeti [a + deti, base2 of dadāti (day° & de°), cp. also ādiyati] to take, receive, get Sn 121 (= gaṇhāti SnA 179), 954 (= upādiy- Ādisati [ā + disati] (a) to announce, tell, point out, refer to. — (b) ati gaṇhāti Nd1 444); cp. i.43 ; J iii. 103, 296; v.366 (= gaṇhāti to dedicate (a gift, dakkhiṇaṁ or dānaṁ). — pres. ind. ādisati C.; cp. ādiyati on p. 367); Miln 336. D i.213 = A i.170 (tell or read one's character); Sn 1112 (atī- taṁ); Nd1 382 (nakkhattaṁ set the horoscope); Miln 294 (dā- Ādeyya (adj.) [grd. of ādāti (q. v.)] to be taken up, acceptable, naṁ); pot. ādiseyya Th 2, 307 (dakkhiṇaṁ); Pv iv.130 (id. = pleasant, welcome, only in phrase °vacana welcome or ac- uddiseyya PvA 228), & ādise Vin i.229 = D ii.88 (dakkhiṇaṁ); ceptable speech, glad words Vin ii.158; J vi.243; Miln 110; imper. ādisa PvA 49. — fut. ādissati Th 2, 308 (dakkhiṇaṁ) ThA 42. PvA 88 (id.). — aor. ādisi Pv ii.28 ; PvA 46 (dakkhiṇaṁ); pl. Ādeva, Ādevanā [ā + div. devati] lamenting, deploring, crying ādisiṁsu ibid. 53 (id.) & ādisuṁ Pv i.106 (id.). — ger. ādissa etc. in ster. phrase (explaining parideva or pariddava) ādevo Vin iii.127; Sn 1018; Pv ii.16 (dānaṁ), & ādisitvāna Th 2, paridevo ādevanā pari° ādevitattaṁ pari° Nd1 370 = Nd2 311. — grd. ādissa (adj.) to be told or shown M i.12. 416 = Ps i.38. Ādiso (adv.) [orig. abl. of ādi, formed with °saḥ] from the begin- Ādesa [fr. ādisati, cp. Sk. ādeśa] information, pointing out; as tt. ning, i. e. thoroughly, absolutely D i.180; M iii.208. g. characteristic, determination, substitute, e. g. kutonidānā Ādissa at M iii.133 is an imper. pres. meaning "take", & should is at SnA 303 said to equal kiṁ — nidānā, the to of kuto (abl.) probably better be read ādiya (in corresponsion with ādāna). equalling or being substituted for the acc. case: paccatta — It is not grd. of ādisati, which its form might suggest. vacanassa to — ādeso veditabbo.

Ādissa2 (adj.) blameworthy M i.12; MA =garāyha. Ādesanā (f.) [ā + desanā] pointing out, guessing, prophesy; only in phrase °pāṭihāriya trick or marvellous ability of mind — Ādīna at D i.115 & S v.74 (vv. ll. ādina, & abhinna) see ādina. reading or guessing

other peoples character Vin ii. 200; D See diṇṇa. i.212, 213; iii.220; A i.170, 292; v.327; Ps ii. 227. For pāṭi- Ādīnava [ā + dīna + va (nt.), a substantivised adj., orig. meaning hāriya is subsiituted °vidhā (lit. variety of, i. e. act or perfor- "full of wretchedness", cp. BSk. ādīnava M Vastu iii.297 (mis- mance etc.) at D iii.103. ery); Divy 329] disadvantage, danger (in or through = loc.) D Ādhāna (nt.) [ā + dhāna] — 1. putting up, putting down, placing, i.38 (vedanānaṁ assādañ ca ādīnavañ ca etc.), 213 (iddhi — laying A iv.41 (aggissa ādhānaṁ, v. l. of 6 MSS ādānaṁ). — pāṭihāriye M i.318; S i.9 (ettha bhīyo); ii.170 sq. (dhātūnaṁ); 2. receptacle M i.414 (udak°), cp. ādheyya. — 3. enclosure, iii.27, 62, 102 (rūpassa etc.); iv.7, 168; A i.57 (akaraṇīye kayi- hedge Miln 220 (kaṇṭak° thorny brake, see under kaṇṭaka). ramāne) 258 (ko loke assādo); iii.250 sq.; 267 sq. (duccarite), -gāhin holding one's own place, i. e. obstinate (?), reading 270 (puggala — ppasāde); iv.439 sq.; v.81; J i.146; iv.2; It 9 uncertain & interchanging with ādāna, only in one ster. phrase, = A ii.10 = Nd2 172a ; Sn 36, 50 (cp. Nd2 127), 69, 424, 732; viz. sandiṭṭhi — parāmāsin ādhāna — gāhin duppaṭinissaggin Th 2, 17 (kāye ā. = dosa ThA 23), 485 (kāmesu ā. = dosa ThA Vin ii.89; M i.43, 96; A iii.335 (v. l. ādāna°, C. expls by 287); Pv iii.107 (= dosa PvA 214); iv.67 (= dosa PvA 263); Ps daḷhagāhin); D iii.247 (adhāna°). i.192 sq.; ii.9, 10; PvA 12, 208. — There are several sets of sources of evil or danger, viz. five dussīlassa sīla-vipattiyā Ādhāra [ā + dhāra] — 1. a container, receptacle, basin, lit. holder ā. at D ii.85 = iii.235 = A iii.252; five akkhantiyā ā. at Vbh A iii.27; J vi.257. — 2. "holding up", i. e. support, basis, prop. 378; six of six each at D iii.182 sq. — In phrase kāmānaṁ ā. esp. a (round) stool or stand for the alms — bowl (patta) Vin okāro sankileso D i.110, 148; M i.115; Nett 42; DhA 16. ii.113 (an° patto); M iii.95; S v.21; J v.202. — fig. S v.20 (an° -ânupassin realising the danger or evil of S ii.85 (upā without a support, cittaṁ); Vism 8, 444. — 3. (tt. g.) name dāniyesu dhammesu) abstr. °ânupassanā Vism 647 sq., 695. for the loc. case ("resting on") Sn 211. -dassāvin same as °ânupassin D i.245 (an°); A v.178 (id.); Ādhāraka (m. & nt.) [ā + dhāraka, or simply ādhāra + ka] — 1. D iii.46; S ii.194, 269; A iii.146; v.181 sq.; Nd2 141. a stool or stand (as ādhāra2) (always m., except at J i.33 where -pariyesanā search for danger in (—°) S ii.171; iii.29; iv.8 °āni pl. nt.) J i.33; DhA iii.290 = VvA 220; DhA iii.120 = sq. -saññā consciousness of danger D i.7); iii.253, 283; A 186 (one of the four priceless things of a Tathāgata, viz.: se-

tacchattaṁ, nisīdanapallanko, ādhārako pādapīṭhaṁ). — 2. a ānandi in T. reading ānandi vittā, expld. by C. as nandittha was reading desk, pulpit J iii.235; iv.299. pleased; we should however read ānandi-cittā with gladdened Ādhāraṇatā (f.) [ā + dhāraṇatā] concentration, attention, mind- heart). See also ānandiya. fulness SnA 290 (+ daḷhīkaraṇa), 398 (id.). Ānandin (adj.) [fr. ā + nand] joyful, friendly Th 1, 555; J iv.226. 1 Ādhārita [pp. of ā + dhāreti, cp. dhāreti] supported, held up Ānandiya (adj. —.) [grd. of ānandati] enjoyable, nt. joy, feast J Miln 68. vi.589 (°ṁ acarati to celebrate the feast = ānandachaṇa C.). Ādhāvati [ā + dhavati1] to run towards a goal, to run after M i.265 Ānandī (f.) [ā + nandī, cp. ānanda] joy, happiness in cpd. (where id. p. S ii.26 has upadh°); DA i. 39. Freq. in combn. ānandi — citta J vi.589 (so read probably for ānandi

vitta: see ādhāvati paridhāvati to run about, e. g. J i.127, 134, 158; ānandati). ii.68. Ānaya (adj.) [ā + naya] to be brought, in suvānaya easy to bring Ādhāvana (nt.) [fr. ādhāvati] onrush, violent motion Miln 135. S i.124 = J i.80. Ādhipacca (& Ādhipateyya) (nt.) [fr. adhi + pati + ya "being Ānayati see āneti. over — lord"; see also adhipateyya] supreme rule, lordship, Ānāpāna (nt.) [āna + apāna, cpds. of an to breathe] in haled & sovereignty, power S v.342 (issariy°); A i.62 (id.), 147, 212; exhaled breath, inspiration & respiration S v.132, 311 sq.; J ii.205 (id.); iii.33, 76; iv.252 sg.; Pv ii.959 (one of the ṭhānas, i.58; Ps i.162 (°kathā); usually in cpd. °sati concentration by cp. ṭhāna ii.2b; see also D iii. 146, where spelt ādhipateyya; in — breathing & out — breathing (cp. Man. of Mystic 70) M expld. by issariya at PvA 137); J i.57; Dāvs v.17; VvA 126 i.425 (cp. D ii.291); iii.82; Vin iii.70; A i.30; It 80; Ps i.166, (gehe ā = issariya). The three (att°, lok°, dhamm°) at Vism 14. 172, 185 (°samādhi); Nd2 466 B (id.); Miln 332; Vism 111, Ādhuta [ā + dhuta1] shaken, moved (by the wind, i. e. fanned 197, 266 sq.; SnA 165. See detail under sati. Vv 394 (v. l. adhuta which is perhaps to be preferred, i. e. Ānāpeti see āneti. not shaken, cp. vātadhutaṁ Dāvs v.49; VvA 178 expls. by saṇikaṁ vidhūpayamāna, i. e. gently fanned). Ānāmeti [ā + nāmeti, Caus. of namati, which is usually spelt nameti] to make bend, to bend, to bring toward or under J Ādheyya (adj.) [grd. of ā + dadhāti cp. ādhāna2] to be deposited v.154 (doubtful reading fut ānāmayissasi, v. l. ānayissati, C. (in one's head & heart Pug A), to be heeded, to be appropriated ānessasi = lead to). [in latter meaning easily mixed with ādheyya, cp. vv. ll. un- der ādiya2]; nt. depository (= ādhātabbatā ṭhapetabbatā Pug Ānisaṁsa [ā + ni + saṁsa, BSk. distorted to anuśaṁsa] praise i. A 217) Pug 34 (°ṁ gacchati is deposited); Miln 359 (sabbe e. that which is commendable, profit, merit, advantage, good tassɔ ādheyya2 honti they all become deposited in him, i. e. result, blessing in or from (c. loc.). — There are five ānisaṁsā his deposits or his property). sīlavato sīla — sampadāya or blessings which accrue to the -mukha see ādiya2 . virtuous enumd. at D ii.86, viz. bhogakkhandha great wealth, kittisadda good report, visārada self — confidence, asam- Ānaka [Sk. ānaka, cp. Morris J.P.T.S. 1893, 10] a kind of kettle- mūlho kālaṁ karoti an untroubled death, saggaṁ lokaṁ drum, beaten only at one end S ii.266; J ii. 344; Dpvs xvi.14. uppajjati a happy state after death. — D i.110, 143; iii.132 Ānañca see ākāsa° and viññāṇa°. (four), 236 (five); M i.204; S i.46, 52; iii.8, 93 (mahā°); Ānañja see ānejja. v.69 (seven), 73, 129, 133, 237 (seven), 267, 276; A i.58 (karaṇīye kariyamāne); ii.26, 185, 239, 243 (sikkhā°); iii.41 Ānaṇya (nt.) [Sk. ānṛṇya, so also BSk. e. g. Jtm 3118 ; from a (dāne), 248 (dhammasavane), 250 (yāguyā), 251 (upaṭṭhita + ṛṇa, P. iṇa but also aṇa in composition, thus an — aṇa as — satissa), 253 sq. (sīlavato sīlasampadāya etc., as above), base of ānaṇya] freedom from debt D i.73; A iii.354 (Ep. of 267 (sucarite), 441; iv.150 (mettāya ceto — vimuttiyā), 361 Nibbāna, cp. anaṇa); Nd1 160; Vism 44; DA i.3. (dhammasavane), 439 sq. (nekkhamme avitakke nippītike), Ānadati [ā + nadati] to trumpet (of elephants) J iv.233. 442, 443 sq. (ākāsɔ ānañcāyatane); v.i, 106 (mahā°), 311; It Ānana (nt.) [Vedic āna, later Sk. ānana from an to breathe] the 28, 29, 40 (sikkhā°); Sn 256 (phala°), 784, 952; J i.9, 94; v.491 mouth; adj. (—°) having a mouth Sdhp 103; Pgdp 63 (vikaṭ°). (v. l. anu°); Nd1 73, 104, 441; Kvu 400; Miln 198; VvA 6, 113; PvA 9 (dāna°)

12, 64 (= phala), 208, 221 (= guṇa); Sdhp Ānantarika (& °ya) [fr. an + antara + ika] without an interval, 263. — Eleven ānisaṁsas of mettā (cp. Ps ii.130) are given in immediately following, successive Vin i.321; ii. 212; Pug 13; detail at Vism 311— 314; on another eight see pp. 644 sq. Dhs 1291. -kamma "conduct that finds retribution without delay" Ānisada (nt.) [a + sad] "sit down", bottom, behind M i. 80 = (Kvu trsl. 275 n. 2) Vin ii.193; J i.45; Kvu 480; Miln 25 245; J iii.435 (gloss asata) Vism 251 = KhA 45 (°ttaca), 252 (cp. Dhs trsl. 267); Vism 177 (as prohibiting practice of kam- (°maṁsa). maṭṭhāna). Ānuttariya (nt.) [see also anuttariya which as — ° probably rep- Ānanda [Vedic ānanda, fr. ā + nand, cp. BSk. ānandī joy Divy resents ānutt°] incomparableness, excellency, supreme ideal 37] joy, pleasure, bliss, delight D i.3; Sn 679, 687; J i.207 D iii.102 sq.; A v.37. (°maccha Leviathan); vi.589 (°bheri festive drum); DA i 53 Ānīta [pp. of ānetī] fetched, brought (here), brought back adduced (= pītiyā etaṁ adhivacanaṁ). J i.291; iii.127; iv.1. Ānandati [ā + nandati] to be pleased or delighted J vi. 589 (aor. Ānupuṭṭha metri causa for anupuṭṭha (q. v.).

Ānupubba Āpattika

Ānupubba (nt.) [abstr. fr. anupubba] rule, regularity, order Th 1, i.77 (sapatiṁ). — pp. ānīta (q. v.). — Med. pass. ānīyati 727 (cp. M Vastu ii.224 ānupubbā). & āniyyati D ii.245 (āniyyataṁ imper. shall be brought); M Ānupubbatā (f.) (or °ta nt.?) [fr. last] succession; only in tt. g. i. 371 (ppr. ānīyamāna). — Caus. II. ānāpeti to cause to be padânu — pubbatā word sequence, in expln. of iti Nd1 140; fetched J iii.391; v.225. Nd2 137 (v. l. °ka). Āpa & Āpo (nt.) [Vedic ap & āp, f. sg. apā, pl. āpaḥ, later Sk. Ānupubbikathā [for anupubbi° representing its isolated compo- also āpaḥ nt. — Idg. *ap & *ab, primarily to Lith. ùpé water, sition form, cp. ānubhāva & see also anupubbi°] regulated Old Prussian ape river, Gr. ’*Λπία N. of the Peloponnesus; exposition, graduated sermon D i.110; ii.41 sq.; M i.379; J i.8; further (as *ab) to Lat. amnis river, Sk. abda cloud, & per- Miln 228; DA i.277, 308; DhA iv.199. haps ambu water] water; philosophically t. t. for cohesion, representative of one of the 4 great elements (cp. mahābhūta), Ānubhāva [the dissociated composition form of anubhāva, q. v. viz. paṭhavī, āpo, tejo, vāyo: see Cpd. 268 & Dhs trsl. 201, for details. Only in later language] greatness, magnificence, also below °dhātu. — D ii.259; M i.327; S ii.103; iii.54, 207; majesty, splendour J i.69 (mahanto); ii.102 (of a jewel) v.491; A iv.312, 375; Sn 307, 391 (°ṁ), 392 (loc. āpe), 437 (id.); J DhA ii.58. iv.8 (paṭhavi — āpa — teja°); Dhs 652; Miln 363 (gen. āpassa, Ānejja and Ānañja [abstr. fr. an + *añja or *ejja = *ijja. The with paṭhavī etc.); Sdhp 100. Sanskritised equivalent would be *iñjya or *iñgya of ing to -kasiṇa the water — device, i. e. meditation by (the ele- stir, move, with a peculiar substitution of *ang in Pāli, refer- ment of) water (cp. Mystic 75 n.) D iii.268; J i.313; Dhs 203; ring it to a base with ṛ (probably Sk. ṛj, ṛñjati) in analogy to a Vism 170; DhA i 312; iii.214. -dhātu the fluid element, the form like Sk. ṛṇa = Pāli aṇa & iṇa, both a & i representing Sk. essential element in water, i. e element of cohesion (see Cpd. ṛ. The form añja would thus correspond to a Sk. *añjya (*añ- 155 n. 2; Mystic 9 n. 2; Dhs trsl. 201, 242) D iii.228, 247; M gya). The third P. form ān-eñja is a direct (later, and probably i.187, 422: Dhs 652; Nett 74. See also dhātu. -rasa the taste re — instituted) formation

from Sk. iñjya, which in an inter- of water A i.32; SnA 6. -sama resembling water M i.423. esting way became in BSk. re — sanskritised to āñijya (which Āpakā (f.) [= āpagā] river J v.452; vi.518. on the other hand may represent āñejja & thus give the latter the feature of a later, but more specifically Pāli form). The Āpagā (f.) [āpa + ga of gam] a river Th 1, 309; Sn 319; J v.454; editions of P. Texts show a great variance of spelling, based Dāvs i.32; VvA 41. on MSS. vacillation, in part also due to confusion of deriva- Āpajjati [Sk. āpadyate, ā + pad] to get into, to meet with (acc.); tion] immovability, imperturbability, impassibility. The word to undergo; to make, produce, exhibit Vin ii.126 (saṁvaraṁ); is n. but occurs as adj. at Vin iii. 109 (ānañja samādhi, with D i.222 (pariyeṭṭhiṁ); It 113 (vuddhiṁ); J i.73; Pug 20, 33 which cp. BSk. ānijyā śāntiḥ at Av. Ś i.199. — The term (diṭṭhɔ ânugatiṁ); PvA 29 (ppr. āpajjanto); DhA ii.71 — pot. usually occurs in cpd. ānejja — ppatta (adj.) immovable lit. āpajjeyya D i.119 (musāvādaṁ). — aor. āpajji J v.349; PvA having attained impassibility, expld. by Bdhgh. at Vin iii.267 124 (sankocaṁ) & āpādi S i.37; A ii.34; It 85; J ii.293; 3rd pl. (on Pār. i.1, 6) as acala, niccala, i. e. motionless. This cpd. āpādu D ii.273. — ger. āpajjitva PvA 22 (saṁvegaṁ), 151. is indicated below by (p.) after the reference. — The vari- — pp. āpanna (q. v.). — Caus. āpādeti (q. v.). — Note. The ous spellings of the word are as follows: — 1. ānejja D i.76 reading āpajja in āpajja naṁ It 86 is uncertain (vv. ll. āsajja (v. l. ānañja — p.) A ii.184 (p.); iii.93 (p.), 100 (p.), 377 sq. & ālajja). The id. p. at Vin ii.203 (CV. vii.4, 8) has āsajjanaṁ, (p.); Nd2 471 (v. l. aneja, ānañja) = Vbh 137 (āneñja); Nd2 for which Bdhgh, on p. 325 has āpajjanaṁ. Cp. pariyāpajjati. 569a (v. l. ānañja), 601 (v. l. anejja & aneñja); Pug 60 (p.); Āpaṇa [Sk. āpaṇa, ā + paṇ] a bazaar, shop Vin i.140; J i.55; v.445; DA i.219 (v. l. BB āneñja). — 2. ānañja Vin iii.4 (p.) (v. Pv ii.322 ; Miln 2, 341; SnA 440; DhA i. 317; ii.89; VvA 157; l. ānañca°, anañja°, ānañja°; Bdhgh. ānejja° p. 267), 109; PvA 88, 333 (phal° fruit shop), 215. Ud 27 (samādhi, adj. v. l. ānañca); DhA iv.46. See also be- low cpd. °kāraṇa. — A peculiarity of Trenckner a spelling is Āpaṇika [fr. āpaṇa] a shopkeeper, tradesman J i.124; Miln 344; āṇañja at M ii.229 (v. l. aṇañja, aneñja, āneñja), 253, 254. VvA 157; DhA ii.89. — 3. āneñja S ii.82. (v. l. āṇañje, or is it āṇeñja?); D iii.217 Āpatacchika at J vi.17 is C. reading for apatacchika in khārâpat° (°âbhisankhāra of imperturbable character, remaining static, (q. v.). cp. Kvu trsl. 358); Nd1 90 (id.), 206, 442; Ps ii.206; Vbh 135, Āpatati [ā + patati] to fall on to, to rush on to J v.349 (= upadhāvati 340; Vism 377 (p.), 386 (sixteen° fold), 571; Nett 87, 99. — C.); vi.451 (= āgacchati C.); Miln 371. See also iñjati. -kāraṇa trick of immovability, i. e. pretending to be dead Āpatti (f.) [Sk. āpatti, fr. ā + pad, cp. apajjati & BSk. āpatti, (done by an elephant, but see differently Morris J P T S. 1886, e. g, Divy 330] an ecclesiastical offence (cp. Kvu trsl. 362 154) J i.415; ii.325 (v. l. āṇañja, āneñca, ānañca); iv.308; n. 1), Vin i.103 (°khandha), 164 (°ṁ paṭikaroti), 322 (°ṁ pas- v.273, 310. sati), 354 (avasesā & anavasesā); ii.2 sq. (°ṁ ropeti), 59, 60 (°pariyanta), 88 (°adhikaraṇa), 259 (°ṁ paṭikaroti); iv.344; D Āneñjatā (f.) [fr. āneñja] steadfastness Vism 330, 386. iii.212 (°kusalatā); A i.84 (id.), 87; ii.240 (°bhaya); Dhs 1330 Āneti [ā + neti] to bring, to bring towards, to fetch, procure, con- sq. (cp. Dhs trsl. 346). — anāpatti Vin iii.35. vey, bring back Sn 110; PvA 54, 92. pot. 1st pl. ānema (or °vuṭṭhānatā forgiveness of an offence

Vin ii.250 (put be- imper. 2nd pl ānetha M i.371. fut. ānayissati S i.124; Pv ii.65 ; fore anāpatti). J iii.173; v.154 (v. l.), & ānessati J v.154. inf. ānayituṁ Pv Āpattika (adj.) [āpatti + ka, cp. BSk. āpattika Divy 303] guilty ii 610 , ger. ānetvā PvA 42, 74. aor. ānesi PvA 3, & ānayi Pv

Āpattika Ābādha

of an offence M i.443; Vin iv.224. an° Vin i.127. queting — hall, drinking — hall J i.52 (°maṇḍala); v.292 Āpatha in micchāpatha, dvedhāpatha as classified in Vbh Ind. p. (°bhūmi); Vism 399 (id.); DhA i.213 (id., rañño). 441 should be grouped under patha as micchā°, dvedhā°. Āpānaka (adj.) [āpāna + ka] drinking, one who is in the habit of 2 2 1 Āpathaka in °jjhāyin Nd 342 is read āpādaka° at Nd 226, and drinking D i.167. āpātaka° at Vism 26. Āpānīya (adj.) [fr. āpāna, ā + pā] drinkable, fit for drinking or Āpadā (f.) [Sk. āpad, fr. ā + pad, cp. āpajjati & BSk. āpad, drinking with, in °kaṁsa drinking — bowl, goblet M i. 316; e. g. in āpadgata Jtm 3133] accident, misfortune, distress, D S ii.110. iii.190; A ii.68 (loc. pl. āpadāsu), 187; iii. 45; iv.31; Th 1, Āpāyika (adj. — n.) [fr. apāya] one suffering in an apāya or state 371; J iv.163 (āpadatthā, a difficult form; vv. ll. T. aparattā, of misery after death Vin ii.202 = It 85 (v. l. ap°); Vin ii.205; āpadatvā, C. aparatthā; expld. by āpadāya); v.340 (loc. āpade), D i.103; A i.265; It 42; Vism 16; PvA 60. 368; PvA 130 (quot.); Sdhp 312, 554. Note. For the contracted Āpiyati [fr. ṛ, cp. appāyati & appeti] to be in motion (in etym. of form in loc. pl. āpāsu (= *āpatsu) see *āpā. āpo) Vism 364. Āpanna [pp. of āpajjati] — 1. entered upon, fallen into, possessed Āpucchati [ā + pucchati] to enquire after, look for, ask, esp. of, having done Vin i.164 (āpattiṁ ā.); iii.90; D i.4 (dayāpanna to ask permission or leave; aor. āpucchi J i.140; PvA 110; merciful); Nd2 32 (taṇhāya). — 2. unfortunate, miserable J grd. āpucchitabba DhA i.6; ger. āpucchitvā Vin iv.267 i.19 (v.124). Cp. pari°. (apaloketvā +); Miln 29; PvA 111; āpucchitūna (cp. Geiger § *Āpā (& *Āvā) (f.) [for āpadā, q. v.] misery, misfortune J ii.317 211) Th 2, 426; āpuccha Th 2, 416, & āpucchā [= āpṛcchya, (loc. pl. āpāsu, v. l. avāsu, C. āpadāsu); iii.12 (BB āvāsu); cp. Vedic ācyā for ācya], only in neg. form an° without asking v.82 (avāgata gone into misery, v. l. apagata, C. apagata par- Vin ii.211, 219; iv.165, 226 (= anapaloketvā); DhA i.81. — ihīna), 445 (loc. āvāsu, v. l. avāsu, C. āpadāsu), 448 (āvāsu pp. āpucchita Vin iv.272. kiccesu; v. l. apassu, read āpāsu). Note. Since *āpā only oc- Āpūrati [a + pūrati] to be filled, to become full, to increase J curs in loc. pl., the form āpāsu is to be regarded as a direct iii.154 (cando ā. = pūrati C.); iv.26, 99, 100. contraction of Sk. āpatsu. Āpeti [Caus. of āp, see appoti & pāpuṇāti] to cause to reach or Āpāṇa [ā + pāṇa] life, lit. breathing, only in cpd. °koṭi the end of obtain J vi.46. Cp. vy°. life Miln 397; Dāvs iii.93; adj. -koṭika M ii.120; Vism 10. Āphusati [ā + phusati] to feel, realise, attain to, reach; aor. āphusi Āpātha [etym.? Trenckner, Miln p. 428 says: "I suspect ā. to be Vv 169 (= adhigacchi VvA 84). corrupted from āpāta (cp. āpatati), under an impression that it is allied to patha; but it is scarcely ever written so"] sphere, Ābaddha [pp. of ābandhati] tied, bound, bound up DA i. 127; fig. range, focus, field (of consciousness or perception; cp. Dhs bound to, attached to, in love with DhA i.88; PvA 82 (Tissāya trsl. 199), appearance A ii.67; J i.336; Vbh 321; Miln 298; °sineha); Sdhp 372 (sineh, °hadaya). Vism 21, 548; DA i.228; DhsA 308, 333; VvA 232 (°kāla); Ābandhaka

(adj.) [ā + bandh, cp. Sk. ābandha tie, bond] (being) DhA iv.85; Sdhp 356. Usually in phrase āpāthaṁ gacchati to tied to (loc.) PvA 169 (sīse). come into focus, to become clear, to appear M i.190; S iv.160, Ābandhati (ā + bandhati, Sk. ābadhnāti, bandh] to bind to, tie, or °ṁ āgacchati Vin i.184; A iii.377 sq.; iv.404; Vism 125. fasten on to, hold fast; fig. to tie to, to attach to, J iv.132, 289; Cp. °gata below. v.319, 338, 359. — pp. ābaddha. -gata come into the sphere of, appearing, visible M i.174 = Nd2 jhāna (an° unapproached); PvA 23 (āpāthaṁ gata). Ābandhana (nt.) [fr. ā + bandh] — 1. tie, bond DA i. 181 = -gatatta abstr. fr. last: appcarance Vism 617. Pug A 236 (°atthena ñāti yeva ñāti — parivaṭṭo). — 2. ty- ing, binding Vism 351 (°lakkhaṇa, of āpodhātu). — 3. reins Āpāthaka (adj.) [fr. āpātha] belonging to the (perceptual) sphere (?) or harness (on a chariot) J v.319 (but cp. C. expln. "hatthi of, visible, in °nisādin lying down visible D iii.44, 47. Cp. — assa — rathesu ābandhitabbāni bhaṇḍakāni", thus taking āpathaka. it as ā + bhaṇḍa + na, i. e. wares, loads etc.). With this cp. Āpādaka (adj. — n.) [fr. ā + pad] — 1. (adj.) producing, leading Sk. ābandha, according to Halāyudha 2, 420 a thong of leather to (—°) VvA 4 (abhiññ° catuttha — jjhāna). — 2. (n.) one which fastens the oxen to the yoke of a plough. who takes care of a child, a protector, guardian A i.62 = 132 Ābādha [ā + bādh to oppress, Vedic ābādha oppression] af- = It 110 (+ posaka). — f. āpādikā a nurse, foster — mother fliction, illness, disease Vin iv.261; D i.72; ii.13; A i.121; Vin ii.289 (+ posikā). iii.94, 143; iv.333, 415 sq., 440; Dh 138; Pug 28; Vism Āpādā (f.) [short for āpādikā] a nursing woman, in an° not nurs- 41 (udara — vāta°) 95; VvA 351 (an° safe & sound); SnA ing, unmarried J iv.178. 476; Sdhp 85. — A list of ābādhas or illnesses, as classi- Āpādi aor. of āpajjati (q. v.). fied on grounds of aetiology, runs as follows: pittasamuṭṭhānā, semha°, vāta°, sannipātikā, utu — pariṇāmajā, visama — par- Āpādeti [Caus. of āpajjati] to produce, make out, bring, bring into ihārajā, opakkamikā, kammavipākajā (after Nd2 304i.c. , recur- M i.78; iii.248; S iv.110 (addhānaṁ to live one's life, cp. ad- ring with slight variations at S iv.230; A ii.87; iii.131; v.110; dhānaṁ āpādi J ii.293 = jīvitɔ addhānaṁ āpādi āyuṁ vindi C.); Nd1 17, 47; Miln 112, cp. 135). — Another list of illnesses SnA 466. — Cp. pari° mentioned in tha Vinaya is given in Index to Vin ii., p. 351. Āpāna (nt.) [fr. ā + pā] drinking; drinking party, banquet; ban- — Five ābādhas at Vin i. 71, viz. kuṭṭhaṁ gaṇḍo kilāso soso

apamāro said to be raging in Magadha cp. p. 93. — Three a king) Vin v.129. ābādhas at D iii.75, viz. icchā anasanaṁ jarā, cp. Sn 311. — Ābhujati [ā + bhujati, bhuj1] to bend, bend towards or in, con- See also cpd. appābādha (health) under appa. tract; usually in phrase pallankaṁ ā° "to bend in the round Ābādhika (adj. — n.) [fr. ābādha] affected with illness, a sick lap" or "bend in hookwise", to sit crosslegged (as a devotee person A iii.189, 238; Nd1 160; Miln 302; DA 212; DhA i.31; with straightened back), e. g. at Vin i.24; D i.71; M i.56 (v. PvA 271. — f. ābādhikinī a sick woman A ii.144. l. ābhuñjitvā), 219; A iii. 320; Pug 68; Ps i.176; J i.71, 213; Ābādhita [pp. of ābādheti, Caus. of ā + bādh] afflicted, op- Miln 289; DA i. 58, 210. In other connection J i.18 (v.101; of pressed, molested Th 1, 185. the ocean "to recede"); Miln 253 (kāyaṁ). Ābādheti [ā + Caus. of bādh, cp. ābādha] to oppress, vex, annoy, Ābhujana (nt.) [fr. ābhujati] crouching,

bending, turning in, in harass S iv.329. phrase pallankɔ ābhujana sitting cross — legged J i 17 (v.91); PvA 219. Ābila (adj.) [Sk. āvila; see also P. āvila] turbid, disturbed, soiled J v.90. Ābhujī (f.) [lit. the one that bends, prob. a poetic metaphor] N. of a tree, the Bhūrja or Bhojpatr J v.195 (= bhūjapatta — vana Ābhata [pp. of ā + bharati from bhṛ] brought (there or here), car- C.), 405 (= bhūjapatta C.). ried, conveyed, taken D i.142; S. i.65; A ii.71, 83; It 12, 14 with phrase yathābhataṁ as he has been reared (cp. J v.330 Ābhūñjati [ā + bhuj2 , Sk. bhunakti] to enjoy, partake of, take in, evaṁ kicchā bhaṭo); Pv iii.5 (ratt° = rattiyaṁ ā. PvA 199); feel, experience J iv.456 (bhoge; Rh. D. "hold in its hood"?); DhA ii.57, 81; iv.89; VvA 65. Cp. yathābhata. DhsA 333. Ābhataka (adj.) = ābhata; DA i.205 (v. l. ābhata). Ābhuñjana (nt.) [fr. ābhuñjati] partaking of, enjoying, experi- encing DhsA 333. Ābharaṇa (nt.) [Sk. ābharaṇa, ā + bhṛ] that which is taken up or put on, viz. ornament, decoration, trinkets D i. 104; Vv 802 ; J Ābheti [*ābhayati = ābhāti, q. v.] to shine Pv ii.126 (ppr. °entī); iii.11, 31; DhA iii.83; VvA 187. Vv 82 (°antī, v. l. °entī; = obhāsentī VvA 50). Ābharati [ā + bhṛ] to bring, to carry; ger. ābhatvā J iv.351. Ābhoga [fr. ābhuñjati, bhuj2 to enjoy etc. The translators of Kvu derive it from bhuj1 to bend etc. (Kvu trsl. 221 n. 4) which Ābhassara (adj. — n.) [etym. uncertain; one suggested in Cpd. however is hardly correct, cp. the similar meaning of gocara 138 n. 4 is ā + *bha + *sar, i. e. from whose bodies are "pasturing", fig. perception etc.] ideation, idea, thought D i.37 emitted rays like lightning, more probably a combn. of ābhā + (= manasikāro samannāhāro DA i.122; cp. semantically āhāra svar (to shine, be bright), i. e. shining in splendour] shining, = ābhoga, food); Vbh 320; Miln 97; Vism 164, 325, 354; Dāvs brilliant, radiant, N. of a class of gods in the Brahma heavens 62; KhA 42 (°paccavekkhana), 43 (id.) 68. "the radiant gods", usually referred to as the representatives of supreme love (pīti & mettā); thus at D i.17; Dh 200; It 15; Āma1 (indecl.) [a specific Pāli formation representing either DhA iii.258 (°loka). In another context at Vism 414 sq. amma (q. v.) or a gradation of pron. base amu° "that" (see asu), thus deictic — emphatic exclamn. Cp. also BSk. āma Ābhā (f.) [Sk. ābhā, fr. ā + bhā, see ābhāti] shine, splendour, e. g. Av. Ś i.36] affirmative part. "yes, indeed, certainly" D lustre, light D ii.12; M iii.147 (adj. — °); S ii.150 (°dhātu); A i.192 sq. (as v. l. BB.; T. has āmo); J i.115, 226 (in C. expln. ii.130, 139; iii.34; Mhvs xi.11; VvA 234 (of a Vimāna, v. l. of T. amā — jāta which is to be read for āmajāta); ii.92; v.448; pabhā); DhA iv.191; Sdhp 286. Miln 11, 19, 253; DhA i.10, 34; ii.39, 44; VvA 69; PvA 12, Ābhāti [ā + bhā] to shine, shine forth, radiate Dh 387 (= virocati 22, 56, 61, 75, 93 etc. DhA iv.144); J v.204. See also ābheti. Āma2 (adj.) [Vedic āma = Gr. ὠμός, connected with Lat. amārus. 19 Ābhāveti [ā + bhāveti] to cultivate, pursue Pv ii.13 (met- The more common P. form is āmaka (q. v.)] raw, viz. (a) un- tacittaṁ; gloss & v. l. abhāvetvā; expld. as vaḍḍhetvā brūhetvā baked (of an earthen vessel), unfinished Sn 443; (b) uncooked PvA 168). (of flesh), nt. raw flesh, only in foll. cpds.: °gandha "smell of Ābhāsa [Sk. ābhāsa, fr. ā + bhās] splendour, light, appearance M raw flesh", verminous odour, a smell attributed in particular iii.215. to rotting corpses (cp. similarly BSk. āmagandha M Vastu iii.214) D ii.242 sq.; A i.280; Sn 241, 242 (= vissagandha Ābhicetasika (adj.) See abhicetasika. This spelling, with guṇa of kuṇapagandha SnA 286), 248, 251; Dhs 625; and °giddha the first syllable,

is probably more correct; but the short a is greedy after flesh (used as bait) J vi.416 (= āmasankhāta āmisa the more frequent. C.). Ābhidosika (adj.) [abhidosa+ika] belonging to the evening be- Āmaka (adj.) [= āma2] raw, uncooked D i.5 = Pug 58 (°maṁsa fore, of last night Vin iii.15 (of food; stale); M i.170 (°kālakata raw flesh); M i.80 (titta — kalābu āmaka — cchinno). died last night); Miln 291. -dhañña "raw" grain, corn in its natural, unprepared state Ābhidhammika (adj.) [abhidhamma + ika] belonging to the spe- D i.5 = Pug 58 (see DA i.78 for definition); Vin iv.264; v.135. cialised Dhamma, versed in or studying the Abhidhamma Miln -sāka raw vegetables Vism 70. -susāna "cemetery of raw 17, 341; Vism 93. As abhi° atKhA 151; J iv.219. flesh" charnelgrove (cp. āmagandha under ama2), i. e. fetid Ābhindati [ā + bhindati] to split, cut, strike (with an axe) S iv.160 smelling cremation ground J i.264, 489; iv.45 sq.; vi.10; DhA (v. l. a°). i.176; VvA 76; PvA 196. Ābhisekika (adj.) [fr. abhiseka] belonging to the consecration (of Āmaṭṭha [Sk. āmṛṣṭa, pp. of āmasati; cp. āmasita] touched, han-

dled J i.98 (an°); DA i.107 (= parāmaṭṭha); Sdhp 333. amājāta in same meaning) or to be spelt amāya which metri Āmaṇḍaliya [ā + maṇḍala + iya] a formation resembling a circle, causa may be written ā°] "born in the house" (cp. semanti- in phrase °ṁ karoti to form a ring (of people) or a circle, to cally Gr. ἰχαγενής > indigenous), inborn, being by birth, in stand closely together M i 225 (cp. Sk. āmaṇḍalikaroti). cpd. °dāsa (dāsī) a born slave, a slave by birth J vi.117 (= gehadāsiyā kucchismiṁ jātadasī C.), 285 (= dāsassa dāsiyā Āmata in anāmata at J ii.56 is métric for amata. kucchimhi jātadāsā). Āmattikā (f.) [ā + mattikā] earthenware, crockery; in °āpaṇa a Āmāsaya [āma2 + āsaya, cp. Sk. āmāśaya & āmāśraya] recepta- crockery shop, chandler's shop Vin iv.243. cle of undigested food, i. e. the stomach Vism 260; KhA 59. Āmaddana (nt.) [ā + maddana of mṛd] crushing VvA 311. Opp. pakkāsaya. Āmanta (adj. — adv.) [either ger. of āmanteti (q. v.) or root der. Āmilāka (nt.?) [etym.?] a woollen cover into which a floral pat- fr. ā + mant, cp. āmantaṇā] asking or asked, invited, only as tern is woven DA i.87. an° without being asked, unasked, uninvited Vin i.254 (°cāra); Āmisa (nt.) [der. fr. āma raw, q. v. for etym. — Vedic āmis (m.); A iii.259 (id.). later Sk. āmiṣa (nt.), both in lit. & fig. meaning] — 1. origi- Āmantana (nt.) & °nā (f., also °ṇā) [from āmanteti] addressing, nally raw meat; hence prevailing notion of "raw, unprepared, calling; invitation, greeting Sn 40 (ep. Nd2 128); °vacana the uncultivated"; thus °khāra raw lye Vin i. 206. — 2. "fleshy, address — form of speech i. e. the vocative case (cp. Sk. of the flesh" (as opposed to mind or spirit), hence material, āmantritaṁ id.) SnA 435; KhA 167. physical; generally in opposition to dhamma (see dhamma B Āmantanaka (adj. — n.) [fr. āmantana] addressing, speaking to, 1. a. and also next no.), thus at M i.12 (°dāyāda); It 101 (id.); conversing; f. °ikā interlocutor, companion, favourite queen A i.91 = It 98 (°dāna material gifts opp. to spiritual ones); Dhs Vv 188 (= allāpa — sallāpa — yoggā kīḷanakāle vā tena (i. e. 1344 (°paṭisanthāra hospitality towards bodily needs, cp. Dhs Sakkena) āmantetabbā VvA 96). trsl. 350). — 3. food, esp. palatable food (cp. E. sweetmeat); food for enjoyment, dainties Vin ii.269 sq.; J ii.6; Miln 413 Āmantaṇīya (adj.) [grd. of āmanteti] to be addressed J iv.371. (lok°); DA i.83 (°sannidhi), — 4. bait S

i.67; iv.158; J iv.57, Āmantita [pp. of āmanteti] addressed, called, invited Pv ii.313 (= 219; vi.416; DA i.270. — 5. gain, reward, money, douceur, nimantita PvA 86). gratuity, "tip" PvA 36, 46; esp. in phrase °kiñcikkha-hetu for Āmanteti [denom. of ā + *mantra] to call, address, speak to, in- the sake of some (little) gain S ii.234; A i.128; v.265, 283 sq., vite, consult J vi.265; DA i.297; SnA 487 (= ālapati & avhay- 293 sq.; Pug 29; Pv ii.83 (= kiñci āmisaṁ patthento PvA 107); ati); PvA 75, 80, 127. — aor. āmantesi D ii.16; Sn p. 78 Miln 93; VvA 241 (= bhogahetu). — 6. enjoyment Pv ii.82 (= ālapi SnA 394) & in poetry āmantayi Sn 997; Pv ii.27 ; 37 (= kāmāmise — laggacitto PvA 107). — 7. greed, desire, lust (perhaps better with v. l. SS samantayi). — ger. āmanta (= Vin i.303 (°antara out of greed, selfish, opp. mettacitto); A Sk. *āmantrya) J iii.209, 315 (= āmantayitvā C.), 329; iv.111; iii.144 (id.), 184 (id.); i.73 (°garū parisā); J v.91 (°cakkhu); Ps v.233; vi.511. — pp. āmantita (q. v.). — Caus. II. āman- ii.238 (mār°). See also cpds. with nir° and sa°. tāpeti to invite to come, to cause to be called, to send for D Āmuñcati [ā + mtic] to put on, take up; to be attached to, cling to i.134 (v. l. āmanteti); Miln 149. DhsA 305. — pp. āmutta (q. v.). Āmaya [etym.? cp. Sk. āmaya] affliction, illness, misery; only as Āmutta [Sk. āmukta, pp. of ā + muc, cp. also BSk. āmukta jewel an° (adj.) not afflicted, not decaying, healthy, well (cp. BSk. Divy 2, 3 etc., a meaning which might also be seen in the later nirāmaya Aśvaghoṣa ii.9) Vin i.294; Vv 1510 (= aroga VvA Pāli passages, e. g. at PvA 134. Semantically cp. ābharaṇa] 74); 177 ; 368 ; J iii.260, 528; iv. 427; vi.23. Positive only very having put on, clothed in, dressed with, adorned with (always late, e. g. Sdhp 397. ° —) D i.104 (°mālābharaṇa); Vin ii.156 = Vv 208 (°maṇi Āmalaka [cp. Sk. āmalaka] emblic myrobalan, Phyllanthus Em- — kuṇḍala); S i.211; J iv.460; v. 155; vi.492; Vv 721 (= blica Vin i.201, 278; ii.149 (°vaṇṭika pīthu); S i.150; A v.170; paṭimukka); 802 (°hatthābharaṇa); Pv ii.951 (°maṇikuṇḍala);J Sn p. 125 (°matti); J iv.363; v.380 (as v. l. for T. āmala); Miln iv.183; VvA 182. 11; DhA i.319; VvA 7. Āmeṇḍita (or Āmeḍita) [Sk. āmreḍita fram ā + mreḍ, dialecti- Āmalakī (f.) āmalaka Vin i.30; M i.456 (°vana). cal] — (nt.) sympathy in °ṁ karoti to show sympathy (? so Morris J.P.T.S. 1887, 106) DA i.228 = SnA 155 (v. l. at DA Āmasati [ā + masati fr. mṛś] to touch (upon), to handle, to lay āmeḍita). hold on Vin ii.221; iii.48 (kumbhiṁ); J iii.319 (id.); A v.263, 266; J iv.67; Ps ii.209; Miln 306; SnA 400; DhsA 302; VvA Āmo = āma D i.192, 3. 17. — aor. āmasi J ii.360; ger. āmasitvā Vin iii.140 (udaka- Āmoda [Sk. āmoda, fr. ā + mud] that which pleases; fragrance, pattaṁ) J ii.330; grd. āmassa J ii.360 (an°) and āmasitabba perfume Dāvs v.51. id. (C.). — pp. āmaṭṭha & āmasita (q. v.). Āmodanā (f.) [fr. ā + mud] rejoicing Dhs 86, 285. Āmasana (nt.) [fr. āmasati] touching, handling; touch Vin iv.214. Āmodamāna (adj.) [ppr. med. of āmodeti] rejoicing, glad S i.100 Cp. iii.118 ; Miln 127, 306; DA i.78. (v. l. anu°) = It 66; Vv 648 (= pamodamāna VvA 278); J v.45. Āmasita [pp. of āmasati] touched, taken hold of, occupied VvA Āmodita [pp. fr. āmodeti] pleased, satisfied, glad J i.17 (v.80); 113 (an° khetta virgin land). v.45 (°pamodita highly pleased); Miln 346. Āmāya (adj.) [to be considered either a der. from amā (see Āmodeti [Sk. āmodayati, Caus. of ā + mud] to please, gladden,

Āmodeti Āyasmant

satisfy Th 1, 649 (cittaṁ); J v.34. — pp. āmodita (q. v.). as regards connotation & application see Dhs trsl. introduc- Āya [Sk. āya; ā + i] 1. coming in, entrance M iii.93. - 2. tax J tion li sq. Cpd. 90 n. 2; 254 sq. — Approximately covering v.113. — 3. income, earning, profit, gain (opp. vaya loss) A this meaning (3) is Bdhgh's definition of āyatana at DA i.124 iv.282 = 323; Sn 978; J i.228; KhA 38 (in expln. of kāya), 82 as sañjāti and as kāraṇa (origin & cause, i. e. mutually occa- (in etym. of āyatana); PvA 130. — 4. (āyā f.?) a lucky dice sioning & conditioning relations or adaptations). See also Nd2 ("the incomer") J vi.281. under rūpa for further classifications. — For the above men- -kammika a treasurer DhA i.184. -kusala clever in earn- tioned 12 āyatanāni see the foll. passages: D ii.302 sq.; iii.102, ings Nett 20. -kosalla proficiency in money making D iii.220 243; A iii.400; v.52; Sn 373 (cp. SnA 366); Ps i.7, 22, 101, (one of the three kosallas); Vbh 325. -pariccāga expediture 137; ii. 181, 225, 230; Dhs 1335; Vbh 401 sq.; Nett 57, 82; of one's income PvA 8. -mukha (lit.) entrance, inflow, going Vism 481; ThA 49, 285. Of these 6 are mentioned at S i.113, in D i.74 (= āgamana — magga DA 1.78); M ii.15; A ii.166; ii.3; iv.100, 174 sq.; It 114; Vbh 135 sq., 294; Nett 13, 28, 30; (fig.) revenue income, money SnA 173. 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 ākāsɔ ānañcɔ āyatana, Āyata [Sk. āyata, pp. of ā + yam, cp. āyamati] — 1. (adj.) ākiñcañña° etc. (see under ākāsa etc. and s. v.), e. g. at D outstretched, extended, long, in length (with numeral) D i.34 sq., 183; A iv.451 sq.; Vbh 172, 189, 262 sq.; Vism 324 iii.73 (ñātikkhaya, prolonged or heavy?); M i.178 (dīghato sq. — Unclassified passages: M i.61; ii.233; iii.32, 216, 273; ā°; tiriyañ ca vitthata); J i.77, 273 (tettiṁsɔ — angulɔ āyato S i.196; ii.6, 8, 24, 72 sq.; iii.228; iv.98; v.426; A i.113, 163, khaggo); iii.438; Vv 8415 (°aṁsa; cp. expln. at VvA 339); SnA 225; iii.17, 27, 82, 426; iv.146, 426; v.30, 321, 351, 359; Nd1 447; DhsA 48; PvA 152 (dāṭhā fangs; lomā hair), 185 (°vaṭṭa); 109, 133, 171, 340; J i.381 (paripuṇṇa°); Vbh 412 sq. (id.). Sdhp 257. — 2. (n.) a bow J iii.438. -uppāda birth of the āyatanas (see above 3) Vin i.185. -agga having its point (end) stretched forward, i. e. in the -kusala skilled in the ā. M iii.63. -kusalatā skill in the future (see āyati) It 15, 52. -paṇhin having long eye — lashes spheres (of sense) D iii.212; Dhs 1335. -ṭṭha founded in (one of the signs of a Mahāpurisa) D ii.17 = iii.143. -pamha the sense — organs Ps i.132; ii.121. a long eye — lash Th 2, 384 (= dīghapakhuma ThA 250). Āyatanika (adj.) [fr. āyatana] belonging to the sphere of (some Āyataka (adj.) [= āyata] — 1. long. extended, prolonged, kept special sense, see āyatana 3) S iv.126 (phass° niraya & sagga). up, lasting Vin ii.108 (gītassara); A iii.251 (id.); J i.362. — 2. sudden, abrupt, instr. °ena abruptly Vin ii.237. Āyati (f.) [fr. ā + yam, cp. Sk. āyati] "stretching forth", exten- sion, length (of time), future. Only (?) in acc. āyatiṁ (adv.) Āyatana (nt.) [Sk. āyatana, not found in the Vedas; but freq. in future Vin ii.89, 185; iii.3; Sn 49; It 115 (T. reads āyati but in BSk. From ā + yam, cp. āyata. The pl. is āyatanā at S cp. p. 94 where T. āyatiṁ, v. l. āyati); J i.89; v.431; DA i iv.70. — For full definition of term as seen by the Pāli Com- 236. mentators see Bdhgh's expln at DA i. 124, 125, with which cp. the popular etym. at KhA 82: "āyassa vā tananato āy- Āyatika (adj.) [fr. last] future S i.142. atassa vā saṁsāradukkhassa nayanato āyatanāni" and at Vism Āyatikā (f.) [of āyataka] a tube, waterpipe Vin ii.123. 527 "āye tanoti āyatañ ca

nayatī ti ā."] — 1. stretch, extent, Āyatta [Sk. āyatta, pp. of ā + yat]. — 1. striving, active, ready, reach, compass, region; sphere, locus, place, spot; position, exerted J v.395 (°mana = ussukkamana C.). — 2. striven af- occasion (corresponding to Bdhgh's definition at DA i.124 as ter, pursued J i.341. — 3. dependent on Vism 310 (assāsa — "samosaraṇa") D iii.241, 279 (vimutti°); S ii.41, 269; iv.217; passāsa°); Nett 194; Sdhp 477, 605. v.119 sq., 318. sq.; A iii.141 (ariya°); v.61 (abhibh°, q. v.) Sn 406 (rajass° "haunt of passion" = rāgādi — rajassa uppatti — Āyanā (f.) [?] at DhsA 259 and Vism 26 is a grammarian's con- deso SnA 381); J i.80 (raj°). Freq. in phrase arañ̃ñ° a lonely struction, abstracted from f. abstr. words ending in °āyanā, spot, a spot in the forest J i.173; VvA 301; PvA 42, 54. — e. g. kankhā > kankhāyanā, of which the correct expln. is a 2. exertion, doing, working, practice, performance (compris- derivation fr. caus. — formation kankhāyati > kankhāy + a + ing Bdhgh's definition at DA i.124 as paññatti), usually — °, nā. What the idea of Bdhgh. was in propounding his expln. is viz. kamm° Nd1 505; Vbh 324, 353; kasiṇ° A v.46 sq., 60; hard to say, perhaps he related it to i and understood it to be Ps i.28; titth° A i.173, 175; Vbh 145, 367; sipp° (art, craft) the same as āyāna. D i.51; Nd2 505; Vbh 324, 353; cp. an° non — exertion, in- Āyamati [ā + yam] to stretch, extend, stretch out, draw out Miln dolence, sluggishness J v.121. — 3. sphere of perception or 176, usually in ster. phrase piṭṭhi me āgilāyati tam ahaṁ sense in general, object of thought, sense — organ & object; āyamissāmi "my back feels weak, I will stretch it" Vin ii.200; relation, order. — Cpd. p. 183 says rightly: "āyatana can- D iii.209; M i.354; S iv.184; J i.491. — Besides this in com- not be rendered by a single English word to cover both sense mentaries e. g. J iii.489 (mukhaṁ āyamituṁ). — organs (the mind being regarded as 6th sense) and sense Āyasa (adj.) [Sk. āyasa, of ayas iron] made of iron S ii. 182; objects". — These āyatanāni (relations, functions, recipro- A iii.58; Dh 345; J iv.416; v.81; Vv 845 (an°? cp. the rather calities) are thus divided into two groups, inner (ajjhattikāni) strange expln. at VvA 335). and outer (bāhirāni), and comprise the foll.: (a) ajjhatt°: 1. cakkhu eye, 2. sota ear, 3. ghāna nose, 4. jivhā tongue, 5. Āyasakya (nt.) dishonour, disgrace, bad repute A iv.96; J v.17; kāya body, 6. mano mind; (b) bāh°: 1. rūpa visible object, 2. VvA 110; usually in phrase °ṁ pāpuṇāti to fall into disgrace sadda sound, 3. gandha odour, 4. rasa taste, 5. phoṭṭhabba Th 1, 292; J ii.33 = 271; iii.514. [Bdhgh. on A iv.96 explains tangible object, 6. dhamma cognizable object. — For details it as ayasaka + ya with guṇa of the initial, cp. ārogya].

Āyasmant Āyūhati

Āyasmant (adj.) [Sk. āyuṣmant, the P. form showing assimila- of ādhipateyya or majesty (see ṭhāna), thus at Vin i.294; D tion of u to a] lit. old, i. e. venerable; used, either as adj. iii.146; S iv.275 sq.; A i.115; iii. 33; iv.242, 396; Pv ii.959 (= or absolute as a respectful appellation of a bhikkhu of some jīvitaṁ PvA 136). standing (cp. the semantically identical thera). It occurs usu- -ūhā see āyūhā. -kappa duration of life Miln 141; DhA ally in nom. āyasmā and is expld. in Nd by typical formula i.250. -khaya decay of life (cp. jīvita — kkhaya) D i.17 (cp. "piya — vacanaṁ garu°, sagārava — sappaṭissâdhivacanaṁ", DA i.110); iii.29. -pamāṇa span or measure of life time D e. g. Nd1 140, 445; Nd2 130 on var. Sn loci (e. g. 814, 1032, ii.3; A i.213, 267; ii.126 sq.; iv.138,

252 sq., 261; v.172; Pug 1040, 1061, 1096). — Freq. in all texts, of later passages see 16; Vbh 422 sq.; SnA 476. -pariyanta end of life It 99; Vism SnA 158; PvA 53, 54, 63, 78. — See also āvuso. 422. -sankhaya exhaustion of life or lifetime Dpvs v.102. Āyāga [ā + yāga of yaj] sacrificial fee, gift; (m.) recipient of a -sankhāra (usually pl. °ā) constituent of life, conditions or sacrifice or gift (deyyadhamma) Sn 486 (= deyyadhammānaṁ properties resulting in life, vital principle D ii.106; M i.295 adhiṭṭhāna — bhūta SnA 412); Th 1, 566; J vi. 205 (°vatthu sq.; S ii.266; A iv.311 sq.; Ud 64; J iv.215; Miln 285; Vism worthy object of sacrificial fees). 292; DhA i.129; PvA 210. Cp. BSk. āyuḥ — saṁskāra Divy 203. Āyācaka (adj. — n.) [fr. ā + yāc] one who begs or prays, peti- tioner Miln 129. Āyuka (—°) (adj.) [fr. āyu] — being of life; having a life or age A iv.396 (niyat°); VvA 196 (yāvatāyukā dibbasampatti Āyācati [ā + yāc, cp. Buddh. Sk. āyācate Divy 1.] — 1. to re- divine bliss lasting for a lifetime). Esp. freq. in combn. with quest, beg, implore, pray to (acc.) Vin iii.127; D i.240; PvA dīgha (long) and appa (short) as dīghāyuka A iv.240; PvA 160. — 2. to make a vow, to vow, promise A i. 88; J i.169 = 27; appāyuka A iv.247; PvA 103; both at Vism 422. In phrase v.472; i.260; ii.117. — pp. āyācita (q. v.). vīsati — vassasahassɔ āyukesu manussesu at the time when Āyācana (nt.) [fr. āyācati] — 1. asking, adhortation, addressing men lived 20 000 years D ii.5 — 12 (see Table at Dial. ii.6); (t. t. g. in expln. of imperative) SnA 43, 176, 412. — 2. a DhA ii.9; PvA 135; dasa — vassasahassɔ āyukesu manussesu vow, prayer A i.88; iii.47; J i.169 = v.472. (10 000 years) PvA 73; cattāḷīsa° DhA i.103; catusaṭṭhi — Āyācita [pp. of āyācati] vowed, promised J i.169 (°bhatta-jātaka kappɔ āyukā subhakiṇhā Vism 422. N.). Āyukin (adj.) [fr. āyu] = āyuka; in appāyukin short lived Vv 416 . Āyāta [pp. of āyāt.; cp. BSk. āyāta in same meaning at Jtm 210] Āyuta (adj.) [Sk. ayuta, pp. of ā + yu, yuvati] — 1. connected gone to, undertaken Sdhp 407. with, endowed, furnished with Th 1, 753 (dve pannarasɔ āyuta Āyāti [ā + yāti of yā] to come on or here, to come near, approach, due to twice fifteen); Sn 301 (nārī — varagaṇ° = °saṁyutta get into S i.240; Sn 669; Sn p. 116 (= gacchati SnA 463); J SnA 320); Pv ii.124 (nānā — saragaṇ° = °yutta PvA 157). — iv.410; pv ii.1212 (= āgacchati PvA 158); DhA i.93 (imper. 2. seized, conquered, in dur° hard to conquer, invincible J āyāma let us go). — pp. āyāta. vi.271 (= paccatthikehi durāsada C.). Āyāna (nt.) [fr. ā + yā to go] coming, arrival: see āyanā. Āyutta [Sk. āyukta; pp. of ā + yuj] — 1. yoked, to connected with, full of Pv i.1014 (tejasɔ āyuta T., but PvA 52 reads °āyutta Āyāma [fr. ā + yam, see āyamati] — 1. (lit.) stretching, and explns. as samāyutta); PvA 157 (= ākiṇṇa of Pv ii.124). — stretching out, extension Vin i.349 = J iii.488 (mukh°). — 2. intent upon, devoted to S i.67. 2. (appl.) usually as linear measure: extension, length (of- ten combd. with and contrasted to vitthāra breadth or width Āyuttaka (adj. — n.) [āyutta + ka] one who is devoted to or en- & ubbedha height), as n. (esp. in abl. āyāmato & in- trusted with, a trustee, agent, superintendent, overseer J i.230 str. āyāmena in length) or as adj. (—°): J i.7, 49 (°ato (°vesa); iv.492; DhA i.101, 103, 180. tīṇi yojanasatāni, vitthārato aḍḍhatiyāni); iii.389; Miln 17 Āyudha is the Vedic form of the common Pāli form āvudha (ratanaṁ soḷasahatthaṁ āyāmena aṭṭhahatthaṁ vitthārena), weapon, and occurs only spuriously at D i.9 (v. l. āvudha). 282 (ratanaṁ catuhatthɔ āyāmaṁ); Vism 205 (+ vitth°); Khb Āyuvant (adj.) [fr. āyu]

advanced in years, old, of age Th 1, 234. 133 (+ vitthāra & parikkhepa); VvA 188 (soḷasayojan°), 199 (°vitthārehi), 221 (°ato + vitth°); PvA 77 (+ vitth°), 113 (id. + Āyusmant (adj.) [Sk. āyuṣmant; see also the regular P. form āyas- ubbedha); DhA i.17 (saṭṭhi — yojan°). mant] having life or vitality PvA 63 (āyusmāviññāṇa feeling or sense of vitality; is reading correct?). Āyāsa [cp. Sk. āyāsa, etym.?] trouble, sorrow, only neg. an° (adj.) peaceful, free from trouble A iv.98; Th 1, 1008. Āyussa (adj.) [Sk. *āyuṣya] connected with life, bringing (long) life A iii.145 dhamma). Āyu (nt.) [Vedic āyus; Av. āyu, gradation form of same root as Gr. αἰών "aeon", αἰέν always; Lat. aevum, Goth. aiws. Ohg. Āyūhaka (adj.) [fr. āyūhati] keen, eager, active Miln 207 (+ ēwa, io always; Ger. ewig eternal; Ags. āē eternity, ā always viriyavā). (cp. ever and aye)] life, vitality, duration of life, longevity D Āyūhati [ā + y + ūhati with euphonic y, fr. Vedic ūhati, ūh1 , a iii.68, 69, 73, 77; S iii.143 (usmā ca); iv.294; A i.155; ii.63, 66 gradation of vah (see etym. under vahati). Kern's etym. on (addh°); iii.47; iv.76, 139; Sn 694, 1019; It 89; J i.197 (dīgh°); Toev. 99 = āyodhati is to be doubted, more acceptable is Mor- Vv 555 (cp. VvA 247 with its definition of divine life as com- ris' expln. at J.P.T.S. 1885, 58 sq., although contradictory in prising 30 600 000 years); Vism 229 (length of man's āyu = part.] lit. to push on or forward, aim at, go for, i. e. (1) to 100 years); Dhs 19, 82, 295, 644, 716; Sdhp 234, 239, 258. endeavour, strain, exert oneself S i.1 (ppr. anāyūhaṁ unstriv- — Long or divine life, dibbaṁ āyu is one of the 10 attributes ing), 48; J vi.35 (= viriyaṁ karoti C.), 283 (= vāyamati C.).

Āyūhati Ārabhati & Ārabbhati

— (2) to be keen on (w. acc.), to cultivate, pursue, do Sn 210 Āraññaka (adj.) [fr. araññ + ka] belonging to solitude or the (= karoti SnA 258); Miln 108 (kammaṁ ūyūhitvā), 214 (kam- forest, sequestered; living in the forest, fond of seclusion, liv- maṁ āyūhi), 326 (maggaṁ). — pp. āyūhita (q. v.). ing as hermits (bhikkhū). Freq. spelt araññaka (q. v.). — Āyūhana (adj. — nt.) [fr. āyūhati] — 1. endeavouring, striv- Vin i.92 (bhikkhū); ii.32, 197, 217 (bh.), 265 (bh.); M i.214; ing, Ps i.10 sq., 32, 52; ii.218; Vism 103, 212, 462, 579. f. A iii.100 sq., 219; iv.21; v.66; J iii.174 (v. l. BB. a°); Miln āyūhanī Dhs 1059 ("she who toils" trsl.) = Vbh 361 = Nd2 342; DhA ii.94 (vihāra). taṇhā 1. (has āyūhanā). — 2. furtherance, pursuit DA i.64 Āraññakatta (nt.) [abstr. fr. āraññaka, see also araññakatta] the (bhavassa). habit of sequestration or living in solitude M i.214; iii.40; A Āyūhā f. [āyu + ūhā] life, lifetime, only in °pariyosāna at the end i.38. of (his) life PvA 136, 162; VvA 319. Āraññika (adj.) = āraññaka Vin iii.15; A i.24; Pug 69; Vism 61, Āyūhāpeti [Caus. II. fr. āyūhati] to cause somebody to toil or 71 (where defined); Miln 341. strive after DhsA 364. Ārañjita [in form = Sk. *ārañjita, ā + pp. of rañjayati, Caus. Āyūhita [*Sk. ā + ūhita, pp. of ūh] busy, eager, active Miln 181. of rañj or raj, but in meaning different. Perhaps to rac (as *racita) to furnish with, prepare, or better still to be regarded Āyoga [Sk. āyoga, of ā + yuj; cp. āyutta] — 1. binding, ban- as an idiomatic Pāli form of soundroot *rac (see āracayā°) dage Vin ii.135; Vv 3341 ; VvA 142 (°paṭṭa). — 2. yoke Dhs mixed with rañj, of which we find another example in the 1061 (avijj°), 1162. — 3. ornament, decoration Nd1 226; J double spelling of āracayā (& ārajayā) q. v.] furrowed, cut iii.447 (°vatta, for v. l. °vanta?). — 4. occupation, devotion open, dug up,

slashed, torn (perhaps also "beaten") M i.178 to, pursuit, exertion D i.187; Dh 185 (= payoga — karaṇa DhA (hatthipadaṁ dantehi ārañjitaṁ an elephant — track bearing iii.238). — 5. (t. t.) obligation, guarantee(?) SnA 179. — Cp. the marks of tusks, i. e. occasional slashes or furrows). sam°. Ārata [Sk. ārata, pp. of ā + ram, cp. ārati] leaving off, keeping Ārakatta (nt.) [*ārakāt + tvaṁ] warding off, keeping away, hold- away from, abstaining J iv.372 (= virata); Nd2 591 (+ virata ing aloof, being far from (c. gen.); occurring only in pop. paṭivirata). etym. of arahant at A iv.145; DhA iv.228; DA i.146 = VvA 105, 106 = PvA 7; cp. DhsA 349. Ārati (f.) [Sk. ārati, ā + ram] leaving off, abstinence Vv 639 (= paṭivirati VvA 263); in exegetical style occurring in typ. Ārakā (adv.) [Sk. ārāt & ārakāt, abl. form. fr. *āraka, see ārā2] combn. with virati paṭivirati veramaṇī, e. g. at Nd2 462; Dhs far off, far from, away from, also used as prep. c. abl. and 299. as adj. pl. keeping away from, removed, far Vin ii.239 = A iv.202 (sanghamhā); D i.99, 102 (adj.) 167; M i.280 (adj.) S Āratta (nt.?) [Sk. cp. ārakta, pp. of ā + raj] time, period (orig. af- ii.99; iv.43 sq.; A i.281; It 91; J i.272; iii.525; v.451; Miln fected, tinted with), only in cpd. vassāratta the rainy season, 243; VvA 72, 73 (adj. + viratā). lent J iv.444; Dāvs ii.74. Ārakkha [ā + rakkha] watch, guard, protection, care D ii.59; Āraddha (adj.) [pp. of ā + rabh] begun, started, bent on, under- iii.289; S iv.97, 175, 195; A ii.120; iii.38; iv. 266, 270, 281 taking, holding on to, resolved, firm A i.148 (āraddhaṁ me (°sampadā), 322 (id.), 400; v.29 sq.; J i.203; ii.326; iv.29 viriyaṁ It 30; PvA 73 (ṭhapetuṁ began to place), 212 (gan- (°purisa); v.212 (°ṭṭhāna, i. e. harem), 374 (°parivāra); Pug 21 tuṁ). Cp. ārādhaka 1. (an°), 24; Miln 154; Vism 19 (°gocara preventive behaviour, -citta concentrated of mind, decided, settled D i.176; M cautiousness); SnA 476 (°devatā); KhA 120 (id.), 169; DhA i.414; S ii.21; Sn p. 102; SnA 436. Cp. ārādheti 1. -viriya ii.146; PvA 195; Sdhp 357, 365. (adj.) strenuous, energetic, resolute Vin i.182; D iii.252, 268, 282, 285; A i.24; Sn 68, 344; It 71 (opp. hīna — viriya); Nd2 Ārakkhlka [fr. ārakkha] a guard, watchman J iv.29. 131; Ps i.171; ThA 95. Cp. viriyārambha; f. abstr. °viriyatā Ārakkheyya see arakkheyya. M i.19. Āragga (nt.) [ārā + agga; Sk. ārāgra of ārā an awl, a prick] the Ārabbha (indecl.) [ger. of ārabhati2 in abs. function; cp. Sk. point of an awl, the head of certain arrows, having the shape ārabhya meaning since, from] — 1. beginning, undertaking of an awl, or an arrow of that kind (see Halayudha p. 151) A etc., in cpd. °vatthu occasion for making an effort, concern, i.65; Sn 625, 631; Dh 401, 407; Vism 306; DhA ii 51; iv.181. duty, obligation D iii.256 = A iv.334 (eight such occasions Āracayāracayā [ā + racayā a ger. or abl. form. fr. ā + *rac, enumd). — 2. (prep. with acc.) lit. beginning with, taking in usual Sk. meaning "to produce", but here as a sound — (into consideration), referring to, concerning, with reference root for slashing noise, in reduplication for sake of intensifica- to, about D i.180; A ii.27 = It 103 (senāsanaṁ ā.); Sn 972 (up- tion. Altogether problematic] by means of hammering, slash- ekhaṁ; v. l. ārambha; C. uppādetvā); Pv i.41 (pubbe pete ā.); ing or beating (like beating a hide) Sn 673 (gloss ārajayāra- DhA i.3; ii.37; PvA 3 (seṭṭhiputta — petaṁ ā.), 16, and passim. jayā fr. ā + *rañj or *raj). — SnA 481 explns. the passage Ārabhati1 [not with Morris J.P.T.S. 1889, 202 fr. rabh and iden- as follows: ārajayārajayā; i. e. yathā manussā allacammaṁ tical with ārabhati2 , but with Kern, Toev. s. v. identical with

bhūmiyaṁ pattharitvā khīlehi ākoṭenti, evaṁ ākoṭetvā pha- Sk. ālabhate, ā + labh meaning to seize the sacrificial ani- rasūhi phāḷetvā ekam ekaṁ koṭiṁ chinditvā vihananti, chin- mal in order to kill it; cp. nirārambha] to kill, destroy M i.371 nachinnakoṭi punappuna samuṭṭhāti; āracayāracayā ti pi pāṭho, (pāṇaṁ). āviñjitvā (v. l. BB. āvijjhitvā) āviñjitvā ti attho. — Cp. Ārabhati2 & Ārabbhati [ā + rabhati, Sk. ārabhati & ārambhati, ārañjita.

Ārabhati & Ārabbhati Ārāma

ā + rabh] to begin, start, undertake, attempt S i.156 (ārabb- v. under araṇa1 and arañña] far from, remote (from) (adv. as hatha "bestir yourselves") = Miln 245 = Th 1, 256 (bh.); Pug well as prep. with abl.) Sn 156 (pamādamhā), 736; Dh 253 64 (bh.); viriyaṁ ārabhati to make an effort, to exert oneself (āsavakkhayā; DhA iii.377 expls. by dūragata); J ii.449 (jhān- (cp. ārambha) A iv.334. — aor. ārabhi DhA ii.38 & ārabbhi abhūmiyā; = dūre ṭhita C.); v.78 (saṁyame; = dūrato C.). See PvA 35. — ger. ārabbha, see sep. — pp. āraddha (q. v.). also ārakā. Ārambha [Sk. ārambha in meaning "beginning", fr ā + rabh -cāra [in this combn. by Kern, Toev. s. v. unecessarily d. (rambh) cp. ārabhati] — 1. attempt, effort, inception of en- expl as ārā = ārya; cp. similar phrases under ārakā] a life re- ergy (cp. Dhs trsl. 15 & K. S. p. 318 giving C. def. as kicca, mote (from evil) A iv.389. -cārin living far from evil leading karaṇīya, attha, i. e. 1. undertaking & duty, 2. object) S i.76 a virtuous life D i.4; M i.179; iii.33; A iii. 216, 348; iv.249; (mah°); v.66, 104 sq. (°dhātu); iii.338 (id.), 166 (°ja; T. arabb- v.138, 205; DA i.72 (= abrahmacariyato dūra — cārin). haja, v. l. ārambhaja to be preferred) = Pug 64; Miln 244; Net Ārādhaka (adj. — n.) [fr. ā + rādh] 1. [perhaps for *ārad- 41; DhsA 145. -viriyārambha (cp. āraddha — viriya) zeal, dhaka because of analogy to āraddha of ā + rabh] successful, resolution, energy Vin ii.197; S iv.175; A i.12, 16. — 2. sup- accomplishing or accomplished, undertaking, eager Vin i.70 port, ground, object, thing Nett 70 sq., 107; an° unsupported, (an° one who fails); M i.491; ii.197 = A i.69 = Miln 243; S independent Sn 743 (= nibbāna SnA 507). Cp. also nirambha, v.19; A v.329 (in correlation with āraddhaviriya). — 2. pleas- upārambha, sārambha. ing, propitiating Miln 227; VvA 220 (°ikā f.). Ārammaṇa (nt.) [cp. Sk. ālambana, lamb, but in meaning con- Ārādhana (nt.) & °ā (f.) (either fr. ā + rādh or ā + rabh, cp. ārād- founded with rambh (see rabhati)] primary meaning "founda- haka] satisfying, accomplishing; satisfaction, accomplishment tion", from this applied in the foll. senses: (1) support, help, D ii.287 (opp. virādhanā failure); M i.479; ii.199; A v.211 sq.; footing, expedient, anything to be depended upon as a means J iv.427. of achieving what is desired, i. e. basis of operation, chance Ārādhanīya (adj.) [grd. fr. ārādheti] to be attained, to be won; Sn 1069 (= ālambana, nissaya, upanissaya Nd2 132); Pv i.41 successful Vin i.70 (an°); J ii.233 (dur°). (yaṁ kiñcɔ ārammaṇaṁ katvā); ārammaṇaṁ labhati (+ otāraṁ labhati) to get the chance S ii.268; iv.185. — (2) condition, Ārādhita [pp. of ārādheti; Sk. ārādhita, but BSk. ārāgita, e. g. ground, cause, means, esp. a cause of desire or clinging to life, Divy 131, 233] pleased Sdhp 510. pl. °ā causes of rebirth (interpreted by taṇhā at Nd1 429), lust Ārādheti [Caus. of ā + rādh, in meaning 2 confused with ārab- Sn 474 (= paccayā SnA 410), 945 (= Nd1 429); KhA 23; DhA hati. In BSk. strangely distorted to

ārāgayati; freq. in Divy i.288 (sappāy°); PvA 279. — (3) a basis for the working of as well as Av. Ś] — 1. to please, win favour, propitiate, the mind & intellect; i. e. sense — object, object of thought or convince J i.337 (dārake), 421, 452; ii.72 (manusse); iv.274 consciousness, the outward constituent in the relation of sub- (for ābhirādheti T.); Vism 73 (ārādhayanto Nāthassa vana — ject & object, object in general. In this meaning of "relation" vāsena mānasaṁ); DhA ii.71; Dāvs iii.93 (ārādhayi sabba- it is closely connected with āyatana (see āyatana3), so that it janaṁ); Miln 352. In older literature only in phrase cittaṁ sometimes takes its place, it is also similar to visaya. Cpd. 3 ārādheti to please one's heart, to gladden, win over, propitiate distinguishes a 5 fold object, viz. citta, cetasika, pasāda — & D i.118 sq., 175 (but cp. āraddha — citta to ārabhati); M i85, sukhuma — rūpa, paññatti, nibbāna. See on term especially 341; S ii.107; v.109; J ii.372; Miln 25. — 2. to attain, accom- Cpd. 3, 14; Dhs trsl. xli. & 209. — A 1. sq.; iv.385; Sn 506; plish, fulfill, succeed S v.23 (maggaṁ), 82, 180, 294; It iii. (v. Ps i.57 sq., 84 (four ā.); ii.97, 118, 143; Dhs 1 (dhamm° object l. ārām°); Sn 488 = 509. Cp. ārādhaka 1. — pp. ārādhita (q. of ideation), 180, 584, 1186 et passim; Vbh 12, 79, 92, 319, v.). — See also parābhetvā. 332 (four); Nett 191 (six); Vism 87 sq., 375 (°sankantika), 430 Ārāma [Sk. ārāma, ā + ram] — 1. pleasure, fondness of (—°), sq. (in var. sets with ref. to var. objects), 533; DhsA 48, 127; delight, always as adj. (—°) delighting in, enjoying, finding VvA 11, 38. — rūpārammaṇa lit. dependence on form, i. e. pleasure in (usually combd. with rata, e. g. dhammārāma object of sight, visible form, especially striking appearance, dhammarata finding delight in the Dh.) S i.235; iv.389 sq. visibility, sight D iii.228; S iii.53; A i.82; J i.304; ii.439, 442; (bhav°, upādān°); A i.35, 37, 130; ii.28 (bhāvan°); It 82 PvA 265. — ārammaṇaṁ karoti to make it an object (of in- (dhamm°); Sn 327 (id.; expld. by SnA 333 as rati and "dhamme tellection or intention), to make it one's concern (cp. Pv i.41 , ārāmo assā ti"); Pug 53 (samagg°); Vbh 351. — 2. a pleasure above 1). — ārammaṇa -kusala clever in the objects (of med- — ground, park, garden (lit. sport, sporting); classified at Vin itation) S iii.266; ā° -paccayatā relation of presentation (i. e. iii.49 as pupph° and phal° a park with flowers or with fruit (i. e. of subj. & obj.) Nett 80. — (4) (—°) (adj.) being supported orchard), def. at DhA iii.246 as Veḷuvana — Jīvakɔ ambavanɔ by, depending on, centred in, concentrated upon PvA 8 (nis- ādayo, i. e. the park of Veḷuvana, or the park belonging to say°), 98 (ek°); VvA 119 (buddh° pīti rapture centred in the Jīvaka or mango — groves in general. Therefore: (a) (in gen- Buddha). eral) a park, resort for pastime etc. Vin ii.109; D i. 106; Dh Āraha (adj.) metri causa for araha deserving J vi.164. 188; Vv 795 (amb° garden of mangoes); VvA 305 (id.); Pv Ārā1 (f.) [Sk. ārâ; *ēl "pointed", as in Ohg. āla = Ger. ahle, Ags. ii.78 (pl. ārāmāni = ārāmɔ ûpavanāni PvA 102). — (b) (in āēl = E awl; Oicel. alr] an awl; see cp. āragga. Perhaps a der. special) a private park, given to the Buddha or the Sangha for of ārā is āḷakā (q. v.). the benefit of the bhikkhus, where they meet & hold discus- sions about sacred & secular matters; a place of recreation and Ārā2 (indecl.) [Vedic ārād, abl. as adv.; orig. a root der. fr. meditation, a meeting place for religious gatherings. Amongst *ara remoteness, as in Sk. araṇa foreign & araṇya solitude q. the many ārāmas given to the bhikkhus the most renowned is

that of Anāthapiṇḍika (Jetavana; see J i.92 — 94) D i.178; Vin i.115, 125; DhA ii.89; PvA 141. iv.69; others more frequently mentioned are e. g. the park of Ārocita [pp. of āroceti] announced, called Vin ii.213 (kāla). 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; Dpvs v.18. Āroceti [ā + roceti, Caus. of ruc; cp. BSk. ārocayati Sp. Av. Ś -pāla keeper of a park or orchard, gardener Vin ii. 109; i.9 etc.] to relate, to tell, announce, speak to, address D i.109, VvA 288. -ropa, -ropana planter, planting of pleasuregroves 224; Pv ii.89 (aor, ārocayi); PvA 4, 13 (aññamaññaṁ anāro- S i.33; PvA 151. -vatthu the site of an Ārāma Vin i.140; ii. cetvā not speaking to each other), 81, 274 & freq. passim. — 170; iii.50, 90. pp. ārocita; Caus. II. ārocāpeti (q. v.).

Ārāmakinī (f.) see ārāmika. Ārodana (nt.) [fr. ā + rud, cp. āruṇṇa] crying, lamenting A iii.268 sq.; J i.34; DhA i.184; ii.100. Ārāmatā (f.) [abstr. fr. ārāma 1] pleasure, satisfaction A ii.28; iii.116; Vbh 381; Miln 233. Āropana (nt.) [fr. āropeti] "putting on to", impaling Miln 197 (sūl°), 290 (id.). Ārāmika (adj.) [fr. ārāma] 1. (to ārāma 1) finding delight in, fond of (c. gen.) (or servant in general?) Miln 6 (sanghassa Āropita [pp. of āropeti] — 1. produced, come forward, set up trsl. at the service of the order). — 2. (to ārāma 2) belonging PvA 2. — 2. effected, made S iii.12; PvA 92, 257. — 3. put to an Ārāma, one who shares the congregation, an attendant of on (to a stake), impaled PvA 220 (= āvuta). the Ārāma Vin i.207 sq.; ii.177 (& °pesaka), 211; iii.24; iv.40; Āropeti [Caus. of āruhati]. — 1. to make ascend, to lead up to v.204; A ii.78 (°samaṇuddesa); iii.109 (id.), 275 (°pesaka); J (w. acc.) PvA 76 (pāsādaṁ), 160 (id.) — 2. to put on, take up i.38 (°kicca) Vism 74 (°samaṇuddesa). — f. ārāmakiṇī a fe- to (w. acc. or loc.) Pv ii.92 (yakkhaṁ yānaṁ āropayitvāna); male attendant or visitor of an Ārāma Vin i.208. PvA 62 (sarīraṁ citakaṁ ā.), 100 (bhaṇḍaṁ sakaṭesu ā.). — 3. Ārāva [cp. Sk. ārāva, fr. ā + ru] cry, sound, noise Dāvs iv.46. to put on, commit to the care of, entrust, give over to (w. loc.) J i.227; PvA 154 (rajjaṁ amaccesu ā.). — 4. to bring about, Āraha (nt.) only in pl. gihīnaṁ ārahāni, things proper to lay- get ready, make PvA 73, 257 (sangahaṁ ā. make a collection); men, D iii.163. SnA 51, 142. — 5. to exhibit, tell, show, give S i.160 (ovā- Āriya in anāriya at Sn 815 is metric for anariya (q. v.). daṁ); Miln 176 (dosaṁ); DhA ii.75 (id.) — 6. vādaṁ āropeti Āruṇṇa (nt.) [orig. pp of ā + rud] weeping, crying, lamenting to refute a person, to get the better of (gen.) Vin i.60; M ii.122; Miln 357. S i.160. — pp. āropita (q. v.). Āruppa (adj.) [fr. arūpa as ā (= a2) — *rūpya] formless, incor- Āroha (—°) [fr. ā + ruh] — 1. climbing up, growth, increase, poreal; nt. formless existence D iii.275; M i.410, cp. 472; extent, in cpd. °pariṇāha length & circumference S ii.206; A iii.163; S i.131 (°ṭṭhāyin); ii.123; A iv.316; It 61; Sn 754; J i.288; ii.250; iv.397; v.19; J iii.192; v. 299; vi.20; Vbh 345 i.406; Dhs 1385 (cp. trsl. 57); Vism 338; DA i.224; SnA 488, (°māna + pariṇāha — māna); SnA 382. — 2. one who has 508; Sdhp 5, 10; the four: Vism iii, 326 sq. climbed up, mounted on, a rider, usually in cpd. ass° & hatth° horse — rider & elephantrider S iv.310; A ii.166 = iii.162 (T. Āruhati [ā + ruh] to climb, ascend, go up or on to Sn 1014 (aor. ārūha); iv.107; DhsA 305. — 3. outfit, possession (or in- āruhaṁ); Sdhp 188; ger. āruhitvā Sn 321 & āruyha J vi.452; crease, as 1?) Sn 420

(vaṇṇ°). Sn 139 (v. l. abhiruyha); It 71. — Caus. āropeti (q. v.). Ārohaṇa (nt.) [fr. ā + ruh] climbing, ascending; ascent J i.70; Ārūgya see ārogya. vi.488; Miln 352; Vism 244; PvA 74. Ārūḷha [pp. of āruhati] — 1. ascended, mounted, gone up, gone Ālaka-manda [ālaya°?] at Vin ii.152 is of uncertain reading and on to iv.137; J vi.452 (T. āruḷha); Vism 135 (nekkhamma meaning ("open to view"? or "not having pegs" = āḷaka?) — paṭipadaṁ an°); VvA 64 (magga°); PvA 47 (°nāva), 56 vv. ll. āḷakamanta & ālakamandāra; Bdhgh on p. 321 explns. (hatthi°). — 2. come about, effected, made, done PvA 2, 144 āḷakamandā ti ekangaṇā manussâbhikiṇṇā, i. e. full of a crowd (cp. BSk. pratijñām ārūḍha having taken a vow Divy 26). — of people, Ch. quotes ālakamandā as "the city of Kuvera" (cp. 3. (of an ornament) put on (to), arrayed J vi.153, 488. Sk. alakā). Ārūha see āroha. Ālaggeti [ā + Caus. of lag] to (make) hang on to (loc.), to stick Ārogatā (f.) [abstr. fr. a + roga + tā] freedom from illness, health on, fasten to Vin ii.110 (pattaṁ veḷagge ālaggetvā). Miln 341. Ālapati [ā + lapati] to address S i.177, 212; J v.201; SnA 42, 347, Ārogya (nt.) [abstr. fr. aroga, i. e. ā (= a2) + roga + ya] absence 383, 394 (= āmantayi of Sn 997), 487 (— avhayati); PvA 11, of illness, health D i.11; iii.220 (°mada), 235 (°sampadā); M 13, 33, 69. i.451 (T. ārūgya, v. l. ārogya), 508, 509; S ii.109; A i.146 Ālapana (nt.) & °ā (f.) [fr. ā + lap] talking to, addressing, con- (°mada); ii.143; iii.72; v.135 sq.; Sn 749, 257 = Dh 204 = J versation Vin iii.73 (with ref. to exclam. "ambho"); J v.253 iii.196; Nd1 160; Vism 77 (°mada pride of health); PvA 129, (°ā); Vism 23 (°ā); SnA 396; PvA 131 (re ti ā.). 198; Sdhp 234. Ālapanatā (f.) [abstr. fr. ālapana] speaking to, conversing with, Ārocāpana (nt.) [fr. ārocāpeti, Caus. of āroceti] announcement conversation M i.331) (an°). DhA ii.167. Ālamba [Sk. ālamba, ā + lamb] anything to hang on, support S Ārocāpeti (Caus. II. of āroceti] to make some one announce, to i.53 (an° without support); Sn 173 (id. + appatiṭṭha); J iii.396; let somebody know, usually in phrase kālaṁ ā. Sn p. 111; J Miln 343; Sdhp 245, 463.

Ālambati Āloka

Ālambati [ā + lamb] to hang on to or up, to take hold of, to fasten anoint Vin ii.107; S iv.177 (vaṇaṁ). — Caus. II. ālimpāpeti to Vin i.28, J i.57; vi.192; Vv 8448 ; ThA 34. — ālambeti id. Vin iv.316. — Pass. ālimpīyati Miln 74 & ālippati DhA VvA 32. iv.166 (v. l. for lippati). — pp. ālitta (q. v.). Ālambana (adj. — nt.) [fr. ā + lamb, cp. ālamba] (adj.) hanging Ālimpeti2 [for Sk. ādīpayati, with change of d to l over ḷ and down from, hanging up J iii.396; iv.457; SnA 214. — (nt.) substitution of limp for ḷīp after analogy of roots in °mp, like support, balustrade (or screen?) Vin ii.117, 152 (°bāha) Miln lup > lump, lip > limp] to kindle, ignite, set fire to Vin ii.138 126. (dāyo ālimpetabbo); iii.85; D ii.163 (citakaṁ); A i.257; DhA Ālambara & Āḷambara (nt.) [Sk. āḍambara] a drum Vin i.15 (l); i.177 (āvāsaṁ read āvāpaṁ), 225; PvA 62 (kaṭṭhāni). — pp. J ii.344 (ḷ); v.390 (l); Vv 5418 (ḷ). ālimpita (q. v.). Ālaya (m. & nt.) [cp. Sk. ālaya, ā + lī, līyate, cp. allīna & allīy- Ālu (nt.) [Sk. ālu & °ka; cognate with Lat. ālum & alium, see ati, also nirālaya] — 1. orig. roosting place, perch, i. e. abode Walde Lat. Wtb. under alium] a bulbous plant, Radix Glo- settling place, house J i.10 (geh°); Miln 213; DhA ii.162 (an° bosa Esculenta or Amorphophallus (Kern), Arum Campanu- = anoka), 170 (= oka). — 2. "hanging on", attachment, desire, latum (Hardy) J iv.371 = vi.578; iv.373. clinging, lust S i.136 = Vin i.4

(°rāma "devoted to the things to Āluka1 = ālu J iv.46 (C. for ālupa). which it clings" K. S.); Vin iii.20, 111; S iv.372 (an°); v.421 Āluka2 (adj.) [etym.?] susceptiblé of, longing for, affected with sq. (id.); A ii. 34, 131 (°rāma); iii.35; It 88; Sn 177 (kām° (—°) Vin i.288 (sīt°); DA i.198 (id.); J ii.278 (taṇh° greedy). = kāmesu taṇhā — diṭṭhi — vasena duvidho ālayo SnA 216), 535 (+ āsavāni), 635; Nett 121, 123 (°samugghāta); Vism 293 Ālupa (nt.) [etym.? Kern, Toev. s. v. suggests ālu — a > ālu-va (id.), 497; Miln 203 (Buddh °ṁ akāsi?); DhA i.121; iv.186 (= > ālupa] = āluka the edible root of Amorphophallus Campan- taṇhā); SnA 468 (= anoka of Sn 366). — 3. pretence, pretext, ulatus J iv.46 (= āluka — kaṇḍa C.). feint [cp. BSk. ālaya M Vastu iii.314] J i.157 (gilān°), 438; the form āluva occurs at Ap 237. iii.533 (mat°); iv.37 (gabbhinī); vi 20, 262 (gilān°). Ālumpakāra [reading not sure, to ālumpati or ālopa] breaking off, Ālayati see allīyati. falling off (?) or forming into bits(?) DhA ii.55 (°gūtha).

Ālassa (nt.) [Der. fr. alasa] sloth, idleness, laziness S i.43; D Ālumpati [ā + lup or lump, cp. ālopa] to pull out, break off M iii.182; A iv.59; v.136; Sdhp 567. Spelling also ālasya S i.43 i.324. (v. l. BB); Vbh 352; Miln 289, and ālasiya J i.427; DA i.310; Āluḷa (adj. [fr. ā + lul] being in motion, confusion or agitation, DhA i.299; VvA 43. disturbed, agitated J vi.431. Ālāna & Āḷāna (nt.) [for ānāhana with substitution of l for n (cp. Āluḷati [ā + lul; Sk. ālolati, cp. also P. āloḷeti] to move here apilandhana for apinandh° and contraction of °āhana to °āna & there, ppr. med. āluḷamāna agitated, whirling about DhA originally meaning "tying to" then the thing to which anything iv.47 (T. ālūl°; v. l. āḷul°) confuse DhsA 375. Caus. āluḷeti is tied] a peg, stake, post, esp. one to which an elephant is tied to set in motion, agitate, confound J ii.9, 33. — pp. āluḷita (q. J i.415; iv.308; DhA i.126 (ḷ) where all MSS. have āḷāhana, v.). perhaps correctly. Āluḷita [pp. of āluḷeti] agitated, confused J ii.101; Miln 397 (+ Āli1 (m. or f.? [Sk. āḷi] a certain kind of fish J v.405. khalita). Āli2 & Āḷi (f.) [Sk. ālī] a dike, embankment Vin ii.256; M iii.96; Ālepa [cp. Sk. ālepa, of ā + lip] ointment, salve, liniment Vin A ii.166 (°pabbheda); iii.28; J i.336; iii.533, 334. i.274; Miln 74; DhsA 249. Ālika in saccālika at S iv.306 is sacc°alika distortion of truth, Ālepana (nt.) [fr. ā + lip] anointing, application of salve D i.7 falsehood S iv.306. (mukkh°). Ālikhati [ā + likhati] to draw, delineate, copy in writing or draw- Āloka [ā + lok, Sk. āloka] seeing, sight (obj. & subj.), i. e. — 1. ing J i.71; Miln 51. sight, view, look S iv.128 = Sn 763; A iii. 236 (āloke nikkhitta Ālinga [ā + ling] a small drum J v.156 (suvaṇṇ° — tala). laid before one's eye). anāloka without sight, blind Miln 296 (andha +). — 2. light A i. 164 (tamo vigato ā. uppanno) = It Ālingati [ā + ling] to embrace, enfold D i.230; iii.73; J i.281; 100 (vihato); A ii. 139 (four lights, i.e. canda°, suriya°, agg°, iv.21, 316, 438; v.8; Miln 7; DhA i.101: VvA 260. paññ°, of the moon, sun, fire & wisdom); J ii 34; Dhs 617 (opp. Ālitta [pp. of ālimpati; Sk. ālipta] besmeared, stained Th 1, 737. andhakāra); VvA 51 (dīp°). — 3. (clear) sight, power of ob- Ālinda (& Āḷinda) [Sk. alinda] a terrace or verandah before the servation, intuition, in combn. with vijjā knowledge D ii.33 = house — door Vin i.248; ii.153; D i.89; M ii.119; S iv.290 (ḷ); S ii.7 = 105, cp. Ps ii.150 sq. (obhāsaṭṭhena, S A. on ii.7). — A v.65 (ḷ); J vi.429; DA i.252; DhA i. 26; iv.196; SnA 55 (°ka 4. splendour VvA 53; DvA 71. — vāsin; v. l. alindaka); Mhvs 35, 3. As ālindaka at J iii.283. -kara making light, bringing light, n. light — bringer It 108. -karaṇa

making light, illumining It 108. -da giving Ālippati Pass. of ālimpeti (q. v.). light or insight Th 1, 3. -dassana seeing light, i. e. per- Ālimpana (nt.) [for āḷimp° = Sk. ādīpana, see ālimpeti2] confla- ceiving Th 1, 422. -pharaṇa diffusing light or diffusion of gration, burning, flame Miln 43. light Vbh 334; Nett 89. -bahula good in sight, fig. full of Ālimpita [pp. of ālimpeti2] ignited, lit. A iv.102 (v. l. ālepita). foresight A iii.432. -bhūta light J vi 459. -saññā conscious- ness or faculty of sight or perception D iii.223; A ii.45; iii.93 Ālimpeti1 [Sk. ālimpayati or ālepayati. ā + lip or limp] to smear,

-saññin conscious of sight, i. e. susceptible to sight or insight i.26; iii.276; PvA 92, 161, 163 (= sarīrassa daḍḍha — ṭṭhāna). D iii.49; M iii.3; A ii 211; iii.92, 323; iv.437; v.207; Pug 69. — Note. For āḷāhana in meaning "peg, stake" see ālāna. -sandhi "break for the light", a slit to look through, an open- Āḷika at A iii.352, 384 (an°) is preferably to be read āḷhika, see ing, a crack or casement Vin i.48 = ii.209 = 218; ii.172; iii.65; āḷhaka. iv.47; J iv.310; PvA 24. Āḷha (nt.) = āḷhaka; only at A iii.52 (udak°), where perhaps bet- Ālokana (nt.) [fr. ā + lok] looking at, regarding DA i.194. ter with v. l. to be read as āḷhaka. The id. p. at A ii.55 has Ālokita (nt.) [pp. of āloketi] looking before, looking at, looking ālhaka only. forward (opp. vilokitaṁ looking behind or backward), always Āḷhaka (m. & nt.) [Sk. āḍhaka, fr. *āḍha probably meaning in combn. ālokita-vilokita in ster. phrase at D i.70 = e. g. A "grain"] a certain measure of capacity, originally for grain; in ii.104, 106, 210; Pug 44, 45, 50; Vism 19; VvA 6; DA i.193 older texts usually applied to a liquid measure (udaka°). Its (ālokitaṁ purato pekkhanaṁ vil° anudisā p.). size is given by Bdhgh. at SnA 476 as follows: "cattāro patthā Āloketar [n. ag. to āloketi] one who looks forward or before, a āḷhakāni doṇaṁ etc." — udakāḷhaka S v.400; A ii.55 = iii.337; beholder DA i.194 (opp. viloketar). VvA 155. — In other connections at J i.419 (aḍḍh°); iii.541 Āloketi [Sk. ālokayati, ā + lok] to look before, look at, regard, (mitaṁ āḷhakena = dhañña — māpaka — kammaṁ kataṁ C.); see DA i.193, 194. — pp. ālokita (q. v.). Miln 229 (patt°); DhA iii.367 (aḍḍh°). -thālikā a bowl of the capacity of an āḷhaka Vin i. 240; A Ālopa [ā + lup, cp. ālumpati; BSk. ālopa, e. g. Av. Ś i. 173, 341; iii.369; DhA iii.370 (v. l. bhatta — thālikā). 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 Āḷhiya (& āḷhika) (adj.) [fr. *āḷha, Sk. āḍhya, orig. possessing 209; iii.304; iv.318; Th 1, 1055; It 18; Pv ii.17 ; Pug 58; Miln grain, rich in grain, i. e. wealth; semantically cp. dhañña2] 231, 406; Vism 106; DA i.80 (= vilopa — karaṇaṁ). rich, happy, fortunate; only in neg. anāḷhiya poor, unlucky, miserable M i.450; ii.178 (+ daḷidda); A iii.352 sq. (so read Ālopati [ālopeti? ā + lopeti, Caus. of ālumpati] to break in, plun- with v. l. BB. °āḷhika for T. °āḷika; combd. with daḷidda; v. l. der, violate Th 1, 743. SS. anaddhika); J v. 96, 97 (+ daḷidda; C. na āḷhika). Ālopika (adj.) [ālopa + ika] getting or having, or consisting of Āvajati [ā + vajati, vraj] — 1. to go into, to or towards J iii.434; pieces (of food) A i.295; ii.206; Pug 55. iv.49, 107. — 2. to return, come back J v.24, 479. Āloḷa [fr. ā + luḷ, cp. āluḷati & āloḷeti] confusion, uproar, agitation Āvajjati [not with Senart M Vastu 377 = ava + dhyā, but = Sk. DhA i.38. āvṛṇakti ā + vṛj, with pres. act. āvajjeti = Sk. āvarjayati] — 1. Āloḷī (f.) [a + luḷ] that which is stirred up, mud, in cpd. sītāloḷī to reflect upon, notice, take in, advert to, catch

(a sound), listen mud or loam from the furrow adhering to the plough Vin i.206. J i.81; ii.423; v.3; Miln 106. — 2. to remove, upset (a ves- Āloḷeti [Caus. of āluḷati, cp. āluḷeti] to confuse, mix, shake to- sel), pour out Vin i.286 (kumbhiṁ); J ii.102 (gloss āsiñcati). gether, jumble S i.175; J ii.272, 363; iv.333; vi.331; Vism 105. — Caus. āvajjeti (q. v.). Āḷaka (or °ā f.) [Dimin of aḷa (?) or of ārā i (?). See Morris J.P.T.S. Āvajjana (nt.) [fr. āvajjati, cp. BSk. āvarjana in diff. mean- 1886, 158] — 1. a thorn, sting, dart, spike, used either as ar- ing] turning to, paying attention, apprehending; adverting the row — straightener Miln 418; DhA i.288; or (perhaps also for mind. — See discussion of term at Cpd. 85, 227 (the C. derive piece of bone, fishbone) in making up a comb VvA 349 (°sand- āvajjana fr. āvaṭṭeti to turn towards, this confusion being due hāpana = comb; how Hardy got the meaning of "alum" in Ind. to close resemblance of jj and ṭṭ in writing); also Kvu trsl. 221 to VvA is incomprehensible). — 2 a peg, spike, stake or post n. 4 (on Kvu 380 which has āvaṭṭanā), 282 n. 2 (on Kvu 491 (to tie an elephant to, cp. ālāna). Cp. ii.13 . āvaṭṭanā). — Ps ii.5, 120; J ii.243; Vbh 320; Miln 102 sq.; Vism 432; DA i.271. Āḷamba = āḷambara Vv 189 = 5024 . See ālambara. Āvajjita [pp. of āvajjeti cp. BSk. āvarjita, e. g. Divy 171; Itin Āḷavaka (& °ika) (adj. — n.) [= āṭavika] dwelling in forests, a 221] bent, turned to, inclined; noticed, observed Miln 297; forest — dweller S ii.235. As Np. at Vism 208. Vism 432 (citta); Sdhp 433. Āḷādvāraka (adj.) at J v.81, 82 is corrupt & should with v. l. per- Āvajjitatta (nt.) [abstr. fr. āvajjita] inclination of mind, observa- haps better be read advāraka without doors. Cp. Kern, Toev. tion, paying attention Ps ii.27 sq. 29 (ālāraka?). J v.81 has āḷāraka only. Āvajjeti [Caus. of āvajjati] 1. to turn over, incline, bend M iii.96; Āḷāra (adj.) [= aḷāra or uḷāra or = Sk. arāla?] thick, massed, dense J iv.56 (so read for āvijjhanto); DA i.10 (kāyaṁ). — 2. to or crooked, arched (?), only in cpd. °pamha with thick eye- incline (the mind); observe, reflect, muse, think, heed, listen lashes Vv 6411 (= gopakhuma VvA 279); Pv iii.35 (= vellita for. According to Cpd. 227 often paraphrased in C. by par- — dīgha — nīla — pamukha). Cp. alāra. iṇāmeti. — J i.69, 74, 81, 89, 108, 200; Miln 297; DhA ii.96; Āḷārika & °iya (adj. — n.) [Sk. ārālika, of uncertain etym.] PvA 181 (= manasikaroti). — 3. to cause to yield A iii.27 a cook D i.51 (= bhattakāraka DA i.157); J v.296 (= bhat- (perhaps better āvaṭṭ°). — pp. āvajjita (q. v.). takāraka C.); 307; vi.276 (°iya, C. °ika = sūpika); Miln 331. Āvaṭa [Sk. āvṛta, pp. of ā + vṛ] covered, veiled, shut off against, Āḷāhana (nt.) [fr. ā + ḍah or dah, see dahati] a place of crema- prohibited D i.97, 246; M i.381 (°dvāra); J vi.267. -anāvaṭa tion, cemetery D i.55; J i.287 (here meaning the funereal fire) uncovered, unveiled, exposed, open D i.137 (°dvāra); iii.191 402; iii.505; Pv ii.122 ; Vism 76; Miln 350; DA i.166; DhA (°dvāratā); S i.55; J v.213; Pv iii.64 ; Miln 283. Cp. āvuta2 &

Āvaṭa Āvāsa

vy°. to be read in ariya — magg — âvara). Āvaṭṭa (adj. — n.) [Sk. āvarta, ā + vṛt] — 1. turning round, Āvaraṇa (adj. — n.) [fr. ā + vṛ, cp. āvarati; BSk. āvaraṇa winding, twisting M i.382; S i.32 (dvi — r — ā° turning in pañcɔ āvaraṇāni Divy 378] shutting off, barring out, with- twice); J ii.217; SnA 439 (°gangā). — 2. turned, brought standing; nt. hindrance, obstruction, bar Vin i.84 (°ṁ karoti round, changed, enticed M i.381; DhA ii.153. — 3. an eddy, to prohibit, hinder); ii.262 (id.); D i.246 (syn. of pañca nī- whirlpool,

vortex M i.461 = A ii.123 (°bhaya); Miln 122, 196, varaṇāni); S v.93 sq.; A iii.63; J i.78 (an°); v.412 (nadiṁ °ena 377. — 4. circumference J v.337; Dāvs v.24; DhA iii 184. bandhāpeti to obstruct or dam off the river); Sn 66 (pahāya Āvaṭṭati [= āvattati] in phrase ā. vivaṭṭati to turn forward & back- pañcɔ āvaraṇāni cetaso, cp. Nd2 379), 1005 (an° — dassāviṇ); ward Vism 504. Ps i.131 sq.; ii.158 (an°); Pug 13; Dhs 1059, 1136; Vbh 341, 342; Miln 21 (dur° hard to withstand or oppose). — dant° Āvaṭṭana (nt.) [fr. ā + vṛt, cp. āvaṭṭa 2 and āvaṭṭanin] turning, "screen of the teeth", lip J iv.188; vi.590. twisting; enticement, snare, temptation J iii.494; DhA ii.153. Āvaraṇatā (f.) [abstr. fr. āvaraṇa] keeping away from, withhold- Āvaṭṭanā (f.) [most likely for āvajjana. q. v. & see also Kvu trsl. ing from A iii 436. 221, 282] turning to (of the mind), adverting, apprehending Kvu 380, 491. Āvaraṇīya (adj.) [grd. fr. āvarati], M i.273; an° not to be ob- structed, impossible to obstruct M iii.3; Miln 157. Āvaṭṭanin (adj.) [fr. āvaṭṭana] turning (away or towards), chang- ing, tempting, enticing M i.375, 381; A ii.190; J ii.330 = Āvarati [ā + vṛ, cp. āvuṇāti] to shut out from (abl.), hold back iv.471; DA i.250. — Cp. etymologically the same, but se- from, refuse, withhold, obstruct M i.380 (dvāraṁ); Sn 922 mantically diff. āvattanin. (pot. °aye, cp. Nd1 368); DA i.235 (dvāraṁ); Dpvs i.38. — pp. āvaṭa and āvuta2 (q. v.). 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. Āvalī (f.) [cp. Sk. āvalī & see valī] a row, range J v.69; DA i.140. Āvaṭṭeti [ā + vatteti, Caus. of vṛt, cp. BSk. āvartayati to employ Āvasati [ā + vas] to live at or in, to inhabit, reside, stay M ii.72; spells Divy 438] to turn round, entice, change, convert, bring S i.42; Sn 43, 805, 1134; Nd1 123, 127; Nd2 133; J vi.317. — or win over M i.375, 381, 383, 505; A iii.27; DA i.272. pp. āvuttha (q. v.). Āvatta1 (adj.) [pp. of āvattati] gone away to, fallen back to, in Āvasatha [Sk. āvasatha, fr. ā + vas] dwelling — place, habita- phrase hīnāyɔ āvatta (see same phrase under āvattati) M i.460; tion; abode, house, dwelling Vin i 226 (°âgāra restinghouse); S ii.50; J i.206. iv.304 (= kavāṭabaddha); S i.94, 229; iv.329; Sn 287, 672; J iv.396; vi.425; Pug 51; Miln 279. Āvatta2 (nt.) [Sk. āvarta, of ā + vṛt, cp. āvaṭṭa[winding, turn, bent J i.70 (in a river); Nett 81 (v. l. āvaṭṭa?), 105 (°hārasam- Āvaha (adj.) (—°) [fr. ā + vah] bringing, going, causing Pv pāta). ii.924 (sukh°); Vv 2211 (id); Dāvs ii.37; PvA 86 (upakār°), 116 (anatth°); Sdhp 15, 98, 206. Āvattaka (adj.) [āvatta + ka] turning, in dakkhiṇ° turning to the right, dextrorsal D ii.18; cp. dakkhiṇâvatta at DA i.259. Āvahati [ā + vahati] to bring, cause, entail, give S i.42 = Sn 181, 182 (āvahāti sukhaṁ metri causā); J iii.169; v. 80; Sn 823; Āvattati [ā + vattati, of vṛt] to turn round, come to, go back, go Nd1 302; PvA 6. — Pass. āvuyhati VvA 237 (ppr. °amāna). away to, turn to; only in phrase hīnāya āvattati to turn to "the low", i. e. to give up orders & return to the world Vin i.17; M Āvahana (adj) (—°) [= āvaha] bringing, causing Th 1, 519; Sn i.460; S ii.231; iv.191; Sn p. 92 (= osakkati SnA 423); Ud 21; 256. Pug 66; Miln 246. — pp. āvatta (q. v.). Cp. āvaṭṭati. Āvahanaka (adj. — nt) [= āvahana] one who brings VvA 114 Āvattana (adj. — nt.) [Sk. āvartana] turning; turn, return Nett (sukhassa). 113; Miln 251. Āva (misery, misfortune) see avā. Āvattanin (adj.) [fr. āvattana] turning round or back Th 1, 16 (cp. Āvāṭa [etym.?] a hole dug in the ground, a pit, a well D i.142 āvaṭṭanin). (yaññ°); J i.99, 264; ii 406; iii.286; iv 46 (caturassa); vi.10; Āvattin (adj. — n.) [fr. āvatta, cp. āvaṭṭin in

diff. meaning] DhA i.223; VvA 63; PvA 225. returning, coming back, one who returns, in spec. meaning Āvāpa [if correct, fr. ā + vā2 to blow with caus. p. — Cp. J R A S. of one who comes back in transmigration, syn. with āgāmin 1898, 750 sp.] a potter's furnace DhA i.177 (read for āvāsa?), (an°), only in neg. anāvattin not returning, a non — returner, 178. with °dhamma not liable to return at D i. 156; iii.132; S v.346, Āvāra [Sk. āvāra, fr. ā + vṛ] warding off, protection, guard J vi 357, 376, 406; M i.91; DA i.313. 432 (yanta — yutta°, does it mean "cover, shield"?). — For Āvatthika (adj.) [ā + vatthika] befitting, original, inherent (one cpd. khandhɔ āvāra see khandha. of the 4 kinds of nomenclature) Vism 210 = KhA 107. Āvāreti [Sk. āvārayati, ā + Caus. of vṛ] to ward off, hold back, Āvapati [a + vap] to give away, to offer, to deposit as a pledge bar, S iv 298; Nett 99. Miln 279. Āvāsa [Sk. āvāsa; ā + vas] sojourn, stay, dwelling, living; Āvapana (nt.) [fr. āvapati] sowing, dispersing, offer- dwelling — place, residence Vin i.92; D iii.234; S iv.91; A ing,depositing, scattering J i.321. ii 68, 168; iii.46, 262; Sn 406; Dh 73 (cp. DhA ii.77); Nd1 Āvara (adj.) [fr. ā + vṛ] obstructing, keeping off from J v.325 (so 128; J vi.105; Dhs 1122; Pug, 15, 19, 57; KhA 40; DhA i.177

Āvāsa Āvuso

(āvāsaṁ ālimpeti: read āvāpaṁ); PvA 13, 14, 36; VvA 113; loose, rope, esp. in mythology the swinging or whirling rope Sdhp 247. -anāvāsa (n. & adj.) uninhabited, without a home; by which Sakka holds the world's wheel or axis, in the latter an uninhabited place A iv.345; J ii.77; Pv ii.333 ; PvA 80 (= sense at DhA ii.143 (T. āviñch° (v. l. āvijj°) = iii.97, 98 (where anāgāra); VvA 46. āviñjanaṭṭhāna for °rajju). Otherwise a rope used in connec- -kappa the practice of (holding Uposatha in different) res- tion with the opening & shutting of a door (pulling rope?) Vin idence (within the same boundary) Vin ii.294, 300, 306; Dpvs ii.120, 148; J v.298, 299 (T. āviñj°, v. l. āvicch° & āvij°). — iv.47, cp. v.18. -palibodha the obstruction of having a home 2. (cp. āvijjhati 3) going to, approach, contact with DhsA 312 (in set of 10 Palibodhas) KhA 39; cp. Vism 90 sq. -sappāyatā (°rasa, T. āviñj°, v. l. āviñch°; or is it "encompassing"? = suitability of residence Vism 127. āvijjhati 1?); Vism 444 (āviñjanarasa). — 3. (cp. āvijjhati 5) Āvāsika (adj.) [āvāsa + ika] living in, residing at home, being in pulling, drawing along Vin iii.121 (= ākaḍḍhanā nāma). (constant or fixed) residence, usually appld. to bhikkhus (opp. Āvijjhanaka (nt.) [fr. āvijjhati in meaning 2] whirling round, that āgantuka) Vin i.128 sq.; ii.15, 170; iii. 65; v.203 sq.; M i.473; which spins round, the whirling — round wheel (or pole) of A i.236; iii.261 sq., 366; J iv.310; Pv iv.84 (= nibaddha — the world (cp. the potter's wheel), the worldaxis DhA ii.146 vasanaka PvA 267). (T. āviñch°). Āvāha [ā + vah] taking in marriage, lit. carrying away to oneself, Āviddha [pp. of āvijjhati 2, cp. BSk. āviddha in meaning curved, marriage D i.99; J vi.363; SnA 273, 448; DhA iv.7. Often crooked Av. S i.87 Lal. V. 207] whirling or spinning round, re- in cpd. ā° vivāha(ka) lit. leading to (one's home) & leading volving; swung round, set into whirling motion J iv.6 (cakkaṁ away (from the bride's home), wedding feast D iii.183 (°ka); J = kumbhakāra — cakkam iva bhamati C.); v.291. What does i.452; VvA 109, 157. (v. l. °ka). an — āviddha at PvA 135 mean? Āvāhana (nt.) [ā + vshana, of vah] — 1. = āvāha, i. e. marriage, Āvila (adj.) [is it a haplological contraction from ā + vi + lul to roll

taking a wife D i.11 (= āvāha — karaṇa DA i. 96). — 2. "get- about?] stirred up, agitated, disturbed, stained, soiled, dirty A ting up, bringing together", i. e. a mass, a group or formation, i.9; iii.233; J v.16, 90 (ābila); Nd1 488 (+ luḷita), 489; ThA in senā° a contingent of an army J iv.91. 251; DA i.226. More frequent as anāvila undisturbed, clean, Āvi (adv.) [Sk. āviḥ, to Gr. ἀίω to hear, Lat. audio (fr. *auizdiō) pure, serene D i.76; S iii. 83; iv,118; A i.9; iii.236; Sn 160; to hear] clear, manifest, evident; openly, before one's eyes, Dh 82, 413; J iii. 157; Miln 35; VvA 29, 30; ThA 251. in full view. Only in phrase āvi vā raho openly or secret A Āvilati [fr. āvila or is it a direct contraction of ā + vi + lulati?] to v.350, 353; Pv ii.716 = DhA iv.21 (āvī v. l.), expld. at PvA whirl round, to be agitated, to be in motion Miln 259 (+ luḷati). 103 by pakāsanaṁ paresaṁ pākaṭavasana. Otherwise in foll. Āvilatta (nt.) [abstr. fr. āvila] confusion, disturbance, agitation cpds. (with kar & bhū): °kamma making clear, evidence, ex- Sn 967; Nd1 488. planation 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 Āvisati [ā + vīś] to approach, to enter Vin iv.334; Sn 936 (aor. 79, 150; °bhavati (°bhoti) to become visible or evident, to āvisi); J iv.410, 496; Vism 42. be explained, to get clear J i.136; Vism 287 (fnt. āvibhavis- Āvuṇāti [in form = *avṛṇoti, ā + vṛ, cp. āvarati, but in meaning sati); DhA ii.51, 82; bhāva appearance, manifestation D i.78; = *āvayati, ā + vā to weave, thus a confusion of the two roots, A iii.17; J ii.50, 111; Vism 390 sq. (revelation, opp. tirob- the latter being merged into the former] to string upon, to fix hāva). Cp. pātur. on to (c. loc.), to impale J i.430; iii.35; v.145; vi.105. — Caus. Āvijjhati (āviñjati, āviñchati) [ā + vijjhati of vyadh to pierce; II. āvuṇāpeti J iii.218 (sūle). — pp. āvuta1 (q. v.), whereas thus recognised by Morris J P T S. 1884, 72, against Trenck- the other pp. āvaṭa is the true derivative of ā + vṛ. ner, Notes 59 (to piñj) & Hardy Nett. Ind. = vicchāy] — 1. to Āvuta [pp. of āvuṇāti in meaning of Sk. āvayati, the correspond- encircle, encompass, comprise, go round, usually in ger. āvi- ing Sk. form being ā + uta = ota] — 1. strung upon, tied on, jjhitvā (w. acc.) used as prep. round about, near J i.153 (khet- fixed on to D i.76 (suttaṁ); ii.13 (id.); A i.286 (tantāvutaṁ taṁ), 170 (pokkharaṇiṁ); DA i.245 (nagaraṁ bahi avijjhitvā web); J iii.52 (valliyā); vi.346 (suttakena); DA i.94 (°sutta). round the outer circle of the town). Ordinarily = go round — 2. impaled, stuck on (sūle on the pale) J i.430; iii.35; v.497; (acc.) at J iv.59 (chārika — puñjaṁ). — 2. [as in lit. Sk.] to vi.105; PvA 217, 220. swing round, brandish, twirl, whirl round Vin iii.127 (daṇḍaṁ Āvuta2 = Āvaṭa (see āvuṇāti & āvuta1) covered, obstructed, hin- āviñji); M iii.141 (matthena āviñjati to churn); J i.313; v.291 dered It 8 (mohena); also in phrase āvuta nivuta ophuta etc. (cakkaṁ, of a potter's wheel); SnA 481 (T. āviñj°, v. l. āvijjh°; Nd1 24 (ṭ) = Nd2 365 = DA i.59. see āracaya°); DhA ii.277 (āviñchamāna T.; v. l. āsiñciy°, āvajiy°, āgañch°). — 3. to resort to, go to, approach, incline Āvuttha [pp. of āvasati] inhabited D ii.50 (an°); S i.33. to S iv.199 (T. āviñch°; v. l. avicch° & āviñj°); Nett 13. — Āvudha (nt.) [Vedic āyudha, fr. ā + yudh to fight] an instrument 4. to arrange, set in order J ii.406. — 5. to pull (?) A iv.86 to fight with, a weapon, stick etc. D iii 219; M ii.100; A iv.107, (kaṇṇasotani āvijjeyyāsi, v. l. āvijj°, āviñj°, āvicc°, āviñch°; 110; Sn 1008; J i.150; ii.110; iii. 467; iv.160, 283, 437; Nd2 cp. Trenckner, Notes 59 āviñjati "to pull"). — pp. āviddha on Sn 72; Miln 8, 339; DhA

ii.2; iv.207; SnA 225, 466 (°jīvika (q. v.). = issattha). See also āyudha. Āvijjhana (so for āviñchana & āviñjana) (adj. — n.) [fr. āvijjhati, Āvuyhamāna ppr. of āvuyhati (Pass. of āvahati), being conveyed lit. piercing through, i. e. revolving axis] — 1. (= āvijjhati 2) or brought VvA 237 (reading uncertain). swinging round, hanging loose, spinning in āvijjhana-rajju a

Āvuso Āsajja

Āvuso (voc. pl. m.) [a contracted form of āyusmanto pl. of āyus- fast Sn 387 (pāto asitabbo ti pātar — āso piṇḍapātassɔ etaṁ man, of which the regular Pāli form is āyasmant, with v for y nāmaṁ SnA 374); DhA iv.211; see further ref. under pātar; as frequently in Pāli, e. g. āvudha for āyudha] friend, a form and pacchā-āsa aftermath S i.74. Can we compare BSk. āsa of polite address "friend, brother, Sir", usually in conversation — pātrī (vessel) Divy 246? Der. fr. āsa is āsaka with abstr. between bhikkhus. The grammatical construction is with the ending āsakattaṁ "cating", food, in nānā° various food or na pl. of the verb, like bhavaṁ and bhavanto. — Vin ii.302; D + anāsak°) Sn 249. See also nirāsa, which may be taken either i.151, 157; ii.8; SnA 227; DhA i.9; ii.93; PvA 12, 13, 38, 208. as nir + *āśa or nir + *āsā. Āveṭhana (nt.) [ā + veṭhana, veṣṭ] rolling up, winding up Āsa3 the adj. form of āsā (f.), wish, hope. See under āsā. or round, fig. explanation Miln 28 (+ nibbeṭhana, lit. Āsa4 archaic 3rd sg. perf. of atthi to be, only in cpd. itihāsa = iti rolling up and rolling down, ravelling & unravelling), 231 ha āsa "thus it has been". (°viniveṭhana). Āsaṁsa (adj.) [of *āśaṁsā, see next] hoping, expecting some- Āveṭhita [pp. of āveṭheti, ā + veṣṭ, cp. āvedhikā] turned round, thing, longing for A i.108 = Pug 27 (expld. by Pug A 208 as slung round or over J iv.383 sq. (v. l. āvedhita & āveḷita, C. "so hi arahattaṁ āsaṁsati patthetī ti āsaṁso"); SnA 321, 336. expls. by parivattita). Cp. nir°. Āveṇi (adj) (—°) [according to Trenckner, Notes 75 fr. ā + vinā Āsaṁsati [for the usual āsiṁsati, ā + śaṁs] to expect, hope for, "Sine quā non", but very doubtful] special, peculiar, separate wish Pug A 208 (= pattheti). See also āsamāna. Vin ii.204 (°uposatha etc.); J i.490 (°sangha — kammāni). Āsaṁsā (f.) [from ā + śaṁs] wish, desire, expectation, hope J Āveṇika (adj.) [fr. āveṇi; cp. BSk. āveṇika Av. Ś i.14, 108; iv.92. — Cp. nirāsaṁsa. Divy 2, 182, 268, 302] special, extraordinary, exceptional S iv.239; A v.74 sq.; Vism 268; VvA 112 (°bhāva peculiarity, Āsaṃsuka (adj.) [fr. āsaṁsā] full of expectation, longing, han- specialty), KhA 23, 35. kering after, Th 2, 273 (= āsiṁsanaka ThA 217; trsl. "cadg- ing"). Āveṇiya (adj.) = āveṇika Vin i.71; J iv.358; vi.128. Āsaka (adj.) [of āsa2] belonging to food, having food, only in Āvedha [cp. Sk. āviddha, ā + pp. of vyadh] piercing, hole, neg. an° fasting S iv.118; Dh 141 (f. ā fasting = bhatta — wound J ii.276 (v. l. aveddha; C. = viddha — ṭṭhāne vaṇa). paṭikkhepa DhA iii.77); J v.17; vi.63. Āvedhika (adj. f. scil. pannā) [ā + vedhaka of āvedha, vyadh, but Āsakatta (nt.) [abstr. fr. āsaka] having food, feeding, in an° fast- confused with āveṭh° of ā + veṣṭ, cp. āveṭhana & nibbedhaka] ing Sn 249 (= abhojana SnA 292). piercing, penetrating; or ravelling, turning, rolling up or round (cp. āvijjhati which is derived from ā + vyadh, but takes its Āsankati [ā + śank] to be doubtful or afraid, to suspect, distrust, meaning from āveṭheti), discrimination, thinking over J ii.9 (+ J i.151 (pret. āsankittha), 163 (aor. āsanki); ii. 203; SnA 298. nibbedhikā, v. l. for both ṭh). — pp. āsankita (q v.),

Āveḷa (adj. & °ā f.) [not with Müller P.Gr. 10, 30, 37 = Sk. āpīḍa, Āsankā (f.) [Sk. āśankā fr. ā + śank] fear, apprehension, doubt, but fr. ā + veṣṭh to wind or turn round, which in P. is repre- suspicion J i.338; ii.383; iii.533; vi.350, 370; DhA iii.485; sented by āveṭheti as well as āvijjhati; ḷ then standing for either VvA 110. — Cp. sāsanka & nirāsanka. ḍh (ṭh) or dh (āvedha, q. v.). There may have been an analogy Āsankita (adj.) [pp. of āsankati] suspected, in fear, afraid, appre- influence through vell to move to and fro, cp. āveḷita. Müller hensive, doubtful (obj. & subj.) Miln 173, 372 (°parisankita refers to āveḷā rightly the late dial. (Prk.) āmela] — 1. turn- full of apprehension and suspicion); DhA i.223; VvA 110. — ing round, swinging round; diffusion, radiation; protuberance, Cp. ussankita & parisankita. with reference to the rays of the Buddha at J i.12, 95, 501. — Āsankin (—°) (adj.) [fr. āsankā] fearing, anxious, apprehensive 2. (f.) a garland or other ornament slung round & worn over Sn 255 (bhedā°); J iii.192 (id.). the head Vv 362 (kañcan°; = āveḷa — pilandhana VuA 167). See āveḷin. Āsanga [ā + sanga fr. sañj to hang on, cp. Sk. āsanga & āsakti] — 1. adhering, clinging to, attachment, pursuit J iv.11. — Āvelita (ḷ?) [pp. of ā + vell, cp. āveḷa & BSk. āviddha curved, 2. that which hangs on (the body), clothing, garment, dress; crooked Av. Ś i.87, Lal. V. 207] turned round, wound, curved adj. dressed or clothed in (—°); usually in cpd. uttarāsanga a J vi.354 (°singika with curved horns, v. l. āvellita). loose (hanging) outer robe e. g. Vin i.289; S iv.290; PvA 73; Āveḷin (adj.) [fr. āveḷā] wearing garlands or other head- VvÁ 33 (suddh°), 51 (id.). ornaments, usually in f. °inī J v.409 (= kaṇṇālankārehi yuttā Āsangin (adj.) [fr. āsanga] hanging on, attached to J iv.11. C.); Vv 302 (voc. āvelinī, but at id. p. 482 āveline), 323 ; VvA 125 (on Vv 302 expls. as ratana — maya — pupphɔ — āveḷa- Āsajja (indecl.) [ger. of āsādeti, Caus. of āsīdati, ā + sad; Sk. vatī). āsādya] — 1. sitting on, going to, approaching; allocated, belonging to; sometimes merely as prep. acc. "near" (cp. Āvesana (nt.) [fr. āvisati] entrance; workshop; living — place, āsanna) Sn 418 (āsajja naṁ upāvisi he came up near to him), house Vin ii 117 (°vitthaka, meaning?); M ii 53; Pv ii.915 . 448 (kāko va selaṁ ā. nibbijjāpema Gotamaṁ); J ii.95; vi.194; Āsa1 contr. — form of aṁsa in cpd. koṭṭhāsa part., portion etc.: Miln 271. — 2. put on to (lit. sitting or sticking on), hitting, see aṁsa1 . Can we compare BSk. āsapātrī (see next). striking S i.127 (khaṇuṁ va urasā ā. nibbijjapetha Gotamā Āsa3 [Sk. āśa] food, only in cpd. pātarāsa morning food, break- "ye've thrust as 't were your breast against a stake. Disgusted, come ye hence from Gotama" trsl. p. 159; C. expls. by pahar-

itvā, which comes near the usual paraphrase ghaṭṭetvā) — 3. Vism 69. knocking against or "giving one a setting — to", insulting, of- Āsandi (f.) [fr. ā + sad] an extra long chair, a deck — chair Vin fending, assailing D i.107 (ā. ā. avocāsi = ghaṭṭetvā DA i.276); i.192; ii.142, 163, 169, 170; D i.7 (= pamāṇâtikkant' āsanaṁ A iii.373 (tādisaṁ bhikkhuṁ ā.); J v.267 (isiṁ ā. Gotamaṁ; C. DA i.86), 55 = M i.515 = S iii.307 (used as a bier) A i.181; J p. 272 āsādetvā); Pv iv.710 (isiṁ ā. = āsādetvã PvA 266). — i.108. See note at Dial. i.11. 4. "sitting on", i. e. attending constantly to, persevering, ener- getically, with energy or emphasis, willingly, spontaneously Āsandikā (f.) fr. āsandi] a small chair or tabouret Vin ii. 149; M i.250; D iii.258 = A iv.236 (dānaṁ deti); Vv 106 (dānaṁ KhA 44. adāsiṁ;

cp. VvA 55 samāgantvā). See āsada, āsādeti, āsīdeti, Āsanna (adj.) [pp. of ā + sad, see āsīdati] near (cp. āsajja1), opp. āsajjana. dūra J ii.154; DhA ii 91; PvA 42, 243. Āsajjana (nt.) [fr. āsajja in meaning of no. 3] "knocking against", Āsappanā (fr.) [fr. + sṛp] lit. "creeping on to", doubt, mistrust, setting on, insult, offence Vin ii.203 (°ṁ Tathāgataṁ an insult always combd. with parisappanā Nd3 1; Dhs 1004 (trsl. "eva- to the T.; quoted as such at VvA 55, where two meanings of sion", cp. Dhs trsl. p 116), 1118, 1235; DA i.69. ā. are given, corresponding to āsajja 1 & 3, viz. samāgama & Āsabha [the guṇa — and compn. form of usabha, corresponding to ghaṭṭana, the latter in this quot.) = It 86 (so to be read with v. l.; Sk. ārṣabha > ṛṣabha, see usabha] (in compn.) a bull, peculiar T. has āpajja naṁ); S i.114 (apuññaṁ pasavi Māro āsajjanaṁ to a bull, bull — like, fig. a man of strong & eminent qualities, Tathāgataṁ; trsl. "in seeking the T. to assail"); J v.208. a hero or great man, a leader, thus in tār° Sn 687; nar° Sn 684, Āsati [from as] to sit DA i.208; h. sg. āsi S i.130. - pp. āsīna (q. 696; āsabha — camma bull's hide J vi. 453 (v. l. usabha°). v.). -ṭṭhāna (as āsabhaṇṭhāna) "bull's place", first place, dis- Āsatta1 [pp. of ā + sañj] (a) lit. hanging on, in phrase kaṇṭhe tinguished position, leadership M i.69; S ii.27; A ii.8 (C. seṭṭha āsatto kuṇapo a corpse hanging round one's neck M i.120; J — ṭṭhāna uttama — ṭṭhāna); iii.9; v.33 sq.; DA i. 31; KhA 104. i.5. — (b) fig. attached to, clinging to J i. 377 (+ satta lagga); Āsabhin (adj.) [fr. āsabha] bull — like, becoming to a bull, lordly, ThA 259 (an°). majestic, imposing, bold; only in phrase °ṁ vācaṁ bhāsati Āsatta2 [pp. of ā + śap] accursed, cursed J v.446 (an°). "speak the lordly word" D ii.15, 82; M iii.123j J i.53; DA i.91; cp. Dāvs i.28 (nicchārayi vācaṁ āsabhiṁ). Āsatti (f.) [ā + sañj] attachment, hanging on (w. loc.), de- pendence, clinging Vin ii.156 = A i.138; S i.212; Sn 777 Āsamāna (adj.) [ppr. of āsaṁsati or āsiṁsati, for the usual ear- (bhavesu); Nd1 51, 221; Nett 12, 128. — Cp. nirāsattin. lier āsasāna] wishing, desiring, hoping, expecting Vv 846 (kiṁ ā = kiṁ paccāsiṁ santo VvA 336); Pv iv.124 (= āsiṁsamāna Āsada [ā + sad; cp. āsajja & āsādeti] — 1. approach, dealing with, patthayamana PvA 226). business with (acc.), concern, affair, means of acting or get- ting Vin ii.195 = J v.336 (mā kuñjara nāgam āsado); M i.326 Āsaya [ā + śī, cp. in similar meaning & derivation anusaya. The (metaṁ āsado = mā etaṁ āsado do not meddle with this, lit., semantically related Sk. āśraya from ā + śri is in P. repre- be not this any affair); J i 414 (cakkaṁ āsado you have to do sented by assaya. Cp. also BSk. āśayataḥ intentionally, in with the wheel; interpreted as adj. in meaning patto = finding, earnest Divy 281; Av. Ś ii.161] — 1. abode, haunt, recep- getting); vi.528 (interpreted as ankusa a hook, i. e. means of tacle; dependence on, refuge, support, condition S i.38; Vin getting something). — 2. (as adj.) in phrase durāsada hard to iii.151; J ii.99; Miln 257; VvA 60; PvA 210; jal° river VvA sit on, i. e. hard to get at, unapproachable, difficult to attack 47; Pgdp 80; adj. depending on, living in (—°) Miln 317; or manage or conquer Sn p. 107 (cp. SnA 451); J vi.272; Vv Nd1 362 (bil°, dak° etc.). See also āmāsaya, pakkāsaya. — 2. 5016 (= anupagamanīyato kenaci pi anāsādanīyato ca durāsado (fig.) inclination, intention, will, hope; often combd. & com- VvA 213); Miln 21; Dpvs v.21; vi.38; Sdhp 384. pared with anusaya (inclination, hankering, disposition), e. g. at Ps i. 133; ii.158; Vbh 340; Vism 140 (°posana); PvA 197. Āsana (nt.) [from āsati] sitting, sitting down; a seat, throne M — SnA 182 (°vipatti), 314

(°suddhi), KhA 103 (°sampatti). i.469; Vin i.272 (= pallankassa okāsa); S i.46 (ek° sitting alone, Cp. nirāsaya. — 3. outflow, excretion Pv iii.53 (gabbh° = a solitary seat); A iii.389 (an° without a seat); Sn 338, 718, gabbha — mala PvA 198); Vism 344. 810, 981; Nd1 131; J iv.435 (āsān' ûdaka — dāyin giving seat & drink); v.403 (id.); vi.413; DhA ii.31 (dhamm° the Āsayati [ā + śī; lit. "lie on", cp. Ger. anliegen & Sk. āśaya preacher's seat or throne); SnA 401; PvA 16, 23, 141. = Ger. Angelegenheit] to wish, desire, hope, intend J iv.291 -âbhihara gift or distinction of the seat J i.81. -ûpagata (grd. āsāyana, gloss esamāna). See āsaya. endowed with a seat, sitting down Sn 708 (= nisinna SnA 495). Āsava [fr. ā + sru, would corresp. to a Sk. *āsrava, cp. Sk. ās- -paññāpaka one who appoints seats Vin ii.305. -paṭikkhitta rāva. The BSk. āśrava is a (wrong) sankritisation of the Pāli one who rejects all seats, or objects to sitting down D i.167; A āsava, cp. Divy 391 & kṣīnāśrava] that which flows (out or on i.296; ii.206; Pug 55. -sālā a hall with seating accommoda- to) outflow & influx. 1. spirit, the intoxicating extract or se- tion Vism 69; DhA ii. 65; iv.46. cretion of a tree or flower, O. C. in Vin iv.110 (four kinds); B. Āsana2 (?) eating Vism 116 (visam°, cp. visam — āsita Miln on D iii.182 (five kinds) DhsA 48; KhA 26; J iv.222; vi.9. — 302). See, however, māsana. 2. discharge from a sore, A i.124, 127 = Pug 30. — 3. in psy- chology, t.t. for certain specified ideas which intoxicate the Āsanaka (nt.) [āsana + ka] a small seat Vv 15 . mind (bemuddle it, befoozle it, so that it cannot rise to higher Āsanika (adj.) [fr. āsana] having a seat; in ek° sitting by oneself things). Freedom from the "Āsavas" constitutes Arahantship,

& the fight for the extinction of these āsavas forms one of the iii.138 (āsaṁ karoti); A i.86 (dve āsā), 107 (vigat — āso one main duties of man. On the difficulty of translating the term whose longings have gone); Sn 474, 634, 794, 864; J i.267, see Cpd. 227. See also discussion of term āsava (= āsavantī ti 285; v.401; vi.452 (°chinna = chinnāsa C.); Nd1 99, 261, 213 āsavā) at DhsA 48 (cp. Expositor pp. 63 sq). See also Cpd. sq; Vv 3713 (perhaps better to be read with v. l. SS ahaṁ, 227 sq., & especially Dhs trsl. 291 sq. — The 4 āsavas are cp. VvA 172); Pug 27 (vigat° = arahattāsāya vigatattā vigatāso kām°, bhav°, diṭṭh°, avijj°, i. e. sensuality, rebirth (lust of Pug A 208); Dhs 1059 (+ āsiṁsanā etc.), 1136; PvA 22 (chinn° life), speculation and ignorance. — They are mentioned as disappointed), 29 (°âbhibhūta), 105; Dāvs v.13; Sdhp 78, 111, such at D ii.81, 84, 91, 94, 98, 123, 126; A i.165 sq., 196; 498, 609. ii.211; iii.93, 414; iv.79; Ps i.94, 117; Dhs 1099, 1448; Nd2 Āsāṭikā (f.) [cp. Mārāṭhi āsāḍī] a fly's egg, a nit M i.220 sq.; A 134; Nett 31, 114 sq. — The set of 3, which is probably older v.347 sq., 351, 359; Nett 59; J iii.176. (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 Āsādeti [Caus. of āsīdati, ā + sad; cp. āsajja & āsanna] - 1. to lay Vin i.14 (anupādāya āsavehi cittani vimucciṁsu), 17, 20, 182; hand on, to touch, strike; fig. to offend, assail, insult M i.371; ii.202; iii.5 (°samudaya, °nirodha etc.); D i.83, 167; iii.78, J i.481; v.197; aor. āsādesi Th 1, 280 (mā ā. Tathāgate); ger. 108, 130, 220, 223, 230, 240, 283; M i.7 sq., 23, 35, 76, 219, āsādetvā J v.272; Miln 100, 205 (°ayitvā); PvA 266 (isiṁ), 279, 445 (°ṭhāniya); ii.22; iii.72, 277; S ii.187 sq. (°ehi cittaṁ āsādiya J v.154 (āsādiya metri causa; isiṁ, cp. āsajja3), & vimucci); iii.45 (id.); iv.107 (id.), 20; v.8, 28,

410; A i.85 sq. āsajja (q. v.); infin. āsāduṁ J v.154 & āsādituṁ ibid.; grd. (vaḍḍhanti), 98, 165 (°samudaya, °nirodha etc.), 187; ii.154 āsādanīya Miln 205; VvA 213 (an°). — 2. to come near to (°ehi cittaṁ vimuttaṁ), 196; iii.21, 93 (°samudaya, °nirodha (c. acc.), approach, get J iii.206 (khuracakkaṁ). etc.), 245, 387 sq., 410, 414; iv.13, 146 (°pariyādāna end of Āsāḷhā & Āsāḷhī (f.) [Sk. āṣāḍha] N. of a month (June-July) the ā.), 161 (°vighāta — pariḷāha); v.70, 237; Th 2, 4, 99, 101 and of a Nakkhatta; only in compn. as Āsaḷha° & Āsaḷhi°, viz. (pahāsi āsave sabbe); Sn 162, 374, 535 (pl. āsavāni), 546, °nakkhatta J i.50; SnA 208; °puṇṇamā J i.63; DhA i.87; SnA 749, 915, 1100; Dh 93, 253, 292; Nd1 331 (pubb°); Vbh 42, 199; VvA 66; PvA 137; °māsa SnA 378 (= vassûpanāyikāya 64, 426; Pug 11, 13, 27, 30 sq.; Miln 419; DhsA 48; ThA 94, purimabhāge A.); VvA 307 (= gimhānaṁ pacchimo māso). 173; KhA 26; DA i 224; Sdhp 1; Pgdp 65 (piyāsava — surā, Āsāvati (f.) N. of a creeper (growing at the celestial grove Citta- meaning?). latā) J iii.250, 251. Referring specially to the extinction (khaya) of the āsavas & to Arahantship following as a result are the foll. passages: Āsāsati [cp. Sk. āśāsati & āśāsti, ā + śās] to pray for, expect, (1) āsavānaṁ khaya D i.156; S ii.29, 214; iii 57, 96 sq, 152 hope; confounded with śaṁs in āsaṁsati & āsiṁsati (q. v.) & sq; iv.105, 175; v.92, 203, 220, 271, 284; A i.107 sq., 123 sq., their derivations. — pp. āsiṭṭha (q. v.). 232 sq., 273, 291; ii.6, 36, 44 sq., 149 sq., 214; iii 69, 114, 131, Āsi & Āsiṁ 3rd & 1st sg. aor. of atthi (q. v.). 202, 306, 319 sq.; iv.83 sq., 119, 140 sq., 314 sq.; v.10 sq., 36, Āsiṁsaka (adj.) [fr. ā + siṁsati, cp. āsaṁsā] wishing, aspiring 69, 94 sq, 105, 132, 174 sq., 343 sq.; It 49; Pug 27, 62; Vbh after, praying for Miln 342. 334, 344; Vism 9; DA i.224; cp. °parikkhaya A v 343 sq. See also arahatta formula C. — (2) khīṇāsava (adj.) one whose Āsiṁsati [Sk. āśaṁsati, ā + śaṁs, cp. also śās & āsāsati, further Āsavas are destroyed (see khīṇa) S i.13, 48, 53, 146; ii 83, abhisaṁsati, abhisiṁsati & āsaṁsati] to hope for, wish, pray 239; iii.199, 128, 178; iv.217; A i 77, 109, 241, 266; iv.120, for (lit. praise for the sake of gain), desire, (w. acc.) S i.34, 224, 370 sq.; v 40, 253 sq.; Ps ii 173; cp. parikkhīṇā āsavā A 62; Sn 779, 1044, 1046 (see Nd2 135); J i.267; iii.251; iv.18; iv.418, 434, 451 sq.; āsavakhīṇa Sn 370. — (3) anāsava (adj.) v.435; vi.43; Nd1 60; Mhvs 30, 100; VvA 337; PvA 226 (ppr. one who is free from the āsavas, an Arahant Vin ii.148 = 164; āsiṁsamāna for āsamāna, q. v.). D iii.112; S i 130; ii.214, 222; iii.83; iv.128; A i.81, 107 sq., Āsiṁsanaka (adj.) [fr. āsiṁsanā] hoping for something, lit. prais- 123 sq., 273, 291; ii.6, 36, 87, 146; iii.19, 29, 114, 166; iv.98, ing somebody for the sake of gain, cadging ThA 217 (for āsaṁ- 140 sq., 314 sq., 400; A v.10 sq., 36, 242, 340; Sn 1105, 1133; suka Th 2, 273). Dh 94, 126, 386; Th i.100; It 75; Nd2 44; Pv ii.615 ; Pug 27; Āsiṁsanā (f.) [abstr. fr. ā + śaṁs, cp. āsiṁsati] desire, wish, Vbh 426; Dhs 1101, 1451; VvA 9. Cp. nirāsava ThA 148. craving J v.28; Dhs 1059, 1136 (+ āsiṁsitatta). As āsīsanā at — Opp. sāsava S iii 47; v.232; A i.81 v.242; Dhs 990; Nett Nett 53. 10; Vism 13, 438. Āsiṁsaniya (adj.) [grd. of āsiṁsati] to be wished for, desirable Āsavati [ā + sru, cp. Sk. āsravati; its doublet is assavati] to flow Miln 2 (°ratana). towards, come to, occur, happen Nett 116. Āsikkhita [pp. of ā + śikṣ, Sk. āśikṣita] sohooled, instructed PvA Āsasāna [either grd. for *āsaṁsāna or contracted form of ppr. 67, 68. med. of āsaṁsati (= āsiṁsati) for *asaṁsamāna] hoping, wish- ing, desiring, longing for Sn 369 (an°; SnA 365 however reads Āsiñcati [ā + sic, cp.

abhisiñcati & avasiñcati] to sprinkle, be- āsayāna), 1090; Th 1, 528; J iv.18 (= āsiṁsanto C.), 381; sprinkle Vin i.44; ii.208; J iv.376; Vv 796 (= siñcati VvA 307); v.391 (= āsiṁsanto C.). See anāsasāna, āsaṁsati, āsamāna & PvA 41 (udakena), 104, 213 (ger. °itvā). — pp. āsitta (q. v.). āsayāna. Cp. vy°.

Āsā (f.) [cp. Sk. āśaḥ f.] expectation, hope, wish, longing, desire; Āsiṭṭha [pp. of āsāsati, Sk. āśiṣṭa] wished or longed for PvA 104. adj. āsa (—°) longing for, anticipating, desirous of Vin i.255 *Āsita1 [= asita1 ?] "having eaten", but probably māsita (pp. of (°avacchedika hope — destroying), 259; D ii. 206; iii.88; M mṛś to touch, cp. Sk. mṛśita, which is ordinarily in massita),

*Āsita Āharati

since it only occurs in combns. where m precedes, viz. J ii.446 Āsevati [ā + sev] to frequent, visit; to practise, pursue, indulge, (dumapakkani — m — asita, where C. reading is māsita & enjoy A i.10; Sn 73 (cp. Nd2 94); Ps ii.93 (maggaṁ). — pp. expln. khāditvā asita (v. l. āsita) dhāta); Miln 302 (visam — āsevita. āsita affected with poison = visamāsita). Cp. also the form Āsevana (nt.) & āsevanā (f.) [fr. āsevati] — 1. practice, pursuit, māsi(n) touching, eating at J vi.354 (tiṇa°, expld. by C. as khā- indulgence in Vin ii.117; PvA 45. — 2. succession, repetition daka). — āsita at J v.70 is very doubtful, v. l. āsina & asita; Dhs 1367; Kvu 510 (cp. trsl. 294, 362); Vism 538. C. expls. by dhāta suhita p. 73. Āsevita [pp. of āsevati] frequented, indulged, practised, enjoyed *Āsita2 [registered as such with meaning "performed" by Hardy J i.21 (v.141; āsevita — nisevita); ii.60; Sdhp 93, 237. in Index] at VvA 276 is better read with v. l. SS bhāsita (— vādana etc.). Āha [Vedic āha, orig. perfect of ah to speak, meaning "he be- gan to speak", thus in meaning of pres. "he says"] a perfect in Āsitta [pp. of āsiñcati, Sk. āsikta] sprinkled, poured out, anointed meaning of pret. & pres. "he says or he said", he spoke, also J v.87; Pug 31; Miln 286; DhsA 307; DhA i.10; VvA 69. spoke to somebody (w. acc.), as at J i.197 (cullalohitaṁ āha). Āsittaka (adj.) [āsitta + ka] mixed, mingled, adulterated Vin Usually in 3rd person, very rarely used of 2nd person, as at Sn ii.123 (°ûpadhāna "decorated divan"?); ThA 61, 168 (an° for 839, 840 (= kathesi bhaṇasi Nd 188, 191). — 3rd sg. āha Vin asecanaka, q. v.). ii.191; Sn 790 (= bhaṇati Nd1 87), 888; J i.280; iii.53 and freq. Āsītika (adj.) [fr. asīta] 80 years old M ii.124; J iii.395; SnA 172. passim; 3rd pl. āhu Sn 87, 181; Dh 345; J i.59; SnA 377, and āhaṁsu J i.222; iii.278 and freq. Āsītika (m.) [etym.? Cp. BSk. āsītakī Lal. V. 319] a certain plant M i 80 = 245 (°pabba). Āhacca1 ger. of āhanati. Āsīdati [cp. Sk. āsīdati, ā + sad] — 1. to come together, lit. to Āhacca2 (adj.) [grd. of āharati, corresponding to a Sk. *āhṛtya] 1. sit by D i.248 (v. l. BB ādisitvā for āsīditvā, to be preferred?). (cp. āharati1) to be removed, removable, in °pādaka-pīṭha & — 2. to come or go near, to approach (w. acc.), to get (to) A °mañca a collapsible bed or chair, i e. whose legs or feet can iii.69 (āsīvisaṁ), 373 (na sādhurūpaṁ āsīde, should perhaps be put on & taken away at pleasure (by drawing out a pin) Vin be read without the na); J iv.56. — 3. to knock against, in- ii.149 (cp. Vin Texts iii.164 n. 5); iv.40, 46 (def. as "ange vi- sult, offend attack J v. 267 (Pot. āsīde = pharusa — vacanehe jjhitvā ṭhito hoti" it stands by means of a perforated limb), 168, kāyakammena vā gbaṭṭento

upagaccheyya C.). — pp. āsanna 169. — 2. (cp. āharati2) reciting, repeating, or to be quoted, (q. v.). See also āsajja, āsajjana, āsada & Caus. āsādeti. recitation (of the Scriptures); by authority or by tradition M iii.139; DhsA 9, & in cpds. °pada a text quoted from Scrip- Āsīna (adj.) [pp. of ās, see āsati] sitting S i.195 = Nd2 136; Sn ture), tradition Miln 148 (°ena by reference to the text of the 1105, 1136; Dh 227, 386; J i.390; iii.95; v. 340; vi.297; Dāvs Scriptures); °vacana a saying of the Scriptures, a traditional ii.17. or proverbial saying Nett 21 (in def. of suttaṁ). Āsīyati [etym. doubtful; Trenckner Miln p. 422 = ā + śyā to freeze Āhaṭa [pp. of āharati] brought, carried, obtained Vin i.121; iii.53; or dry up, but taken by him in meaning to thaw, to warm one- D ii.180 (spelt āhata); J iii.512 (gloss ānīta); Dāvs i.58. self; Müller, P. Gr. 40 same with meaning "cool oneself"; Morris' J.P. T. S. 1884, 72 as ā + śrā or śrī to become ripe, Āhata [pp. of āhanati] struck, beaten, stamped; afflicted, affected come to perfection, evidently at fault because of śrā etc. not with (—°) Vin iv.236 = D iii.238 (kupito anattamano āhata — found in Sk. More likely as a Pass. formation to be referred citto); Vin i.75, 76; S i.170 (tilak°, so read for tilakā — hata, to ā + śī as in āsaya, i. e. to abide etc.] to have one's home, affected with freckles, C. kāḷa — setādi vaṇṇehi tilakehi āhata- one's abode or support in (loc.), to live in, thrive by means of, gatta, K. S. p. 318); J iii 456; Sdhp 187, 401. to depend on Miln 75 (kaddame jāyati udake āsīyati i. e. the Āhataka [fr. āhata] "one who is beaten", a slave, a worker (of low lotus is born in the mud and is supported or thrives by means grade) Vin iv.224 (in def. of kammakāra, as bhaṭaka + ā). of the water). Āhanati [ā + han] to beat, strike, press against, touch ppr. Āsīvisa Derivation uncertain. The BSk. āsīviṣa (e. g. Jtm 3161) is āhananto Miln 21 (dhamma — bheriṁ); Dāvs iv.50. — ger. a Sanskritisation of the Pali. To suppose this to come from ahi āhacca touching M i.493; J i.330; vi 2, 200; Sn 716 = uppīḷetva + visa (snake's poison) would give a wrong meaning, and leave SnA 498; Vism 420. — pp. āhata (q. v.). unexplained the change from ahi to āsi] a snake Vin iv.108; S 1st sg. fut. āhañhi Vin i.8; D ii.72, where probably to be iv.172; A ii.110; iii. 69; J i.245; ii.274; iv.30, 496; v.82, 267; read as āhañh' (=āhañhaṁ). See Geiger, P.Gr. § 153, 2. Pug 48; Vism 470 (in comp.); DhA i.139; ii.8, 38; SnA 334, Āhanana (nt.) [fr. ā + han] beating, striking, coming into touch, 458, 465; VvA 308. "impinging" Vism 142 (+ pariyāhanana, in def. of vitakka) = Āsīsanā see āsiṁsanā. DhsA 114 (cp. Expos. 151); Vism 515 (id.). Āsu expletive particle = assu3 J v.241 (v. l. assu; nipāta-mattaṁ Āharaṇa (adj. — n.) [fr. āharati] to be taken; taking away; only in C. p.243). phrase acorāharaṇo nidhi a treasure not to be taken by thieves Āsuṁ 3rd pl. aor. of atthi. Miln 320; Kh viii.9; KhA 224; Sdhp 589. Āsumbhati (& Āsumhati) [ā + śumbh to glide] to bring to fall, Āharaṇaka [āharaṇa + ka] one who has to take or bring, a mes- throw down or round, sling round Vin iv.263, 265; Vv 5011 senger J ii.199; iii.328. (°itvāna); J iii.435 (aor. āsumhi, gloss khipi). Āharati [ā + hṛ] — 1. to take, take up, take hold of, take out,

take away M i.429 (sallaṁ); S i 121; iii.123; J i.40 (ger. āhar- -ûpahāra consumption of food, feeding, eating Vin iii. itvā "with"), 293 (te hattaṁ); Nd2 540c (puttamaṁsaṁ, read 136. -ṭhitika subsisting or living on food D iii.211, 273; A āhāreyya?); Pv ii.310 ; DA

i.186, 188 — 2. to bring, bring v.50, 55; Ps i.5, 122. -pariggaha taking up or acquirement of down, fetch D ii.245; J iv 159 (nāvaṁ; v. l. āhāhitvā); v.466; food Miln 244 or is it "restraint or abstinence in food"? Same VvA 63 (bhattaṁ); PvA 75. — 3. to get, acquire, bring upon combn. at Miln 313. -maya "food — like", feeding stuff, food oneself J v.433 (padosaṁ); DhA ii.89. — 4. to bring on to, put J iii.523. -lolatā greed after food SnA 35. -samudaya origin into (w. loc.); fig. & intrs. to hold on to, put oneself to, touch, of nutriment S iii.59. resort to M i.395 (kaṭhalaṁ mukhe ā.; also inf. āhattuṁ); Th 1, Āhāratthaṁ [āhāra + tta] the state of being food. In the idiom 1156 (pāpacitte ā.; Mrs. Rh. D. Brethren ver. 1156, not as "ac- āhārattaṇ pharati; Vin i.199, of medicine, G to penetrate into cost" p. 419, n.). — 5. to assault, strike, offend (for pāhari?) food — ness ’, to come under the category of food; Miln Th 1, 1173. — 6. (fig.) to take up, fall or go back on (w. acc.), 152, of poison, to turn into food. [According to Oldenberg recite, quote, repeat (usually with desanaṁ & dasseti of an in- (Vin i.381) his MSS read about equally °attaṁ and °atthaṁ. structive story or sermon or homily) J iii.383 (desanaṁ), 401; Trenckner prints °atthaṁ, and records no variant (see p. 425)]. v.462 (vatthuṁ āharitvā dassesi told a story for example); SnA 376; PvA 38, 39 (atītaṁ), 42, 66, 99 (dhamma — desanaṁ). Āhāreti [Denom. fr. āhāra] to take food, eat, feed on S ii.13; See also payirudāharati. — pp. āhaṭa (q. v.). — Caus. II. iii.240; iv.104; A i.114, 295; ii.40, 145, 206; iv. 167; Nd2 āhārapeti to cause to be brought or fetched; to wish to take, 540c (āhāraṁ & puttamaṁsaṁ cp. S ii.98). to call or ask for J iii.88, 342; v.466; PvA 215. Āhika (—°) (adj.) [der. fr. aha2] only in pañcāhika every five Āharima (adj.) [fr. āharati] "fetching", fascinating, captivating, days (cp. pañcāhaṁ & sattāhaṁ) M iii.157. charming Vin iv.299; Th 2, 299; ThA 227; VvA 14, 15, 77. Āhiṇḍati [ā + hiṇḍ, cp. BSk. āhiṇḍate Divy 165 etc.] to wan- Āhariya [grd. of āharati] one who is to bring something J iii.328. der about, to roam, to be on an errand, to be engaged in (w. acc.) Vin i.203 (senāsana — cārikaṁ), 217; ii. 132 (na sakkoti Āhavana & Āhavanīya see under āhuneyya. vinā daṇḍena āhiṇḍituṁ); iv.62; J i.48, 108, 239; Nd2 540b ; Pv Āhāra [fr. ā + hṛ, lit. taking up or on to oneself] feeding, sup- iii.229 (= vicarati PvA 185); Vism 38, 284 (aṭaviṁ); VvA 238 port, food, nutriment (lit & fig.). The term is used compre- (tattha tattha); PvA 143. hensively and the usual enumn. comprises four kinds of nu- Āhita [pp. of ā + dhā] put up, heaped; provided with fuel (of a triment, viz. (1) kabaḷinkāra āhāro (bodily nutriment, either fire), blazing Sn 18 (gini = ābhato jalito vā SnA 28). See sam°. oḷāriko gross, solid, or sukhumo fine), (2) phassāhāro n. of contact, (3) manosañcetanā° n. of volition (= cetanā S. A. on Āhu 3rd pl. of āha (q. v.). ii.11 f.), (4) viññāṇ° of consciousness. Thus at M i.261; D Āhuti (f.) [Vedic āhuti, ā + hu] oblation, sacrifice; venera- iii.228, 276; Dhs 71 — 73; Vism 341. Another definition of tion, adoration M iii 167; S i.141; Th 1, 566 (°īnaṁ paṭig- Dhammapāla's refers it to the fourfold tasting as asita (eaten), gaho recipient of sacrificial gifts); J i.15; v.70 (id.); Vv 6433 pīta (drunk), khāyita (chewed), sāyita (tasted) food PvA 25. A (paramâhutiṁ gato deserving the highest adoration); Sn 249, synonym with mūla, hetu, etc. for cause, Yamaka, i.3; Yam. 458; Kvu 530; SnA 175; VvA 285. A (J.P.T.S., 1910 — 12) 54. See on term also Dhs trsl. 30. Āhuna = āhuti, in āhuna — pāhuna giving oblations and sacrific-

— Vin i.84; D i.166; S i.172; ii.11, 13, 98 sq. (the 4 kinds, in ing VvA 155; by itself at Vism 219. detail); iii.54 (sa°); v.64, 391; A iii.51 (sukhass°), 79, 142 sq., 192 sq.; iv.49, 108; v.52 (the four), 108, 113 (avijjāya etc.), Āhuneyya (adj.) [a grd. form. fr. ā + hu, cp. āhuti] sacrificial, 116 (bhavataṇhāya), 269 sq. (nerayikānaṁ etc.); Sn 78, 165, worthy of offerings or of sacrifice, venerable, adorable, wor- 707, 747; Nd1 25; Ps i.22 (the four) 122 (id.), 55, 76 sq; Kvu shipful D iii.5, 217 (aggi); A ii.56, 70 (sāhuneyyaka), 145 sq. 508; Pug 21, 55; Vbh 2, 13, 72, 89, 320, 383, 401 sq. (the (id.); iv.13, 41 (aggi); It 88 (+ pāhuneyya); Vv 6433 (cp. VvA four); Dhs 58, 121, 358, 646; Nett 31, 114, 124; DhsA 153, 285). See def. at Vism 219 where expld. by "āhavanīya" and 401; DhA i.183 (°ṁ pacchindati to bring up food, to vomit); "āhavanaṁ arahati" deserving of offerings. ii.87; VvA 118; PvA 14, 35, 112, 148 (utu° physical nutri- Āhundarika (adj.) [doubtful or āhuṇḍ°?] according to Morris ment); Sdhp 100, 395, 406; A v.136 gives ten āhāra opposed J.P.T.S. 1884, 73 "crowded up, blocked up, impassable" Vin to ten paripanthā. -an° without food, unfed M i.487 (aggi); S i.79; iv.297; Vism 413 (°ṁ andha — tamaṁ). iii.126; v.105; Sn 985.

I Iṭṭha

I I in i-kāra the letter or sound i SnA 12 (°lopa), 508 (id.). Icchā (f.) [fr. icchati, iṣ2] wish, longing, desire D ii.243; iii.75; S Ikka [Sk. ṛkṣa, of which the regular representation is P. accha2] a i.40 (°dhūpāyito loko), 44 (naraṁ parikassati); A ii.143; iv.293 bear J vi.538 [= accha C.). sq.; 325 sq.; v.40, 42 sq.; Sn 773, 872; Dh 74, 264 (°lobha — samāpanna); Nd1 29, 30; Pug 19; Dhs 1059, 1136; Vbh 101, Ikkāsa (?) [uncertain as regard meaning & etym.] at Vin ii.151 (+ 357, 361, 370; Nett 18, 23, 24; Asl. 363; DhsA 250 (read ic- kasāva) is trsl. by "slime of trees", according to Bdhgh's expln. chā for issā? See Dhs trsl. 100); SnA 108; PvA 65, 155; Sdhp on p. 321 (to C. V. vi.3, 1), who however reads nikkāsa. 242, 320. Ikkhaṇa (nt.) [fr. īkṣ] seeing Vism 16. -âvacara moving in desires M i.27 (pāpaka); Nett 27. Ikkhaṇika [fr. īkṣ to look or see, cp. akkhi] a fortuneteller Vin -âvatiṇṇa affected with desire, overcome by covetousness Sn iii.107; S ii.260; J i.456, 457; vi.504. 306. -pakata same Vin i.97; A iii.119, 191, 219 sq.; Pug 69; Miln 357; Vism 24 (where Bdhgh however takes it as "icchāya Ikkhati [fr. īkṣ] to look J v.153; ThA 147; DhsA 172. apakata" and puts apakata = upadduta). -vinaya discipline of Ingita (nt.) [pp. of ingati = iñjati] movement, gesture, sign J one's wishes D iii.252, A iv.15; v.165 sq. ii.195, 408; vi.368, 459. Icchita [pp. of icchati] wished, desired, longed for J i.208; DhsA Ingha (indecl.) [Sk. anga prob. after P. ingha (or añja, 364; PvA 3, 53, 64 (read anicchita for anijjhiṭṭha, which may q. v.); fr. iñjati, cp. J.P.T.S. 1883, 84] part. of exhorta- be a contamination of icchita & iṭṭha), 113, 127 (twice). tion, lit. "get a move on", come on, go on, look here, Sn 83, Ijjhati [Vedic ṛdhyate & ṛdhnoti; Gr. α῎λχομαι to thrive, Lat. alo 189, 862, 875 = 1052; J v.148; Pv iv.57 ; Vv 539 (= codan'atthe to nourish, also Vedic iḍā refreshment & P. iddhi power] to nipāto VvA 237); VvA 47; DhA iv.62. have a good result, turn out a blessing. succeed, prosper, be Inghāḷa [according to Morris J.P. T.S. 1884, 74 = angāra, cp. successful S i.175 ("work effectively" trsl.; = samijjhati ma- Marāthī ingala live coal] coal, embers, in inghāḷakhu Th 2, happhalaṁ hoti C.); iv.303; Sn 461, 485; J v.393; Pv ii.111 ; 386 a pit of glowing embers (= angāra — kāsu ThA 256).

The ii.913 (= samijjhati PvA 120); Pot. ijjhe Sn 458, 459; pret. whole cpd. is doubtful. ijjhittha (= Sk. ṛdhyiṣṭha) Vv 206 (= nippajjittha mahapphalo Icc' see iti. ahuvattha VvA 103). — pp. iddha. See also aḍḍha2 & aḍḍhaka. Cp. sam°. Iccha (—°) (adj.) [the adj. form of icchā] wishing, longing, hav- ing desires, only in pāp° having evil desires S i.50; ii.156; an° Ijjhana (nt.) & °ā (f.) [fr. ijjhati] success, carrying out success- without desires S i.61, 204; Sn 707; app° id. Sn 628, 707. fully Ps i.17 sq., 74, 181; ii.125, 143 sq., 161, 174; Vbh 217 sq.; Vism 266, 383 (°aṭṭhena iddhi); DhsA 91, 118, 237. Icchaka (—°) (adj.) [fr. iccha] wishing, desirous, only in nt. adv. yad-icchikaṁ (and yen°) after one's wish or liking M iii.97; Iñjati [Vedic ṛñjati (cp. P. ajjati). Also found as ingati (so Veda), A iii.28. and as ang in Sk. anga = P. añja & ingha & Vedic pali — angati to turn about. See also ānejja & añjati1] to shake, move, turn Icchati1 [Sk. icchati, iṣ, cp. Av. isaiti, Obulg. iskati, Ohg. eis- about, stir D i.56; S i.107, 132, 181 (aniñjamāna ppr. med. cōn, Ags. āscian = E. ask; all of same meaning "seek, wish"] "impassive"); iii.211; Th 1, 42; 2, 231; Nd2 s. v. (+ calati to wish, desire, ask for (c. acc.), expect S i.210 (dhammaṁ vedhati); Vism 377; DA i.167. — pp. iñjita (q. v.). sotuṁ i.); Sn 127, 345, 512, 813, 836; Dh 162, 291; Nd1 3, 138, 164; Nd2 s. v.; Pv ii.63 ; Pug 19; Miln 269, 327; SnA 16, Iñjanā (f.) & °aṁ (nt.) [fr. iñj, see iñjati] shaking, movement, 23, 321; KhA 17; PvA 20, 71, 74; Pot. icche Dh 84; Sn 835 motion Sn 193 (= calanā phandanā SnA 245); Nett 88 (= phan- Pv ii.66 & iccheyya D ii.2, 10; Sn 35; Dh 73, 88; ppr. icchaṁ danā C.). an° immobility, steadfastness Ps i.15; ii.118. Sn 826, 831, 937; Dh 334 (phalaṁ) aor. icchi PvA 31. — grd. Iñjita [pp. of iñjati] shaken, moved Th 1, 386 (an°). Usually as icchitabba PvA 8. — pp. iṭṭha & icchita (q. v.). — Note. In nt. iñjitaṁ shaking, turning about, movement, vacillation M prep. — cpds. the root iṣ2 (icchati) is confused with root iṣ1 i.454; S i.109; iv.202; A ii.45; Sn 750, 1040 (pl. iñjitā), 1048 (iṣati, eṣati) with pp. both °iṭṭha and °iṣita. Thus ajjhesati, pp. (see Nd2 140); Dh 255; Vbh 390. — On the 7 iñjitas see J.P. ajjhiṭṭha & ajjhesita; anvesati (Sk. anvicehati); pariyesati (Sk. T.S. 1884, 58. parīcchati), pp. pariyiṭṭha & pariyesita. Iñjitatta (nt.) [abstr. fr. iñjita nt.] state of vacillation, wavering, Icchati2 [Sk. rcchati of ṛ, concerning which see appeti] see motion S v.315 (kāyassa). aticchati & cp. icchatā. Iṭṭha (adj.) [pp. of icchati] pleasing, welcome, agreeable, pleas- Icchatā (—°) (f.) [abstr. fr. icchā] wishfulness, wishing: only in ant, often in the idiomatic group iṭṭha kanta manāpa (of ob- aticchatā too great wish for, covetousness, greed Vbh 350 (cp. jects pleasing to the senses) D i.245; ii.192; M i.85; S iv.60, aticchati, which is probably the primary basis of the word); 158, 235 sq.; v.22, 60, 147; A ii.66 sq.; v.135 (dasa, dhammā mah° & pāp° Vbh 351, 370. etc., ten objects affording pleasure); Sn 759; It. 15; Vbh 2, Icchana (nt.) [fr. iṣ2 , cp. Sk. īpsana] desiring, wish J iv. 5; 100, 337. — Alone as nt. meaning welfare, good state, plea- vi.244. sure, happiness at Sn 154 (+ aniṭṭha); Nett 28 (+ aniṭṭha); Vism 167 (id.); PvA 116 (= bhadraṁ), 140. -aniṭṭha unpleasant,

Iṭṭha Iti (ti)

disagreeable PvA 32, 52, 60, 116. — See also pariy°, in which padapāripurī akkharasamavāyo etc." Nd1 123 = Nd2 137. The iṭṭha stands for eṭṭha. same expln. also for iti' haṁ (see below iv.) — I. As deic- Iṭṭhakā (Itthakā) (f.) [BSk. iṣṭakā, e. g. Divy 221; from the tic adv. "thus, in this way" (Vism 423 iti = evaṁ) pointing Idg. root *idh > *aidh

to burn, cp. Sk. idhma firewood, ind- to something either just mentioned or about to be mentioned: dhe to kindle (idh or indh), edhaḥ fuel; Gr. ἀίχω burn, αἴϊχος (a) referring to what precedes Sn 253 (n'eso maman ti iti naṁ fire — brand; Lat. aedes, aestas & aestus; more especially Av. vijañña), 805; It 123 (ito devā... taṁ namassanti); Dh 74 (iti ištya tile, brick] — 1. a burnt brick, a tile Vin ii 121 (°pākara bālassa sankappo thus think the — foolish), 286 (iti bālo vicin- a brick wall, distinguished fr. silāpakāra & dāru°); J iii.435, teti); Vv 7910 (= evaṁ VvA 307); VvA 5. — (b) referring to 446 (pākār iṭṭhikā read °aṭṭhakā); v.213 (rattiṭṭhikā); Vism what follows D i.63 (iti paṭisañcikkhati); A i.205 (id.) — II. 355 (°dārugomaya); PvA 4 (°cuṇṇa — makkhita — sīsa the As emphatic part. pointing out or marking off a statement ei- head rubbed with brickpowder, i. e. plaster; a ceremony per- ther as not one's own (reported) or as the definite contents of formed on one to be executed, cp. Mṛcchakaṭika x.5 piṣṭa — (one's own or other's) thoughts. On the whole untranslatable cūṛnɔ âvakīrṇaśca puruṣo ɔ haṁ paśūkṛtaḥ with striking equa- (unless written as quotation marks), often only setting off a tion iṣṭaka > piṣṭa). — 2. pl. (as suvaṇṇa°) gold or gilt tiles statement as emphatic, where we would either underline the used for covering a cetiya or tope DhA iii.29, 61; VvA 157. word or phrase in question, or print it in italics, or put it in quot. marks (e. g. bālo ti vuccati Dh 63 = bālo vuccati). — 1. Iṭṭhi° in °khagga — dhāra at J vi.223 should be read iddha. in direct speech (as given by writer or narrator), e. g. sādhu Iṇa (nt.) [Sk. ṛṇa, see also P. an — aṇa] debt D i.71, 73; A bhante Kassapa lābhataṁ esā janatā dassanāyā ti. Tena hi Sīha iii.352; v.324 (enumd. with baddha, jāni & kali); Sn 120; J tvaṁ yeva Bhagavato ārocehī ti. Evaṁ bhante ti kho Sīho.... i.307; ii.388, 423; iii.66; iv.184 (iṇagga for nagga?); 256; D i.151. — 2. in indirect speech: (a) as statement of a fact "so v.253 (where enumd. as one of the 4 paribhogas, viz. theyya°, it is that" (cp. E. "viz.", Ger. "und zwar"), mostly untranslated iṇa°, dāya°, sāmi°); vi.69, 193; Miln 375; PvA 273, 276, iṇaṁ Kh iv. (arahā ti pavuccati); J i.253 (tasmā pesanaka — corā gaṇhāti to borrow money or take up a loan Vism 556; SnA 289; t' eva vuccanti); iii.51 (tayo sahāyā ahesuṁ makkato sigālo PvA 3. — iṇaṁ muñcati to discharge a debt J iv.280; v.238; uddo ti); PvA 112 (ankuro pañca — sakaṭasatehi... aññataro °ṁ sodheti same PvA 276; labhati same PvA 3. pi brāhmaṇo pañca — sakaṭasatehī ti dve janā sakata — sa- -apagama absence of debt ThA 245. -gāhaka a bor- hassehi... patipannā). — (b) as statement of a thought "like rower Miln 364. -ghāta stricken by debt Sn 246 (= iṇaṁ this", "I think", so, thus Sn 61 ("sango eso" iti ñatvā knowing gahetva tassa appadānena iṇaghāta). -ṭṭha (with iṇaṭṭa as v. "this is defilement"), 253 ("neso maman" ti iti naṁ vijañña), l. at all passages, see aṭṭa) fallen into or being in debt M i.463 783 ("iti' han" ti), 1094 (etaṁ dīpaṁ anāparaṁ Nibbānaṁ = S iii.93 = It 89 = Miln 279. -paṇṇa promissory note J iti naṁ brūmi I call this N.), 1130 (aparā pāraṁ gaccheyya i.230; iv.256. -mokkha release from debt J iv.280; v.239. tasmā "Parāyanaṁ" iti). — III. Peculiarities of spelling. (1) in -sādhaka negotiator of a loan Miln 365. combn. with other part. iti is elided & contracted as follows: Iṇāyika [fr. iṇa] one connected with a debt, viz. (1) a creditor S icc' eva, t' eva, etc. — (2) final a, i, u preceding ti are length- i.170; J iv.159, 256; vi.178; ThA 271 see also dhanika); PvA ened to ā, ī, ū, e. g. mā evaṁ

akatthā ti DhA i.7; kati dhurānī 3. — (2) a debtor Vin i.76; Nd1 160. ti ibid; dve yeva dhurāni bhikkhū ti ibid. — IV. Combinations with other emphatic particles: + eva thus indeed, in truth, re- Ita [pp. of eti, i] gone, only in cpd. dur-ita gone badly, as nt. evil, ally; as icc' eva Pv i.119 (= evam eva PvA 59); t' eva J i.253; wrong Davs i.61; otherwise in compn. with prep., as peta, vīta Miin 114; tv' eva J i.203; ii.2. -iti kira thus now, perhaps, I etc. should say D i.228, 229, 240. -iti kho thus, therefore D i.98, Itara1 (adj.) [Ved. itara = Lat. iterum a second time; compar. of 103; iii.135. iti vā and so on (?), thus and such (similar cases) pron. base *i, as in ayaṁ, etaṁ, iti etc.] other, second, next; Nd1 13 = Nd2 420 A1 . -iti ha thus surely, indeed Sn 934, different Dh 85, 104, 222; J ii.3; iii.26; iv.4; PvA 13, 14, 42, 1084 (see below under ītihītihaṁ; cp. SnA Index 669: itiha? 83, 117. In repetition cpd. itarîtara one or the other, whatso- and itikirā); It 76; DA i.247, as iti haṁ at Sn 783 (same expln. ever, any Sn 42; J v.425; Nd2 141; Miln 395; KhA 145, 147; at Nd1 71 as for iti). -kin ti how J ii.159. acc. itarîtaraṁ & instr. itarîtarena used as adv. of one kind -kirā (f.) [a substantivised iti kira] hearsay, lit. "so I or another, in every way, anyhow [cp. BSk. itaretara M Vastu guess" or "I have heard" A i.189 = ii.191 sq. = Nd2 151. Cp. iii. 348 and see Wackernagel Altind. Gram. II. Ś 121 c.] J vi itiha. -bhava becoming so & so (opp. abhava not becoming) 448 (°ṁ); Dh 331 (°ena); Vv 841 (text reads itritarena, v. l. Vin ii.184 (°abhava); D i.8 (ip = iti bhavo iti abhavo DA i.91); itaritarena, expld. by itaritaraṁ VvA 333). A ii.248; It 109 (id.); syn. with itthabhava (q. v.). -vāda Itara2 (adj.) freq. spelling for ittara (q. v.). "speaking so & so", talk, gossip M i.133; S v.73; A ii.26; It iii.35. -vuttaka (nt.) [a noun formation fr. iti vuttaṁ] "so it Iti (ti) (indecl.) [Vedic iti, of pron. base *i, cp. Sk. itthaṁ thus, it- has been said", (book of) quotations, "Logia", N. of the fourth thā here, there; Av. ipa so; Lat. ita & item thus. Cp. also P. et- book of the Khuddaka — nikāya, named thus because every tha; lit. "here, there (now), then"] emphatic— deictic particle sutta begins with vuttaṁ h' etaṁ Bhagavatā "thus has the Bud- "thus". Occurs in both forms iti & ti, the former in higher style dha said" (see khuddaka and navanga) Vin iii.8; M i.133; A (poetry), the latter more familiar in conversational prose. The ii.7, 103; iii.86, 177, 361 sq.; Pug 43, 62; KhA 12. Kern, function of "iti" is expld. by the old Pāli C. in a conventional Toev. s. v. compares the interesting BSk. distortion itivṛt- phrase, looking upon it more as a "filling" particle than trying taṁ. -hāsa [= iti ha āsa, preserving the Vedic form āsa, 3rd to define its meaning viz. — itī ti padasandhi padasaṁsaggo sg. perf. of atthi] "thus indeed it has been", legendary lore,

Iti (ti) Itthi & Itthī

oral tradition, history; usually mentioned as a branch of brah- the sign or case of modality, i. e. the ablative case SnA 441; manic learning, in phrase itihāsa — pañca — mānaṁ padako VvA 162, 174; PvA 150. veyyākaraṇo etc. D i.88 = (see DA i.247); A i.163; iii.223; Sn Itthatta1 (nt.) [ittha + *tvaṁ, abstr. fr. ittha. The curious BSk. 447, 1020. Cp. also M Vastu i.556. — hītiha [itiha + itiha] distortion of this word is icchatta M Vastu 417] being here (in "so & so" talk, gossip, oral tradition, belief by hearsay etc. this world), in the present state of becoming, this (earthly) state (cp. itikirā & anītiha. Nd2 spells ītihītiha) M i.520; S i.154; (not "thusness" or "life as we conceive it", as Mrs. Rh. D.

in K. Sn 1084; Nd2 151. S. i.177; although a confusion between ittha & itthaṁ seems Ito (indecl.) [Vedic itaḥ, abl. — adv. formation fr. pron. base to exist, see ittha); "life in these conditions" K. S. ii.17; expld. *i, cp. iti, ayaṁ etc.] adv. of succession or motion in space by itthabhāva C. on S i.140 (see K. S. 318). — See also freq. & time "from here". "from now". (1) with ref. to space: (a) formula A of arahatta. — D i.18, 84; A i.63; ii.82, 159, 203; from here, from this, often implying the present existence (in Sn 158; Dhs 633; Pug 70, 71; DA i.112. opp. to the "other" world) It 77; Sn 271 (°ja. °nidāna caused Itthatta2 (nt.) [itthi + *tvaṁ abstr. fr. itthi] state or condition of or founded in or by this existence = attabhāvaṁ sandhāy' āha femininity, womanhood, muliebrity Dhs 633 (= itthi — sab- SnA 303), 774 (cutāse), 870 (°nidāna), 1062 (from this source, hāva DhsA 321). i. e. from me), 1101; Pv i.57 (ito dinnaṁ what is given in this world); i.62 (i. e. manussalokato PvA 33); i.123 (= idhalokato Itthi & Itthī (f.) [Vedic stri, Av. strī woman, perhaps with Sk. PvA 64); Nett 93 (ito bahiddhā); PvA 46 (ito dukkhato mutti). sātuḥ uterus fr. Idg. °sī to sow or produce, Lat. sero, Goth. — (b) here (with implication of movement), in phrases ito c' saian, Ohg. sāen, Ags. sāwan etc., cp. also Cymr. hīl progeny, ito here and there PvA 4, 6; and ito vā etto vā here & there Oir. sīl seed; see J. Schmidt, K. Z. xxv.29. The regular rep- DhA ii.80. — (2) with ref. to time: from here, from now, resentative of Vedic strī is P. thī, which only occurs rarely (in hence (in chronological records with num. ord. or card., with poetry & compn.) see thī] woman, female; also (usually as — °) ref. either to past or future). (a) referring to the past, since wife. Opp. purisa man (see e. g. for contrast of itthi and purisa D ii.2 (ito so ekanavuto kappo 91 kappas ago); Sn 570 (ito J v.72, 398; Nett 93; DhA i.390; PvA 153). — S i.33 (nibbā- aṭṭhame, scil. divase 8 days ago SnA 457; T. reads atthami); nass' eva santike), 42, 125 (majjhim°, mah°), 185; A i.28, 138; VvA 319 (ito kira tiṁsa — kappa — sahasse); PvA 19 (dvā ii.115, 209; iii.68, 90, 156; iv.196 (purisaṁ bandhati); Sn 112, navuti kappe 92 kappas ago), 21 (id.), 78 (pañcamāya jātiyā in 769 (nom. pl. thiyo = itthi — saññikā thiyo SnA 513); J i.286 the fifth previous re — birth). — (b) referring to the future, i. (itthi doso), 300 (gen. pl. itthinaṁ); ii.415 (nom. pl. thiyo); e. henceforth, in future, from now e. g. ito sattame divase in v.397 (thi — ghātaka), 398 (gen. dat. itthiyā), v.425 (nom a week VvA 138; ito paraṁ further, after this SnA 160, 178, pl. itthiyo); Vbh 336, 337; DA i.147; PvA 5, 44, 46, 67, 154 412, 549; PvA 83; ito paṭṭhāya from now on, henceforward J (amanuss° of petīs); Sdhp 64, 79. — anitthi a woman lacking i.63 (ito dāni p.); PvA 41. the characteristics of womanhood, an unfaithful wife J ii.126 (= ucchiṭṭh° C.); kul' — itthi a wife of good descent Vin ii.10; Ittara (sometimes spelt itara) (adj.) [Vedic itvara in meaning "go- A iii.76; iv.16, 19; dahar° a young wife J i.291; dur° a poor ing", going along, hence developed meaning "passing"; fr. i] woman J iv.38. — Some general characterisations of woman- — 1. passing, changeable, short, temporary, brief, unstable hood: 10 kinds of women enumd. at Vin iii.139 = A v.264 = M i.318 (opp. dīgharattaṁ); A ii.187; J i.393; iii.83 (°dassana VvA 72, viz. mātu — rakkhitā, pitu°, mātāpitu° bhātu°, bhag- = khaṇika° C.), iv.112 (°vāsa temporary abode); Pv i.1111 (= inī°, ñāti°, gotta°, dhamma°, sarakkhā, saparidaṇḍā; see Vin na cira — kāla — ṭṭhāyin anicca vipariṇāma — dhamma PvA iii.139 for expln. — S i.38 (malaṁ

brahmacariyassa), 43 (id.); 60); DA i.195; PvA 60 (= paritta khaṇika). — 2. small, infe- J i.287 (itthiyo nāma āsa lāmikā pacchimikā); iv. 222 (itthiyo rior, poor, unreliable, mean M ii.47 (°jacca of inferior birth); papāto akkhāto; pamattaṁ pamathenti); v. 425 (sīho yathā... A ii.34; Sn 757 (= paritta paccupaṭṭhāna SnA 509); Miln 93, tath' itthiyo); women as goods for sale S i.43 (bhaṇḍānaṁ ut- 114 (°paññā of small wisdom). This meaning (2) also in BSk. tamaṁ); DhA i.390 (itthiyo vikkiṇiya bhaṇḍaṁ). itvaṛa, e. g. Divy 317 (dāna). -agāra (— āgāra) as itthāǯ gāra women's apartment, Ittaratā (f.) [fr. ittara] changeableness Miln 93 (of a woman). seraglio Vin i.72; iv.158; S i.58, 89; J i.90; also coll. for wom- Ittha (indecl.) [the regular representative of Vedic ittha here, enfolk, women (cp. Ger. frauenzimmer) D ii.249; J v.188. there, but preserved only in cpds. while the Pāli form is ettha] -indriya the female principle or sex, femininity (opp. puris' here, in this world (or "thus, in such a way"), only in cpd. indriya) S v.204; A iv.57 sq.; Vism 447, 492; Dhs 585, 633, °bhāv' aññathā-bhāva such an (i. e. earthly) existence and 653 et passim. -kathā talk about women D i.7 (cp. DA i.90). one of another kind, or existence here (in this life) and in an- -kāma the craving for a woman S iv.343. -kutta a woman's other form" (cp. itibhāva & itthatta) Sn 729, 740 = 752; It 9 behaviour, woman's wiles, charming behaviour, coquetry A (v. l. itthi° for iti°) = A ii.10 = Nd2 172a ; It 94 (v. l. ittha°). iv.57 = Dhs 633; J i.296, 433; ii.127, 329; iv.219, 472; DhA There is likely to have been a confusion between ittha = Sk. iv.197. -ghātaka a woman — killer J v. 398. -dhana wife's itthā & itthaṁ = Sk. itthaṁ (see next). treasure, dowry Vin iii.16. -dhutta a rogue in the matter of women, one who indulges in women Sn 106; J iii.260; PvA Itthaṁ (indecl.) [adv. fr. pron. base °i, as also iti in same mean- 5. -nimitta characteristic of a woman Dhs 633, 713, 836. ing] thus, in this way D i.53, 213; Dāvs iv.35; v.18. -pariggaha a woman's company, a woman Nd1 11. -bhāva -nāma (itthan°) having such as name, called thus, socalled existence as woman, womanhood S i.129; Th 2, 216 (referring Vin i.56; iv.136; J i.297; Miln 115; DhA ii.98. -bhūta being to a yakkhinī, cp. ThA 178; Dhs 633; PvA 168. -rūpa wom- thus, of this kind, modal, only in cpd. °lakkhaṇa or °ākhyāna anly beauty A i.1; iii.68; Th 2, 294. -lakkhaṇa fortune —

telling regarding a woman D i.9 (cp. DhA i.94, + purisa°); J ers see S i.144; iv.290; v.263; A iii.340. — 3. The Buddhist vi. 135. -linga "sign of a woman", feminine quality, female theory of Iddhi. At D i.213 the Buddha is represented as say- sex Vism 184; Dhs 633, 713, 836; DhsA 321 sq. -sadda ing: G It is because I see danger in the practice of these mystic the sound (or word) "woman" DhA i.15. -soṇḍī a woman wonders that I loathe and abhor and am ashamed thereof ’. The addicted to drink Sn 112. mystic wonder that he himself believed in and advocated (p. Itthikā (f.) [fr. itthi] a woman Vin iii.16; D ii.14; J i. 336; Vv 214) was the wonder of education. What education was meant 187 ; Sdhp 79. As adj. itthika in bahutthika having many in the case of Iddhi, we learn from M i.34; A iii.425, and from women, plentiful in women Vin ii.256 (kulāni bahuttikāni ap- the four bases of Iddhi, the Iddhipādā. They are the making papurisakāni rich in women & lacking in men); S ii.264 (id. determination in respect of concentration on purpose, on will, and appitthikāni). 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 ar Ida & Idaṁ (indecl.) [nt. of ayaṁ (idaṁ) in function of a deictic offence against the regulations of the Sangha for a Bhikkhv to part.] emphatic demonstr. adv. in local, temporal & modal display before the laity these psychic powers beyond the ca- function, as (1) in this, here: idappaccayatā having its foun- pacity of ordinary men (Vin ii.112). And falsely to claim the dation in this, i. e. causally connected, by way of cause Vin i.5 possession of such powers involved expulsion from the Order = S i.136; D i.185; Dhs 1004, 1061; Vbh 340, 362, 365; Vism (Vin iii.91). The psychic powers of Iddhi were looked upon 518; etc. — (2) now, then which idha is more freq.) D ii.267, as inferior (as the Iddhi of an unconverted man seeking his 270, almost syn. (for with kira. — (3) just (this), even so, own profit), compared to the higher Iddhi, the Ariyan Iddhi only: idam-atthika just sufficient, proper, right Th 1, 984 (cī- (D iii.112; A i.93; Vin ii.183). There is no valid evidence that vara); Pug 69 (read so for °maṭṭhika, see Pug A 250); as idam any one of the ten Iddhis in the above list actually took place. — atthitā "being satisfied with what is sufficient" at Vism 81: A few instances are given, but all are in texts more than a cen- expld. as atthika-bhāva at Pug A 250. idaṁsaccâbhinivesa tury later than the recorded wonder. And now for nearly two inclination to say: only this is the truth, i. e. inclination to dog- thousand years we have no further instances. Various points matise, one of the four kāya-ganthā, viz. abhijjhā, byāpāda, on Iddhi discussed at Dial. i.272, 3; Cpd. 60 ff.; Expositor sīlabbata — parāmāsa, idaṁ° (see Dhs 1135 & Dhs trsl. 304); 121. Also at Kvu 55; Ps ii.150; Vism xii; DhA i.91; J i.47, D iii.230; S v.59; Nd1 98; Nett 115 sq. 360. Idāni (indecl.) [Vedic idānīṁ] now Dh 235, 237; KhA 247. -ânubhāva (iddhânu°) power or majesty of thaumaturgy Iddha1 [pp. of iddhe to idh or indh, cp. indhana & idhuma] in Vin 31, 209, 240; iii.67; S i 147; iv.290; PvA 53. flames, burning, flaming bright, clear J vi.223 (°khaggadharā -âbhisankhāra (iddhâbhi°) exercise of any of the psychic balī; so read for T. iṭṭhi — khagga°); Dpvs vi.42. powers Vin i.16, 17, 25; D i.106; S iii.92; iv.289; v.270; Sn p. 107; PvA 57, 172 212. -pāṭihāriya a wonder of psychic Iddha2 [pp. of ijjhati; cp. Sk. ṛddha] (a) prosperous, opulent, power Vin i.25, 28, 180, 209; ii.76, 112, 200; D i.211, 212; wealthy D i.211 (in idiomatic phrase iddha phīta bahujana, of iii.3, 4, 9, 12 sq., 27; S iv.290; A i.170, 292; Ps ii.227. -pāda a prosperous town); A iii.215 (id.); J vi.227, 361 (= issara C.), constituent or basis of psychic power Vin ii.240; D ii.103, 115 517; Dāvs i.11. — (b) successful, satisfactory, sufficient Vin sq., 120; iii.77, 102, 127, 221; M ii.11; iii.296; S i.116, 132; i.212 (bhattaṁ); iv.313 (ovādo). iii.96, 153; iv.360; v.254, 255, 259 sq., 264 sq., 269 sq., 275, Iddhi [Vedic ṛddhi from ardh, to prosper; Pali ijjhati]. There is 285; A iv.128 sq., 203, 463; v.175; Nd1 14, 45 (°dhīra), 340 no single word in English for Iddhi, as the idea is unknown in (°pucchā); Nd1 s. v.; Ps i.17, 21, 84; ii.56, 85 sq., 120, 166, Europe. The main sense seems to be G potency ’. — 1. Pre — 174; Ud 62; Dhs 358, 528, 552; Nett 16, 31, 83; DhsA 237; Buddhistic; the Iddhi of a layman. The four Iddhis of a king DhA iii.177; iv.32. -bala the power of working wonders VvA are personal beauty, long life, good health, and popularity (D 4; PvA 171. -yāna the carriage (fig.) of psychic faculties ii.177; M iii.176, cp. J iii.454 for a later set). The Iddhi of a Miln 276. -vikubbanā the practice of psychic powers Vism rich young noble is 1. The use of a

beautiful garden, 2. of soft 373 sq. -vidhā kinds of iddhi D i.77, 212; ii.213; iii.112, 281; and pleasant clothing, 3. of different houses for the different S ii.121; v.264 sq., 303; A i.170 sq., 255; iii.17, 28, 82 sq., seasons, 4. of good food, A i.145. At M i.152 the Iddhi of a 425 sq.; v.199; Ps i.111; ii.207; Vism 384; DA i.222. -visaya hunter, is the craft and skill with which he captures game; but range or extent of psychic power Vin iii.67; Nett 23. at p. 155 other game have an Iddhi of their own by which they Iddhika1 (—°) (adj.) the compn. form of addhika in cpd. kapaṇ- outwit the hunter. The Iddhi, the power of a confederation of iddhika tramps & wayfarers (see kapaṇa), e. g. at J i.6; iv.15; clans, is referred to at D ii.72. It is by the Iddhi they possess PvA 78. that birds are able to fly (Dhp 175). — 2. Psychic powers. in- cluding most of those claimed for modern mediums (see under Iddhika2 (—°) (adj.) [iddhi + ka] possessed of power, only in Abhiññā). Ten such are given in a stock paragraph. They are cpd. mah-iddhika of great power, always combd. with mah- the power to project mind — made images of oneself; to be- ânubhāva, e. g. at Vin i.31; ii.193; iii.101; S ii. 155; M i.34; come invisible; to pass through solid things, such as a wall; to Th 1, 429. As mahiddhiya at J v.149. See mahiddhika. penetrate solid ground as if it were water; to walk on water; to Iddhimant (adj.) [fr. iddhi] — 1. (lit.) successful, proficient, fly through the air; to touch sun and moon; to ascend into the only in neg. an° unfortunate, miserable, poor J vi.361. — 2. highest heavens (D i.77, 212; ii.87, 213; iii.112, 281; S ii.121; (fig.) possessing psychic powers Vin iii.67; iv.108; A i.23, 25; v.264, 303; A i.170, 255; iii.17, 28, 82, 425; v.199; Ps i.111; ii.185; iii.340; iv.312; Sn 179; Nett 23; Sdhp 32, 472. ii.207; Vism 378 sq., 384; DA i.122). For other such pow-

Idha Indriya

Idha (indecl.) [Sk. iha, adv. of space fr. pron. base *i (cp. ayaṁ, VvA 111 (+ mahānīla). iti etc.), cp. Lat. ihi, Gr. ἰχα γενής, Av. ida] here, in this Indavāruṇī (f.) [inda + vāruṇa] the Coloquintida plant J iv.8 (°ka place, in this connection, now; esp. in this world or present — rukkha). existence Sn 1038, 1056, 1065; It 99 (idh' ûpapanna reborn in this existence); Dh 5, 15, 267, 343, 392; Nd1 40, 109, 156; Nd2 Indīvara (nt.) [etym.?] the blue water lily, Nymphaea Stel-lata 145, 146; SnA 147; PvA 45, 60, 71. -idhaloka this world, or Cassia Fistula J v.92 (°ī — samā ratti); vi.536; Vv 451 (= the world of men Sn 1043 (= manussaloka Nd2 552c); PvA 64; uddālaka — puppha VvA 197). in this religion, Vbh 245. On diff. meanings of idha see DhsA Indriya (nt.) [Vedic indriya adj. only in meaning "belonging to 348. Indra"; nt. strength, might (cp. inda), but in specific pāli sense Idhuma [Sk. idhma, see etym. under iṭṭhakā] fire — wood - Tela "belonging to the ruler", i. e. governing, ruling nt. govern- — kaṭāha — gāthā, p. 53, J.P.T.S. 1884. ing, ruling or controlling principle] A. On term: Indriya is one of the most comprehensive & important categories of Bud- Inda [Vedic indra, most likely to same root as indu moon, viz. dhist psychological philosophy & ethics, meaning "controlling *Idg. *eid to shine, cp. Lat. īdūs middle of month (after the principle, directive force, élan, δύναμις", in the foll. applica- full moon), Oir. ēsce moon. Jacobi in K. Z. xxxi.316 sq. con- tions: (a) with reference to sense — perceptibility "faculty, nects Indra with Lat. neriosus strong & Nero). — 1. The function", often wrongly interpreted as "organ"; (b) w. ref. to Vedic god

Indra D i.244; ii.261, 274; Sn 310, 316, 679, 1024; objective aspects of form and matter "kind, characteristic, de- Nd1 177. — 2. lord, chief, king. Sakko devānaṁ indo D terminating principle, sign, mark" (cp. woman — hood, hood i.216, 217; ii.221, 275; S i.219. Vepɔcitti asurindo S i.221 ff. = Goth. haidus "kind, form"); (c) w. ref. to moods of sen- manussinda, S i.69, manujinda, Sn 553, narinda, Sn 863, all sation and (d) to moral powers or motives controlling action, of the Buddha, G chief of men '; cp. Vism 491. [Europeans "principle, controlling" force; (e) w. ref. to cognition & in- have found a strange difficulty in understanding the real re- sight "category". — Definitions of indriya among others at lation of Sakka to Indra. The few references to Indra in the DhsA 119; cp. Expositor 157; Dhs trsl. lvii; Cpd. 228, 229. Nikāyas should be classed with the other fragments of Vedic B. Classifications and groups of indriyāni. An exhaustive mythology to be found in them. Sakka belongs only to the list comprises the indriyāni enumd under A a — e, thus estab- Buddhist mythology then being built up. He is not only quite lishing a canonical scheme of 22 Controlling Powers (bāvīsati different from Indra, but is the direct contrary of that bluster- indriyāni), running thus at Vbh 122 sq. (see trsl. at Cpd. 175, ing, drunken, god of war. See the passages collected in Dial. 176); and discussed in detail at Vism 491 sq. (a. sensorial) ii.294— 298. The idiom sa-Indā devā, D ii.261, 274; A v.325, (1) cakkh — undriya ("the eye which is a power", Cpd. 228) means G the gods about Indra, Indra's retinue ', this being a the eye or (personal potentiality of) vision, (2) sot — indriya Vedic story. But Devā Tāvatiṁsā sahindakā means the T. the ear or hearing, (3) ghān° nose or smell, (4) jivh° tongue gods together with their leader (D ii.208 — 212; S iii.90; cp. or taste, (5) kāy° body — sensibility, (6) man°) mind; (b. Vv 301) this being a Buddhist story]. material) (7) itth° female sex or femininity, (8) puris° male -aggi (ind' aggi) Indra's fire, i. e. lightning PvA 56. - sex or masculinity, (9) jīvit° life or vitality; (c. sensational) gajjita (nt.) Indra's thunder Miln 22. -jāla deception DA (10) sukh° pleasure, (11) dukkh° pain, (12) somanasa° joy, i.85. -jālika a juggler, conjurer Miln 331. -dhanu the rain- (13) domanass° grief, (14) upekh° hedonic indifference (d. bow DA i.40. -bhavana the realm of Indra Nd1 448 (cp. Tā- moral) (15) saddh° faith, (16) viriy° energy, (17) sat° mind- vatiṁsa — bhavana). -linga the characteristic of Indra Vism fulness, (18) samādh° concentration, (19) paññ° reason; (e. 491. -sāla N. of tree J iv.92. cognitional) (20) anaññāta-ñassāmīt° the thought "I shall Indaka [dimin. fr. inda] — 1. Np. (see Dict. of names), e. g. at come to know the unknown", (21) añn° (= aññā) gnosis, (22) Pv ii.957 ; PvA 136 sq. — 2. (—°) see inda 2. aññātā-v° one who knows. — Jīvitindriya (no. 9) is in some Indakhīla [inda + khīla, cp. BSk. indrakīla Divy 250, 365, 544; redactions placed before itth° (no. 7), e. g. at Ps i.7, 137. Av. Ś i.109, 223]. "Indra's post"; the post, stake or column of — From this list are detached several groups, mentioned fre- Indra, at or before the city gate; also a large slab of stone let quently and in various connections, no. 6 manas (mano, man into the ground at the entrance of a house D ii.254 (°ṁ ūhacca, — indriya) wavering in its function, being either included un- cp. DhA ii.181); Vin iv.160 (expld. ibid. as sayani — gha- der (a) or (more frequently) omitted, so that the first set (a) is rassa ummāro, i. e. threshold); S v.444 (ayokhīlo +); Dh 95 marked off as pañc' indriyāni, the 6th being

silently included (°ûpama, cp. DhA ii.181); Th 1, 663; J i.89; Miln 364; Vism (see below). This uncertainty regarding manas deserves to be 72, 466; SnA 201; DA i.209 (nikkhamitvā bahi °ā); DhA ii.180 noted. The foll. groups may be mentioned here viz 19 (nos. 1 (°sadisaṁ Sāriputtassa cittaṁ), 181 (nagara — dvāre nikhataṁ — 19) at Ps i.137; 10 (pañca rūpīni & pañca arūpīni) at Nett °ṁ). 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 — Indagū see hindagū. 18) at A ii.141; three (saddh°, samādh°, paññ°, i. e. nos. 15, Indagopaka [inda + gopaka, cp. Vedic indragopā having In- 18, 19) at A i. 118 sq. Under aṭṭhavidhaṁ indriya — rūpaṁ dra as protector] a sort of insect ("cochineal, a red beetle", (Cpd. 159) or rūpaṁ as indriyaṁ "form which is faculty" Dhs Böhtlingk), observed to come out of the ground after rain Th 661 (cp. trsl. p. 204) are understood the 5 sensitives (nos. 1 1, 13; Vin iii.42; J iv.258; v.168; DhA i.20; Brethren p. 18, n. — 5), the 2 séx — states (nos. 7, 8) and the vital force (no. 9), Indanīla [inda + nīla "Indra's blue"] a sapphire J i.80; Miln 118; i. e. groups a & b of enumn. ; discussed & defined in detail at Dhs 709 — 717, 971 — 973. — It is often to be guessed from

Indriya Illiyā

the context only, which of the sets of 5 indriyāni (usually either i.39, 42 sq., 297; ii.38 (sant°), 149 sq.; iii.277, 282; Ps i.16, group a or d) is meant. These detached groups are classed as 21, 88, 180; ii.1 sq, 13, 84, 119, 132, 143, 145, 110, 223; below under C. f. — Note. This system of 22 indriyāni reflects Nd1 45 (°dhīra), 171 (°kusala), 341 (pucchā); Dhs 58, 121, a revised & more elaborate form of the 25 (or 23) categories 528, 556 (dukkh°), 560, 644. 736; Nett 18 (sotāpannassa), 28 of the Sānkhya philosophy, with its 10 elements, 10 indri, īni (°vavaṭṭhāna), 162 (lok'uttara); Vism 350 (°vekallatā); Sdhp & the isolated position of manas. 280, 342, 364, 371, 449, 473. C. Material in detail (grouped according to A a — e) (a) E. As adj. (—°) having one's senses, mind or heart as such sensorial: (mentioned or referred to as set of 5 viz B. nos. & such S i.138 (tikkh° & mud°); iii.93 (pākat°); v.269 (id.); 1 — 5): M i.295: S iii.46 (pañcannaṁ °ānaṁ avak kanti), A i.70 (id) & passim (id.); A i.70 (saṁvut°) 266 (id.), 236 225; iv.168; A ii.151 (as set of 6, viz. B. nos. 1 — 6): M (gutt°); ii.6 (samāhit°); 8n 214 (susamāhit° his senses well — i.9; S iv.176; v.74, 205, 230; A i.113; ii.16, 39, 152; iii.99, composed); PvA 70 (pīṇit° joyful or gladdened of heart). 163, 387 sq.; v.348. Specially referring to restraint & control F. Some compounds: -gutta one who restrains & watches of the senses in foll. phrases: in driyāni saṁvutāni S ii.231, his senses S i.154; Dh 375. -gutti keeping watch over 271; iv.112; pañcasu °esu saṁvuto Sn 340 (= lakkhaṇato pana the senses, self — restraint DhA iv.111. a paropariya, b chaṭṭhaṁ pi vuttaṁ yeva hoti, i. e. the 6th as manas included, paropariyatta & c paropariyatti (°ñāṇa) (knowledge of) SnA 343); °esu susaṁvuta Th 2, 196 (= mana — chaṭṭhesu i° what goes on in the senses and intentions of others a J i.78; b A suṭṭhu saṁvutā ThA 168) indriyesu guttadvāra & guttadvāratā v.34, 38; b Ps i.121 sq., 133 sq.; ii.158, 175; b Vbh 340, 342; c D iii.107; S ii.218; iv.103, 112, 175; A i.25, 94, 113; ii.39; S v.205; c Nett 101. See remark under paropariya. -bhāvanā iii.70, 138, 173, 199, 449 sq.; iv.25, 166; v.134; It 23, 24; Nd1 cultivation of the (five, see above Cd) moral qualities Vin i.294 14; Vbh 248, 360; DA i.182 (= manachaṭṭesu

indriyesu pihita (+ balabhāvanā); M iii.298. -saṁvara restraint or subjuga- — dvāro hoti), i. vippasannāni S ii. 275; iii.2, 235; iv.294; tion of the senses D ii.281; M i.269, 346; S i.54; A iii.360; v.301; A i.181; iii.380. °ānaṁ samatā (v. l. samatha) A iii.375 iv.99; v.113 sq., 136, 206; Nd1 483; Nett 27, 121 sq; Vism 20 sq. (see also f. below) °āni bhāvitāni Sn 516 (= cakkh' ādīni sq. cha i. SnA 426); Nd2 475 B8 . — Various: S i.26 (rakkhati), Indhana (nt.) [Vedic indhana, of idh or indh to kindle, cp. 48 (°ûpasame rato); iv.40, 140 (°sampanna); v.216, 217 sq. iddha1] firewood, fuel J iv.27 (adj. an° without fuel, aggi); (independent in function, mano as referee); Ps. i.190 (man°); v.447; ThA 256; VvA 335; Sdhp 608. Cp. idhuma. Vbh 13 (rūpa), 341 (mud° & tikkh°) 384 (ahīn°). — (b) phys- ical: (above B 7 — 9) all three: S v.204; Vism 447; itthi° & Ibbha (adj.) [Ved. ibhya belonging to the servants] menial; purisa° A iv.57; Vbh 122, 415 sq.; puris° A iii.404; jīvit° Vbh a retainer, in the phrase muṇḍakā samaṇakā ibbhā kaṇhā 123, 137; Vism 230 (°upaccheda = maraṇa). See also under (kiṇhā) bandhupādâpaccā D i.90 (v. l. SS imbha; T. kiṇhā, itthi, jīvita & purisa. — (c) sensational (above B 10 — 14): v. l. kaṇhā), 91, 103; M i.334 (kiṇhā, v. l. kaṇhā). Also at J S v.207 sq. (see Cpd. 111 & cp. p. 15), 211 sq.; Vbh 15, 71; vi.214. Expld. by Bdhgh. as gahapatika at DA i.254, (also at J Nett 88. — (d) moral (above B 15— 19): S iii.96, 153; iv.36, vi.215). 365 sq.; v.193 sq., 202, 219 (corresponding to pañcabalāni), Iriṇa (nt.) [Vedic iriṇa, on etym. see Walde, Lat. Wtb. under 220 sq. (and amata), 223 sq. (their culture brings assurance of rarus] barren soil, desert J vi.560 (= niroja C.). Cp. īriṇa. no rebirth), 227 sq. (paññā the chief one), 235, 237 (sevenfold Iriyati [fr. īr to set in motion, to stir, Sk. īrte, but pres. formation fruit of), A iv.125 sq., 203, 225; v.56, 175; Ps ii.49, 51 sq., 86; influenced by iriyā & also by Sk. iyarti of ṛ (see acchati & Nd1 14; Nd2 628 (sat° + satibala); Kvu 589; Vbh 341; Nett icchati2); cp. Caus. īrayati (= P. īreti), pp. īrṇa & īrita. See 15, 28, 47, 54. Often in standard combn. with satipaṭṭhāna, also issā] to move, to wander about, stir; fig. to move, behave, sammappadhāna. iddhipāda, indriya, bala, bojjhanga, magga show a certain way of deportment M i.74, 75; S i.53 (dukkhaṁ (see Nd2 s. v. p. 263) D ii.120; Vin iii. 93, Ps ii.166 & aticca iriyati); iv.71; A iii.451; v.41; Sn 947, 1063, 1097; Th passim. As set of 4 indriyāni (nos. 16— 19) at Nett 83. — 1,276; J iii.498 (= viharati); Nd1 431; Nd2 147 (= carati etc.); (e) cognitional (above B 20 — 22) D iii.219 = S v.204 (as Vism 16; DA i.70. peculiar to Arahantship); It 53; Ps i.115; ii.30. — (f) collec- tively, either two or more of groups a — e, also var. peculiar Iriyanā (f.) [fr. iriyati] way of moving on, progress, Dhs 19, 82, uses: personal; esp. physical faculties. S i.61 (pākat°), 204 295, 380, 441, 716. (id.); iii.207 (ākāsaṁ °āni sankamanti); iv.294 (vipari — bhin- Iriyā (f.) [cp. from iriyati, BSk. īryā Divy 485] movement, pos- nāni); A iii.441 (°ānaṁ avekallatā). magic power A iv.264 ture, deportment M i.81; Sn 1038 (= cariyā vatti vihāro Nd2 sq. (okkhipati °āni). indriyānaṁ paripāko (moral or physical) 148); It 31; Vism 145 (+ vutti pālana yapana). over — ripeness of faculties S ii.2, 42; A v.203; Nd2 252 (in -patha way of deportment; mode of movement; good be- def. of jarā); Vbh 137. moral forces Vin i.183 (°ānaṁ samatā, haviour. There are 4 iriyāpathas or postures, viz. walking, + viriyānaṁ s. as sign of Arahant); ii.240 (pañc°). principle standing, sitting, lying down (see Ps ii.225 & DA i.183). Cp. of life ekindriyaṁ jīvaṁ Vin iii.156; Miln 259. heart or seat of BSk.

īryāpatha Divy 37. — Vin i.39; ii.146 (°sampanna); Vin feeling in phrase °āni paricāreti to satisfy one's heart PvA 16, i.91 (chinn° a cripple); S v.78 (cattāro i.); Sn 385; Nd1 225, 58, 77. obligation, duty, vow in phrase °āni bhinditvā breaking 226; Nd2 s. v.; J i.22 (of a lion), 66, 506; Miln 17; Vism 104, one's vow J ii.274; iv.190. 128, 290, 396; DhA i.9; iv.17; VvA 6; PvA 141; Sdhp 604. D. Unclassified material D i 77 (ahīn°); iii 239 Irubbeda the Rig — veda Dpvs v.62 (iruveda); Miln 178; DA (domanass° & somanass°) M i.437 (vemattatā), 453 (id.); i.247; SnA 447. ii. 11, 106; iii.296; S iii.225; v.209 (dukkh°, domanass°); A

Illiyā Iha

Illiyā (f.) [fr. illī, cp. Sk. *īlikā] = illī J v.259; vi.50. arrow + sattha sword, knife) SnA 466] — 1. (nt.) archery (as Illī (f.) [cp. Vedic ilībiśa Np. of a demon] a sort of weapon, a means of livelihood & occupation) M i.85; iii.1; S i.100 (so short one — edged sword J v.259. read with v. l.; T. has issatta, C. explns. by usu — sippaṁ K. S. p. 318); Sn 617 (°ṁ upajīvati = āvudha jīvikaṁ SnA 466); Illīyituṁ v. l. for allīyituṁ at J v.154. J vi.81; Sdhp 390. — 2. (m.) an archer Miln 250, 305, 352, Iva (indecl.) [Vedic iva & va] part. of comparison: like, as Dh 1, 418. 2, 7, 8, 287, 334; J i.295; SnA 12 (= opamma — vacanaṁ). Issatthaka [issattha + ka] an archer Miln 419. Elided to 'va, diaeretic — metathetic form viya (q. v.). Issara [Vedic īśvara, from īś to have power, cp. also P. īsa] lord, Isi [Vedic ṛṣi fr. ṛṣ. — Voc. ise Sn 1025; pl. npm. isayo, gen. ruler, master, chief A iv.90; Sn 552; J i.89 (°jana), 100, 283 isinaṁ S ii.280 & isīnaṁ S i.192; etc. inst. isibhi Th 1, 1065] (°bheri); iv.132 (°jana); Pv iv.67 (°mada); Miln 253 (an° with- — 1. a holy man, one gifted with special powers of insight & out a ruler); DhsA 141; DA i.111; PvA 31 (gehassa issarā); inspiration, an anchoret, a Seer, Sage, Saint, "Master" D i.96 Sdhp 348, 431. — 2. creative deity, Brahmā, D iii.28; M (kaṇho isi ahosi); S i.33, 35, 65, 128, 191, 192, 226 sq., 236 ii.222 = A i.173; Vism 598. (ācāro isīnaṁ); ii.280 (dhammo isinaṁ dhajo); A ii.24, 51; Vin iv.15 = 22 (°bhāsito dhammo); It 123; Sn 284, 458, 979, 689, Issariya [fr. issara] rulership, mastership, supremacy, dominion 691, 1008, 1025, 1043, 1044, 1116 (dev° divine Seer), 1126, (Syn. ādhipacca) D iii.190; S i.43, 100 (°mada); v.342 (is- Nd2 149 (isi — nāmakā ye keci isi — pabbajjaṁ pabbajitā sariy — âdhipacca); A i.62 (°ādhipacca); ii.205, 249; iii.38; ājīvikā nigaṇṭhā jaṭilā tāpasā); Dh 281; J i.17 (v.90: isayo n' iv.263; Sn 112; Dh 73; Ud 18; Ps ii.171, 176; J i.156; v.443; atthi me samā of Buddha); J v.140 (°gaṇa), 266, 267 (isi Go- DhA ii.73; VvA 126 (for ādhipacca) PvA 42, 117, 137 (for tamo); Pv ii.614 (= yama — niyam' ādīnaṁ esanatthena isayo ādhipacca); Sdhp 418, 583. PvA 98); ii.133 (= jhān' ādīnaṁ guṇānaṁ esanatthena isi PvA Issariyatā (f.) [fr. issariya] mastership, lordship Sdhp 422. 163); iv.73 (= asekkhānaṁ sīlakkhandh' ādīnaṁ esanatthena Issā1 (f.) [Sk. īrṣyā to Sk. irin forceful, irasyati to be angry, Lat. isiṁ PvA 265); Miln 19 (°vāta) 248 (°bhattika); DA i.266 (gen. īra anger, Gr. *ἄρης God of war; Ags. eorsian to be angry. See isino); Sdhp 200, 384. See also mahesi. — 2. (in brahmanic also issati] jealousy, anger, envy, ill — will D ii.277 (°maccha- tradition) the ten (divinely) inspired singers or composers of riya); iii.44 (id.); M i.15; S ii.260; A i.95, 105 (°mala), 299; the Vedic hymns (brāhmaṇānaṁ pubbakā isayo mantānaṁ kat- ii.203; iv.8 (°sañño jana), 148, 349, 465; v.42 sq., 156, 310; tāro pavattāro), whose names are given

at Vin i. 245; D i.104, Sn 110; J v.90 (°âvatiṇṇa); Pv ii.37; Vv 155 ; Pug 19, 23; Vbh 238; A iii.224, iv.61 as follows: Aṭṭhaka, Vāmaka, Vāmadeva, 380, 391; Dhs 1121, 1131, 1460; Vism 470 (def.); PvA 24, 46, Vessāmitta, Yamataggi (Yamadaggi), Angirasa, Bhāradvāja, 87; DhA ii.76; Miln 155; Sdhp 313, 510. Vāseṭṭha, Kassapa, Bhagu. -pakata overcome by envy, of an envious nature S ii.260; -nisabha the first (lit. "bull") among Saints, Ep. of the Miln 155; PvA 31. See remarks under apakata & pakata. Buddha Sn 698; Vv 167 (cp. VvA 82). -pabbajjā the (holy) life of an anchoret Vism 123; DhA i.105; iv.55; PvA 162. Issā2 (f.) [cp. Sk. ṛśya — mṛga] in issammiga (= issāmiga) J -vāta the wind of a Saint Miln 19; Vism 18. -sattama the 7th v.410, & issāmiga J v.431, a species of antelope, cp. J v.425 of the great Sages (i. e. Gotama Buddha, as 7th in the sequence issāsinga the antlers of this antelope. of Vipassin, Sikhin, Vessabhu, Kakusandha, Koṇāgamana & Issāyanā (& Issāyitatta) [abstr. formations fr. issā] = issā Pug Kassapa Buddhas) M i.386; S i.192; Sn 356; Th 1, 1240 (= 19, 23; Dhs 1121; Vism 470. Bhagavā isi ca sattamo ca uttamaṭṭhena SnA 351); Vv 211 (= Issāsa [Sk. iṣvāsa, see issattha] an archer Vin iv.124; M iii.1; A buddha — isinaṁ Vipassi — ādīnaṁ sattamo VvA 105). iv.423 (issāso vā issās' antevāsī vā); J ii.87; iv.494; Miln 232; Isikā (isīkā) (f.) [Sk. iṣīkā] a reed D i.77, cp. DA i.222; J vi.67 DA i.156. (isikā). Issāsin [Sk. iṣvāsa in meaning "bow" + in] an archer, lit. one Isitta (nt.) [abstr. fr. isi] rishi — ship D i.104 (= isi — bhāva DA having a bow J iv.494 (= issāsa C.). i.274). Issita [pp. of īrṣ (see issati); Sk. īrṣita] being envied or scolded, Issati [denom. fr. issā. Av. areṣyeiti to be jealous, Gr. ε῎ραται to giving offence or causing anger J v.44. desire; connected also with Sk. arṣati fr. ṛṣ to flow, Lat. erro; Issukin (adj.) [fr. issā, Sk. īrṣyu + ka + in] envious, jealous & Sk. irasyati to be angry = Gr. *ἄρης God of war, ἀρἀρη; Vin ii.89 (+ maccharin); D iii.45, 246; M i.43, 96; S iv.241; Ags. eorsian to be angry] to bear ill-will, to be angry, to envy A iii.140, 335; iv.2; Dh 262; J iii.259; Pv. ii.34 ; Pug 19, 23; J iii.7; ppr. med. issamānaka Sdhp 89, f. °ikā A ii.203. — pp. DhA iii.389; PvA 174. See also an°. issita (q. v.). Iha (indecl.) [Sk. iha; form iha is rare in Pāli, the usual form is Issattha (nt. m.) [cp. Sk. iṣvastra nt. bow, fr. iṣu (= P. usu) an idha (q. v.)] adv. of place "here" Sn 460. arrow + as to throw. Cp. P. issāsa. — Bdhgh. in a strange way dissects it as "usuñ ca satthañ cā ti vuttaṁ hoti" (i. e. usu

Īgha Ukkaṭṭhatā

Ī Īgha (?) [doubtful as to origin & etym. since only found in cpd. claimed, said Dāvs v.12. anīgha & abs. only in exegetical literature. If genuine, it Īsa [fr. iś to have power, perf. īśe = Goth. aih; cp. Sk. īśvara = P. should belong to ṛgh Sk. ṛghāyati to tremble, rage etc. See issara, & BSk. īśa, e. g. Jtm 3181] lord, owner, ruler J iv.209 discussed under nigha1] confusion, rage, badness SnA 590 (in (of a black lion = kāḷa — sīha C.); VvA 168. f. īsī see mahesī expln of anigha). Usually as an° (or anigha), e. g. J iii.343 (= a chief queen. Cp. also mahesakkha. niddukkha C.); v.343. Īsaka [dimin. of īsā] a pole J ii.152; vi.456 (°agga the top of a Īti & Ītī (f.) [Sk. īti, of doubtful origin] ill, calamity, plague, dis- pole). tress, often combb. with & substituted for upaddava, cp. BSk. ītay' opadrava (attack of plague) Divy 119. — Sn 51; J i.27 Īsakaṁ (adv.) [nt. of īsaka] a little, slightly, easily M i. 450; (v.189); v.401 = upaddava; Nd1 381; Nd2 48, 636 (+ upad- J i.77; vi.456; DA i.252, 310; VvA 36; Vism 136, 137, 231, dava = santāpa); Miln 152, 274, 418. -anīti sound

condition, īsakam pi even a little Vism 106; Sdhp 586. health, safety A iv.238; Miln 323. Īsā (f.) [Vedic īṣā] the pole of a plough or of a carriage S i.104 (nangal' īsā read with v. l. for nangala — sīsā T.), 172, 224 Ītika (adj.) [fr. īti] connected or affected with ill or harm, only in (°mukha): A iv.191 (rath°); Sn 77; J i.203 (°mukha); iv.209; neg. an°. Ud 42; Miln 27; SnA 146; VvA 269 (°mūlaṁ = rathassa uro). -danta having teeth (tusks) as long as a plough — pole Ītiha a doublet of itiha, only found in neg. an°. (of an elephant) Vin i.352; M i.414; Vv 209 = 439 (= ratha — Īdisa (adj.) [Sk. īdṛs, ī + dṛś, lit. so — looking] such like, such īsā — sadisa — danto); J vi.490 = 515. DhsA 400 (f. °ī); PvA 50, (id.) 51. Īsāka (adj.) [fr. īsā] having a pole (said of a carriage) J vi.252. Īriṇa (nt.) [= iriṇa, q. v. & cp. Sk. īriṇa] barren soil, desert D Īhati [Vedic īh, cp. Av. īžā ardour, eagerness, āziš greed] to en- i.248; A v.156 sq.; J v.70 (= sukkha — kantāra C.); vi.560; deavour, attempt, strive after Vin iii.268 (Bdhgh.) J vi.518 (cp. VvA 334. Kern, Toev. p. 112); DA i.139; VvA 35. Īrita [pp. of īreti, Caus. of īr, see iriyati] — 1. set in motion, Īhā (f.) [fr. īh] exertion, endeavour, activity, only in adj. nir-īha stirred, moved, shaken Vv 394 (vāt'erita moved by the wind); void of activity Miln 413. J i.32 (id.); Vv 6420 (haday'erita); Pv ii.123 (malut'erita); PvA 156 (has erita for ī°); VvA 177 (= calita). — 2. uttered, pro-

U U the sound or syllable u, expld. by Bdhgh at Vism 495 as express- Ukkaṭṭha (adj.) [pp. of ukkaṁsati] — 1. exalted, high, promi- ing origin (= ud). nent, glorious, excellent, most freq. opp. to hīna, in phrase Ukkaṁsa [fr. ud + kṛṣ see ukkassati] exaltation, excellence, su- hīna — m — ukkaṭṭha — majjhime Vin iv.7; J i.20 (v.129), periority (opp. avakkaṁsa) D i.54 (ukkaṁs — âvakkaṁsa = 22 (v.143); iii.218 (= uttama C.). In other combn. at Vism 64 hāyana — vaḍḍhana DA i.165); M i.518; Vism 563 (id.); VvA (u. majjhima mudu referring to the 3 grades of the Dhutangas); 146 (°gata excellent), 335 (instr. ukkaṁsena par excellence, SnA 160 (dvipadā sabbasattānaṁ ukkaṭṭhā); VvA 105 (superl. exceedingly); PvA 228 (°vasena, with ref. to devatās; v. l. SS ukkaṭṭhatama with ref. to Gotama as the most exalted of the 7 okk°). Rishis); Sdhp 506 (opp. lāmaka). — 2. large, comprehensive, great, in ukkaṭṭho patto a bowl of great capacity (as diff. from Ukkaṁsaka (adj.) [fr. ukkaṁsa] raising, exalting (oneself), ex- majjhima & omaka p.) Vin iii.243 (= uk. nāma patto aḍḍhāl- tolling M i.19 (att°; opp. para — vambhin); J ii.152. Cp. hak' odanaṁ gaṇhāti catu — bhāgaṁ khādanaṁ vā tadūpiyaṁ sāmukkaṁsika. vā byañjanaṁ). — 3. detailed, exhaustive, specialised Vism Ukkaṁsati [ud + kṛṣ, karṣati, lit. draw or up, raise] to exalt, praise 37 (ati — ukkaṭṭha — desanā); also in phrase °vasena in de- M i.498; J iv.108. — pp. ukkaṭṭha. -ukkaṁseti in same tail SnA 181. — 4. arrogant, insolent J v. 16. — 5. used as meaning M i.402 sq. (attānaṁ u. paraṁ vambheti); A ii.27; nom at J i.387 in meaning "battle, conflict". — an° Vism 64 Nd2 141. (°cīvara). Ukkaṁsanā (f.) [abstr. of ukkaṁsati] raising, extolling, exalta- -niddesa exhaustive exposition, special designation, term tion, in att° self — exaltation, self — praise M i.402 (opp. para par excellence DhsA 70; VvA 231; PvA 7. -pariccheda com- — vambhanā); Nd2 505 (id.). prehensive connotation SnA 229, 231, 376. Ukkaṭṭhatā (f.) [abstr. fr. ukkaṭṭha] superiority, eminence, ex-

alted state J iv.303 (opp. hīnatā). D i.49, 108; S ii.264; Th 2, 488 (°ûpama); J i.34 (dhamm — Ukkaṭṭhita [for ukkaṭhita, ud + pp. of kvath, see kaṭhati & okkā); ii.401; iv.291; v.322; Vism 428; ThA 287; DA i.148; kuthati] boiled up, boiling, seething A iii.231 & 234 (udap- DhA i.42, 205; PvA 154. Esp. as tiṇ° firebrand of dry grass M atto agginā santatto ukkaṭṭhito, v. l. ukkuṭṭhito); J iv.118 (v. l. i.128, 365; Nd2 40Ie ; DhA i.126; Sdhp 573. — 2. a furnace or pakkudhita = pakkuṭhita, as gloss). forge of a smith A i.210, 257; J vi.437; see also below °mukha. — 3. a meteor: see below °pāta. Ukkaṇṭhati [fr. ud + kaṇṭh in secondary meaning of kaṇṭha neck, -dhāra a torch — bearer Sn 335; It 108; Miln 1. -pāta lit. to stretch one's neck for anything; i. e. long for, be hungry "falling of a firebrand", a meteor D i.10 (= ākāsato ukkānaṁ after, etc.] to long for, to be dissatisfied, patanaṁ DA i.95); J i.374; vi.476; Miln 178. -mukha the to fret J i.386 (°māna); iii.143 (°itvā); iv.3, 160; v.10 opening or receiver of a furnace, a goldsmith's smelting pot (anukkhaṇṭhanto); DhsA 407; PvA 162 (mā ukkaṇṭhi, v. l. A i.257; J vi.217 (= kammārɔ uddhana C.), 574; Sn 686; DhA ukkaṇhi, so read for T. mā khuṇḍali). — pp. ukkaṇṭhita (q. ii.250. v.). Cp. pari°. Ukkācanā (f.) [fr. ukkāceti, ud + *kāc, see ukkācita] enlighten- Ukkaṇṭhanā (f.) [fr. ukkaṇṭhati] emotion, commotion D ii.239. ing, clearing up, instruction Vbh 352 (in def. of lapanā, v. l. Ukkaṇṭhā (f.) [fr. ukkanṭh°] longing, desire; distress, regret Nett °kāpanā). Note Kern, Toev. s. v. compares Vism p. 115 & Sk. 88; PvA 55 (spelt kkh), 60, 145, 152. uddīpana in same sense. Def. at Vism 27 (= uddīpanā). Ukkaṇṭhi (f.) [fr. ukkanṭh°] longing, dissatisfaction ThA 239 (= Ukkācita [pp. either to *kāc to shine or to kāceti denom. fr. arati). kāca1] enlightened, made bright (fig.) or cleaned, cleared up Ukkaṇṭhikā (f.) [abstr. fr. ukkaṇṭhita] = ukkaṇṭhi, i. e. longing, A i.72, 286 (°vinīta parisā enlightened & trained). state of distress, pain J iii.643. Ukkāceti [according to Morris J.P.T.S. 1884, 112 a denom. fr. Ukkaṇṭhita [pp. of ukkaṇṭhati] dissatisfied, regretting, longing, kāca2 a carrying pole, although the idea of a bucket is some- fretting J i.196; ii.92, 115; iii.185; Miln 281; DhA iv.66, 225; what removed from that of a pole] to bale out water, to empty PvA 13 (an°), 55, 187. by means of buckets J ii.70 (v. l. ussiñcati). Ukkaṇṇa (adj.) [ud + kaṇṇa] having the ears erect (?) J vi.559. Ukkāmeti [Caus. of ukkamati] to cause to step aside J vi.11. Ukkaṇṇaka (ad.) [ut + kaṇṇa + ka lit. "with ears out" or is it Ukkāra [fr. ud + kṛ "do out"] dung, excrement J iv.485, other- ukkandaka?] a certain disease (? mange) of jackals, S ii.230, wise only in cpd. ukkāra-bhūmi dung — hill J i.5, 146 (so 271; S. A. G the fur falls off from the whole body ’. read for ukkar°), ii.40; iii.16, 75, 377; iv.72, 305; Vism 196 (°ûpama kuṇapa); DhA iii.208. Cp. uccāra. Ukkantati [ud + kantati] to cut out, tear out, skin Vin i.217 (°itva); J i.164; iv.210 (v. l. for okk°); v.10 (ger. ukkacca); Pv iii.94 Ukkāsati [ud + kāsati of kas to cough] to "ahem"! to cough, to (ukkantvā, v. l. BB ukkacca); PvA 210 (v. l. SS ni°), 211 (= clear one's throat Vin ii.222; iv.16; M ii.4; A v.65; aor. ukkāsi chinditvā). J i.161, 217. — pp. ukkāsita. Ukkapiṇḍaka [etymology unknown] only in pl.; vermin, Vin Ukkāsikā (f.?) [doubtful] at Vin ii.106 is not clear. Vin Texts i.211 = 239. See comment at Vin. Texts ii.70. 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). Ukkantikaṁ (nt. adv.), in jhān° & kasiṇ°, after the method of See details given by Morris J.P.T.S. 1887, 113, who trsls. "rub-

stepping away from or skipping Vism 374. ber, a kind of pad or roll of cotton with which the delicate Ukkamati (or okk° which is v. l. at all passages quoted) [ud + bather could rub himself without too much friction". kamati from kram] to step aside, step out from (w. abl.), de- Ukkāsita [pp. of ukkāsati] coughed, clearing one's throat, part from A iii.301 (maggā); J iii.531; iv. 101 (maggā); Ud 13 coughed out, hawking D i.89; Bu i.52 (+ khipita) — °sadda (id.); DA i.185 (id.). Caus. ukkāmeti; Caus. II. ukkamāpeti the noise of clearing the throat D i.50; J i.119; DhA i.250 (+ J ii.3. khipita°). Ukkamana (nt.) [fr. ukkamati] stepping away from Vism 374. Ukkiṇṇa [pp. of ud + kṛ dig2] dug up or out D i.105; J iv.106; Ukkala in phrase ukkala — vassa — bhañña S iii.73 = A ii.31 = Miln 330; DA i.274 (= khāta). Kvu 141 is trsld. as "the folk of Ukkala, Lenten speakers of old" Ukkiledeti [Caus. of ud + klid, see kilijjati] to take the dirt out, (see Kvu trsl. 95 with n. 2). Another interpretation is ukkalā- to clean out DA i.255 (dosaṁ); SnA 274 (rāgaṁ; v. l. BB. vassa°, i. e. ukkalā + avassa° [*avaśya°], one who speaks of, uggileti). or like, a porter (ukkala = Sk utkala porter, one who carries a load) and bondsman M iii.78 reads Okkalā (v. l. Ukkalā) — Ukkujja (adj.) [ud + kujja] set up, upright, opp. either nikku- Vassa — Bhañña, all as N. pr. jja or avakujja A i.131; S v.89 (ukkujjɔ âvakujja); Pug 32 (= uparimukho ṭhapito C. 214). Ukkalāpa see uklāpa. Ukkujjati (°eti) [Denom. fr. ukkujja] to bend up, turn up, set Ukkalissati [= ukkilissati? ud + kilissati] to become depraved, to upright Vin i.181; ii.126 (pattaṁ), 269 (bhikkhuṁ); mostly revoke(?) Miln 143. in phrase nikkujjitaṁ ukkujjeyya "(like) one might raise up Ukkā (f.) [Vedic ulkā & ulkuṣī, cp. Gr. α˝φλας (= λαμπρ¨ως one who has fallen" D i.85, 110; ii.132, 152; Sn p. 15 (= torch Hesychius), νελξάνος (= Volcanus); Lat. Volcanus, Oir. uparimukhaṁ karoti DA i.228 = SnA 155). Olcān, Idg. *u̯ĺq to be fiery] 1. firebrand, glow of fire, torch

Ukkujjana Uggaṇhāti

Ukkujjana (nt.) [fr. ukkujjati] raising up, setting up again Vin law "suspended" Vin iv.218; J iii.487. ii.126 (patt°). -°āsika with drawn sword M i.377; S iv.173; J i.393; Ukkuṭika [fr. ud + *kuṭ = *kuñc, as in kuṭila & kuñcita; lit. DhsA 329; Vism 230 (vadhaka), 479. -paligha having the "bending up". The BSk. form is ukkuṭuka, e. g. Av. S i.315] obstacles removed M i.139; A iii.84; Dh 398 = Sn 622 (= avijjā a special manner of squatting. The soles of the feet are firmly — palighassa ukkhittatāya u. SnA 467 = DhA iv.161). -sira on the ground, the man sinks down, the heels slightly rising as with uplifted head Vism 162. he does so, until the thighs rest on the calves, and the hams are Ukkhittaka (adj. — n.) [fr. ukkhitta] a bhikkbu who has been about six inches or more from the ground. Then with elbows suspended Vin i.97, 121; ii.61, 173, 213. on knees he balances himself. Few Europeans can adopt this Ukkhipati [ut + khipati, kṣip]. To hold up, to take up J i.213; posture, & none (save miners) can maintain it with comfort, iv.391: vi.350; Vism 4 (satthaṁ); PvA 265. A t. t. of canon as the calf muscles upset the balance. Indians find it easy, & law, to suspend (a bhikkhu for breach of rules) Vin iv.309; when the palms of the hands are also held together upwards, Pug 33. -ukkhipiyati to be suspended Vin ii.61. Caus. II. it indicates submission. See Dial. i.231 n. 4. — Vin i.45 ukkhipāpeti to cause to be supported J i.52; ii.15, 38; iii.285, (°ṁ nisīdati); iii.228; A i.296; ii.206; Pug 55; Vism 62, 104, 436. — pp. ukkhitta, ger.

ukkhipitvā as adv. "upright" Vism 105 (quot. fr. Papañca Sūdanī) 426; DhA i.201, 217; ii.61 (as 126. posture of humility); iii.195; iv.223. -padhāna [in BSk. distorted to utkuṭuka — prahāṇa Divy Ukkhipana (nt.) [fr. ud + kṣip] 1. pushing upwards J i.163. — 339 = Dh 141] exertion when squatting (an ascetic habit) D 2. throwing up, sneering Vism 29 (vācāya). i.167; M i.78, 515; A i.296; ii.206; J i.493; iii.235; iv.299; Dh Ukkheṭita [pp. of ud + kheṭ or *khel, see kheḷa] spit out, thrown 141 (= ukkuṭika — bhāvena āraddha — viriyo DhA iii.78). off, in phrase moho (rāgo etc) catto vanto mutto pahino paṭinis- Ukkuṭṭhi (f.) [fr. ud + kruś, cp. *kruñc as in P. kuñca & Sk. saṭṭho u. Vin iii.97 = iv.27. krośati] shouting out, acclamation J ii.367; vi.41; Bu i.35; Ukkhepa (adj. — n.) [fr. ud + kṣip] (adj.) throwing away DhA Miln 21; Vism 245; DhA ii.43; VvA 132 (°sadda). iv.59 (°dāya a throw — away donation, tip). — (m.) lifting Ukkusa [see ukkuṭṭhi & cp. BSk. utkrośa watchman (?) Divy up raising J i.394 (cel°); vi.508; DA i.273; dur° hard to lift or 453] an osprey J iv.291 (°rāja), 392. raise Sdhp 347.

Ukkūla (adj.) [ud + kūla] sloping up, steep, high (opp. vikkūla) A Ukkhepaka (adj.) [fr. ukkhepa] throwing (up); °ṁ (acc.) in the i.35 sq.; Vism 153 (nadi); SnA 42. Cp. utkūlanikūla — sama manner of throwing Vin ii.214 = iv.195 (piṇḍ°). Lal. V. 340. Ukkhepana (nt.) [fr. ud + kṣip] suspension J iii.487. Ukkoṭana (nt.) [fr. ud + *kuṭ to be crooked or to deceive, cp. Ukkhepanā (f.) [= last] throwing up, provocation, sneering Vbh kujja & kuṭila crooked] crookedness, perverting justice, tak- 352 = Vism 23, expld. at p. 29. ing bribes to get people into unlawful possessions (Bdhgh.) D Ukkhepaniya (adj.) [ukkhepana + iya, cp. BSk. utkṣepa-nīyaṁ i.5; iii.176; S v.473; A ii.209, v.206; DA i.79 = Pug A 240 karma Divy 329] referring to the suspension (of a bhikkhu), ("assāmike sāmike kātuṁ lañcagahaṇaṁ"). °kamma act or resolution of suspension Vin i.49, 53, 98, 143, Ukkoṭanaka (adj.) [fr. ukkoṭana] belonging to the perversion of 168; ii.27, 226, 230, 298: A i.99. justice Vin ii.94. Uklāpa (ukkalāpa) (adj.) [cp. Sk. ut — kalāpayati to let go] - Ukkoṭeti [denom. fr. *ukkoṭ — ana] to disturb what is settled, 1. deserted J ii.275 (ukkalāpa T.; vv. ll. uklāpa & ullāpa). — to open up again a legal question that has been adjudged, Vin 2. dirtied, soiled Vin ii.154, 208, 222; Vism 128; DhA iii.168 ii.94, 303; iv.126; J ii.387; DA i.5. (ukkalāpa). Ukkhali (°lī) (f.) [der. fr. Vedic ukha & ukhā pot, boiler; related Ugga1 (adj.) [Vedic ugra, from ukṣati, weak base of vakṣ as in to Lat. aulla (fr. *auxla); Goth. auhns oven] a pot in which to vakṣana, vakṣayati = Gr. ἀνέϛω, Goth. wahsjan "to wax", also boil rice (& other food) J i.68, 235; v. 389, 471; Pug 33; Vism Lat. augeo & P. oja] mighty, huge, strong, fierce, grave, m. a 346 (°mukhavaṭṭi), 356 (°kapāla, in comp.); DhA i.136; ii.5; mighty or great person, noble lord D i.103; S i.51 = VvA 116 iii.371; iv.130; Pug A 231; VvA 100. Cp. next. (uggateja "the fiery heat"); J iv.496; v.452 (°teja); vi.490 (+ Ukkhalikā (f.) = ukkhali. Th 2, 23 (= bhatta — pacana-bhājanaṁ rājaputtā, expld. with etymologising effort as uggatā paññātā ThA 29); DhA iv.98 (°kāla); DhsA 376. by C.); Miln 331; DhA ii.57 (°tapa); Sdhp 286 (°daṇḍa), 304 (id.). — Cp. sam°. As Np. at Vism 233 & J i.94. Ukkhā(?) [can it be compared with Vedic ukṣan?] in ukkha- -putta a nobleman, mighty lord S i.185 ("high born war- sataṁ dānaṁ, given at various times of the day (meaning = rior" trsl.); J vi.353 (= amacca — putta C.); Th 1, 1210. ἑκατόμβη?) S ii.264 (v. l. ukkā). Or is it to be read ukhāsa- taṁ d. i. e. consisting of

100 pots (of rice = mahā danaṁ?). Ugga2 = uggamana, in aruṇ — ugga sunrise Vin iv.272. S A: paṇītabhojana — bharitānaṁ mahā — ukkhalinaṁ sataṁ Uggacchati [ud + gam] to rise, get up out of (lit. & fig.) Th 1, dānaṁ. Cp. ukhā cooking vessel ThA 71 (Ap. v.38). Kern, 181; aruṇe uggacchante at sunrise VvA 75; Pv iv.8; Vism 43, Toev. under ukkhā trsl. "zeker muntstuck", i. e. kind of gift. ger. uggañchitvāna Miln 376. — pp. uggata (q. v.). Ukkhita [pp. of ukṣ sprinkle] besmeared, besprinkled J iv.331 Uggajjati [ud + gajjati] to shout out Nd1 172. (ruhir°, so read for °rakkhita). Cp. okkhita. Uggaṇhāti [ud + gṛh, see gaṇhāti] to take up, acquire, learn [cp. Ukkhitta [pp. of ukkhipati] taken up, lifted up, t.t. of the canon BSk. udgṛhṇāti in same sense, e. g. Divy 18, 77 etc.] Sn 912

Uggaṇhāti Ucca

(uggahaṇanta = uggahaṇanti = uggaṇhanti SnA 561); imper. & gilati] to vomit up ("swallow up") to spit out Ud 14 (uggir- uggaṇha J ii.30 (sippaṁ) & uggaṇhāhi Miln 10 (mantāni); itvāna); DA i.41 (uggāraṁ uggiranto). Cp. BSk. prodgīrṇa ger. uggayha Sn 832, 845; Nd1 173. — Caus. uggaheti in cast out Divy 589. same meaning Sdhp 520; aor. uggahesi Pv iii.54 (nakkhatta Uggirati2 [cp. Sk. udgurate, ud + gur] to lift up, carry Vin iv.147 — yogaṁ = akari PvA 198); ger. uggahetvā J v.282, VvA 98 = DhA iii.50 (talasattikaṁ expld. by uccāreti); J i.150 (āvud- (vipassanākammaṭṭhānaṁ); infin. uggahetuṁ VvA 138 (sip- hāni); vi.460, 472. Cp. sam°. paṁ to study a craft). — Caus. II. uggaṇhāpeti to instruct J v. 217; vi.353. — pp. uggahita (q. v.). See also uggahāyati. Uggilati = uggirati1 , i. e. to spit out (opp. ogilati) M i.393; S — A peculiar ppr. med. is uggāhamāna going or wanting to iv.323; J iii.529; Miln 5; PvA 283. learn DA i 32 (cp. uggāhaka). Uggīva (nt.) [ud + gīva] a neckband to hold a basket hanging Uggata [pp. of uggacchati] come out, risen; high, lofty, exalted down J vi.562 (uggīvañ cɔ âpi aṁsato = aṁsakūṭe pacchi — J iv.213 (suriya), 296 (°atta), 490; v.244; Pv iv.14 (°atta one lagganakaṁ C.). who has risen = uggata — sabhāva samiddha PvA 220); VvA Ugghaṁseti [ud + ghṛṣ, see ghaṁsati1] to rub Vin ii.106. - pp. 217 (°mānasa); DA i.248; PvA 68 (°phāsuka with ribs come ugghaṭṭha (q. v.). out or showing, i. e. emaciated, for upphāsulika). Cp. acc°. Ugghaṭita (adj.) [pp. of ud + ghaṭati; cp. BSk. udghaṭaka skilled Uggatta in all Pv. readings is to be read uttatta°, thus at Pv iii.32 ; Divy 3, 26 and phrase at M Vastu iii.260 udghaṭitajña] striv- PvA 10, 188. ing, exerting oneself; keen, eager in cpd. °ññū of quick un- Uggatthana at J vi.590 means a kind of ornament or trinket, it derstanding A ii.135; Pug 41; Nett 7 — 9, 125; DA i.291. should prob. be read ugghaṭṭana [fr. ghaṭṭeti] lit. "tinkling", Ugghaṭeti [ud + ghaṭati] to open, reveal (? so Hardy in Index to i. e. a bangle. Nett) Nett 9; ugghaṭiyati & ugghaṭanā ibid. Uggama [fr. ud + gam; Sk. udgama] rising up Sdhp 594. Ugghaṭṭa (Ugghaṭṭha?) [should be pp. of ugghaṁsati = Sk. Uggamana (°na) (nt.) [fr. ud + gam] going up, rising; rise (of sun udghṛṣṭa, see ghaṁsati1 , but taken by Bdhgh. either as pp. & stars) D i.10, 240; S ii.268 (suriy°); J iv.321 (an°), 388; Pv of or an adj. der. fr. ghaṭṭ, see ghaṭṭeti] knocked, crushed, ii.941 (suriy°); DA i.95 (= udayana); DhA i.165 (aruṇ°); ii.6 rubbed against, only in phrase ughaṭṭa-pāda foot — sore Sn (id.); VvA 326 (oggaman°); PvA 109 (aruṇ°). Cp. ugga2 & 980 (= maggakkamaṇena ghaṭṭa — pādatala etc. SnA 582); J uggama. iv.20 (ṭṭh; expld.

by uṇha — vālukāya ghaṭṭapāda); v.69 (= raj okiṇṇa — pāda C. not to the point). Uggaha (adj) (—°) [fr. ud + gṛh, see gaṇhāti] — 1. taking up, acquiring, learning Vism 96 (ācariy°), 99 (°paripucchā), 277 Uggharati [ud + kṣar] to ooze Th 1, 394 = DhA iii.117. (kananaṭṭhānassa). — 2. noticing, taking notice, perception Ugghāṭana (nt.?) [fr. ugghāṭeti] that which can be removed, in (as opp. to manasikāra) Vism 125, 241 sq. neg. an° Sn 912 (= °kiṭikā a curtain to be drawn aside Vin ii.153 (cp. Vin Texts gaṇhāti Nd1 330). Cp. dhanuggaha. iii.174, 176). Ch s. v. gives "rope & bucket of a well" as Uggahaṇa (nt.) [fr. uggaṇhāti] learning, taking up, studying PvA meaning (kavāṭaṁ anugghāṭeti). Cp. ugghaṭanā. 3 (sipp°). As uggaṇhana at Vism 277. Ugghāṭita [pp. of ugghāṭeti] opened Miln 55; DhA i.134. Uggahāyati [poetic form of uggaheti (see uggaṇhati), but accord- Ugghāṭeti [for ugghaṭṭeti, ud + ghaṭṭ but BSk. udghāṭayati Divy ing to Kern, Toev. s. v. representing Ved. udgṛbhāyati] to 130] to remove, take away, unfasten, abolish, put an end to take hold of, to take up Sn 791 (= gaṇhāti Nd1 91). — ger. Vin ii.148 (tālāni), 208 (ghaṭikaṁ); iv.37; J ii.31; vi.68; Miln uggahāya Sn 837. 140 (bhava — paṭisandhiṁ), 371; Vism 374. — Caus. II. ug- Uggahita [pp. of uggaṇhāti] taken up, taken, acquired Vin i.212; J ghāṭāpeti to have opened J v.381. iii.168 (°sippa, adj.), 325; iv.220; vi 76; Vism 241. The metric Ugghāta [ud + ghāta] shaking, jolting; jolt, jerk Vin ii. 276 (yān°); form is uggahīta at Sn 795, 833, 1098; Nd1 175 = Nd2 152 (= J vi.253 (an°); DhA iii.283 (yān°). gahita parāmaṭṭha). Ugghāti (f.) [fr. ud + ghāta] — 1. shaking, shock VvA 36. — Uggahetar [n. ag. to ugganhāti, Caus. uggaheti] one who takes 2. striking, conquering; victory, combd. with nighāti Sn 828; up, acquires or learns A iv.196. Nd1 167; SnA 541; Nett 110 (T. reads ugghāta°). Uggāra [ud + gṛ or *g&lcircle; to swallow, see gala & gilati; lit. Ugghātita [pp. of ugghāteti, denom. fr. udghāta] struck, killed A to swallow up] spitting out, vomiting, ejection Vism 54; DA iii.68. i.41; KhA 61. Ugghosanā (f.) [abstr. fr. ugghoseti, cp. ghosanā] proclamation Uggāhaka (adj. — n.) [fr. ud + gṛh, see uggaṇhāti] one who is DA i.310. eager to learn J v.148 [cp. M Vastu iii.373 ogrāhaka in same Ugghoseti [ud + ghoseti] to shout out, announce, proclaim J i.75; context]. DhA ii.94; PvA 127. Uggāhamāna see uggaṇhāti. Ucca (adj.) [For udya, adj. formation from prep. ud above, up] Uggirati1 [Sk. udgirati, ud + gṛ2 ; but BSk. udgirati in meaning high (opp. avaca low) D i.194; M ii.213; A v.82 (°ṭhāniyaṁ to sing, chant, utter, formation fr. gṛ2 instead of gṛ1 , pres. nīce ṭhāne ṭhapeti puts on a low place which ought to be placed gṛṇāti; in giraṁ udgirati Jtm 3126 . — The by — form uggirati high); Pv iv.74 (uccaṁ paggayha lifting high up = uccataraṁ is uggilati with interchange of ľ and ṛ, roots *gṛ& *gľ, see gala katvā PvA 265); Pug 52, 58; DA i.135; PvA 176.

Ucca Uju & Ujju

-âvaca high and low, various, manifold Vin i.70, 203; J iii.208; PvA 80 (= chaḍḍita), 173 (°bhattaṁ). At J iv.433 read iv.115, 363 (= mahaggha — samaggha C. p. 366); Sn 703, ucch° for ucciṭṭha. -an° not touched or thrown away (of food) 714, 792, 959; Dh 83; Nd1 93, 467; Vv 121 (= vividha VvA J iii.257; DhA ii.3. — See also uttiṭṭha & ucchepaka. 60); 311 . -kulīnatā high birth A iii.48 (cp. uccā°). Ucchiṭṭhaka (fr. ucchiṭṭha) = ucchiṭṭha J iv.386; vi.63, 509. Uccaka (adj.) [fr. ucca] high Vin ii.149 (āsandikā a kind of high Ucchindati [ud + chid, see chindati] to break up, destroy, annihi- chair). late S v.432

(bhavataṇhaṁ), A iv.17 (fut. ucchecchāmi to be Uccatta (nt.) [fr. ucca = Sk. uccatvaṁ] height J iii.318. read with v. l. for T. ucchejjissāmi); Sn 2 (pret. udacchida), Uccaya [fr. ud + ci, see cināti; Sk. uccaya] heaping up, heap, pile, 208 (ger. ucchijja); J v.383; Dh 285. — Pass. ucchijjati to accumulation Dh 115, 191, 192; Vv 4711 ; 827 (= cetiya VvA be destroyed or annihilated, to cease to exist S iv.309; J v.242, 321); DhA iii.5, 9; DhsA 41 (pāpassa). -siluccaya a mountain 467; Miln 192; PvA 63, 130 (= na pavattati), 253 (= natthi). Th 1, 692; J i.29 (v.209); vi.272, 278; Dāvs V.63. — pp. ucchinna (q. v.). Uccā (°—) (adv.) [cp. Sk. uccā, instr. sg. of uccaṁ, cp. paścā Ucchinna [pp. of ucchindati] broken up, destroyed S iii. 10; A behind, as well as uccaiḥ instr. pl. — In BSk. we find ucca° v.32; Sn 746. Cp. sam°. (uccakulīna Av. Ś iii.117) as well as uccaṁ (uccaṁgama Divy Ucchu [Sk. cp. Vedic Np. Ikṣvāku fr. ikṣu] sugar — cane Vin 476). It is in all cases restricted to cpds.] high (lit. & fig.), iv.35; A iii.76; iv.279; Miln 46; DhA iv.199 (°ūnaṁ yanta raised, in foll. cpds. sugar — cane mill), PvA 257, 260; VvA 124. -kaṇerukā a tall female elephant M i.178. -kāḷārikā id. -agga (ucch°) top of s. c. Vism 172. -khaṇḍikā a bit M i.178 (v. l. °kaḷārikā to be preferred). -kula a high, noble of sugar — cane Vv 3326 . -khādana eating s. c. Vism 70. family Pv iii.116 (= uccā khattiya — kul — âdino PvA 176). -khetta sugar — cane field J i.339; VvA 256. -gaṇṭhikā a -kulīnatā birth in a high — class family, high rank M iii.37; kind of sugar — cane, Batatas Paniculata J i.339; vi.114 (so VvA 32. -sadda a loud noise D i.143, 178; A iii.30. -sayana read for °ghaṭika). -pāla watchman of s. — c. VvA 256. a high bed (+ mahāsayana) Vin i. 192; D i.5, 7; cp. DA i.78. -pīḷana, cane — pressing, Asl. 274. -puṭa sugar — cane Uccāra [Ud + car] discharge, excrement, faeces Vin iii.36 (°ṁ basket J iv.363. -bīja seed of s. — c. A i.32; v.213. -yantra gacchati to go to stool); iv.265, 266 (uccāro nāma gūtho vuc- a sugar — mill J i.339. -rasa s. — c. juice Vin i.246; Vism cati); DhA ii.56 (°karaṇa defecation); uccārapassāva faeces & 489; VvA 180 -vāta, Asl. 274. -sālā, Asl. 274. urine D i.70; M i.83; J i.5; ii.19. Uccheda [fr. ud + chid, chind, see ucchindati & cp. cheda] break- Uccāranā (f.) [fr. uccāreti] lifting up, raising Vin iii.121. ing up, disintegration, perishing (of the soul) Vin iii.2 (either after this life, or after kāmadeva life, or after brahmadeva life) Uccārita [pp. of uccāreti] — 1. uttered, let out PvA 280 D i.34, 55; S iv.323; Nd1 324; Miln 413; Nett 95, 112, 160; (akkharāni). — 2. lifted, raised ThA 255. DA i.120. Uccāreti [ud + cāreti, Caus. of car] to lift up, raise aloft Vin iii.81; -diṭṭhi the doctrine of the annihilation (of the soul), as iv.147 = DhA iii.50; M i.135. — pp. uccārita (q. v.). opp. to sassata — or atta — diṭṭhi (the continuance of the Uccālinga [etym.?] a maw — worm Vin iii.38, 112; J ii.146. soul after death) S ii.20; iii.99, 110 sq; Ps i.150, 158; Nd1 248 (opp. sassati°); Dhs 1316; Nett 40, 127; SnA 523 (opp. atta°). Uccināti [ud + cināti] to select, choose, search, gather, pick out or -vāda (adj.) one who professes the doctrine of annihilation up Vin i.73; ii.285 (aor. uccini); J iv.9; Pv iii.2 4 (nantake = (ucchedadiṭṭhi) Vin i.235; iii.2; D i.34, 55; S ii.18; iv.401; A gavesana — vasena gahetvāna PvA 185); Dpvs iv.2. iv.174, 182 sq.; Nd1 282; Pug 38. -vādin = °vāda Nett 111; J Ucchanga [Sk. utsanga, ts > cch like Sk. utsahate > BSk. uccha- v.244. hate see ussahati] the hip, the lap Vin i.225; M i. 366; A i.130 Ucchedana (adj.) [fr. ud + chid] cutting off, destroying; f. °anī J (°paññā); J i.5, 308; ii.412; iii.22; iv.38, 151; Pug 31; Vism v.16 (surā). 279; DhA ii.72. Ucchedin (adj.) an

adherent of the ucchedavāda J v.241. Ucchādana (nt.) [ut + sād, Caus. of sad, sīdati, cp. us- sada] rubbing the limbs, anointing the body with perfumes Ucchepaka (nt.) [= ucchiṭṭhaka in sense of ucchiṭṭha-bhatta] leav- shampooing D i.7, 76; at the latter passage in combn. an- ings of food M ii.7 (v. l. uccepaka with cc for cch as ucciṭṭha: icc°-dhamma, of the body, meaning "erosion, decay", and ucchiṭṭha). The passage is to be read ucchepake va te ratā. combd. with parimaddana abrasion (see about detail of mean- A diff. connotation would be implied by taking ucchepaka = ing Dial. i.87); thus in same formula at M i. 500; S iv.83; J uñchā, as Neumann does (Majjhima trsl.2 ii.682). i.146 & passim; A i.62; ii.70 (+ nahāpana); iv.54, 386; It 111; Uju & Ujju (adj.) [Vedic ṛju, also ṛjyati, irajyate to stretch out: Th 2, 89 (nahāpan°); Miln 241 (°parimaddana) 315 (+ nahā- cp. Gr. ὀρέγω to stretch; Lat. rego to govern; Goth. ufrakjan pana); DA i.88. to straighten up; Ohg. recchen = Ger. recken = E. reach; Oir. Ucchādeti [fr. ut + sād, see ucchādana] to rub the body with per- rēn span. See also P. ajjava] straight, direct; straightforward, fumes J vi.298; Miln 241 (+ parimaddati nahāpeti); DA i.88. honest, upright D iii.150 T. ujja), 352 (do.) 422, 550; Vv 187 (= sabba — jimha — vanka — kuṭilabhāvɔ âpagama — het- Ucchiṭṭha [pp. of ud + śiṣ] left, left over, rejected, thrown out; im- utāya u. VvA 96); Pug 59; Vbh 244 (ujuṁ kāyaṁ paṇidhāya); pure, vile Vin ii.115 (°odakaṁ); iv.266 (id.); J ii.83 (bhattaṁ Vism 219 (uju avanka akuṭila); DA i.210 (id.), KhA 236; DhA ucchiṭṭhaṁ akatvā), 126 (°nadī impure; also itthi outcast), 363; i.288 (cittaṁ ujuṁ akuṭilaṁ nibbisevanaṁ karoti); VvA 281 iv.386 (°ṁ piṇḍaṁ), 388; vi.508; Miln 315; DhA i.52; ii.85; (°koṭi — vanka); PvA 123 (an°).

Uju & Ujju Uñchati

-angin (ujjangin) having straight limbs, neg. an° not hav- Ujjota [ud + *jot of jotati, Sk. uddyotate] light, lustre J i.183 ing straight limbs, i. e. pliable, skilful, nimble, graceful J (°kara); Miln 321. v.40 (= kañcana — sannibha — sarīra C.); vi.500 (T. anuccan- Ujjotita [pp. of ujjoteti, ud + joteti] illumined Dāvs v.53. gin = anindita — agarahitangin C.). -gata walking straight, of upright life M i.46; A iii.285 sq. (°citta); v.290 sq.; Sn Ujjhaggati see ujjagghati. 350 (ujju°), 477 (id.); Dh 108 (ujju°, see DhA ii.234 for in- Ujjhaggikā (f.) [fr. ujjagghati, spelling varies] loud laughter Vin terpretation). -gāmin, neg. an° going crooked, a snake J ii.213, cp. iv.187. iv.330. -cittatā straightness, unwieldiness of heart Vbh 350. Ujjhati [Sk. ujjhati, ujjh] — 1. to forsake, leave, give up J vi.138; -diṭṭhitā the fact of having a straightforward view or theory (of Dāvs ii.86. — 2. to sweep or brush away J vi.296. — pp. life) Miln 257. -paṭipanna living uprightly D i.192; S iv.304; ujjhita (q. v.). 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 straight- Ujjhatti (f.) [fr. ud + jhāyati1 , corresponding to a Sk. *ud — ness, uprightness SnA 292, 317; PvA 51. -bhūta straight, dhyāti] irritation, discontent A iv.223, 467 (v. l. ujj°); cp. upright S i.100, 170; ii.279; v.384, 404; A ii.57; iv.292; J ujjhāna. i.94; v.293 (an°); Vv 3423 (see VvA 155); Pv i.1010 (= citta Ujjhāna (nt.) [ud + jhāna1 or jhāna2 ?] — 1. taking offence, — jimha — vankaKutīla — bhāva — karānaṁ kilesānaṁ ab- captiousness Dh 253 (= paresaṁ randha — gavesitāya DhA hāvena ujubhāvappatta PvA 51). -vaṁsa straight lineage, iii.377); Miln 352 (an° — bahula). — 2. complaining, wail- direct descendency J v.251. -vāta a soft wind Miln 283. ing J iv.287. -vipaccanīka in

direct opposition D i.1; M i.402; DA i.38. -saññin, -saññika irritable S i.23; Th 1, 958; Vin ii.214, Ujuka & Ujjuka (adj.) [uju + ka] straight, direct, upright M i.124; cp. iv.194; Dpvs ii.6; DhA iii.376 (°saññitā irritability). S i.33 (ujuko so maggo, the road to Nibbāna), 260 (citta); Ujjhāpana (nt.) [fr. ud + jhāyati1 or jhāyati2 to burn, to which iv.298; v.143, 165; J i.163; v.297 (opp. khujja); DhA i.18 jhāpeti to bring to ruin etc.? cp. ujjhāna] stirring up, provok- (°magga); Sdhp 321. -anujjuka crooked, not straight S ing J v.91 (devat°), 94 (°kamma). iv.299; J iii.318. Ujjhāpanaka (adj.) [fr. ujjhāpana] one who stirs up another to Ujukatā (f.) [abstr. fr. ujuka] straightness, rectitude Dhs 50, 51 discontent Vin iv.38. (kāyassa, cittassa); Vism 436 sq. Ujjhāpeti [Caus. of ujjhāyati] to harass, vex, irritate M i. 126; S Ujutā (f.) [abstr. of uju] straight(forward)ness, rectitude Dhs 50, i.209 ("give occasion for offence"); Vin iv.38 (cp. p. 356); J 51. v.286; PvA 266. Ujjagghati [ud + jagghati] to laugh at, deride, mock, make fun Ujjhāyati [ud + jhāyati1 or perhaps more likely jhāyati2 to burn, of Vin iii.128; Th 2, 74 (spelt jjh = hasati ThA 78); A iii.91 fig. to be consumed. According to Müller P. G. pp. 12 & 42 (ujjh°, v. l. ujj°) = Pug 67 (= pāṇiṁ paharitvā mahāhasitaṁ = Sk. ava — dhyā, but that is doubtful phonetically as well hasati Pug A 249). as semantically] to be irritated, to be annoyed or offended, to Ujjangala [ud + jangala] hard, barren soil; a very sandy and de- get angry, grumble; often in phrase ujjhāyati khīyati vipāceti serted place D ii.146 (°nagaraka, trsl. "town in the midst of expressing great annoyance Vin i.53, 62, 73; ii.207; iv.226; S a jungle", cp. Dial. ii.161); J i.391; Vv 855 (= ukkaṁsena i.232 & passim. — S i.232 (mā ujjhāyittha); J ii.15; DhA ii.20; jangala i. e. exceedingly dusty or sandy, dry); Pv ii.970 (spelt aor. ujjhāyi J i.475; DhA ii.88; inf. ujjhātuṁ J ii.355. — Caus. ujjhangala, expld. by ativiya — thaddhabhūmibhāga at PvA ujjhāpeti (q. v.). 139); Vism 107. Also in BSk. ujjangala, e. g. M Vastu ii.207. Ujjhita [pp. of ujjhati] destitute, forsaken; thrown out, cast away Ujjala (adj.) [ud + jval, see jalati] blazing, flashing; bright, beau- M i.296 (+ avakkhitta); Th 1, 315 (itthi); 2, 386 (cp. ThA tiful J i.220; Dāvs ii.63. 256 vātakkhitto viya yo koci dahano); Dh 58 (= chaḍḍita of sweepings DhA i.445); J iii.499; v.302; vi.51. Ujjalati [ud + jalati, jval] to blaze up, shine forth Vin i.31; VvA 161 (+ jotati). — Caus. ujjāleti to make shine, to kindle Vin Uñcha & Uñchā (f.) [Sk. uñcha & uñchana, to uñch. Neu-mann's i.31; Miln 259; Vism 428; ThA 69 (Ap. v.14, read dīpāṁ etym. uñchā = E. ounce, Ger. unze (Majjhima trsl.2 ii.682) is ujjālayiṁ); VvA 51 (padīpaṁ). incorrect, see Walde Lat. Wtb. under uncia] anything gath- ered for sustenance, gleaning S ii. 281; A i.36; iii.66 sq., 104; Ujjava (adj.) [ud + java] "running up", in cpd. ujjav — ujjava Vin iii.87; Sn 977; Th 2, 329, 349; J iii.389; iv.23, 28, 434, a certain term in the art of spinning or weaving Vin iv. 300, 471 (°ya, dat. = phalâphalɔ atthāya C.); ThA 235, 242. Cp. expld. by "yattakaṁ patthena (patthana?) añcitaṁ hoti tasmi samuñchaka. takkamhi vedhite". -cariyā wandering for, or on search for gleaning, J ii.272; Ujjavati [ud + javati] to go up — stream Vin ii.301. iii.37, 515; v.3; DA i.270; VvA 103; ThA 208. -cārika Ujjavanikāya instr. fem. of ujjavanaka used as adv. [ud + ja- (adj.) going about after gleanings, one of 8 kinds of tāpasā vanaka, q. v.] up — stream, lit "running up" Vin ii.290; iv.65 SnA 295 (cp. DA i.270, 271). -patta the gleaning — bowl, in (in expln. of uddhaṁgāmin, opp. ojavanikāya). phrase uñchāpattāgate rato "fond of that which has come into the gl. b."

Th 1, 155 = Pv iv.73 (= uñchena bhikkhācārena lad- Ujjahati [ud + jahati] to give up, let go; imper. ujjaha S i.188; Th dhe pattagate āhāre rato PvA 265; trsld. in Psalms of Brethren 2, 19; Sn 342. "contented with whatever fills the bowl"). aññāt°, marked off Ujju & Ujjuka see uju & ujuka. as discarded (goods) S ii.281, so S A.

Uñchati Uḍḍeti

Uñchati [fr. uñch] to gather for sustenance, seek (alms), glean viriya). -an° want of energy, sluggishness A iv.195; Dh 241. Vism 60 (= gavesati). — Note. The form vuṭṭhāna appears for uṭṭh° after a vowel Uññā (f.) [= avaññā (?) from ava + jñā, or after uññātabba?] under the same conditions as vuṭṭhahati for uṭṭhahati (q. v.) contempt Vin iv.241; Vbh 353 sq. (att°). gabbha — vuṭṭhānaṁ J i.114. See also vuṭṭh°, and cp. pariy°. Uññātabba (adj.) [grd. fr. ava + jñā (?)] to be despised, con- Uṭṭhānaka (—°) (adj.) [fr. uṭṭhāna] — 1. giving rise to yielding temptible, only in stock — phrase "daharo na uṇṇātabbo na (revenue), producing J i.377, 420 (satasahass°); iii. 229 (id.); paribhotabbo" S i.69; Sn p. 93; SnA 424 (= na avajānitabbo, v.44 (id.). Cp. uṭṭhāyika. — 2. energetic J vi.246. na nīcaṁ katvā jānitabbo ti). In same connection at J v.63 mā Uṭṭhānavant (adj.) [uṭṭhāna + vant] strenuous, active Dh 24. naṁ daharo [ti] uññāsi (v. l. mañññāsi) apucchitvāna (v. l. ā°). Uṭṭhāpeti [Caus. ii. of utthahati] — 1. to make rise, only in Uṭṭitvā at Vin ii.131 is doubtful reading (see p. 318, v. l. phrase aruṇaṁ (suriyaṁ) u. to let the sun rise, i. e. wait for uḍḍhetvā), and should perhaps be read uḍḍetvā (= oḍḍetva, sunrise or to go on till sunrise J i.318; vi.330; Vism 71, 73 see uḍḍeti), meaning "putting into a sling, tying or binding (aruṇaṁ). — 2. to raise J vi.32 (paṭhaviṁ). — 3. to fit up J up". vi.445 (nāvaṁ). — 4. to exalt, praise DA i.256. — 5. to turn Uṭṭepaka one who scares away (or catches?) crows (kāk°) Vin a person out DhA iv.69. — See also vuṭṭhāpeti. i.79 (vv. ll. uṭṭhe°, uḍḍe°, uḍe°). See remarks on uṭṭepeti. Uṭṭhāyaka (adj.) [adj. formation fr. uṭṭhāya, ger. of uṭṭhahati] Uṭṭepeti in phrase kāke u. "to scare crows away" (or to catch them "getting — up — ish", i. e. ready to get up, quick, alert, active, in snares?) at Vin i.79. Reading doubtful & should probably industrious; f. °ikā Th 2, 413 (= uṭṭhāna — viriyasampannā be read uḍḍepeti (? Caus. of uḍḍeti = oḍḍeti, or of uḍḍeti to ThA 267; v. l. uṭṭhāhikā) make fly away). The vv. ll. given to this passage are uṭṭeceti, Uṭṭhāyika (adj.) [= uṭṭhānaka] yielding, producing J ii.403 (sa- upaṭṭhāpeti, uḍḍoyeti. See also uṭṭepaka. tasahass°). Uṭṭhapana see vo°. Uṭṭhāyin (adj.) [adj. form. fr. uṭṭhāya, cp. uṭṭhāyaka] getting up Uṭṭhahati & Uṭṭhāti [ud + sthā see tiṭṭhati & uttiṭṭhati] to rise, D i.60 (pubb° + pacchā — nipātin rising early & lying down stand up, get up, to arise, to be produced, to rouse or exert late). oneself, to be active, pres. uṭṭhahati Pug 51. — pot. uṭṭha- Uṭṭhāhaka (adj.) [for uṭṭhāyaka after analogy of gāhaka etc.] = heyya S i.217; as imper. uttiṭṭhe Dh 168 (expld. by uttiṭṭhitvā uṭṭhāyaka J v.448; f. °ikā A iii.38 (v. l. °āyikā); iv.266 sq. paresaṁ gharadvāre ṭhatvā DhA iii.165, cp. Vin Texts i.152). Uṭṭhita [pp. of uṭṭhahati] — 1. risen, got up Pv ii.941 (kāl°); Vism — imper. 2nd pl. uṭṭhahatha Sn 331; 2nd sg. uṭṭhehi Pv ii.61 ; 73. — 2. arisen, produced J i.36; Miln 155. — 3. striving, J iv.433. — ppr. uṭṭhahanto M i.86; S i.217; J i.476. — exerting oneself, active J ii.61; Dh 168; Miln 213. -an° S aor. uṭṭhahi J i.117; PvA 75. — ger. uṭṭhahitvā PvA 4, 43, ii.264; Ps i.172. — Cp. pariy°. — Note. The form is vuṭṭhita 55,

152, & uṭṭhāya Sn 401. — inf. uṭṭhātuṁ J i.187. — when following upon a vowel; see vuṭṭhita & uṭṭhahati, e. Note. When uṭṭh° follows a word ending in a vowel, and with- g. paṭisallāṇā vutthito arisen from the seclusion D ii.9; pāto out a pause in the sense, a v is generally prefixed for euphony, vuṭṭhito risen early PvA 128. e. g. gabbho vuṭṭhāsi an embryo was produced or arose Vin ii.278; āsanā vuṭṭhāya arising from his seat, Vism 126. See Uḍḍayhana (nt.) [fr. uḍḍayhati, see uddahati] burning up, con- also under vuṭṭhahati. — pp. uṭṭhita; Caus. uṭṭhāpeti. — flagration Pug 13 (°velā = jhāyana — kālo Pug A 187); KhA Cp. pariyuṭṭhāti. 181 (T. uḍḍahanavelā, v. l. preferable uḍḍayh°).

Uṭṭhahāna [ppr. of uṭṭhahati] exerting oneself, rousing oneself; Uḍḍahati [ud + ḍahati] to burn up (intrs.) KhA 181 (uḍḍaheyya an° sluggish, lazy Dh 280 (= ayāyāmanto DhA iii. 409); cp. with v. l. uḍḍayheyya, the latter preferable). Usually in Pass. anuṭṭhahaṁ S i.217. uḍḍayhati to be burnt, to burn up (intrs.) S iii.149, 150 (v. l. for ḍayhati); J iii.22 (udayhate); v.194. fut. uḍḍayhissati J Uṭṭhātar [n. ag. of ut + ṣṭhā, see uṭṭhahati] one who gets up or i.48. 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 Uḍḍita [pp. of uḍḍeti2] ensnared (?), bound, tied up S i.40 (= i.217; Sn 96. taṇhāya ullanghita C.; trsld. "the world is all strung up").

Uṭṭhāna (nt.) [fr. ut + ṣṭhā] — 1. rising, rise, getting up, stand- Uḍḍeti1 [ud + ḍeti to fly. The etym. is doubtful, Müller P. Gr. ing (opp. sayana & nisīdana lying or sitting down) D ii.134 99 identifies uḍḍeti1 & uḍḍeti2 both as causatives to ḍī. Of (sīha — seyyaṁ kappesi uṭṭhāna — saññaṁ manasikaritvā); uḍḍeti2 two forms exist, uḍḍ° & oḍḍ°, the latter of which may Dh 280 (°kāla); J i.392 (an° — seyyā a bed from which one be a variant of the former, but with specialisation of meaning cannot get up); Vism 73 (aruṇ — uṭṭhānavelā time of sunrise) ("lay snares"), it may be a cpd. with ava° instead of ud°. It is DhA i.17. — 2. rise, origin, occasion or oppertunity for; as extremely doubtful whether uḍḍeti2 belongs here, we should adj. (—°) producing J i.47 (kapp°); vi.459; Miln 326 (dhañ° rather separate it & refer it to another root, probably lī, lay- khettaṁ atthi). — 3. "rousing", exertion, energy, zeal, activ- ate (as in allīna, nilīyati etc.), to stick to, adhere, fasten etc. ity, manly vigour, industry, often syn. with viriya M i.86; A The change l > ḍ is a freq. Pāli phenomenon. Another Caus. i.94; ii.135 (°phala); iii.45 (°viriya), 311; iv.281 (°sampadā); II. of the same root (ḍī?) is uṭṭepeti] to fly up M i.364 (kāko It 66 (°adhigataṁ dhanaṁ earned by industry); Pv iv.324 ; Pug maṁsapesiṁ ādāya uḍḍayeyya; vv. ll. ubbaḍaheyya, uyya, 51 (°phala); Miln 344, 416; ThA 267 (°viriya); PvA 129 (+ dayeyya); J v.256, 368, 417.

Uḍḍeti Utunī

Uḍḍeti2 [see discussion under uḍḍeti1] (a) to bind up, tie up to, Uṇhīsa [Sk. uṣṇīṣa] a turban D i.7; ii.19 = iii.145 (°sīsa cp. Dial. string up Vin ii.131 (so read for uṭṭitvā, v. l. uḍḍhetvā). — (b) ii.16); J ii.88; Miln 330; DA i.89; DhsA 198. to throw away, reject PvA 256 (+ chaḍḍayāmi gloss). — pp. Ut(t)aṇḍa see uddaṇḍa. uḍḍita. Utu (m. & nt.) [Vedic ṛtu special or proper time, with adj. ṛta Uḍḍha (—°) (num. ord.) [the apocope form of catuttha = uttha, straight, right, rite, ṛti manner to Lat. ars "art", Gr. δαμαρ(τ),

dialectically reduced to uḍḍha under the influence of the pre- further Lat. rītus (rite), Ags. rīm number; of *ar to fit in, ceding aḍḍha] the fourth, only in cpd. aḍḍhuḍḍha "half of the adjust etc. q. v. under appeti] — 1. (lit.) (a) (good or fourth unit", i. e. three & a half (cp. diyaḍḍha 1 1/2 and aḍḍha proper) time, season: aruṇa — utu occasion or time of the sun(— teyya 2 1/2) J v.417 sq. (°āni itthisahassāni); Mhvs xii.53. — rise) DhA i.165; utuṁ gaṇhāti to watch for the right time Uṇṇa (nt.) & Uṇṇā (f.) [Sk. ūrṇa & ūrṇā; Lat. lāna wool; Goth. (in horoscopic practice), to prognosticate ibid. sarīraṁ utuṁ wulla; Ohg. wolla = E. wool; Lith. vilna; Cymr. gwlan (= E. gaṇhāpeti "to cause the body to take season", i. e. to refresh flannel); Gr. λ¨ηνος, also ου¨ʼλος = Lat. vellus (fleece) = Ags. the body by cool, sleep, washing etc. J iii.527; DA i.252. — wil — mod] — 1. wool A iii.37 = iv.265 (+ kappāsā cotton) (b) yearly change, time of the year, season Vism 128. There J ii.147; SnA 263 (patt°). — 2. hair between the eyebrows are usually three seasons mentioned, viz. the hot, rainy and Sn 1022, & in stock phrase, describing one of the 32 signs of wintry season or gimha, vassa & hemanta A iv.138; SnA a Mahāpurisa, bhamukɔ antare jātā uṇṇā odātā etc. D ii.18 = 317. Six seasons (in connection with nakkhatta) at J v.330 & iii.144 = 170 = SnA 285. Also at Vism 552 in jāti — uṇṇāya. vi.524. Often utu is to be understood, as in hemantikena (scil. -ja in uṇṇaja mukha J vi.218, meaning "rounded, utunā) in the wintry season S v.51. — (c) the menses SnA 317; swelling" (C. expls. by kañcanɔ ādāso viya paripuṇṇaṁ J v.330 (utusinātāya read utusi nhātāya; utusi loc., as expld. mukhaṁ). -nābhi (either uṇṇa° or uṇṇā, cp. Vedic ūrṇavābhi, by C. pupphe uppanne utumhi nahātāya). — 2. (applied in a ūrṇa + vābhi from Idg. *u̯ebh to weave as in Lat. vespa = philosophical sense: one of the five fold cosmic order, physi- wasp, of which shorter root in Sk. vā) a spider, lit. "wool — cal change, physical law of causation (opp. kamma), physical i. e. thread — weaver", only in combn. with sarabū & mūsikā order: see Asl. 272 f.; Dialogues, II, 8, n.; Kvu trsln. 207; cp. at Vin ii.110 = A ii.73 = J ii.147 (= makkaṭaka C). Mrs. Rh. D. Buddhism, p. 119 f., Cpd. 161, Dhs trsln. in- Uṇṇata (adj.) [pp. of uṇṇamati, Sk. unnata] raised, high, fig. trod. xvii; & cp. cpds. So in connection with kamma at Vism haughty (opp. oṇata) A ii.86; Sn 702 (an° care = uddhaccaṁ 451, 614; J vi.105 (kamma — paccayena utunā samuṭṭhitā Ve- nɔ āpajjeyya SnA 492); Pug 52 (= ucca uggata Pug A 229). Cp. raraṇī); perhaps also at Miln 410 (megha ututo samuṭṭhahitvā). unnata. -āhāra physical nutriment (cp. Dhs trsln. 174) PvA 148. -ûpasevanā seasonable activity, pursuit (of activities) accord- Uṇṇati (f.) [fr. uṇṇamati] haughtiness Sn 830; Nd1 158, 170; Dhs ing to the seasons, observance of the seasons Sn 249 (= gimhe 1116, 1233. Cp. unnati. ātapa — ṭṭhāna — sevanā vasse rukkha — mūla — sevanā Uṇṇama [fr. uṇṇamati] loftiness, height, haughtiness Dhs 1116, hemante jalappavesa — sevanā SnA 291). -kāla season- 1233. Cp. unnama. able, favourable time (of the year) Vin i.299; ii.173. -ja Uṇṇamati [ud + nam] to rise up, to be raised, to straighten up, to produced by the seasons or by physical change Miln 268 be haughty or conceited Sn 366, 829, 928; Nd1 169; J vi.346 (kamma°, hetu°, utu°); Vism 451. -nibbatta coming to exis- inf. uṇṇametave Sn 206. Cp. unnamati. tence through physical causes Miln 268. -pamāṇa measure of the season, i. e. the exact season Vin i.95. -pariṇāma Uṇṇī (f.) [Sk. aurṇī fr. aurṇa woollen, der. of

ūrṇa] a woollen change (adversity) of the season (as cause of disease) S iv.230; dress Vin ii.108. A ii.87; iii.131; v.110; Miln 112, 304; Vism 31. -parissaya Uṇha (adj. — n.) [Vedic uṣṇā f. to oṣati to burn, pp. uṣṭa burnt, danger or risk of the seasons A iii.388. -pubba festival on Sk. uṣṇa = Lat. ustus; cp. Gr. ευ̃, Lat. uro to burn, Ags. ysla the eve of each of the (6) seasons J vi.524. -vāra time of the glowing cinders, Lith. usnis nettle] hot, as adj. only in phrase season, °vārena °vārena according to the turn of the season J uṇhaṁ lohitaṁ chaḍḍeti to spill hot blood, i. e. to kill one- i.58. -vikāra change of season Vism 262. -veramanī absti- self DhA i.95; otherwise in cpds.; abs. only as nt. "heat" & nence during the time of menstruaīion Sn 291 (cp. SnA 317). always in contrast to sītaṁ "cold" Vin ii.117 (sītena pi uṇhena -saṁvacchara the year or cycle of the seasons, pl. °ā the sea- pi); D ii.15 (opp. sīta); M i.85; A i.145 = 170 = J v.417 (sītaṁ sons D iii.85 = A ii.75; S v.442. The phrase utusaṁvaccharāni vā uṇhaṁ vā tiṇaṁ vā rajo vā ussāvo vā); Sn 52, 966 (acc °); at Pv ii.955 is by Dhammapāla taken as a bahuvrīhi cpd., viz. Nd1 486 = Nd2 677 (same as under sita); J i.17 (v.93); Miln cycles of seasons & of years, i. e. vasanta — gimh ādike bahū 410 (megho uṇhaṁ nibbāpeti); PvA 37 (ati°). utū ca citta — saṁvaccharɔ adi bahūni saṁvaccharāni ca PvA -ākāra appearance of heat, often in phrase (Sakkassa) 135. Similarly at J v.330 (with Cy). -sappāya suitable to the paṇḍu — kambala — silɔ āsanaṁ uṇhākāraṁ dassesi, of season, seasonable DhA 327. -samaya time of the menses Sakka's throne showing an appearance of heat as a sign of SnA 317. some extraordinary event happening in the world, e. g. J Utuka (—°) (adj.) [utu + ka] seasonable, only in cpd. sabb-otuka i.330; v.92; DhA i.17, and passim. -odaka hot water belonging to all seasons, perennial D ii.179; Pv iv. 122 (= pup- VvA 68. -kalla glowing — hot embers or ashes J ii.94 phupaga — rukkhādīhi sabbesu utūsu sukkhāvaha PvA 275); (so read for °kalala); iv.389 (°vassa, rain of hot ashes, v. l. Sdhp 248. °kukkuḷavassa). -kāla hot weather Vin ii.209. Utunī (f.) [formed fr. utu like bhikkhunī fr. bhikkhu] a menstru- Uṇhatta (nt.) [abstr. fr. uṇha] hot state, heat Vism 171.

Utunī Uttarīya

ating woman Vin iii.18; iv.303; S iv.239; A iii. 221, 229; Miln J i.364; DhA ii.60; iv.4. -oṭṭha the upper lip (opp. adhar°) J 127. an° A iii.221, 226. ii.420; iii.26; iv. 184. -chada a cover, coverlet, awning (sa° a Utta [pp. of vac, Sk. ukta; for which the usual form is vutta only carpet with awnings or canopy above it) D i.7; A i.181; iii.50. as dur° speaking badly or spoken of badly, i. e. of bad repute -chadana = °chada D ii.187; DhA i.87. -dvāra the north- A ii.117, 143; iii.163; Kh viii.2; KhA 218. ern gate J vi.364. -dhamma the higher norm of the world (lok°), higher righteousness D ii.188 (paṭividdha — lokɔ uttara Uttaṇḍāla (adj.) [ud + taṇḍula] "grainy", i. e. having too many — dhammatāya uttama — bhāvaṁ patta). -pāsaka the (up- rice grains (of rice gruel), too thick or solid (opp. atikilinna per) lintel (of a door) Vin ii.120 = 148. -pubba north — too thin or liquid) J i.340; iii.383 (id.); iv.44 (id.). eastern J vi.518. -sse (v. l. °suve) on the day after tomorrow Uttatta [ud + tatta1 , pp. of ud + tap, Sk. uttapta] heated; of met- A i.240. als: molten, refined; shining, splendid, pure J vi. 574 (hemaṁ Uttara2 (adj.) [fr. uttarati] crossing over, to be crossed, in dur° uttattaṁ agginā); Vv 8417 ; Pv iii.32 (°rūpa, so read for

uggata°, difficult to cross or to get out of S i.197 (not duruttamo); Miln reading correct at PvA 188 °singī); PvA 10 (°kanaka, T. ug- 158; and in cpd. °setu one who is going to cross a bridge Miln gatta°); Mhbv 25 (id.). 194 (cp. uttara — setu). Uttanta [= utrasta, is reading correct?] frightened, faint Vin iii.84. Uttaraṇa (nt.) [fr. uttarati] bringing or moving out, saving, de- See uttasta & utrasta. livery Th 1, 418; J i.195. In BSk. uttaraṇa only in sense of Uttama (adj.) [superl. of ud°, to which compar. is uttara. See crossing, overcoming, e. g. Jtm 31 8 (°setu). — Cp. uttara. etym. under ud°] "ut — most", highest, greatest, best Sn 1054 Uttarati [ud + tarati1] — 1. to come out of (water) Vin ii.221 (opp. (dhammaṁ uttamaṁ the highest ideal = Nibbāna, for which otarati); J i.108 (id.). — 2. to go over, to flow over (of water), seṭṭhan Sn 1064; cp. Nd2 317); Dh 56; Nd1 211; Nd2 502 to boil over Miln 117, 118, 132, 260, 277. — 3. to cross over, (in paraphrase of mahā combd. with pavara); KhA 124; DhA to go beyond M i.135; aor. udatāri Sn 471 (oghaṁ). — 4. to i.430: PvA 1, 50. — dum — uttama a splendid tree Vv 393 ; go over, to overspread J v.204 (ger. uttariyāna = avattharitvā nar° the best of men Sn 1021 (= narāsabha of 996); pur° the C.). — pp. otiṇṇa (q. v.). — Caus. uttareti (q. v.). most magnificent town Sn 1012; puris° the noblest man Th 1, 629, 1084; nt. uttamaṁ the highest ideal, i. e. Arahantship J Uttari&Uttariṁ (adv.) [compn. form of uttara, cp. angi — bhūta i.96. uttāni — karoti etc.] out, over, beyond; additional, moreover, -anga the best or most important limb or part of the body, further, besides. — (1) uttariṁ: D i.71; M i.83; iii.148; S viz. (a) the head Vin ii.256 = M i.32 = A iv.278 (in phrase ut- iv.15; Sn 796 (uttariṁ kurute = uttariṁ karoti Nd2 102, i. e. tamange sirasmiṁ); J ii.163; also in cpd. °bhūta the hair of the to do more than anything, to do best, to esteem especially); J head Th 2, 253 (= kesa — kalāpa ThA 209, 210) & °ruha id. ii.23; iii.324; Miln 10 (ito uttariṁ anything beyond this, any J i.138 = vi.96 (= kesā C.); (b) the eye J iv.403; (c) the penis J more) DhA iv.109 (bhaveti to cultivate especially; see vuttari); v.197. -attha the highest gain or good (i. e. Arahantship SnA VvA 152. — uttariṁ appaṭivijjhanto not going further in com- 332) Sn 324; Dh 386, 403; DhA iv.142; ThA 160. -adhama prehension, i. e. reaching the highest degree of comprehen- most contemptible J v.394, 437. -guṇā (pl.) loftiest virtues J sion, Vism 314, referring to Ps ii.131, which is quoted at Miln i.96. -purisa It 97 & -porisa the greatest man (= mahāpurisa) 198, as the last of the 11 blessings of mettā. — (2) uttari° in Dh 97 (see DhA ii.188). -bhāva the highest condition, state foll. cpds. or place DhA ii.188 (°ṁ patto = puris'— uttamo). -karaṇīya an additional duty, higher obligation S ii. 99; iii.168; A v.157 = 164; It 118. -bhanga an extra portion, Uttamatā (f.) [abstr. fr. uttama] highest amount, climax, limit tit — bit, dainties, additional or after — meal bits Vin ii.214; DA i.169 (for paramatā). iii.160; iv.259; J ii.419; DhA i.214 sa — uttaribhanga together Uttara1 (adj.) compar. of ud°, q. v. for etym.; the superl. is with dainty bits J i.186, cp. 196 (yāgu). -bhangika serving uttama] — 1. higher, high, superior, upper, only in cpds., J as dainties J i.196. -manussa beyond the power of men, su- ii.420 (musal° with the club on top of him? Cy not clear, per- perhuman, in cpd. °dhamma an order which is above man, ex- haps to uttara2); see also below. — 2. northern (with disā re- traordinary condition, transcendental norm, adj. of a transcen- gion or point of compass) D i.153; M i.123; S i.224; PvA 75.

dental character, miraculous, overwhelming Vin i.209; ii.112; uttarāmukha (for uttaraṁmukha) turning north, facing north iii.105; iv.24; D i.211; iii.3, 12, 18; M i.68; ii.200; S iv.290, Sn 1010. — 3. subsequent, following, second (°—) J i.63 300, 337; A iii.430; v.88; DhA iii.480. -sāṭaka a further, i. (°āsāḷha — nakkhatta). — 4. over, beyond (—°): aṭṭhɔ utara e. upper or outer garment, cloak, mantle J ii.246; DhA iv.200; — sata eight over a hundred, i. e. 108; DhA i.388. — sa- PvA 48, 49 (= uttarīyaṁ). uttara having something above or higher, having a superior Uttarika (adj.) [fr. uttara] transcending, superior, superhuman i. e. inferior D i.80 (citta), ii.299; M i.59; S v.265; Vbh 324 Nett 50. (paññā); Dhs 1292, 1596; DhsA 50. — anuttara without a su- perior, unrivalled, unparalleled D i.40; S i.124; ii.278; iii.84; Uttariya (nt.) [abstr. fr. uttara; uttara + ya = Sk. *ut-tarya] — Sn 179. See also under anuttara. 1. state of being higher. Cp. iii.35 ; neg. an° state of be- -attharaṇa upper cover J vi.253. -âbhimukha facing ing unsurpassed (lit. with nothing higher), preeminence; see North D ii.15. -āsanga an upper robe Vin i.289; ii. 126; S anuttariya. — 2. an answer, rejoinder DhA i.44 (karaṇ° — i.81; iv.290; A i.67, 145; ii.146; DhA i.218; PvA 73; VvA 33 = karaṇa). 51. -itara something higher, superior D i.45, 156, 174; S i.81; Uttarīya (nt.) [fr. uttara] an outer garment, cloak Pvi.103 (= upari-

vasanaṁ uparihāraṁ uttarisāṭakaṁ PvA 49); Dāvs iii.30; ThA 220); J i.499; iv.29. 253. Uttāseti1 [Caus of uttasati, ud + tras, of which taṁs is uttāseti2 is 1 Uttasati [identical in form with next] only in Caus. uttā- seti to a variant] to frighten, terrify J i.230, 385; ii.117. impale, q. v. Uttāseti2 [cp. Sk. uttaṁsayati in meaning to adorn with a wreath; 2 2 Uttasati [ut + tasati] — 1. to frighten J i.47 (v.267). - to be ud + taṁs to shake, a variation of tars to shake, tremble] to im- alarmed or terrified Vin i.74 (ubbijjati u. palāyati); iii.145 pale A i.48; J i.230, 326; ii.443; iii.34; iv.29. — pp. uttāsita (id.); J ii.384; vi.79; ppr. uttasaṁ Th 1, 863; & uttasanto Pv (q. v.). Cp. uttāsana. ii.23 . — See utrasati. Caus. uttāseti (q. v.). — pp. uttasta & Uttiṭṭha [= ucchiṭṭha? Cp. ucchepaka. By Pāli Cys. referred utrasta (q. v.). Cp. also uttanta. to uṭṭhahati "alms which one stands up for, or expects"] left Uttasana (adj. — nt.) [fr. ud + tras, cp. uttāsana] frightening, over, thrown out Vin i.44 (°patta); Th 1, 1057 (°piṇḍa); 2, fear J i.414 (v. l. for uttasta). 349 (°piṇḍa = vivaṭadvāre ghare ghare patiṭṭhitvā labhanaka Uttasta [pp. of uttasati2 ; usual form utrasta (q. v.)] frightened, — piṇḍa ThA 242); J iv.380 (°piṇḍa; C. similarly as at ThA; terrified, faint — hearted J i.414 (°bhikkhu; v. l. uttasana°). not to the point); 386 (°piṇḍa = ucchiṭṭhaka piṇḍa C.); Miln 213, 214. Uttāna (adj.) [fr. ut + tan, see tanoti & tanta] — 1. streched out (flat), lying on one's back, supine Vin i.271 (mañcake ut- Uttiṭṭhe see uṭṭhahati. tānaṁ nipajjāpetvā making her lie back on the couch); ii.215; Uttiṇa (adj.) [ud + tiṇa] in uttiṇaṁ karoti to take the straw off, lit. J i.205; Pv iv.108 (opp. avakujja); PvA 178 (id.), 265. — to make off — straw; to deprive of the roof M ii.53. Cp. next. 2. clear, manifest, open, evident [cp. BSk. uttāna in same Uttiṇṇa [pp. of uttarati] drawn out, pulled out, nt. outlet, pas- sense at Av. S ii.106] D i.116; S ii.28 (dhammo uttāno vivaṭo sage J ii.72 (paṇṇasālāya uttiṇṇāni karoti make entrances in pakāsito); J ii.168 (= pākaṭa); v.460; PvA 66, 89, 140, 168. — the hut). Or should it be uttiṇa? anuttāna unclear, not explained J vi.247. — The cpd. form (°—) of uttāna in combn.

with kṛ & bhū is uttānī° (q. v.). — Utrasta [pp. of uttasati, also cp. uttasta] frightened, terrified, 3. superficial, "flat", shallow A i.70 (parisa); Pug 46. alarmed Vin ii.184; S i.53, 54 (an°); Sn 986; Miln 23; DhA -mukha "clear mouthed", speaking plainly, easily under- ii.6 (°mānasa); PvA 243 (°citta), 250 (°sabhāva). stood D i.116 (see DA i.287); DhA iv.8. -seyyaka "lying on Utrāsa [= uttāsa] terror J ii.8 (citt°). one's back", i. e. an infant M i.432; A iii.6; Th 1, 935; Miln Utrāsin (adj.) [fr. *Sk. uttrāsa = P. uttāsa] terrified, frightened, 40; Vism 97 (°dāraka). fearful, anxious S i.99, 219. — Usually neg. an° in phrase ab- Uttānaka (adj.) [fr. uttāna] — 1. (= uttāna1) lying on one's back hīru anutrāsin apalāyin without fear, steadfast & not running J vi.38 (°ṁ pātetvā); DhA i.184. — 2. (= uttāna2) clear, open away S i.99; Th 1, 864; Nd2 13; J iv.296; v.4; Miln 339. See D ii.55; M i.340 = DhA i.173. also apalāyin. Uttānī (°—) [the compn. form of uttāna in cpds. with kṛ & bhū Ud- [Vedic ud —; Goth. ūt = Ohg. ūz = E. out, Oir. ud —; cp. Lat. cp. BSk. uttānī — karoti M Vastu iii.408; uttānī — kṛta Av. ūsque "from — unto" & Gr. υ῞στερος = Sk. uttara] prefix in Ś i.287; ii.151] open, manifest etc., in °kamma (uttāni°) dec- verbal & nominal combn. One half of all the words beginning laration, exposition, manifestation S v.443; Pug 19; Vbh 259, with u° are combns. with ud°, which in compn. appears modi- 358; Nett 5, 8, 9, 38. — °karaṇa id. SnA 445. — °karoti to fied according to the rules of assimilation as prevailing in Pāli. make clear or open, to declare, show up, confess (a sin) Vin — I. Original meaning "out in an upward direction", out of, i.103; S ii.25, 154; iii.132, 139; iv.166; v.261; A i.286; iii.361 forth; like ummujjati to rise up out of (water), ujjalati to blaze sq. up high; udeti to come out of & go up; ukkaṇṭha stretching Uttāpeti [Caus. of uttapati] to heat, to cause pain, torment J one's neck out high (cp. Ger. "empor"); uggilati to "swallow vi.161. up", i. e. spit out. — The opposites of ud — are represented by either ava or o° (see under II. & IV. & cp. ucc — âvaca; ud- Uttāra [fr. ud + tṛ as in uttarati] crossing, passing over, °setu a dhambhāgiya: orambhāgiya), ni (see below) or vi (as udaya: bridge for crossing (a river) S iv.174 = M i.134; cp. uttara2 . vi — aya or vaya). — II. Hence develop 2 clearly defined Uttārita [pp. of uttāreti] pulled out, brought or moved out J i.194. meanings, viz. (1) out, out of, away from —: °aṇha ("day Uttāritatta (nt.) [abstr. fr. uttārita] the fact of having or being — out"); °agga ("top — out"); °āgacchati; °ikkhati look out brought or moved out J i.195. for, expect; °kantati tear out; °khitta thrown off; °khipati pick out; °gacchati come out; °gamaṇa rising (opp. o°); °gajjati Uttāreti [Caus. of uttarati] to make come out, to move or pull out shout out; °gilati (opp. o°); °ghoseti shout out; °cināti pick J i.194; SnA 349. — pp. uttārita (q. v.). out; °chiṭṭha thrown out; °jagghati laugh at, cp. Ger. aus — Uttāsa [Sk. uttrāsa, fr. ud + tras] terror, fear, fright D iii.148; S lachen °tatta smelted out; °tāna stretched out; °dāleti tear out; v.386; Miln 170; PvA 180. °dhaṭa lifted out, drawn out; °disati point out to; °drīyati pull Uttāsana (nt.) [fr. uttāseti2] impalement J ii.444; SnA 61 (sūle). out; °pajjati to be produced; °patti & °pāda coming out, origin, birth; °paṭipatiyā out of reach; °paḷāseti sound out; °phāsulika Uttāsavant (adj.) [uttāsa + vant] showing fear or fright, fearful S "ribs out"; etc. etc. — (2) up (high) or high up, upwards, on iii.16 sq. to (cp. ucca high, uttara higher) —: °kujja erect (opp. ava°); Uttāsita [pp. of uttāseti2] impaled Pv iv.16 (= āvuta āropita VvA °kūla sloping up (opp. vi°); °khipati throw — up,

take up; °chindati cut up; °javati go up — stream, °javana of w. S v.400; A ii.55 = iii.337; VvA 155. -ûpama resem- id. (opp. o°); uñña pride; °thāna "standing up" °ṭhita got up; bling water, like water A iv.11 (puggala). -ogāhana plunging °tarati come out, go up (opp. o°); °nata raised up, high (opp. into water J iii.235. -ogha a water flood VvA 48. -orohaka o°); °nama e — levation; °nāmin raised (opp. ni°); °patati fly descending into water, bathing; N. of a class of ascetics, lit. up; etc. etc. — III. More specialised meanings (from ellipti- "bather" M i.281; S iv.312; A v. 263. -orohaṇa plunging cal or figurative use) are: (1) ud° = without, "ex — ", e. g. into water, taking a bath, bathing D i.167; S i.182; A i.296; unnangala "outplough" = without a plough; uppabbajita an ex ii.206; J iv.299; Pug 55. -kalaha the "water dispute" DhA — bhikkhu. — (2) ud° = off, i. e. out of the way, wrong, iii.256. -kāka a water crow J ii.441. -kicca libation of e. g. uppatha a wrong road, ummagga id. — (3) ud° = out water, lit. water — performance; cleansing, washing D ii.15. of the ordinary, i. e. exceedingly, e. g. ujjangala extremely -kīḷā sporting in the w. J vi.420. -gahaṇasāṭaka bathing — dusty; uppanduka very pale; uppoṭheti to beat hard. — IV. gown J v.477. -ghaṭa a water pitcher PvA 66. -cāṭi a water Dialectical variations & combinations. — (1) Owing to se- jar DhA i.52. -ṭṭhāna a stand for water Vin ii.120. -tumba mantic affinity we often find an interchange between ud° and a water vessel J ii.441; DA i.202; DhA ii.193. -telaka an oily ava° (cp. E. break up = break down, grind up or down, tie up preparation mixed with water Vin ii.107. -dantapoṇa water or down), according to different points of view. This waver- for rinsing the mouth & tooth — cleaner Vin iii.51; iv.90, 92, ing between the two prefixes was favoured by the fact that o 233; J iv.69. -daha a lake (of water) D i.45. -doṇikā a always had shown an unstable tendency & had often been sub- water — tub or trough Vin ii.220. -dhārā a shower of water stituted for or replaced by ū, which in its place was reduced to Ps i.125; J iv.351. -niddhamana a water spout or drain Vin u before a double consonant, thus doing away with the diff. ii.120, 123; DhA ii.37. -nibbāhana an aquaduct Miln 295. between ū & u or o & u. For comparison see the foll.: ukka- -paṭiggaha receiving or accepting water Vin ii.213. -patta mati & okk°; uññā: avañña; uddiyati: odd°; uḍḍeyya oḍḍ°; a waterbowl Vin ii. 107; D i.80; S iii.105. -puñchanī a uppīḷeti: opīḷ°; etc., & cp. abbhokirati > abbhukkirati. — (2) towel Vin ii.122. -posita fed or nourished by water VvA 173. the most freq. combns. that ud° enters into are those with the -phusita a drop of water S ii.135. -bindu a drop of w. It intensifying prefixes abhi° and sam°; see e. g. abhi + ud (= 84 (v. l. for udabindu); PvA 99. -bubbula a w. bubble A abbhud°) + gacchati, °jalati; °ṭhāti; °namati etc.; sam + ud + iv.137; Vism 109, 479 (in comp.). -bhasta devoid of water eti; °kamati; °chindati; °tejeti; °pajjati etc. ThA 212 (for anodaka Th 2, 265). -maṇika a water — pot Uda1 (indecl.) [Sk. uta & u, with Lat. aut (or), Gr. αὖτι (again), Vin i.227; M i.354; A iii.27; Miln 28; DhA i.79. -mallaka a αὐτάρ (but, or), Goth. auk = Ger. auch to pron. base ava° cup for w. A i.250. -rakkhasa a water — sprite DhA iii.74. yonder, cp. ava ii.] disjunctive part. "or"; either singly, as -rahada a lake (of w.) D i.74, 84; A i.9; ii.105; iii.25; Sn at Sn 455, 955, 1090; J v.478 (v. l. udāhu);

Nd1 445 (expld. 467; Pug 47. -rūha a water plant Vv 356 . -lekhā writing as "padasandhi" with same formula as iti, q. v.); Pv ii.1216 on w. A i.283 = Pug 32 (in simile °ûpama like writing on w.; (kāyena uda cetasā); or combd. with other synonymous parti- cp. Pug A 215). -vāra "waterturn", i. e. fetching water DhA cles, as uda vā at Sn 193, 842, 1075; It 82 = 117 (caraṁ vā yadi i.49. -vāraka bucket S ii.118. -vāha a flow of water, flowing vā tiṭṭhaṁ nisinno uda vā sayaṁ walking or standing, sitting w. J vi.162. -vāhaka rise or swelling (lit. carrying or pulling or lying down); KhA 191. — See also udāhu. along (of water), overflowing, flood A i.178. -vāhana pulling up water Vin ii.122 (°rajju). -sadda sound of water Dhs 621. Uda2 (°—) [Vedic udan (nt.), also later uda (but only ° —), com- -sarāvaka a saucer for w. Vin ii.120. -sāṭaka = sāṭikā J monly udaka, q. v.] water, wave. In cpds. sometimes the ii.13. -sāṭikā "water — cloak", a bathing — mantle Vin i. older form udan° is preserved (like udañjala, udañña vant), but 292; ii.272; iv.279 (= yāya nivatthā nhāyati C.); DhA ii.61 (T. generally it has been substituted by the later uda° (see un- °sāṭaka). -suddhika ablution with water (after passing urine) der udakaccha, udakanti, udakumbha, udapatta, udapāna, ud- Vin iv.262 (= mutta — karaṇassa dhovanā C.). abindu). Udakaccha [uda + kaccha] watery soil, swamp J v.137. Udaka (nt.) [Vedic udaka, uda + ka (see uda2), of Idg. *u̯ed, *ud, fuller form *eu̯ed (as in Sk. odatī, odman flood, odana Udakumbha [uda + kumbha] a water jug J i.20; Dh 121, 122; Pv gruel, q. v.); cp. Sk. unatti, undati to water, udra = Av. udra i.129 . = Ags. otor = E. otter ("water — animal"); Gr. υ῞δωρ water Udagga (adj.) [ud + agga, lit. "out — top", cp. Sk. udagra] ("hydro"), υ῞δρα hydra ("water — animal"); Lat. unda wave; topmost, high, lofty Th 1, 110; fig. elated, exalted, exultant, Goth. watō = Ohg. wazzar = E. water; Obulg. voda water, joyful, happy D i.110 (°citta); Sn 689 (+ sumana), 1028 (id.); vydra otter] water Vin ii.120, 213; D ii.15 (°assa dhārā gushes Pv iv.155 (attamana +); iv.58 (haṭṭha +); Miln 248; DhA ii.42 or showers of w.); Dh 80, 145; J i.212; Pv i.57 ; Pug 31, 32; (haṭṭha — pahaṭṭha udagg — udagga in high glee & jubilant); Miln 318; VvA 20 (udake temanaṁ aggimhe tāpanaṁ); DhA Vism 346 (id.); Sdhp 323. See also der. odagya. i.289; DhA iii. 176, 256; PvA 39, 70. — Syn. ambu, ela, jala Udaggatā (f.) [abstr. fr. udagga] exaltation, jubilation, glee Sdhp etc. — The compn. form (—°) is either ûdaka (āsanûdaka — 298. dāyin J iv.435) or °odaka (pādodaka water for the feet PvA 78). odaka occurs also in abs. form (q. v.), cp. also oka. Udaggi° in udaggihuttaṁ [= ud + aggi + hutta, cp. Vedic agniho- Bdgh.'s kaṁ = udakaṁ, tena dāritan: kandaran ti is a false et- tra] the fire prepared (for sacrifice) J v.396 (= uda — aggihut- ymology; DA i.209. taṁ C. wrongly), lit. "the sacrifice (being) out" -aṇṇava water — flood M i.134. -āyatika a water — Udangaṇa (nt.) [ud + angaṇa1 ; Kern unnecessarily changes it to pipe Vin ii.123. -āḷhaka a certain measure of water, an āḷhaka uttankana "a place for digging for water" see Toev. p. 96] an

open place J i.109. A ii.15 (khandhānaṁ); Dh 113, 374 (khandhānaṁ, see DhA rd Udacchidā 3 sg. praet. of ucchindati to break up Sn 2, 3 (°ā iv.110). metri causa). Udayaṁ & Udayanto ppr. of udeti (q. v.). Udañcana (nt.) [fr. ud + añc, see añchati] a bucket for drawing Udayana (nt.) [fr. ud + i] going up, rise DA i.95. water out of a well

DhA i.94. Udara (nt.) [Vedic udara, Av udara belly, Gr. ὑ˝στερος = Lat. Udañcanin (adj. — n.) [ud + añcanin to añc see añchati] draining, uterus belly, womb; Lith. védaras stomach, See also Walde, pulling up water f. °ī a bucket or pail J i. 417 (f. °ī). Lat. Wtb. under vensica] — 1 the belly, stomach D ii.266; Sn Udañjala [udan + jala see uda2] in °ṁ kīḷati a water — game: 78, 604, 609, 716; J i.146, 164, 265; Miln 213; PvA 283; KhA playing with drops of water (?) Vin iii.118 (Bdhgh.: udañjalan 57, 58; DhA i.47 (pregnant); Sdhp 102. — 2. cavity, interior, ti udaka — cikkhallo vuccati p. 274) inside Dāvs i.56 (mandir — odare). -ūnûdara with empty belly Th 1, 982; Miln 406, 407; cp. ūna. Udaññavant (adj.) [udan = uda(ka) + vant] rich in water, well — -aggi the fire of the belly or stomach (i. e. of digestion) watered J v.405 (= udaka — sampanna C.). KhA 59; SnA 462; PvA 33; -âvadehakaṁ (adv.) bhunjati to Udaṇha [ud + aṇha] day — break, dawn, sunrise J v.155. eat to fill the stomach, eat to satiety, to be gluttonous M i.102; Udatāri 3rd sg aor. of uttarati to cross over Sn 471 (oghaṁ). A v.18; Th 1, 935; Vism 33. -paṭala the mucous membrane of the stomach Vism 359 (= sarīr°abbhantara 261); SnA 248; Udatta (adj.) [Sk. udātta] elevated, high, lofty, clever Nett 7, 118, KhA 55, 61. -pūra stomachfilling Vism 108. -vaṭṭi "belly 123 (= uḷārapañña C.). — sack", belly Vin iii.39, 117; Vism 262 where KhA reads ud. Udadhi [uda + dhi, lit. water — container] the sea, ocean S i.67; paṭala). -vāta the wind of the belly, stomach — ache 9J i.33, It 86; Sn 720; J v.326; vi.526; ThA 289; VvA 155 ("udakaṁ 433; Vism 41 (°ābādha); DhA iv.129. ettha dhīyatī ti udadhi"); Sdhp 322, 577. Udariya (nt.) [fr. udara] the stomach Kh iii. (cp. KhA 57); Vism Udapatta1 [ụda for ud, and patta, pp. of pat, for patita? Kern, 258, 358. Cp sodariya. Toev. s. v. takes it as udak — prāpta, risen, flying up, sprung Udassaye 2nd sg. pot. of ud + assayati [ā + śri, cp. assaya] J up J iii.484 (= uppatita C.); v.71 (= uṭṭhita C.). v.26 (meaning to instal, raise?), expld. by C. as ussayāpesi (?) Udapatta2 [uda + patta; Sk. udapātra] a bowl of water, a water — Reading may be faulty for udāsase (?). jug, ewer M i.100; S v.121; A iii.230 sq., 236; v.92, 94, 97 sq. Udahāraka [uda + hāraka] a water — carrier J ii.80. Udapādi 3rd sg. aor. of uppajjati to arise, originate, become D Udahāriya (adj.) [fr. udahāra fetching of water, uda + hṛ] going i.110, 180, 185; S ii.273; It 52, 99; SnA 346, 462. for water Vv 509 . Udapāna [uda + pāna lit. "(place for) drinking water"; cp. opāna, Udāgacchati [ud + ā + gacchati] to come to completion Da i.288. which in the incorrect opinion of Pāli Commentators repre- Cp sam. sents a contracted udapāna] a well, a cistern Vin i.139; ii.122; M i.80; A iv.171; J iii.216; Ud 78; Pv ii.78 ; ii.925 ; Miln 411; Udāna (nt.) [fr. ud + an to breathe] — 1. "breathing out", exult- Vism 244 (in simile); DA i.298; VvA 40; PvA 78. ing cry, i e. an utterance, mostly in metrical form, inspired by a particularly intense emotion, whether it be joyful or sorrow- Udappatta see udapatta. ful (cp. K. S. p. 29 n. 2) D i.50, 92; S i.20, 27, 82, 160; A i.67; Udabindu [uda + bindu] a drop of water M i.78; Sn 812; Dh 121, J i.76; Pug 43, 62; Nett 174; PvA 67; Sdhp 514. — The ut- 122, 336; It 84 (v. l. udaka°); Nd1 135; SnA 114; DhA ii.51. terance of such an inspired thought is usually introduced with Udabbhadhi aor. 3rd sg. of ubbadhati [ud + vadh] to destroy, the standing phrase "imaṁ udānaṁ udānesi" i. e. breathed kill Sn 4 (= ucchindanto vadhati SnA 18). forth this solemn utterance [Cp. BSk. udānaṁ udānayati Divy 99 etc.], e. g. at Vin i.2 sq., 12, 230, 353; D

i.47; ii.107 (udāna Udabbahe 3rd sg. Pot. of ubbahati [ud + bṛh1 , see also abbahati] of triumph); S iii.55; Mhvs xix.29; DA i.140; Ud. 1 passim; to draw out, tear out, remove Th 1, 158; Sn 583 (= ubbaheyya SnA 354 ("the familiar quotation about the sakyas"). Occa- dhāreyya (?) SnA 460); J ii.223 (= udabbaheyya C.); vi.587 sionally (later) we find other phrases, as e. g. udānaṁ pavatti (= hareyya C.); aor. udabbahi Vin iv.5. J i.61; abhāsi Vin iv.54; kathesi J vi. 38. — 2. one of the an- Udaya [fr. ud + i, cp. udeti] rise, growth; increment, increase; in- gas or categories of the Buddhist Scriptures: see under nava come, revenue, interest A ii.199; Ps i.34; Vv 847 (dhanɔ atthika & anga. — Cp. vodāna. uddayaṁ patthayāna = ānisaṁsaṁ atirekalābhaṁ VvA 336); Udānita [pp. of udāneti] uttered, breathed forth, said DhA iv.55. 8452 ; DhA ii.270; PvA 146 (ulār° vipāka), 273 (°bhūtāni pañca kahāpaṇa — satāni labhitvā, with interest); Sdhp 40, 230, 258. Udāneti [denom. f. udāna, cp. BSk. udānayati] to breathe out — See also uddaya. or forth, usually in phrase udānaṁ udānesi: see under udāna1 . -attha rise and fall, birth & death (to attha2) M i.356; Absolutely only at J iii.218. S v.197 sq., 395; A iii.152 sq.; iv.111, 289, 352; v.15, 25. Udāpatvā at J v.255 is uncertain reading (v. l. udapatvā, C. explns. -atthika desirous of increase, interest or wealth (cp. above Vv reading udapatvā by uppatitvā = flying up), perhaps we should 847 dhanɔ atthika) A ii.199. -bbaya (ud — aya + vy — aya) read udapatta flew up, pret. of ud + pat = Sk. *udapaptat (so increase & decrease, rise & fall, birth & death, up & down D Kern, Toev. s. v.). iii.223; S i.46 = 52 (lokassa); iii.130; A ii.90; iii. 32; iv.153; It Udāyati at DA i.266 (udāyissati fut.) is hardly correct; D i.96 has 120; Vism 287; Ps i.54; ThA 90. -vyaya = °bbaya S iv.140;

Udāyati Uddalomī

here udrīyissati (q. v.), which belongs to darati to break, tear Udita2 [pp. of vad, see vadati] spoken, proclaimed, uttered Vut- etc., udāyati could only belong to dāyāti meaning to cut, mow, todaya 2 (quoted by Childers in Khuddaka — pātha ed. 1869, reap. but not to split etc. DA i.266 explns. udāyissati with bhi- p. 22). jjhissati. The difficulty is removed by reading udrīyissati. To Udīraṇa (nt.) [fr. udīreti] utterance, saying J v.237; Dhs 637, v. l. undriyati cp. °undriya for °uddaya (dukkh° for dukkhu- 720; Miln 145. draya see udraya). We find udāyati once more at Vism 156 in expln. of ekodi where it is evidently meant for udeti (Caus. = Udīrita [pp. of udīreti] uttered J iii.339; v.394 = 407. uṭṭhapeti). Udīreti [ud + īreti, cp. in meaning īrita] — 1. to set in mo- Udāra (adj.) [Sk. udāra, of which the usual P. form is ulāra (q. tion, stir up, cause J iii.441 (dukkhaṁ udīraye Pot. = udīreyya v.). Cp. BSk. audāra & audārika.] raised, sublime, noble, C.); v.395 (kalahaṁ to begin a quarrel). — 2. to utter, pro- excellent Dāvs iii.4 (samussit — odāra — sitātapattaṁ); DA claim, speak, say S i.190; Sn 632 (pot. °raye = bhāseyya SnA i.50 (°issariya); Sdhp 429, 591. 468); Dh 408 (giraṁ udīraye = bhāseyya DhA iv.182); J v.78 (vākyaṁ); Pass. udīyati (uddiyyati = Sk. udīryate) Th 1, 1232 Udāvatta [pp. of udāvattate, ud + ā vattati] retired, desisting J (nigghoso). v.158 (= udāvattitva nivattitva C). Udu (adj.) [= *ṛtu? cp. utu & uju] straight, upright, in °mano Udāsīna (adj.) [ud + āsīna, pp. of ās to sit; lit. sit apart, be indif- straight — minded D iii.167, 168 (= uju° in v. l. and expln. by ferent] indifferent, passive, neutral DhsA 129. C.). Udāhaṭa [pp of udāharati] uttered, spoken; called, quoted Pug 41. Udukkhala (m. &

nt.) [Sk. ulukhala] a mortar Vin i.202 (+ Udāharaṇa (nt.) [fr. udāharati] example, instance J iii.401 (°ṁ musala pestle); J i.502; ii.428; v.49; ii.161, 335; Ud 69 (m; āharitvā dassento), 510; Miln 345; SnA 445; VvA 297. + musaḷa); DhA ii.131 (°sala); Vism 354 (in comp.). The rela- Udāharati [ud + ā + hṛ] to utter, recite. speak. Sn 389; J iii.289; tion between udukkhala and musala is seen best from the de- DA i.140 (see udāhāra). — pp udāhaṭa (q. v.). Cp. pariy°. scription 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 Udāhāra [fr. udāharati] utterance, speech DA i.140 (°ṁ udāhari tongue takes the part of a hand. On this passage & other con- = udānaṁ udānesi); Pug A 223, nections as well as etym. see Morris J.P.T.S. 1893, 37. Udāhu (indecl.) [uta + āho, cp. P. uda & aho and Sk. utāro] Udukkhalikā (f.) [fr. udukkhala] part of a door (threshold?) Vin disjunctive — adversative particle "or", in direct questions D ii.148 (+ uttara — pasaka lintel of a door). 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 of- Udumbara [Sk. udumbara] the glomerous fig tree, Ficus Glom- ten introduced with kiṁ, while udāhu follows in the second erata D ii.4; Vin iv.35; A iv.283 (°khādika), 283 (id.), 324 (disjunctive) part, e. g. kin nakkhattaṁ kīḷissasi udāhu bhatiṁ (id.); Sn 5; DhA i.284; SnA 19; KhA 46, 56; VvA 213. Cp. karissasi VvA 63; kiṁ amhehi saddhiṁ āgamissasi udāhu pac- odumbara. chā will you come with us or later? DhA ii.96: See under kiṁ. Udeti (ud + eti of i to go] to go out or up, to rise (of the sun), to — Often combd with other expletive particles, e. g. udāhu ve come out, to increase Asl. 169; Vism 156 (eko udetī ti ekodi); J Sn 1075, 1077; udāhu no Sn 347; eva... no udāhu (so... or not) ii.33; iii.324; ppr. udayaṁ It 85 (ādicco), & udayanto PvA 154 D i.152; (ayaṁ) nu kho — udāhu (ayaṁ) is it (this) — (this) (udayante suriye = sole surgente). — pp. udita (see udita1). Vism 313. Cp. udicca & udi. Udi (or udī) is artificial adj. formn. fr. udeti, meaning "rising, ex- Udda1 [Vedic udra, to uda2 water, lit. living in water; Cp. Gr. celling", in expln. of ekodi at Vism 156 (udayatī ti udi uṭṭhapetī ὑδροç "hydra"; Ohg. ottar = Ags. otor = E. otter; Lith. ûdra ti attho). = Obulg. vydra otter] an aquatic animal, the otter (?) Childers Udikkhati [ud + īkṣ, Sk. udīkṣate] — 1. to look at, to survey. to s. v. doubts the identity of this creature with the regular otter, perceive Vin i.25 (udiccare, 3sd. pl. pres. med.); J v.71, 296; since it lives in the jungle. Is it a beaver — Vin i.186 (°camma Vv 8121 (aor. udikkhisaṁ = ullokesiṁ VvA 316); Dāvs ii 109; otter — skin, used for sandals); Cp. i.102 (°pota); J iii.51 sq., Sdhp 308. — 2. to look out for, to expect J i.344; VvA 118. 335. The names of two otters at J iii.333 are Gambhīra — cārin — 3. to envy Miln 338. and Anutīra — cārin. Udikkhitar [n. ag. of udikkhati] one who looks for or after D iii Udda2 [for uda2 ?] water, in passage amakkhito uddena, 167. amakkhito semhena, a. ruhirena i. e. not stained by any kind of (dirty) fluid D ii.14; M iii.122. Udicca (adj.) [apparently an adjectivised ger. of udeti but dis- torted from & in meaning = Sk. udañc, f. udīcī northern, the Uddaṇḍa [ud + daṇḍa] a kind of building (or hut), in which the north] "rising", used in a geographical sense of the N. W. coun- sticks stand out (?) Nd1 226 = Nd2 976 (uṭanda) = Vism 25 (v. try, i. e. north — westerly, of north — western origin (cp. l. BB uṭṭanda). Brethren 79, Miln trsln. ii.45 n. 1) J i.140, 324, 343, 373; Miln Uddaya1 [a (metric?) variant of udaya]

gain, advantage, profit 236. — See also uddiya. Vv 847 (see udaya); J v.39 (satt° — mahāpaduma of profit to Udiccare 3sd. pl. pres. med. of udikkhati (q. v.). beings?). Udita1 [pp. of ud — i, see udeti] risen, high, elevated Miln 222; Uddaya2 in compounds dukkh° and sukh°. see udraya. (°odita); Dāvs iv.42; Sdhp 14 (of the sun) 442 (°odita). Uddalomī [= udda + lomin beaver — hair — y] a woollen coverlet

with a fringe at each end D i.7 (= ubhato dasaṁ uṇṇā — mayɔ udīcīna?]. See udicca & cp. Morris in J.P.T.S. 1889, 202, and attharaṇaṁ; keci ubhato uggata — pupphaṁ ti vadanti DA last not least Lüders in K. Z. 1920 (vol. 49), 233 sq. The word i.87); A i.181. See however uddha — lomin under uddhaṁ. is not sufficiently cleared up yet. Uddasseti [ud + dasseti, Caus. of dassati1] to show, reveal, point Uddisati [ud + disati] — to propose, point out, appoint, allot Dh out, order, inform, instruct D ii.321 sq.; M i.480 (read ud- 353, cp. DhA iv.72; Miln 94 (satihāraṁ); fut. uddisissati M dassessāmi for conjectured reading uddisissāmi?); ii.60 (v. l. i.480 (ex conj., is probably to be changed to uddassessati, q. uddiset°) A iv.66. v.). — 2. to specify PvA 22 (aor. uddisi), 25 (= nīyādeti, Uddāna (nt.) [fr. ud + dā, dayati to bind: see under dāma] a dadāti), 27. — Pass. uddissati to show oneself, to be seen Pv group of Suttas, used throughout the Vinaya Piṭaka, with ref. iii.212 , and uddissiyati PvA 46. — pp. uddiṭṭha (q. v.). — to each Khandhaka, in the Saṁyutta, the Anguttara and other Caus. II. uddisāpeti (q. v.). — ger. uddissa (q. v.) books (cp. Miln 407) for each group of about ten Suttas (cp. Uddisāpeti [Caus. II. of uddisati] — 1. to make recite Vin i.47 = DhsA 27). The Uddāna gives, in a sort of doggerel verse, at ii.224; iv.290. — 2. to dedicate PvA 35 (v. l. ādisati). the end of each group, the titles of the Suttas in the group. It Uddissa (indecl.) [orig. ger. of uddisati] — 1. indicating, with may then be roughly rendered "summary". If all the Uddānas signs or indications J iii.354 = Miln 230. — 2. prep w. acc.: were collected together, they would form a table of contents to (a) (lit.) pointing to, tending towards, towards, to PvA 250 the whole work. — Otherwise the word has only been found Suraṭṭha — visayaṁ). — (b) (appld.) with reference to, on used of fishes "macchuddāna" (so J ii.425; DhA ii.132). It account of, for, concerning PvA 8 (pete), 17 (= ārabbha), 49 then means a group of fish placed apart for for sale in one lot. (ratanattayaṁ), 70 (maṁ), 146. Perhaps a set or a batch would meet the case. -kata allotted to, specified as, meant for (cp. odissa & Uddāpa [*udvāpa] foundation of a wall, in stock phrase daḷh° odissaka) Vin i.237 (maṁsa); ii.163; D i.166 = A i. 295 = Pug etc. D iii.101; S v.194 = also at J vi.276 (= pākāra — vatthu 55 (viz. bhikkhā); M i.77; KhA 222; J ii. 262, 263 (bhatta). C.). Kern, Toev. s. v. refers it to Sk. ud — vapati to dig out, Uddissana (nt.) [fr. uddissa] dedication PvA 27, 80. and translates "moat, ditch". The meaning "wall" or "mound" however harmonises quite well with the der. fr. "digging", cp. Uddīpanā (f.) [fr. ud + dīpeti] explanation, reasoning, argument E. dike > Ger. Teich. See also uddāma 2. Vism 27 (for ukkācanā).

Uddāpavant (adj.) [fr. uddāpa] having a wall or embankment Uddīyati, Uddīyana ete. see udrī°. S ii.106 (v. l. uddhā°); C. expls. as apato uggatattā J iv.536 Uddeka [Sk. udreka,

ud + ric] vomit, spouting out, eruption Vism (so read with v. l. for T. uddhā pavatta; C. expls. as tīra — 261 (where id. p. at KhA 61 reads uggāra); °ṁ dadāti to vomit mariyādā — bandhana). Vin i.277. Uddāma [fr. ud + dā as in uddāna, see dāma] 1. (adj.) "out of Uddekanika (adj.) [uddeka + ana + ika] spouting, ejecting M ii.39 bounds", unrestrained, restless Dāvs v.56 (°sāgara). — 2. (n.) (maṇika; perhaps better to be read with v. l. as udañjanika = wall, enclosure (either as "binding in", protecting or as equiva- udañcanika fit for drawing up water). lent of uddāpa fr. ud + vam "to throw up" in sense of to throw Uddesa [fr. uddisati] — 1. pointing out, setting forth, propo- up earth, to dig a mound = udvapati) in phrase aṭṭāla — ud- sition, exposition, indication, programme M iii.223 (u. ud- dāma — parikhâdīni watchtowers, enceintes, moats etc. DhA diṭṭha), 239; S iv.299; SnA 422. — 2. explanation S v.110 sq.; iii.488. sa-uddesa (adj.) with (the necessary) expln. , point by point, Uddāraka [?] some wild animal J v.416 (reading uncertain, expln. in detail, D i.13, 81; iii.111; A iii.418; It 99; Nd2 6171 . — ditto). 3. samaṇuddesa one marked as a Samaṇa, a novice (cp. sā- Uddāla = uddālaka, only as Np. J iv.298 sq. maṇera) D i.151; M iii.128; A iv.343; uddesa — bhatta special or specified food Vin i.58 = 96, cp. ii.175, propounding, recita- Uddālaka [fr. ud + dal, see dalati] the Uddāla tree, Cassia Fis- tion, repetition Vin i.50 = ii.228 (uddesena paripucchāya ovā- tula (also known as indīvara), or Cordia Myxa, lit. "uprooter" dena by recitation, questioning & advice); ii.219 (°ṁ dadāti to Vv 67 (= vātaghātako yo rājarukkho ti pi vuccati VvA 43); J hold a recitation + paripucchaṁ d); A iv.114 (+ paripucchā); iv.301 (°rukkha), 440; v.199 (= vātaghātaka C.), 405; vi.530 v.50 sq. (pañho, u. veyyākaraṇaṁ); Nd2 3852 (+ paripucchā); (so read for uddh°); VvA 197 (°puppha = indīvara); PvA 169. J i.116; Miln 257 (+paripucchā). ek'uddesa a single repetition Uddālanaka (adj.) [fr. uddālana > ud + dāleti] referring to de- Vin iii.47; A iii.67, 180; Miln 10, 18. struction or vandalism, tearing out Vin iv.169. Uddesaka (adj.) [fr. uddesa] assigning, defining, determining, in Uddāleti [ud + dāleti, Caus. of dal, see dalati] to tear out or off bhatt° one who sorts out the food VvA 92. Vin iv.170; S iv.178. Uddesika (adj. nt.) [fr. uddesa] — 1. indicating, referring to, re- Uddiṭṭha [pp. of uddisati] — 1. pointed out, appointed, set out, specting, defining; (nt.) indication, definition D ii. 100 (mam put forth, proposed, put down, codified M i.480 (pañha); Sn °bhikkhusangho); Miln 159 (id.); KhA 29. — Esp. as — ° p. 91 (id. = uddesa — mattenɔ eva vutta, na vibhangena SnA in phrase aṭṭha-vass' uddesika — kāla the time referring to 422); SnA 372. — 2. appointed, dedicated J v.393 (an °ṁ (or indicating) the 8th year, i. e. at the age of 8 PvA 67; pupphaṁ = asukassa nāma dassāmī ti); PvA 50; KhA 138. soḷasa-vass° M i.88; J i.456; VvA 259. In the same appli- Uddiya (adj.) [Sk. udīcya?] northern, northwestern (i. e. cation padesika (q. v.). — 2. memorial J iv.228 (cetiya). Nepalese) J iv.352 (°kambala) in expln. of uddiyāna [Sk. Uddehaka (adj.) [fr. ud + dih, see deha] "bubbling up", only adv.

°ṁ in cpd. pheṇ° (paccamāna) boiling) under production of dhaṁsati] to fly out or up (of dust) Vv 784 na tatthɔ uddhaṁsati scum (foam) M iii.167; A i.141; J iii.46; Miln 357. rajo; expld. by uggacchati VvA 304. — pp. uddhasta (q. v.). Uddosita [Derivation uncertain. Cp. Müller P. Gr. 42] shed, sta- Uddhagga (adj.) [uddha + agga] — 1. standing

on end (lit. with ble (?) Vin i.140; ii.278; iii.200; iv.223. raised point). bristling, of the hair of a Mahāpurisa D ii.18 Uddha (adj.) [possibly a combn. of aḍḍha2 & uddhaṁ; or should = iii.144, 154. — 2. prominent, conspicuous J iv.345 (°rājin we read aḍḍh° or vuḍḍh°?] in phrase uddhehi vatthehi in rich, having prominent stripes, of a lion). — 3. pointing upwards lofty clothes J iv.154 (of a devatā; passage may be corrupt). (of the lower teeth, opp. adhagga point — downwards) J v.156 (= heṭṭhima — danta C.). — 4. lofty, beneficial (of gifts) A Uddhaṁ (& Uddha°) (indecl.) [nt. of adj. *uddha = Sk. ūrd- ii.68 (dakkhiṇā); iii.46 (id.) see also uddhaggika. hva high; to Idg. *ared(h) as in Lat. arduus steep, or *ured as in Sk. vardhate to raise, Gr. ὀρχός straight] high up, on Uddhaggika (adj.) [cp. uddhagga) aiming at or resulting in a lofty top, above (adv. & prep.). — On uddhaṁ in spatial, tempo- end, promoting spiritual welfare, beneficial (of gifts) D i.51 = ral, ethical & psychological application see in detail Nd2 155. iii.66; S i.90; A iii.259; DA i.158. — I. (adv.). — A. (of space) up, aloft, on top, above (opp. Uddhacca (nt.) [substantivised ger. of ud — dharati, ud + dhṛ, adho) Vin iii.121; KhA 248 (= upari). — In contrast with adho cp. uddhaṭa & uddhata. The BSk. auddhatya shows a strange (above > below) D i.23, 153, 251; Vism 176 (u. adho tiriyaṁ distortion. BSk. uddhava seems to be also a substitute for ud- expld.); DA i.98 (see also adho). — Esp. with ref. to the points dhacca] over — balancing, agitation, excitement, distraction, of the compass as "in zenith" (opp. adho "in nadir"), e. g. at flurry (see on meaning Dialogues i.82; Dhs trsln. 119; Cpd. D i.222 ("straight up"); It 120; J i.20. — B. (of time) in fu- 18, 45, 83). A i.256, 282; iii.375, 421, 449; iv.87; v.142, 145, ture, ahead, hence Sn 894; Nd1 303 (u. vuccati anāgataṁ). — 148; D iii.234; S v.277 sq.; DhSA 260; SnA 492 (in sense of II. (prep. with abl. & instr.). — A. (of space) in phrase ud- "haughtiness"? for Sn 702 uṇṇata); Nd1 220, 501; Ps i.81, 83; dhaṁ pādatalā adho kesamatthakā (above the soles & below ii.9, 97 sq.; 119, 142, 145, 169, 176; Pug 18, 59; Dhs 427, 429 the scalp) D ii. 293, 294; iii.104; A iii.323; v.109. — B. (of (cittassa), 1159, 1229, 1426, 1482; Vbh 168, 369, 372, 377; time) after, hence Pv i.1012 (u. catūhi māsehi after 4 months Vism 137, 469 (= uddhata — bhāva); Sdhp 459. Together with = catunnaṁ māsānaṁ upari PvA 52); PvA 147 (sattahi vassa kukkucca "flurry or worry" u. is enumd. as the 4th of the 5th satehi u., meaning here 700 years ago, cp. ito in similar appli- nīvaraṇa's and as the 9th of the 10 saṁyojana's (q. v.), e. g. at cation, meaning both past & future), 148 (sattāhato u. after a D i.71, 246; iii.49, 234, 269, 278; S i.99; A i.3; iii.16; v.30; week; uttari v. l. BB.). — In cpds. uddha° & uddhaṁ° (see Nd2 379; Dhs 1486. below). The reading udhogalaṁ at PvA 104 is to corrected Uddhaja (adj.) [uddhaṁ + ja] upright, honest M i.386 (v. l. for to adho°. — III. Note (cp. Trenckner, Notes 60). In certain pannadhaja). cases we find ubbhaṁ for uddhaṁ. Notice the foll.: ubbhaṁ yojanaṁ uggato J v.269; ubbhaṭṭhako hoti "standing erect" D Uddhaṭa [pp. of uddharati2 ; see also uddhata, uddhita & ud- i.167; M i.78; ubbhamukhu "mouth (face) upwards", turned dhacca] — 1. pulled out J ii.26. — 2. pulled out, de- upwards S iii.238; Miln 122. stroyed, extirpated, in phrase° dāṭha with its fangs removed (1) uddha° in: -gāmin going upwards S v.370 sq. cchid- (of a snake) J i.505; ii.259; vi.6. — 3. cut off or out Miln 231 daka (-vātapānā) (windows) having openings above DhA (uddhaṭ — uddhaṭe ālope whenever a piece is cut off). — 4. i.211.

-pāda heels upwards either with adhosira (head down) drawn out, lifted out, raised J i.143; sass°kāle at the time of A iv.133, or avansira Vv 5225 (v. l.); J i. 233. -mukha turned lifting the corn; v.49 (°paṁsu). Cp. uddhaṭa -bīja castrated J upwards, adv. °ā upwards or backwards (of a river) Miln 295 ii.237. (Gangā u. sandati; in same context ubbha° Miln 122). -lomin Uddhata [pp. of uddharati1 ; as to its relation to uddhaṭa see re- "having hair on the upper side", a kind of couch or bed (or rug marks under uddhacca]. — 1. lifted up, raised, risen, high (of on a couch) Vin i.192 = ii.163, 169. So is prob. to be read for the sun, only in this special phrase u. aruṇo) Vin ii.236; Ud uddalomī (q. v.). -virecana action of an emetic (lit. throwing 27 (vv. ll. uggata & uddhasta). — 2. unbalanced, disturbed, up) (opp. adho — virecana of a purgative) D i.12 (= uddhaṁ agitated, shaken S i.61 (+ unnaḷa "muddled in mind & puffed dosānaṁ nīharaṇaṁ DA i.98); DhA iii.126; SnA 86. -suddha up" trsl.), 204 (id.) v.112 (līnaṁ cittaṁ uddhataṁ c.), 114 = clean on top Vin ii.152. — (2) uddhaṁ° in: -āghātanika an Vism 133, 269; A ii.23; iii.391; v.93 sq., 142, 163; It 72; Th after — deather, a teacher who maintains that the soul exists 2, 77 (so read with v. l., T. has uddhaṭa; ThA 80 explns. as after death D i.31, cp. DA i.119. -pāda feet up (& head down) nānɔ ārammaṇe vikkhitta — citta asamāhita); Nd2 433 (+ avū- Vv 5225 (v. l. uddha°). -bhāgiya belonging to the upper part pasanta — citto); Pug 35 (= uddhaccena samannāgata Pug A (opp. oram°): see saṁyojana. -virecana v. l. BB. at SnA 217). -an° well balanced, not shaken, calm, subdued M i.470; 86 for uddha°. -sara(ṁ) (adv.) with raised or lofty voice, lit. A ii.211; v.93 sq., 104; Sn 850 (= uddhaccavirahita SnA 549); "sounding high" Sn 901, see Nd1 315. -sota (adj.) one who Dh 363 (= nibbutacitto DhA iv.93); J v.203; Vv 648 . — See is going upwards in the stream of life [cp. BSk. ūrdhvasrotaḥ also ubbhata. Mahāvy § 46] D iii.237; S v.69, 201, 205, 237, 285, 314, 378; Uddhana (nt.) [*ud — dhvana, fr. ud + dhvan instead of dhmā, A i.233; ii.134; iv.14 sq., 73 sq., 146, 380; v.120; Dh 218; Th for uddhamana (*uddhmāna Sk.), see dhamati] an oven J i.33, ii.12; Pug 17; Nett 190; DhA iii.289; lit. up — stream at J 68, 71, 346; ii.133, 277; iii.178, 425; v.385, 471; ii.218 (kam- iii.371. mār°), 574; Sn p. 105; Miln 118, 259; Vism 171, 254; DhA Uddhaṁsati [ud + dhaṁsati, in lit. meaning of dhvaṁs, see i.52, 224; ii.3; iii.219 (°panti); iv.176.

Uddhamma Unnangala

Uddhamma [ud + dhamma] false doctrine Dpvs v.19. Uddhumāyati [ud + dhmā, see dhamati & remarks on uddhacca] Uddharaṇa (nt.) [abstr. fr. uddharati] — 1. taking up, lifting, to be blown up, to swell up, rise; aor. °āyi J iii.26; VvA 76; raising Miln 307 (sass° — samaya the time of gathering the ger. °ājitvā J ii.18; DhA i.126. — pp. uddhumāta & °āyita corn; to uddharati 1. but cp. in same meaning uddhaṭa from (q. v.). uddharati 2). DA i.192. — 2. pulling or drawing out (cp. Uddhumāyana (nt.) [fr. uddhumāyati] puffing, blowing or uddharati 2) Vin iii.29. See also ubbahati2 . swelling up J iv.37. Uddharati [ud + dharate of dhṛ] — 1. (in this meaning confused Uddhumāyika (adj.) [cp. uddhumāyita] like blowing or swelling with ubbharati from bṛh, cp. interchange of ddh & bbh in up, of blown — up appearance M i.142 sq. uddha: ubbha, possibly also with bṛh: see abbahati and cp. Uddhumāyita [pp. of uddhumāyati] swollen, bloated, puffed up ubbahati1). (a) to raise, rise, lift up; hence: to raise too much, VvA 218.

overbalance, shake etc.: see pp. uddhata (*udbhṛta) & cp. uddhacca & uddharaṇa. — (b) to take up, lift, to remove, take Udrabhati [? doubtful in form & etym.] to eat M i.306 (upacikā away D i.135 (baliṁ uddhareyya raise a tax); M i.306 (hiyaṁ); bījaṁ na udrabheyyuṁ; vv. ll. on p. 555: udrah°, udah°, J i.193 (aor. poet. udaddhari = uddharitvā kaḍḍhitvā pavaṭṭesi udāh°, uddhah°, uṭṭhah°; udraheyyun ti khādeyyuṁ C. (udrab- C.); VvA 157. — Caus. uddharāpeti Vin ii.180, 181; J vi.95. hāsane, Dhātum.)). — Note. The Dhātupāṭha, 212, and the — 2. to pull out, draw out (syn. with abbahati, q. v. for Dhātu — mañjūsā, 311, explain udrabha by adane, eating. comparison) D i. 77 (ahiṁ karaṇḍā uddhareyya, further on ahi Udraya (& Uddaya) (—°) [perhaps a bastard form of uddaya = k. ubbhato) PvA 115 (= abbahati); imper. uddharatha J ii.95 udaya yielding etc. The BSk. usually renders P. dd by dr. (for abbaha); Dh 327 (attānaṁ duggā); aor. uddhari J iii.190 If so, then equal to adaya & uddaya1] coming forth, result, (ankena); cond. uddhare Th 1, 756; ger. uddharitvā D i.234; consequence. Usually in foll. two phrases: dukkh° (yield- Nd1 419; SnA 567; DhA iv.26; PvA 139, & (poet.) uddhatvā J ing pain) & sukh° (giving pleasure); e. g. as dukkh° at M iv.406 (cakkhūni, so read for T. laddhatvañ cakkhūni = akkhīni i 415; J iv.398; v.119 (v. l. °indriya); Pv i.1110 (so read for uddharitvā C.). — pp. uddhaṭa & ubbhata. T. °andriya, cp. undriyati as v. l. for udāyati); Ps ii.79 (kam- Uddharin īn an° Sn 952 see under niṭṭhurin. maṁ); as sukh° at J v.389 (v. l. °indriya); DhA ii.47 (°ud- daya). Both dukkh° & sukh° at Ps i.80. Besides these in foll. Uddhasetā see uddhasta. combns. : kaṭuk° causing bitterness J v.241; sa° with (good or Uddhasta [pp. of uddhaṁseti, see dhaṁsati & cp. anuddhaṁ evil) consequences S ii.29; M i.271. seti] attacked, perhaps "spoilt" (smothered!) in combn. with Udrīyati (& Uddīyati) [cp. Sk. ud dīryate, Pass of ud + dṛ, dṛṇōti, pariyonaddha (covered) at A i.202 (T. uddhaseta, expld. by and P. darati & dalati; see also avadīyati which may be a San- upari dhaṁsita C.); ii.211 (vv. ll. uddhasotā for °etā & ud- skritised oddīyati for uddīyati] to burst, split open, break, fall dhaṁso). — Registered with an° as anuddhasta in Index vol. to pieces Vin i.148 (vihāro udriyati); ii 174 (id); iv.254 (i); D to A, should however be read as anuddhasta (q. v.). Cp. also i.96 (°īyissati = bhijjhissati DA i 96, so read for udāyati); S i viddhasta. 113, 119. Uddhāra (& ubbhāra in Vin.; e. g. ii.255, cp. 256 where ubb- Udrīyana & Uddīyana (nt.) [fr. udrīyati] breaking or splitting hata unterchanges with uddhāra) [fr. uddharati1] — 1. taking open, bursting J i.72; DhA ii.7 (°sadda), 100 (paṭhavī — ud- away, withdrawal, suspension, in kaṭhin° (q. v.) Vin i.255 dīyana — sadda; vv. ll. uddri°, udri°). sq.; iii.262; iv.287; v.177 sq. — 2. a tax, levy, debt, in phrase °ṁ sodheti (so read for sādheti loc. cit.) to clear up a debt J Undura [etym?] a rat Vin i.209; ii.148, 152; iii.151; J i.120; Miln ii.341; iii.106; iv.45, 247. uddhāra-sodhana (v. l. sādh°) the 23, 363. Spelt undūra at Vism 62. clearance of a debt J ii.341. — 3. synopsis or abstract Dpvs Unna [pp. of ud, unatti & undati, see udaka] in phrase pīti — v.37 (atth° of the meaning of the Vin.); SnA 237 (atth° + pad°). vegenɔ unna "bubbling up with the excitement of joy", over- Uddhālaka at J vi.530 is to be read uddālaka. flowing with joy Mhvs 19, 29 (expld. by uggatacitta i. e. lofty, exalted C.). — It may however be better & more in keeping Uddhita [a by — form of uddhaṭa] pulled out, destroyed, extir- with Pāli word — formation as well as

with meaning & in- pated, removed J vi.237 (°pphala = uddhaṭa — bīja C.). terpretation to explain the word as ud + na, taking °na as abs. Uddhunāti [ud + dhunāti] to shake VvA 279. (base) — form of nam, thus lit. "bent up", i. e. raised, high, Uddhumāta (adj.) [pp. of uddhumāyati] swollen, bloated, risen in meaning of unnata. Cp. the exactly similar formation, use (of flour) A i.140; Sn 200 (of a corpse); SnA 100 sq., 171; DA & meaning of ninna = ninnata. Thus unna / ninna would cor- i.114. Cp. next. respond to unnata / ninnata. Uddhumātaka (adj.) [prec. + ka] swollen, bloated, puffed up Unnaka [etym.?] a species of perfume J vi 537 (gloss kuṭantaja). M i.88 (of a corpse; + vinīlaka); Vism 178, 193 (id.); J i.164 Unnangala (adj.) [ud + nangala, on meaning of ud in this case see (udaraṁ °ṁ katvā), 420 (°nimitta appearance of being blown ud] in phrase °ṁ karoti, according to Morris, J P T S 1887, up); Miln 332; DhA i.307. See also subha & asubha. 120 "to make an up — ploughing, to turn up etc.", but more -saññā the idea of a bloated corpse A ii.17; Dhs 263; Miln aptly with C. on J vi.328 to make "out — plough" (not "up — 331; cp. Dhs trsln. 69. plough") in sense of out — of — work, i. e. to make the peo- Uddhumātatta (nt.) [abstr. fr. uddhumāta] swollen condition ple put their ploughs (or work in general) away and prepare Vism 178. for a festival; to take a holiday. A typical "Jātaka" — phrase;

Unnangala Upakaṇḍakin

J i.228; ii.296, 367; iii. 129, 414; iv.355; vi.328; DhA iii.10. °tthambhita propped up, sup — ported; °cita heaped up, ac — Unnata [pp. of unnamati. Besides this form we find uṇṇata in cumulated; °dhāreti hold or take up; °nata bent on; °nissaya fig. special meaning, q. v.] raised, high, lofty, in high situa- foundation; °nissita depending on etc. — (2) (Aim): (out) up tion (opp. oṇata) Pv iv.66 (= sāmin PvA 262); J i.71; ii369; vi to (the speaker or hearer); cp. the meanings developed out of 487; Miln 146, 387; DA i.45 See also unnaḷa. this as "higher, above" in upara, upari, upama = Lat. superus, supremus E. g. °kaḍḍhati drag on to; °kappati come to, ac- Unnati (f) [fr. unnamati; cp. uṇṇati] rising, lifting up, elevation crue; °kappana ad — ministering; °kāra service to; °kkhata Miln 387 (°avanati). administered; °gacchati go to, ap — proach (cp. upâtigac- Unnadati [ud + nadati] to resound, shout out, roar J i.110; ii 90; chati); °disati ad — vise; °dhāvati run up to: °nadati to sound iii.271, 325; Miln 18; aor. unnadi J i 74; Miln 13. — Caus. out; °nikkhamati come out up to; °nisevita gone on to or after; unnādeti (q. v.). °neti bring on to; etc. — (3) (Nearness): close by, close to, Unnama [fr ud + nam; cp. also uṇṇama in fig. meaning] rising near, "ad — "; e. g. °kaṇṇaka close to the ear; °cāra ap — ground, elevation, plateau Kh vii.7 = Pv i.57 (= thala unnata plication; °ṭṭhāna at — tending; ṭṭhita ap — proached; °tiṭṭhati — padesa PvA 29); Miln 349; DA i.154. stand by, look after; °dduta urged; °nāmeti place close to; °ni- bandhati tie close to; °nisīdati sit close to or down by. — (4) Unnamati [ud + namati, see uṇṇamati in fig. meaning] to rise up, (Intensive use): quite, altogether, "up"; e. g. °antika quite ascend Miln 117 (oṇamati +); Vism 306. — Caus. unnāmeti near; °chindati cut up. — (5) (Diminutive use as in Lat. subab- (q. v.). — pp. unnara & uṇṇata (q. v.). surdus; Gr. ὑπόλευκος whitish; Oir. fo — dord; Cymr. go — Unnala & Unnaḷa (adj.) [Bdhgh. has ud + nala; but it is either a durdd murmur): nearly, about, somewhat, a little, secondary, dissimilated form for *ullala (n

> l change freq., cp. P. nangala by —, miniature, made after the style of, e. g. °aḍḍha about > lāngala; nalāṭa > lalaṭa) from ud + lal to sport, thus meaning half; °kacchaka like a little hollow; °kaṇḍakin (= °paṇḍukin? "sporting, sporty, wild" etc.; or (still more likely) with Kern, whitish); °deva a minor god; °nibha somewhat similar to; °nila Toev. s. v. a dial. form of unnata P. uṇṇata, although the bluish; upapurohita minor priest; uparajja viceroyalty; upalo- P. Commentators never thought of that. Cp. with this the hitaka, uparopa; °vana a little forest. etc. Note. The nearest BSk. unnata in same stock phrase uddhata unnata capala M semantie affinity of upa is ā°. Vastu i.305, and the Marathic Prk. mula = Sk. mṛta, Pischel, Upaka (—°) [for °upaga] found only in combn. kulûpaka where Gr. § 244. To these may be added P. celakedu > cetakedu second k stands for g. through assimilation with first k. Only J vi.538] showing off, insolent, arrogant, proud, haughty, in with ref. to a bhikkhu = one who frequents a certain family phrase uddhata unnaḷa capala M i.32; S i.61 = 204 (trsld. as (for the purpose of getting alms), a family friend, associate "muddled in mind, puffed up, vain", expld. as uggata — nala Vin i.192, 208; iii.84; S ii.200 sq.; A iii.258 sq.; Nd2 3851 ; Pv uddhaṭa — tuccha — māna K. S. 318); A i.70, 266; ii.26; iii iii.85 ; PvA 266. — f. kulûpikā (bhikkhunī) Vin ii.268; iv.66. 199, 355, 391; It 113 (+ asamāhita); Dh 292 (+ pamatta; expld. — Sporadic in gayhūpaka (for °ûpaga) at J iv.219. as "māna — naḷaṁ ukkhipitvā caraṇena unnala" DhA iii.452); Th 1, 634; Pug 35 (= uggatanaḷo tuccha — mānaṁ ukkhipitvā Upakaccha (°—) [upa + kacchā2] only in combn. with °antare lit. ti attho PugA 217). "in between the hips or loins or arm — pits", in 3 phrases (cp. Kern, Toev. ii.140 s. v.), viz. upakacchantare katvā taking Unnahanā (f.) [ud + nah, see nayhati] flattering, tying or pushing (it) between the legs J i.63, 425, khipitvā throwing (it) into oneself on to somebody, begging Vism 27. the armpits J v.211 & ṭhapetvā id. J v.46. Unnāda [fr. ud + nad] shout, shouting J ii 405. Upakacchaka [upa + kacchā + ka, cp. Sk. upakakṣa in diff. Unnādin (adj.) [fr. ud + nad] shouting out; resounding, noisy, meaning] (1) [= upa + kaccha1 + ka] like an enclosure, adj. in loud, tumultuous Vin iii.336; D i.95, 143, 178; J ii.216. the form of a hollow or a shelter J i.158. (2) [= upa + kacchā2 Unnādeti [Caus. of unnadati] to make resound J i.408 (paṭhaviṁ), + ka] like the armpit, a hollow, usually the armpit, but occa- ii.34. sionally it seems to be applied to the hip or waist Vin iii.39; iv.260 (pudendum muliebre); Miln 293; J v.437 (= kaccha2). Unnāmin (adj) [ud + nam in Caus. form] raising or rising; in combn. with ninnāmin raised & bent, high & low A iv.237 (of Upakaṭṭha (adj.) [pp. of upa + karś to draw up or near to] ap- cultivated land). proaehing, near J iv.213 (yāva upakaṭṭha — majjhantikā till nearly noon). Usually in foll. two phrases: upakaṭṭhe kāle Unnāmeti (unn°) [Caus. of unnamati] to raise DhsA 5; written when the time was near, i. e. at the approach of meal time Vin uṇṇameti (with a for ā before mutes & liquids) at Sn 206 (inf. iv.175; VvA 6, 294; and upakaṭṭhāya vassûpanāyikāya as uṁṇametave). Lent was approaching Vin i.253; PvA 42; VvA 44. Cp. vū- Upa- [Vedic upa; Av. upa on, up; Gr. ὑπό under, ὑπέρ over; Lat. pakaṭṭha. — loc. upakaṭṭhe as adv. or prep. "near, in the sub fr. *(e)ks — upo; Goth. uf under & on; Ohg. ūf = Ags. up neighbourhood of" Nd2 639 (= santike); Dāvs v.41 (so read = E. up; Oir. fo under. See also upari] prefix denoting near- for upakaṇṭhe). ness or close touch (cp.

similarly ā), usually with the idea of Upakaḍḍhati [upa + kaḍḍhati, cp. upakaṭṭha] to drag or pull on approach from below or rest on top, on, upon, up, by. — In to (w. dat.), or down to D i.180 (+ apakaḍḍhati); iii.127 (id.); compn. a upa is always contracted to upa, e. g. devūpaṭṭhāna, M i.365; S i.49; ii.99; Dh 311 (nirayāya = niraye nibbattapeti lokûpaga, puññûpatthambhita. — Meanings: (1) (Rest): on DhA iii.484). upon, up —: °kiṇṇa covered over; °jīvati live on (cp. anu°); Upakaṇṭha at Dāvs v.41 is to be corrected to upakaṭṭha.

Upakaṇḍakin Upakkhalati

Upakaṇḍakin (Pv ii.113) see under uppaṇḍukin. Upakūlita [derivation uncertain] used of the nose in old age Th Upakaṇṇa (°—) [upa + kaṇṇa] lit. (spot) near the ear, only in 2, 258 (jarāya paṭisedhikā viya says the commentary. Mor- oblique cases or in der. °ka (q. v.) Th 1, 200 (upakannamhi ris J.P.T.S. 1884, 74 trsls. obstructed; Mrs. Rh. D. in "Sisters" close to the ear, under the ear). takes it for upakūḷita and trsls. seared and shrivelled. So also Ed. Müller J R A S. 1919. 538. This is probably right; but Upakannaka (adj.) [upa + kaṇṇa + ka) by the ear, being at or on Oldenberg, Pischel and Hardy all read upakūlita. the ear of somebody, only in loc. as adv. upakaṇṇake se- cretly Vin i.237; ii.99; iv.20, 271; S i.86; A iii.57; SnA 186; Upakūḷita [pp. of kūḍ, a variant of kuth, kvathati] singed, and in cpd. °jappin one who whispers into the ear (of an- boiled, roasted J i.405 ("half — roasted" = aḍḍhajjhāmaka C.). other), spreader of reports A iii. 136. Cp. kaṇṇajappaka & See also upakūsita. kaṇṇajappana. Upakūsita at J ii.134 is perhaps faulty for °kūḷita, which is sug- Upakappati [upa + kappati] intrs.) to be beneficial to (w. dat.), gested by C. expln. "kukkule jhāmo" and also by v. l. °kuṭhita to serve, to accrue S i.85; Pv i.44 (= nippajjati PvA 19); i.57 (for kuṭṭhita boiled, sweltering, hot). The variant (gloss) (petānaṁ); i.104 (= viniyujjati PvA 49); J v.350; PvA 8, 29 °kūjita may have the same origin, viz. °kūḷita, was however (petānaṁ), 27 (id.), 241; Sdhp 501, 504. interpreted (v. l. BB.) by °kupita (meaning "shaken, disturbed by fire"). Upakappana (nt.) [fr. upakappati] profit PvA 29 (dān°), 49 (an°). Upakka see uppakka. Upakappanaka (adj.) [fr. upakappana] profitable J i.398; DhA ii.133. Upakkanta [pp. of upakkamati] 1. attacked by (—°) Miln 112. — 2. attacking, intriguing or plotting against (loc.) DA i.140. Upakaraṇa (nt.) [fr. upa + kṛ] help, service, support; means of existence, livelihood D ii.340; A ii.86; J i.7; PvA 60 (com- Upakkama [fr. upa + kram] (1) lit. (a) going to, nearing, ap- modities), 133 (°manussa, adj. suitable, fit); Sdhp 69. In proach (—°) VvA 72. — (b) attack Vin ii.195; Miln 157; DA general any instrument or means of achieving a purpose, viz. i.69, 71. — (2) applied (a) in general: doing, acting, undertak- apparatus of a ship J iv.165; tunnavaya° a weaver's outfit J ing, act S i.152 = Sn p. 126. — (b) in special: ways, means, ii.364; dabb° fit to be used as wood Vism 120; dān° materials i. e. either good of helpful means, expedient, remedy Sn 575; for a gift PvA 105 (so read & cp. upakkhaṭa); nahān° bathing Miln 151, 152; or bad or unfair means, treachery, plotting Th requisites VvA 248; vitt° luxuries A v.264 sq., 283, 290 sq.; 1, 143; J iv.115 (punishment); Miln 135, 176. PvA 71. Upakkamati [upa + kamati of kram] to go on to, i e. (1) to attack Upakaroti [upa + karoti] to do a service, serve, help, support Th M i.86 = Ud 71. — (2) to undertake Vin iii.110, 111. — (3) to 2, 89 (aor. upakāsiṁ =

anugaṇhiṁ santappesiṁ ThA 88). — begin Vin iv.316; DA i.318. pp. upakkhaṭa (q. v.). Upakkamana (nt.) [fr. upa + kram] going near to, attacking J Upakāra [fr. upa + kṛ, cp. upakaraṇa] service, help, benefit, obli- iv.12. gation, favour D iii.187 sq.; VvA 68; PvA 8, 18 (°āya hoti is Upakkitaka [fr. upa + krī to buy] a buyer, hawker, dealer combd. good for); Sdhp 283, 447, 530. — bahûpakāra (adj.) of great with bhataka DhA i.119 = Ud 23 (C. expls. by "yo kahā- help, very serviceable or helpful S iv.295; PvA 114. upakāraṁ paṇâdīhi kiñci kināti so upakkitako ti vuccati"); Ps ii.196 (? karoti to do a favour, to oblige PvA 42, 88, 159 (kata); katû- T. upakkhittaka). pakāra one to whom a service has been rendered PvA 116. Upakkiliṭṭha [pp. of upa + klid or kliś, cp. kilesa & next] soiled, -āvaha useful, serviceable, doing good PvA 86. stained, depraved, impure S i.179; A i.207 (citta); Vism 13. Upakāraka (adj.) [fr. upakāra] serviceable, helping, effective J Upakkilesa [fr. upa + kliś] anything that spoils or obstructs, a mi- v.99; Vism 534. — f. upakārikā 1. benefactress, helper J nor stain, impurity, defilement, depravity, Vin ii.295 (cp. SnA iii.437. — 2. fortification (strengthening of the defence) on 487 & VvA 134 & see abbha); M i.36, 91; D iii.42 sq., 49 sq., a city wall D i.105, see DA i.274 & cp. parikkhāra; M i.86 201; S v.92 sq. (pañca cittassa upakkilesā), 108, 115; A i.10 (= Nd2 1996). — 3. (philosophy) = cause (that which is an (āgantuka), 207 (cittassa), 253 (oḷārika etc.); ii.53 (candima — aid in the persistence or happening of any given thing) Tika- suriyānaṁ samaṇa — brāhmaṇānaṁ), 67; iii.16 (jātarūpassa, paṭṭhāna i.11 cittassa), 386 sq.; iv.177 (vigatā); v.195; Ps i.164 (eighteen); Upakārin (adj. — n.) [fr. upakāra; cp. ASk. upakārin Jtm. 3142] Pug 60; Dhs 1059, 1136; Nett 86 sq., 94, 114 sq.; Sdhp 216, a benefactor J iii.11; DA i.187; Sdhp 540, 546. 225 (as upaklesa). Ten stains at Vism 633. Upakiṇṇa [pp. of upakirati] strewn over with (—°), covered Vv Upakkuṭṭha [pp. of upakkosati] blamed, reproached, censured, 351 (rucak°, so read for rājak°; expld by okiṇṇa VvA 160). faulty D i.113 (an°); Sn p. 115 (id.); J iii.523; DA i.211. Upakiriyā (f.) [fr. upa + kr] implement, ornament J v.408. Upakkosa [fr. upa + kruś] censure, reproach J vi.489. Upakūjati [upa + kūjati] to sing to (of birds) J iv.296 (kūjantaṁ Upakkosati [upa + kosati] to scold, reprove, blame D i. 161; J u. = replies w. song to the singing). — pp. upakūjita (q. v.). iii.436, 523; iv.81, 317, 409. Upakūjita (—°) [pp. of upakūjati] resounding, filled with the Upakkhaṭa & °ta [pp. of upakaroti] done as a favour or service, hum or song of (birds) J iv.359; PvA 154. given, prepared, administered D i.127 (= sajjita DA i.294); Pv Upakūla [upa + kūla] embankment, a river's bank, riverside J ii.84 (= sajjita PvA 107); J vi.139; Miln 156. vi.26 (rukkhɔ ûpakūlaje the trees sprung up at its bank). Upakkhalati [upa + khalati] to stumble, trip D ii.250; M ii.209;

Upakkhalati Upaccagā

A iii.101; J iii.433. Upaghātika (adj.) [fr. upaghāta] injuring, offending Vin ii.13. Upakkhalana (nt.) [fr. prec.] stumbling, tripping Vism 500. Upaghātin (adj.) [fr. upaghāta] hurting, injuring J iii.523. Upakkhittaka at Ps ii.196 see upakk°. Upacaya [fr. upa + ci, cp. caya & ācaya] heaping up, gathering, Upakhandha [upa + khandha] lit. upper (side of the) trunk, back, accumulation, heap. As t.t. with ref. to kamma "conserva- shoulder J iv.210 (= khandha C.). tion", with ref. to body & form

"integration". (See discussion & defin. at Cpd. 253; Dhs trsl. 195). — D i.76 (= odana Upaga (always as °ûpaga) (adj.) [upa + ga] — 1. going to, getting = kummāsɔ ûpacayo, see under kāya); Dhs 582, 642 (rūpassa to, reaching, in phrases kāy°, S ii.24; ākāsɔ ānañcɔ āyatan° etc. u. = āyatanānaṁ ācayo), 864; Vbh 147, 151 sq.; Kvu 520; Ps i.84; kāy° S ii.24; brahmalok° Pv ii.1319 ; yathākamm° D Nett 113; Vism 449; DA i.220; PvA 198 (but v. l. paccayassa i.82. — 2. coming into, experiencing, having, as vikappan° preferable). according to option Vin iv.283; phal° bearing fruit, & pupph° having flowers, in flower PvA 275. — 3. attached to, belong- Upacarati [upa + carati] to deal with, handle, use J vi. 180. — ing to, being at J i.51 (hatth°); VvA 12 (id. + pādûpaga). — pp. upaciṇṇa & upacarita (q. v.). 4. in phrase gayh° lit. "accessible to the grip", acquisition of Upacarita [pp. of upacarati] practised, served, enacted, per- property, theft J iv.219 (T. gayhûpaka); Miln 325; DhA ii.29; formed Miln 359, 360. PvA 4. Upacāra [fr. upa + car] — 1. approach, access Vin ii.120, 152; Upagacchati [upa + gacchati] — 1. to come to, go to, approach, iv.304; J i.83, 172; DhsA 328 (phal°). — 2. habit, practice, flow to (of water) D ii.12; PvA 12 (vasanaṭṭhānaṁ), 29, 32 conduct Vin ii.20 (dassan°); SnA 140 (id.); J iii.280. — 3. (vāsaṁ) 132; ger. °gantvā PvA 70 (attano santikaṁ), & way, means application, use of (esp. of spells etc.) J iii.280 °gamma S ii.17, 20. — 2. to undergo, go (in) to, to begin, un- (mantassa); vi.180; Miln 153, 154 (dur° an evil spell); VvA dertake Sn 152 (diṭṭhiṁ anupagamma); J i.106 (vassaṁ); PvA 127 (gram. t.t. kāraṇ°). — 4. entrance, access, i. e. immedi- 42 (id.); J i.200; niddaṁ upagacchati to drop off into sleep PvA ate vicinity or neighbourhood of (—°) J iv.182 (nagar°); usu- 43 (aor. upagacchi, MSS. °gañchi), 105, 128. — pp. upagata ally as gām° Vin i.109; iii.46; iv.230; KhA 77; SnA 83, 179. (q. v.). — 5. attention, attendance Vin iv.272; J vi.180; Miln 154. — Upagaṇhanā (f.) [abstr. of upa + gṛh] taking up, keeping up. 6. civility, polite behaviour J ii.56; vi.102. — 7. On upacāra meditating Miln 37. as philos, t.t. and its relation to appanā see Dhs trsln. 53, 54; Cpd. 55; Mystic p. xi. Thus used of samādhi (neighbourhood Upagaṇhāti [upa + gaṇhāti] to take up (for meditation) Miln 38. —, or access — concentration, distinguishing it from appanā Upagata [pp. of upagacchati] — 1. gone to, come, approached — samādhi) at Vism 85, 126, 144 and passim. (intrs.) Sn 708 (āsan° = nisinna SnA 495); PvA 77 (santikaṁ), Upacikā (f.) [connected with Sk. upadīkā, although the relation is 78, 79 (petalokaṁ), 123. — 2. undergoing, coming or come not quite clear. Attempts at explns. by Trencker Notes 62 (*ut- under, overpowered, suffering Nd2 under asita (= ajjhupagata pādikā > upatikā > upacikā) & Kern, Toev. p. 102 (upacikā = in same conn. at A v.187); Pv i.1110 (khuppipās°); PvA 60 (= Vedic upajīka, this fr. upajihikā for °dihikā, vv. ll. upadehihā abhibhūta). & upadīkā). It may however be a direct der. from upa + ci, Upagamana (nt.) [fr. upa + gam] approaching, going or coming thus meaning "making heaps, a builder"] the termite or white to, undergoing, undertaking Vin ii.97 (+ ajjhupag°); Nett 27; ant Vin ii.113, 148, 152; iii.151; M i.306; J iii.320; iv.331; Vism 600; PvA 42 (vass°). Miln 363, 392; Vism 62, DhA ii.25; iii.15. Upagamanaka (adj.) [fr. upagamana] going to, one who goes to Upaciṇṇa [pp. of upacarati] used, frequented, known (as value) J (with acc.) PvA 168 (= °upaga). vi.180. Upagaḷita [pp. of upagaḷati] flowing out, spat or slobbered out J Upacita

[pp. of upacināti] — 1. heaped up, accumulated, col- v.471 (°khelo; v. l. paggharita). lected, produced (usually of puñña merit, & kamma karma) Upagāmin (adj.) [fr. upa + gam, cp. °upaga] going to, undergo- Sn 697; KhA 132; SnA 492; VvA 7, 271, 342; PvA 30, 150. ing, experiencing A ii.6 (jāti jar°). — 2. built up, conserved (of the body) Miln 232; DA i.220. Upagūhati [upa + gūhati] to embrace J i.346, 349; ii.424; iii.437; Upacitatta (nt.) [abstr. fr. upacita] storing up, accumulation Dhs v.157, 328, 384. — ger. upaguyha J vi.300. 431. Upagghāta [pp. of next] scented, smelled, kissed J vi.543 (C. Upacināti [upa + ci] — 1. to collect, heap up, accumulate sīsamhi upasinghita). (puññaṁ or pāpaṁ) VvA 254; PvA 8, 241. — 2. to concen- trate, pay attention Th 1, 199 (C. upacetuṁ for ocetuṁ T.); Upagghāyati [upa + ghrā, see ghāyati1] to smell at, in sense of J v.339 (= oloketi). — Pass. upaciyyati Th 1, 807. — pp. "to kiss" J v.328 (also inf. upagghātuṁ). upacita (q. v.). Upaghaṭṭita [pp. of upaghaṭṭeti] knocked or knocking against J Upacca = uppacca (q. v.) "flying up" (= uppatitvā PvA 103) at i.26 (v.179). Th 2, 248 (= ThA 205, where v. l. and gloss upecca & upacca, Upaghāta [fr. upa + (g)han, cp. ghāta] hurting, injuring, injury expld. by upanetvā), as well as at Pv ii.717 (= PvA 103 where M iii.237; S ii.218; iv.323 sq.; A iii.173; Th 1, 583; Miln 274, read upaccha; & gloss upacca & upecca). 307, 347; DA i.273. an° not hurting others, kindness Dh 185. Upaccagā [upa + ati + agā of gam] 3rd sg. pret. of upâ- tigac- Upaghātana (nt.) [fr. upaghāta] hurting DhA iii.237 (an°). chati (q. v.) to escape, pass, go by; to overcome Sn 333 (mā

upaccagā = mā atikkami SnA 339) = Th 2, 5 (= mā atikkami Upaññāta [pp. of upajānāti] found out, learnt, known Vin i.40; J ThA 12); Sn 636, 641, 827 (= accagā atikkanta Nd1 167); Dh v.325, 368; A i.61. 315, 412, 417 (= atikkanta DhA iv.225); Bu ii.43. — pl. up- Upaṭṭita [upa + aṭṭita, from ard, see aṭṭita] pained, terrified; over- accaguṁ S i.35; A iii.311. come, overwhelmed J vi.82 (visavegena). Upaccati (?) in phrase "akkhīni upacciṁsu" at J vi.187 is proba- Upaṭṭhapeti & °ṭṭhāpeti [Caus. II. of upaṭṭhahati] 1. to provide, bly faulty for apaciyiṁsu aor. of apaciyyati, Pass. of apacināti procure, get ready, put forth, give Vin ii.210; D ii.19; M i.429; (cp. upaciyyati > upacināti) "the eyes failed", lost power, went J i.266; iv.2; v.218; Pug 59, 68; Miln 15, 257, 366 (pānīyaṁ bad; cp. apacaya falling off, diminution. If not this reading we paribhojanīyaṁ), 397; DA i.270; Sdhp 356. — 2. to cause to should suggest upacchijjiṁsu from upacchindati "were de- be present Vin i.45; S i.170; Pv iv.170 . — 3. to cause to be stroyed", which however is not quite the sense wanted. waited on or to be nursed A v.72 (gilānaṁ upaṭṭhātuṁ vā up- Upacchindati [upa + chindati] to break up or off, to destroy, in- aṭṭhāpetuṁ vā). — 4. to keep (a servant) for hire Vin ii.267. terrupt, to stop Sn 972 (pot. °chinde); J iv. 127; Nd1 502; ThA — 5. to ordain Vin i.62, 83. 267; PvA 31 (kulavaṁso upacchijji aor. pass.); Vism 164, 676 Upaṭṭhahati & °ṭṭhāti [upa + sthā, cp. upatiṭṭhati] 1 (trs.) to (bhavangaṁ). stand near or at hand (with acc.), to wait on, attend on, serve, Upacchinna [pp. of upacchindati] cut off, interrupted J i. 477; minister, to care for, look after, nurse (in sickness) Vin i.50, Miln 306. 302; iv.326; M iii.25; S i.167; A iii.94; v.72; Sn 82 = 481 (im- Upacchubhati [upa + chubhati from kṣubh or chubh, see per. °ṭṭhahassu); J i.67 (ppr. °ṭṭhahamāna), 262 (ppr. °ṭṭha- chuddha, khobha, nicchubhati, nicchodeti] to throw at

M i.364 hanto); iv.131; v.396; Dpvs ii.16; PvA 19, 20. — aor. up- (vv. ll. °chumbh°, °cubh°). aṭṭhahi PvA 14, 42, 82. — inf. upaṭṭhātuṁ A v.72; PvA 20. — ger. upaṭṭhahitvā PvA 76. — grd. upaṭṭhātabba Upaccheda [fr. upa + chid] breaking or cutting off, destruction, Vin i.302; PvA 20. — pp. upaṭṭhita (q. v.). — 2. (intrs.) stoppage, interruption M i.245, 327 (pāṇ° murder); J i.67; Miln to stand out or forth, to appear, to arise, occur, to be present 134 (paveṇ° break of tradition) PvA 82 (kulavaṁs°); DhA M i.104 sq.; A iv.32; J iv.203 (mante anupaṭṭhahante since i.152 (āhār °ṁ karoti to prevent fr. taking food); DA i.136, the spell did not occur to him); v.207; Miln 64; ThA 258. — 159. aor. upaṭṭhāsi J i.61; iv.3; PvA 42. — Caus. I. upaṭṭheti; Upacchedaka (adj. — n.) [fr. upaccheda] destroying, breaking Caus. II. upaṭṭhapeti & °ṭṭhāpeti (q. v.). — Pass. upaṭṭhīy- off, stopping, interrupting J i.418 (vacan°); iv.357; DA i.69 ati J iv.131 (ppr. °ṭṭhiyamāna), & upaṭṭhahīyati A iii.94 (ppr. (jīvitɔ indriy°); VvA 72 (id.). °ṭṭhahiyamāna). Upajānāti [upa + jānāti] to learn, acquire or have knowledge Upaṭṭhāka [fr. upa + sthā, cp. BSk. upasthāka M Vastu i.251, of (w. gen. or instr.), to know Vin i.272 (saṁyamassa); and upasthāyaka Divy 426; Av. Ś. i.214; ii.85, 112.] a servi- ii.181 (gharāvāsɔ atthena); A i.50 (dvinnaṁ dhammānaṁ up- tor, personal attendant, servant, "famulus". Ānanda was the aññāsin). — fut. upaññissati (& upaññassati Sn 716) Sn last u. of Gotama Buddha (see D i.206; Th 1, 1041 f.; ThA 701, 716 (= upaññayissati kathayissati SnA 498); J v.215. — in Brethren loc. cit.; Vin i.179 (Sāgato u.), 194; ii.186; iii.66; pp. upañña (q. v.). iv.47; D i.150 (Nāgita); S iii.113; A i.121; iii.31, 189; J i 15, Upajīvati [upa + jīvati] to live on (w. acc.), to depend on, to live 100 (a merchant's); ii.416; Pug 28; DhA ii.93; VvA 149; PvA by somebody, to be supported by (acc.) D i.228; S i.217; Sn 211. — agg° main follower, chief attendant D ii.6; gilān° 612 sq.; Th 1, 943; J iii.309, 338; iv.271 (= anujīvati); Pv ii.950 an attendant in sickness, nurse Vin i.303; A i.26; sangh° one (Ankuraṁ u. ti taṁ nissāya jīvanti PvA 134); Miln 231. who looks after the community of Bhikkhus Vin i.216; A i.26; iii.39. — dupaṭṭhāka & supaṭṭhāka a bad (& good) attendant Upajīvika (adj.) [= upajīvin] Sdhp 501 (see next). Vin i.302. Upajīvin (—°) (adj. — n.) [fr. upa + jīv] living on, subsisting -kula a family entertaining (or ministering to) a thera or by A ii.135 (phal°); Sn 217 (para — datt°), J i.227 (vohār°); a bhikkhu, a family devoted to the service of (gen.) Vin i.83 iv.380; Pug 51; Miln 160 (Satth°); VvA 141 (sipp°). f. upa- (Sāriputtassa), 213; iii.62, 66, 67; iv.283, 286; VvA 120. jīvinī in rūp° (itthi) a woman earning her living by her beauty Upaṭṭhāna (nt.) [fr. upa + sthā] — 1. attendance, waiting on, (i. e. a courtesan) Miln 122; PvA 46; cp. kiliṭṭha — kamm° looking after, service, care, ministering A i.151, 225; Sn 138; gaṇikā PvA 195. J i.226, 237, 291; ii.101; iv.138; vi.351. Ps i.107; ii.7 sq., 28, Upajūta (nt.) [upa + jūta] stake at game J vi.192. 230; PvA 104, 145 (paccekabuddhassa), 176; VvA 75 (ther°); Upajjha see next. Sdhp 560. — 2. worship, (divine) service D iii.188 sq. (°ṁ gacchati); PvA 122. Buddh° attendance on a Buddha PvA 93; Upajjhāya [Vedic upādhyāya, upa + adhi + i, līt. "one who is ThA 18. — 3. a state room J iii.257. gone close up to"] a spiritual teacher or preceptor, master. Of- -sambhāra means of catering, provisions PvA 20. -sālā ten combd. with ācariya e. g. Vin i. 119; Nd1 350; the ācariya hall for attendance, assembly room, chapel [cp. BSk. up- being only the deputy or substitute of the upajjhāya. Vin i.45,

asthāna — śālā Divy 207] Vin i.49, 139; ii.153, 208; iii. 70 53, 62, 120; iv. 130; S i.185; A ii.66, 78; iii.69; SnA 346; (at Vesālī); iv.15, 42; D ii.119 (at Vesālī); S ii.280; v.321; A DhA ii.93; PvA 55, 60, 230. — A short form of upajjhāya is ii.51, 197; iii.298; DhA i.37, 38; iii.413. upajjha, found in the Vinaya, e. g. at Vin i.94; iii.35; with f. upajjhā Vin iv.326. Upaṭṭhāpana (nt.) [fr. upa + sthā] attendance, service Vin iv. 291.

Upaṭṭhita Upadha&#xfffd;sitar & Upadha&#xfffd;seti

Upaṭṭhita [pp. of upaṭṭhahati or upatiṭṭhāti, cp. BSk. upa-sthita Upatthambheti [upa + thambheti, Caus. of thambhati] to make Divy 281, 342] — 1. furnished provided, served, got ready, firm, shore up, support, prop up J i.127 [ppr. °ayamāna), honoured with Sn 295 (°asmiṁ yaññasmiṁ); J v.173 (an- 447; DA i.113; DhA iii.73 (°ayamāna ppr.). — pp. nena pānena); Pv i.52 (= sajjita paṭiyatta PvA 25); ii.98 (= upatthambhita. payirupāsita PvA 116); PvA 132. — 2. come, come about, ap- Upatthara [fr. upa + stṛ] a (floor) covering, carpet, rug D i.103 peared, arrived; present, existing Sn 130 (bhattakāle upaṭṭhite (rath°); J ii.126 (pabbat°); ii.534. when mealtime has come), 898; Dh 235; Miln 274; PvA 124 (dānakāle °e). — 3. standing up (ready), keeping in readi- Upatheyya [for upadheyya, see Trenckner, Notes 6216] a cushion ness M i.77; A ii.206; Sn 708 (= ṭhito C.); Pv ii.953 (ready for J vi.490, 513. service, serving, waiting upon cp. PvA 135. Upadaṁsitar [n. ag. fr. upadaṁseti] one who shows Pug 49 -sati with ready attention, one whose attention is fixed, (where upadhaṁsita is to be corrected to upad°, as already concentrated Vin i.63; D iii.252, 282; S iv.186; A iii. 251; pointed out by Morris J P T S. 1887, 126. The word seems to Pug 25. be a crux to commentators, philologists, and translators, like Upaṭṭheti [Caus. of upaṭṭhahati] to make serve or attend; sakkac- upadaṁseti. Kern, Toev. s. v. keeps to the reading upah°, tries caṁ u. (with acc.) to bestow respect (upon) Vin iv.275. to connect it with Sk. dharṣati & trsls. "one who confirms". fut. °essati Vin iv.291. to place, fix (parimukhaṁ satiṁ up- The Pug A leaves the word unexplained). aṭṭhapetvā) Vibh. 244. Upadaṁseti [= upadasseti with °aṁs° for °ass° like dhan-seti = Upaḍayhati [upa + ḍayhati] to be burnt up Miln 277. Sk. dharṣayati, haṁsa = harṣa etc. only in poetical passages] to cause to appear, to manifest M ii.120; S i. 64, 65 (of gods, to Upaḍḍha (adj. — nt.) [upa + aḍḍha, used abs. whereas aḍḍha become resplendent, to show divers colour — tones); A ii.84 only in compn. , cp. also BSk. upārdha Divy 86, 144, 514; AvS = iii.139 = 264 = Pug 49 (to show pleasure); Th i.335, to bring i.211, 240] half Vin i.281 (°kāsina); ii.200 (°āsana); J iii.11 forth (a goad, and so incite, urge on); Vin iv.309. (°rajja); Vism 320 (°gāma); DhA i.15, 205 (°uposathakamma); ii.85; KhA 239 (°gāthā); SnA 298; VvA 38, 61, 120; PvA 209, Upadasseti (upa + dasseti, Caus. of drś, cp. also upadaṁseti] to 276. make manifest, to show Miln 276, 316, 347.

Upatappati [upa + tappati1)] to be vexed or tormented J v.90; Upadahati [upa + dahati1] to put down, supply, furnish, put on; DhsA 42. give, cause, make Vin iv.149; D ii.135 (vippaṭisāraṁ); A i.203 (dukkhaṁ); Miln 109, 139, 164, 286, 383. grd. pass. Upatāpa [fr. upa + tap] vexation, trouble Vism 166. °dahātabba to be given or caused Vin ii.250 = A iii.197 (vip- Upatāpana (nt.) [upa + tāpana] vexation, tormenting, torture J paṭisāra). Cp.

upadhi. iv.13; ThA 243. Upadāyaka (adj.) (—°) [fr. upa + dā] giving, bestowing Sdhp Upatāpika (adj.) [fr. upatāpa] causing pain, molesting J ii.224. 319. Upatāpeti [upa + tāpeti] to cause pain, to vex, torment, harass J Upadiṭṭha [pp. of upadisati] pointed out, put forth, specified Miln ii.178, 224; iv.11; DhsA 42 (vibādhati +). 144 (pañha). Upatiṭṭhati [upa + sthā, cp. upaṭṭhahati, °ṭṭhāti etc.] lit. "to stand Upadisati [upa + disati] to point out, show, advise, specify J by", to look after, to worship Pv iii.118 ; J ii.73 (ādiccaṁ = v. 457 (sippaṁ); Miln 21 (dhamma — maggaṁ). — pp. namassamāno tiṭṭhati C.); Miln 231 (ger. °tiṭṭhitvā); J v.173 upadiṭṭha (q. v.). (°tiṭṭhate). pp. upaṭṭhita (q. v.). Upadissati [upa + dissati] to be seen (open), to be shown up, to be Upatta [upa + akta, pp. of añj] smeared, spread over M i.343; J found out or discovered Sn 140 (pres. upadissare = °nti SnA i.399. 192). Upatthaddha [upa + thaddha, pp. of upatthambhati] - 1. stiff Upadeva [upa + deva, on use of upa in this meaning see upa 5] a Vin iii.37 (angāni). — 2. supported or held up by, resting on, secondary, lesser, minor god PvA 136. founded on, relying on Th 1, 1058, 1194; 2, 72 (yobbanena); Upadesa [fr. upadisati] pointing out, indication, instruction, ad- J i.47 (v. 267: mettābalena); v. 121, 301; Kvu 251 (cakkhu vice PvA 26 (tadupadesena read for tadupād°; KhA 208 differs dhamm° "when it is the medium of an idea"); Nett 117; Miln at id. p.); KhA 100; Sdhp 227. 110 (kāruñña — bal°). Upaddava [upa + dava2 of dru] lit. rushing on; accident, mis- Upatthambha [fr. upa + stambh] — 1. a support, prop, stay Miln fortune, distress, oppression S ii.210; A i.101; Sn 51; Dh 338 355, 415, 417; Sdhp 565. — 2. relief, ease Vin iii.112. — 3. (an°); DhA i.16; Sdhp 267, 398. encouragement J v.270; DhA i.279. Upaddavati [fr. upa + dru] to annoy, trouble DA i.213. — pp. Upatthambhaka (adj. nt.) [fr. upatthambha) holding up, sup- upadduta (q. v.). porting, sustaining DhsA 153. Upadduta [pp. of upaddavati] overrun, oppressed, annoyed, Upatthambhana (nt.) = upatthambha Miln 36; J i.447; DA overcome, distressed Vin ii.170; iii.144, 283; S ii.210; iv.29; i.124; ThA 258; Vism 279. J i.26, 61, 339; ii.102; iv.324, 494; Pv ii.108 ; Vism 24 (= Upatthambhita [pp. of upatthambheti] propped up, supported, apakata); Miln 279; VvA 311 (aṭṭita +); PvA 61. an° un- sustained J i.107; Miln 36; DA i 234; PvA 117 (puñña — molested PvA 195; anupaddutatta state of not being molested phal°), 148 (utu — āhārehi u.). VvA 95.

Upadha&#xfffd;sitar & Upadha&#xfffd;seti Upanikkhipati

Upadhaṁsitar & Upadhaṁseti at Pug 49 is to be read upad° (q. Upanata [pp. of upanamati] inclined, bent, prone PvA 190. v.). Upanadati [upa + nadati] to resound (with song) Pv iii.34 (= vikū- Upadhāna (adj. nt.) [fr. upa + dhā, cp. upadahati] "putting un- jati PvA 189). der", i. e. (1) a pillow, cushion D i.7; S ii.267 = Miln 366 Upanandha [pp. of upanayhati, see naddha & nandhati] scorned, (kaḷingar°); S iii.145; A i.137, 181; iii.50, J iv.201; v.506 grumbled at Vin ii.118. (tamb° = ratt° C.); (2) imposing, giving, causing Dh 291 dukkh°). Upanandhati [a secondary der. fr. upanandha, pp. of upa- nay- hati] to bear enmity towards, to grumble at (with loc.); aor. Upadhāneti [f. upa + dhā] to suppose, think, reflect DhA i.239 upanandhi Vin ii.118 (tasmiṁ); iv.83; Mhvs 36, 117. (should be corrected to upadhāreti). Upanamati [upa + namati] to be bent on, strive after J iii 324 (= Upadhāraṇā (nt.) [fr. upa + dhṛ) "receptacle", milk — pail D upagacchati

C.). — pp. upanata; Caus. upanāmeti (q. v.). ii.192; A iv.393; J vi.503. See kaṁs°. Kern, Toev. i. 142 pro- poses corruption fr. kaṁsɔ ûpadohana, which latter however Upanayana (nt.) [fr. upa + ni; cp. naya & nayana] tt. for the does not occur in Pali. minor premiss, subsumption (see Kvu trsl. 11) Miln 154; Nett 63; DhsA 329 (so read with v. l. for °najana). Upadhāraṇā (f) [cp. upadhāraṇa] calculation VvA 7. Upanayhati [upa + nayhati] — 1. to come into touch with It 68 Upadhārita [pp. of upadhāreti] considered, reflected upon Dh = J iv.435 (pūtimacchaṁ kusaggena, cp. DhA i.45). — 2. to i.28; sûpadh° Miln 10; dûpadh° Vin iv.275. bear enmity towards (loc.), to grudge, scorn Dh 3, 4. — pp. Upadhāreti (Caus. of upa + dhṛ, cp. dhāreti 3] 1. "to hold or upanandha (for °naddha). — See also upanandhati. take up" (cp. semantically Lat. teneo = E. tenet), to reason Upanayhanā (f.) & °nayhitatta (nt.) are syn. for upanāha out, conclude, reflect, surmise, know as such & such, realise (grudge, ill — will) in exegesis at Pug 18 = 22, whereas id. J i.338; DhA i.28, 41; ii.15, 20, 37, 96; iv.197 (an°); VvA 48, p. at Vbh 357 reads upanahanā upanahitattaṁ (with v. l. up- 200 (an°), 234, 260 (an°), 324; PvA 119 (for jānāti). — 2. to anayihanā & upanayihitattaṁ). look out for (acc.) J iii. 65; vi.2. Upanāmita [pp. of upanāmeti] brought up to, placed against D Upadhāvati [upa + dhāvati 1] to run up to or after, fall upon, ii.134. surround Vin ii.207; iv.260 (pp. °dhāvita); S i.185; S ii.26 (aparantaṁ); Th 1, 1209; Miln 209; VvA 256; PvA 154, 168, Upanāmeti [Caus. of upanamati] 1. to bend over to, to place 173 (for padhāvitā). against or close to, to approach, bring near D ii. 134; S i.207; Th 1, 1055; Sn p. 48 (= attano kāyaṁ Bhagavato upanāmeti); Upadhi [fr. upa + dhā, cp. upadahati & BSk. upadhi Divy J i.62; v.215; SnA 151. — 2. to offer, to present J iv.386; ii.5; 50, 224, 534] 1. putting down or under, foundation, basis, Miln 210, 373; PvA 274. — pp. upanāmita (q. v.). [cp. BSk. ground, substratum (of rebirth) S i.117, 124, 134, 186; A ii.24 upanāmayati to hand over Divy 13, 14, 22]. (°sankhaya); iii.382 (id.); iv.150 (°kkhaya); It 21, 69; Sn 364, 728 (upadhī — nidānā dukkha = vaṭṭa — dukkhaṁ SnA 505), Upanāyika (—°) (adj.) [fr. upa + nī] — 1. referring to, belonging 789, 992; Nd1 27, 141; Nd2 157; Vbh 338; Nett 29; DhA iv.33. to in cpd. att° ref. to oneself Vin iii.91; Vism 27. — 2. begin- — (2) clinging to rebirth (as impeding spiritual progress), at- ning, in phrase vass'ûpanāyikā (f.) the approach of the rainy tachment (almost syn. with kilesa or taṇhā, cp. nirupadhi & season, period for entering on Lent (cp. BSk. varṣopanāyikā anupadhi); S A. = pañcakkhandhā, S ii.108. At M i 162 (cp. Sn Divy 18, 489 & see also upakaṭṭha and vassa) Vin i.253; A 33 = S i.6 = i.107) wife and children, flocks and herds, silver i.51 (divided into 2 parts, first & second, or purimikā & pac- and gold are called upadhayo. upadhi is the root of sorrow chimikā); J iii.332; DA i.8; DhA i.203; iii.438; VvA 44; PvA ib. 454; S ii.108; Sn 728 = 1051 = Th i.152 and the rejection 42. of all upadhis is Nibbāna D ii.36. (cp. S i.136; iii.133; v.226; Upanāha [fr. upa + nah, see upanayhati, same in BSk.; e. g. at A i.80; M i.107 = ii.93; Vin i.5, 36 = J i.83 = Mvst ii.444; M Vastu ii.56.] ill — will, grudge, enmity M i.15; A i.91, 95, It 46, 62); D iii.112 calls that which has upadhi ignoble (= 299; iv.148, 349, 456; v.39, 41 sq., 209, 310; Pug 18 = Vbh non — Aryan). At S i.117 = Divy 224 upadhi is called a bond 357 (pubbakālaṁ kodho aparakālaṁ upanāho Miln 289. (saṁgo). Cp. opadhika. — The upadhis were later system- Upanāhin (adj. — n.) [fr. upanāha] one who bears ill — will,

atized into a set of 10, which are given at Nd2 157 as follows: grudging, grumbling, finding fault Vin ii.89; M i.95; D iii.45; 5 taṇhɔ upadhis (taṇhā, diṭṭhi, kilesa, kamma, duccarita), āhār S ii.206; iv.241; A iii.260, 334; v.123, 156; Sn 116; Th 1, 502; — upadhi, paṭigh°, catasso upādinnā dhātuyo u. (viz. kāma, J iii.260 (kodhana +); Pug 18; Vbh 357. — Opp. an° not being diṭṭhi, sīlabbata, attavāda; see D iii.230), cha ajjhattikāni āy- angry (loc.) D iii.47; S ii. 207; iv.244; A v.124 sq.; J iv.463. atanāni u., cha viññāṇa — kāyā u. Another modified classifi- cation see at Brethren p. 398. Upanikkhamati [upa + nikkhamati] to go out, to come out (up to somebody) Th 2, 37; 169; J iii 244; Pv i. 101 (aor. °nikkhami; Upadhika (Upadhīka) (adj.) (—°) [fr. upadhi] having a substra- imper. °nikkhamassu). tum, showing attachment to rebirth, only in cpds. an° free from clinging Vin i.36; Sn 1057, & nir° id. S i.141. Upanikkhitta [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). Upadheyya (nt.) [cp. upadhāna] a cushion J vi.490 (for upatheyya, q. v.). Upanikkhittaka [= prec.] a spy J vi 409 (°manussa), 431 (id.), 450 (id.). Upanaccati [upa + naccati] to perform a dance D ii.268.

Upanikkhipati Upaneti

Upanikkhipati (upa + n°] to deposit near, to lay up Vin i.312; Upanivattati [upa + n°] to return Sn 712; J iv.417; v.126. S ii.136 sq.; Miln 78, 80; Nett 21, 22; DA i. 125. — pp. Upanisā (f.) [if = Vedic upaniṣad, it would be fr. upa + ni + sad, upanikkhitta (q. v.). but if, as is more likely, a contracted form of upanissaya, it Upanikkhipana (nt.) [fr. °nikkhipati] putting down (near some- would be fr. upa + ni + śri. The history of this word has yet body), putting in the way, trap Vin iii.77. to be written, cp. Kern, Toev. s. v. & Divy 530 svopaniṣad] Upanikkhepa [fr. upa + nis + kṣip] "putting near", depositing; — — 1. cause, means D ii. 217, 259; M iii.71 (samādhiṁ sa — 1. appld. to the course of memory, association of ideas Miln upanisaṁ); S ii.30 — 32 (S A. = kāraṇa, paccaya); v.25; A 78, 80; cp. °nikkhepana S ii.276. — 2. deposit, pledge J i.198; iii.20, 200 sq., 360; iv.99, 336, 351; v.4 sq., 313 sq.; Sn vi.192, 193 (= upajūta). 322 (= upanissaya SnA 331); p. 140 (= kāraṇa, payojana SnA 503); Dh 75 (cp. DhA ii.102 aññā nibbānagāminī paṭipadā). Upanighaṁsati [upa + ni + ghaṁsati1] to rub up against, to crush — 2. likeness, counterfeit [= Sk. upaniṣad = aupamye Pāṇini (close) up to DhA i.58. i.4, 79] J vi.470 (= paṭirūpaka C.). Upanijjhāna (nt.) [upa + nijjhāna1] meditation, reflection, con- Upanisīdati [upa + nisīdati of sad] to sit close to or down by D sideration only in two phrases: ārammaṇa° & lakkhaṇa°, with i.95; A iv.10; J ii.347; Pv iv.163 (ger. °sajja = °sīditvā PvA ref. to jhāna J v.251; DhA i.230; iii.276; VvA 38, 213. Cp. 242); Vism 269. nijjhāyana. Upanisevati [upa + n°] to pursue, follow, go up after, cling to Upanijjhāyati [upa + nijjhāyati] to meditate upon, consider, look (acc) M i.306. — pp. upanisevita (q. v.). 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.). Upanisevana (adj.) [fr. upanisevati] going close after, following J v.399 [f. °ī.). Upanijjhāyana [for °nijjhāna] meditation, reflection Miln 127; Vism 418. Upanisevita [pp. of upanisevati] gone on to, furnished with, stick- ing or clinging to, full of J v.302 (kakka°). Upanijjhāyita [pp. of °nijjhāyati] considered, looked at, thought over or about Sn p. 147 (= diṭṭha, ālokita SnA 508). Upanissaya [upa + ni°] basis, reliance,

support, foundation, as- surance, certainty; esp. sufficing condition or qualification for Upanidhā (f.) [abstracted from upanidhāya or direct formation fr. Arahantship (see long article in Childers s. v.); no 9 in the 24 upa + ni + dhā?] comparison Nd2 158 (= upamā; should we paccayas, Tikapatthāṇa, Tikapaṭṭhāna i.1, a term only found read upanidhāya?). in the Paṭṭhāna, the Jātaka & later exegetical literature J i.78, Upanidhāya (indecl.) [ger. of upa + nidahati of dhā] compar- 508; iv.96; vi.70; Nett 80; Vism 19 (°gocara), 535 (°paccaya); ing in comparison, as prep. w. acc. "compared with" M DhsA 315 (id.); DhA ii.33; VvA 98; PvA 38 (sotāpatti — pha- i.374; iii.177 (Himavantaṁ pabbatarājānaṁ); S ii.133 (mahā- lassa), 55 (°sampatti); Sdhp 265, 320. paṭhaviṁ), 262; v.457 (Sineru — pabbata — rājānaṁ); A Upanissayati [upa + ni°] to depend or rely on (acc.) Miln 240 iii.181 sq.; iv.253 sq. (dibbasukhaṁ); Th 1, 496 (kammaṁ); J (attānaṁ). — ger. °nissāya (q. v.); — pp. °nissita (q. v.). ii.93; DA i.29, 59, 283. Upanissāya (adv.) [ger. of upanissayati, cp. nissayati in same use Upanidhi (f.) [upa + ni + dhā, cp. nidhi] — 1. deposit, pledge & meaning) near, close by (with acc.); depending on, by means Vin iii.51. — 2. comparison, in phrase upanidhiṁ na upeti of (acc) M ii.3; S ii.269; Sn 867 (taṁ), 901 (tāpa°), 978, PvA 9 "does not come into comparison, cannot be compared with" M (Rājagahaṁ), 67 (id.); VvA 63 (Rājagaha — seṭṭhiṁ "with"). iii.177; S ii.263; v.457 (so read for upanidhañ); Ud 23. Cp. BSk. upaniśritya also a ger. formation, in same meaning, Upanipajjati [upa + ni + pad] to lie down close to or on top of e. g. at Divy 54, 207, 505. (acc.) Vism 269; J v.231. Upanissita [upa + ni°] dependent or relying on Sn 877; Nd1 283, Upanibajjhati see upanibandhati. Miln 245. Upanibaddha [pp. of °nibandhāti] — 1. tied on to Miln 253, 254. Upanīta [pp. of upaneti] 1. brought up to or into (mostly — °) Th — 2. closely connected with, close to Vin iii. 308 (Samanta 2, 498; Sn 677 (niraye), 774 (dukkha°), 898 (bhava°); J iii.45 Pāsādikā). — 3. attached to DA i.128. (thūṇa°); iv.271 (dukkh°); Nd1 38; Dh 237 (°yaya = atikkan- Upanibandha [upa + ni + bandh] 1. close connection, depen- tavayo DhA iii.337, advanced in age); Pv iv.110 (dukkha° dence Vism 19 (°gocara). — 2. (adj. — °) connected with, made to suffer). an° Sn 846. — 2. offered, presented J i.88; dependent on Vism 235 (jīvitaṁ assāsa — passāsa° etc). PvA 274, 286. — 3. brought to conclusion, brought to an end (of life) J v.375 (= maraṇa — santikaṁ u. C.). — 4. bringing Upanibandhati [upa + n°) to tie close to, to bind on to, attach M up (for trial), charging M i.251 (vacanapatha, cp. upanīya). iii.132; Miln 254, 412. — Pass. upanibajjhati to be attached to Sn 218. — pp. °nibaddha (q. v.). Upanīya (°īyya, °eyya) [ger. of upaneti] "bringing up" (for trial), charging, accusing D i.107 (vadati, cp. DA i. 276); A i.172 Upanibandhana (adj. nt.) [upa + n°] (adj.) closely connected (°vācā); cp. upanīta 3. with D i.46; DA i.128; (nt.) tie, fetter, leash Miln 253. Upanīla (adj.) [upa + nīla] somewhat dark — blue J v.168. Upanibbatta [upa + nibbatta] come out, produced DA i.247. Upaneti [upa + neti] to bring up to, conduce, adduce; to present, Upanibha (adj. [upa + nibha] somewhat like (—°) M i. 58 = A give J i.200; Miln 396; DA i.276; PvA 39, 43, 49, 53, 74. — iii.324 (sankha — vaṇṇa°); J i.207 (= sadisa C.); v.302 (tāla°). Pass. upanīyati (°niyyati) — 1. to be brought (up to) J iv.398;

Upaneti Upama

ppr. °nīyamāna J i.200; PvA 5. — 2. to be brought to conclu- Upaparikkhin (adj.) [fr. upaparikkhati] investigating, reflecting, sion, or to an end (of life) M ii.68; S i.2. — 3. to be carried testing S iii.61; A iv.221 sq., 296, 328. Cp. BSk. upaparīkṣaka along or away A i.155. — pp. upanīta (q. v.). — ger. upanīya Divy 212. (q. v.). Upapāta = upapatti [but der. fr. pat (cp. uppāda1 = ud + pat Upanti (adv.) [upa + anti] near, before, in presence of J iv.337. but uppāda2 = ud + pad) with the meaning of the casual & Upantika (adj.) [upa + antika] nt. acc. °ṁ near J iv.337; v.58 unusual] rebirth Vin iii.4; S iv.59 (cut°); Pug 50. (with gen.); vi.418 (so read for °ā); loc. °e near or quite near Upapātika (adj.) [fr. upapāta but evidently mixed with uppāda1 Pv ii.915 (= samīpe gehassa PvA 120). and uppāda2 , cp. upapajjati, upapatti & BSk. upapāduka Av. Upapacciyati see uppaccati. S ii.94, 95; Divy 523] = opapātika i. e. rebirth without parents, as a deva DA on D iii.107; ThA 207. Upapajjati [doubtful whether a legitimate form as upa + pad or a diaeretic form of uppajjati = ud + pad. In this case all passages Upapādita [pp. of upapādeti, Caus. of upapajjati] accomplished ought to go under the latter. Trenckner however (Notes 77) de- J ii.236. fends upa° & considers in many cases upp° a substitution for Upapādeti [Caus. of upapajjati] to execute, perform J v.346. upa. The diaeresis may be due to metre, as nearly all forms are Upapāramī (f.) [upa + pāramī, cp. upa 5] minor perfection Bu found in poetry. The v. l. upp° is apparently frequent; but it i.77 (opp. paramattha — pāramī); DhA i.84. is almost impossible to distinguish between upap° and upp° in the Sinhalese writing, and either the scribe or the reader may Upapisana [upa + piṣ] grinding, powder, in añjan° powdered mistake one for the other] to get to, be reborn in (acc.); to orig- ointment (for the eyes) Vin i.203; ii.112. inate, rise Vin iii.20 (nirayaṁ); A iii.415; v.292 sq.; Sn 584; Upapurohita [upa + purohita, see upa 5] a minor or assistant priest It 13 (nirayaṁ), 14 (sugatiṁ; v. l. upp°), 67 (saggaṁ lokaṁ; J iv.304. v. l. upp°); 43 = Dh 307 (nirayaṁ); Dh 126, 140; Pv i.107 Upapīla at D i.135 read uppīḷa (q. v.). (v.l. BB. udapajjatha = uppajja PvA 50); Pug 16, 51, 60; Nett 37, 99, cp. Kvu 611 sq. — pp. upapannā (q. v.). — Caus. Upapphusati [upa + phusati, of spṛś] to touch; aor. upap-phusi J upapādeti & pp. upapādita (q. v.). v.417, 420.

Upapatti [fr. upa + pad, cp. uppatti] — 1. birth, rebirth, (lit. Upaplavati [upa + plavati, cp. uppilavati] to swim or float to attainment) M i.82; S iii.53; iv.398; A v. 289 sq.; Sn 139, (acc.), in uncertain reading as aor. upaplaviṁ at Sn 1145 643, 836; Dh 419 (sattānaṁ); in var. specifications as: deva° (dīpā dīpaṁ upaplaviṁ floatcd from land to land; vv. ll. at rebirth among gods PvA 6, 81; devaloka° A i.115; kāma° ex- SnA 606 uppalaviṁ & upallaviṁ; all MSS. of Nd2 p. 54 & istence in the sensuous universe D iii.218; It 94; arūpa° in the no. 160 write upallaviṁ). Perhaps we should better read up- formless spheres Vbh 172, 267, 296; rūpa°, in the world of palaviṁ (or upallaviṁ) as diaeretic form for *upplaviṁ, aor. form Vbh 171 sq., 263 sq.; 299; niraya° in Purgatory PvA 53. of uppilavati (or uplavati), q. v. Expld. at Nd2 160 by samu- — 2. occasion, opportunity (lit. "coming to"); object for, in pallaviṁ. dāna° objects suitable for gifts A iv.239 (where 8 enumd. , see Upabbajati [upa + vraj] to go to, resort to, visit Th 1, 1052; J dāna). iv.270, 295; v.495 (= upagacchati C.); vi.43. -deva a god by birth (or rebirth) VvA 18; also given as Upabbūḷha see sam°. uppatti — deva, e. g. at KhA 123. See detail under

deva. Upabrūhaṇa (nt.) [fr. upa + bṛh2 , cp. BSk. upabṛṁhita Jtm 3195] Upapattika (—°) (adj.) [fr. upapatti] belonging to a birth or re- expansion, increase, augmentation Vism 145; DhsA 117. birth; in peta° born as a Peta PvA 119. — Cp. upapātika. Upabhunjaka (adj.) [fr. next] one who eats or enjoys Vism 555. Upapanna [pp. of upapajjati] — 1. (—°) possessed of, having at- tained, being furnished with Sn 68 (thāma — bala), 212, 322, Upabhunjati [upa + bhuj] to enjoy J iii.495; v.350 (inf. °bhot- 1077 (ñāṇa°, cp. Nd2 266b and uppanna — ñāṇa). — 2. re- tuṁ) — grd. upabhogga. — pp. upabhattu (q. v.). born, come to existence in (with acc.) S i.35 (Avihaṁ, expld. Upabhutta [pp. of upabhunjati] enjoyed Dāvs iii.65. by C. not quite to the point as "nipphattivasena upagata", i. Upabhoga [fr. upa + bhuj cp. upabhuñjati] enjoyment, profit Vin e. gone to A, on account of their perfection. Should we read iv.267; J ii.431; iv.219 (v. l. paribhoga); vi. 361; Miln 201, uppanna?) A v.68. 403; PvA 49, 220 (°paribhoga); DhA iv.7 (id.); Sdhp 268, 341, Upaparikkhaṇa (nt.) = upaparikkhā VvA 232. 547. Upaparikkhati [upa + pari + īkṣ; cp. BSk. upaparīkṣate Divy Upabhogin (adj.) [fr. upabhuñjati] enjoying Miln 267. 5, 230] to investigate, ascertain, test, examine M i.133, 292, Upabhogga (adj.) [Sk. upabhogya, grd. of upabhuñjati] to be 443; S ii.216; iii.42, 140; iv.174; J i.489; ii.400; v.235; Miln enjoyed, enjoyable Miln 201. 91, 293; Dāvs v.27; Sdhp 539; PvA 60 (paññāya u. = ñatvā), 140 (= viceyya). Upama (adj.) [compar. — superl. formation fr. upa, cp. Lat. summus fr. *(s)ub — mo] "coming quite or nearly up to", i. e. Upaparikkhā (f.) [fr. upaparikkhati, cp. BSk. upaparīkṣā Divy 3 like, similar, equal D i.239 (andha — veṇ°); M i.432 (taruṇ° a etc.] investigation, examination Vin iii.314; M ii.175 (attha°); young looking fellow); A iv.11 udak° puggala a man like wa- A iii.381 sq.; iv.221; v.126; Dhs 16, 20, 292; Pug 25; Nett 8, ter); Pv i.11 (khett° like a well cultivated field; = sadisa PvA 42; DA i.171. 7); PvA 2, 8 etc. — Note. ūpama metri causa see ū° and cp.

Upama Uparujjhati

opamma & upamā. Uparati (f.) [fr. upa + ram] ceasing, resting; cessation M i.10; S Upamā (f.) [f. of upama in abstract meaning] likeness, simile, iv.104; Miln 274. parable, example (cp. formula introducing u. S ii. 114; M Uparamati [upa + ram] to cease, desist, to be quiet J iii. 489; i.148); Sn 705 (cp. Dh 129, 130), 1137 (= upanidhā sadisaṁ v.391 (v. l. for upāramati, also in C.); Miln 152. paṭibhāgo Nd2 158); It 114; Vism 341, 478, 512, 582 sq., 591 Uparamā (f.) [cp. lit. Sk. uparama, to uparamati] cessation Miln sq.; PvA 29, 112 (dhen°); SnA 329, 384; Sdhp 29, 44, 259. 41, 44 (an°). -vacana expression of comparison (usually applied to part. evaṁ) SnA 13, 472; KhA 185, 195, 208, 212; PvA 25. Uparava [fr. upa + ru] noise J ii.2.

Upamāna (nt.) [fr. upa + mā] comparison, the 2nd part of the Uparājā [upa + rājā; see upa 5] a secondary or deputy king, a comparison J v.341; VvA 13. viceroy J i.504; ii.316; DhA i.392.

Upamānita [pp. of caus. upa + mā] measured out, likened, like, Upari (indecl.) [Vedic upari, der. fr. upa, Idg. *uper(i); Gr. υπερ, comparable Th 2, 382 (= sadisa ThA 255). Lat. s — uper; Goth. ufar, Ohg. ubir = Ger. über E. over; Oir. for] over, above (prep. & prefix) 1. (adv.) on top, above Upameti [upa + mā] to measure one thing by another, to

compare (opp. adho below) Vin iv.46 (opp. heṭṭhā); J vi.432; KhA J vi.252; Vism 314 (°metvā, read °netvā?). 248 (= uddhaṁ; opp. adho); SnA 392 (abtimukho u. gac- Upameyya (adj.) [grd. of upa + mā] to be compared, that which chati explaining paccuggacchati of Sn 442); PvA 11 (heṭṭhā is to be likened or compared, the 1st part of a comparison VvA manussa — saṇṭhānaṁ upari sūkara — s°), 47 (upari chattaṁ 13. dhāriyamāna), 145 (sabbattha upari upon everything). — 2. Upaya [fr. upa + i, cp. upāya] approach, undertaking, taking up; (prep. w. gen) with ref. either to space = on top of, on, upon, clinging to, attachment, only as adj. (—°) in an° (anûpaya as in kassa upari sāpo patissati on whom shall the curse fall? metri causā) not going near, aloof, unattached S i.141, 181; DhA i 41; attano u. patati falls upon himself PvA 45; etissā ii.284; Sn 786, 787, 897 (cp. SnA 558); and in rūpûpaya (vv. upari kodho anger on her, i. e. against her VvA 68; or to time ll. rūpupaya & rūpupāya) "clinging to form" (etc.) S iii.53 = = on top of, after, later, as in catunnaṁ māsānaṁ upari after Nd1 25 = Nd2 570 (+ rupɔ ārammaṇa). 4 months PvA 52 (= uddhaṁ catūhi māsehi of Pv i.1012); sat- tannaṁ vassa — satānaṁ upari after 700 years PvA 144. — 3. Upayācati [upa + yācati] to beg, entreat, pray to J vi. 150 (di- (adv. in compn. , meaning "upper, higher, on the upper or top vyaṁ). side", or "on top of", if the phrase is in loc. case. See below. Upayācitaka (nt.) [of adj. upa + yācita + ka; pp. of yācati] beg- -cara walking in the air, suspended, flying J iii.454. ging, asking, praying, propitiation J vi.150 (= devatānaṁ āyā- -pāsāda the upper story of a palace, loc. on the terrace D cana). i.112 (loc.); PvA 105, 279. -piṭṭhi top side, platform Vin Upayāti [upa + yāti of yā] to go to, to approach S i.76; ii.118 (also ii 207 (loc). -bhaddaka N. of a tree [either Sk. bhadraka Pi- Caus. °yāpeti); Dpvs vi.69; Sdhp 579. nus Deodara, or bhadra Nauclea Cadamba, after Kern, Toev. s. v.] J vi.269. -bhāga the upper part; used in instr., loc or aor. Upayāna (nt.) [fr. upa + yā, cp. BSk. upayāna Jtm 3163] nearing, in sense of "above, over, beyond" J iv.232 (instr.). -bhāva approach, arrival D i.10; DA i.94. higher state or condition M i.45 (opp. adh°). -mukha face Upayānaka [fr. upayāna] a crab J vi.530. upwards DA i. 228; Pug A 214. -vasana upper garment Upayuñjati [upa + yuj] to combine, connect with; to use, apply; PvA 49. -vāta higher than the wind, loc. on the wind J ppr. med. upayujjamāna VvA 245 (preferably be read as ii.11; or in °passe (loc.) on the upper (wind —) side DhA °bhuñjamāna, with reference to enjoying drink & food). 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 Upayoga [fr. upa + yuj] connection, combination; employment, open air chamber, or a room in the upper story of the Vihāra application J vi.432 (nagare upayogaṁ netvā for use in the Vin iv.46 (what the C. means by expln. majjhimassa purisassa town? v. l. upabhogaṁ). Usually in cpd. °vacana as tt. asīsa — ghaṭṭā "not knocking against the head of a middle — g. meaning either combined or condensed expression, ellipsis (sized) man" is not quite clear). -sacca higher truth PvA 66 SnA 386; KhA 236; PvA 73, 135; or the acc. case, which is (so read for upari sacca). frequently substituted for the foll. cases: sāmi — vacana SnA 127; PvA 102; bhumma° SnA 140; KhA 116; karaṇa° SnA Upariṭṭha (adj.) [superl. formation fr. upari in analogy to seṭṭha] 148; sampadāna° J v.214; SnA 317; itthambhūta° SnA 441; highest, topmost, most excellent Th 1, 910. Cp.

next. nissakka° J v.498. Upariṭṭhima (adj) [double — superl. formation after analogy of Uparacita [pp. of upa + rac] formed ThA 211; Sdhp 616. seṭṭha, pacchima & heṭṭhima: heṭṭhā] = upariṭṭha & uparima Dhs 1016, 1300, 1401; Pug 16, 17 (sañyojanāni = uddhaṁb- Uparajja (nt.) [upa + rajja, cp. uparaja] viceroyalty A iii. 154 (v. hāgiya — sañyojanāni Pug A 198). l. opa°); J i.511; iv.176; DA i.134. Uparima (adj.) [upari + ma, superl. formation] uppermost, Uparata [pp. of uparamati] having ceased, desisting from (—°), above, overhead D iii.189 (disā); Nett 88. Cp. upariṭṭhima. restraining oneself (cp. orata) Vin i.245 (ratt — ûparata ab- staining from food at night = ratti — bhojanato uparata DA Upariya (adv.) [fr. upari] above, on top, in compd. heṭṭh° below i.77); D i.5 (id.); M i.319 (bhaya°); Sn 914 (= virata etc. Nd1 and above Vism 1. 337); Miln 96, 307; DhsA 403 (vihiṁs°). Uparujjhati [Sk. uparudhyate, Pass. of uparundhati] to be

stopped, broken, annihilated, destroyed D i.223; Th 1, 145; It (= vijjhati C.). 106; Sn 724, 1036, 1110; Nd2 159 (= nirujjhati vūpasammati Upalitta [pp. of upalimpati] smeared with (—°), stained, tainted atthangacchati); Miln 151; Sdhp 280. — pp. uparuddha. Th 2, 467 (cp. ThA 284; T. reads apalitta); Pug 56. Usually Uparuddha [pp. of uparujjhati] stopped, ceased Miln 151 neg. an° free from taint, undefiled M i.319, 386; Miln 318; (°jīvita). metri causa anûpalitta S i.141; ii.284; Sn 211, 392, 468, 790, Uparundhati [upa + rudh] to break up, hinder, stop, keep in 845; Dh 353 (cp. DhA iv.7). check M i.243; J i.358; Th 1, 143, 1117; Sn 118, 916 (pot. up- Upalippati [Pass. of upalimpati] to be defiled; to stick to, hang arundhe, but uparuddhe Nd1 346 = uparuddheyya etc.); Miln on to Sn 547, 812; J iii.66 (= allīyati C.); Miln 250, 337. 151, 245, 313. — ger. uparundhiya Th 1, 525; Sn 751; aor. Upalimpati [upa + lip] to smear, defile D ii.18; Vin iii. 312; J uparundhi J iv.133; PvA 271. — Pass. uparujjhati (q. v.). i.178; iv.435; Miln 154. — Pass. upalippati, pp. upalitta (q. Uparūḷha [upa + rūḷha, pp. of ruh] grown again, recovered J v.). iv.408 (cakkhu). Upalepa [fr. upa + lip] defilement J iv.435. Uparocati [upa + ruc] to please (intrs.) J vi.64. Upalohitaka (adj. [upa + lohita + ka, see upa 5] reddish J iii.21 Uparodati [upa + rud] 1. to lament J vi.551 (fut °rucchati) — 2. (= rattavaṇṇa C.). to sing in a whining tone J v.304. Upallaviṁ Sn 1145 see upaplavati. Uparodha [fr. upa + rudh] obstacle; breaking up, destruction, Upavajja (adj.) [grd. of upavadati] blameworthy S iv.59, 60; A end J iii.210, 252; Pv iv.15 ; Miln 245, 313. ii.242. an° blameless, without fault S iv.57 sq; A iv.82; Miln Uparodhana (nt.) [fr. upa + rudh] breaking up, destruction Sn 391. 732, 761. Upavajjatā (f.) [abstr. fr. upavajja] blameworthiness S iv. 59 Uparodheti [Caus of uparundhati] to cause to break up; to hinder, (an°). stop; destroy Vin iii.73. Upavaṇṇeti [upa + vaṇṇeti] to describe fully Sdhp 487. Uparopa [upa + ropa, cp. upa 5] "little plant", sapling Vin ii.154. Upavattati [upa + vṛt] to come to pass, to take place J vi.58. See also next. Upavadati [upa + vad] to tell (secretly) against, to tell tales; to Uparopaka = uparopa, sapling J ii.345; iv.359. insult, blame D i.90; S iii.125 (attā sīlato na upav.); A ii.121 Upala [Lit. Sk. upala, etym. uncertain] a stone Dāvs iii.87. (id.); v.88; J ii.196; PvA 13. Upalakkhaṇā (f.) & °aṁ (nt.) [upa + lakkhaṇa] discrimination S Upavana (nt.) [upa + vana, see upa 5] a kind of wood, miniature iii.261 (an°); Dhs 16, 20, 292, 1057; Pug 25; VvA 240. wood, park J iv.431; v.249; Miln 1; VvA 170 (= vana), 344;

Upalakkheti [upa + lakṣay] to distinguish, discriminate Vism ThA 201; PvA 102 (ārām°), 177 (mahā°). 172. Upavasati [upa + vasiti]. — 1. to dwell in or at J iii.113; DA Upaladdha [pp. of upalabhati] acquired, got, found J vi. 211 i.139. — 2. to live (trs.); to observe, keep (a holy day); only in (°bāla; v. l. paluddha°); Sdhp 4, 386. phrase uposathaṁ upavasati to observe the fast day S i.208; A i.142, 144, 205; Sn 402 (ger. upavassa); J iii.444; SnA 199; Upaladdhi (f.) [fr. upa + labh] acquisition; knowledge Miln 268; PvA 209. — pp. upavuttha (q. v.). See also uposatha. VvA 279. Upavāda [fr. upa + vad] insulting, railing; blaming, finding fault Upalabhati [upa + labh] to receive, get, obtain to find, make out Nd1 386; PvA 269; an° (adj.) not grumbling or abusing Dh Miln 124 (kāraṇaṁ); usually in Pass. upalabbhati to be found 185 (anûpa° metri causa). or got, to be known; to exist M i.138 (an°); S i.135; iv.384; Sn 858; Pv ii.111 (= paccanubhavīyati PvA 146); Kvu 1, 2; Miln Upavādaka (adj.) [fr. upavāda] blaming, finding fault, speaking 25; PvA 87. evil of (gen.), generally in phrase ariyānaṁ u. insulting the gentle Vin iii.5; A i.256; iii.19; iv.178; v.68; It 58, 99. — an° Upalāpana (nt.) [fr. upa + lap] talking over or down, persuasion; Ps i.115; Pug 60. diplomacy, humbug D ii.76; Miln 115, 117. Upavādin (adj. [fr. upavāda] = upavādaka; in ariy° S i. 225; Upalāpeti [Caus. of upa + lap] to persuade, coax, prevail upon, ii.124; v.266; Pv iv.339 . an° M i.360. talk over, cajole Vin i.119; iii.21; J ii.266; iii.265; iv.215; PvA 36, 46, 276. Upavāyati [upa + vāyati] to blow on or towards somebody M i.424; A iv.46; Th 1, 544; Pv iii.66 ; Miln 97. Upalāḷita [pp. of upalāḷeti] caressed, coaxed Sdhp 301. Upavāsa [fr. upa + vas, see upavasati] keeping a prescribed day, Upalāḷeti [Caus. of upa + lal; cp. BSk. upalāḍayati Divy 114, fasting, self — denial, abstaining from enjoyments [Same as 503]. — 1. to caress, coax, fondle, win over J ii. 267; Vism uposatha; used extensively in BSk. in meaning of uposatha, e. 300; Sdhp 375. — 2. to boast of, exult in J ii.151. — pp. g. at Av. Ś i.338, 339; Divy 398 in phrase aṣṭânga — saman- upalāḷita (q. v.). vāgataṁ upavāsaṁ upavasati] A v.40 (? uncertain; vv. ll. up- Upaḷāseti [upa + Caus. of las] to sound forth, to (make) sound (a āsaka, ovāpavāssa, yopavāsa); J vi.508; SnA 199 (in expln. of bugle) D ii.337 (for uppaḷāseti? q. v.). uposatha). Upalikkhati [upa + likh] to scratch, scrape, wound A iii. 94 sq. Upavāsita (adj.) (upa + vāsita] perfumed PvA 164 (for gandha —

samerita). Upasankheyya (adj.) [grd of upa + sankharoti] to be prepared, Upavāhana (nt.) [upa + vāhana] carrying away, washing away Sn produced or contracted Sn 849 (= °sankhātabba SnA 549; cp. 391 (sanghāṭi — raj — ûpa° = paṁsu — malādino sanghāṭira- Nd1 213). jassa dhovanaṁ SnA 375). Upasagga [Sk upasarga, of upa + sṛj] — 1. attack, trouble, danger Upavicāra [upa + vicāra; cp. BSk. upavicāra Divy 19, trsl on d Vin i.33; A i.101; Th 2, 353; Dh 139 (where spelt upassaga, p. 704 in Notes by "perplexed by doubts" (?)] applying (one's cp. DhA iii.70); Miln 418. — 2. (tt. g.) prefix, preposition J mind) to, discrimination D iii.245 (domanass°); M iii.239; S ii.67 (saṁ), 126 (apa); iii.121 (ni, pa); DA i.245 (adhi); KhA iv.232 (somanass° etc.); A iii.363 sq.; v.134; Ps i.17; Dh 8, 85, 101 (sa° and an°); PvA 88 (atthe nipāto a particle put in metri 284; Vbh 381. causa, expln. of handa); DhsA 163, 405. Upavijaññā (f.) (adj.) [grd. formation of upa + vi + jan, cp. Upasaṇṭhapanā (f.) [fr. upa + sanṭḥapeti] stopping, causing to Sk. vijanya] about to

bring forth a child, nearing childbirth M cease, settling Pug 18 (see also an°). i.384; Th 2, 218; Ud 13; Dāvs iii.38; ThA 197. Upasanta [pp. of upa + śam, cp. upasammati] calmed, composed, Upavisati [upa + visati] to come near, to approach a person J tranquil, at peace M i.125; S i.83, 162; A iii. 394; Sn 848, 919, iv.408; v.377; aor. upāvisi Sn 415, 418 (āsajja upāvisi = samī- 1087, 1099; Nd1 210, 352, 434; Nd2 161; Dh 201, 378; Miln paṁ gantvā nisīdi SnA 384). 394; DhA iii.260; iv.114; PvA 132 (= santa). Upavīna [upa + vīṇā] the neck of a lute S iv. 197; Miln 53. Upasama [Sk. upaśama, upa + śam] calm, quiet, appeasement, al- laying, assuagement, tranquillizing Vin i 10 = S iv.331 = v.421 Upavīta [?] covered (?) at VvA 8 in phrase "vettalatâdīhi upavī- (in freq. phrase upasamāya abhiññāya sambodhāya nibbānāya taṁ āsanaṁ" should prob. be read upanīta (vv. ll. uparivīta saṁvattati; see nibbāna iii.7); D i.50; iii.130 sq., 136 sq., 229 & upajita); or could it be pp. of upavīyati (woven with)? (as one of the 4 objects of adhiṭṭhāna, viz. paññā° sacca° cāga° Upavīyati [Pass. of upa + vā2 to weave] te be woven J vi.26. upasama°); M i. 67; iii.246; S i.30, 34 (sīlena), 46 citta — v Upavuttha [pp. of upavasati] celebrated, kept (of a fastday) A — ûpasama), 48, 55; ii.223, 277; iii.86 (sankhārānaṁ... v — i.211 (uposatha); Sn 403 (uposatha). Cp. uposatha. ūpasamo) D ii. 157; S i.158 (see vūpasama and sankhāra); (ariyaṁ maggaṁ dukkh° — gāminaṁ); iv.62, 331; v.65 (avū- Upavhyati [upa + ā + hū, cp. avhayati for *āhvayati] to invoke, pasama), 179, 234 (°gāmin), 378 sq.; A i.3 (avūpasama), 30, call upon D ii.259; S i.168. 42; ii.14 (vitakk°); iii.325 sq.; v.216, 238 sq.; Sn 257, 724, Upasaṁvasati [upa + saṁ + vas] to live with somebody, to asso- 735, 737; It 18 (dukkh°) 83; Dh 205; Nd1 351; J i.97; Ps i.95; ciate with (acc.) J i.152. Miln 170, 248; Vism 197 (°ânussati); Sdhp 587. Cp. vi° (vū°). Upasaṁharaṇa (nt.) [fr. upasaṁharati] drawing together, bring- Upasamati [upa + śam in trs. meaning for usual sammati in in- ing up to, comparison Vism 232 sq.; J v.186. trs. meaning] to appease, calm, allay, assuage Sn 919; Th 1, Upasaṁharati [upa + saṁ + hṛ] — 1. to collect, bring together, 50 (pot. upasame = upasameyya nibbāpeyya Nd1 352). — pp. heap up, gather Miln 132. — 2. to dispose, arrange, concen- upasanta q. v.). trate, collect, focus Vin iv.220 (kāyaṁ); M i.436 (cittaṁ), 468 Upasamāna (nt.) = upasama Th 1, 421; Sdhp 335 (dukkh°). (cittaṁ tathattāya); S v.213 sq. (id.); DhsA 309 (cakkhuṁ). Upasampajjati [upa + sampajjati] to attain, enter on, acquire, take — 3. to take hold of, take care of, provide, serve, look after upon oneself usually in ger. upasampajja M i.89; S iii.8; A Miln 232. iv.13; v.69; Dhs 160 (see DhsA 167); DA i.313; SnA 158. — Upasaṁhāra [fr. upa + saṁ + hṛ] taking hold of, taking up, pos- pp. upasampanna (q. v.). session, in devat° being seized or possessed by a god Miln Upasampadā (f.) [fr. upa + saṁ + pad] — 1. taking, acquiring; 298. obtaining, taking upon oneself, undertaking D ii.49; M i.93; Upasaṁhita (adj.) [pp. of upa + saṁ + dhā] accompanied by, fur- A iii.65; Dh 183 (cp. DhA iii.236); Nett 44 (kusalassa). — nished or connected with (—°) D i.152; M i.37, 119 (chand°); 2. (in special sense) taking up the bhikkhuship, higher ordina- S ii.220 (kusal°); iv.60 (kām°), 79 (id.); Sn 341 (rāg°), 1132 tion, admission to the privileges of recognized bhikkhus [cp. (giraṁ vaṇṇ° = vaṇṇena upetaṁ Nd2); Th 1, 970; J i.6; ii.134, BSk. upasampad & °padā Divy 21, 281 etc.] Vin i.12, 20, 95, 172; v.361. 146 and passim; iii.15; iv.52; D i.176, 177, 202; S i.161; A Upasankamati [upa + saṁ + kram, cp.

BSk. upasankra-mati Av. iv.276 sq. & passim; DhA ii.61 (pabbajjā +); PvA 54 (laddh° S. i.209] — 1. to go up to (with acc.), to approach, come near; one who has received ordination), 179 (id.). freq. in stock phrase "yena (Pokkharasādissa parivesanā) tenɔ Upasampanna [pp. of upasampajjati] obtained, got, received; in upasankami, upasankamitvā pañňatte āsane nisīdiɔ ', e. g. Vin special sense of having attained the recognition of bhikkhu- i.270; D i.109; ii.1, and passim. — aor. °sankami Pv. ii.210 ; ship, ordained [cp. BSk. upasampanna Divy 281] S i.161; A SnA 130, 140; KhA 116; PvA 88; ger. °sankamitvā SnA 140; v.70; Vin iii.24; iv.52, 130; Miln 13. PvA 6, 12, 19, 20, 88; °sankamma Sn 166, 418, 460, 980, 986; Upasampādeti [Denom. fr. upasampadā] 1. to attain to, ob- inf. °sankamituṁ PvA 79. —. 2. to attend on (as a physician), tain, produce DhsA 167 (= nipphādeti). — 2. to admit to to treat Miln 169, 233, 353; DA i.7. bhikkhuship, to ordain Vin iv.130, 226, 317 (= vuṭṭhāpeti); Upasankamana (nt.) [fr. upasankamati] going near, approach M grd. °etabba Vin i.64 sq.; iv.48; A v.72. ii.176; S v.67 = It 107; PvA 232. Upasamphassati [upa + sam + spṛś] to embrace J v.297.

Upasammati Upâtipanna

Upasammati [Sk. upasamyati, upa + śam in intrs. function] to J v.81. grow calm, to cease, to be settled or composed, to be appeased Upahacca (°—) [ger. of upahanti] — 1. spoiling, impairing, de- S i.62, 221; Dh 100 sq. filing J v.267 (manaṁ) — 2. reducing, cutting short; only Upasavyāna (nt.?) [?] "a robe worn over the left shoulder" in phrase upahacca-parinibbāyin "coming to extinction after (Hardy, Index to ed.) VvA 166 (v. l. upavasavya). reducing the time of rebirths (or after having almost reached Upasiṁsaka (adj.). [fr. upa + siṁsati = śaṁs, cp. āsiṁsaka] the destruction of life") S v.70, 201 sq.; A i.233 sq.; iv.380; striving after, longing or wishing for Miln 393 (āhār°; Morris Pug 17 (upagantvā kālakiriyaṁ āyukkhayassa āsane ṭhatvā ti J P T S. 1884, 75 proposes reading upasinghaka). attho Pug A 199); Nett 190. — The term is not quite clear; there seems to have existed very early confusion with upa- Upasinghaka (adj.) [fr. upa + singh] sniffing after J ii. 339; pacca > upapajja > uppajja, as indicated by BSk. upapadya iii.144; Miln 393 (? see upasiṁsaka). — parinirvāyin, and by remarks of C. on Kvu 268, as quoted Upasinghati [upa + singh] — 1. to sniff at S i.204 (pa-dumaṁ); at Kvu trsln. 158, 159. i.455; J ii.339, 408; vi.336. — 2. to sniff up Vin i.279. — Upahañňati [Pass. of upahanti] to be spoilt or injured Sn 584; J Caus. āyati to touch gently KhA 136. Caus. II. apeti to touch iv.14; Miln 26. lightly, to stroke J iv.407. Upahata [pp. of upahanti] injured, spoilt; destroyed D i.86 Upasinghita [pp. of upasinghati] scented, smelled at (loc.) J (phrase khata + upahata); S i.238 (na sûpahata "not easily put vi.543 (sisaṁhi, C. for upagghata). out" trsl.); ii 227; A i.161; Dh 134; J vi. 515; Miln 223, 302; Upasussati [upa + sussati] to dry up M i.481; Sn 433; J i.71. DhA ii.33 (an°). Upasecana (nt.) [fr. upa + sic] sprinkling over, i. e. sauce Th 1, The formula at D i.86 (khata+upahata) is doubtful as to its 842; J ii.422; iii.144; iv.371 (maṁs°); vi.24. See also nandi° exact meaning. According to Bdhgh it means "one who has & maṁsa°. destroyed his foundation of salvation," i.e. one who cannot be saved. Thus at DA i.237: "bhinna — patiṭṭho jāto," i.e. with- Upaseniyā (f.) [Sk. upa + either śayanika of śayana, or sayaniya out a basis. Cp. remarks under khata. The trsln at Dial. i.95 of śī] (a girl)

who likes to be always near (her mother), a pet, gives it as "deeply affected and touched in heart": doubtful. darling, fondling J vi.64 (=mātaraṁ upagantvā sayanika C.). The phrase upahaccaparinibbāyin may receive light from Upasevati [upa + sev] — 1. to practice, frequent, pursue Miln upahata. 355. — 2. to serve, honour, Sn 318 (°amāna). — pp. Upahattar [Sk. *upahartṛ, n. ag. of upa + hṛ] a bringer (of) M upasevita (q. v.). i.447 sq. Upasevanā (f.) [abstr. fr. upasevati] serving, pursuing, follow- Upahanti (& °hanati J i.454) [upa + han] to impair, injure; to ing, service, honouring, pursuit S iii.53 = Nd1 25 = Nd2 570 reduce, cut short; to destroy, only in ger. upahacca; pp. (nand° pleasure — seeking); It 68 (bāl° & dhīr°); Sn 249 (utu° upahata & Pass. upahaññati (q. v.). observance of the seasons); Miln 351. Upaharaṇa (nt.) [fr. upa + hṛ] — 1. presentation; luxury J i.231. Upasevita [pp. of upasevati] visited, frequented PvA 147 (for se- — 2. taking, seizing J vi.198. vita). Upaharati [upa + hṛ] to bring, offer, present A ii.87; iii. 33; Dh Upasevin (adj.) (—°) [fr. upasevati] pursuing, following, going i.301, 302; J v.477. after A iii.136 (vyatta°); Miln 264 (rāj°); DhA iii.482 (para — dār°). Upahāra [fr. upa + hṛ] bringing forward, present, offering, gift Vin iii.136 (āhār°) A ii.87; iii.33; v.66 (mett°); J i.47; iv.455; Upasobhati [upa + śubh] to appear beautiful, to shine forth Th 1, vi.117; DA i.97. 1080. — Caus.°sobheti to make beautiful, embellish, adorn Vv 526 ; J v.132; PvA 153. — pp. upasobhita (q. v.). Upahiṁsati [upa + hiṁs] to injure, hurt Vin ii.203; J iv.156. Upasobhita [pp. of upasobheti] embellished, beautified, adorned Upāgacchati [upa + ā + gam] to come to, arrive at, reach, obtain, PvA 153, 187; Sdhp 593. usually aor. upāgañchi Cp i 1010 , pl. upāgañchuṁ Sn 1126; or upāgami Sn 426, 685, pl. upāgamuṁ Sn 302, 1126. Besides Upassagga see upasagga. in pres. imper. upāgaccha PvA 64 (so read for upagaccha). — Upassaṭṭha [Sk. upasṛṣṭa, pp. of upa + sṛj] "thrown upon", over- pp. upāgata. come, visited, afflicted, ruined, oppressed S iv.29; A iii.226 Upāgata [pp. of upāgacchati] come to, having reached or attained (udak°); J i.61; ii.239. Sn 1016; PvA 117 (yakkhattaṁ); Sdhp 280. Upassaya [fr. upa + śri, cp. assaya & missaya] abode, rest- Upāta [according to Kern, Toev. s. v. = Sk. upātta, pp of upa ing home, dwelling, asylum S i.32, 33; Vv 684 ; Miln 160. + ā + dā "taken up"; after Morris J.P. T. S. 1884, 75 = uppāta Esp. freq. as bhikkhuni° or bhikkhun° a nunnery Vin ii.259; "flying up"] thrown up, cast up, raised (of dust) Th 1, 675. iv.265, 292; S ii.215; J i.147, 428; Miln 124. Upâtigacchati [upa + ati + gacchati] to "go out over", to surpass, Upassāsa [upa + assāsa; upa + ā + śvas] breathing J i.160. overcome, only in 3rd sg. pret. upaccagā Sn 333, 636, 641, Upassuti (f.) [fr. upa + śru] listening to, attention S ii. 75; iv.91; 827; Th 1, 181; 2, 4; J i.258; vi.182; & 3rd pl. upaccaguṁ S J v.100; Miln 92. i.35; A iii.311; J iii.201. Upassutika (adj.) [fr. upassuti] one who listens, an eavesdropper Upâtidhāvati [upa + ā + dhāvati] to run on or in to Ud 72.

Upâtipanna Upādiyati

Upâtipanna [pp. of upâtipajjati, upa + ā + pad] fallen into, a Vbh 135 sq. -nirodha destruction of "grasping" Vin i.1 prey to (with loc.) Sn 495 (= nipanna with gloss adhimutta (in formula of paṭicca — samuppāda); S ii.7; iii.14; A i.177. SnA 415). -paccaya = °nidāna S ii.5; iii 94; Sn 507, 742. Upâtivatta [pp. of upâtivattati] gone beyond, escaped from, free Upādāniya (adj.) [fr. upādāna, for *upādānika > °aka]

belonging from (with acc.) S i.143; A ii.15; Sn 55, 474, 520, 907; J iii.7, to or connected with upādāna, sensual, (inclined to) grasping; 360; Fd1 322 = Nd2 163. Cp. BSk. upātivṛtta in same sense at material (of rūpa), derived. See on term Dhs trsln. 203, 322. M Vastu iii.281. — S ii.84; iii.47; iv.89, 108; Dhs 584, 1219, 1538; Vbh 12 sq., Upâtivattati [upa + ati + vattati] to go beyond, overstep M i.327; 30, 56, 119, 125, 319, 326. Sn 712 (v. l. for upanivattati); Nett 49. — pp. upâtivatta (q. Upādāya (adv.) [ger. of upādiyati] — 1. (as prep. with acc.) v.). lit. "taking it up" (as such & such), i. e. (a) out of, as, for; Upādā (adv.) [shortened ger. of upādiyati for the usual upādāya in phrase anukampaṁ upādāya out of pity or mercy D i.204; in specialised meaning] lit. "taking up", i. e. subsisting on PvA 61, 141, 164. — (b) compared with, alongside of, with something else, not original, secondary, derived (of rūpa form) reference to, according to D i.205 (kālañ ca samayañ ca acc. Dhs 877, 960, 1210; Vism 275, 444 (24 fold); DhsA 215, 299, to time & convenience); DhA i.391; VvA 65 (paṁsucuṇṇaṁ); 333, cp. Dhs trsln. 127, 197. — Usually (and this is the earlier PvA 268 (manussalokaṁ). The same use of upādāya is found use of upādā) as neg. anupādā (for anupādāya) in meaning in BSk., e. g. at Divy 25, 359, 413; Av. Ś i.255. — 2. (ic "not taking up any more (fuel, so as to keep the fire of rebirth same meaning & application as upādā, i. e. in neg. form first alive)", not clinging to love of the world, or the kilesas q. v., & then in positivé abstraction from the latter) as philosophical having no more tendency to becoming; in phrases a. parinib- term "hanging on to", i. e. derived, secondary (with rūpa) Vbh bānaṁ "unsupported emancipation" M i.148; S iv.48; v.29; 12, 67 etc.; Nd1 266. Usually as anupādāya "not clinging to", DhA i.286 etc.; a. vimokkho mental release A v.64 (A A: without any (further) clinging (to rebirth), emancipated, un- catuhi upādānehi agahetvā cittassa vimokkho; arahattassɔ etaṁ conditioned, free [cp. BSk. paritt — anupādāya free from the nāmaṁ); Vin v.164; Ps ii.45 sq.; a. vimutto D i.17 (= kinci world Divy 655], freq. in phrase a. nibbuta completely eman- dhammaṁ anupādiyitvā vimutto DA i.109); cp. M iii.227 cipated S ii.279; A i.162; iv. 290; besides in foll. pass.: Vin (paritassanā). i.14 (a. cittaṁ vimuccati) 182 (id.); S ii.187 sq.; iv.20, 107; v.317; Dh 89 = S v.24 (ādānapaṭi — nisagge a. ye ratā); Dh Upādāna (nt.) [fr. upa + ā + dā] — (lit. that (material) substratum 414; Sn 363; It 94 (+ aparitassato). by means of which an active process is kept alive or going), fuel, supply, provision; adj. (—°) supported by, drawing one's Upādi° [the compn. — from of upādāna, derived fr. upādā in anal- existence from S i.69; ii 85 (aggikkhandho °assa pariyādānā by ogy to nouns in °a & °ā which change their a to i in compn. with means of taking up fuel); v.284 (vāt°); J iii.342 sa — upādāna kṛ & bhū; otherwise a n. formation fr. dā analogous to °dhi (adj.) provided with fuel S iv.399; anupādāna without fuel fr. dhā in upadhi] = upādāna, but in more concrete meaning of DhA ii.163. — 2. (appld.) "drawing upon", grasping, holding "stuff of life", substratum of being, khandha; only in combn. on, grip, attachment; adj. (—°) finding one's support by or in, with °sesa (adj.) having some fuel of life (= khandhas or sub- clinging to, taking up, nourished by. See on term Dhs trsln. stratum) left, i. e. still dependent (on existence), not free, ma- 323 & Cpd. 171. They are classified as 4 upādānāni or four terially determined S v.129, 181; A iii.143; It 40; Vism 509. Graspings

viz. kām°, diṭṭh°, sīlabbat°, attavād° or the grasp- More frequently neg. an-upādi-sesa (nibbāna, nibbānadhātu ings arising from sense — desires, speculation, belief in rites, or parinibbāna, cp. similarly BSk. anupādi — vimukti M belief in the soul — theory D ii.58; iii.230; M i.51, 66; S ii.3; v Vastu i.69) completely emancipated, free, without any (ma- 59; Dhs 1213; Ps i.129; ii.46, 47; Vbh 375; Nett 48; Vism 569. terial) substratum Vin ii.239 (nibbāna — dhātu); D iii.135; M — For upādāna in var. connections see the foll. passages: D i.148 (parinibbāna); A ii.120; iv.75 sq., 202, 313; J i.28, 55; i.25; ii.31, 33, 56; iii.278; M i.66, 136 (attavād°) 266; S ii.14, Sn 876; It 39, 121 (nibbāna — dhātu); Ps. i.101; Vism 509; 17, 30, 85; iii.10, 13 sq., 101, 135, 167, 191; iv.32, 87 sq., 102 DhA iv.108 (nibbāna); VvA 164, 165. Opp. saupādisesa A (tannissitaṁ viññāṇaṁ tadupādānaṁ), 390, 400 (= taṇhā); A iv.75 sq., 378 sq.; Sn 354 (opp. nibbāyi); Vism 509; Nett 92. iv.69; v.111 (upāy°); Sn 170, 358, 546; Ps i.51 sq., 193; ii.45 See further ref. under nibbāna & parinibbāna. sq, 113; Vbh 18, 30, 67, 79, 119, 132; Dhs 1059, 1136, 1213, Upādiṇṇa [for °ādinna with substitution of ṇṇ for nn owing to 1536 sq.; Nett 28 sq., 41 sq., 114 sq.; DhA iv.194. — sa° wrong derivation as pp. from ādiyati2 instead of ādiyati1] full of attachment (to life) M i.65; Vin iii.111; S iv.102; an° grasped at, laid hold of; or "the issue of grasping", i. e. mate- unattached, not showing attachment to existence S iv.399; Vin rial, derived, secondary (cp. upādā), see def. at Dhs trsln. 201, iii.111; Th 1, 840; Miln 32; DA i.98. 324. — Dhs 585, 877, 1211, 1534; Vbh 2 sq., 326, 433; Vism -kkhandha, usually as pañcɔ upādāna — kkhandhā the 349, 451; an° Vin iii.113; Dhs 585, 991, 1212, 1535. factors of the "fivefold clinging to existence" [cp. BSk. pañcɔ Upādiṇṇaka (adj,) = upādiṇṇa DhsA 311, 315, 378; Vism 398. u° — skandhāḥ 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 Upādiyati [upa + ā + dā, see ādiyati1] to take hold of, to grasp, 101; Vism 505 (khandha — pañcaka). See for detail khandha cling to, show attachment (to the world), cp. upādāna D ii.292; ii.B 2. -kkhaya extinction or disappearance of attachment S M i.56, 67; S ii.14; iii.73, 94, 135; iv. 168 (na kiñci loke u. ii.54; A iii.376 sq.; Sn 475, 743; It 75. -nidāna the ground of = parinibbāyati); Sn 752, 1103, 1104; Nd1 444 (= ādeti); Nd2 upādāna; adj. founded on or caused by attachment Ps ii.111; 164. ppr. upādiyaṁ S iv. 24 = 65 (an°); — ppr. med. up- ādiyamāna S iii.73; SnA 409, & upādiyāna (°ādiyāno) Sn

Upādiyati Upekkhā & Upekhā

470; Dh 20. — ger. upādāya in lit. meaning "taking up" J layman or a lay follower of the Buddha Vin i.37; S iv,301; Vv i.30; Miln 184, 338, 341; for specialised meaning & use as 8421 . prep. see separately as also upādā and upādiyitvā VvA 209; Upāsati [upa + ās] lit. "to sit close by", to go after, attend, follow, DA i.109 (an°); DhA iv.194 (an°). — pp. upādiṇṇa (q. v.). serve, honour, worship D ii.287; A i.162; J v. 339, 371 (= Upādhi [fr. upa + ā + dhā] 1. cushion J vi.253. — 2. supplement, upagacchati C.); Miln 418 (lakkhe upāseti fix his attention on ornament (?), in °ratha "the chariot with the outfit", expld. by the target). — 3rd pl. pres. med. upāsare A i.162; J iv.417 (= C. as the royal chariot with the golden slipper J vi.22. upāyanti C.). Cp. payirupāsati. — pp. upāsita & upāsīna Upādhiya [fr. upāhi] being furnished with a cushion J vi. 252 (q. v.). See also upāsaka, upāsana1 . (adj.). Upāsana1 (nt.) [fr. upāsati] attendance, service, honour S i.46 Upāya

[fr. upa + i, cp. upaya] approach; fig. way, means, expe- (samaṇ°); Th 1, 239; Miln 115. Cp. payir°. dient, stratagem S iii.53 sq., 58; D iii.220 (°kosalla); Sn 321 Upāsana2 (nt.) [fr. upāsati] — 1. archery J vi.448; usually in (°ññū); J i.256; Nd2 570 (for upaya); PvA 20, 31, 39, 45, 104, phrase katûpāsana skilled in archery M i.82; S ii. 266; A 161; Sdhp 10, 12. 350, 385. — Cases adverbially; instr. up- ii.48; J iv.211; Mhvs 24, 1. — Miln 232 (°ṁ sikkhitvā). — 2. āyena by artifice or means of a trick PvA 93; yena kenaci u. practice Miln 419. — 3. in °sālā gymnasium, training ground PvA 113. — abl. upāyaso by some means, somehow J iii.443; Miln 352. v.401 (= upāyena C.). — anupāya wrong means J i.256; Sdhp Upāsikā see upāsaka; cp. payir°. 405; without going near, without having a propensity for S i.181; M iii.25. Upāsita [pp. of upāsati] honoured, served, attended S 1133, cp. -kusala clever in resource J i.98; Nett 20; SnA 274. Nd2 165; Th 1, 179.

Upāyatta (nt.) [abstr. fr. upāya] a means of (—°) VvA 84 (paṭi- Upāsīna [pp. of upāsati] sitting near or close to J v.336. pajjan°). Upāhata [upa + āhata] struck, afflicted, hurt J i.414. Upāyana (nt.) [fr. upa + i, cp. upāya] going to (in special sense), Upāhanā (f.) [with metathesis for upānahā = Sk. upānah f. or up- enterprise, offering, tribute, present J v.347; vi. 327; Miln 155, ānaha m.; but cp. BSk. upānaha nt. Divy 6] a shoe, sandal Vin 171, 241; Sdhp 616, 619. i.185; ii.118, 207 (adj. sa — upāhana), 208; S i.226; J iv.173, Upāyāsa [upa + āyāsa, cp. BSk. upāyāsa Divy 210, 314.] (a kind 223; Pv ii.49 ; Nd2 226; KhA 45; DhA i.381 (chatt °ṁ as nt? of) trouble, turbulence, tribulation, unrest, disturbance, unset- v. l. °nā); PvA 127, 186. — upāhanaṁ (or upāhanā) ārohati tled condition M i.8, 144, 363; iii.237; A i.144, 177, 203 (sa°); to put on sandals J iv. 16; vi. 524; opp. omuñcati take off Vin ii.123, 203; iii.3, 97, 429; Sn 542; It 89 = A i.147 = M i.460; ii.207, 208; J iii.415; iv.16. — Note. An older form upānad° J ii.277 (°bahula); iv 22 (id.); Pug 30, 36; Vbh 247; Nett 29; (for upānadh = Sk. upānah) is seen by Kern in pānadûpama J Miln 69; Vism 504 (def.); DA i.121. — anupāyāsa peaceful- ii.223, which is read by him as upānadûpama (v. l. upāhan — ness, composure, serenity, sincerity D iii.159; A iii.429; Ps i upama). See Toev. s. v. upānad. 11 sq. Upiya [ger. of upeti] undergoing, going into, metri causa as ūpiya Upāramati [upa + ā + ram] to cease, to desist J v.391, 498. (—°) and opiya, viz. hadayasmiṁ opiya S i 199 = Th 1, 119; senûpiya J v.96 (v. l. senopiya; C. sayanûpagata). In tadûpiya Upāraddha [pp. of upārambhati] blamed, reprimanded, reproved the 2nd part upiya represents an adj. upaka fr. upa (see ta I. a), A v 230. thus found at Miln 9. Upārambha [Sk. upārambha, upa + ālambhatc] — 1. reproof, Upekkhaka (adj.) [fr. upekkhā] disinterested, resigned, stoical reproach, censure M i.134, 432; S iii.73; v.73; A i.199; ii.181; Vin iii.4; D i.37, 183; iii.113, 222, 245, 269, 281; S v.295 sq., iii.175; iv.25; Vbh 372. — 2. (adj.) indisposed, hostile Th 1, 318; A iii.169 sq., 279; v.30; Sn 515, 855, 912; It 81; Nd1 241, 360 sq.; DA i.21, 263. 330; Pug 50, 59; Dhs 163; DhsA 172. Upārambhati [Sk. upālambhate, upa + ā + labh] to blame, repri- Upekkhati [upa + īkṣ] to look on, to be disinterested or indifferent mand, reproach M i.432, 433. — pp. upāraddha (q. v.). Sn 911; Nd1 328; J vi.294. Upālāpeti at PvA 276 read upalāpeti (q. v.). Upekkhanā (f.) [abstr. fr. upa + īkṣ] is commentator's paraphrase Upāvisi 3rd sg. aor. of upavisati (q. v.). for upekkhā (q. v.) Nd1 501 = Nd2 166; Vbh 230. Upāsaka [fr. upa + ās, cp. upāsati] a devout or faithful layman, a

Upekkhavant (adj.) = upekkhaka J v.403. lay devotee Vin i.4, 16 (tevāciko u.), 37, 139, 195 sq.; ii.125; Upekkhā & Upekhā (f.) [fr. upa + īkṣ, cp. BSk. upekṣā Divy iii.6, 92; iv.14, 109; D i.85; ii.105, 113; iii.134, 148, 153, 483; Jtm 211. On spelling upekhā for upekkhā see Müller P. 168, 172 sq., 264; M i.29, 467, 490; S v.395, 410; A i.56 sq.; Gr. 16] "looking on", hedonic neutrality or indifference, zero ii.132 (°parisā); iii 206 (°caṇḍāla, °ratana); iv.220 sq. (kittā- point between joy & sorrow (Cpd. 66); disinterestedness, neu- vatā hoti); Sn 376, 384; J i.83; Pv i 104 ; Vbh 248 (°sikkhā); tral feeling, equanimity. Sometimes equivalent to adukkham DA i.234; PvA 36, 38, 54, 61, 207. — f. upāsikā Vin i.18, — asukha — vedanā "feeling which is neither pain nor plea- 141, 216; iii.39; iv.21, 79; D iii.124, 148, 172, 264; M i.29, sure". See detailed discussion of term at Cpd. 229 — 232, & 467, 491; S ii.235 sq.; A i.88; ii.132; v.287 sq.; Miln 383; cp. Dhs trsln. 39. — Ten kinds of upekkhā are enumd. at DhsA PvA 151, 160. 172 (cp. Dhs trsln. 48; Hardy, Man. Buddhism 505). — D 138 Upāsakatta (nt.) [abstr. fr. upāsaka] state of being a believing (°sati — parisuddhi purity of mindfulness which comes of dis-

interestedness cp. Vin iii.4; Dhs 165 & Dhs trslnn. 50), 251; 204, 276; iii.164, 169; D iii. 60, 61, 145, 147; A i.205 sq. ii.279 (twofold); iii.50, 78, 106, 224 sq., 239, 245 (six °up- (3 uposathas: gopālaka°, nigaṇṭha°, ariya°), 208 (dhamm°), avicāras), 252, 282; M i.79, 364; iii 219; S iv.71, 114 sq., v.209 211 (devatā°); iv.248 (aṭṭhanga — samannāgata), 258 sq. (id.), sq. (°indriya); A i 42; 81 (°sukha), 256 (°nimitta); iii.185, 291 276, 388 (navah angehi upavuttha); v.83; Sn 153 (pannaraso (°cetovimutti); iv.47 sq., 70 sq., 300, 443; v.301, 360; Sn 67, u); Vbh 422; Vism 227 (°sutta = A i.206 sq.); Sdhp 439; DA 73, 972, 1107, (°satisaṁsuddha); Nd1 501 = Nd2 166; Ps i.8, i.139; SnA 199; VvA 71, 109; PvA 66, 201. — The hall or 36, 60, 167, 177; Pug 59 (°sati); Nett 25, 97 (°dhātu), 121 sq.; chapel in the monastery in which the Pāṭimokkha is recited Vbh 12, 15 (°indriya), 54 (id.), 69, 85 (°dhātu), 228, 324, 326 is called uposathaggaṁ (Vin iii.66), or °āgāraṁ (Vin i.107; (°sambojjhanga), 381 (°upavicāra); Dhs 150, 153, 165, 262, DhA ii.49). The Up. service is called °kamma (Vin i.102; 556, 1001, 1278, 1582; Vism 134 (°sambojjhanga, 5 condi- v.142; J i.232; iii.342, 444; DhA i.205). uposathaṁ karoti to tions of), 148 (°ânubrūhanā), 160 (def. & tenfold), 317 (°bhā- hold the Up. service (Vin i.107, 175, 177; J i.425). Keeping vanā), 319 (°brahmavihāra), 325 (°vihārin), 461; SnA 128; the Sabbath (by laymen) is called uposathaṁ upavasati (A Sdhp 461. i.142, 144, 205, 208; iv.248; see upavasati), or uposathavāsaṁ Upeta [pp. of upeti] furnished with, endowed with, possessed of vasati (J v.177). The ceremony of a layman taking upon him- Sn 402, 463, 700, 722; Dh 10, 280; Nd2 s. v., Th 1, 789; self the eight sīlas is called uposathaṁ samādiyati (see sīlaṁ Pv i.76 (bal°); ii 712 (phal°, v. l. preferable °upaga), iv.112 & samādiyati); uposatha — sīla observance of the Up. (VvA (ariyaṁ aṭṭhangavaraṁ upetan = aṭṭhahi angehi upetaṁ yut- 71). The Up. day or Sabbath is also called uposatha — divasa taṁ PvA 243); Vism 18 (+ sam°, upagata, samupagata etc); (J iii.52). PvA 7. — Note. The BSk. usually has samanvāgata for upeta Uposathika (adj.) [fr. uposatha] — 1. belonging to the Upo-satha (see aṭṭhanga). in phrase anuposathikaṁ (adv.) on every U., i. e. every fort- Upeti [upa + i] to go to (with acc.), come to, approach, undergo, night Vin iv.315. — 2. observing the

Sabbath, fasting (cp. attain D i.55 (paṭhavi — kāyaṁ an — upeti does not go into BSk. uposadhika M Vastu ii.9); Vin i.58; iv. 75, 78; J iii.52; an earthly body), 180; M i.486 (na upeti, as answer: "does not Vism 66 (bhatta); DhA i.205. meet the question"); S iii.93; It 89; Sn 209, (na sankhaṁ "can- Uposathin (adj.) [fr. upusatha] = uposathika, fasting Mhvs 17, 6. not be reckoned as") 749, 911, 1074; 728 (dukkhaṁ), 897; Sn Uppakitaka indexed at Ud iii.2 wrongly for upakki- taka (q. v.). 404 (deve); Nd1 63; Nd2 167; Dh 151, 306, 342; Sn 318; J iv.309 (maraṇaṁ upeti to die), 312 (id.), 463 (id.); v.212 (v. Uppakka (adj.) [fr. ud + pac, cp. Sk. pakva & see also uppac- l. opeti, q. v.); Th 1, 17 (gabbhaṁ); Pv ii.334 (saggaṁ upehi cati] — 1. "boiled out", scorched, seared, dried or shrivelled ṭhānaṁ); iv. 352 (saraṇaṁ buddhaṁ dhammaṁ); Nett 66; fut. up; in phrase itthiṁ uppakkaṁ okiliniṁ okiriniṁ Vin iii.107 upessaṁ Sn 29; 2nd sg. upehisi Dh 238, 348. — ger. upecca = S ii.260; expld. by Bdhgh. Vin iii.273 as "kharena agginā Vv 337 ; S i.209 = Nett 131; VvA 146 (realising = upagantvā pakkasarīra". — 2. "boiled up", swollen (of eyes through cry- cetetvā vā); PvA 103 (gloss for uppacca flying up); see also ing) J vi.10. upiya & uppacca. — pp. upeta. Uppacca [ger. of uppatati] flying up Th 2, 248 (see under up- Upocita [pp. of upa + ava + ci] heaped up, abounding, comfort- acca)); S i.209 (v. l. BB. upecca, C. uppatitvā pi sakuṇo able J iv.471. viya) = Pv ii.717 (= uppatitvā PvA 103) = DhA iv.21 (gloss uppatitvā) = Nett 131 (upecca). Uposatha [Vedic upavasatha, the eve of the Soma sacrifice, day of preparation]. At the time of the rise of Buddhism the word Uppaccati [ud + paccati, Pass. of pac] in ppr. uppacci-yamāna had come to mean the day preceding four stages of the moon's (so read for upapacciyamāna, as suggested by v. l. BB. up- waxing and waning, viz. 1st , 8th , 15th , 23d nights of the lunar pajj°) "being boiled out", i. e. dried or shrivelled up (cp. up- month that is to say, a weekly sacred day, a Sabbath. These pakka 1) J iv.327. Not with Morris J P T S. 1887, 129 "being days were utilized by the pre — Buddhistic reforming com- tormented", nor with Kern, Toev. under upapacc° as ppr. to munities for the expounding of their views, Vin i.101. The pṛc (*upapṛcyamāna) "dicht opgesloten", a meaning foreign Buddhists adopted this practice and on the 15th day of the to this root. half — month held a chapter of the Order to expound their Uppajjati [ud + pajjati of pad] to come out, to arise, to be pro- dhamma, ib. 102. They also utilized one or other of these duced, to be born or reborn, to come into existence D i.180; Up. days for the recitation of the Pāṭimokkha (pāṭimokkhud- Sn 584; Pv ii.111 (= nibbattati PvA 71); PvA 8 (nibbattati +), desa), ibid. On Up. days laymen take upon themselves the 9, 20, 129 (= pātubhavati); DA i.165. — Pass. uppajjiyati Up. vows, that is to say, the eight Sīlas, during the day. See Vin i.50. — ppr. uppajjanto PvA 5, 21; fut. °pajjissati PvA 5 Sīla. The day in the middle of the month is called cātudassiko (bhummadevesu, corresp. with niraye nibbattissati ibid.), 67 or paṇṇarasiko according as the month is shorter or longer. (niraye); aor. uppajji PvA 21, 50, 66; & udapādi (q. v.) Vin The reckoning is not by the month (māsa), but by the half — iii.4; J i.81; ger. °pajjitvā D ii.157 = S i.6, 158 = ii.193 = J i.392 month (pakkha), so the twenty — third day is simply aṭṭhamī, = Th 1, 1159; & uppajja J iv.24. — Caus. uppādeti (q. v.). the same as the eighth day. There is an accasional Up. called — pp. uppanna (q. v.). See also upapajjati and upapanna. sāmaggi — uposatho, "reconciliation — Up.",

which is held Uppajjana (adj. — nt.) [fr. uppajjati] coming into existence; when a quarrel among the fraternity has been made up, the birth, rebirth PvA 9 (°vasena), 33 (id.). gen. confession forming as it were a seal to the reconciliation (Vin v.123; Mah. 42). — Vin i.111, 112, 175, 177; ii.5, 32, Uppajjanaka (adj.) [fr. uppajjana] (belonging to) coming into existence, i. e. arising suddenly or without apparent cause, in

°bhaṇḍa a treasure trove J iii.150. see Nd2 168), 998; J i.99; Pv ii.22 (pettivisayaṁ); Dhs 1035, Uppajjitar [n. ag. fr. uppajjati] one who produces or is reborn in 1416; Vbh 12, 17, 50, 319; 327; DhA iii. 301; PvA 21 (pe- (with acc.) D i.143 (saggaṁ etc.). tesu), 33, 144, 155. — anuppanna not arisen M ii.11; not of good class D i.97 (see DA i.267). Uppaṭipāṭiyā [abl. of uppaṭipāṭi, ud + paṭipāṭi] lit. "out of reach", i. e. in a distance J i.89; or impossible Vism 96 (ekapañho pi Uppabbajati [ud + pabbajati] to leave the Order DhA i. 68; PvA u. āgato nâhosi not one question was impossible to be under- 55. — pp. °pabbajita. — Caus. uppabbājeti to turn out of stood). As tt. g. "with reference to the preceding", supra Vism the Order J iv.219; DhA iv.195. — Caus. II. uppabbajāpeti 272; SnA 124, 128; DhsA 135 (T. °paṭipāṭika). to induce some one to leave the Order J iv.304. Uppaṇḍanā (f.) [abstr. fr. ut + paṇd or unknown etym.] ridicul- Uppabbajjta [ud + pabbajita] one who has left the community of ing, mocking Miln 357; Vism 29; PugA 250 (°kathā). bhikkhus, an ex — bhikkhu VvA 319; DhA i.311. Uppaṇḍuppaṇḍukajāta (adj.) [redupl. intens. formation; ud + Uppala [Sk. utpala, uncertain etym.] the (blue) lotus; a waterlily. paṇḍu + ka + jāta; paṇḍu yellowish. The word is evidently The 7 kinds of lotuses, mentioned at J v.37 are: nīla — ratta — a corruption of something else, perhaps upapaṇṇḍuka, upa in set — uppala, ratta — seta — paduma, seta — kumuda, kalla meaning of "somewhat like", cp. upanīla, upanibha etc. and — hāra. — D i.75; ii.19; Vin iii.33 (°gandha); J ii. 443; Dh 55; reading at Pv ii.113 upakaṇḍakin. The latter may itself be a Vv 322 ; 354 ; Pv ii.120 ; iii.105 ; DhA i.384 (nīl°); iii.394 (id.); corruption, but is expld. at PvA 72 by upakaṇḍaka — jāta ThA 254, 255; VvA 132, 161. — What is meant by uppala- "shrivelled up all over, nothing but pieces (?)". The trsln. is patta (lotus — leaf?) at Vin iv.261? thus doubtful; the BSk. is the P. form retranslated into ut- Uppalaka [uppala + ka] "lotus — like", N. of a hell (cp. BSk. pāṇḍuka Divy 334, 463, and trsld. "very pale"] "having be- utpala at Divy 67 etc.) A v.173. See also puṇḍarika. come very pale" (?), or "somewhat pale" (?), with dubbaṇṇa in Uppalin (adj. — n.) [fr. uppala] having lotuses rich in l., only in Khp, A 234, and in a stock phrase of three different settings, f. uppalinī a lotus — pond D i.75; ii.38; S i.138; A iii. 26; Vv viz. (1) kiso lūkho dubbaṇṇo upp° dhamani — santhata — 322 ; DA i.219. gatto Vin i.276; iii.19, 110; M ii.121; distorted to BSk. bhīto utp°. kṛśāluko durbalako mlānako at Divy 334. — (2) kiso Uppaḷāseti [ud + pra + las, cp. Sk. samullāsayati in same mean- upp°. J vi. 71; DhA iv.66. — (3) upp° dhamanisanth° J i.346; ing] to sound out or forth, to make sound Miln 21 (dhamma — ii.92; v.95; DhA i.367. Besides in a doubtful passage at Pv sankhaṁ). Reading at D ii.337 is upaḷāseti in same meaning. ii.112 (upakaṇḍakin, v. l. uppaṇḍ° BB.), expld. at PvA 72 "up- Uppāṭaka [fr. ud + paṭ in meaning of "biting, stinging"] an insect, akaṇḍakajāta", vv. ll. uppaṇḍaka° and uppaṇḍupaṇḍuka°. vermin S i.170

(santhāro °ehi sañchanno "a siesta — couch Uppaṇḍeti [ut + paṇḍ, of uncertain origin] to ridicule, mock, to covered by vermin swarm" trsld. p. 215 & note). deride, make fun of Vin i.216, 272, 293; iv. 278; A iii.91 = Uppāṭana (nt.) [fr. ud + paṭ] pulling out, uprooting, destroy- Pug 67 (ūhasati ullapati +); J v.288, 300; DhA ii.29; iii.41; ing, skinning J i.454; ii.283; vi.238; Miln 166; PvA 46 (kes°); PvA 175 (avamañña ti +). — Note. The BSk. utprāsayati at Sdhp 140 (camm°). Cp. sam°. Divy 17 represents the P. uppaṇḍeti & must somehow be a Uppāṭanaka (adj.) [fr. uppāṭana] pulling up, tearing out, uproot- corruption of the latter (vv. ll. at Divy 17 are utprāśayati, ut- ing J i.303 (°vāta); iv.333 (id.). prāṇayati & utprāśrayati). Uppāṭeti [Sk. utpāṭayati, Caus. uf ud + paṭ to split, cp. also BSk. Uppatati [ud + patati] to fly or rise up into the air; to spring up- utpāṭayati nidhānaṇ to dig out a treasure Av. Ś i.294] to split, wards, jump up; 3rd sq. pret. udapatta [Sk. *udapaptat] J tear asunder; root out, remove, destroy Vin ii.151 (chaviṁ to iii.484 (so read for °patto, & change si to pi); ger. uppatitvā skin); M ii.110 (attānaṁ); Th 2, 396 (ger. uppāṭiyā = °pāṭetvā J iii.484; iv.213; PvA 103, 215; and uppacca (q. v.). — pp. ThA 259); J i.281 (bījāni); iv.162, 382; vi.109 (= luñcati); uppatita (q. v.). Miln 86; DhA iii.206. — Caus. uppāṭāpeti in pp. uppāṭāpita Uppatita [pp. of uppatati] jumped up, arisen, come about Sn 1 caused to be torn off DhA iii.208. See also upphāleti. (= uddhamukhaṁ patitaṁ gataṁ SnA 4), 591; Dh 222 (= up- Uppāda1 [Sk. utpāta, ud + pat] flying up, jump; a sudden & un- panna DhA iii.301); Th 1, 371. usual event, portent, omen D i.9 (v. l. uppāta) = Vism 30 (T. Uppatti (f.) [Vedic utpatti, ud + pad] coming forth, product, gen- uppāta, v. l. uppāda) Sn 360; J i.374; vi. 475; Miln 178. esis, origin, rebirth, occasion A ii.133 (°paṭilābhikāni sany- Uppāda2 [Sk. utpāda, ud + pad] coming into existence, appear- ojanāni); Vbh 137 (°bhava), 411; cp. Compendium, 262 f. ance, birth Vin i.185; D i.185; S iii.39 (+ vaya); iv.14; v.30; (khaṇa); Miln 127 (°divasa); Vism, 571 sq. (°bhava, 9 fold: A i.152 (+ vaya), 286, 296; ii.248 (taṇh°); iii.123 (citt° state kāma° etc.); SnA 46, 159, 241, 254, 312, 445; PvA 144, 215. of consciousness); iv.65 (id.); Dh 182, 194; J i.59, 107 (sat°); On uppatti deva see deva and upapatti. — See also aṭṭhuppatti, Vbh 303 (citt°), 375 (taṇh°); PvA 10; ThA 282. — anuppāda dānuppatti. either "not coming into existence" D iii.270, M i.60; A i.286, Uppatha [Sk. utpatha, ud + patha] a wrong road or course D i.10 296; ii.214, 249: iii.84 sq.; Ps i.59, 66; Dhs 1367; or "not ripe" (°gamana, of planets); S i.38, 43; J v.453; vi. 235; DhA iii.356 D i.12. (°cāra). Uppādaka (adj.) (—°) [fr. uppāda2] producing, generating PvA Uppanna [pp. of uppajjati] born, reborn, arisen, produced, D 13 (dukkh°). f. °ikā DhA iv.109 (jhānɔ). i.192 (lokaṁ u. born into the world); Vin iii.4; Sn 55 °ñāṇa; Uppādana (nt.) [fr. uppada2] making, generating, causing PvA

71 (anubal° read for anubalappadāna?) 114. ubbatti). See also next. 2 Uppādin (adj.) [fr. uppāda] having an origin, arising, bound to Ubbatteti [Caus. of ud + vṛt, of which doublet is ubbaṭṭeti; cp. arise Dhs 1037, 1416; Vbh 17, 50, 74, 92 and passim; DhsA also ubbaṭuma] — 1. to tear out J i.199; Miln 101 (sadevake 45. loke ubbattiyante); DhA i.5 (hadayamaṁsaṁ), 75 (rukkhaṁ). Uppādetar [n. ag. fr. uppādeti] one who produces, causes or — 2. to cause to swell or rise J iii.361 (Gangāsotaṁ); iv.161 brings into

existence, creator, producer M i.79; S i. 191; iii.66; (samuddaṁ). — 3. (intrs.) to go out of direction, or in the v.351; Miln 217. wrong direction Vism 327 (neva ubbaṭṭati na vivaṭṭati; v. l. uppaṭṭati); DhA iii.155. Uppādeti [Caus. of uppajjati, ud + pad] — 1. to give rise to, to produce, put forth, show, evince, make D i.135; M. i.162, Ubbadhati [ud + vadhati] to kill, destroy Sn 4 (praet. udabbadhi 185; Pug 25; PvA 4, 16, 19, 59; Sdhp 539. cittaṁ u. to give a = ucchindanto vadheti SnA 18). (temporary) thought to (with loc.) J i.81; Miln 85; DhA ii.89; Ubbandhati [ud + bandhati] to hang up, strangle Vin iii. 73 (ra- PvA 3. — 2. to get, obtain, find J iv.2; Miln 140; DhA i.90; jjuyā); J i.504 (id.); iii.345; Th 2, 80; Vism 501; VvA 139, 207 PvA 121. — 3. in lohitaṁ u. to draw (blood) Miln 214. (ubbandhitu — kāmā in the intention of hanging herself). Uppilavati (& Uplavati) [Sk. utplavati, ud + plu, cp. utplutya Ubbarī (f.) [Sk. urvarā, Av. urvara plant] fertile soil, sown field; jumping up, rising Sp. Av. Ś i.209] — 1. to emerge (out of fig. woman, wife J vi 473 (= orodha C.). water), to rise, float S iv.313 (uplava imper.); Miln 80, 379; Ubbasati see ubbisati. VvA 47 (uplavitvā, v. l. uppalavitvā); DA i.256 (v. l. upari lavati). — 2. to jump up, frisk about, to be elated or buoyant Ubbaha (adj.) (—°) [fr. ud + vṛh, i. e. to ubbahati1] only in J ii.97 (cp. Morris J P T S. 1887, 139); Miln 370. — See also cpd. dur° hard to pull out, difficult to remove Th 1, 124, 495 upaplavati, uplāpeti & ubbillāvita etc. = 1053.

Uppīḷa (adj.) [ud + pīḍ] oppressing or oppressed: an° free from Ubbahati1 [ud + bṛh or vṛh, see also uddharati] to pull out, take oppression, not hurt or destroyed D i.135 (opp. sa — uppīḷa; away, destroy Sn 583 (udabbahe pot. = ubbaheyya dhāreyya T. upapīḷa but v. l. upp°); J iii.443; v.378; PvA 161. SnA 460); Th 1, 158; J ii.223 (udabbahe = udabbaheyya C.); iv.462 (ubbahe); vi.587 (= hareyya C.). Uppīḷita [pp. of uppīḷeti] pressed J vi.3. Ubbahati2 [ud + vahati, although possibly same as ubbahati1 , in Uppīḷeti [ud + pīḍ for ava + pīḍ, cp. uplāpeti = opilāpeti, & meaning of uddharati, which has taken up meanings of *udb- opīḷeti] — 1. to press (down) on to, to hold (tight) to (with harati, as well as of *udbṛhati and *udvahati] to carry away, acc.), to cover up or close M i.539 (piṭṭhi — pāṇiṁ hanukena); take away, lift (the corn after cutting); only in Caus. II. ub- J i 483 (hatthena akkhīni); ii.245 (hatthikumbhe mukhaṁ); bahāpeti to have the corn harvested Vin ii 180 = A i.241. — v.293 (aggalaṁ); ThA 188. — 2. to stampede VvA 83 Here belong uddhaṭa and uddharaṇa. Cp. also pavāḷha. (paṭhaviṁ). Ubbāḷha [adj. pp. of ud + bāhati = vāh or more likely of ud Uppoṭheti [ud + poṭheti] to beat PvA 4. + bādh] oppressed, troubled, harassed, annoyed, vexed Vin Upplavana at DhA i.309 remains to be explained, T. faulty. i.148, 353; ii.119; iv.308; J i.300; Vism 182 (kuṇapa — gand- Upphāleti [Caus. of ud + phal] to cut, rip or split open Vin i.276 hena); DhA i.343. (udara — cchaviṁ upphāletvā; v. l. uppāṭetvā, perhaps prefer- Ubbāsīyati [Pass. of ubbāseti, ud + vas] "to be dis — inhabited", i. able). e. to be abandoned by the inhabitants Mhvs 6, 22 (= chaḍḍīyati Upphāsulika (adj.) [ud + phāsulikā for phāsukikā = phāsuka a C.). — Cp. ubbisati. rib] "with ribs out", i. e. with ribs showing, emaciated, thin, Ubbāhana (nt.) [fr. ubbahati2] carrying, lifting, in °samattha fit "skinny" Pv ii.11 (= uggata — phāsuka PvA 68); iv.101 (MSS. for carrying, i. e. a beast of burden, of an elephant J vi.448. uppā°); ThA 133 (spelt uppā°). Ubbāhikā (f.) [orig. f. of ubbāhika, adj.

fr. ubbāheti in abstr. Uplāpeti [Sk. avaplāvayati, Caus. of ava + plu, with substitution use] a method of deciding on the expulsion of a bhikkhu, al- of ud for ava; see also uppilavati] to immerse M i.135 (vv. ll. ways in instr. ubbāhikāya "by means of a referendum", the upal° & opil°); J iv.162 (fig. put into the shade, overpower; v. settlement of a dispute being laid in the hands of certain cho- l. upal°). See also opilāpeti & ubbillāvita. sen brethren (see Vin Texts iii.49 sq.) Vin ii.95, 97, 305; v.139, Ubbaṭuma (adj.) [ud + *vṛti (of vṛt) + ma (for mā > mant); cp. 197; A v.71; Mhvs 4, 46. Sk. udvṛtta & vṛtimant] going out of its direction, going wrong Ubbāheti [hardly to be decided whether fr. ud + vāh (to press, (or upset?), in phrase ubbaṭumaṁ rathaṁ karoti to put a cart urge), or bṛh or bādh; cp. uddharati 2] to oppress, vex, hin- out of its direction A iv. 191, 193. der, incommodate J v.417 sq. Ubbaṭṭeti [Caus. of ud + vṛt, as doublet of ubbatteti, cp. BSk. Ubbigga [Sk. udvigna, pp. of ud + vij] agitated, flurried, anxious udvartayati Divy 12, 36] to anoint, give perfumes (to a guest), Vin ii.184; S i.53; Th 1, 408; J i.486; iii.313; Miln 23, 236, to shampoo J i.87 (gandhacuṇṇena), 238 (id.); v.89, 438. 340 (an°); Vism 54 (satat°); DhA ii.27; ThA 267; Sdhp 8, 77. Ubbaṭṭhaka misprint in Pug Index as well as at Pug A 233 for Ubbijjati [Pass. of ud + vij] to be agitated, frightened or afraid ubbhaṭṭhaka (q. v.). Vin i.74 (u. uttasati palāyati); iii.145 (id.); S i. 228 (aor. ub- Ubbattati [ud + vṛt] to go upwards, to rise, swell J vi. 486 (sāgaro bijji); Miln 149 (tasati +), 286 (+ saṁviji); Vism 58. — Caus. ubbejeti (q. v.). — pp. ubbigga (q. v.).

Ubbijjanā Ubhayattha

Ubbijjanā (f.) [abstr. fr. ubbijjati] agitation, uneasiness DA ubbhamukha upwards S iii.238; Miln 122. i.111. Cp. ubbega. Ubbhaṭṭhaka (adj.) [ubbha + ṭha + ka of sthā, prob. contracted Ubbinaya (adj.) [ud + vinaya] being outside the Vinaya, ex — or fr. ubbhaṭṭhitaka] standing erect or upright D i.167; M i.78, un — Vinaya, wrong Vinaya Vin ii.307; Dpvs v.19. 92, 282, 308, 343; A i.296; ii.206; Pug 55 (ubb°; = uddhaṁ Ubbilāpa (v. l. uppilāva, which is prob. the correct reading] joy- ṭhitaka PugA 233). ous state of mind, elation Ud 37. See next. Ubbhaṇḍita [pp. of ubbhaṇḍeti, ud + *bhaṇḍ, cp. bhāṇḍa] bun- n. Ubbilāvita (according to the very plausible expl given by Mor- dled up, fixed up, wrapped up, full Vin i.287. ris J P T S. 1887, 137 sq. for uppilāpita, pp. of uppilāpeti = Ubbhata [pp. of uddharati with bbh for ddh as in ubbhaṁ for ud- uplāpeti < uplāveti, as expld. under uppilavati, ud + plu; with dhaṁ; cp. ubbahati and see also the doublet uddhaṭa] drawn ll for l after cases like Sk. ālīyate > P. allīyati, ālāpa > allāpa out, pulled out, brought out, thrown out or up, withdrawn Vin etc., and bb for pp as in vanibbaka = Sk. vanīpaka (*vanipp°)] i.256 (kaṭhina, cp. uddhāra & ubbhāra); iii.196 (id.); D i.77 (cp happy, elated, buoyant, ltt. frisky; only in cpds. °atta rejoic- uddharati); M i.383 (ubbhatehi akkhihi); Dh 34 (okamokata u. ing, exultancy, elation of mind D i.3, 37; J iii 466; Miln 183; = *okamokataḥ u.); J i.268; PvA 163. DA i.53, 122; and °ākāra id. DhA i.237. At Vism 158 "cetaso Ubbhava [ud + bhava] birth, origination, production Pgdp 91 (dā- ubbilāvitaṁ" stands for ubbilāvitattaṁ, with v. l. BB uppilāvi- nassa phal°). Cp. BSk. udbhāvanā Divy 184 (guṇ°) 492 (id.). taṁ. Cp. J v.114 (ubbilāvita — cittatā). Ubbhāra = uddhāra (suspension, withdrawal, removal) Vin i.255, Ubbilla

[either a secondary formation fr. ubbilāvita, or represent- 300; v.136, 175; cp. Vin Texts i.19; ii.157. ing uppilava (uppilāva) for upplava, ud + plu, as discussed under ubbilāvita. The BSk. word udvilya Lal. V. 351, 357, or Ubbhijjati [ud + bhid] to burst upwards, to spring up out of the audvilya Divy 82 is an artificial reconstruction from the Pāli, ground, to well up; to sprout D i.74 = M iii. 93 = iii.26; J i.18 after the equation of Sk. dvādaśa > dial. P. bārasa, whereas (v.104); Dh 339 (ger. ubbhijja = uppajitvā DhA iv.49); DA the original Sk. dv. is in regular P. represented by dd, as in i.218. — pp. ubbhinna. dvīpa > dīpa, *udvāpa > uddāpa. Müller's construction ubbilla Ubbhida1 (nt.) [Sk. udbhida] kitchen salt Vin i.202, cp. Vin Texts > *udvela rests on the same grounds, see P. Gr. 12.] elation, ii.48. elated state of mind M iii.159; °bhāva id. DA i.122; Sdhp Ubbhida2 (adj.) [fr. ud + bhid] breaking or bursting forth, in cpd. 167. See next. °odaka "whose waters well up", or "spring water" D i.74; M Ubbisati [better reading v. l. ubbasati, ud + vas] "to be out home", i.276; DA i.218. to live away from home J ii.76. — See also ubbāsīyati. — Ubbhinna [pp. of ubbhijjati] springing up, welling up Dh i.218. pp. ubbisita (°kāle) ibid. Ubbhujati [ud + bhuj] to bend up, to lift up (forcibly), ger. °itvā Ubbūḷhavant see uruḷhavant. in meaning of "forcibly" Vin ii.222; iii.40. Ubbega [Sk. udvega, fr. ud + vij] excitement, fright, anguish D *Ubha see ubho; cp. ubhato & ubhaya. iii.148; later, also transport, rapture, in cpd. (°pīti); Vism 143; DhsA 124; PugA 226. Ubhato (adv.) [abl. of *ubha, to which ubhaya & ubho] both, twofold, in both (or two) ways, on both sides; usually ° —, as Ubbegin (adj.) [fr. ubbega] full of anguish or fear J iii. 313 (= °bhāgavimutta one who is emancipated in two ways D ii.71; ubbegavant C.). Dialogues ii.70, n. 1; M i.477 (cp. 385 °vimaṭṭha); S i.191; A Ubbejanīya (adj.) [fr. ubbejeti] agitating, causing anxiety J i.323, i.73; iv.10, 77; Png 14, 73; Nett 190; °byañjanaka (vyañj°) 504. having the characteristics of both sexes, hermaphrodite Vin Ubbejitar & Ubbejetar [n. ag. fr. ubbejeti] a terrifier, a terror to i.89, 136, 168; iii.28; v. 222; °sangha twofold Sangha, viz. A ii.109 (°etar); iv.189 (id.); Pug 47, 48 (= ghaṭṭetvā vijjhītvā bhikkhu° & bhikkhunī Vin ii.255; iv.52, 242, 287; Mhvs ubbegappattaṁ karotī ti PugA 226). 3234 . — See further Vin ii.287 (°vinaye); D i.7 (°lohitaka, cp. DA i.87); M i.57 (°mukha tied up at both ends), 129 Ubbejeti [Caus. of ud + vij] to set into agitation, terrify, frighten (°daṇḍakakakaca a saw with teeth on both sides), 393 (koṭiko Miln 388 (°jayitabba grd.); PugA 226. pañho; S iv.323 (id.). Ubbeṭhana (nt.) [fr. ud + veṣṭ] an envelope, wrap J vi.508. Ubhaya (adj.) [*ubha + ya, see ubho] both, twofold Sn 547, 628, Ubbedha [ud + vedha of vyadh] height, only as measure, con- 712, 1106, 1107, 801 (°ante); Nd1 109 (°ante); J i.52; PvA 11, trasted with āyāma length, & vitthāra width J i.29 (v.219; 24, 35, 51. — nt. °ṁ as adv. in combn. with ca c'ûbhayaṁ fol- asīti — hatth°), 203 (yojana — sahass°); VvA 33 (yojana°), lowing after 2nd. part of comprehension) "and both" for both 66 (asīti — hatth°), 158 (hattha — sat°), 188 (soḷasa — yo- — and; and also, alike, as well Dh 404 (gahaṭṭhehi anāgārehi jan°), 221, 339; PvA 113. See also pabbedha. c'ûbhayaṁ with householders and houseless alike); Pv i.69 . — Ubbedhati [ud + vedhati = Sk. vyathate] to be moved, to shake Note. The form ubhayo at Pv ii.310 is to be regarded as fem. (intrs.), quiver, quake J vi.437 (= kampati C.). pl. of ubho (= duve PvA 86). -aṁsa lit. both shoulders or both parts, i. e. completely, Ubbhaṁ (&

Ubbha°) (indecl.) [a doublet of uddhaṁ, see uddhaṁ thoroughly, all round (°—) in °bhāvita thoroughly trained D iii.] up, over, above, on top J v.269 (ubbhaṁ yojanaṁ ug- i.154 (cp. DA i.312 ubhaya — koṭṭhāsāya bhāvito). gata); in cpds. like ubbhakkhakaṁ above the collar bone Vin iv.213; ubbhajānumaṇḍalaṁ above the knee Vin iv.213; Ubhayattha [adv.) [Sk. ubhayatra, fr. ubhaya] in both places, in

both cases Vin i.107; A iii.64; Dh 15 — 17; DhA i.29 (°ettha), Ummi (& Ummī) (f.) [for the usual ūmi, cp. similar double forms 30; PvA 130. of bhummi > bhūmi] a wave Th 1, 681; Miln 346. Ubho (udj.) [Sk. ubhau, an old remnant of a dual form in Pāli; Ummisati [ud + misati] to open one's eyes J iii.96 (opp. nimisati; cp. Gr. α῎μφω both, Lat. ambo, Lith. abū, Goth. bai, Ohg. v. l. ummisati for °mīḷ°?). beide = E. both. To prep. — adv. *amb, *ambi; see abhi & Ummihati [ud + mih] to urinate Vin i.78 (ūhanati +). cp. also vīsati] 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; Ummīleti [Caus. of ud + mīl; opp. ni(m)mīleti] to open one's eyes 412; Nd1 109; Pv i.76 ; J i.223; ii.3; PvA 13, 82 (tā ubho). — J i.439; ii.195; iv.457; vi.185; Miln 179, 357, 394; Vism 185, ubhantaṁ both ends, both sides Sn 1042 (see Nd2 169; Sn A 186; DhA ii.28 (opp. ni°); VvA 205, 314. 588 expls. by ubho ante). — gen. ubhinnaṁ S i.162; ii. 222; J Ummuka (nt.) [Sk. ulmuka perhaps to Lat. adoleo, cp. also alāta ii.3; instr. ubhohi (hatthehi) Vin ii.256; J iv.142; loc. ubhosu firebrand; see Walde, Lat. Wtb. s. v. adoleo] a fire brand Vin Sn 778 (antesu); J i.264 (passesu; PvA 94 (hatthesu). — Note. iv.265; S iv.92 (T. ummukka meaning "loosened"?); J ii.69 v. The form ubhayo at Pv ii.310 is to be regarded as a nom. fem. l. °kk), 404 (kk); iii.356. (= duve PvA 86). Ummujjati [ud + majj] to emerge, rise up (out of water) Vin Ummagga [ud + magga, lit. "off — track"] — 1. an underground i.180; S iv.312; A iv.11 sq; J ii.149, 284; iii.507; iv.139; Pug watercourse, a conduit, main M i.171; A ii.189; J vi.426, 432; 71; Miln 118; DA i.37, 127; PvA 113. SnA 50 ("ummaggo paññā pavuccati"); DhA i.252 (°cora); Ummujjana (nt.) [fr. ummujjati] emerging Vism 175 (+ nim- ii.37 (v l. umanga); iv.104; PvA 44 (read with v. l. SS kum- mujjana); DA i.115. magga). — 2. a side track, a wrong way, devious way S i.193 (v. l. °manga) = Th 1, 1242; S iv.195; A iv.191. Ummujjamānaka (adj.) [ummujjamāna, ppr. med, of ummujjati, + ka] emerging A ii.182. Ummanga [ud + manga (?) or for ummagga, q. v. for vv. ll.] "out luck", i. e. unlucky; or "one who has gone off the right Ummujjā (f.) [fr. ummujjati] emerging, jumping out of (water), path" Vin v.144. only in phrase ummujja-nimujjaṁ karoti to emerge & dive D i.78; M i.69; A i.170; J iv.139; Nett 110; Vism 395 (= Ps Ummatta (adj.) [ud + matta of mad] out of one's mind, mad S ii.208). v.447 (+ viceta); J v.386; Miln 122; Sdhp 88; PvA 40 (°pug- gala read with v. l. SS for dummati puggala). Cp. next & Ummūla (adj.) [ud + mūla] "roots — out", with roots showing, ummāda. laying bare the roots J i.249 (°ṁ karoti); Sdhp 452. -rūpa like mad, madly, insane Pv i.81 ; ii.62 (where J Ummūlaka (adj.) [= ummūla] uprooting, laying bare the roots J iii.156 has santaramāna). i.303 (vāta). Ummattaka (adj.) = ummatta; Vin i.123, 321; ii.60, 80; iii.27, Ummūleti [Caus. fr. ummūla] to uproot, to root out J i.329. 33; A iv.248; Vism 260 (reason for); Miln 277; PvA 38, 39, Umhayati [Sk. *ut — smayate, ud + smi] to laugh out loud 93 (°vesa appearance of a madman), 95. — f. ummattikā Vin J

ii.131 (= hasitaṁ karoti); iii.44; iv.197; v.299 (°amāna = iv.259, 265; ThA 111. hasamāna C.). Caus. umhāpeti J v.297. Ummaddeti [ud + maddeti, Caus. of mṛd] to rub something on Uyyassu (imper. 3rd. sg.) is v. l. BB. and C. reading at J vi.145, (acc.) Vin ii.107 = 266 (mukhaṁ). 146 for dayassu, fly; probably for (i) yassu of yā to go. Ummasati [ud + masati of mṛś.] to touch, take hold of, lift up Uyyāti [ud + yā] to go out, to go away J ii.3, 4 (imper. uyyāhi); Vin iii.121. Cp. next. iv.101. — Caus. uyyāpeti to cause to go away, to bring or Ummasanā (f.) [abstr. fr. ummasati] lifting up Vin iii.121 (= take out S iv.312. uddhaṁ uccāraṇā). Uyyāna (nt.) [Sk. udyāna, fr. ud + yā] a park, pleasure grove, a Ummā (f.) [cp. Sk. umā] flax, only in cpd. °puppha the (azure) (royal) garden J i.120, 149; ii.104; iv.213; v.95; vi.333; PvA flower of flax M ii.13 = A v.61 (v. l. dammā°, ummāta°); D 6, 74, 76; VvA 7; Sdhp 7. ii.260; Th 1, 1068; DhsA 13. Also (m.) N. of a gem Miln 118. -kīḷā amusement in the park, sports DhA i.220; iv.3. Ummāda [ud + māda] madness, distraction, mental aberration S -pāla overseer of parks, head gardener, park keeper J ii. 105, i.126 (°ṁ pāpuṇeyya citta — vikkhepaṁ vā); A ii.80; iii.119; 191; iv.264 bhūmi garden ground, pleasure ground J i.58; Vv v.169; Pug 69; PvA 6 (°patta frantic, out of mind), 94 (°vāta), 6419 ; Pv ii.129 ; DA i.235. 162 (°patta). Uyyānavant (adj.) [fr. uyyāna] full of pleasure gardens Pv iii.36 . Ummādanā (f.) (or °aṁ nt.) [abstr. fr. ummāda] maddening Sn Uyyāma [Sk. udyama, ud + yam; P. uyyāma with ā for a, as 399 (+ mohanaṁ = paraloke ummādanaṁ ihaloke mohanaṁ niyāma > niyama; cp. BSk. udyama Jtm 210] exertion, effort, SnA 377); ThA 2, 357 (cp. ThA 243). endeavour Dhs 13, 22, 289, 571; DhsA 146. Ummāra [according to Müller P. Gr. = Sk. udumbara (?)] - 1. a Uyyuñjati [ud + yuj] to go away, depart, leave one's house Dh 91 threshold Vin iv.160 (= indakhīla); Th 2, 410; J i. 62; iii.101; (cp. DhA ii.170). — pp. uyyutta. — Caus. uyyojeti (q. v.). Vism 425; DhA i.350. — 2. a curb — stone J vi.11. — 3. as Uyyuta (adj.) [ud + yuta] striving, busy (in a good or bad cause) uttar° (the upper threshold) the lintel J i.111; DhA ii.5 (v. l. Sn 247, 248; J v.95. upari°). — 4. window — sash or sill J i.347; iv.356. Uyyutta [pp. of uyyuñjati] striving, active, zealous, energetic J

i.232. of ruh (with r. for rr = dr), thus "overgrown"] large, bulky, Uyyoga [fr. ud + yuj] departure, approach of death Dh 236 (cp. immense; great, big, strong. Only in one stock phrase "nāgo DhA iii.335). isādanto urūḷhavo" Vv 209 , 439 ; J vi.488; of which variant n. ī. ubbuḷhavā M i.414 = 450. The word is expld. at J vi.488 by Uyyojana (nt.) [fr. uyyojeti] inciting, instigation A iv.233. "ubbāhana — samattha"; at VvA 104 (pl. uruḷhavā) by "thā- Uyyojita [pp. of uyyojeti] instigated Miln 228; PvA 105. majava — parakkamehi byūhanto (v. l. brahmanto) mahan- Uyyojeti [Caus. of uyyuñjati] — 1. to instigate Vin iv.235; J taṁ yuddha — kiccaṁ vahituṁ samatthā ti attho". The BSk. iii.265. — 2. to dismiss, take leave of (acc.), send off, let go udviddha (Divy 7) may possibly be a corruption of ubbūḷha. Vin i.179; A iii.75; J i.119 (bhikkhu — sanghaṁ), 293; iii.188; Ulati is a commentator's invention; said to be = gacchati to go v.217; vi.72; Vism 91; DhA i.14, 15, 398; ii.44; VvA 179; PvA Vism 60 (in definition of paṁsu — kūla; paṁsu viya kucchita 93. — pp. uyyojita (q. v.). — bhāvaṁ ulatī ti paṁsu — kūlaṁ). Uyyodhika (nt.) [fr. ud + yudh] a plan of combat, sham fight Vin Ulūka [Sk. ulūka; cp. Lat. ulucus &

ulula owl, ululāre to howl, iv.107; D i.6; A v.65; DA i.85. Ger. uhu; onomat. *ul, as in Gr. ὀλολύζω, Sk. ululi, Lith. Ura (m. nt.) & Uro (nt.) [Sk. uras] — 1. the breast, chest. — ulůti] an owl Vin i.186 (°camma, sandals of owl's skin); iii.34; Cases after the nt. s. — declension are instr. urasā Th 1, 27; A v.289 sq.; J ii.208, 352 (as king of the birds); Miln 403; DhA Sn 609; & loc. urasi Sn 255; J iii.148; iv. 118, also urasiṁ J i.50 (kāka° crows & owls). iii.386 (= urasmiṁ C.). Other cases of nt. a — stem, e. g. in- -pakkha owls' wings (used as dress) Vin i.305; D i.167. str. urena J iii.90; PvA 75; loc. ure D i.135; J i.156, 433, 447; -pakkhika dress of owls' wings, or owl feathers A i.241, 296; PvA 62 (ure jāta; cp. orasa). — Vin ii.105 (contrasted with ii.206; Pug 55 (= ulūka — pattāni ganthetvā kata — nivāsanaṁ piṭṭhi back); iv.129; J iv.3; v.159, 202; Nd2 659; Pv iv.108 ; Pug A 233). DhA iii.175; DA i.254; DhsA 321; PvA 62, 66. — uraṁ deti Ullanghati [ud + langh, cp. BSk. prollanghya transgressing (= (with loc.) to put oneself on to something with one's chest, pra + ullangh°) Divy 596] to leap up J iii.222 (udakato °itvā). fig. to apply oneself to J i.367, 401, 408; iii.139, 455; iv.219; — Caus. ullangheti to make jump up (always with olangheti, v.118, 278. — 2. (appld.) the base of a carriage pole Vv 6328 i. e. to make dance up & down) Vin iii.121; J v.434; DhA (= īsāmūla VvA 269). iv.197. — pp. ullanghita (q v.). -ga going on the chest, creeping, i. e. a snake S i.69; Sn Ullanghanā (f.) [abstr. fr. ud + langh] jumping up, lifting up, 1, 604; J i.7; iv.330; vi.208; Vv 808 ; Pv i.121 (= urena gac- raising Vin iii.121; J iv.5 (°samattha?). chati ti urago sappassɔ etaṁ adhivacanaṁ PvA 63); PvA 61, 67. -cakka an iron wheel (put on the chest), as an instrument Ullanghita [pp. of ullangheti] being jumped on, set on C. on S of torture in Niraya J i.363, 414. -cchada "breast cover", i.40 (see K. S. i.318) (for uḍḍita = taṇhāya ullanghita). breast plate (for ornament) Vin ii.10; J iv.3; v.215, 409; vi.480; Ullapati [ud + lapati] to call out, to talk to, lay claim to Vin i.97; ThA 253. -ttāḷi beating one's breast (as a sign of mourning iii.105; Pug 67 (= katheti Pug A 249). & sorrow) M i.86, 136; A ii.188; iii.54, 416; iv.293; PvA 39. Ullapana (nt.) & °ā (f.) [fr. ullapati] calling out, enticing, lay- -tthala the breast A ii.174. ing claim to Vin iii.101; Th 2, 357; Miln 127; ThA 243. — Urabbha [Sk. urabhra, with ulā & uraṇa to be compared with Gr. ullapanā = uddhaṁ katvā lapanā Vism 27. ἀρήν wether, cp. Hom. εἰρος wool; Lat. vervex; Ags. waru Ullahaka (adj.) [?] only in acc. nt. ullahakaṁ used adverbially, in = E. ware (orig. sheepskins) = Ger. ware. Here also belongs cpd. dant° after the manner of rubbing the teeth, by means of P. urāṇī] a ram D i.127; A i.251 sq.; ii.207; iv.41 sq.; J v.241; grinding the teeth M iii.167. Seems to be a α˝πας λεγομένον. Pug 56; DA i.294; DhA ii.6. See also orabbhika. Ullāpa is v. l. for uklāpa (q. v.). Urāṇī (f.) [or uraṇī?, f. of uraṇa, see urabbha] an ewe J v.241 (= urāṇikā C.); v. l. uraṇī & uraṇikā. Ullikhana (nt.) [fr. ud + likh] combing, scratching VvA 349; ThA 267. Uru (adj.) [cp. Av. ravah space; Gr. εὐρυς wide; Lat. rūs free or wide space, field; Idg. *ru, *uer wide, to which also Goth. Ullikhita [pp. of ud + likh] scratched, combed Vin i.254; J ii.92 rūms space = Ags. rūm, E. room, Ger. raum] wide, large; ex- (aḍḍhullikhitehi kesehi); Ud 22 (id. with upaḍḍh° for aḍḍh°); cellent, eminent J v.89; Miln 354; Sdhp 345, 592. — pl. urū VvA 197. sands, soil J v.303. Ullingeti [Denom. of ud + linga] to exhibit, show as a character- Urundā (f.) [ura + undā?] freedom of the chest, free breathing, istic Vism 492. relief D ii.269 (v. l. uruddhā perhaps preferable,

for ura + Ullitta [pp. of ud + lip] smeared; only in combn. ullittâ- valitta uddharana lifting or raising the chest). smeared up & down, i. e. smeared all round Vin ii 117; M ii.8; Urūḷhava (adj.) [doubtful, prob. for urūḷhavant, with affix vant A i.101, 137; iv.231; Th 1, 737. to a pp. formed with ud°. The word is taken by Kern, Toev. Ullumpati [ud + lup, cp. BSk. ullumpati Mahāvy § 268] to take s. v. as ud — ūḷha of vah (with d for r). The well accred- up, to help (with acc.), to save Vin ii.277; D i.249. ited (and older) variant ubbuḷhavā is expld. (see Kern, s. v.) Ullumpana (nt.) [fr. ullumpati] saving, helping; in phrase as pp. of ud + bṛh2 , cp. upabrūhana. Perhaps we have to °sabhāva-saṇṭhita of a helping disposition, full of mercy DA consider this as the legitimate form urūḷhava as its corruption. i.177; PvA 35. Same as ullopana (q. v.). Morris, J.P.T.S. 1887, 141 takes urūḷhavā as ud + rūḷha, pp.

Ullulita Ussankin

Ullulita [pp. of ulloleti] waved, shaken (by the wind); waving J sq., 376; v.347, 350; Sn 26 sq., 416, 646, 684; Dh 422; J vi.536. i.28 (v.203; °kkhandha broadshouldered), 336; v.99 (bharatûs- Ulloka [ud + lok°] doubtful in its meaning; occurs at Vin i.48 = abha); vi.136; Pug 56; Vism 153 (°camma, in simile); DhA ii.209 as ullokā paṭhamaṁ ohāreti, trsl. Vin Texts by "a cloth to i.396; SnA 226, 333; KhA 144; PvA 163; VvA 85. — The remove cobwebs", but better by Andersen, Pāli Reader as "as compn. forms of usabha are āsabha, isabha (in nisabha) & soon as it is seen"; at Vin ii.151 the translators give "a cloth esabha (q. v.). The relations between usabha, vasabha & nis- placed under the bedstead to keep the stuffing from coming abha are discussed at SnA 40. out". See on term Morris J.P.T.S. 1885, 31. — In cpd ulloka Usabha2 (nt.) [= usabha1 , in special application (?)] a certain — paduma at J vi.432 it may mean "bright lotus" (lit. to be measure of length, consisting of 20 yaṭṭhis (see yaṭṭhi) or 140 looked at). See ulloketi. cubits J i.64 (eight), 70 (id.); ii.91; iv.17 (one), 142 (eight); Ullokaka (adj.) [fr. ulloketi] looking on (to), looking out; in DhA i.108 (°mattaṁ). phrase mukh° looking into a person's face; i. e. cheerful, win- Usā (f.) [doubtful] (a certain) food J vi.80. ning; or "of bright face", with a winning smile D i.60; DA i.59, Usīra (m. & nt.) [Sk. uśīra] the fragrant root of Andropogon 168; PvA 219 (°ika for °aka). Muricatum (cp. bīraṇa) Vin i.201; ii.130 (°mayā vijanī); S Ullokita [pp. of ulloketi] looked at, looked on J i.253; DA i 193. ii.88 (°nāḷi); A ii.199 (id.); Dh 337; J v.39; Th 1, 402 (°attho). Ulloketi [ud + lok°, cp. loka, āloka & viloka] to look on to, look Usu (m. & f) Sk. iṣu] an arrow Vin iii.106 (°loma); D i.9; M i.86; for, await J i.232 (ākāsaṁ), 253; ii.221, 434; DA i.153, 168; iii.133; S i.127; A ii.117; iii.162; J iv.416; vi.79, 248, 454; VvA 316. — pp. ullokita (q. v.). Miln 331, 339; SnA 466; PvA 155. Ullopana (nt.) = ullumpana DhA i.309 (T. faulty; see remarks -kāra an arrow — maker, fletcher M ii.105; Dh 80, 145; ad locum). Th 1, 29; J ii.275; vi.66; DhA i.288. Ullola [fr. ud + lul] — 1. a wave J iii.228; vi.394. - 2. commotion, Usumā (f.) [the diaeretic form of Sk. uṣman, of which the direct unrest J iv.306, 476. equivalent is P. usmā (q. v.)] heat J i.31 (= uṇha iii.55), 243; ii.433; Vism 172 (usuma — vaṭṭi — sadisa); DA i.186; DhA Ullolanā (f.) [fr. ulloleti] wavering, loitering (in expectation of i.225; ii.20. something), greed ThA 243. Usuyyaka (adj.) [fr. usuyyā] envious, jealous Vin ii.190; Sn 318, Ulloleti [denom. fr. ullola] to stroll or hang about, to wait for, 325; J ii.192

(v. l. asuyy°); v.114. — Note. The long vowel expect ThA 243. — pp. ullulita. form usūyaka occurs in cpd. abbhusūyaka (q. v.). Spelling Uḷāra (adj.) [Vedic udāra, BSk. audāra] great, eminent, excellent, ussuyikā occurs at Vv 3321 (see VvA 147). superb, lofty, noble, rich. — Dhammapāla at VvA 10 — 11 Usuyyati & Usūyati [Sk. asūyati; fr. usuyā envy] to be jealous distinguishes 3 meanings: tīhi atthehi ūḷāraṁ; paṇītaṁ (excel- or envious, to envy (with acc.) Vin i.242; J iii. 27 (ppr. an lent), seṭṭhaṁ (best), mahantaṁ (great) Vin iii.41 (°bhoga); D — usuyyaṁ); Pv ii.320 (maṁ usūyasi = mayhaṁ issaṁ karosi i.96; M iii.38 (°bhogatā); S v.159; Sn 53, 58, 301; Nd2 170; J PvA 87). i.399; v.95; Vv 11 ; 8426 ; Pv i.512 (= hita samiddha PvA 30); VvA 18 (°pabhāva = mahānubhāva); ThA 173, 280; PvA 5, 6, Usuyyanā (f.) & Usuyyitatta (nt.) are exegetical abstr. forma- 7, 8, 25, 30, 43, 58 and passim; Sdhp 26, 260, 416. — Der. tions of usuyyā (q. v.). Dhs 1121; Pug 19. oḷārika (q. v.). Usuyyā & Usūyā (f.) [Sk. asūyā] envy, jealousy, detraction S Uḷāratā (f.) = uḷāratta Sdhp 254. i.127 (ū); Sn 245 (u); J ii.193 (ū); iii.99 (ū; v. l. ussuyyā); Miln 402 (ū); Dhs 1121 (u); VvA 71 (u); SnA 332 (u). Uḷāratta (nt.) [abstr. fr. uḷāra] greatness etc.; only neg. an° smallness, insignificance, inferiority VvA 24. 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 Uḷu [Sk. uḍu, dialectical?] a lunar mansion Miln 178. °kata it appears as usmī°, e. g. at M i 132, 258. Uḷunka [dial.?] a ladle, a spoon Vin i.286; J i.120, 157; iii.461; -gata heated, belonging to heat Dhs 964; as tt. one who Miln 8; DhA i.425; ii.3, 20; iv.75, 123. mortifies or chastises himself, an ascetic J v.209 (= samaṇateja Uḷumpa [dial.?] a raft, a float Vin i.230; iii 63 (°ṁ bandhati); J C.; cp. BSk. uṣṇagata & uṣmagata Divy 166, 240, 271. 469, iv.2; DhA ii.120. & see Kern's mistakes at Toev. s. v.). Uviṭṭa [= viṭṭha, pp. of viś, with prefixed u] having entered, come Ussa (adj.) [der. fr. ud = *ud — s(y)a, in analogy to oma fr. ava; in D ii.274 (v. l. BK. upa°). but taken by Kern, Toev. s. v. as an abbreviated ussada] supe- rior, higher (opp. oma inferior) A iii.359; Sn 860 (= Nd1 251 Usabha1 [Vedic ṛṣabha; Av. aršan male, Gr. α῎ρσην, α῎ρρην with spelling ossa), 954. masculine, to Idg. *eres & *rēs to wet, sprinkle (with se- men), as also in Sk. rasa juice, rasā wet, liquid, Lat. rōs Ussakkati1 [ud + sakkati, see sakkati] to creep out or up to, to rise dew. A parallel root *ueres in Sk. varṣa rain, Gr. ε῎ρση A iii.241 sq.; Miln 260. dew; Sk. vṛṣan & vṛṣabha bull] a bull; often fig. as symbol Ussakkati2 [by — form of ussukkati] to endeavour Vism 437; of manliness and strength (cp. nisabha) D i.6 (°yuddha bull VvA 95 (Caus. II. ussakkāpesi), 214. — fight), 9 (°lakkhaṇa signs on a b.), 127; Vin iii.39 (puris° Ussankita (adj.) [pp. of ud + śank] = ussankin A iii.128; DhA "bull of a man", a very strong man); A i.188; ii.207; iv.41 iii.485 (+ pari°; cp. ā°).

Ussankin Ussāreti

Ussankin (adj.) [fr. ud + śank] distrustful, fearful, anxious Vin Ussannatā (f.) [abstr. fr. ussanna] accumulation, fulness, plenty ii.192. Kvu 467 (where Kvu trsln. p. 275 gives ussadattā); VvA 18, Ussankha (adj.) [ud + sankha] with ankles midway (?) in °pāda 19. the 7th of the characteristics of a Mahāpurisa D ii.17; iii.143, Ussaya in °vādika Vin iv.224 is a variant of usuyya° "using en- 154; DA explains: the ankles are not over the heels, but mid- vious language, quarrelsome". — Another ussaya [fr. ud + way in the

length of the foot. śri, cp. Sk. ucchrita, P. ussita & ussāpeti] meaning "accumu- Ussajjati [ud + sṛj, cp. BSk. protsṛjati Divy 587] to dismiss, set lation" is found in cpd. samussaya only. free, take off, hurl A iv.191. Ussayāpeti see udassaye. Ussaṭa [pp. of ud + sarati of sṛ, cp. saṭa for *sūta] run away M Ussarati [ud + sarati of sṛ] to run out, run away J i.434 (imper. ii.65. ussaratha); v.437. — pp. ussaṭa (q. v.). — Caus. ussāreti (q. Ussada [most likely to ud + syad; see ussanna]: this word is be- v.). set with difficulties, the phrase satt — ussada is applied in all Ussava [Sk. utsava] feast, making merry, holiday Vin iii. 249; J kinds of meanings, evidently the result of an original appli- i.475; ii.13, 248; VvA 7, 109 (°divasa). cation & meaning having become obliterated. satt° is taken Ussahati [ud + sah, cp. BSk. utsaha Jtm 215; utsahetavya Divy as *sapta (seven) as well as *sattva (being), ussada as promi- 494; utsahana Divy 490; ucchahate for utsahate Av. Ś ii.21] nence, protuberance, fulness, arrogance. The meanings may to be able, to be fit for, to dare, venture Vin i.47, 83; ii.208; be tabulated as follows: (1) prominence (cp. Sk. utsedha), iii.17; D i.135; S iv.308, 310; Miln 242; VvA 100. — Caus. used in characterisation of the Nirayas, as "projecting, promi- ussāheti (see pp. ussāhita). nent hells", ussadanirayā (but see also below 4) J i.174; iv.3, 422 (pallankaṁ, v. l. caturassaṃ, with four corners); v.266. Ussāda [fr. ussādeti] throwing up on DA i.122. — adj. prominent ThA 13 (tej — ussadehi ariyamaggadham- Ussādana (nt.) [to ussādeti, cp. ussādita] — 1. overflowing, pil- mehi, or as below 4?). — 2. protuberance, bump, swelling ing up, abundance M iii.230 (opp. apasādana). — 2. (proba- J iv.188; also in phrase sattussada having 7 protuberances, a bly confused with ussāraṇa) tumult, uproar, confusion A iii.91, qualification of the Mahāpurisa D iii.151 (viz. on both hands, 92 (v. l. ussāraṇa) = Pug 66 (= hatthiassarathâdīnaṁ cɔ eva feet, shoulders, and on his back). — 3. rubbing in, anointing, balakāyassa ca uccāsadda — mahāsaddo Pug A 249). ointment; adj. anointed with (—°), in candan° J iii.139; iv.60; Ussādita [fr. ussādeti, BSk. ucchrāyita Divy 76, 77, 466]. [See Th 1, 267; Vv 537 ; DhA i.28; VvA 237. — 4. a crowd adj. ussāpita & ussārita under ussāpeti & ussāreti. There exists in full of (—°) in phrase sattussada crowded with (human be- Pāli as well as in BSk. a confusion of different roots to ex- ings) D i.87 (cp. DA i.245: aneka — satta — samākiṇṇa; but in press the notion of raising, rising, lifting & unfolding, viz. same sense BSk. sapt- otsada Divy 620, 621); Pv iv.18 (of Ni- sṛ, syad, śri, sad, chad. (See ussada, ucchādana, ussādeti, raya = full of beings, expld. by sattehi ussanna uparûpari nicita ussāpeti, ussāreti)]. PvA 221. — 5. qualification, characteristic, mark, attribute, in catussada "having the four qualifications (of a good village)" Ussādiyati [Pass. med. of ussādeti, cp. ussada 4] to be in abun- J iv.309 (viz. plenty of people, corn, wood and water C.). The dance, to be over Vin ii.167. phrase is evidently shaped after D i.87 (under 4). As "prepon- Ussādeti [denom. fr. ussada 1] — 1. to dismiss D iii.128 [for derant quality, characteristic" we find ussada used at Vism ussāreti1] — 2. to raise, cause to rise up on, haul up, pile 103 (cf. Asl. 267) in combns. lobh°, dos°, moh°, alobh° etc. up M i.135; iii.230; A iv.198, 201; Miln 187, 250. — Pass. (quoted from the "Ussadakittana"), and similarly at VvA 19 in ussādiyati (q. v.). — pp. ussādita (q. v.). Dhammapāla's definition of manussa (lobhɔ ādīhi alobhɔ ādīhi Ussāpana (nt.) [fr. ussāpeti] lifting up, raising, erecting, unfold-

sahitassa manassa ussannatāya manussā), viz. sattā manussa ing (of a flag or banner) A iv.41; Nd2 503 (dhamma — dha- — jātikā tesu lobhɔ — ādayo alobhɔ ādayo ca ussadā. — 6. jassa). (metaph.) self — elevation, arrogance, conceit, haughtiness Vin i.3; Sn 515, 624 (an° = taṇhā — ussada — abhāvena SnA Ussāpita [pp. of ussāpeti, cp. ussādita] lifted, raised, unfurled 467), 783 (expld. by Nd1 72 under formula sattussada; i. e. Miln 328 (dhamma — dhaja); J ii.219. showing 7 bad qualities, viz. rāga, dosa, moha etc.), 855. — Ussāpeti [Caus. of ud + śri, cp. BSk. ucchrāpayati Av. S i.384, See also ussādana, ussādeti etc. 386, 387; ii.2] to lift up, erect, raise, exalt Vin ii.195; A iv.43; Ussadaka (adj.) [fr. ussada 4] over — full, overflowing A iii.231, J ii.219; iv.16; v.95 (chattaṁ); PvA 75 (id.); Miln 21; DhA i.3; 234 (°jāta, of a kettle, with vv. ll. ussuraka° & ussuka°). iii 118 (kaṭṭhāni). — pp. ussāpita & ussita (q. v.). See also usseti. Ussanna (adj.) [pp. of ud + syad, cp. abhisanna] — 1. overflow- ing, heaped up, crowded; extensive, abundant, preponderant, Ussāraṇa (nt.) [fr. ussāreti] procession, going or running about, excessive, full of (°—) Vin i.285 (cīvaraṁ u. overstocked; tumult DhA ii.7 (so read for ossāraṇā). Cp. ussādana. ii.270 (āmisaṁ too abundant); iii.286; Th 2, 444 (= upacita Ussārita [pp. of ussāreti2] lifted out or up Vism 63 (samudda- ThA 271); J i.48, 145 °kusalamūla); DhA i.26 (id.); (lobho vīcīhi thale ussārita; v. l. ussādita). etc.) Asl. 267; Miln 223 (id.); J i.336 (kāla, fulfilled); iii.418; Ussāreti1 [Caus. of ussarati] to cause to move back, to cause to iv.140; Pv iii.51 (°puñña, cp. PvA 197); PvA 71 (°pabhā thick go away or to recede Vin i.32, 46 (here a student, when fold- glow). Cp. accussanna. — 2. anointed VvA 237. — 3. ing up his master's robe, has to make the corners move back a spread out, wide DhA ii.67 (mahāpaṭhavī u.), 72 (id.).

hand's breadth each time. Then the crease or fold will change Ussukin (adj.) [fr. ussuka] greedy, longing; only neg. an° Pug and not tend to wear through), 276; ii.237 (here the reading 23. ussādeti may be preferred); J i.419; iv.349; v.347. — Caus. Ussukka (nt.) [*utsukya fr. ussuka; cp. BSk. utsukya Divy 601 II. ussārāpeti J ii.290. and autsukya Av. Ś i.85] zeal, energy, endeavour, hard work, Ussāreti2 [= ussādeti] to cause to raise aloft (of a flag), to lift J eagerness Vin i.50; S iv.288, 291, 302; Nd2 s. v. Nett 29; VvA v.319 (= ussāpeti). — pp. ussārita. 147; PvA 5, 135; Vism 90 (āpajjati); 644 (°ppahānaṁ). — Cp. Ussāva1 [either = Sk. avaśyāya, or to ud + sru] hoarfrost, dew D appossukka. ii.19; J iv.120; v.417; °bindu a dew drop A iv.137; Pv iv.15 ; Ussukkatā (f.) = ussukka A y.195. SnA 458; in comparisons: Vism 231, 633. Ussukkati [denom. fr. ussukka] to endeavour D i.230. - Caus. Ussāva2 [fr. ud + sru] outflow, taint, stain (cp. āsava) DhA iv.165 II. ussukkāpeti to practice eagerly, to indulge in, to perform (taṇhā°; v. l. ussada, to ussada 6). VvA 95, 98, 243. See also ussakkati. Ussāvana (nt.) [= ussāpana] proclamation (of a building as legal Ussuta (adj.) [pp. of ud + sru, cp. avassuta] defiled, lustful (cp. store house); in °antika within the proclaimed limit Vin i.239. āsava), only neg. an° free from defilement Dh 400. Ussāsa see nirussāsa. Ussuyā, Ussuyaka, uss. Ussāha [Sk. utsāha & utsaha, see ussahati] strength, power, en- Ussussati [ud + sussati of śuṣ] to dry up (intrs.) S i.126; iii.149 ergy; endeavour, good — will M ii.174; S v.440; A i. 147; (mahāsamuddo u.); Sn 985; J vi.195. ii.93, 195; iii.75, 307; iv.320; v.93 sq.; Miln 323, 329

(dhiti +) Ussūra (adj) [ut + sūra] "sun — out", the sun being out; i. e. af- Vism 330; Sdhp 49, 223, 535, 619; SnA 50; DhA iii.394; PvA ter sunrise or after noon, adverbially in °bhatta eating after 31, 106, 166; VvA 32, 48. — In exegetical literature often mid — day, unpunctual meals A iii.260, and °seyyā sleep af- combd. with the quâsi synonym ussoḷhi e. g. at Nd2 s. v.; Dhs ter sunrise, sleeping late D iii.184; DhA ii.227. Besides as loc. 13, 22, 289, 571. adv. ussūre the sun having been up (for a long time), i. e. at Ussāhana (f.) [fr. ussahati cp. BSk. utsahana Divy 490] = ussāha evening Vin i 293; iv.77; J ii.286, also in ati — ussūre too long Nett 8. after sunrise VvA 65; DhA iii.305. Ussāhita [pp. of ussāheti, Caus. of ussahati] determined, incited, Usseti [ud + śri] to erect, raise, stand up J iv 302; aor. ussesi J encouraged, urged J i.329; VvA 109; PvA 201. Cp. sam°. vi.203. — Caus. ussāpeti; pp. ussita & ussāpita (q. v.). Ussiñcati [ud + sic] to bale out, exhaust J i.450, ii.70; iv.16; Miln Usseneti [denom. fr. ussena = ussayana, ud + śri (?)] to draw 261. on to oneself, to be friendly S iii.89 (v. l. ussi°); A ii.214 sq. Ussiñcana (nt.) [fr. ussiñcati] drying, baling out, raising water, (opp. paṭisseneti); Ps ii.167 (ussi°); Kvu i. 93 (reading ussineti exhausting J i.417. + visineti). See also paṭiseneti. Ussita [Sk. ucchrita, pp. of ud + sri, see ussāpeti] erected, high S Usseḷheti (?) Vin ii.10 (for ussoḷh°?); cp. ussoḷhikāya. v.228; Th 1, 424 (pannaddhaja); J v.386; Vv 8415 ; VvA 339. Ussota (adj.) [ud + sota] nt. ussotaṁ as adv. "up — stream" Miln Cp. sam°. 117. Ussīsaka (nt.) [ud + sīsa + ka] the head of a bed, a pillow for Ussoḷhi (f.) [a by — form of ussāha fr. ud + sah, pp. *soḍha the head J i.266; ii.410, 443; iv.154; v.99; vi.32, 37, 56; DhA dialectical] exertion M i.103; S ii.132; v.440; A. ii. 93, 195; i.184 (°passe, opp. pāda — passe). iii.307; iv.320; v.93 sq. Often comḅd. with ussāha (q. v.). Ussuka (adj.) [Sk. utsuka, also BSk. e. g. Jtm 3168] — 1. endeav- Ussoḷhikā (f.) [adj. of ussoḷhi] belonging to exertion, only in instr. ouring, zealous, eager, active S i.15 (an° inactive); A iv.266; as adv. ussoḷhikāya "in the way of exertion", i. e. ardently, Sn 298. — 2. greedy, longing for Dh 199 (an°). keenly, eagerly S i.170 (naccati). Ussukita (adj.) = ussukin; only neg. an° free from greed VvA Uhunkara [onomat. uhu + kara, see under ulūka] an owl (lit. 74. "uhu" — maker) J vi.538 (= ulūka C.).

Ū Ūkā (f.) [Sk. yūkā, prob. dialectical] a louse J i.453; ii. 324; "imaṁ jūtagītaṁ g." iii.393; v.298; Miln 11; Vism 445; DhsA 307, 319; DhA Ūna (adj.) [Vedic ūna; cp. Av. ūna, Gr. ε'ϋνις, Lat. vāpus, Goth. iii.342; VvA 86. wans, Ags. won = E. want] wanting, deficient, less M ii.73; is also used as linear measure (cp. Sk. yūkālikṣaṁ) VbhA J v.330; DhA i.77; DhA iv.210. Mostly adverbially with nu- 343 (where 7 likkhā are said to equal 1 ūkā). merals = one less, but one, minus (one or two); usually with Ūtagītaṁ at J i.290 in phrase "jimaṁ ūtagītaṁ gāyanto" read eka (as ekūna one less, e. g. ekūna — aṭṭhasataṁ (799) J i.57;

Ūna Eka

ekūna — pañcasate KhA 91, ekūna — vīsati (19) Vism 287; Ūhacca1 (indecl.) [ger. of ūharati, ud + hṛ (or ava + hṛ, cp. ekenɔ ūnesu pañcasu attabhāvasatesu (499) J i.167; also with ohacca & oharati) for uddharati 1 & 2] — 1. lifting up, raising eka in instr. as eken'ūnapañcasatāni (deficient by one) Vin or rising J iii.206. — 2. pulling out, taking

away, removing D ii.285; KhA 91; sometimes without eka, e. g. ūnapañcasatāni ii.254 (cp. DhA ii.181); S i.27 (v. l. for ohacca); Sn 1119 (= (499) Vin iii.284; ūnavīsati (19) Vin iv.130, 148. With "two" uddharitvā uppāṭayitvā Nd2 171). less: dvīhi ūnaṁ sahassaṁ (998) J i.255. — anūna not defi- Ūhacca2 (indecl.) [ger. of ūhanati2 = ūhadati] soiling by defeca- cient, complete PvA 285 (= paripuṇṇa). tion, defecating J ii.71 (= vaccaṁ katvā C.). -udara (ūnudara, ūnūdara, ūnodara) an empty stomach, adj. of empty stomach; °udara J ii.293; vi.295; °ūdara Ūhañña ti [Pass. of ūhanati1] to be soiled; to be disturbed aor. J vi.258; Miln 406; odara Sn 707; DhA i.170. -bhāva ūhañña Vin i.48; M i.116; aor. also ūhani M i.243. depletion, deficiency SnA 463 (v. l. hānabhāva). Ūhata1 [pp. of ud + hṛ or dhṛ thus for uddhaṭa as well as uddhata] Ūnaka (adj.) [ūna + ka] deficient, wanting, lacking Vin iii.81, — 1. lifted, risen, raised Vin iii.70; J v.403. — 2. taken out, 254; iv.263; Sn 721; Miln 310, 311, (°satta — vassika one pulled out, destroyed Th 1, 223 = Nd2 974 ; Th 1, 514; Dh 338 who is not yet 7 years old), 414; DhA i.79. (= ucchinna DhA iv.48). — 3. soiled with excrements Vin ii.222. Ūnatta (nt.) [abstr. fr. ūna] depletion, deficiency Vin ii. 239; J v.450. Ūhata2 [pp. of ūhanati1] disturbed M i.116.

Ūpāya at DhA ii.93 stands for upāya. Ūhadati [for ūhanati2 (?) or formed secondarily fr. ūhacca or ohacca?] to defecate J ii.355; DhA ii.181 (so read with v. l. Ūpiya see upiya & opiya. for T. ūhadayati). Ūmika [f. ūmi] wave Miln 197 (°vanka waterfall, cataract). Ūhana (nt.) [fr. ūhanati?] reasoning, consideration, examina- Ūmī & Ūmi (f.) [Sk. ūrmi, fr. Idg. *u̯el (see nibbāna i.2); tion Miln 32 ("comprehension" trsl.; as characteristic of man- cp. Gr. ἐλύω io wind, ε῎λις wound; Lat. volvo to roll; Ags. asikāra); Vism 142 = DhsA 114 ("prescinding" trsl.; as char- wylm wave; Ohg. wallan; also Sk. ulva, varutra, valaya, valli, acteristic of vitakka). vṛṇoti. See details in Walde, Lat. Wtb. under volvo] a wave Ūhanati1 [ud + han] to disturb, shake up, defile, soil M i.243; J M i.460 (°bhaya); S iv.157; v.123 (°jāta); A iii.232 sq. (id.); ii.73. — Pass. aor. ūhani: see ūhañña ti. — pp. ūhata2 (q. Sn 920; J ii.216; iii.262; iv.141; Miln 260 (°jāta). — Note. A v.). Cp. sam°. parallel form of ūmī is ummī. Ūhanati2 [either ud + han or ava + han, cp. ohanati] 1. to cut Ūru [Vedic ūru; cp. Lat. vārus bow — legged, of Idg. *u̯ā, to off, discharge, emit, defecate Vin i.78; iii.227. — 2. [prob. which also Ohg. wado = Ger. wade calf of leg] the thigh Sn for ūharati, cp. ūhacca1] to lift up, to take away M i.117 (opp. 610; Vin ii.105 (in contrast with bāha); iii. 106; J i.277; ii.275, odahati). Cp. ohana in bimb ohana. — ger. ūhacca2 (q. v.). 443; iii.82; v.89, 155; Nd2 659 (so read for uru); Vv 6413 ; DA i.135 = Vin ii.190. Ūharati [for uddharati] only in forms of ger. ūhacca1 and pp. -aṭṭhi(ka) the thigh bone M i.58; iii.92; J i.428 (ūraṭṭhika); ūhata1 (q. v.). KhA 49, 50 (ūraṭṭhi). -(k)khambha stiffening or rigidity of Ūhasati [either ud or ava + has, cp. avahasati] to laugh at, deride, the thigh, paralysis of the leg (as symptom of fright) M i.237; mock A iii.91; J v.452 (+ pahasati); Pug 67 (= avahasati Pug J v.23. A 249). Ūsa [Sk. ūṣa] salt — ground; saline substance, always combd. Ūhasana (nt.) [fr. ūhasati] laughing, mocking Miln 127. with khāra S iii 131 (°gandha); A i.209. Ūhā (f.) [etym.?] life, only in cpd. āyūha lifetime PvA 136, 162 Ūsara (adj.) [Sk. ūṣara, fr. ūṣa] saline S iv.315; A iv.237; DhsA (°pariyosāna). — As N. of a river at Miln 70. — Cp. BSk. 243. — nt. °ṁ a spot with saline soil PvA 139 (gloss for ūhā in ūhāpoha Av. S i.209, 235. ujjhangala). Ūha see vy°,

sam°.

E Eka (adj. — num.) [Vedic eka, i. e. e — ka to Idg. *oi as in Av. well as with other numerals, ekangula one thumb Mhvs 29, 11; aēva, Gr. oἴoς one, alone; and also with diff. suffix in Lat. ū DhA iii. 127; ekapasse in one quarter DhA ii.52; ekamaccha — nus, cp. Gr. oἰνός (one on the dice), Goth. etc. ains = E. a single fish J i.222. In enumeration: eka dve pañca dasa DhA one] one. Eka follows the pron. declension, i. e. nom. pl. is i.24. With other numerals: eka — tiṁsa (31) D ii.2; °saṭṭhi eke (e. g. Sn 43, 294, 780 etc.) — 1. "one" as number, either (61) Vin i.20; °navuti (91) DhA i.97; °sata (101) DhA ii.14. with or without contrast to two or more; often also "single" Cp. use of "one less" in ekūna (see under cpds. & ūna). — opp. to nānā various, many (q. v.). Very frequent by itself as 2. (as predicative and adj.) one, by oneself, one only, alone,

Eka Ekanta

solitary A iii.67 (ek — uddesa); J i.59 (ekadivasena on the one v.205; A i.233; iv.380; Nett 189. -bhattika having one meal day only, i. e. on the same day); Dh 395; Sn 35, 1136 (see a day A i.212; iii.216; J i.91. -bhattakinī a woman true to Nd2 172a), ekaṁ ekaṁ one by one S i 104 (devo ekaṁ ekaṁ one husband J iii.63. -rajja sole sovereignty Dh 178; PvA phusāyati rains drop by drop), cp. ekameka. — 3. a certain 74. -rājā universal king J i.47 (of the Sun). -vāciya a single one, some one, some; adj. in function of an indefinite article remark or objection J ii.353. -vāraṁ once J i.292; °vārena = a, one (definite or indefinite): ekasmiṁ samaye once upon a id. DhA i.10. -sadisa fully alike or resembling, identical J time J i.306; ekena upāyena by some means J iii.393; ekaṁ ku- i.291. -sama equal J vi.261. -sāṭa & sāṭaka having a single laṁ gantuṁ to a certain clan (corresp. with asuka) DhA i.45; vestment, a "one — rober" S i.78 (°ka); Ud 65. ekadivasaṁ one day J i.58; iii.26; PvA 67. Cp. Sn 1069 (see Ekaṁsa1 (adj.) [eka + aṁsa1] belonging to one shoulder, on Nd2 172b). — All these three categories are found represented or with one shoulder; only in phṛase ekaṁsaṁ uttarāsangaṁ in freq. cpds., of which the foll. are but a small selection. karoti to arrange the upper robe over one shoulder (the left) -akkhi see °pokkhara. -agga calm, tranquil (of persons Vin i.46; ii.188 & passim. just converted), collected [cp. Buddh. Sk. ekāgra Jtm 3170] S iv.125; A i.70, 266; ii.14, 29; iii.175 (°citta), 391; Sn 341; J Ekaṁsa2 [eka + aṁsa1 or better aṁsa2] "one part or point", i. e. i.88; Nett 28, cp. Miln 139. -aggatā concentration; capacity one — pointedness, definiteness; affirmation, certainty, abso- to individualise; contemplation, tranquillity of mind (see on luteness D i.153; A ii.46; Sn 427, 1027; J iii.224 (ekaṁsatthe term Cpd. 16, 1785 , 237, 240) S v.21, 197, 269 (cittassa); A nipāto for "nūna"); SnA 414 (°vacana for "taggha"). — Opp. i.36; iv.40; Dhs 11 (cittassa); Vism 84. -anga a part, divisioh, an° Miln 225. — instr. ekaṁsena as adv. for certain, ab- something solutely, definitely, inevitably D i.122, 161, 162; M i.393; S belonging to J iii.308; Ud 69. -angaṇa one (clear) space iv.326; A v.190; J i.150; iii. 224; PvA 11. J ii.357. -āgārika a thief, robber D i.52, 166; A i.154, 295; Ekaṁsika (adj.) [fr. ekaṁsa2] certain D i.189, 191; an° uncer- ii.206; iii.129; Nd1 416; Nd2 304 iii.a. DA i.159 (= ekam eva tain, indefinite D i.191. gharaṁ parivāretvā vilumpanaṁ DA i.159). -āyana leading

Ekaṁsikatā (f.) [abstr. fr. ekaṁsika] as neg. an° indefiniteness to one goal, direct way or "leading to the goal as the one & only Miln 93. way (magga) M i.63; S v.167, 185. -ārakkha having one pro- tector or guardian D iii.269; A v.29 sq. -ālopika = ekāgārika Ekaka (adj.) [eka + ka] single, alone, solitary Vin ii.212; J i.255; D i.166; A i.295; ii.206. -āsana sitting or living alone M ii.234; iv.2. — f. ekikā Vin iv.229; J i.307; iii.139. i.437; Sn 718; Dh 305; J v.397; Miln 342; Vism 60 (expld. Ekacca (adj.) [der. fr. eka with suffix *tya, implying likeness or with reference to eating, viz. ekāsane bhojanaṁ ekāsanaṁ, comparison, lit. "one — like", cp. E. one — like = one — ly = perhaps comparing āsana with asana2 . The foll. °āsanika is only] one, certain, definite D i.162, A i.8; often in pl. ekacce ibid. expld. as "taṁ sīlam assā ti ekāsaniko"). -āsanika one some, a few D i.118; A v.194; Th 2, 216; J ii. 129; iii.126. See who keeps to himself Miln 20, 216; Vism 69. -âha one day also app° under api. M i.88; usually in cpd. ekâhadvîhaṁ one or two days J i.255; Ekaccika (adj.) [fr. ekacca] single, not doubled (of cloth, opp. to DhA i.391. -âhika of or for one day D i.166. -uttarika(— diguṇa) J v.216 (°vasana = eka — paṭṭa — nivattha). nikāya) is another title for Anguttarika — nikāya Miln 392. -ūna one less, minus one, usually as 1st part of a numeral cpd., Ekacciya (adj.) = ekacca S i.199; J iv.259; acc. as adv. °ṁ once, like °vīsati (20 — 1 = 19) DhA i.4; °paññāsa (49) J iii.220; single Vin i.289 (cp. Vin Texts ii.212). °saṭṭhi (59) DhA iii.412; °pañcasatā (499) DhA ii.204. See Ekajjhaṁ (adv.) [fr. eka, cp. literary Sk. aikadhyaṁ, but BSk. ūna. -eka one by one, each, severally, one to each D ii.18 ekadhyaṁ M Vastu i.304] in the same place, in conjunction, (°loma); iii.144 (id.), 157; J i.222; DhA i.101 (ekekassa no together Miln 144 (karoti), KhA 167; SnA 38. ekekaṁ māsaṁ one month for each of us); ii.114; VvA 256; Ekato (adv.) [abl. formation fr. eka, cp. Sk. ekataḥ] — 1. on PvA 42, 43. -ghana compact, solid, hard Dh 81. -cara the one side (opp. on the other) J iii.51; iv.141. — 2. to- wandering or living alone, solitary S i.16; Sn 166, 451; Dh gether J ii.415; iii.57 (vasanto), 52 (sannipatanti), 391; iv.390; 37. -cariyā walking alone, solitude Dh 61; Sn 820. -cārin DhA i.18. ekato karoti to put together, to collect VvA 3. ekato = °cara Miln 105. -cittakkhaṇika of the duration of one hutvā "coming to one", agreeing DhA i.102, cp. ekato ahesuṁ thought Vism 138. -cintin "thinking one thing (only)", sim- J i.201. ple Miln 92. -thūpa (all) in one heap, mixed up, together J v.17 (= sūkarapotakā viya C.). -doṇikā(— nāvā) a trough Ekatta (nt.) [abstr. fr. eka] — 1. unity D i.31. — 2. loneliness, — shaped canoe with an outrigger J vi.305. -paṭalika having solitude, separation Sn 718; Th 1, 49; Miln 162; J vi.64; VvA a single sole (of sandals, upāhanā) Vism 125. -paṭṭa single 202 (= ekībhāva). cloth (cp. dupaṭṭa) Vism 109. -padika(— magga) a small Ekattatā (f.) [fr. ekatta] unity, combination, unification, concen- (lit. for one foot) foot — path J i.315; v.491. -pala one tration Nett 4, 72 sq, 107 sq. carat worth (see pala) Vism 339. -passayika is to be read Ekadatthu (adv.) [eka — d — atthu, cp. aññadatthu] once, defi- ekɔ apassayika (see under apa°). -pahārena all at once Vism nitely, specially J iii.105 (= ekaṁsena C.). 418; DhsA 333. -piṭaka knowing one Piṭaka Vism 62. - puttika having only one son KhA 237. -purisika (itthi) (a Ekadā (adv.) [fr. eka] once, at the same time, at one time, once woman) true to one man J i.290. -pokkhara a sort of drum J upon a time S i.162; Sn 198; DhA ii.41; Miln 213. vi.21, 580 (C. explns. by ek — akkhi —

bherī). -bījin having Ekanta (adj.) [Sk. ekānta] one — sided, on one end, with one top, only one (more) seed, i. e. destined to be reborn only once S topmost (°—) usually in function of an adv. as ° —, meaning

Ekanta Ettaka

"absolutely, extremely, extraordinary, quite" etc. — 1. (lit.) at Eṭṭhi (f.) [fr. eṭṭha, ā + iṣ, cp. Sk. eṣṭi] desire, wish, in combn. one end, only in °lomin a woollen coverlet with a fringe at one with gaveṭṭhi pariyeṭṭhi etc. Vbh 353 = Vism 23, 29 etc. end D i.7 (= ekato dasaṁ uṇṇāmayɔ attharaṇaṁ keci ekato ug- Eṇi (f.) [etym.? dial.] a kind of antelope, only two foll. cpds.: gata — pupphan ti vadanti DA i.87); Vin i.192; ii.163, 169; A °jangha "limbed like the antelope" (one of the physical char- i.181. — 2. (fig.) extremely, very much, in freq. combns ; e. g. acteristics of the Superman) D ii.17; iii.143, 156; M ii.136; S °kāḷaka A iii.406; iv. 11; °gata S v.225; A iii.326; °dukkha M i.16; Sn 165; °miga the eṇi deer J v.416; SnA 207, 217. i.74; S ii.173; iii.70 (+ sukha); A v.289; °dussīlya DhA iii.153; °nibbida A iii.83; iv.143; °paripuṇṇa S ii.219; v.204; °manāpa Eṇeyya D iii.157; J vi.537 sq., & Eṇeyyaka A i.48; ii. 122; J S iv.238; °sukha A ii.231; iii.409; °sukhin DA i.119 etc. v.155 Nd2 604 = eṇi.

Ekantarika (adj.) [eka + antarika] with one in between, alternate J Etad (pron. adj.) [Vedic etad, of pron. base *e; see Walde, Lat. iv.195, °bhāvena (instr. adv.) in alternation, alternately Vism Wtb. under equidem] demonstr. pron. "this", with on the 374; ekantarikāya (adv.) with intervals Vism 244. whole the same meaning and function as tad, only more def- inite and emphatic. Declined like tad. Cases: nt. sg. etad Ekamantaṁ (adv.) [eka + anta, acc. in adv. function, cp. BSk. (poetical — archaic form) A ii.17; Sn 274, 430, 822, 1087; J ekamante M Vastu i.35] on one side, apart, aside Vin i.47, 94 i.61, 279; & etaṁ (the usual form) Sn 51, 207, 1036, 1115; J = ii.272; D i.106; Sn p. 13 (expld. at SnA 140 as follows: bhā- ii.159; pl. etāni Sn 52; J ii.159. — m. sg. esa Sn 81, 416, vana — puṁsaka — niddeso, ekɔ okāsaṁ ekapassan ti vuttaṁ 1052; J i.279; ii. 159; Miln 18; DhA i.18; & eso Sn 61, 312, hoti, bhummatthe vā upayogavacanaṁ); Sn 580, 1009, 1017; 393; J vi. 336; pl. ete Sn 188, 760; J i.223. — f. sg. esā J i.291; ii.102, 111; SnA 314, 456. — Also in loc. ekamante Sn 80, 451; J i.307; pl. etā Sn 297, 897; J ii.129. — Oblique on one side DhA i.40. cases: gen. dat. etassa J ii.159; f. etissā J iii.280; instr. etena Ekameka (adj.) [eka — m — eka, cp. BSk. ekameka M Vastu Sn 655; J i.222; pl. loc. etesu Sn 248, 339, 1055; f. etāsu Sn iii.358] one by one, each A v.173; Vv 782 . 607. Other cases regular & frequent. Ekavidha (adj.) [eka + vidha] of one kind, single, simple Vism Etarahi (adv.) [Sk. etarhi, cp. tarahi & carahi] now, at present 514; adv. ekavidhā singly, simply Vism 528. D i.29, 151, 179, 200; ii.3; J i.215 (opp. tadā); iii.82; vi.364 Ekaso (adv.) [Sk. ekaśaḥ] singly, one by one J iii.224 (an°). (instead of paccuppanna). Ekākiya (adj.) alone, solitary Th 1, 541; Miln 398. Etādisa (adj.) [etad + disa, of dṛś, cp. Sk. etādṛśa] such, such like, of this kind D ii.157; Sn 588, 681, 836; Pv i. 94 ; iv.186 (= Ekādasa (num.) [Sk. ekādaśa] eleven Vin i.19. — num. ord. edisa yathā — vutta — rūpa PvA 243); PvA ii.71. ekādasama the eleventh Sn 111, 113. Eti [P. eti represents Sk. eti as well as ā — eti, i. e. to go and to Ekānika (adj) = ekākiya; instr. ekānikena as adv. "by oneself" come

(here); with Sk. eti cp. Av. aeiti, Gr. ε῎ϊσι, Lat. eo, it; Miln 402. Goth. iddja went, Obulg. iti, Oir. etha] to go, go to, reach; of- Ekikā see ekaka. ten (= ā + eti) to come back, return Sn 364, 376, 666 (come); J Ekībhāva [eka + bhāva, with ī for a in compn. with bhū] being vi.365 (return); ppr. ento J iii.433 (acc. suriyaṁ atthaṁ entaṁ alone, loneliness, solitude D iii 245; M ii.250; A iii.289; v.89, the setting sun); imper. 2nd sg. ehi only in meaning "come" 164; Vism 34; SnA 92, 93; DhA ii.103; VvA 202; DA i.253, (see separately), 3rd etu D i.60; 2nd pl. etha D i.211; Sn 997; 309. J ii.129; DhA i.95 (in admission formula "etha bhikkhavo" come ye [and be] bhikkhus! See ehi bhikkhu). — fut. es- Ekodi (adj.) [most likely eka + odi for odhi, see avadhi2 & cp. sati J vi.190, 365, & ehiti J ii.153; 2nd sg. ehisi Dh 236, 369. avadahati, avadahana, lit. of one attention, limited to one — pp. ita (q. v.). point. Thus also suggested by Morris J.P.T.S. 1885, 32 sq. The word was Sanskritised into ekoti, e. g. at M Vastu iii.212, 213; Etta (adv.) [= Sk. atra, see also ettha] there, here Pv i.56 (sic; cp. Lal. Vist. 147, 439] concentrated, attentive, fixed A iii.354; KhA 254 note). Nd1 478. Usually in compn. with kṛ & bhū (which points Ettaka (adj.) [etta + ka, contrasting — comparative function, cp. however to a form ekoda° with the regular change of a to i tattaka] so much, this much, according to context referring ei- in connection with these roots!), as ekodi -karoti to concen- ther to deficiency or abundance, thus developing 2 meanings, trate M i.116; S iv. 263; °bhavati to become settled S iv.196; viz. (1) just as much (& no more), only so little, all this, just v.144; °bhūta concentrated Sn 975; °bhāva concentration, this, such a small number, a little; pl. so few, just so many D fixing one's mind on one point D i.37; iii.78, 131; A i.254; i.117 (opp. aparimāṇa), 124; A iv.114; Nd2 304iii. (ettakena iii.24; Vism 156 (expld. as eko udeti); Dhs 161 (cp. Dhs trsln. na tussati is not satisfied with this much); Vv 7912 (cp. VvA 46); DhsA 169; Nett 89. 307); Miln 10, 18 (alaṁ ettakena enough of this much); DhA Ejā (f.) [to iñj, q. v. and see ānejja. There is also a Sk. root ej to i.90 (enough, this much), 93, 399 (pl. ettakā); ii.54 (only one), stir, move] motion, turbulence, distraction, seduction, craving 174 sq.; VvA 233 (a little), 323. — ettakaṁ kālaṁ a short S iv.64; Sn 791; It 91; Nd1 91, 353; Dhs 1059 (cp. Dhs trslu. time (but see also under 2) J i.34; DhA ii.20. — (2) ever so 277); VvA 232. — aneja (adj.) unmoved, undisturbed, calm, much (and not less), so much, pl. so many, ever so many, so passionless S i.27, 141, 159; iii.83; iv.64; A ii.15; Nd1 353; & so many, such a lot A iii.337; J i.207 (pl. ettakā), 375 (nt. VvA 107. ettakaṁ); iii.80 (id.), 94 (°ṁ dhanaṁ such great wealth); Miln 37 (pl.); DhA i.392, 396 (pl. f. ettikā), 397, 398; ii.14, 89 (pl.), Eṭṭha [pp. of ā + iṣ] see pariy°; do. °eṭṭhi. 241 (pl. so many); VvA 65 (dhanaṁ). — ettakaṁ kālaṁ for

Ettaka Esika

some time, such a long time (see also above, under 1) DhA find at J iii.347, where it is expld. as "eḷa — paggharantena ii.62, 81; iii.318; VvA 330. mukhena eḷamūgaṁ" i. e. called eḷamūga because of the saliva Ettato (adv.) [with double suffix for *atra — taḥ] from here, (foam?) dripping from its mouth, v. l. elamukha. — Cp. neḷa therefore S i.185. & aneḷa. Ettāvatā (adv.) [fr. etta = ettaka, cp. kittāvatā: kittaka] so far, to Eḷaka1 [?] a threshold (see Morris, J.P.T.S. 1887, 146) Vin ii.149 that extent, even by this much D i.205, 207; S ii.17; Sn 478; (°pādaka — pītha, why not "having feet resembling those of a

Vv 556 (cp. VvA 248); Pv iv.167 ; Miln 14; DA i.80; SnA 4; ram"? Cp. Vin Texts iii.165 "a chair raised on a pedestal"); D PvA 243. i.166; A i.295; ii.206. The word & its meaning seems uncer- tain. Etto (adv.) [in analogy to ito fr. *et°, as ito fr. *it°] orig. abl. of etad; from this, from it, thence, hence, out of here Sn 448, Eḷaka2 [Sk. eḍaka] a ram, a wild goat Sn 309; Vism 500 (in sim- 875; J i.223 (opp. ito), v.498; Pv i.11 ; ii.104 ; DhA ii.80 (ito vā ile); J i.166; Pug A 233 (= urabbha). — f. eḷakā S ii.228, eḷakī etto vā here & there); PvA 103. Th 2, 438, eḷikī J iii.481. Ettha (adv.) [= Sk. atra, cp. etta] here, in this place; also temporal Eḷagala see aneḷa. "now", & modal "in this case, in this matter" D ii.12; S v.375; Eḷagalā (f.) [dial.?] the plant Cassia Tora (cp. Sk. eḍagaja the Dh 174; Sn 61, 171, 424, 441, 502, 1037, & freq. passim. ringworm — shrub, Cassia Alata, after Halāyudha), J iii. 222 Edisa (adj.) [Sk. īdṛśa] such like, such Vv 373 ; PvA 69, 243. (= kambojī C.). Edisaka = edisa Sn 313. Eḷagga in kāmāmis° at PvA 107 is to be read kāmā-mise lagga°. Edha [Sk. edhaḥ, cp. idhma, inddhe; Gr. αἴϊχος, ἀίχω, Lat. aedes, Eva (adv.) [Vedic eva] emphatic part "so, even, just"; very freq. in Ohg. eit, Ags. ād funeral pile, etc. See idhuma & iṭṭhaka] fuel, all contexts & combns. — 1. eva J i.61 (ajjɔ eva this veryday), fire etc. Only in adj. neg. an° without fuel J iv.26. 278 (tathɔ eva likewise); ii.113 (ahaṁ e. just I), 154 (ekam e. just one), 160 (attano e. his very own). — 2. eva often ap- Edhati [edh, cp. iddhati] to prosper, succeed in, increase S i.217 pears with prothetic (sandhi —)y as yeva, most frequently (sukhaṁ); Sn 298; Dh 193; J i.223; iii.151. — sukh°edhita at after i and e, but also after the other vowels and ṁ, cp. J i.293, Vin iii.13 is better read as sukhe ṭhita, as at J vi.219. 307; ii.110, 128, 129, 159; iv.3; vi.363. — 3. After ṁ eva also Ena (pron.) [fr. pron. base *ēG , cp. e — ka; to this cp. in form & takes the form of ñeva, mostly with assimilation of ṁ to ñ, meaning Lat. ūnus, Gr. οἰνός, Ohg. ein, Oir. ōin] only used in viz. tañ ñeva J i.223; tasmiñ ñeva J i.139; ahañ ñeva Miln 40. acc. enaṁ (taṁ enaṁ) "him, this one, the same" Sn 583, 981, — 4. After long vowels eva is often shortened to va (q. v.). 1114; Dh 118, 313; J iii.395; Nd2 304iii.b. See also naṁ. -rūpa (1) such, like that Sn 279, 280; It 108; J ii. 352, etc. Eraka1 (adj.) [fr. ereti] driving away, moving J iv.20 (°vāta); — (2) of such form, beauty or virtue J i.294; iii.128, etc. °vattika a certain kind of torture M i.87 = A i.47 = ii.122 = Evaṁ (adv.) [Vedic evaṁ] so, thus, in this way, either referring to Nd2 604 = Miln 197. what precedes or what follows, e. g. (1) thus (as mentioned, Eraka2 (nt.) [fr. ereti] Typha — grass J iv.88. As eragu(?) a kind expld. at Vism 528 as "niddiṭṭha — nayanidassana") D i.193 of grass used for making coverlets Vin i.196 (eraka Bdhgh. on (evaṁ sante this being being so), 195 (id.); Vin ii.194 (evaṁ D i.166). bhante, yes); J i.222; Pv ii.1312 evaṁ etaṁ, just so). — (2) thus (as follows) M i. 483 (evaṁ me sutaṁ "thus have I heard"). Eraṇḍa [dial.?] the castor oil plant Nd2 680ii. ; J ii.440. Cp. — Often combd. with similar emphatic part., as evam eva kho elaṇḍa. "in just the same way" (in final conclusions) D i.104, 199, 228, Erāvaṇa N. of Indra's elephant Sn 379; Vv 4413 ; VvA 15. 237, 239; in older form evaṁ byā kho (= evam iva kho) Vin Erita [pp. of ereti] moved, shaken, driven J iv.424; Vv 394 , 424 ; ii.26; iv.134 = DA i.27; evam evaṁ "just so" D i.51; Sn 1115; Th 1, 104, Pv ii.123 ; Vism 172 (+ samerita), 342 (vāt° moved evaṁ kho D i.113; evam pi Sn 1134; evaṁ su D i.104; etc. etc. by the wind). Cp. īrita. -diṭṭhin holding such a view M i.484. -nāma having that name M

i.429. Ereti [=īreti (q. v.) Caus. of īr, Sk. īrayati] to move, set into motion, raise (one's voice) M i.21; Sn 350 (eraya imper.); Th Esa1 see etad. 1, 209 (eraye); J iv.478. — pp. erita (q.v.). Esa2 (adj.) = esin Sn 286. Ela (nt.) [?] salt(?) or water(?) in elambiya (= el°ambu — ja) Esati [ā + iṣ1 with confusion of iṣ1 and iṣ2 , icchati, see also ajjh- born in (salt) water Sn 845 (= ela — saññaka ambumhi jāta); esati, anvesati, pariyesati] to seek, search, strive for Sn 592 Nd1 202 (elaṁ vuccati udakaṁ). (esāno ppr. med.), 919; Dh 131. Elaṇḍa = eraṇḍa (?) M i.124. Esanā (f.) [fr. esati] desire, longing, wish D iii.216, 270; M i.79; Elambaraka [?] N. of a creeping vine J vi.536. S v.54, 139; A i.93; ii.41; v.31; VvA 83; PvA 98, 163, 265. See also anesanā, isi & pariy°. Elāluka (Eḷāluka) (nt.) [etym.?] a kind of cucumber(?) Vv 3329 ; J i.205; v.37; DhA i.278. Esanī (f.) [fr. iṣ] a surgeon's probe M ii.256. Eḷa (nt.) [Sk. enas] in eḷamūga deaf & dumb A ii.252; iii.436; Esabha (—°) a by — form of usabha (q. v.), in cpd. rathesabha. iv.226; Miln 20, 251 (cp. Miln trsl. ii.71). A rather strange Esika (nt.) & Esikā1 (f.) [a by — form of isīkā] a pillar, post A use and expln. of eḷamūga (with ref. to a snake "spitting") we iv.106, 109. Freq. in cpd. °ṭṭhāyin as stable as a pillar D i.14;

Esika Okassati

S iii.202, 211, 217; DA i.105. pavattaṁ ehi — passavidhaṁ arahatī ti", D ii.217; iii.5, 227; S 2 Esikā desire, see abbūḷha. 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. Esin (adj.) [Sk. eṣin, of iṣ] seeking, wishing, desiring S ehi bhikkhu "come bhikkhu!" the oldest formula of admission ii.11 (sambhav°); J i.87 (phal°); iv.26 (dukkham°); Pv ii.928 to the order Vin i.12; iii.24; DhA i.87; J i.82; f. ehi bhikkhunī (gharam); PvA 132. Vin iv.214 pl. etha bhikkhavo DhA i.95. ehibhikkhu — pab- Ehi [imper. of eti] come, come here Sn 165; J ii 159; vi. 367; bajjā initiation into Bhikkhuship SnA 456. ehibhikkhubhāva DhA i.49. In the later language part. of exhortation = Gr. — state of being invited to join the Sangha, admission to the α῎γε, Lat. age, "come on" DhA ii.91; PvA 201 (+ tāva = α῎γε Order J i.82, 86; DhA ii.32; SnA 456. ehisāgata- (& svāgata- δή). ehipassika (adj.) [ehi + passa + ika] of the Dhamma, that)vādin a man of courtesy (lit. one who habitually says: "come which invites every man to come to see for himself, open to you are welcome") D i.116; Vin ii.11; iii.181. all, expld. at Vism 216 as "ehi, passa imaṁ dhamman ti evaṁ

O O Initial o in Pali may represent a Vedic o or a Vedic au (see ojas, jahanti "they leave whatever shelter they have", expld. by ālaya ogha, etc.). Or it may be guṇa of u (see oḷārika, opakammika, DhA ii.170). etc.). But it is usually a prefix representing Vedic ava. The -cara (f. °carikā J vi.416; °cārikā M i.117) living in the form in o is the regular use in old Pali; there are only two house (said of animals), i. e. tame (cp. same etym. of "tame" or three cases where ava, for metrical or other reasons, intro- = Lat. domus, domesticus). The passage M i. 117, 118 has duced. In post — canonical Pali the form in ava is the regular caused confusion by oka being taken as "water". But from the one. For new formations we believe there is no exception to context as well as from C. on J vi.416 it is clear that here a tame this rule. But the old form in o has in a few cases, survived. animal is meant by means of which other wild ones are caught. Though o;

standing alone, is derived from ava, yet compounds The passage at M i.117 runs "odaheyya okacaraṁ ṭhapeyya with o are almost invariably older than the corresponding com- okacārikaṁ" i. e. he puts down a male decoy and places a fe- pounds with ava (see note on ogamana). male (to entice the others), opp. "ūhaneyya o. nāseyya o." i. Oka (nt.) [Vedic okas (nt.), fr. uc to like, thus orig. "comfort", e. takes away the male & kills the female. -(ñ)jaha giving up hence place of comfort, sheltered place, habitation. The in- the house (and its comfort), renouncing (the world), giving up digenous interpretation connects oka partly with okāsa = fig. attachment Sn 1101 (= ālayaṁjahaṁ SnA 598; cp. Nd2 176 room (for rising), chance, occasion (thus Nd1 487 on Sn 966: with v. l. oghaṁjaha). -anoka houseless, homeless, com- see anoka; SnA 573 ibid.; SnA 547: see anoka; SnA 573 ibid.; fortless, renouncing, free from attachment: see separately. SnA 547: see below), partly with udaka (as contraction): see Okaḍḍhati [o + kaḍḍhati] to drag away, remove Th 2, 444. See below on Dh 34. Geiger (P. Gr. § 20) considers oka to be a also ava°. direct contraction of udaka (via *udaka, *utka, *ukka, *okka). Okantati (okkant°) [o + kantati, cp. also apakantati] to cut off, The customary synomym for oka (both lit. & fig.) is ālaya] cut out, cut away, carve; pres. okantati M i. 129; Pv iii.102 resting place, shelter, resort; house, dwelling; fig. (this mean- (= ava° PvA 213); ger. okantitvā J i. 154 (migaṁ o. after ing according to later commentators prevailing in anoka, lik- carving the deer); PvA 192 (piṭṭhi— maṁsāni), & okacca J ing, fondness, attachment to (worldly things) S iii.9 = Sn 844 iv.210 (T. okkacca, v. l. BB ukk°; C. expls. by okkantitvā). (okam pahāya; oka here is expld. at SnA 547 by rūpa — vatthɔ — pp. avakanta & avakantita. ādi — viññaṇassɔ okāso); S v.24 = A v. 232 = Dh 87 (okā anokam āgamma); Dh 34 (oka — m — okata ubbhato, i. e. Okappati [o + kappati] to preface, arrange, make ready, settle on, oka — m — okato from this & that abode, from all places, feel confident, put (trust) in Vin iv.4; Ps ii.19 (= saddahati ibid. thus taken as okato, whereas Bdhgh. takes it as okasya okato 21); Miln 150, 234; DA i.243. and interprets the first oka as contracted form of udaka, water, Okappanā (f.) [o + kappanā] fixing one's mind (on), settling in, which happens to fit in with the sense required at this passage, putting (trust) in, confidence Dhs 12, 25, 96, 288; Nett 15, 19, but is not warranted otherwise 28; Vbh 170. except by Bdhgh's quotation "okapuṇṇehi cīvarehī ti ettha Okappeti [o + kappeti] to fix one's mind on, to put one's trust in udakaṁ". This quot. is taken from Vin i.253, which must be M i.11; Miln 234 (okappessati). regarded as a corrupt passage cp. remarks of Bdhgh. on p. 387: oghapuṇṇehī ti pi pāṭho. The rest of his interpretation at Okampeti [o + Caus. of kamp] to shake, to wag, only in phrase DhA i.289 runs: "okaṁ okaṁ pahāya aniketa — sārī ti ettha sīsaṁ okampeti to shake one's head M i.108, 171; S i.118. ālayo, idha (i. e. at Dh 34) ubhayam pi labbhati okamokato Okassati [o + kassati, see also apakassati & avakaḍḍhati] to drag udaka — sankhātā ālayā ti attho", i. e. from the water's abode. down, draw or pull away, distract, remove. Only in ger. Bdhgh's expln. is of course problematic); Dh 91 (okam okaṁ okassa, always combd. with pasayha "removing by force" D

ii.74 (T. okk°); A iv.16 (T. okk°, v.l. ok°), 65 (id.); Miln 210. Vism 74 (vālikaṁ). Also in Caus. okasseti to pull out, draw out Th 2, 116 (vaṭṭiṁ Okilinī see okiraṇa. = dīpavaṭṭiṁ ākaḍḍheti ThA 117). [MSS. often spell okk°]. Okoṭimaka (adj.) [o + koṭi + mant + ka. Ava in BSk., in for- Okāra [o + kāra fr. karoti, BSk. okāra, e. g. M Vastu iii. mula durvarṇa durdarśana avakoṭimaka Sp. Av. Ś i. 280. 357] only in stock phrase kāmānaṁ ādīnavo okāro sankileso Kern (note on above passage) problematically refers it to Sk. D i.110, 148 (= lāmaka — bhāva DA i 277); M i.115, 379, avakūṭara = vairūpya (Pāṇini v.2, 30). The Commentary on S 405 sq.; ii.145; A iv.186; Nett 42 (v. l. vokāra); DhA i.6, 67. i.237 explns. by mahodara (fat — bellied) as well as lakuṇṭaka The exact meaning is uncertain. Etymologically it would be (dwarf); Pug A 227 expls. by lakuṇṭaka only] lit. "having degradation. But Bdhgh. prefers folly, vanity, and this suits the top lowered", with the head squashed in or down, i. e. the context better. of compressed & bulging out stature; misshapen, deformed, Okāsa [ava + kāś to shine] — 1. lit. "visibility", (visible) space of ugly shape (Mrs. Rh. D. trsls hunchback at S i.94, pot as geometrical term, open space, atmosphere, air as space D — bellied at S i.237; Warren, Buddhism p. 426 trsls. de- i.34 (ananto okāso); Vism 184 (with disā & pariccheda), 243 crepit). It occurs only in one stock phrase, viz. dubbaṇṇa (id.); PvA 14 (okāsaṁ pharitvā permeating the atmosphere). dud-das(s)ika okoṭimaka "of bad complexion, of ugly ap- This meaning is more pronounced in ākāsa. — 2. "visibil- pearance and dwarfed" at Vin ii.90 = S i.94 = A i.107 = ii.85 ity", i. e. appearance, as adj. looking like, appearing. This = iii.285 sq. = Pug 51. The same also at M iii.169; S i.237; meaning closely resembles & often passes over into meaning ii.279; Ud 76. 3, e. g. katokāsa kamma when the k. makes its appearance Okkanta [pp. of okkamati] coming on, approaching, taking place = when its chance or opportunity arises PvA 63; okāsaṁ deti D ii.12; Miln 299 (middhe okkante). See also avakkanta S to give one's appearance, i. e. to let any one see, to be seen ii.174; iii.46. by (dat.) PvA 19. — 3. occasion, chance, opportunity, per- mission, consent, leave A i.253; iv.449; J iv.413 (vātassa o. Okkanti (f.) [fr. okkamati] entry (lit. descent), appearance, com- natthi the wind has no access); SnA 547. — In this meaning ing to be. Usually in stock phrase jāti sañjāti o. nibbatti M freq. in combn. with foll. verbs: (a) okāsaṁ karoti to give per- iii.249; S ii.3; iii.225; Nd2 257; Pug A 184. Also in gabbh° mission, to admit, allow; to give a chance or opportunity, freq. entry into the womb DA i.130. with pañhassa veyyā — karaṇāya (to ask a question), e. g. D Okkantika (adj.) [fr. okkanti] coming into existence again and i.51, 205; M ii.142; S iv 57. — Vin i.114, 170; Nd1 487; PvA again, recurring. Only as epithet of pīti, joy. The opposite 222. — Caus. °ṁ karoti Vin ii.5, 6, 276; Caus. II. °ṁ kārāpeti is khaṇika, momentary Vism 143 = DhsA 115 (Expositor 153 Vin i.114, 170. — katokāsa given permission (to speak), ad- trsls. "flooding"). mitted in audience, granted leave Sn 1031; VvA 65 (raññā); Okkandika [kand or kram?] at J ii.448 is doubtful, v. l. anokāsakata without having got permission Vin i.114. — (b) okkantika. It is used adverbially: okkandikaṁ kīḷati to sport okāsaṁ yācati to ask permission M ii.123. — (c) okāsaṁ deti (loudly or joyfully). C. explns. as "migo viya okkandi — katvā to give permission, to consent, give room J ii.3; VvA 138. — kīḷati"; in the way of roaring(?) or frisking about(?), like a (d) with bhū:

anokāsa — bhāva want of opportunity Sdhp 15; deer. anokāsa — bhūta not giving (lit. becoming) an opportunity SnA 573. Elliptically for o. detha Yogāvacara's Man. 4 etc. Okkamati [o + kamati fr. kram] lit. to enter, go down into, fall -âdhigama finding an opportunity D ii.214 sq.; A iv. 449. into. fig. to come on, to develop, to appear in (of a subjective -kamma giving opportunity or permission Sn p. 94 (°kata al- state). It is strange that this important word has been so much lowed); Pv iv.111 (°ṁ karoti to give permission). -matta misunderstood, for the English idiom is the same. We say G permission Sn p. 94. -loka the visible world (= manussa — he went to sleep ', without meaning that he went anywhere. So loka) Vism 205; VvA 29. we may twist it round and say that G sleep overcame him ', without meaning any struggle. The two phrases mean exactly Okāsati [ava + kāś] to be visible; Caus. okāseti to make visible, the same — an internal change, or developement, culminating let appear, show S iv.290. in sleep. So in Pali niddā okkami sleep fell upon him, Vin Okiṇṇa [pp. of okirati; BSk. avakīrṇa Divy 282; Jtm 3192] strewn i.15; niddaṁ okkami he fell on sleep, asleep, DhA i.9; PvA over, beset by, covered with, full of J v.74, 370; PvA 86, 189 47. At It 76 we hear that a dullness developed (dubbaṇṇiyaṁ (= otata of Pv iii.33). okkami) on the body of a god, he lost his radiance. At D ii.12; Okiraṇa [o + kiraṇa] casting out (see the later avakirati2), only as M iii.119 a god, on his rebirth, entered his new mother's womb adj. — f. okirinī (okilinī through dialect. variation) a cast (kucchiṁ okkami). At D ii 63 occurs the question G if con- — out woman (cast — out on acct of some cutaneous dis- sciousness were not to develop in the womb? ' (viññāṇaṁ na ease), in double combn. okilinī okirinī (perhaps only the lat- okkamissatha) S v.283 G abiding in the sense of bliss ' (sukha ter should be written) Vin iii.107 = S ii.260 (in play of words — saññaṁ okkamitvā). See also Pug 13 = 28 (niyāma okk°, with avakirati1). Bdhgh's allegorical expln. at Vin iii.273 puts G he enters on the Path '). — Caus. okkāmeti to make en- okilinī = kilinnasarīrā, okiriṇī = angāraparikiṇṇa. Cp. kirāta. ter, to bring to S iv.312 (saggaṁ). — pp. okkanta. See also avakkamati. 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 Okkamana (nt.) [fr. okkamati] entering into, approaching, reach- — out, reject, throw out: see okiraṇa. — pp. okiṇṇa (q. v.). ing M iii.6; A iii.108 (entering the path); also in phrase nibbā- — Caus. II. okirāpeti to cause to pour out or to sprinkle over nassa okkamanāya A iv.111 sq., cp. 230 sq.

Okkala Ogha

Okkala see ukkala. Ogādha1 (adj.) [Sk. avagāḍha; ava + gādha2] immersed, entered; Okkassa see okassati. firm, firmly footed or grounded in (—°), spelt ogāḷha Miln 1 (abhidhamma — vinay°). Cp. BSk. avagādhaśrāddha of deep Okkhāyati [ava + khāyati, corresp. to Sk. kṣeti fr. kṣi to lie] to faith Divy 268. Cp. pariyogāḷha. lie low, to be restrained (in this sense evidently confounded with avakkhipati) S iv.144 sq. (cakkhuṁ etc. okkhāyati). Ogādha2 (nt.) [ava + gādha2] a firm place, firm ground, only in cpd. ogādhappatta having gained a sure footing A iii.297 sq. Okkhāyika (adj.) [fr. ava + khāyin fr. kṣi, cp. avakkhā-yati; Kern, Toev. s. v. suggests relation to BSk. avakhāta of khan, Ogāha [fr. o + gah] diving into; only in cpd. pariy°. and compares Lal. V. 319] low

— lying, deep, remote, only Ogāhati (ogāheti) [Sk. avagāhate; ava + gāhati] to plunge or enter in one phrase, viz. udaka — tarakā gambhīragatā okkhāyikā into, to be absorbed in (w. acc. or loc.). Pv ii. 1211 ; Vv 61 (= M i.80, 245. anupavisati VvA 42), 392 (sālavanaṁ o. = pavisati VvA 177). Okkhita [pp. of ava + ukkhati, Sk. avokṣita, fr. ukṣ to sprinkle] ogāheti PvA 155 (pokkharaṇiṁ); ger. ogāhetvā M iii.175 (T. besprinkled, bestrewn with (—°) Th 2, 145 (candan° = can- ogah°; v. l. ogāhitvā); PvA 287 (lokanāthassa sāsanaṁ, v. l. danânulitta ThA 137); J v.72 (so in v. l. T. reads okkita; C. °itvā). See also ava°. explns. by okiṇṇa parikkita parivārita). Ogāhana (nt.) [fr. ogāhati] plunging into (—°) PvA 158. Okkhitta [pp. of okkhipati] thrown down, flung down, cast Ogilati [o + gilati] to swallow down (opp. uggilati) M. i. 393 (inf. down, dropped; thrown out, rejected; only in phrase okkhitta- ogilituṁ) Miln 5 (id.). cakkhu, with down — cast eyes, i. e. turning the eyes away Oguṇṭhita [pp. of oguṇṭheti, cp. BSk. avaguṇṭhita, e. g. Jtm 30] from any objectionable sight which might impair the morale covered or dressed (with) Vin ii.207; PvA 86 (v. l. okuṇṭhita). of the bhikkhu; thus meaning "with eyes under control"Sn 63, 411, 972; Nd1 498; Nd2 177; Pv iv.344 (v. l. ukkh°); VvA 6. Oguṇṭheti [o + guṇṭheti] to cover, veil over, hide S iv.122 (ger. — For further use & meaning, see avakkhitta. oguṇṭhitvā sīsaṁ, perhaps better read as oguṇṭhitā; v. l. SS. okuṇṭhitū). — pp. oguṇṭhita (q. v.). Okkhipati [ava + khipati; Sk. avakṣipati] to throw down or out, cast down, drop; fig. usually appld. to the eyes = cast Ogumpheti [ava + Denom. of gumpha garland] to string together, down, hence transferred to the other senses and used in mean- wind round, adorn with wreaths, cover, dress Vin i.194 (Pass. ing "keep under, restrain, to have control over" (cp. also ogumphiyanti; vv. ll. ogumbhiyanti, ogubbiy°, ogummīy°, avakkhāyati); aor. °khipi A iv.264 (indriyāni); ger. °khipitvā okumpiy°); ii.142 (ogumphetvā). Vin iv.18 (id.). — pp. avakkhitta & okkhitta (q. v.). Oggata [pp. of avagacchati: spelling gg on acct. of contrast with Ogacchati [ava + gacchati] to go down, sink down, recede; of sun uggata, cp. avagamana. Müller P. Gr. 43 unwarrantedly puts & moon: to set D i.240 (opp. uggacchati); A iv. 101 (udakāni oggata = apagata] gone down, set (of the sun) Vin iv.55 (og- og.). See also ava°. gate suriye = atthangate s.), 268 (id. = rattɔ andhakāre); Th 1, 477 (anoggatasmiṁ suriyasmiṁ). Ogaṇa (adj.) [Vedic ogaṇa with dial. o for ava] separated from the troop or crowd, standing alone, Vin i.80; J iv. 432 = (gaṇaṁ Ogha [Vedic ogha and augha; BSk. ogha, e. g. Divy 95 caturoghɔ ohīna C.). ottīrṇa, Jtm 215 mahaugha. Etym. uncertain]. 1. (rare in the old texts) a flood of water VvA 48 (udakɔ ogha); usually Ogadha (—°) (adj.) [Sk. avagāḍha; P. form with shortened a, as mahogha a great flood Dh 47; Vism 512; VvA 110; DhA fr. ava + gāh, see gādha1 & gāhati] immersed, merging into, ii.274 = ThA 175. — 2. (always in sg.) the flood of igno- diving or plunging into. Only in two main phrases, viz. Am- rance and vain desires which sweep a man down, away from atogadha & Nibbānogadha diving into N. — Besides these the security of emancipation. To him who has "crossed the only in jagatɔ ogadha steeped in the world S i.186. flood", oghatiṇṇo, are ascribed all, or nearly all, the mental Ogamana (nt.) [o + gam + ana; Sk. avagamana. That word is and moral qualifications of the Arahant. For details see Sn rather more than a thousand years later than the Pāli one. It 173, 219, 471, 495, 1059, 1064, 1070, 1082; A ii.200 sq.

Less would be ridiculous were one to suppose that the P. could be often we have details of what the flood consists of. Thus kā- derived from the Sk. On the other hand the Sk. cannot be de- mogha the fl. of lusts A iii.69 (cp. Dhs 1095, where o. is one rived from the P. for it was formed at a time & place when & of the many names of taṇhā, craving, thirst). In the popular where P. was unknown, just as the Pali was formed at a time old riddle at S i.3 and Th 1, 15, 633 (included also in the Dhp. & place when & where Sk. was unknown. The two words are Anthology, 370) the "flood" is 15 states of mind (the 5 bonds quite independent. They have no connection with one another which impede a man on his entrance upon the Aryan Path, the except that they are examples of a rule of word — formation 5 which impede him in his progress towards the end of the common to the two languages] going down, setting (of sun Path, and 5 other bonds: lust, ill — temper, stupidity, conceit, & moon), always in contrast to uggamana (rising), therefore and vain speculation). Five Oghas referred to at S i.126 are freq. v.l. ogg° D i.10, 68; DA i.95 (= atthangamana); VvA possibly these last. Sn 945 says that the flood is gedha greed, 326. and the avijjogha of Pug 21 may perhaps belong here. As Ogahana (nt.) [o + gahana fr. gāhati; Sk. avagāhana; concerning means of crossing the flood we have the Path S i.193 (°assa shortening of ā cp. avagadha] submersion, ducking, bathing; nittharaṇatthaṁ); iv.257; v.59; It iii (°assa nittharanatthāya); fig. for bathing — place Sn 214 (= manussānaṁ nahāna — faith S i.214 = Sn 184 = Miln 36; mindfulness S v.168, 186; tittha SnA 265). See also avagāhana. the island Dh 25; and the dyke Th 1,7 = Sn 4 (cp. D ii.89).

Ogha Oṇi

3. Towards the close of the Nikāya period we find, for the of Nibbāna, trsld. "elixir"); Th 2, 196 (id. = ojavantaṁ ThA first time, the use of the word in the pl., and the mention of 4 168); A iii.260 (an° of food, i. e. not nourishing DhA i.106. Oghas identical with the 4 Āsavas (mental Intoxicants). See Ojavantatā (f.) [abstr. fr. ajavant] richness in sap, strength giv- D iii.230, 276; S iv.175, 257; v.59, 292, 309; Nd1 57, 159; Nd2 ing (nourishing) quality J i.68 (of milk). 178. When the oghas had been thus grouped and classified in the livery, as it were, of a more popular simile, the older use Ojahāti [o + jahati] to give up, leave, leave behind, renounce, ger. of the word fell off, a tendency arose to think only of 4 oghas, ohāya D i.115 (ñāti — sanghaṁ & hiraññā — suvaṇṇaṁ); M and of these only as a name or phase of the 4 āsavas. So the ii.166 (id.); J v.340 (= chaḍḍetvā C.); PvA 93 (maṁ). — Pass. Abhidhamma books (Dhs 1151; Vbh 25 sq., 43, 65, 77, 129; avahīyati & ohīyati, pp. ohīna (q. v.). — See also ohanati. Comp. Phil. 171). The Netti follows this (31, 114 — 24). Ojā (f.) [Vedic ojas nt., also BSk. oja nt. Divy 105; fr. *aug to Grouped in combn. āsavagantha — ogha — yoga — agati — increase, as in Lat. auges, augustus & auxilium, Goth. aukan taṇhɔ upādāna at Vism 211. The later history of the word has (augment), Ags. ēacian; cp. also Gr. ὰέϛω, Sk. ukṣati & yet to be investigated. But it may be already stated that the 5th vakṣana increase] strength, but only in meaning of strength cent. commentators persist in the error of explaining the old — giving, nutritive essence (appld. to food) M i.245; S ii.87; word ogha, used in the singular, as referring to the 4 Āsavas; v.162 (dhammɔ); A iii.396; J i.68; Dhs 646, 740,

875; Miln and they extend the old simile in other ways. Dhammapāla of 156; DhA ii.154 (paṭhav°). See also def. at Vism 450 (refer- Kāñcipura twice uses the word in the sense of flood of water ring to kabalinkārɔ āhāra. The compn. form is oja, e. g. ojadāna (VvA 48, 110, see above 1). J v.243; ojaṭṭhamaka (rūpa) Vism 341. -âtiga one who has overcome the flood Sn 1096 (cp. Nd2 Ojināti [Sk. avajayati, ava + ji] to conquer, vanquish, subdue J 180). -tiṇṇa id. S i.3, 142; Sn 178, 823, 1082, 1101, 1145; vi.222 (ojināmase). Dh 370 (= cattāro oghe tiṇṇa DhA iv.109); Vv 6428 (= catun- naṁ oghānaṁ saṁsāra — mahɔ oghassa taritattā o. VvA 284); Oñāta [pp. o + jānāti, see also avañāta] despised Miln 191, 229, 827 ; Nd1 159; Nd2 179. 288.

Oghana (nt.) watering, flooding (?) M i.306 (v. l. ogha). Oṭṭha1 [Vedic oṣṭha, idg. *ō (u) s; Av. aosta lip; Lat. ōs mouth = Sk. āḥ Ags. ōr margin] the lip A iv.131; Sn 608; J ii.264; Oghaniya (adj.) [fr. ogha(na)] that which can be engulfed by iii.26 (adhar° & uttar° lower & upper lip), 278; v.156; DhA floods (metaph.) Dhs 584 (cp. Dhs trsl. 308); Vbh 12, 25 & i.212; iii.163; iv.1; VvA 11; PvA 260. Cp. bimboṭṭha. passim; DhsA 49. Oṭṭha2 [Vedic uṣṭra, f. uṣṭrī, buffalo = Ohg. Ags. ur, Lat. urus Ocaraka [fr. ocarati] in special meaning of one who makes him- bison, aurochs. In cl. Sk. it means a camel]. It is mentioned in self at home or familiar with, an investigator, informant, scout, two lists of domestic animals, Vin iii.52; Miln 32. At J iii.385 spy (ocarakā ti carapurisā C. on Ud 66). — Thus also in BSk. a story is told of an oṭṭhī — vyādhi who fought gallantly in the as avacaraka one who furnishes information Divy 127; an wars, and was afterwards used to drag a dung — cart. Morris, adaptation from the Pāli. — Vin iii.47, 52; M i.129 = 189 (corā J.P.T.S. 1887, 150 suggests elephant. ocarakā, for carā?); S i.79 (purisā carā (v. l. corā) ocarakā (okacarā v. l. SS) janapadaṁ ocaritvā etc.; cp. K. S. p. 106 n. Oṭṭhubhati [cp. Sk. avaṣṭhīvati] to spit out M i.79, 127. 1) = Ud 66 (reads coiā o.). Oḍḍita [pp. of oḍḍeti] thrown out, laid (of a snare) J i. 183; ii.443; Ocarati [o + carati] to be after something, to go into, to search, v.341; ThA 243. reconnoitre, investigate, pry Vin iii.52 (ger. °itvā); M 1502 Oḍḍeti [for uḍḍeti (?). See further under uḍḍeti] to throw out (a (ocarati); S i.79 (°itvā: so read for T. ocaritā; C. explns. by net), to lay snares A i.33 = J ii.37, 153; iii.184 and passim; vīmaṁsitvā taṁ taṁ pavattiṁ ñatvā). — pp. ociṇṇa. ThA 243. — pp. oḍḍita (q. v.). Ociṇṇa [pp. of ocarati] gone into, investigated, scouted, explored Oḍḍha [better spelling oḍha, pp. of ā + vah] carried away, appro- S i.79 = Ud 66 (reads otiṇṇa). priated, only in cpd. sah-oḍhā corā thieves with their plunder Ocita [o + cita, pp. of ocināti1] gathered, picked off J iii. 22; Vism 180 (cp. Sk. sahoḍha Manu ix.270). iv.135, 156; Sdhp 387. Oṇata [pp. of oṇamati] bent down, low, inclined. Usually of so- 1 Ocināti (ocinati) — 1. [= Sk. avacinoti, ava + ci] to gather, cial rank or grade, combd. with & opp. to uṇṇata, i. e. raised pluck, pick off DhA i.366; also in pp. ocita. — 2. [= Sk. & degraded, lofty and low A ii.86 = Pug 52 (= nīca lāmaka avacinoti or °ciketi ava + ci2 , cp. apacināti2] to disregard, dis- Pug A 229); Pv iv.66 ; Miln 387; DA i.45; PvA 29. respect, treat with contempt; pres. ocināyati (for ocināti metri Oṇamati [o + namati] (instr.) to incline, bend down to, bow to causa) J vi.4 (= avajānāti C.). (dat.) Miln 220, 234 (oṇamati & oṇamissati), 400; DA i.112. Ocīraka see odīraka. Caus. oṇāmeti M ii.137 (kāyaṁ). — pp. oṇata & Caus. oṇamita. Occhindati [o + chindati] to cut off, sever J ii.388

(maggaṁ occhindati & occhindamāna to bar the way; v. l. BB. ochi- Oṇamana (nt.) [fr. oṇamati] bending down, inclining, bowing jjati), 404. down to Miln 234.

Ojavant (adj.) [fr. ojā; Vedic ojasvant in diff. meaning: pow- Oṇamita [pp. of oṇameti, Caus. of nam] having bowed down, erful] possessing strengthening qualities, giving strength M bowing down Miln 234. i.480; S i.212 (so read for ovajaṁ; phrase ojavaṁ asecanakaṁ Oṇi (m. or f.) [cp. Vedic oṇi charge, or a kind of Soma vessel]

Oṇi Otthaṭa

charge, only in cpd. oṇi-rakkha a keeper of entrusted wares, familiarity (cp. otiṇṇa and avacara adj.) A iii.67, 259. — bailee Vin iii.47, 53 (= āhaṭaṁ bhaṇḍaṁ gopento). 3. (influenced by ocarati2 and ociṇṇa) being after something, Oṇīta see onīta. spying, finding out; hence: fault, blame, defect, flaw Sn 446 (= randha vivara SnA 393); also in phrase otārâpekkha spying Oṇojana (nt.) [fr. oṇojeti, Sk. avanejana] washing off, cleaning, faults S i.122 (which may be taken to meaning 1, but meaning washing one's hands Vin ii.31 (Bdhgh. refers it to fig. meaning 3 is accredited by BSk. avatāraprekṣin Divy 322), Mrs. Rh. onojeti2 by explaining as "vissajjana" gift, presentation). D. translates the latter passage by "watching for access". Oṇojeti (with vowel assimilation o < e for oṇejeti = ava + nejeti, Otāreti [Caus. of otarati] to cause to come down, to bring down, Sk. °nejayati fr. nij. Kern, Toev. ii.138, complementary to take down J i.426; iv.402; Nett 21, 22; DhA ii.81. remarks s. v. on p. 5 explns. as assimil. onuj°< onij°, like anu° BSk. ani° (ānisaṁsa < ānuśaṁsā), the further process Otiṇṇa [pp. of otarati; the form ava° only found in poetry as — being onoj° for onuj°. The etym. remains however doubtful] ° e. g. issâvatiṇṇa J v.98; dukkha°, soka° etc. see below — 1. to cause to wash off, to wash, cleanse: see oṇojana. — 2] — 1. (med.) gone down, descended PvA 104 (uddho — 2. (fig.) to give as a present, dedicate (with the rite of washing galaṁ na otiṇṇaṁ not gone down further than the throat). — one's hands, i. e. a clean gift) Vin i.39; iv.156; A iv.210 = 214 2. (pass.) beset by (cp. avatāra 2), affected with, a victim of, (oṇojesi aor.); Miln 236. approached by M i.460 = A ii.123 (dukkhɔ otiṇṇa) = It 89 (as v. l.; T. has dukkhâbhikiṇṇa, which is either gloss or wrong Otata [o + tata, pp. of tan] stretched over, covered, spread over reading for dukkhâvatiṇṇa); M ii.10; S i.123 (sokâva°), 137 with; Dh 162 (v. l. otthata); Miln 307 (+ vitata); DhA iii.153 (id.); Sn 306 (icchâvatiṇṇa affected with desire), 939 (sallena (= pariyonandhitvā ṭhita). See also avatata & sam-otata. otiṇṇo = pierced by an arrow, expld. by Nd1 414 as "sallena Otaraṇa (adj.) [fr. otarati] going down, descending Nett 1, 2, 4, viddho phuṭṭho"); J v.98 (issâva° = issāya otiṇṇa C.). — 3. 107. (in special sense) affected with love, enamoured, clinging to, Otarati [o + tarati] to descend, to go down to (c. acc.), to be — fallen in love with Vin iii.128 (= sāratto apekkhavā paṭibaddha take oneself to. ppr. otaranto Vin ii.221. — aor. otari SnA — citto); A iii.67, 259 (°citta); SnA 322 (id.). — Note. otiṇṇa 486 (for avaṁsari); DhA i.19 (cankamanaṁ); PvA 47 (nāvāya at S v.162 should with v.l. SS be deleted. See also avatiṇṇa. mahāsamuddaṁ), 75. — inf. otarituṁ Pug 65, 75 (sanga-Ottappa (nt.) [fr. tappati1 + ud, would corresp. to a Sk. form maṁ). — ger. otaritvā PvA 94 (pāsādā from the palace), 140 *auttapya fr. ut — tapya to be regretted, tormented by

re- (devalokato). — Caus. II. otarāpeti to cause to descend, to morse. The BSk. form is a wrong adaptation of the Pāli form, bring down to J vi.345. — pp. otiṇṇa. — Caus. I. otāreti. taking o° for apa°, viz. apatrapya M Vastu iii. 53 and apatrapā Opp. uttarati. ibid. i.463. Müller, P. Gr. & Fausböll, Sutta Nipāta Index Otallaka (adj.) [of uncertain etym. perhaps *avatāryaka from ava were both misled by the BSk. form, as also recently Kern, + tṛ, or from uttāḷa?] clothed in rags, poor, indigent J iv.380 Toev. s. v.] fear of exile, shrinking back from doing wrong, (= lāmaka olamba — vilamba — nantakadharo C.). remorse. See on term and its distinction from hiri (shame) Dhs trsl. 20, also DhsA 124, 126; Vism 8, 9 and the definition at Otāpaka (adj.) [fr. otāpeti] drying or dried (in the sun), SnA 181. Ottappa generally goes with hiri as one of the 7 with ref. to food SnA 35 (parivāsika — bhattaṁ bhuñjati noble treasures (see ariya — dhanā). Hiri — ottappa It 36; J hatthɔ otāpakaṁ khādati). i.129; hir — ottappa at M i.271; S ii.220; v.1; A ii.78; iv.99, Otāpeti [o + tāpeti] to dry in the sun Vin ii.113; iv.281; Miln 371 151; v.214; It 34; J i.127, 206; VvA 23. See also hiri. — (kummo udakato nikkhamitvā kāyaṁ o. fig. applied to mā- Further passages: D iii.212; M i.356; S ii.196, 206, 208; v.89; nasa). A i.50, 83, 95; iii.4 sq., 352; iv.11; v.123 sq.; Pug 71; Dhs Otāra [fr. otarati, BSk. avatāra. The Sk. avatāra is centuries 147, 277; Nett 39. — anottappa (nt.) lack of conscience, un- later and means Ġ incarnation ’] — 1. descent to, i. e. ap- scrupulousness, disregard of morality A i.50, 83, 95; iii.421; proach to, access, fig. chance, opportunity otāraṁ labhati. v.146, 214; Vbh 341, 359, 370, 391; as adj. It 34 (ahirika +). Only in the Māra myth.He, the tempter, Ġ gets his chance -gāravatā respect for conscience, A iii.331; iv.29. ’ to tempt the Buddha or the disciples, M i. 334; S i.122; -dhana the treasure of (moral) self — control D iii.163, 251, iv.178, 185; DhA iii.121. (avatāraṁ labhati, Divy 144, 145) 282; VvA 113. -bala the power of a (good) conscience D ot° adhigacchati, to find a chance, Sn 446. [Fausböll here iii.253; Ps ii.169, 176; Dhs 31, 102 (trln. power of the fear of translates Ġ defect ’. This is fair as exegesis. Every moral or blame). intellectual defect gives the enemy a chance. But otāra does Ottappati [ut + tappati1] to feel a sense of guilt, to be conscious not mean defect]. Ot° gavesati to seek an opportunity, DhA or afraid of evil S i.154; Ps ii.169, 176; Pug 20, 21; Dhs 31; iii.21. Otārāpekkha, watching for a chance, S i.122. At one Miln 171. passage, A iii. 67 = 259, it is said that constant association Ottappin & Ottāpin (adj.) [fr. ottappa] afraid of wrong, consci- leads to agreement, agreement to trust, and trust to otāra. The entious, scrupulous (a) ottappin D iii.252, 282; It 28, 119. — Com. has nothing. Ġ Carelessness ’ would suit the context. o. (b) ottāpin M i.43 sq.; S ii.159 sq., 196, 207; iv.243 sq.; A ii.13 gavesati to look for an opportunity DhA iii.21, and otāraṁ lab- sq.; iii.3 sq., 112; iv.1 sq.; v.123, 146. Anottappin bold, reck- hati to get a chance S i.122; iv.178, 185; M i.334; DhA iii.21 less, unscrupulous Pug 20 (+ ahirika). anottāpin at S ii.159 (gloss okāra & okāsa); cp. avatāraṁ labhati Divy 144, 145 etc. sq., 195, 206; iv. 240 sq.; Sn 133 (ahirika +). — 2. access, fig. inclination to, being at home with, approach, Otthaṭa [pp. of ottharati] — 1. spread over, veiled, hidden by

Otthaṭa Odhunāti

(—°) Miln 299 (mahik° suriya the sun hidden by a fog). — 2. cation M ii.216; heaping up, storing DhA iii.118. — 2. putting strewn over (with) Sdhp 246 (—°). in, fig, attention, devotion Nett 29. Otthata = Otthaṭa, v. l. at Dh 162 for otata. Odāta (adj.) [Derivation unknown. The Sk. is avadāta, ava Ottharaka (nt.) [fr. of tharati] a kind of strainer, a filter Vin + dāta, pp. of hypothetical dā4 to clean, purify] clean, ii.119. white, prominently applied to the dress as a sign of distinc- tion (white), or special purity at festivities, ablutions & sacrifi- Ottharaṇa (nt.) [fr. ottharati] spreading over, veiling Miln 299 cial functions D ii.18 (uṇṇā, of the Buddha); iii.268; A iii.239; (mahik°). iv.94, 263, 306, 349; v.62; Dhs 617 = (in enumn. of colours); Ottharati [o + tharati, Sk. root str] to spread over, spread DA i.219; VvA 111. See also ava°. out, cover Miln 121 (opp. paṭikkamati, of water). See also -kasiṇa meditation on the white (colour) Vism 174. avattharati. -vaṇṇa of white colour, white M ii.14; Dhs 247. -vattha a Odaka (nt.) [compn. form of udaka] water; abs. only at J iii.282. white dress; adj. wearing a white dress, dressed in white D i.7, — an° without water, dried up Th 2, 265 (= udaka — bhasta 76, 104; J iii.425 (+ alla — kesa). -vasana dressed in white ThA 212). Cp. combn. sītodaka, e. g. M i. 376. See udaka. (of householders or laymen as opposed to the yellow dress of -antika — 1. neighbourhood of the water, a place near the the bhikkhus) D i.211; iii.118, 124 sq., 210; M i.491, ii.23; A water (see antika1) Kh viii.1, 3 (gambhīre odakantike, which i.73; iii.384; iv.217 [cp. BSk. avadāta — vasana Divy 160]. Childers, Kh. trsln. p. 30, interprets "a deep pit"; see also KhA Odātaka (adj.) [fr. odāta] white, clean, dressed in white S ii.284 217 sq.). — 2. "water at the end", i. e. final ablution (see (v. l. SS odāta); Th 1, 965 (dhaja). antika2), in spec. sense the ablution following upon the sex- Odissa (adv.) [ger. of o + disati = Sk. diśati, cp. uddissa] only ual act Vin iii.21; cp. odak-antikatā (f. abstr.) final ablution, in neg. anodissa without a purpose, indefinitely (?) Miln 156 cleansing J ii.126. (should we read anudissa?). Odagya (nt.) [der. fr. udagga] exultation, elation Nd1 3 = Nd2 Odissaka (adj.) [fr. odissa] only in adv. expression odissaka- 446 = Dhs 9, 86, 285, 373; DhsA 143 (= udaggasabhāva a vasena definitely, in special, specifically (opp. to anodissaka "topmost" condition). — vasena in general, universally) J i.82; ii.146; VvA 97. See Odana (m. & nt.) [Sk. odana, to Idg. *ud, from which also also anodissaka & odhiso. udaka, q. v. for full etym.] boiled (milk —)rice, gruel Vin Odīraka in odīrakajāta S iv.193 should with v. l. be read ocīraka ii.214 (m.); D i.76, 105; S i.82 (nāḷik°); DhA iv. 17 (id.); A [= ava + cira + ka] "with its bark off", stripped of its bark. 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 Odumbara (adj.) [fr. udumbara] belonging to the Udum-bara phrase o — k — upa — caya a heap of boiled rice and sour tree Vv 5016 ; cp. VvA 213. milk, of the body (see kāya I.); also at M i.247. Odhasta [Sk. avadhvasta, pp. of ava + dhvaṁsati: see dhaṁsati] Odanika [fr. odana] a cook J iii.49. fallen down, scattered M i.124 = S iv.176 (°patoda; S reads odhasata but has v. l. odhasta). Odaniya (adj.) [fr. odana, cp. Sk. odanika] belonging to rice — gruel, made of rice — gruel Vin iii.59 (°ghara a ricekitchen); Odhānīya (nt.) [fr. avadhāna, ava + dhā, cp. Gr. ἀποχήκη, VvA 73 (°surā rice — liquor). see odahati] a place for putting something down or into, a receptacle Vin i.204 (salāk°, vy. ll. and gloss on p. 38 as

Odapattakinī (f.) (adj.) [f. of uda + pattaka + in, i. e. having a follows: sālākāṭṭhāniya A, salākātaniya C, salākadhāraya B, bowl of water, Ep. of bhariyā a wife, viz. the wife in the qual- salākɔ odhāniyan ti yattha salākaṁ odahanti taṁ D E). — Cp. ity of providing the house with water. Thus in enumn. of the samodhāneti. 10 kinds of wives (& women in general) at Vin iii.140 (expld. by udakapattaṁ āmasitvā vāseti) = VvA 73. Odhi [from odahati, Sk. avadhi, fr. ava + dhā] putting down, fixing, i. e. boundary, limit, extent DhA ii.80 (jaṇṇu — mat- Odapattiyā at Cp. ii.48 = last. tena odhinā to the extent of the knee, i. e. kneedeep); iv.204 Odarika & °ya (adj.) [fr. udara] living for one's belly, voracious, (id.). — odhiso (adv.) limited, specifically Vbh 246; Nett 12; gluttonous Miln 357; J vi.208 (°ya); Th 1, 101. Vism 309. Opp. anodhi M iii. 219 (°jina), also in anodhiso Odarikatta (nt.) [fr. odarika] stomach — filling M i.461; Vism (adv.) unlimited, universal, general Ps ii. 130, cp. anodissaka 71. (odissaka); also as anodhikatvā without limit or distinction, absolutely Kvu 208, and odhisodhiso "piecemeal" Kvu 103 Odahati [o + dahati, fr. dhā] — 1. to put down, to put in, sup- (cp. Kvu trsln. 762 , 1271). ply M i.117 (okacaraṁ, see under oka); ii.216 (agadɔ angāraṁ -sunka "extent of toll", stake J vi.279 (= sunkakoṭṭhāsaṁ vaṇa — mukhe odaheyya); Th 1, 774 (migavo pāsaṁ odahi C.). the hunter set a snare; Morris, J.P.T.S. 1884, 76 suggests change of reading to oḍḍayi, hardly justified); J iii.201 (visaṁ Odhika (adj.) [fr. odhi] "according to limit", i. e. all kinds of, odahi arañña), 272 (passaṁ o. to turn one's flanks towards, various, in phrase yathodhikāni kāmāni Sn 60, cp. Nd2 526; J dat.); Miln 156 (kāye ojaṁ odahissāma supply the body with v.392 (id.). strength). — 2. (fig.) to apply, in phrase sotaṁ odahati to Odhunāti [o + dhunāti] to shake off M i.229; S iii.155; A iii.365 listen D i.230; Dāvs v.68. — pp. ohita. (+ niddhunāti); Pv iv.354 (v. l. BB ophun°, SS otu°) = PvA Odahana (nt.) [fr. odahati] — 1. putting down, applying, appli- 256; Vin ii.317 (Bdhgh. in expln. of ogumphetvā of CV. v.11,

6; p. 117); Miln 399 (+ vidhunāti). Opatta (adj.) [o + patta, Sk. avapattra] with leaves fallen off, Onaddha [pp. of onandhati] bound, tied; put over, covered leafless (of trees) J iii.495 (opatta = avapatta nippatta patita — Vin ii.150, 270 sq. (°mañca, °pīṭha); M ii.64; Dh 146 (and- patta C.). hakārena); Sdhp 182. See also onayhati. Opadhika (adj.) [fr. upadhi. BSk. after the P., aupadhika Divy Onandhati [o + nandhati, a secondary pres. form constructed 542] forming a substratum for rebirth (always with ref. to from naddha after bandhati > baddha; see also apiḷandhati] to puñña, merit). Not with Morris, J.P.T.S. 1885, 38 as "exceed- bind, fasten; to cover up Vin ii.150 (inf. onandhituṁ); Miln ingly great"; the correct interpretation is given by Dhpāla at 261. VvA 154 as "atta — bhāva — janaka paṭisandhi — pavatti — vipāka — dāyaka". — S i.233 = A iv.292 = Vv 3421 ; It 20 (v. Onamaka (adj.) [fr. onamati] bending down, stooping DhA l. osadhika), 78. ii.136 (an°). Opanayika (adj.) [fr. upaneti, upa + nī] leading to (Nib-bāna) S Onamati [o + namati] to bend down (instr.), stoop D ii. 17 (anona- iv.41 sq., 272, 339; v.343; A i.158; ii.198; D iii.5; Vism 217. manto ppr. not bending); iii.143 (id.); Vv 393 (onamitvā ger.). — pp. oṇata. Opapakkhi in phrase °ṁ karoti at A i.188 read opakkhiṁ karoti to deprive of one's wings, to render powerless.

Onamana (nt.) [abstr. fr. onamati] in compn. with °unna- mana lowering & raising, bending down & up DhA i.17. Opapaccayika (adj.) [= opapātika] having the characteristic of being born without parents, as deva Nett 28 (upādāna). Onayhati [ava + nayhati] to tie down, to cover over, envelop, shroud DhsA 378 (megho ākāsaṁ o.) — pp. onaddha. Opapātika (adj.) [fr. upapatti; the BSk. form is a curious distor- tion of the P. form, viz. aupapāduka Av. Ś ii.89; Divy 300, Onāha [fr. ava + nah, cp. onaddha & onayhati] drawing over, 627, 649] arisen or reborn without visible cause (i. e. without covering, shrouding D i.246 (spelt onaha); Miln 300; Dhs 1157 parents), spontaneous rebirth (Kvu trsl. 2832), apparitional re- (= megho viya ākāsaṁ kāyaṁ onayhati). birth (Cpd. 1654 , q. v.) D i.27, 55, 156; iii.132, 230 (°yoni), Onīta [in form = Sk. avanīta, but semantically = apanīta. Thus 265; M i.34, 73, 287, 401 sq., 436 sq, 465 sq.; ii.52; iii.22, 80, also BSk. apanīta, pp. of apa + nī, see apaneti] only found in 247; S iii.206, 240 sq., 246 sq.; iv.348; v.346, 357 sq., 406; A one ster. phrase, viz. onīta-patta-pāṇi "having removed (or i.232, 245, 269; ii.5, 89, 186; iv.12, 226, 399, 423 sq.; v. 265 removing) his hand from the bowl", a phrase causing construc- sq., 286 sq., 343 sq.; Pug 16, 62, 63; Vbh 412 sq.; Miln 267; tional difficulties & sometimes taken in glosses as "onitta°" (fr. Vism 552 sq., 559; DA i.165, 313. The C. on M i.34 explns. by nij), i. e. having washed (bowl and hands after the meal). The "sesa — yoni — paṭikkhepa — vacanaṁ etaṁ". See also Pug. Cs. expln. as onīto pattato pāṇi yeva, i. e. "the hand is taken A 1, § 40. away from the bowl". The spelling is frequently oṇīta, prob- Opapātin (adj.) = opapātika, in phrase opapātiyā (for opapā- ably through BB sources. See on term also Trenckner, Notes tiniyā?) iddhiyā at S v.282 (so read for T. opapāti ha?) is 6624 & cp. apa — nīta — pātra at M Vastu iii.142. The ex- doubtful reading & perhaps best to be omitted altogether. pression is always combd. with bhuttāvin "having eaten" and occurs very frequently, e. g. at Vin ii.147: D i.109 (= DA i. Opama at J i.89 & Sdhp 93 (anopama) stands for ūpama, which 277, q. v. for the 2 explns. mentioned above M ii.50, 93; S metri causā for upama. v.384; A ii.63; Sn p. 111 (= pattato onītapāṇi, apanītahattha Opamma (nt.) [fr. upama; cp. Sk. aupamya] likeness, simile, SnA 456); VvA 118; PvA 278. comparison, metaphor M i.378; Vin v.164; Miln 1, 70, 330; Oneti, prob. for apaneti, see apaneti & pp. onīta. Vism 117, 622; ThA 290. Onojeti see oṇojeti. Oparajja viceroyalty is v. l. for uparajja. Thus at M ii. 76; A iii.154. Opakkamika (adj.) [fr. upakkama] characterising a sensation of pain: attacking suddenly, spasmodic, acute; always in connec- Opavayha (adj. n.) [fr. upavayha, grd. of upavahati] fit for tion with ābādha or vedanā M i.92, 241; S iv. 230 = A ii.87 riding, suitable as conveyance, state — elephant (of the ele- = iii.131 = v.110 = Nd2 304ic = Miln 112. phant of the king) S v.351 = Nett 136 (v. l. opaguyha; C. explns. by ārohana — yogga); J ii.20 (SS opavuyha); iv. 91 Opakkhin (adj.) [o + pakkhin, adj. fr. pakkha wing, cp. sim- (v. l. °guyha); vi.488 (T. opavuyha, v. l. opaguyha; gajut- ilarly avapatta] "with wings off" i. e. having one's wings tama opavayha = rāja — vāhana C.); DA i.147 (ārohanayogga clipped, powerless A i.188 (°ṁ karoti to deprive of one's wings opavuyha, v. l. °guyha); VvA 316 (T. opaguyha to be cor- or strength; so read for T. opapakkhiṁ karoti). rected to °vayha). Opaguyha see opavayha. Opasamika (adj.) [fr. upa + sama + ika; cp. BSk. aupaśamika Opatati [o + pat] to fall or fly down (on), to fall

over (w. acc.) Av. Ś ii.107; M Vastu ii.41] leading to quiet, allaying, quiet- J ii.228 (lokāmisaṁ °anto); vi.561 (°itvā ger.); Miln 368, 396. ing; Ep. of Dhamma D iii.264 sq.; A ii.132. — pp. opatita. Opasāyika (adj.) [fr. upasaya, upa + śī] being near at hand or at Opatita [pp. of opatati] falling (down) PvA 29 (udaka; v. l. one's bidding (?) M i.328. ovuḷhita, opalahita; context rcads at PvA 29 mahāsobbhehi Opāṭeti [ava + Caus. of paṭ, Sk. avapāṭayati] to tear asunder, opatitena udakena, but id. p. at KhA 213 reads mahāsobbha unravel, open Vin ii.150 (chaviṁ opāṭetvā). — sannipātehi). Opāta [o + pāta fr. patati to fall, Vedic avapāta] — 1. falling or

flying down, downfall, descent J vi.561. — 2. a pitfall J i.143; (*āvapati) instead of vice versā. There is no other instance of DhA iv.211. *āva being contracted to o. Trenckner then puts opiya = ūpiya Opāteti [o + Caus. of pat] to make fall, to destroy (cp. atipāteti), in tadūpiya ("conform with this", see ta° Ia), which is how- i. e. 1. to break, to interrupt, in kathaṁ opāteti to interrupt a ever a direct derivation from upa = upaka, upiya, of which a conversation M ii.10, 122, 168; A iii.137, 392 sq.; Sn p. 107. superl. formation is upamā ("likeness"). Trenckner's expln. of — 2. to drop, to omit (a syllable) Vin iv.15. ūpiya as der. fr. ā + vap does not fit in with its meaning] to make go into (c. loc.), to deposit, receive (syn. with osāpeti) Opāna (nt.) [o + pāna fr. pivati. Vedic avapāna. The P. Com- S i.236 (SA na.. pakkhipanti) = Th 2, 283 = J v.252 (T. upeti); mentators however take o as a contracted form of udaka, e. in which Th 2, 283 has oseti (ThA 216, with expln. of oseti = g. Bdhgh. at DA i.298 = udapāna]. Only in phrase opāna- ṭhapeti on p. 219). — aor. opi J iv.457 (ukkhipi gloss); vi.185 bhūta (adj.) a man who has become a welling spring as it (= pakkhipi gloss). — ger. opitvā (opetvā?) J iv.457 (gloss were, for the satisfaction of all men's wants; expld. as "khata khipetvā). — pokkharaṇī viya hutvā" DA i. 298 = J v.174. — Vin i.236; D i.137; M i.379; A iv. 185; Vv 654 ; Pv iv.160 ; J iii.142; iv.34; Ophuṭa [a difficult, but legitimate form arisen out of analogy, v.172; Vbh 247; Miln 411; Vism 18; VvA 286; DA 1177, 298. fusing ava — vuta (= Sk. vṛta from vṛ; opp. *apāvuta = P. apāruta) and ava — phuṭa (Sk. sphuṭa from sphuṭ). We should Opārambha (adj.) [fr. upārambha] acting as a support, support- probably read ovuta in all instances] covered, obstructed; al- ing, helpful M ii.113. ways in combn. āvuta nivuta ophuṭa (oputa, ovuta) D i.246 Opiya is metric for upiya [upa + ger. of i] undergoing, going into (T. ophuta, vv. ll. ophuṭa & opuṭa); M iii.131 (T. ovuṭa); Nd1 S i.199 = Th 1, 119 (nibbānaṁ hadayasmiṁ opiya; Mrs. Rh. 24 ovuṭa, v. l. SS ophuṭa); Nd2 365 (ophuṭa, v. l. BB op- D. trsls. "suffering N. in thy heart to sink", S A. hadayasmiṁ uta; SS ovuta); DA i.59 (oputa); SnA 596 (oputa = pariyo — pakkhipitvā. naddha); Miln 161 (ovuta). Opilavati [Sk. avaplavati, ava + plu] to be immersed, to sink Obandhati [o + bandhati] to bind, to tie on to Vin ii.116 (oband- down S ii.224. — Caus. opilāpeti (see sep.). hitvā ger.). Opilāpita [pp. of opilāpeti] immersed into (loc.), gutted with wa- Obhagga [o + bhagga, pp. of bhañj, Sk. avabhagna] bro- ter, drenched J i.212, 214. ken down, broken up, broken S v.96 (°vibhagga); A iv.435 Opilāpeti [Caus. of opilavati, cp. Sk. avaplāvayati] to immerse, (obhaggɔ obhagga); DhA i.58 (id.); J i.55 (°sarīra). to dip in or down, to drop (into = loc.) Vin i. 157 = 225 = S Obhañjati [o + bhañj] to fold up, bend

over, crease (a garment); i.169 (C.: nimujjapeti, see K. S. 318); M i.207 = iii.157; DhA only Caus. II. obhañjāpeti J i.499 (dhovāpeti +). See also pp. iii.3 (°āpetvā; so read with vv. ll. for opīḷetvā); J iii.282. — obhagga. pp. opilāpita. Obhata [pp. of obharati] having taken away or off, only in Opīḷeti in "bhattaṁ pacchiyaṁ opīḷetvā" at DhA ii.3 is with v. l. cpd. °cumbaṭā with the "cumbaṭa" taken off, descriptive of to be read opilāpetvā (gloss odahitvā), i. e. dropping the food a woman in her habit of carrying vessels on her head (on the into the basket. cumbaṭa stand) Vin iii.140 = VvA 73 (Hardy: "a woman with Opuñchati is uncertain reading for opuñjeti. a circlet of cloth on her head"?). Opuñchana or Opuñjana (nt.) [fr. opuñjeti] heaping up, cover- Obharati [ava + bharati, cp. Sk. avabharati = Lat. aufero] to ing over; a heap, layer DhA iii.296. carry away or off, to take off. — pp. obhata. Opuñjeti or °ati [o + puñjeti Denom. of puñja, heap] to heap Obhāsa [from obhāsati] shine, splendour, light, lustre, effulgence; up, make a heap, cover over with (Morris, J.P.T.S. 1887, 153 appearance. In clairvoyant language also "aura" (see Cpd. trsls. "cleanse") Vin ii.176 (opuñjati bhattaṁ); J iv.377 (op- 2141 with C. expln. "rays emitted from the body on account uñchetvā T., but v. l. opuñjetvā; gloss upalimpitvā); DhA of insight") — D i.220 (effulgence of light); M iii.120, 157; iii.296 (opuñchitvā, gloss sammajjitvā). — Caus. opuñjāpeti A ii.130, 139; iv.302; It 108 (obhāsakara); Ps i.114, 119 in same meaning "to smear" Vin iii.16 (opuñjāpetvā; v. l. op- (paññā°); ii.100, 150 sq., 159, 162; Vism 28, 41; PvA 276 uñchāpetvā). (°ṁ pharati to emit a radiance); Sdhp 325. With nimitta and parikathā at Vism 23; SnA 497. See also avabhāsa. Opunāti also as opuṇāti (Dh) [o + punāti fr. pū] to winnow, sift; fig. lay bare, expose Dh 252 (= bhusaṁ opuṇanto viya DhA Obhāsati1 [o + bhāsati from bhās, cp. Sk. avabhāsati] to shine, iii.375); SnA 312. — Caus. opunāpeti [cp. BSk. opunāpeti to be splendid Pv i.21 (= pabhāseti vijjoteti PvA 10). — Caus. M Vastu iii.178] to cause to sift A i.242; J i.447. obhāseti to make radiant or resplendent, to illumine, to fill with light or splendour. — pres. obhāseti Pv iii.115 (= joteti Opuppha [o + puppha] bud, young flower J vi.497 (vv. ll. p. 498 PvA 176); Miln 336; ppr. obhāsayanto Pv i.111 (= vijjo- opaṇṇa & opatta). tamāna PvA 56) & obhāsento Pv ii.110 (= jotanto ekālokaṁ Opeti [unless we here deal with a very old misspelling for oseti karonto PvA 71); ger. obhāsetvā S i.66; Kh v. = Sn p. we have to consider it a secondary derivation from opiya in 46; KhA 116 (= ābhāya pharitvā ekobhāsaṁ karitvā). — pp. Caus. sense, i e. Caus. fr. upa + i. Trenckner, Notes 77, 78 avabhāsita. offers an etym. of ā + vapati, thus opiya would be *āvupiya, Obhāsati2 [ava + bhāsati fr. bhāṣ; Sk. apabhāṣati] to speak to a risky conclusion, which besides being discrepant in mean- (inopportunely), to rail at, offend, abuse Vin ii.262; iii.128. ing (āvapati = to distribute) necessitates der. of opiya fr. opati

Obhāsana Orodha

Obhāsana (nt. — adj.) [fr. obhāsa, cp. Sk. avabhāsana] shining (samuddo anorapāro, boundless ocean). -pure (avarapure) VvA 276 (Hardy: "speaking to someone"). below the fortress M i.68 (bahinagare +). -mattaka belong- Obhoga [o + bhoga from bhuj to bend] bending, winding, curve, ing only to this world, mundane; hence: trifling, insignificant, the fold of a robe Vin i.46 (obhoge kāyabandhanaṁ kātabbaṁ). 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. Oma (adj.) [Vedic avama, superl. formation fr. ava] lower (in position & rank), inferior, low; pl. omā A iii.359 (in contrast Oraka (adj.) [ora + ka] inferior, posterior Vin i.19; ii. 159; M with ussā superiors); Sn 860 (ussā samā omā superiors, equals, ii.47; Sn 692 (= paritta SnA 489; cp. omaka); J i.381. inferiors), 954; SnA 347 (= paritta lāmaka). — More freq. in Orata [o + rata, pp. of ramati] — 1. delighted, satisfied, pleased neg. form anoma not inferior, i. e. excellent. Miln 210 (cp. abhirata). — 2. desisting, abstaining from, re- Omaka (adj.) [oma + ka] lower in rank, inferior; low, insignifi- straining oneself VvA 72 (= virato; cp. uparata). cant Nd1 306 (appaka +); J ii.142; DhA i.203. Orabbhika [fr. urabbha. The Sk. aurabhrika is later & differs in Omaṭṭha [pp. of omasati] touched S i.13 = 53 = Th 1, 39. 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 (= Omaddati [o + maddati from mṛd, BSk. avamardati Jtm 3133] urabbhaghātaka ThA 204); J v.270; vi.111 (and their punish- — 1. to rub J vi.262 (sarīraṁ omaddanto); Miln 220. — 2. to ment in Niraya); Pug A 244 (urabbhā vuccanti eḷakā; urabbhe crush, oppress M i 87 = Nd2 1996 (abhivaggena); J ii.95. hanatī ti orabbhiko). Omasati [o + mas = Sk. mṛṣ] — 1. (lit.) to touch J v. 446. — 2. Oramati [Denom. fr. ora instead of orameti] to stay or be on this (fig.) to touch a person, to reproach, insult Vin iv.4 sq. — pp. side, i. e. to stand still, to get no further J i.492 (oramituṁ na omaṭṭha. icchi), 498 (oramāma na pārema). Note. This form may also Omasanā (f.) [fr. omasati] touching, touch Vin iii.121 (= heṭṭhā be expld. & taken as imper. of ava + ramati (cp. avarata 2), i. oropanā). e. let us desist, let us give up, (i. e. we shall not get through to Omāna1 [fr. o + man, think. The Sk. avamāna is later] disregard, the other side). -anoramati (neg.) see sep. — On the whole disrespect, contempt DhA ii.52 (+ atimāna). Cp. foll. & see question see also Morris, J.P.T.S. 1887, 154 sq. also avamāna. Oramāpeti (Caus. II. of oramati] to make someone desist from J Omāna2 [at J ii.443 we read ucce sakuṇa omāna meaning Ġ Oh v.474 (manussa — maṁsā). bird, flying high ’. With the present material we see no satis- Orambhāgiya (adj.) [ora + bhāga + iya; BSk. avarabhā-gīya, e. factory solution of this puzzle. There is a Burmese correction g. Divy 533] being a share of the lower, i e. this world, be- which is at variance with the commentary] "flying", the v. l. longing to the kāma world, Ep. of the 5 saṁyojanāni (see also BB is ḍemāna (fr. ḍī). C. explns. by caramāna gacchamāna. saṁyojana) D i.156; iii.107, 108, 132; M i.432; It 114; Pug Müller, P. Gr. 99 proposes to read ḍemāna for omāna. 22; Nett 14; SnA 13; DA i.313. — Note. A curious form of Omissaka (adj.) [o + missaka] mixed, miscellaneous, various J this word is found at Th 2, 166 orambhāga — manīya, with v.37; vi.224 (°parisā). Cp. vo°. gloss (ThA 158) oraṁ āgamanīya. Probably the bh should be deleted. Omukka (adj.) [fr. + muc] cast off, second hand Vin i.187. Oravitar [ora + n. ag. of vitarati?] doubtful reading at A v.149, Omuñcati [o + muc] to take off, loosen, release; unfasten, undo, meaning concerned with worldly things (?). The vv. ll. are doff D i.126 (veṭhanaṁ as form of salute); J ii.326; vi.73 oramitā, oravikā, oramato, oravi. (sāṭakaṁ); Vism 338; PvA 63 (tacaṁ); VvA 75 (ābhāraṇāni). — Caus. omuñcāpeti to cause to take off Vin i.273. — pp. Orasa (adj.) [Fr. ura, uras breast Vedic aurasa] belonging to one's omutta.

own breast, self — begotten, legitimate; innate, natural, own M ii.84; iii.29; S ii.221 (Bhagavato putto o. mukhato jāto); Omutta [pp. of omuñcati] released, freed, discharged, taken off iii.83; J iii.272; Vv 5022 ; ThA 236; KhA 248; PvA 62 (urejāta It 56 (read omuttɔ assa Mārapāso for T. omukkassa m.). +). Omutteti [Sk. avamūtrayati, Denom. fr. mūtra, urine] to dis- Orima [superl. formation fr. ora, equivalent to avama] the charge urine, pass water M i.79, 127. lower or lowest, the one on this side, this (opp. yonder); Oyācati [o + yāc, opp. āyācati] to wish ill, to curse, imprecate only in combn. orima-tīra the shore on this side, the near Vin iii.137. shore (opp. pāra° and pārima° the far side) D i.244; S iv.175 Ora (adj.) [compar. formation fr. ava; Vedic avara] below, infe- (sakkāyassɔ adhivacanaṁ) = SnA 24; Dhs 597; Vism 512 (°tīra rior, posterior. Usually as nt. oraṁ the below, the near side, — mahɔ ogha); DhA ii.99. this world Sn 15; VvA 42 (orato abl. from this side). — Cases Oruddha [fr. orundhati. In meaning equalling Sk. aparuddha as adverbially: acc. oraṁ (with abl.) on this side of, below, unwell as ava°] — 1. kept back, restrained, subdued A iii.393. der, within M ii.142; Sn 804 (oraṁ vassasatā); Pv iv.335 (oraṁ — 2. imprisoned J iv.4. See also ava°. chahi māsehi in less than 6 months or after 6 months; id. p. at Orundhati [cp. Sk. avarundhate] to get, attain, take for a wife. Pv i.1012 has uddhaṁ); PvA 154 (dahato); instr. orena J. v.72; — ger. orundhiya J iv.480. — aor. oruddha Th 2, 445. — abl. orato on this side Miln 210. pp. oruddha. See also avarundhati. -pāra the below and the above, the lower & higher worlds Sn 1 (see SnA 13 = Nd2 422b and cp. paroparaṁ); Miln 319 Orodha [fr. orundhati; Sk. avarodha] obstruction; confinement, harem, seraglio Vin ii.290; iv.261 (rājɔ orodhā harem — lady,

concubine); J iv.393, 404. Olujjati [Sk. avarujyate, Pass. of ava + ruj] to break off, go to Oropaṇa (nt.) [abstr. fr. oropeti] taking down, removal, cutting wreck, fall away S ii.218 (v. l. ull°). — pp. olugga. off (hair), in kes' oropaṇa hair — cutting DhA ii. 53 (T. has Olubbha [assimil. form of olumbha which in all likelihood for at one place orohaṇa, v. l. oropaṇa). olambya, ger. of olambati. The form presents difficulties. Oropeti [Caus. fr. orohati; BSk. avaropayati] to take down, See also Morris, J.P.T.S. 1887, 156] holding on to, leaning on, bring down, deprive of, lay aside, take away, cut off (hair) supporting oneself by (with acc.); most frequently in phrase VvA 64 (bhattabhājanaṁ oropeti) — ger. oropayitvā Sn 44 daṇḍaṁ olubbha leaning on a stick, e. g. M i.108 (= daṇḍaṁ (= nikkhipitvā paṭippassambhayitvā Nd2 181; apanetvā SnA olambitvā C.; see M i 539); A iii.298; Th 2, 27 (= ālambitvā); 91); J vi.211 (kesamassuṁ). VvA 105. In other connections: S i.118; iii.129; J i.265 (āvāṭa — mukha — vaṭṭiyaṁ); vi.40 (hatthe); DhA ii.57 (passaṁ; Orohaṇa (nt.) [abstr. fr. orahati] descent, in udakɔ orohaṇâ- gloss olambi); VvA 217, 219. nuyoga practice of descending in to the water (i. e. bathing) Pug 55; J i.193; Miln 350. Olumpeti [o + Caus. of lup] to strip off, seize, pick, pluck Vin i.278 (bhesajjan olumpetvā, vv. ll. ulumpetvā, oḷump°, Orohati [o + rohati] to descend, climb down D ii.21; M iii.131; J odametvā). i.50; Miln 395; PvA 14. — Caus. oropeti (q. v.). Olokana (nt.) [see oloketi] looking, looking at, sight Sdhp 479 Olaggeti [Caus. of o + lag] to make stick to, to put on, hold fast, (mukhassɔ). restrain M ii.178; A iii.384 (vv. ll.

oloketi, olabheti, oketi); Th 1, 355. Olokanaka (adj. — n.) [fr. oloketi] window Vin ii.267 (olo- kanakena olokenti, adv.). Olagga [Sk. avalagna, pp. of avalagati] restrained, checked Th 1, 356 Oloketi [BSk. avalokayati or apaloketi] to look at, to look down or over to, to examine, contemplate, inspect, consider J i.85, Olanghanā (f.) [fr. olangheti] bending down Vin iii.121 (= heṭṭhā 108 (nakkhattaṁ); Pv ii.964 ; DhA i.10, 12, 25, 26; ii.96 (v. l. onamanā). for T. voloketi); iii.296; PvA 4, 5, 74, 124. Olangheti [Caus. of ava + langh] to make jump down, in phrase Oḷāra at PvA 110 is with v. l. BB to be read uḷāra. ullangheti olangheti to make dance up & down J v.434 = DhA iv.197 (the latter has T. ullaggheti ol°; but v. l. ullangheti ol°). Oḷārika (adj.) [fr. uḷāra] gross, coarse, material, ample (see on term Dhs trsl. 208 & Cpd. 159 n. 4) D i.37, 186 sq. (attā) 195, Olamba (adj.) [fr. ava + lamb] hanging down Vin iii.49; J iv.380 197, 199; M i.48, 139, 247; ii.230; iii.16, 299; S ii.275 (vi- (°vilamba). hāra); iii.47 (opp. sukhuma); iv.382 (id.); v.259 sq.; A iv.309 Olambaka (adj. — n.) [see olambati] — 1. (adj.) hanging down sq. (nimittaṁ obhāso); J i.67; Dhs 585, 675, 889; Vbh 1, 13, VvA 32 (°dāma). — 2. (n.) (a) support, walking stick J iv.40 379; Vism 155 (°anga), 274 sq. (with ref. to breathing), 450. (hatth°). — (b) plumb — line J vi.392. Oḷumpika (adj.) [Deriv. unknown, BSk. olumpika and oḍum- Olambati & avalambati [ava + lamb] to hang down, hang on, pika M Vastu iii.113, 443. In the Śvet — Upan. we find the to be supported by, rest on. The form in o is the older. Pres. form uḍupa a skiff.] Sen. Kacc 390 belonging to a skiff (no avalambare Pv ii.118 (= olambamānā tiṭṭhanti PvA 77); ii.102 ref. in Pāli Canon?); cp. BSk. olumpika M Vastu iii. 113 & (= olambanti PvA 142); olambati M iii.164 (+ ajjholambati); J oḍumpika ibid. 443. i.194; PvA 46. — ger. avalamba (for °bya) Pv iii.35 (= olam- Ovaja at S i.212 read ojava. bitva PvA 189) & olambetvā J iii.218. See also olubbha. Ovaṭa [o + vaṭa, pp. of vṛ, another form of ovuta = ophuta, q. Olambanaka [fr. olambati] an armchair, lit. a chair with supports v.] obstructed, prevented Vin ii.255 = iv.52 = A iv.277 (v. l. Vin ii.142. ovāda); also an° ibid. Olikhati [o + likh, cp. Sk. apalikhati] to scrape off, cut off, Ovaṭṭika (nt.) [fr. ava + vṛt] — 1. girdle, waistband M ii.47; J shave off (hair) A iii.295 (veṇiṁ olikhituṁ); Th 1, 169 (kese iii.285 (v. l. ovaddhi°); Vism 312; DhA ii.37; iv.206; DA olikhissaṁ); 2, 88. i.218 (Morris, J.P.T.S. 1887, 156: a kind of bag). — 2. a Oligalla [of unknown etym.: prob. Non — Aryan, cp. BSk. oḍi- bracelet Vin ii.106 (= vaḷayaṁ C.). — 3. a patch, patching galla Saddh. P. chap. vi.] a dirty pool near a village M iii.168; (°karaṇa), darning (?) Vin i.254 (vv. ll. ovaṭṭiya°, ovadhita° S v.361; A i.161; iii.389; Miln 220; Vism 343. ovadhīya°); J ii.197 (v. l. ovaddhi°). See also ovaddheyya Oliyati [o + līyate from lī] to stick, stick fast, adhere, cling to It (ava°). 43; Nett 174. — pp. olīna (see avalīna). Ovadati [o + vadati. The Sk. avavadati is some centuries later Olīna [pp. of oliyate] adhering, sticking or clinging to (worldli- and is diff. in meaning] to give advice, to admonish, exhort, ness), infatuated M i.200 (°vuttika); J vi.569 (anolīna — mā- instruct, usually combd. with anusāsati. — pres. ovadati Vin nasa); Vbh 350 (°vuttikā); Miln 393 (an°). iv.52 sq.; DhA i.11, 13; imper. ovadatu M iii.267. — pot. ovadeyya Vin iv.52 (= aṭṭhahi garudhammehi ovadati); Sn Olīyanā [fr. oliyati] adhering, infatuation Ps i.157; Dhs 1156, 1051 (= anusāseyya). — aor. ovadi DhA i.397. — inf. ova- 1236. dituṁ Vin i.59 (+ anusāsituṁ). — grd. ovaditabba Vin ii.5; Olugga [pp.

of olujjati] breaking off, falling to pieces, rotting and ovadiya (see sep.). — Pass. avadiyati; ppr. °iyamāna away M i.80, 245 (olugga — vilugga), 450 (id.); Vism 107 Pug 64 (+ anusāsiyamāna). (id.).

Ovadiya Ositta

Ovadiya (adj.) [grd. of ovadati] who or what can be advised, ad- Osadhika v. l. It 20 for opadhika. visable Vin i.59 (+ anusāsiya); Vv 8436 (= ovāda — vasena Osadhikā (f.) [fr. osadha] remedy, esp. poultice, fomentation J vattabbaṁ VvA 345). iv.361. Ovaddheyya a process to be carried out with the kaṭhina robes. Osadhī (f.) [Vedic avaṣa + dhī: bearer of balm, comfort, re- The meaning is obscure Vin i.254. See the note at Vin. Texts freshment]. There is no difference in meaning between os- ii.154; Vin i.254 is not clear (see expln. by C. on p. 388). The adha and osadhī; both mean equally any medicine, whether vv. ll. are ovadeyya° ovadheyya° ovaṭṭheyya°. of herbs or other ingredients. Cp. e. g. A iv.100 (bījagāma Ovamati [o + vam] to throw up, vomit Ud 78. — bhūtagāmā.. osadhi — tiṇavanappatayo) Pv ii.610 , with Sn Ovaraka (nt.) [Deriv. uncertain. The Sk. apavaraka is some 296 (gāvo... yāsu jāyanti osadhā); D i.12, cp. DA i.98; Pv centuries later. The Sk. apavaraka forbidden or secret room, iii.53 ; PvA 86; J iv.31; vi.331 (? trsln. medicinal herb). Figu- Halāyudha "lying — in chamber"] an inner room Vin i.217; ratively, G balm of salvation ’ (amatosadha) Miln 247. Osadhi M i.253; J i.391 (jāto varake T. to be read as jātɔ ovarake i. e. — tārakā, star of healing. The only thing we know about this the inner chamber where he was born, thus also at VvA 158); star is its white brilliance, S i.65; It 20 = A v.62; Vv 92 ; Pv Vism 90, 431; VvA 304 (= gabbha). ii.110 ; cp. PvA 71; Vism 412. Childers calls it Venus, but gives no evidence; other translators render it G morning star Ovariyāna [ger. of o + vṛ] forbidding, obstructing, holding back, ’. According to Hindu mythology the lord of medicine is the preventing Th 2, 367 (v. l. ovadiyāna, thus also ThA 250 ex- moon (oṣadhīśa), not any particular star. plained "maṁ gacchantiṁ avaditvā gamanaṁ nisedhetvā"). Osanna (adj.) [o + pp. of syad to move on] given out, exhausted, Ovassa & °ka see anovassa(ka). weak Miln 250 (°viriya). Ovassati [o + vassati] to rain down on, to make wet. - Pass. Osappati [o + sṛp to creep] to draw back, give way J vi.190 (os- ovassati to become wet through rain Vin ii.121. appissati; gloss apīyati). Ovahati [o + vahati] to carry down. — Pass. ovuyhati It 114 (ind. Osaraka (adj.) [fr. osarati, osarana & osaṭa] of the nature of a & pot. ovuyheyya). resort, fit for resorting to, over — hanging eaves, affording Ovāda [BSk. avavāda in same sense as P.] advice, instruction, ad- shelter Vin ii.153. See also osāraka. monition, exhortation Vin i.50 = ii.228; ii.255 = iv.52; D i.137 Osaraṇa (nt.) [fr. avasarati] — 1. return to, going into (acc.) vis- (°paṭikara, function of a king); J iii.256 (anovādakara one who iting J i.154 (gāmantaṁ °kāle). — 2. withdrawal, distraction, cannot be helped by advice, cp. ovadaka); Nett 91, 92; DhA drawing or moving away, heresy Sn 538 (= ogahanāni titthāni, i.13, 398 (dasavidha o.); VvA 345. — ovādaṁ deti to give diṭṭhiyo ti attho SnA 434). advice PvA 11, 12, 15, Osarati [o + sṛ] to flow, to go away, to recede to, to visit M i.176 Ovādaka (adj. — n.) [fr. ovāda; cp. BSk. avavādaka in same (gāmaṁ etc.); ii.122. — pp. osaṭa. See also avasarati. meaning, e. g. Divy 48, 254, 385] admonishing (act.) or be- ing admonished (pass.); giving or taking advice; a spiritual

Osāna (nt.) [fr. osāpeti] stopping, ceasing; end, finish, conclusion instructor or adviser M i.145; A i.25; S v.67 = It 107. — S v.79 (read paṭikkamosāna), 177, 344; Sn 938 anovādaka one who cannot or does not want to be advised, Osāraka [fr. osarati] shelter, outhouse J iii.446. See also incorrigible J i.159; iii.256, 304; v.314. osaraka. Ovādin (adj. — n.) [fr. ovāda] = ovādaka M i.360 (anovādin). Osāraṇā (f.) [fr. osāreti 3] — 1. restoration, rehabilitation rein- Ovijjhati [ava + vyadh] to pierce through Vism 304. statement (of a bhikkhu after exclusion from the Sangha) Vin i.322; Miln 344. — 2. procession (?) (perhaps reading should Ovuta see ophuta. be ussāraṇā) DhA ii.1 (T. oss°). Ovuyhati [Pass. of ovahati] to be carried down (a river) It 114. Osārita [pp. of osāreti 3] restored, rehabilitated Vin iv.138. Osakkati [o + sakkati fr. P. sakk = *Sk. ṣvaṣk, cp. Māgadhī Osāreti [Caus. of o +sṛ to flow] — 1. (with v. l. osāpeti, osakkai; but sometimes confused with sṛp, cp. P. osappati & reading osāreti is uncertain) to stow away, deposit, put in, Sk. apasarpati] to draw back, move back D i.230; J iv.348 (for put away (see also opeti) J vi.52, 67 (pattaṁ thavikāya o.). apavattati C.); v.295 (an — osakkitvā). See also Trenckner, — 2. to bring out, expound, propound, explain Miln 13 (ab- Notes p. 60. hidhammapiṭikaṁ), 203 (kāraṇaṁ), 349 (lekhaṁ to compose Osajjati [o + sṛj] to emit, evacuate PvA 268 (vaccaṁ excrement, a letter). — 3. (t.t.) to restore a bhikkhu who has under- + ohanati). — pp. osaṭṭha. gone penance Vin i.96, 322, 340; iv.53 (osārehi ayyā ti vuc- Osaṭa [pp. of o + sṛ] having withdrawn to (acc.), gone to or into, camāno osāreti). — Pass. osāriyati Vin ii.61; pp. osārita (cp. undergone, visited M i.176, 469 (padasamācāro sangha — ma- osāraṇā). jjhe o.); ii.2 (Rājagahaṁ vass°āvāsaṁ o.); Miln 24 (sākacchā Osiñcati [o + siñcati] — 1. to pour out or down over, to besprinkle osaṭā bahū). See also avasaṭa. Vin ii.262; M i.87 (telena); Pv i.85 (ppr. osiñcaṁ = āsiñcanto Osaṇheti [o + saṇheti, denom. fr. saṇha] to make smooth, to PvA 41). — 2. to scoop out, empty, drain (water) J v.450 smooth out, comb or brush down (hair) Vin ii.107 (kese); J (osiñciyā, pot. = osiñceyya C.). — pp. avasitta & ositta. iv.219 (id.). Osita [pp. of ava + sā] inhabited (by), accessible (to) Sn 937 (an°). Osadha (nt.) [Vedic auṣadha] see osadhī. Cp. vy°.

Ositta Ka°

Ositta [pp. of osiñcati] sprinkled, besprinkled J v.400. See also Caus. I. ohāreti (see avahārati); Caus. II. oharāpeti in mean- avasitta. ing of oharati to take down, to cut or shave off (hair) J vi.52 Osīdati [fr. o + sad] to settle down, to sink, run aground (of ships) (kesamassuṁ); DhA ii.53 (cp. oropeti). — pp. avahaṭa. S iv.314 (osīda bho sappi — tela); Miln 277 (nāvā osīdati). — Ohāya ger. of ojahāti. ger. osīditvā J ii.293. — Caus. II. osīdāpeti J iv.139 (nāvaṁ). Ohāra see avahāra & cp. vohāra. Osīdana (nt.) [fr. osīdati] sinking DhsA 363. Ohāraṇa (nt.) [fr. ohāreti, cp. avaharaṇa] taking down, cutting Ossa see ussa. off (hair) J i.64 (kesa — massu°). Ossakk° see osakk°. Ohārin (adj. — n.) [fr. avaharati] dragging down, weighty, heavy Ossagga [fr. ossajati] relaxation, in cpd. sati — ossagga (for Dh 346 (= avaharati heṭṭhā haratī ti DhA iv.56). which more common sati — vossagga) relaxation of memory, Ohāreti [Caus. of oharati] — 1. to give up, leave behind, re- inattention, thoughtlessness DhA iii.163 (for pamāda Dh 167). nounce (cp. ojahāti) Sn 64 (= oropeti Nd2 183). — 2 to take See vossagga. down (see oharati 1) Vin

i.48; PvA 95. — 3 to cut down, shave Ossajjati [o + sṛj send off] to let loose, let go, send off, give up, off (hair; see oharāpeti under oharati) It 75 (kesamassuṁ hair dismiss, release D ii.106 (aor. ossaji); Sn 270 = S i.207; Th 1, & beard, v. l. ohāyāpetvā); Pug 56 (id.). 321; J iv.260. — pp. ossaṭṭha. See also avassajati. Ohita [pp. of odahati; BSk. avahita (Jtm 210 e. g.) as well Ossajjana (nt.) [fr. ossajati] release, dismissal, sending off DA as apahita (Lal. V. 552 e. g.)] — 1. put down into, de- i.130. posited Dh 150. — 2. put down, laid down, taken off, re- lieved of, in phrase ohitabhāro (arahaṁ) (a Saint) who has Ossaṭṭha [pp. of ossajati] let loose, released, given up, thrown laid down the burden: see arahatta iii. C.; cp. °khandhabhāra down D ii.106; S iii.241; J i.64; iv.460 (= nissaṭṭha). DhA iv.168. — 3. put down in, hidden, put away in (—°) Ossanna [pp. of osīdati for osanna, ss after ussanna] sunk, low Sn 1022 = (kosɔ ohita). — 4. (fig.) put down to, applied to, down, deficient, lacking J i.336 (opp. ussanna). Hardly to be in ohita-sota listening, attentive, intent upon (cp. sotaṁ oda- derived from ava + syad. hati to listen) usually in phrase ohitasoto dhammaṁ suṇāti; M Ossavana (nt.) [fr. ava + sru] outflow, running water M i.189 (v. i.480; iii.201; S v.96; A iv.391; Vism 300 (+ aṭṭhiṁ katvā). l. ossāvana & osavana). Cp. avassava. Ohiyyaka (adj. — n.) [fr. ohīyati, avahiyyati] one who is left ɔ Ohana only in cpd. bimb ohana, see under bimba. behind (in the house as a guard) Vin iii.208; iv.94; S i.185 (vi- hārapāla). Ohanati [ava + han, but prob. a new formation from Pass. avahīyati of hā, taking it to han instead of the latter] to defe- Ohīna [pp. of ojahāti] having left behind J iv.432 (gaṇaṁ). cate, to empty the bowels PvA 268 (+ osajjati). Ohīyati (ohiyyati) [ava + hīyati, Pass. of ha, see avajahāti] - 1. Oharaṇa (nt.) [fr. oharati] lit. "taking away", leading astray, side to be left behind, to stay behind J v.340 (avahīyati = ohiyyati — track, deviating path J vi.525 (C.: gamana — magga). Cp. C.). — 2. to stay behind, to fall out (in order to urinate or avaharaṇa. defecate); ger. ohīyitvā Vin iv.229; DhA ii.21 (cp. ohanati). See also ohiyyaka. 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 = Ohīḷanā (f.) [ava + hīḷanā, of hīḍ] scorning, scornfulness Vbh ohārehi PvA 95); DhA iv.56 (see ohārin). See also ava°. — 353 (+ ohīḷattaṁ).

K Ka° (pron. interr.) [Sk. kaḥ, Idg. *qu̯o besides *qui (see ki° & name Miln 14; DhA ii.92, occurs besides kin-nāmo Miln 15. kiṁ) & *qu̯u (see ku°). Cp. Av. ka —; Gr. πῃ, π¨ως, ποϊος, — kvattho what (is the) use Vv 5010 stands for ko attho. — etc.; Lat. quī; Oir. co — te; Cymr. pa; Goth. hvas, Ags. hwā All cases are freq. emphasized by addition of the affirm. part. (=E. who), Ohg. hwër] who? — m. ko, f. kā (nt. kiṁ, q. nu & su. e. g. ko su'dha tarati oghaṁ (who then or who v.); follows regular decl. of an atheme with some formations possibly) Sn 173; kena ssu nivuto loko "by what then is the fr. ki°, which base is otherwise restricted to the nt. — From world obstructed?" Sn 1032; kasmā nu saccāni vadanti... Sn ka° also nt. pl. kāni (Sn 324, 961) & some adv. forms like 885. — 2. In indef. meaning combd with — ci (Sk. cid: see kathaṁ, kadā, kahaṁ, etc. — 1. (a) ka°: nom. m. ko Sn 173, under ca 1 and ci°): koci, kāci, etc., whoever, some (usually 765, 1024; J i.279; Dh 146; f. kā J vi.364; PvA 41; gen. sg. with neg. na koci, etc., equalling "not anybody"), nt. kiñci kassa Miln 25; instr. kena; abl. kasmā (nt.) as adv. "why" (q. v.); e. g. mā jātu koci lokasmiṁ pāpiccho It 85; no yāti Sn 883, 885; PvA 4, 13,

63, etc. — (b) ki° (m. & f.; nt. see koci loke Dh 179; n'âhaṁ bhatako 'smi kassaci Sn 25; na hi kiṁ): gen. sg. kissa Dh 237; J ii.104. ko-nāmo (of) what nassati kassaci kammaṁ "nobody's trace of action is lost" Sn

Ka° Kakkāru

666; kassaci kiñci na (deti) (he gives) nothing to anybody VvA i.119; f. pādī appl. to Apsaras, J ii.93; DhA i.119; Miln 169. 322; PvA 45. — In Sandhi the orig. d of cid is restored, e. g. Kakutthaka see ku°. app' eva nāma kocid eva puriso idh' agaccheyya, "would that some man or other would come here!" PvA 153. — Also in Kakudha [cp. Sk. kakuda, and kaku above] 1. the hump on the correl. with rel. pron. ya (see details under ya°): yo hi koci shoulders of an Indian bull J ii.225; J vi.340. — 2. a cock's gorakkhaṁ upajīvati kassako so na brāhmano (whoever — he) comb: see sīsa kakudha. — 3. a king's symbol or emblem (nt.) Sn 612. See also kad°. J v.264. There are 5 such insignia regis, regalia: s. kakudha — bhaṇḍa. — 4. a tree, the Terminalia Arjuna, Vin i.28; J Kaṁsa [cp. Sk. kaṁsa; of uncertain etym., perhaps of Babylo- vi.519; kakudharukkha DhA iv.153. Note. On pakudha as nian origin, cp. hiraññā] 1. bronze Miln 2; magnified by late twin — form of ka° see Trenckner, J.P.T.S. 1908, 108. commentators occasionally into silver or gold. Thus J vi.504 -phala the fruit of the kakudha tree Mhvs xi.14, where it (silver) and J i.338; iv.107; vi.509 (gold), considered more is also said to be a kind of pearl; see mutta. -bhaṇḍa ensign suitable to a fairy king. — 2. a bronze gong Dh 134 (DhA of royalty J i.53; iv.151; v.289 (=sakāyura). The 5 regalia (as iii.58). — 3. a bronze dish J i.336; āpānīya° a bronze drinking mentioned at J v.264) are vāḷavījanī, uṇhīsa, khagga, chatta, cup, goblet M. i.316. — 4. a "bronze," i. e. a bronze coin pādukā: the fan, diadem, sword, canopy, slippers. — pañ- worth 4 kahāpaṇas Vin iv.255, 256. See Rhys Davids, Coins cavidha — k° PvA 74. and Measures §§ 12, 22. — "Golden bronze" in a fairy tale at Vv 54 is explained by Dhammapāla VvA 36 as "bells." — It is Kakka1 [cp. Sk. kalka, also kalanka & kalusa] a sediment de- doubtful whether brass was known in the Ganges valley when posited by oily substances, when ground; a paste Vin i.205 the earlier books were composed; but kaṁsa may have meant (tila°), 255. Three kinds enumerated at J. vi.232: sāsapa° metal as opposed to earthenware. See the compounds. (mustard — paste), mattika° (fragrant earth — paste, cp. -upadahārana (n. a.) metal milk — pail (?) in Fuller's earth), tila° (sesamum paste). At DA i.88, a fourth phrase: dhenusahassāni dukūla — sandanāni (?) kaṁsūpad- paste is given as haliddi°, used before the application of face hāraṇām D ii.192; A iv.393; J vi.503 (expld at 504). Kern powder (poudre de riz, mukha — cuṇṇa). Cp. kakku. (Toev. p. 142) proposes correction to kaṁs'ûpadohana (=Sk. Kakka2 [cp. Sk. karka) a kind of gem; a precious stone of yel- kāṁsy'opodohana), i.e. giving milk to the extent of a metal lowish colour VvA 111. pailful. -kaṇṭaka metal thorns, bits of sharp metal, nails Kakkaṭa a large deer (?) J vi.538 (expld as mahāmiga). J v.102 (cp. sakaṇṭaka) -kūta cheating with false or spuri- ous metal D i.5 (=DA i.79: selling brass plates for gold ones). Kakkaṭaka [cp. Sk. karkaṭa, karkara "hard," kankata "mail"; cp. -tāla bronze gong DhA i.389; DhsA 319 (°tāḷa); VvA 161 or Gr. καρκίνος & Lat. cancer; also B. Sk. kakkaṭaka hook] a cymbals J vi.277. 411. -thāla metal dish, as crab S i.123; M

i.234; J i.222; Vv 546 (VvA 243, 245); DhA distinguished from earthenware D i.74 (in simile of iii.299 (mama... kakkaṭakassa viya akkhīni nikkhamimsu, as dakkho nahāpako=A iii.25) cp. DA i. 217; Vism 283 a sign of being in love). Cp. kakkhaḷa. (in simile); DhA iii.57 (: a gong); DA i.217; DhA iv.67=J -nala a kind of sea — reed of reddish colour, J iv.141; also iii.224; reading at Miln 62 to be °tāla (see J.P.T.S. 1886, 122). a name for coral, ibid. -magga fissures in canals; frequented -pattharika a dealer in bronze ware Vin ii.135. -pāti & pātī by crabs, DhsA 270. -yantaka a ladder with hooks at one end a bronze bowl, usually for food: M i.25; A iv.393; Sn 14; for fastening it to a wall, Mhvs ix.17. -rasa a flavour made PvA 274. -pūra full of metal J iv.107. -bhaṇḍa brass ware from crabs, crab — curry, VvA 243. Vin ii.135. -bhājana a bronze vessel Vism 142 (in simile). Kakkara [onomat, cp. Sk. kṛkavāku cock, Gr. κέρκας, κερκίς, -maya made of bronze Vin i.190; ii.112; -mallaka metal dish, Lat. querquedula, partridge; sound — root kṛ, see note on e. g. of gold J iii.21. -loha bronze Miln 267. gala] a jungle cock used as a decoy J ii.162, purāṇa°, ii.161; Kaṁsati=kassati, see ava°. cp. dīpaka1 & see Kern, Toev. p. 118: K° — Jātaka, N° 209.

Kakaca [onomat. to sound root kṛ, cp. note on gala; Sk. krakaca] Kakkaratā (f.) roughness, harshness, deceitfulness, Pug 19, 23. a saw Th 1, 445; J iv.30; v.52; vi.261; DA i.212; in simile Kakkariya (nt.) harshness, Pug 19, 23. °-ūpama ovāda M i.129. Another simile of the saw (a man Kakkaru a kind of creeper (°jātāni=valliphalāni) J vi.536. sawing a tree) is found at Ps i.171, quoted & referred to at Vism 280, 281. Kakkasa (adj.) [Sk. karkaśa to root kṛ as in kakkaṭaka] rough, -khaṇḍa fragment or bit of saw J i.321. -danta tooth of hard, harsh, esp. of speech (vācā para — kaṭukā Dhs 1343), M a saw, DA i.37 (kakaca — danta — pantiyaṁ kīḷamāna). i.286=Dhs 1343; A v.265=283, 293; DhsA 396. — akakkasa: smooth Sn 632; J iii.282; v.203, 206, 405, 406 (cp. J.P.T.S. Kakaṇṭaka, the chameleon J i.442, 487; ii.63; vi.346; VvA 258. 1891 — 93, 13); akakkasanga, with smooth limbs, handsome, Kaku [Brh. kakud, cp. kākud hollow, curvature, Lat. cacumen, J v.204. & cumulus] a peak, summit, projecting corner S i.100 (where Kakkassa roughness Sn 328, Miln 252. satakkatu in Text has to be corrected to satakkaku: megho thanayaṁ vijjumālā satakkaku. Com. expln sikhara, kūṭa) Kakkārika (and °uka) [fr. karkaru] a kind of cucumber Vv A iii.34 (=AA 620 kūṭa). Cp. satakkaku & Morris, J.P.T.S. 3328 =eḷāluka VvA 147. 1891 — 93, 5. Kakkāru (Sk. karkāru, connected with karkaṭaka] 1. a pump- Kakuṭa a dove, pigeon, only in cpds.: kin — gourd, the Beninkasa Cerifera J vi.536: kakkāru- -pāda dove — footed (i. e. having beautiful feet) DhA jātāni=valliphalāni (reading kakkaru to be corr.). — 2. a heav-

enly flower J iii.87, 88=dibbapuppha kankheyya dhamme° sanghe° sikkhāya° A iv.460=v.17=M Kakkāreti [*kaṭ — kāreti to make kaṭ, see note on gala for sound i.101=Dhs 1004; cp. Dhs. 1118. — 2. with acc.: to expect, to — root kṛ & cp. khaṭakhaṭa] to make the sound kak, to half wait for, to look forward to. Kālaṁ k. to abide one's time, to choke J ii.105. wait for death S i.65 (appiccho sorato danto k. k. bhāvito (so read for bhatiko) sudanto); Sn 516 (id. with bhāvito sadanto); Kakku [cp. kakka=kalka] a

powder for the face, slightly adhe- It 69 (id. bhāvitatto). — J v.411 (=icchati); vi.229 (=oloketi). sive, used by ladies, J v.302 where 5 kinds are enumd : sāsapa°, pp. kankhita S iii.99; Sn 540; (+vicikicchita); inf. kankhi- loṇa°, mattika°, tila°, haliddi°. tuṁ S iv.350=399 (+vicikicchituṁ). Kakkoṭaka (?) KhA 38, spelt takk° at Vism 258. Kankhana (nt.) doubting, doubt, hesitation MA 97; DhsA 259. Kakkola see takkola. Kankhanīya [grd. of kankhati] to be doubted S iv.399. Kakkhaḷa [kakkhaṭa, cp. Sk. karkara=P. kakkaṭaka] 1. rough, Kankhā (f.) [cp. Sk. kānkṣā] 1. doubt, uncertainty S i.181; hard, harsh (lit. & fig.) Dhs 648 (opp. muduka Dhs 962 iii.203 (dukkhe k. etc.; cp. Nd2 1); Sn 541, 1149; °ṁ vinayati (rūpaṁ paṭhavīdhātu: kakkhalaṁ kharagataṁ kakkhaḷattaṁ Sn 58, 559, 1025; k. pahīyati Ps ii.62; combd with vimati: kakkhaḷabhāvo); Vism 349 (=thaddha), 591, 592 (°lakkhaṇa); D i.105; iii.116; S iv.327; v.161; A ii.79, 160, 185; DA DhA ii.95; iv.104; Miln 67, 112; PvA 243 (=asaddha, i.274; with vicikicchā: S iv.350; Dhs. 425. Defined as = akkosakāraka, opp. muduka); VvA 138 (=pharusa). — kankhāyanā & kankhāyitatta Nd2 1; Dhs 425 (under vicikic- 2. cruel, fierce, pitiless J i.187, 266; ii.204; iv162, 427. chā). 3 doubts enumd at D iii.217; 4 in passages with vimati Akakkhaḷa not hard or harsh, smooth, pleasant DhsA 397. (see above); 7 at Dhs 1004; 8 at Nd2 1 & Dhs 1118; 16 at M i.8 -°vacata, kind speech, ibid. (=apharusa °vācatā mudu°). & Vism 518. — 2. as adj. doubting, doubtful, in akankha one -kathā hard speech, cruel words J vi.561. -kamma cru- who has overcome all doubt, one who possesses right knowl- elty, atrocity J iii.481. -bhāva rigidity Dhs 962 (see kakkhala) edge (vijjā), in combns akankha apiha anupaya S i.181; akhila MA 21; harshness, cruelty J iii.480. a° absence of hardness or a. Sn 477, 1059; Nd2 i; cp. vitiṇṇa° Sn 514; avitiṇṇa° Sn 249, rigidity DhsA 151. 318, 320 (=ajānaṁ); nikkankha S ii.84 (+nibbicikiccha). — 3. Kakkhaḷatā (f.) [abstr. fr. prec.] hardness, rigidity, Dhs 859; expectation SA 183. — On connotation of k. in general see Vbh 82; J v.167; DhsA 166. — akakkhaḷatā absence of Dhs trsl. p. 115 n1 . roughness, pleasantness Dhs 44, 45, 324, 640, 728, 859; DhsA -cchida removing or destroying doubt Sn 87. -cchedana 151; VvA 214 (=saṇha). the removal of d. J i.98; iv.69. -ṭṭhāniya founded on d., Kakkhalatta (nt.) hardness, roughness, harshness Vin ii.86; Vbh doubtful (dhammā) D iii.285; A iv.152, 154; v.16; AA 689. 82; Vism 365; cp. M.Vastu i.166: kakkhaṭatva. -dhamma a doubting state of mind, doubt D ii.149; S iv.350. -vitaraṇa overcoming of doubt Miln 233; DhsA 352, °visud- Kakkhaḷiya hardness, rigidity, roughness, Vbh 350. dhi complete purification in consequence of the removal of Kanka [Sk. kanka, to sound — root kaṅ, cp. kinkiṇī & see note on all doubt D iii.288; M i.147; Ud 60; Vism 523; Bdhd 116 sq. gala] a heron M i.364, 429; J v.475. -samangin affected with doubts, having doubts DhsA 259. -patta a heron's plume J v.475. Kankhāyati [Denom. fr. kankhā] to doubt, pp. Kankhā- yita Sn Kankata [=kaṁ or kiṁ+kṛta, to kiṇi, "the tinklings"] elephant's 1021. trappings VvA 104 (=kappa). Kankhāyanā (f.) +kankhāyitatta (nt.) doubting and hesitation, Kankaṇa (nt.) [to same root as kanka] a bracelet, ornament for doubtfulness, Nd2 1; Dhs 425, 1004, 1118; DhsA 259. the wrist Th 2, 259 (=ThA 211). Kankhin (adj.) [Sk. kānkṣin] 1. doubting, wavering, undecided, Kankala [Sk. kankāla & cp. śṛnkhala (as kaṇṇa>śṛnga), orig. irresolute D ii.241; Sn 1148; Nd2 185; combd with vecikicchin meaning "chain"] skeleton; only in

cpd. atthi°. Aṭṭhikankal' S iii.99; M i.18; A ii.174; Sn 510. — 2. longing for Pgdp 106 ūpamā kāmā Vin ii.25; M i.130, 364; J v.210; Th 1, 1150 (mokkha°). — akankhin not doubting, confident, sure (cp. (°kuṭika): aṭṭhikankalasannibha Th 2, 488 (=ThA 287; cp. akankha) D ii.241; A ii.175. Morris, J.P.T.S. 1885, 75): aṭṭhikankala aṭṭhi — puñja aṭṭhi Kangu (f.) [derivation unknown, prob. non — Aryan, cp. Sk. — rāsi S ii.185=It 17 (but in the verses on same page: pug- kangu] the panic seed, Panicum Italicum; millet, used as food galass' aṭṭhisañcayo). Cp. aṭṭhisankhalikā PvA 152; aṭṭhika by the poor (cp. piyangu); mentioned as one of the seven kinds sankhalikā J i.433; aṭṭhi — sanghāṭa Th 1, 60. of grains (see dhañña) at Vin iv.264; DA i.78. — Miln 267; Kankuṭṭhaka [cp. Sk. kankuṣṭha] a kind of soil or mould, of a Mhvs 32, 30. golden or silver colour Mhvs 32. 6 (see note on p. 355). -piṭṭha millet flour, in °maya made of m. meal J vi.581. Kankhati [Sk. kāṅkṣ cp. śank, Lat. cunctor] 1. with -bhatta a dish of (boiled) millet meal Vism 418 (in simile). loc.: to be uncertain, unsettled, to doubt (syn. vicikicchati, Kaca [Sk. kaca, cp. kāñcī and Latin cingo, cicatrix] the hair (of with which always combined). Kankhati vicikicchati dvīsu the head), in °kalāpa a mass of hair, tresses Dāvs iv.51. mahāpurisa-lakkhaṇesu D i.106 is in doubt and perplex- Kacavara [to kaca?] 1. sweepings, dust, rubbish (usually in ity about (Bgh's gloss, patthanaṁ uppādati DA i.275, is combn with chaḍḍeti and sammajjati) J i.292; iii.163; iv.300; more edifying than exact.)=Sn 107; na kankhati na vicikic- Vism 70; DA i.7; DhA i.52; SnA 311. — 2. rags, old clothes chati S ii.17=iii.135; kankheyya vicikiccheyya S ii.50, 54; SA 283 (=pilotikā). iii.122; v.225 (corr. khankheyya!) 226; same with Satthari -chaḍḍana throwing out sweepings, in °pacchi a dust bas-

ket, a bin J i.290. -chaḍḍanaka a dust pan J i.161 (+ muṭṭhi — ing both the enclosing and the enclosed, i. e. wall or room: sammjjanī). -chaḍḍani a dust pan DhA iii.7 (sammajjanī+). see kacchantara. — 2. an ornament for head & neck (of an -chaḍḍikā (dāsī) a maid for sweeping dust, a cinderella DhA elephant), veilings, ribbon Vv 219 =699 (=gīveyyaka VvA); iv.210. J iv.395 (kacchaṁ nāgānaṁ bandhatha gīveyyaṁ paṭimuñ- Kacci & kaccid (indecl.) [Sk. kaccid=kad+cid, see kad°] indef. catha). 3. belt, loin — or waist — cloth (cp. next) Vin ii.319; interrog. particle expressing doubt or suspense, equivalent to J v.306 (=saṁvelli); Miln 36; DhA i.389. Gr. α῎ν, Lat. ne, num, nonne: then perhaps; I doubt whether, Kacchā2 (f.) & kaccha (m. nt.) [Derivation unknown, cp. Sk. I hope, I am not sure, etc., Vin i.158, 350; D i.50 (k. maṁ na kakṣa & kakṣā, Lat. coxa, Ohg. hahsa]; the armpit Vin i.15 vañcesi I hope you do not deceive me), 106; S iii.120, 125; (addasa... kacche vīṇaṁ... aññissā kacche ālambaraṁ); S Sn. 335, 354, p. 87; J i.103, 279; v.373; DhA ii.39 (k. tumhe i.122=Sn 449 (sokaparetassa vīṁā kacchā abhassatha); It 76 gatā "have you not gone," answer: āma "yes"); PvA 27 (k. tan (kacchehi sedā muccanti: sweat drops from their armpits); J dānaṁ upakappati does that gift really benefit the dead?), 178 v.434=DhA iv.197 (thanaṁ dasseti k°ṁ dass° nābhiṁ dass°); J (k. vo piṁḍapāto laddho have you received any alms?). Cp. v.435 (thanāni k° āni ca dassayantī; expld on p. 437 by upakac- kin. — Often combd with other indef. particles, e. g. kacci chaka); vi.578. The phrase parūḷha — kaccha —

nakhaloma nu Vin i.41; J iii.236; vi.542; k. nu kho "perhaps" (Ger. etwa, means "with long — grown finger — nails and long hair in the doch nicht) J i.279; k. pana J i.103. — When followed by armpit," e. g. S i.78. nu or su the original d reappears according to rules of Sandhi: -loma (kaccha°) hair growing in the armpit Miln 163 kaccinnu J ii.133; v.174, 348; vi. 23; kaccissu Sn 1045, 1079 (should probably be read parūḷha — k. — nakha — l., as (see Nd2 186). above). Kaccikāra a kind of large shrub, the Caesalpina Digyna J vi.535 Kacchikāra see kacci°. (should we write with BB kacchi°?). Kacchu [Derivation uncertain, cp. Sk. kacchu, dial. for kharju: Kaccha1 (nt.) [cp. Sk. kaccha, prob. dial.] 1. marshy land, perhaps connected with khajjati, eating, biting] 1. the plant marshes; long grass, rush, reed S i.52 (te hi sotthiṁ gamissanti Carpopogon pruriens, the fruit of which causes itch when ap- kacche vāmakase magā), 78 (parūḷha k — nakha — lomā with plied to the skin DhA iii.297 (mahā° — phalāni). — 2. itch, nails and hair like long — grown grass, cp. same at J iii.315 & scab, a cutaneous disease, usually in phrase kacchuyā khajjati Sdhp 104); J v.23 (carāmi kacchāni vanāni ca); vi.100 (parūḷha "to be eaten by itch" (cp. E. itch>eat) Vin i.202, 296; J v.207; — kacchā tagarā); Sn 20 (kacche rūḷhatiṇe caranti gāvo); SnA Pv ii.311 (cp. kapi°); Vism 345; DhA i.299. 33 (pabbata° opp. to nadī°, mountain, & river marshes). Kern -cuṇṇa the powdered fruit of Carpopogon pruriens, caus- (Toev. ii.139) doubts the genuineness of the phrase parūḷha°. ing itch DhA iii.297. -piḷakā scab & boils J v.207. — 2. an arrow (made of reed) M i.429 (kaṇḍo... yen' amhi Kajjala [Sk. kajjala, dial. fr. kad+jala, from jalati, jval, orig. viddho yadi vā kacchaṁ yadi vā ropiman ti). burning badly or dimly, a dirty burn] lamp — black or soot, Kaccha2 (adj.) [ger. of kath] fit to be spoken of A i.197 used as a collyrium Vin ii.50 (read k. for kapalla, cp. J.P.T.S. (Com.=kathetuṁ yutta). akaccha ibid. 1887, 167). Kacchaka1 a kind of fig — tree DA i.81. — 2. the tree Cedrela Kajjopakkamaka a kind of gem Miln 118 (vajira k. phus-sarāga Toona Vin iv.35; S v.96; Vism 183. lohitanka). Kacchati1 Pass. of katheti (ppr. kacchamāna A iii.181). — 2. Kañcaka a kind of tree (dāsima°) J vi.536 (expld as "dve rukkha- Pass. of karoti. jātiyo"). BB have koñcaka. Kacchantara (nt.) [see kacchā2] 1. interior, dwelling, apartment Kañcana (nt.) [Derivation uncertain, cp. Sk. kāñeana, either VvA 50 (=nivesa). — 2. the armpit: see upa°. from khacati (shine=the shining metal, cp. kāca (glass) & Sk. Kacchapa [Sk. kacchapa, dial. fr. *kaśyapa, orig. Ep of kumma, kāś), or from kanaka gold, cp. Gr. κνηκός (yellow). P. kañ- like magga of paṭipadā] a tortoise, turtle S iv.177 (kummo kac- cana is poetical] gold A iii.346= Th 1, 691 (muttaṁ selā va k.); chapo); in simile of the blind turtle (kāṇo k.) M iii.169=S Th 2, 266 (k° ssa phalakaṁ va); VvA 4, 9 (=jātarūpa). Esp. v.455; Th 2, 500 (cp. J.P.T.S. 1907, 73, 174). — f. kacchapinī freq. in cpds.=of or like gold. a female t. Miln 67. -agghika a golden garland Bu X. 26. -agghiya id. Bu -lakkhaṇa "tortoise — sign," i. e. fortune — telling on v.29. -āveḷā id. J vi.49; Vv 362 ; Pv ii.127 (thus for °ācela); the ground of a tortoise being found in a painting or an orna- iii.93 ; PvA 157. -kadalikkhaṇḍa a g. bunch of bananas J ment; a superstition included in the list of tiracchāna — vijjā vi.13. -thūpa a gilt stupa DhA iii.483; iv.120. -patimā D i.9; DA i.94. -loma "tortoise — hair," i. e. an impossibil- a gilt or golden image or statue J vi.553; VvA 168. -paṭṭa ity, absurdity J iii.477, cp. sasavisāṇa; °maya

made of t. hair a g. turban or coronet J vi.217. -patta a g. dish J v.377. J iii.478. -pallanka a gilt palanquin J i.204. -bimba the golden bimba fruit Vv 366 (but expld at VvA 168 by majjita — kpaṭimā — Kacchapaka see hattha°. sadisa "like a polished golden statue"). -bubbula a gilt or- Kacchapuṭa [see kaccha1] reed — basket, sling — basket, pingo, nament in form of a ball Mhvs 34, 74. -rūpa a g. figure J in -vāṇija a trader, hawker, pedlar J i.111. iii.93. -latā g. strings surrounding the royal drum J vi.589. Kacchā1 (f.) [derivation unknown, cp. Sk. kakṣā, Lat. co- -vaṇṇa of g. colour, gilt, shining, bright J v.342 (=paṇḍara). hus, incohare & see details under gaha1] 1. enclosure, denot- -velli a g. robe, girdle or waist cloth J v.398 (but expld as "k

— rūpakasadisa — sarīra "having a body like a g. statue"), cp. fortunate, in phrase "ubhayattha k." lucky in both worlds, i. J v.306, where velli is expld by kacchā, girdle. -sannibha e. here & beyond Th 1, 462; J iv.322 (=jayaggaha victori- like g., golden — coloured (cp. k — vaṇṇa and Sk. kanaka — ous C.); cp. Morris in J.P.T.S. 1887, 159. Also in "ubhayam varṇa Sp. Av. Ś. i.121, 135, etc.), in phrase °taca "with golden ettha k." S iv.351 sq. — Opposed to kali the unlucky die, — coloured skin," Ep. of the Buddha and one of the 32 signs in phrase kaliṁ gaṇhāti to have bad luck J vi.206 (kalig- of a great man (mahāpurisa — lakkhaṇa) D ii.17; iii.143, 159; gaha=parājayasaṁkhāta, i. e. one who is defeated, as opp. M ii.136; Miln 75; attr. of a devatā Vv 302 , 322 ; VvA 284; of to kaṭaggaha=jayasankhāta), 228, 282. a bhikkhu Sn 551=Th 1, 821. -sūci a gold pin, a hair — pin Kaṭaka (m. nt.) anything circular, a ring, a wheel (thus in kara° of gold J vi.242. Vin ii.122); a bracelet PvA 134. Kañcanaka (adj.) golden J iv.379 (°daṇḍa). Kaṭakañcukatā see kaṭu°. Kañcuka [from kañc (kac) to bind, cp. Gr. κάκαλα fetter, Sk. Kaṭakaṭāyati=taṭataṭāyati to crush, grind, creak, snap PugA. i.34; kañcuka] 1. a closely fitting jacket, a bodice Vin i.306=ii.267; VvA 121 (as v.l.); Vism 264. Cp. also karakarā. A i.145; DhA iii.295 (paṭa°ṁ paṭimuncitvā dressed in a close bodice); PvA 63 (urago tacaṁ kañcukaṁ omuñcanto viya). — Kaṭacchu [cp. on etym. Morris in J.P.T.S. 1887, 163] a ladle, a 2. the slough of a snake (cp. 1) DA i.222. — 3. armour, coat spoon; expld by uḷunka DhA iv.75, 123; by dabbi PvA 135. of mail J v.128 (sannāha°); DA i.157 (of leather); Dāvs v.14. Used for butter VvA 68, otherwise for cooked food in general, — 4. a case, covering, encasement; of one pagoda incasing esp. rice gruel. — Vin ii.216; J i.454; iii.277. another: Mhvs i.42. -gāha "holding on to one's spoon," i. e. disinclination to give food, niggardliness, stinginess DhsA 376, cp. Dhs trsl. Kañjaka N. of a class of Titans PvA 272 (kāḷa — k° — bhedā 300 n2 . -gāhika "spoon in hand," serving with ladles (in the Asurā; should we read khañjaka? Cp. Hardy, Manual of Bud- distribution of food at the Mahādāna) PvA 135. -parissāvana dhism 59). a perforated ladle Vin ii.118. -bhikkhā "ladle — begging," Kañjika (nt.) [Sk. kāñjika] sour rice — gruel J i.238 (udaka°); Vv i. e. the food given with a ladle to a bhikkhu when he calls at 3337 (amba°), 435 (=yāgu VvA 186); DhA i.78, 288; VvA 99 a house on his begging tour Th 1, 934; Miln 9; DhA iv.123; (ācāma — k° — loṇudaka as expln of loṇa — sovīraka "salty as representing a small gift to one individual, opposed to the fluid, i. e. the scum of sour gruel"). Cp. next. Mahādanā Pv ii.957 ; as an individual meal contrasted with pub-

Kañjiya (nt.)=kañjika; J iii.145 (ambila°); vi.365 (°āpaṇa); DhA lic feeding (salāka — bhatta) DhA i.379. -matta (bhatta) ii.3; iv.164. "only a spoonful of rice" Miln 8; DhA iv.75. -teḷa a thick substance rising as a scum on rice — gruel, Kaṭacchuka (adj.) relating to spoons Vin ii.233. used in straightening arrows DhA i.288. Kaṭana (nt.) [from kaṭa, pp. of karoti] an evil deed A iv.172 Kañña (f.) [from kanīna young, compar. kanīyah, superl. (v.l.=AA 744 kaṭanaṁ vuccati pāpakammaṁ). kaniṣṭha; orig. "newly sprung" from *qen, cp. Gr. καινός, Kaṭallaka [to kaṭa1] a puppet (pagliaccio), a marionette with some Vedic kanyā, Lat. re — cen(t)s, Ags. hindema "novissimus." contrivance to make it dance J v.16 (dāru° expld by dārumaya See also kaniṭṭha] a young (unmarried) woman, maiden, girl — yanta — rūpaka). Pv i.111 . — As emblem of beauty in simile khattiya — kaññā vā... pannarasa — vassuddesikā vā solasa — vassuddesikā Kaṭasī (f.) [prob. a contamination of kaṭa + sīva(thikā), char- vā... M i.88; in combn khattiya — kaññā, brāhmaṇa — k°, nel — house, under influence of foll. va(ḍḍh°), cp. Sk. kaṭa etc. A ii.205; iv.128; Kisāgotamī nāma khattiya — k° J i.60; (?) a corpse] a cemetery; only in phrase kaṭasiṁ vaḍḍheti "to deva° a celestial nymph J i.61. increase the cemetery" referring to dying and being buried re- -dāna giving away of a girl in marriage Pgdp 85. peatedly in the course of numerous rebirths, expld by susāna & āḷāhana ThA 291. — vaḍḍhenti kaṭasiṁ ghoraṁ ādiyanti Kaṭa1 [Sk. kaṭa from kṛṇatti: to do wicker — work, roll up, plait; punabbhavaṁ Vin ii.296=A ii.54=Th 1, 456 (where ācinanti *gert, cp. Gr. κάρταλος, Lat. cratis=E. crate, Goth. haurds, (?) for ādiy°), 575; Th 2, 502. Also in cpds. °vaḍḍhana J E. hurdle] a mat: see cpds. & kaṭallaka. i.146; Ud 72=Nett 174; °vaḍḍhita S ii.178 sq.= Nd2 664. -sara a reed: Saccharum Sara, used as medicine DhsA 78. -sāra (DhA i.268) & sāraka a mat for sitting or lying on, Kaṭākaṭa see kata i.3. made of the stalks of the screw — pine, Pandanus Furcatus J Kaṭāha (m. nt.) [Sk. kaṭāha] a pot [in older texts only as — °]. vi.474; v.97; DA i.137; DhA ii.183 — 1. pot, vessel, vase, receptacle. udaka° Vin ii.122; ghaṭi° Kaṭa2 another form of kaṭi (hip), only used in cpds.: Vin ii.115; loha° Vin ii.170. ayo° (in simile "diva — santatte -aṭṭhika the hip — bone D ii.296=M i.58, 89=M iii.92 ayokaṭāhe") M i.453=A iv.138; gūtha° Vin iv.265; tumba° (as v.l.). Note. kaṭiṭṭhika at M iii.92 and as v.l. at D ii.296. (a gourd used as receptacle for food) vin ii.114; alābu° DhsA -sāṭaka a loin — cloth J iv.248. 405. — Uncompounded only at Dpvs 92 (°ka); Mhvs 17, 47; 18, 24. — 2. anything shaped like a pot, as the skull: sīsa° D Kaṭa3 =kata [pp. of karoti] in meaning of "original," good (cp. ii.297= M i.58; Miln 197. sat); as nt. "the lucky die" in phrase kaṭaggaha (see below). Also in combn with su° & duk° for sukata & dukkata (e. g. Kaṭi [Sk. kaṭi, *(s)qu̯el; orig. bending, curvature, cp. Gr. σκέλος Vin ii.289; DhA iii.486; iv.150), and in meaning of "bad, evil" hip, Lat. scelus crooked deed, Ger. scheel squint] hip, waist in kaṭana. Cp. also kali. Vin iii.22, 112; Nd2 659; J iv.32; Miln 418. In cpds. also kaṭa -ggaha "he who throws the lucky die," one who is lucky, (q. v.).

Kaṭi Kaṭṭha

-thālaka a cert. bone on the small of the back J vi.509. ing up of the heart," which prevents the flow or manifestation -padesa the buttocks J iii.37. -pamāṇa (adj.) as far as the of generosity. It occurs only in the stock phrase "vevicchaṁ waist J vi.593.

-pariyosāna the end of the hips, the bottom kadariyaṁ k. aggahitattaṁ cittassa" in macchariya — pas- J ii.275. -puthulaka (adj.) with broad hips, having beautiful sage at Nd2 614=Dhs 1122 =Pug 19, 23=Vbh 357, 371; and in hips J v.303 (in expln of soṇī puthulā). -bhāga the waist J the macchariya expln at Vism 470. iii.373. -bhāra a burden carried on the hip (also a way of car- Kaṭukatta (nt.) pungency, acidity, bitterness Miln 56, 63. rying children) Vin ii.137; iii.49. -sandhi the joint of the hip Miln 418, Vism 185. -samohita (adj.) fastened or clinging to Kaṭumikā (f.) [from karoti; see Sk. kṛtrima & kuṭṭima; also kutta the waist J v.206. -sutta a belt, girdle (as ornament) PvA 134. & kutti] artificiality, outward help, suggestion, appld to sati -suttaka a string or cord around the waist to fasten the loin — Miln 78, 79 (cp. Miln trsl. i.121 n and MVastu i.477). cloth Vin ii.271; also an ornamental waist — band, girdle Vin Kaṭula (adj.) [Sk. kaṭura] containing pungent substances (gener- ii.107 (see Vin. Texts iii.69, 142, 348). ally three: tekaṭula) Vin i.210 (yāgu), cp. tikaṭuka. Kaṭuka (adj.) [Sk. kaṭu(ka), from *(s)qu̯er to cut; cp. Sk. kṛṇoti Kaṭuviya (adj.) [kaṭu viya?] impure, defiled, in °kata A i.280. (kṛṇtati), Lat. caro "cutlet." — k. is almost exclusively poet- Kaṭerukkha a kind of creeper J vi.536 (perhaps read as next). ical; usually expld in prose by aniṭṭha, tikhiṇa, ghora (of ni- raya); often combd with khara, opp. madhura, e. g. PvA Kaṭeruha a flowering plant J vi.537 (=pupphagaccha). Cp. 119] sharp, bitter, acid, severe. — 1. severe, sharp (fig.), kaseruka. of dukkha, vedanā, kāmā, etc. M i.10=A ii.143; J vi.115; Th Kaṭṭha1 [Sk. kṛṣṭa, pp. of kasati, cp. kiṭṭha] ploughed, tilled Sn 2, 451 (=ThA 281); SA 56. — painful, terrible, frightful (80; Miln 255; PvA 45, 62. a° untilled, unprepared Anvs 27. — appld to the fruits of evil actions and to the sufferings in su° well — ploughed A i.229; Miln 255. Niraya: see kammapphala & niraya) J iii.519; Pv i.102 , 111 ; Kaṭṭha2 (adj.) [Sk. kaṣṭa] bad, useless: see kaṭṭhaka2 . Only in iv.18 , 76 . — bitter, or perhaps pungent of taste DhS 291; Miln cpds.; perhaps also in pakaṭṭhaka. 65, 112; J iii.201. — 2. (nt.) pungency, acidity, bitterness D -anga pithless, sapless, of no value (of trees) J ii.163= ii.349=J i.380; Th 2, 503 (pañca°); J vi.509. — Note. Is k. to DhA i.144. -mukha "with the injurious mouth," a kind of be written instead of kadukkha at VvA 316, where it explains snake DhsA 300. maraṇa? Cp. J iii.201: tesaṁ taṁ kaṭukaṁ āsi, maraṇaṁ ten' upāgamuṁ. Kaṭṭha3 (nt.) [Brh. kāṣṭha, cp. Ohg. holz] 1. a piece of wood, -udraya causing bitterness or pain J v.241, cp. dukkhu- esp. a stick used as fuel, chips, firewood S i.168=Sn 462; draya J v.119. -odaka a bitter draught Sdhp 159. M i.234 (+ kaṭhala); PvA 256 (+ tiṇa). In phrase "sattus- -pabhedana (adj.) having a pungent juice exuding from the sada sa — tiṇa — kaṭṭh' odaka sa — dhañña" (densely pop- temples, said of an elephant in rut Dh 324 (=tikhiṇamada DhA ulated with good supply of grass, firewood, water, and corn) iv.13). -pphala a kind of perfume made of the berry of an aro- in ster. description of a prosperous place (cp. Xenophon's matic plant J ii.416=DhA iii.475 (kappūra — k° — ādīni), cp. πόλις οἰκουμένη εὐδαίμων καπόλις οἰκουμένη εὐδαίμων και Sk. kakkolaka. — (adj.) of bitter fruit J ii.106 (of the mango); μεγάλη) D i.87, 111, etc. Both sg. (coll.) & pl. as "sticks" S i.57=J iii.291=Dh 66 (of kamma); Pv i.1110 (id.). -bhaṇḍa D ii.341, esp. in phrase kaṭṭhaṁ phāleti to chop sticks Vin (sg. & pl.) spices. There are 4 enumd at J iii.86: hingujīraka, i.31; Sn p. 104; J ii.144; Pv ii.951 (=PvA 135), or k°ṁ pāteti

singiveraka, marica, pipphali; 3 at VvA 186 (as tikaṭuka, cp. (phāṭeti=phāleti? See pāteti) M i.21. Frequent also in simi- kaṭula): ajamoja, hingujīraka, lasuṇa; PvA 135; DhA ii.131. les: M i.241= ii.93=iii.95 (alla k.); M iii.242=S ii.97=iv.215= -bhāva stinginess DhsA 376. -rohiṇī the black hellebore Vin v.212 (dve k.); A iii.6 (+ kaṭhala); iv.72 (+ tiṇa); i.124=Pug i.201 (as medicine). -vipāka (adj.) having a bitter result (of 30, 36 (+ kaṭhala). — 2. a piece of stick used for building huts pāpa) Miln 206; compar. °tara S ii.128. -sāsana a harsh (wattle and daub) M i.190. — 3. a stick, in avalekhana° (for command J vi.498. scraping) Vin ii.141, 221, and in danta° a tooth — pick VvA 63, etc. (see danta). — 4. (adj.) in cpds.=of wood, wooden. Kaṭukañcukatā (f.) [der. by Bdhgh. as kaṭuka + añcuka (añc), -aggi wood — fire, natural fire A iv.41, 45, enumerated a popular etymology (DhsA 376). At Dhs 1122 and as v.l. last among the 7 fires. -atthaṁ for the purpose of fuel, in K in Vbh we have the spelling kaṭakancukatā (for kaṭakuñ- phrase k. pharati to serve as fuel A ii.95=S iii.93= It 90=J cakatā?), on which and °kuñcaka see Morris, J.P.T.S. 1887, i.482. -atthara a mat made of twigs (cp. kaṭasāra) J v.197, 159 sq. and Dhs. trsl. 300 n2 . — Morris' derivation is also as -attharika (& °kā) J vi.21; DhA i.135; f. at J i.9; kaṭa (kar) + kañcuka + tā (kañcuka=kuñcaka to kuñc, to con- iv.329; vi.57. -kalingara chips and chaff DhA iii.122 (cp. k tract), thus a dern fr. kañcuka "bodice" and meaning "be- — khaṇḍa). -khaṇḍa a piece of wood, splinter, chip, sug- ing tightened in by a bodice," i. e. tightness. Although the gesting something useless, trifling DhA i.321 (as expln of ni- reading kaṭukañc° is the established reading, the var. lect. ratthaṁ va kalingaraṁ); ThA 284 (as expln of chuṭṭho kalin- kaṭakuñc° is probably etym. correct, semantically undoubt- garaṁ viya). -tāla a wooden key Vin ii.148 (cp. Vin. Texts edly better. It has undergone dissimilatory vowel — metathe- iii.162). -tāḷa a w. gong DhsA 319. -tumba a w. vessel Vin sis under influence of popular analogy with kaṭuka. With kuñ- i.205. -pādukā a wooden shoe, clog Vin i.188. -puñja a cikatā cp. the similar expression derived from the same root: heap of w. A iv.72; J ii.327. -phālaka wood — cutter Vism kuṇalī-mukha, of a stingy person Pv ii.928 , which is expld by 413. -bhatin a wood — cutter Dpvs 20, 28, where given as a "sankucitaṁ mukhaṁ akāsi" (see kuñcita)] closeness, tight- nickname of King Tissa. -mañcaka a wooden bed Miln 366. ness, close — fistedness, niggardliness. Expld as "the shrink- -maya wooden Vin i.203; J i.289= v.435. -rūpa (& °ka) a

w. figure, doll J i.287. -vāha a cartload of fire — wood ii.117. -rajju string used to fix the k. cloth on to the frame S ii.84. -vāhana riding on a faggot J i.136. -vipalāvita Vin ii.116. -sālā=°maṇḍapa Vin ii.116. drifting wood J i.326. -hatthin a w. elephant, built by order Kaṭhinaka (adj.) referring to the kaṭhina cloth Vin v.61, 114. of King Caṇḍapajjota to decoy King Udena (cp. the horse of Troy) DhA i.193. -hāraka (f. °ikā) gathering fire — wood, an Kaḍḍhati [dialect. form supposed to equal Sk. karṣati, cp. Prk. occupation of poor people M i.79; S i.180; J i.134; ii.412; iv. kaḍḍhai to pull, tear, khaḍḍā pit, dug — out. See also Bloom- 148; v.417; Miln 331; Vism 120; VvA 173. -hārin=°hāraka field, J.A.O.S. xiv. 1921 p. 465.] 1. to draw out, drag, pull, Vin iii.41; J i.133 (title of J no. 7. referred to at DhA i.349). tug J i.193, 225, 265, 273 (khaggaṁ k. to draw the sword). — 2.

to draw in, suck up (udakaṁ) J iv.141. — 3. to draw a line, Kaṭṭhaka1 (m. nt.) [to kaṭṭha3] a kind of reed Dh 164; DhA iii.156 to scratch J. i.78, 111, 123; vi.56 (lekhaṁ). (=velu — sankhāta — kaṭṭha). Kaḍḍhana (nt.). 1. pulling, drawing Miln 231. - 2. refusing, Kaṭṭhaka2 (m. pl.) [to kaṭṭha2] a kind of fairy D ii.261 rejecting, renunciation, appl. to the selfdenial of missionary Kaṭṭhissa (nt.) [Sk.?] a silken coverlet embroidered with gems D theras following Gotama Buddha's example Mhvs 12, 55. i.7=Vin i.192=ii.163; DA i.87=AA 445. Kaḍḍhanaka (adj.) pulling, dragging J v.260. Kaṭhati [Sk. kvathati; cp. Goth. hvapo scum, hvapjan to seethe. Kaṇa [Derivation uncertain, possibly connected with kana; pos- The Dhātumañjūsā (no. 132, ed. Andersen & Smith) com- itive of kanīyān=small; Vedic kaṇa] the fine red powder be- ments on kaṭh with "sosāna — pākesu." See also kuthati] 1. tween the husk and the grain of rice, huskpowder D i.9 to boil, to stew Bdhgh on Vin i.205, see Vin. Texts ii.57 n1 , (°homa), expld at DA i.93 by kuṇḍaka. — (adj.) made of where pp. is given as kuthita. Similarly Th 2, 504 (cp. Sis- husk — powder or of finely broken rice, of cakes J i.423 (k ters 174 n4 , but cp. Mil. trs. ii.271 "distressed"; E. Müller, — pūva=kuṇḍakena pakka — pūva). — akaṇa (adj.) free J.R.A.S. 1910, 539). — 2. to be scorched, pp. kaṭhita (=hot) from the coating of red powder. characteristic of the best rice Miln 323, 325, 357, 397. — The pp. occurs as °kaṭṭhita & Mhvs 5, 30; Anvs 27 (akaṇaṁ karoti to whiten the rice). Cp. °kuṭṭhita in cpds uk° pa° (q. v.). See also kuṭṭhita. kākaṇa. Kaṭhala [Sk. kaṭhara (°la, °lla, °lya: all found in Av. S and Divy), -bhakkha eating husk — powder, a practice of cert. as- to kṛṇāti; cp. khāṭi] gravel, pebble, potsherd J iii.225; v.417; cetics D i.166=M i.78=A i.241. VvA 157; combd with sakkhara at D i.84=A i.9, and in simile Kaṇaya [Derivation unknown, cp. Sk. kaṇaya=kaṇapa] a sort of at A i.253. As f. combd with kaṭṭha at A i.124=Pug 30, 36; A spear, lance J i.273; ii.364 (like a spear, of a bird's beak); Miln iii.6; as m. in same combn at Vism 261. 339. Kaṭhalaka gravel, potsherd J iii.227; Miln 34. -agga the point of a spear J i.329 (like..., of a beak). Kaṭhina (adj. — n.) [Sk. kaṭhina & kaṭhora with dial. ṭh for Kaṇavīra [Sk. karavīra] Nerium odorum, oleander, the flower rth; cp. Gr. κρατύς, κρατερός strong, κράτος strength; Goth. of which is frequently used in the garland worn by criminals hardus=Ags. heard=E. hard. Cp. also Sk. kṛtsna=P. kasiṇa]. when led to the place of execution (cp. Rouse, J. trsl. iv.119 1. (adj.) hard, firm, stiff. Cp. ii.2; Dhs 44, 45 (where also der. and Mṛcchakaṭika X. beginning: diṇṇa — kalavīla — dāme. f. abstr. akaṭhinatā absence of rigidity, combd with akakkha- See also under kaṇṭha) Vism 183 (n); DhsA 317; SnA 283; latā, cp. DhsA 151 akaṭhina — bhāva); PvA 152 (°dāṭha). — VvA 177; cp. next. (fig.) hard, harsh, cruel J i.295=v.448 (=thaddha — hadaya); Kaṇavera=kaṇavīra J iii.61; iv.191; v.420; vi.406. adv. °ṁ fiercely, violently Miln 273, 274. — 2. (nt.) the cotton cloth which was annually supplied by the laity to the Kaṇājaka (nt.) a porridge of broken rice, eaten together with bhikkhus for the purpose of making robes Vin i.253 sq.; also sour gruel (bilanga — dutiya; always in this combn except a wooden frame used by the bh. in sewing their robes Vin. at J v.230) Vin ii.77 (cp. Vin. Texts iii.9); S i.90, 91; A ii.115 — 117. — On the k. robe see Vin. i.298 sq.; iii.196 sq., i.145; iv.392; J i.228; iii.299; DhA iii.10; iv.77; VvA 222, 203 sq., 261 sq.; iv.74, 100, 245 sq., 286 sq.; v.15, 88, 119, 298 (corr. bilanka; Hardy at VvA Index p. 364 expl. as "a 172

sq.; 218. Cp. Vin. Texts i.18; ii.148; iii.92. certain weight"(?)). -attharaṇa the dedication of the k. cloth Vin i.266; see -bhatta a meal of k. porridge J v.230. next. -atthāra the spreading out, i. e. dedication of the k. Kaṇikā (f.) [cp. kaṇa] 1. a small particle of broken rice (opp. cloth by the people to the community of bhikkhus. On rules taṇḍula a full grain) J vi.341, 366 (°āhi pūvaṁ pacitvā). 2. a concerning this distribution and description of the ceremony small spot, a freckle, mole, in a° (adj.) having no moles D see Vin i.254 sq.; Bu ix.7; cp. Vin v.128 sq., 205 -uddhāra i.80, and sa° with moles D. i.80 (cp. DA i.223). the withdrawal or suspension of the five privileges accorded to Kanikāra (m. nt.) & kaṇṇikāra J iv.440; v.420; a bhikkhu at the k. ceremony Vin i.255, 259; iii.262; iv.287, the difference stated at J v.422 is kaṇi°=mahāpupphā 288; v.177 — 179, cp. next & Vin. Texts ii.157, 234, 235. kaṇṇi°=khuddakapupphā) [Sk. karṇikāra] — 1. (m.) the -ubbhāra=°uddhāra, in kaṭhinassa ubbhārāya "for the suspen- tree Pterospermum acerifolium J i.40; v.295; vi.269, 537. — sion of the k. privileges" Vin i.255. -khandhaka the chap- 2. (nt.) its (yellow) flower (k — puppha), taken metaphori- ter or section treating of k., the 7th of the Mahāvagga of the cally as typical emblem of yellow and of brightness. Thus in Vinaya Vin ii.253 — 267. -cīvara a k. robe made of k. cloth similes at D ii.111 (=pīta)= M ii.14 (ṇṇ)=A v.61 (ṇṇ); DhA Bu ix.7. -dussa the k. cloth Vin i.254. -maṇḍapa a shed i.388; of the yellow robes (kāsāyāni) J ii.25; with ref. to the in which the bhikkhus stitched their k. cloth into robes Vin blood of the heart Vism 256;=golden VvA 65; DhA ii.250 (v.

Kanikāra Kaṇḍu

l. ṇṇ). (visukkha — k — ṭṭha — jivhā). — 2. neck Vin i.15; Dh 307 -makula a k. bud J ii.83. (kāsāva°); Vv 6417 (expid at VvA 280 by gīvūpagasīsūpagādi Kaṇerika (nt.) a helmet (?) J vi.397. — ābharaṇāni). Esp. in loc. kaṇṭhe round the neck, with ref. to var. things tied round, e. g. kuṇapaṁ k. āsattaṁ A iv.377; Kaṇeru (m. f.) [Derivation uncertain, just possibly connected kuṇapaṁ k. baddhaṁ J i.5; k. mālā J i.166, 192; k. bandhanti with kara, trunk. Sanskrit has kareṇu, but the medieval vo- vaḍḍhanaṁ J iii.226; with the wreath of karavīra flowers (q. cabularies give also kaṇeru] a young elephant J ii.342; iv.49; v.) on a criminal ready for execution: rattavaṇṇa — virala — v.39, 50, 416; vi.497; DhA i.196 (v. l.) kareṇukā) — f. °kā mālāya bandhakaṇṭha PvA 4 (cp. AvŚ i.102; ii.182; karavīra M i.178. — See also kareṇu. — mālābaddha [sakta ii.182] — kaṇṭheguṇa). Kaṇṭa (cp. next) a thorn Miln 351. -kūpa the cavity of the throat Mhbv 137. -ja produced Kaṇṭaka [From kantati2 to cut. Brh. kaṇṭaka. Spelt also in the throat, i. e. guttural Sāsv 150. -suttaka an ornamental kaṇṭhaka] 1. a thorn Sn 845; Vin i.188; J v.102; vi.105 (in string or string of beads worn round the neck Vin ii.106. description of the Vetaraṇī); cp. kusa°. — 2. any instrument Kaṇṭhaka1 thorn, see kaṇṭaka. with a sharp point Sdhp 201. — 3. a bone, fish — bone J Kaṇṭhaka2 N. of Gotama's horse, on which he left his father's i.222; in piṭṭhi° a bone of the spine D ii.297 (see kaṭaṭṭhi); palace Mhbv 25; spelt kanthaka at J i.54, 62 sq. M i.80=245; Vism 271; Sdhp 102. — 4. (fig.) an obstacle, hindrance, nuisance ("thorn in my side"); Kvu 572; enemy, Kaṇḍa (m. nt.) [perhaps as *kaldno fr. *kalad to break, cp. Gr. infestor; a dacoit, thief, robber D i.135 (sa° and a°, of the coun- κλαδαρός, Lat. clades, etc., Sk. kāṇḍa. See also khagga and try as infested

with dacoits or free from them, cp. DA i.296); khaṇḍa] 1. the portion of a stalk or cane between one knot J i.186 (paṭikaṇṭaka, enemy); v.450; Th 1, 946; DhA i.177 and another; the whole stalk or shaft; the shaft of an arrow, (akkhimhi); VvA 301. — 5. (fig.) anything sharp, thorny, an arrow in general M i.429 (two kinds of arrows: kaccha & causing pain: of kāmā (passions) S iv.189, 195, 198; Ud 24; ropima, cp. kaṇḍa — cittaka); J i.150; ii.91; iii.273; v.39; Miln Kvu 202; cp. sa°. — Thus grouped, like saṁyojanāni, into 44, 73; Mhvs 25, 89. As arrow also in the "Tell" story of Cul- 10 obstacles to perfection (dasa k.) A v.134; as "bringing ladhanuggaha at J iii.220 & DhA iv.66. — 2. a section, por- much trouble" J iv.117. Often in standing phrase khāṇu — tion or paragraph of a book DA i.12; Pgdp 161. — 3. a small kaṇṭaka stumbling and obstruction A i.35; SnA 334. As abstr. portion, a bit or lump DhA i.134 (pūva°); Mhvs 17, 35. — 4. kaṇṭakattaṁ hindrance at Vism 269 (sadda°). — akaṇṭaka kaṇḍaṁ (adv.) a portion of time, for a while, a little Pgdp 36. 1. free from thorns J ii.118; v.260. — 2. (fig.) free from — See also khaṇḍa, with which it is often confounded. Der. thieves, quiet, peaceful D i.135; also not difficult, easy, happy, upa — kaṇḍakin (adj.) (thin) like a stalk or arrow Pv. ii.113 bringing blessings (of the right path) A v.135; Vv 187 ; VvA (of a Petī). 96. — sakaṇṭaka 1. having bones (of food) J iv.192, 193. — -gamana the going of an arrow, i. e. the distance cov- 2. (fig.) beset with thieves, dangerous D i.135; thorny, i. e. ered by an arrow in flight, a bow — shot J ii.334; cp. kaṇḍu. painful, miserable (of duggati and kāmā) S iv.195; Th 2, 352; -cittaka (Sk. kāṇḍa — citraka) an excellent arrow A ii.202. J v.260. — Cp. also kaṇḍaka and nikkaṇṭaka. -nāḷī a quiver J iii.220. -pahāra an arrow — shot, arrow — -âpacita covered with thorns J vi.249 (cp. °ācita); wound Miln 16 (ekena k — paharena dve mahākāyā padālitā -âpassaya (=kaṇṭak' apāśraya) a bed made of an outstretched "two birds killed with one stone"), 73. -vāraṇa (adj.) ward- skin, under which are placed thorns or iron spikes; to lie or ing off arrows, appl. to a shield J vi.592 (nt.); a shield J iv.366. stand on such is a practice of certain naked ascetics D i.167=M Kaṇḍaka=kaṇṭaka Vin ii.318 (Bdhgh.); A iii.383; Bu xiii.29. — i.78. -âpassayika (adj. to prec.) "bed — of — thorns — akaṇḍaka free from thieves, safe, secure PvA 161. man" D i.167. At J i.493 the reading is k — āpassaya, at iii.74 Kaṇḍarā (f.) sinew, tendon Vin i.91, 322 (in cpd. kaṇ-ḍara — k — apassaya; at iii.235 the reading is kaṇṭhaka — seyyaṁ cchinna one whose tendons (of the feet) have been cut); Kvu kappetha (should it be k — āpassaye seyyaṁ k°?); D i.167 23, 31; Vism 253, 254 (where KhA 49 reads miñja). reads kaṇṭhakā — passayika. -ācita covered with thorns J v.167. -ādhāna a thorny brake, a thorny hedge M i.10 (k Kaṇḍita at J i.155 is misprint; read: kaṇḍam assa atthī ti kaṇḍī — dhāna; for dhāna=ṭhāna see dhāna & cp. rāja — dhānī); A taṁ kaṇḍinaṁ. i.35; Miln 220. -kasā a thorny whip used for punishment and Kaṇḍin (adj.) having a shaft inserted, appl. to the head of an torture J iii.41. -gahana a thorny thicket or jungle S ii.228. arrow (salla) J i.155; (m.) an archer ibid. -gumba a th. bush J i.208. -latā a th. creeper, the Capparis Kaṇḍu1 (f.) [perhaps from *kanad to bite, scratch; cp. Sk. kan- Zeilanica J v.175. -vaṭṭa a thorny brake or hedge M i.448. dara, Gr. κναδάλλω to bite, κνώδων, κνώδαλον, etc., Sk. Kaṇṭaki (f.) in cpd. °vāṭa a thorny fence (cactus hedge?) Vin kaṇḍu m. & f.] the itch, itching, itchy feeling, desire to scratch ii.154. Vin i.202, 296;

J. v.198; Vism 345. kaṇḍuṁ karoti to make or Kaṇṭha [*qu̯ent from *qu̯elt, primarily neck, cp. Lat. collus "the cause to itch J v.198; vineti to allay the itch, to scratch J v.199. turner." Syn. with k. is gīvā, primarily throat, Brh. kaṇṭha] 1. — (fig.) worldly attachment, irritation caused by the lusts, in throat A iv.131; J v.448; Miln 152 (kaṇṭho ākurati, is hoarse); "kaṇḍuṁ saṁhanti" (as result of jhāna) A iv. 437. PvA 280 (akkharāni mahatā kaṇṭhena uccaritāni). The throat -uppala a kind of lotus — blossom Dāvs iv.48; - of Petas is narrow and parched with thirst: PvA 99 (k — oṭṭha paṭicchādi an "itch — cloth," i. e. a covering allowed to the — tālūnaṁ tassita), 180 (sūci° like a needle's eye, cp. sūcic- bhikkhus when suffering from itch or other cutaneous disease chidda. v. l. sūcikaṭṭha "whose bones are like needles"), 260 Vin i.296, 297; iv.171, 172. -rogin (adj.) suffering from the

itch Khus 105. at ThA 211. -pāli=°patta Th 2, 259 (expld by °panta). -piṭṭhī Kaṇḍu°2 [=kaṇḍa in compn] an arrow — shot (as measure), in the upper part or top of the ear DhA i.394. -puccha the "tail" sahassa — kaṇḍu sata — bheṇḍu Th 1, 164=J ii.334 (but the or flap of the ear Sdhp 168. -bila orifice of the ear Vism 195. latter: sata — bhedo), expld at Th 1, 164n by sahassakaṇḍo -bheri a sort of drum. Cp. ix.24. -mala "ear — dirt," ear — sahassa [sata?] — bhūmako, and at J ii.334 by sahassa — wax, in °haraṇī, an instrument for removing the wax from the kaṇḍubbedho ti pāsādo satabhūmiko ahosi; in preceding lines ear Vin ii.135. -mālā a garland from corner to corner (of a the expression used is "sahassa — kaṇḍagamanaṁ uccaṁ." temple) Dāvs ii.111. -muṇḍa 1. (adj.) one whose ears have been shorn or clipped Pv ii.1218 (of the dog of Hell, cp. PvA Kaṇḍuka the itch, itchy feeling, irritation J v.198. 152 chinnakaṇṇa). — 2. (°ka) "with blunt corners," N. of the Kaṇḍuvati (kandūvati) [Denom. fr. kaṇḍu. Sk. kandū-yati] 1. to first one of the fabulous 7 Great Lakes (satta — mahāsarā) in itch, to be itchy, to be irritated, to suffer from itch Vin i.205; the Himavant, enumd at J v.415; Vism 416; DA i.164. -mūla ii.121; J v.198 (kaṇḍuvāyati); DhA iii.297 (kaṇḍūvantī). — 2. the root of the ear, the ear in gen. J i.335; iii.124; loc. fig in a to scratch, rub, scrape A ii.207; J vi.413; Pug 56. low tone DhA i.173; near, near by DhA ii.8 (mama k.). -roga Kaṇḍuvana (nt.) [fr. kaṇḍūvati] 1. itching, itchy feeling DhA a disease of the ear DhsA 340. -vallī the lobe of the ear Mhvs i.440; cp. Dhātumañjūsā no. 416 kaṇḍūvana.— 2. scratch- 25, 94. -vijjhana perforating the ear, °mangala the cere- ing, scraping M i.508; J ii.249 (appl. to bad music). mony of ear — piercing DhA ii.87; cp. mangala. -vedha (cp. prec.) ear — piercing, a quasi religious ceremony on children Kaṇḍusa (nt.) a strip of cloth used to mark the kaṭhina robe, in J v.167. -sakkhali & °ikā the orifice or auditory passage of °karaṇa Vin i.254, and °ka ibid. 290. the ear DhA i.148; DhsA 334, in which latter passage °ikaṁ Kaṇḍūyana (nt.) [See kaṇḍuvana] the itch J v.69. paharati means to impinge on the ear (said of the wind); °ikaṁ Kaṇḍolikā (f.) a wicker — basket or stand Vin ii.114, 143 (see bhindati (=bhindanto viya paharati) to break the ear (with un- Vin. Texts iii.86). pleasant words) DhA ii.178 (T. sankhaliṁ, v. l. sakkhaliṁ). -sankhali a small chain attached to the ear with a small orna- Kaṇṇa [Vedic karṇa, orig. not associated with hearing, there- ment suspended from it J v.438. -sandhovika washing

the fore not used to signify the sense (sota is used instead; cp. ears A v.202. -sukha 1. (adj.) pleasant to the ear, agreable akkhi>cakkhu), but as "projection" to *ker, from which also D i.4=M i.179, 268 =A ii.209; Miln 1; DA i.75=DhsA 397; Sk. śṛṇga horn. Cp. Gr. κόρυς helmet; Lat. cornu & — 2. (nt.) pleasant speech J ii.187; v.167; opp. kaṇṇa — cervus=E. corner, horn & hart. Further related Sk. aśri sūla. -sutta an ornamental string hanging from the ear Vin (caturaśraḥ four — cornered), śaṣkuli auditory passage; Lat. ii.143. -suttaka a string from corner to corner, a clothes — ācer=Gr. α῎κρις, α῎κανος, ὀϛύς; Ger. ecke; also Sk. śūla & P. line Vin i.286. -sūla 1. a piercing pain (lit. stake) in the ear, koṇa] 1. a corner, an angle Vin i.48, 286; J i.73; iii.42; v.38; ear — ache VvA 243. — 2. what is disagreeable to hear, harsh vi.519; PvA 74; DhA ii.178; Dāvs ii.111. — cīvara° the edge speech DhsA 397 (opp. °sukha). of the garment Vism 389. Freq. in cpd. catu° (catukkaṇṇa) -sota the auditory passage, the ear (+ nāsika — sotāni, as four — cornered, square, as Ep. of Niraya Nd2 304iii =Pv i.1013 ubho sotāni, i. e. heṭṭhā & uparimā) D i.106=Sn p. 108; A (expld by catu — koṇa). Also of cloth Vin ii.228; J i.426; iv.86; J ii.359; Miln 286, 357; DhA ii.72. iv.250. — 2. the ear Sn 608; J i.146, 194; DhA i.390 (dasā°). Freq. in phrase kaṇṇaṁ chindati (to cut off the ear) as pun- Kaṇṇaka (& °ika) (adj.) [fr. kaṇṇa] having corners or ears (—°); ishment, e. g. A i.47. — loc. kaṇṇe in the ear, i. e. in a low f. °ikā Vin ii.137; J ii.185. — kāḷa-kaṇṇika see under kāḷa. tone, in a whisper DhA i.166. — 3. the tip of a spoon J. i.347. Kaṇṇavant (adj.) [fr. kaṇṇa] having an (open) ear, i. e. clever, — assakaṇṇa N. of a tree (see under assa3). sharp J ii.261 (=kaṇṇachiddaṁ pana na kassaci n'atthi C.). -alankāra an ornament for the ear J v.409. -āyata Kaṇṇikā (f.) [cp. kaṇṇaka & Sk. karṇikā] 1. an ornament for the (mutta) (a pearl) inserted in the lobe of the ear J ii. 275, ear, in °lakkhaṇa: see below. — 2. the pericarp of a lotus J 276. -kita (should it be kaṇha°? cp. paṁsukita, malaggakita; i.152, 183; v.416; Miln 361; Vism 124 (paduma°); VvA 43. — kita=kata) spoiled, rusty, blunt Vin ii.115 (of needles); dirty, 3. the corner of the upper story of a palace or pagoda, house mouldy Vin i.48 (of a floor); ii.209 (of walls); stained, soiled — top J i.201; iii.146, 318, 431, 472; DhA i.77 (kūṭāgāra°); Vin iv.281 (of robes). -gūthaka the cerumen, wax, of the ear, DA i.43; VvA 304; Bdhd 92. — 4. a sheaf in the form of a Vin ii.134; Sn 197= J i.146. -cālana shaking the ears J iii.99. pinnacle DhA i.98. — In cpds. kaṇṇika°. -cūḷa the root of the ear J vi.488; as °cūlikā at J ii.276; Vism -baddha bound into a sheaf; fig. of objects of thoughts 255; DhA iv.13. -chidda (nt.) the orifice of the ear, the outer DhA i.304. -maṇḍala part of the roof of a house J. iii.317; auditory passage (cp. sūci — chidda eye of the needle) Vin DhA iii.66; vi.178. -rukkha a tree or log, used to form the iii.39; J ii.244, 261. -chinna one whose ears are cut off Vin top of a house J i.201=DhA i.269. -lakkhaṇa the art of telling i.322; Kvu 31. -cheda cutting or tearing off of the ear Miln fortune by marks on ornaments of the ear, or of the house — 197, 290. -jappaka one who whispers into the ear, one who top D i.9 (=pilandhana — k° pi geha — k° pi vasena DA i.94). tells secretly, also a gossip Vin ii.98; sa° whispered into the ear, appl. to a method of taking votes ibid. Cp. upakaṇṇaka- Kaṇṇikāra see kaṇikāra. jappin. -jappana whispering into the ear D i.11; DA i.97. Kanha (adj.) [cp. Vedic kṛṣṇa, Lith. kérszas] dark, black, as -tela anointing the ear with medicinal oil D i.12 (expld at DA attr. of

darkness, opposed to light, syn. with kāḷa (q. v. for i.98, where reading is °telanaṁ). -nāsa ear & nose J ii.117; etym.); opp. sukka. In general it is hard to separate the lit. Miln 5 (°chinna). -patta the lobe of the ear J v.463. As °panta and fig. meanings, an ethical implication is to be found in

Kanha Kata

nearly all cases (except 1.). The contrast with sukka (bright- combinations, where its original meaning of "built, prepared, ness) goes through all applications, with ref. to light as well worked out" is still preserved (cp. i.1 a nagara, and 2 a). as quality. I. Of the sense of sight: k-sukka dark & bright I. As verb-determinant (predicative). — 1. in verbal (about black & white see nīla & seta), forming one system function (Pass.) with nominal determination "done, made" (a) of coloursensations (the colourless, as distinguished from the in predicative (epithetic) position: Dh 17 (pāpaṁ me kataṁ red — green and yellow — blue systems). As such enumd in evil has been done by me), 68 (tañ ca kammaṁ kataṁ), connection with quasi definition of vision, together with nīla, 150 (aṭṭhīnaṁ nagaraṁ kataṁ a city built of bones, of the pīta, lohita, mañjeṭṭha at D ii.328=M i.509 sq. =ii.201 (see body), 173 (yassa pāpaṁ kataṁ kammaṁ). — (b) in abso- also mañjeṭṭha). — II. (objective). 1. of dark (black), poi- lute (prothetic) position, often with expression of the agent sonous snakes: kaṇhā (f.) J ii.215 (=kāḷa — sappa C); °sappa in instr. D i.84=177=M i.40=Sn p. 16 (in formula kataṁ J i.336; iii.269, 347; v.446; Vism 664 (in simile); Miln 149; karanīyaṁ, etc., done is what had to be done, cp. arahant ii.A.); PvA 62; °sīsā with black heads A iii.241 (kimī). — 2. of (an Vin iii.72 (kataṁ mayā kalyāṇaṁ akataṁ mayā pāpaṁ); Pv abundance of) smooth, dark (=shiny) hair (cp. in meaning E. i.55 (amhākaṁ katā pūjā done to us is homage). — So also gloom: gloss=black: shiny), as Ep. of King Vasudeva Pv ii.61 , in composition (°—), e. g. (nahāpakehi) °parikammatā the syn. with Kesavā (the Hairy, cp. ʾ*Απόλλων *Οὐλαϊος Sam- preparations (being) finished (by the barbers) J vi.145; (tena) son, etc., see also siniddha —, nīla —, kāla — kesa). sukaṇha °paricaya the acquaintance made (with him) VvA 24; PvA — sīsa with very dark hair J v.205, also as sukaṇha — kaṇha 4; (tattha) °paricayatā the acquaintance (with that spot) VvA — sīsa J v.202 (cp. susukāḷa). °jaṭi an ascetic with dark & 331; (tesaṁ) °pubba done before D ii.75=A iv.17; (kena) J glossy hair J vi.507, cp. v.205 sukaṇhajaṭila. °añjana glossy vi.575; °matta (made) drunk Th 1, 199; (cira) °saṁsagga hav- polish J v.155 (expld as sukhumakaṇha — lom' ācitattā). — ing (long) been in contact with, familiar J iii.63 (and a°). 2. in 3. of the black trail of fire in °vattanin (cp. Vedic kṛṣṇa — adj. (med — passive) function (kaṭa & kata); either passive: vartaniṁ agniṁ R. V. viii.23, 19) S i.69=J iii.140 (cp. iii.9); J made, or made of; done by=being like, consisting of; or medio v.63. — 4. of the black (fertile) soil of Avanti "kaṇh — uttara" — reflexive: one who has done, having done; also "with" (i. black on the surface Vin i.195. — III. (Applied). 1. °pakkha e. this or that action done). — (a) in pregnant meaning: pre- the dark (moonless) half of the month, during which the spirits pared, cultivated, trained, skilled; kaṭ — âkaṭa prepared & nat- of the departed suffer and the powers of darkness prevail PvA ural Vin i.206 (of yūsa); akaṭa natural ibid., not cultivated (of 135, cp. Pv iii.64 , see also pakkha1 3. — 2. attr. of all dark soil)

Vin i.48= ii.209; DA i.78, 98; untrained J iii.57, 58. — powers and anything belonging to their sphere, e. g. of Māra °atta selfpossessed, disciplined J vi.296; °indiya trained in his Sn 355, 439 (=Namuci); of demons, goblins (pisācā) D i.93 senses Th 1, 725; °ûpāsana skilled, esp. in archery M i.82; S with ref. to the "black — born" ancestor of the Kaṇhāyanas i.62; A ii.48=iv.429; S i.99; J iv.211; Miln 352, °kamma prac- (cp. Dh i.263 kāḷa — vaṇṇa), cp. also kāḷa in °sunakha, the tised, skilled J v.243; of a servant S i.205 (read āse for ase), of Dog of Purgatory PvA 152. — 3. of a dark, i. e. miser- a thief A iii.102 (cp. below ii.1 a); °phaṇa having (i. e. with) able, unfortunate birth, or social condition D iii.81 sq. (brāh- its hood erected, of a snake J vi.166; °buddhi of trained mind, mano va sukko vaṇṇo, kaṇho añño vaṇṇo). °abhijāti a spe- clever J iii.58; a° ibid.; °mallaka of made — up teeth, an arti- cial species of men according to the doctrine of Gosāla DA ficial back — scratcher Vin ii.316; a° not artificially made, the i.162; A iii.383 sq. °abhijātika "of black birth," of low social genuine article Vin ii.106; °yogga trained serviceable S i.99; grade D iii.251=A. iii.384; Sn 563; cp. Th 1, 833 and J.P.T.S. a° useless S i.98. °rūpa done naturally, spontaneously J v.317 1893, 11; in the sense of "evil disposition" at J v.87 (expld (expld by °jāniya; °sabhāva); °veṇī having (i. e. with) the hair as kāḷaka — sabhāva). — 4. of dark, evil actions or qual- done up into a chignon J v.431; °hattha (one) who has ex- ities: °dhamma A v.232=Dh 87; D iii.82; Sn 967; Pug 30; ercised his hands, dexterous, skilful, esp. in archery M i.82; Miln 200, 337; °paṭipadā J i.105, and °magga the evil way S i.62, 98; ii.266; A ii.48; J iv.211,; v.41; vi.448; Miln 353; A v.244, 278; °bhāvakara causing a low (re —)birth J iv.9 DhA i.358; a° unskilled, awkward S i.98; su° well — trained J (+ pāpa — kammāni), and in same context as dhamma combd v 41 (cp. °upāsana), °hatthika an artificial or toy — elephant with °sukka at A iv. 33; Sn 526 (where kaṇhā° for kaṇha°): J vi.551. — (b) in ordinary meaning: made or done; °kamma Miln 37; °kamma "black action" M i.39; °vipāka black result, the deed done (in a former existence) J i.167; VvA 252; PvA 4 kinds of actions and 4 results, viz. kaṇha°, sukka°, kaṇha- 10; °piṭṭha made of flour (dough) PvA 16 (of a doll); °bhāva sukka°, akaṇha-asukka° D iii.230=M i.389 sq.=A ii.230 sq.; the performance or happening of J iii.400; Mhbv 33; °sanketa Nett 232. akaṇha 1. not dark, i. e. light, in °netta with bright (one who has made an agreement) J v.436 — (c) with adverbial eyes, Ep. of King Pingala — netta J ii.242 in contrast with determination (su°, du°; cp. dūrato, puro, atta, sayaṁ, & ii.2 Māra (although pingala — cakkhu is also Ep. of Māra or his c): sukata well laid out, of a road J vi.293, well built, of a cart representatives, cp. J v.42; Pv ii.41). — 2. not evil, i. e. good Sn 300=304; J iv.395, well done, i. e. good A i.102 (°kamma A ii.230, 231. — atikaṇha very dark Vin iv.7; sukaṇha id. — kārin doing good works). -dukkata badly made, of a robe see above ii.2. Vin iv.279 (ṭ), badly done, i. e. evil A i.102 (°kamma kārin); Kata (& sometimes kaṭa) [pp. of karoti] done, worked, made. sukata-dukkata good & evil (°kammāni deeds) D i.27= 55=S Extremely rare as v. trs. in the common meaning of E. make, iv.351; Miln 5, 25. 3. as noun (nt.) kataṁ that which has been Ger. machen, or Fr. faire (see the cognate kapp and jan, also done, the deed. — (a) absolute: J iii.26 (katassa appaṭikāraka uppajjati & vissajjati); its proper sphere of application is either not reciprocating the deed); v.434

(kataṁ anukaroti he imitates ethical (as pāpaṁ, kusalaṁ, kammaṁ: cp. ii.1 b) or in such what has been done) kat-âkataṁ what has been done & left undone Vin iv.211; katāni akatāni ca deeds done & not done

Kata Kata

Dh 50. — (b) with adv. determination (su°, du°): sukataṁ has been done J i.137; iii.12; Pv ii.99 ; akata — kalyāṇa a man goodness (in moral sense) Sn 240; Dh 314; dukkataṁ badness of bad actions It 25; Pv ii.79 . -kibbisa a guilty person M i.39; Vin i.76; ii.106; Dh 314; dukkatakārin doing wrong Sn 664. Vin iii.72 (a°), of beings tormented in Purgatory Pv iv.77 ; PvA II. As noun-determinant (attributive) in composition 59. -kusala a good man: see °kalyāṇa. -thaddha hard — (var. applications & meanings). — 1. As 1st pt. of compd : hearted, unfeeling, cruel: see °kalyāṇa. -nissama untiring, Impersonal, denoting the result or finishing of that which is valiant, bold J v.243. -parappavāda practised in disputing implied in the object with ref. to the act or state resulting, i. e. with others DA i.117. -pāpa an evil — doer It 25; Pv ii.79 (+ "so and so made or done"; or personal, denoting the person af- akata — kalyāṇa); PvA 5; a°: see °kalyāṇa. -puñña one who fected by or concerned with the act. The lit. translation would has done good deeds, a good man D ii.144; Dh 16, 18, 220; Pv be "having become one who has done" (act.: see a), or "to iii.52 ; Miln 129; PvA 5, 176; a° one who has not done good whom has been done" (pass.: see b). — (a) medio — active. (in previous lives) Miln 250; VvA 94. -puññatā the fact of Temporal: the action being done, i. e. "after." The noun — de- having done good deeds D iii.276 (pubbe in former births); A terminates usually bear a relation to time, especially to meal — ii.31; Sn 260, cp. KhA 132, 230; J ii.114. -bahukāra hav- times, as kat-anna-kicca having finished his meal Dāvs i.59; ing done much favour, obliging Dāvs iv.39. -bhīruttāṇa one °bhatta-kicca after the meal J iv.123; PvA 93; °purebhatta- who has offered protection to the fearful: see °kalyāṇa. - kicca having finished the duties of the morning DA i.45 sq.; bhūmikamma one who has laid the ground — work (of sanc- SnA 131 sq.; °pātarāsa breakfast J i.227; DhA i.117, a° be- tification) Miln 352. -ludda cruel M iii.165; a° gentle Nett fore br. A iv.64; °pātarāsa-bhatta id. J vi.349; °ânumodana 180; cp °kalyāṇa. -vināsaka (one) who has caused ruin J after thanking (for the meal) J i.304; °bhatt'ânumodana after i.467. -vissāsa trusting, confiding J i.389. -ssama painstak- expressing satisfaction with the meal PvA 141. In the same ap- ing, taking trouble Sdhp 277 (and a°). — (b) medio — pas- plication: kat-okāsa having made its appearance, of kamma sive: The state as result of an action, which affected the per- Vv 329 (cp. VvA 113); PvA 63; °kamma (— cora) (a thief) son concerned with the action (reflexive or passive), or "pos- who has just "done the deed," i. e. committed a theft J iii.34; sessed of, afflicted or affected with." In this application it is Vism 180 (katakammā corā & akata° thieves who have fin- simply periphrastic for the ordinary Passive. — Note. In the ished their "job" & those who have not); DhA ii.38 (corehi case of the noun being incapable of functioning as verb (when katakammaṁ the job done by the th.), cp. above i.2 a; °kāla primary), the object in question is specified by °kamma or "done their time," deceased, of Petas J iii.164 (pete kālakate); °kicca, both of which are then only supplementary to the ini-

PvA 29, cp. kāla; °cīvara after finishing his robe Vin i.255, tial kata°, e. g. kata — massu — kamma "having had the beard 265; °paccuggamana having gone forth to meet J iii. 93. (— doing) done," as diff. fr. secondary nouns (i. e. verb — °paṇidhāna from the moment of his making an earnest resolve derivations). e. g. kat — âbhiseka "having had the anoint- (to become a Buddha) VvA 3; °pariyosita finished, ready, i. ing done." — In this application: °citta — kamma decorated, e. after the end was made VvA 250; °buddha-kicca after he variegated DhA i.192; °daṇḍa — kamma afflicted with pun- had done the obligations of a Buddha VvA 165, 319; DA i.2; ishment (=daṇḍāyita punished) Vin i.76; °massu — kamma °maraṇa after dying, i. e. dead PvA 29; °massu-kamma after with trimmed beard, after the beard — trimming J v.309 (cp. having his beard done J v.309 (see note to ii.1 b). — Quali- J iii.11 & karana). — Various combinations: katañjalin with tative: with ethical import, the state resulting out of action, raised hands, as a token of veneration or supplication Sn 1023; i. e. of such habit, or "like, of such character." The qualifi- Th 2, 482; J i.17=Bu 24, 27; PvA 50, 141; VvA 78. -attha cation is either made by kamma, deed, work, or kicca, what one who has received benefits J i.378. -ânuggaha assisted, can be or ought to be done, or any other specified action, as aided J ii.449; VvA 102. -âbhiseka anointed, consecrated °pāpa-kamma one who has done wrong DhA i.360 (& a°); Mhvs 26, 6. -ûpakāra assisted, befriended J i.378; PvA 116. °karaṇīya one who has done all that could be done, one who -okāsa one who has been given permission, received into au- is in the state of perfection (an Arahant), in formula arahaṁ dience, or permitted to speak Vin i.7; D ii.39, 277; Sn 1030, khīṇ'āsavo vusitavā ohitabhāro (cp. above i.1 b & arahant ii.A) 1031 (°âva°); J v.140; vi.341; Miln 95. -jātihingulika done M i.4, 235; It 38; Miln 138; °kicca having performed his obli- up, adorned with pure vermilion J iii.303. -nāmadheyya hav- gations, perfected, Ep. of an Arahant, usually in combn with ing received a name, called J v.492. -paṭisanthāra having anāsava S i.47, 178; Dh 386; Pv ii.615 ; Th 2, 337, as adj.: been received kindly J vi.160; DhA i.80. -pariggaha being kata — kiccāni hi arahato indriyāni Nett 20; °kiccatā the per- taken to wife, married to (instr.) PvA 161 (& a°). -paritta fection of Arahantship Miln 339. — With other determina- one on whom a protective spell has been worked, charm — tions: -āgasa one who has done evil Sdhp 294. -âdhikāra protected Miln 152. -bhaddaka one to whom good has been having exerted oneself, one who strives after the right path J done PvA 116. -sakkāra honoured, revered J v.353; Mhvs i.56; Miln 115. -âparādha guilty, a transgressor J iii.42. - 9, 8 (su°). -sangaha one who has taken part in the redac- âbhinihāra (one) who has formed the resolution (to become tion of the Scriptures Mhvs 5, 106. -sannāha clad in armour a Buddha) J i.2; DhA i.135. -âbhinivesa (one) who studies DhA i.358. -sikkha (having been) trained Miln 353. — 2. intently, or one who has made a strong determination J i.110 As 2nd pt. of compd : Denoting the performance of the verbal (& a°). -ussāha energetic Sdhp 127. -kalyāṇa in passage notion with ref. to the object affected by it, i. e. simply a kata — kalyāno kata — kusalo katabhīruttāṇo akata — pāpo Passive of the verb implied in the determinant, with empha- akata — luddho (luddo) [: °thaddho It] akata — kibbiso hav- sis of the verb — notion: "made so & so, used as, reduced ing done good,

of good character, etc. A ii.174=Vin iii.72=It to" (garukata=garavita). — (a) with nouns (see s. v.) e. g., 25=DhsA 383; PvA 174; also Pass. to whom something good anabhāva — kata, kavi°, kāla — vaṇṇa° (reduced to a black

colour) Vin i.48= ii.209, tāl'āvatthu°, pamāṇa°, bahuli°, yāni°, having overcome how many attachments?), 70; Sn 83, 960, sankhār'ûpekkhā°, etc. — (b) with adjectives, e. g. garu°, 1018; Ps ii.72; Miln 78; DhA i.7, 188; PvA 74. bahu°. — (c) with adverbial substitutes, e. g. atta°, para° Katikā (f.) [to katheti or karoti?] 1. agreement, contract, pact (paraṁ°), sacchi°, sayaṁ, etc. Vin i.153 (T. kātikā), 309; J vi.71; Miln 171, 360. — 2. talk- Kataka (nt.) [fr. kantati2] a scrubber, used after a bath Vin ii.129, ing, conversation, talk (adhammikā k., cp. kathikā & kathā) J 143; cp. Vin. Texts ii.318. ii.449. — katikaṁ karoti to make an arrangement or agree- Kataññu (adj.) [cp. Sk. kṛtajña] lit. knowing, i. e. acknowledg- ment Vin iii.104, 220, 230; J. i.81; iv.267; DhA i.91; VvA 46. ing what has been done (to one), i. e. grateful often in combn In cpds. katika°, e. g. °vatta observance of an agreement, °ṁ with katavedin grateful and mindful of benefits S ii. 272; A karoti to be faithful to a pact Dh i.8; °ṁ bhindati to break an i.87=Pug 26; Vv 8127 ; Sdhp 509, 524. akataññu 1. ungrate- agreement J vi.541; °saṇṭhāna the entering of an agreement ful S i.225; J iii.26 (=kata — guṇaṁ ajānanto C.), 474; iv.124; Vin ii.76, 208: iii.160. PvA 116; Bdhd 81. — 2. (separate akata — ññu) knowing the Katipaya (adj.) [cp. Sk. katipaya] some, several; a few (in cpds. Uncreated, i. e. knowing Nibbāna Dh 97, 383; DhA ii.188; or in pl.) J i.230, 487; iii.280, 419; iv.125; v.162; Pv ii.920 iv.139. — akataññu — rūpa (& °sambhava) of ungrateful na- (=appake only a few); DhA i.94 (very few); PvA 46. In sg. ture J iv.98, 99. little, insignificant Vv 5320 (=appikā f.). °vāre a few times, a Kataññutā (f.) [abstr. fr. last] gratefulness (defined at KhA 144 few turns J v.132; vi.52; PvA 135; Mhbv 3. as katassa jānanatā) Sn 265; J i.122 (T. °nā, v. l. °tā); iii.25; Katipāhan (adv.) [katipaya + ahan, contracted, see aha2] (for) Pv ii.97 ; VvA 63; Sdhp 497, 540. In combn with kataveditā S a few days Vin iii.14; J i.152, 298, 466; ii.38; iii.48; iv.147; ii.272; A i.61; ii.226, 229. kataññū — kataveditā J iii.492. Mhvs 7, 38; PvA 145, 161; VvA 222. katipāhena (instr.) -akataññutā ungratefulness, in combn with akataveditā A within a few days Mhvs 17, 41; DhA i.344; PvA 13, 161. i.61; iii.273; J v.419; as one of the 4 offences deserving of katipāh'accayena after (the lapse of) a few days J i.245; DhA Niraya A ii.226. i.175; PvA 47. Katatta (nt.) [abstr. fr. kata, cp. Sk. kṛtatvaṁ] the doing of, per- Katima [num. ord. fr. kati], f. katimī in k. pakkhassa which (of formance of, only in abl. katattā D ii.213; A i.56; J iii.128; many other) day of the half — month Vin i.117. Dhs 431, 654; SnA 356; DhA iii.154; iv.142. Used adverbially Kativassa (adj.) [kati + vassa] 1. (having) how many years, how in meaning of "owing to, on account of" Miln 275; DhsA 262; old? J v.331. — 2. (having had) how many rainy seasons (in Mhvs 3, 40. -akatattā through non — performance of, in the bhikkhu's career) of how many years' seniority? Vin i.86; absence or in default of A. i.56; PvA 69, 154. Ud 59; Miln 28; DhA i.37. Katana (nt.) [fr. kata] a bad deed, injuring, doing evil (cp. kaṭana) Katividha (adj.) [kati + vidha, for Vedic katidhā] of how many J iv.42 (yam me akkhāsi... katanaṁ kataṁ), cp. Morris in kinds Vism 84. J.P.T.S. 1893, 15.

Kate (adv.) [loc. of kata] for the sake of, on behalf of; with acc. Katama (adj.) [cp. Vedic katama, interr. pron. with formation of maṁ k. J iv.14; with gen. maṁsassa k. J v.500. num. ord., in function=katara, cp. antama > antara, Lat. dex- timus>dexter] which, which one (of two or more) Vin ii.89; Katta [pp. of kantati2 ; cp. Sk. kṛtta] is represented in Pali by M i.7; J i.172; Miln 309; PvA 27. In some cases merely em- kanta2 ; katta being found only in cpd. pari°. phatic for ko, e. g. Vin i.30 (katamena maggena āgato?); D Kattabba (adj.) [grd. of karoti] 1. to be done, to be made or per- i.197 (katamo so atta — paṭilābho?); J i.97; Sn 995; Miln 51. formed; that which might or could be done Dh 53; J i.77, 267; — instr. katamena (scil. maggena) adv. by which way, how? v.362. — 2. (nt.) that which is to be done, obligation, duty Miln 57, 58. Th 1, 330; J ii.154; v.402; DhA i.211. — akattabba (adj.) Katara (adj.) [Vedic katara, interr. pron. with formation of num. not to be done J iii.131; v.147; (nt.) that which ought not to ord., cp. Gr. πότερος, Lat. uter] which one (of a certain be done J v.402. kattabb' âkattabba to be done and not to number, usually of two) J i.4; PvA 119. Often only emphatic be done J i.387. kattabba-yuttaka 1. (adj.) fit or proper to for ko, e. g. J i.298 (kataraṁ upaddavaṁ na kareyya), and be done DhA i.13. — 2. (nt.) duty, obligation J iii.9; vi.164; used uninflected in cpds., as katara — geha J iii.9; °gandhaṁ DhA i.180; (the last) duties towards the deceased J i.431. — J vi.336; °divasaṁ J ii.251; °nagarato (from what city) DhA Cp. kātabba. i.390; °nāma (kataraṁnāma, adj.) (of what name) ibid. — Kattabbaka (nt.) [fr. last] task, duty Th 1, 330. katarasmiṁ magge in which way, how? J iv.110. Kattabbatā (f.) [fr. kattabba] fitness, duty, that which is to be Katavedin (adj.) [kata + vedin, see kataññu] mindful, grateful S done J ii. 179 (iti — °āya because I had to do it thus). i.225; Pug 26; J i.424; ii.26. Kattar [n. ag. fr. karoti, cp. Sk. kartṛ] one who makes or cre- Kataveditā (f.) [abstr. fr. last] gratefulness: see kataññutā. ates, a maker, doer; in foll. construction. I. Dependent. Either Katāvin (adj. — n.) [secondary formation fr. kata] one who has in verb — function with acc., as n. agent to all phrases with done (what could be done), used like katakicca to denote one karoti e. g. pañhaṁ karoti to put a question, pañhaṁ kattā one who has attained Arahantship S i.14; Miln 264. who puts a question; or in n. function with gen., e. g. mantā- naṁ kattāro the authors of the Mantas, or in cpd. rāja — kat- Kati (indecl.) [interr. pron.; used like Lat. quot. Already Vedic.] tāro makers of kings. — II. Dependent. as n. kattā the doer: how many? Vin i.83 (k. sikkhāpadāni), 155; S i.3 (°sangâtiga kattā hoti no bhāsitā he is a man of action, and not of words. —

Kattar Kathali

1. (indef.) one who does anything (with acc.) A i.103; ii.67; whatsoever place J iv.341. — na k. nowhere M. i.424; Miln v.347, 350 sq.; (with gen.) J i.378; iii.136 (one who does evil, 77; VvA 14. in same meaning at iii.26, C. akataññū, cp. J.P.T.S. 1893, 15: -ṭhita fig. in what condition or state? D ii.241 (corresp. not to kṛt!); iv.98 (expld as kata by C); v.258; Miln 25, 296; with ettha); J iv.110. -vāsa in what residence? Sn 412. Bdhd 85 sq. — 2. an author, maker, creator D i.18 (of Brahmā: -vāsika residing where? J ii.128, 273. issaro, k., nimmātā), 104 (mantānaṁ); A ii.102; Dh i.111. — Katthati [cp. Sk. katthate, etym. unexpld] to boast Sn 783 (ppr. 3. an officer of a king, the king's messenger J v.220

(=225); med. akatthamāna). Cp. pavikatthita. vi.259, 268, 302, 313, 492. Note. At J v.225 & vi.302 the voc. is katte (of a — decl.), cp. also nom. °katta for °kattā in salla Katthitar (n. ag. fr. katthati] a boaster Sn 930. — katta. — 4. as t.t.g. N. of the instr. case VvA 97; Kacc Katthin (adj.) [fr. katth] boasting A v.157 (+ vikatthin). 136, 143, 277. Katthu (?) a jackal, in °soṇā j. & dogs J vi.538 (for koṭṭhu°). Kattara (adj.) (only° —) [cp. Sk. kṛtvan (?), in diff. meaning] Kathaṁ (adv.) [cp. Vedic kathaṁ & kathā] dubit. interr. part. °daṇḍa a walking — stick or staff (of an ascetic) Vin i.188; 1. how; with ind. pres. PvA 6 (k. puriso paṭilabhati), or with ii.76=208 sq.; iii.160; J i.9; v.132; vi.52, 56, 520; Vism 91, fut. & cond. J i.222; ii.159 (k. tattha gamissāmi); vi.500; PvA 125, 181. °yaṭṭhi=prec. J ii.441; DA i.207; iii.140. °ratha 54 (na dassāmi) — 2. why, for what reason? J iii.81; v.506. an old (?) chariot J iii.299. °suppa a winnowing basket Vin Combined with -ca Vin i.114; ii.83. -carahi D ii.192. -nu i.269=DhA i.174 (°e pakkhipitvā sankāra — kūṭe chaḍḍehi). & -nu kho Vin ii.26, J iii.99; iv. 339; Nd2 189, see also evaṁ Kattari & °ī (f.) [to kantati2] scissors, shears J iii.298, with ref. to nu kho. -pana D ii.163. -su Nd2 189. -hi J iv.339; DhA the "shears" of a crab, "as with scissors": cp. Vin. Texts iii.138 i.432. -hi nāma Vin i.45; ii.105; iii.137; iv.300; all in the (see next). same meaning; -ci (kathañci) scarcely, with difficulty Th 1, Kattarikā (f.) [fr. last] scissors, or a knife Vin ii.134; J. i.223. 456. -kathā "saying how? how?" i. e. doubt, uncertainty, un- Kattikā (f.) (& °kattika) [cp. Sk. kṛttikā f. pl. the Pleiades & settled mind (cp. kaṅkhā); expl. as vicikicchā dukkhe kankhā BSk. karthika] N. of a month (Oct. — Nov.), during which Nd2 190; D ii.282; Sn 500, 866, 1063, 1088; DhA iv.194; as the full moon is near the constellation of Pleiades. It is the adj. and at end of cpd. °-katha, e. g. vigata° (in phrase tiṇṇa last month of the rainy season, terminating on the full moon — vicikiccha... vesārajjappatta) D i.110=Vin i.12; tiṇṇa° (+ day of Kattikā (kattika — puṇṇamā). This season is divided visalla) Sn 17, 86, 367. k — k — salla "the arrow of doubt" into 5 months: Āsāḷha, Sāvaṇa, Bhaddara (Poṭṭhapāda), As- D ii.283 (vicikicchā +). -kathin having doubts, unsettled, sayuja, Kattikā; the month Assayuja is also called pubba- uncertain D ii.287; M i.8; Nd2 191; DhsA 352; a° free from kattikā, whereas the fifth, K., is also known as pacchima- doubt, Ep. of Arahant (expld DA i.211: "not saying how kattikā; both are comprised in the term k. -dvemāsika. and how is this?"); M i.108; It 49; Sn 534, 635, 868, 1064; Bhikkhus retiring for the first 3 months of the Vassa (rainy in phrases tiṇṇa — vicikiccho viharati akathankathī kusalesu season) are kattika-temāsikā, if they include the 4th, they are dhammesu D i.71=Pug 59, jhāyī anejo a° Dh 414 (: DhA k. -cātumāsikā. The full moon of Assayuja is termed k. - iv.194)=Sn 638. -kara (adj.) how acting, what doing? k. temāsinī; that of Kattika is k. -cātumāsinī. See Vinaya pas- ahaṁ no nirayam pateyyaṁ ("τί ποι¨ων μακάριος ε῎σομαι") J sages & cp. nakkhatta. — Nett 143 (kattiko, v. l. kattikā). iv.339; Sn 376; J iv.75; v.148. -jīvin leading what kind of -cātumāsinī see above Vin iii.263. -coraka a thief life? Sn 181. -dassin holding what views? Sn 848 (see who in the month of K., after the distribution of robes, attacks °sīla). -pakāra of what kind Vin i.358; Sn 241 (:kathap- bhikkhus Vin iii.262. -chaṇa a festival held at the end of Lent pakāra). -paṭipanna going what way, i. e. how acting? D on the full moon of pubba — kattikā, and coinciding with the ii.277, 279, 281. -bhāvita how cultivated or practised? S

Pavāraṇā J i.433; ii.372; v.212 sq.; Mhvs 17, 17. -temāsi (— v.119. -bhūta "how being," of what sort, what like D ii.139, puṇṇamā) (the full moon) of pubbakattikā Vin iii.261; Mhvs 158; -rūpa of what kind? M i.218; A i.249; iii.35; J iii.525. 17, 1 (°puṇṇamāsī). -māsa the month K. J ii.372; Mhvs 12, -vaṇṇa of what appearance, what like? D ii.244. -vidha what 2 (kattike māse). -sukkapakkha the bright fortnight of K. sort of? J v.95, 146; DhsA 305. -sameta how constituted? Sn Mhvs 17, 64. 873. -sīla of what character or conduct? how in his morality? Kattu° 1. base of inf. kattuṁ (of karoti), in compds °kamyatā Sn 848 (kathaṁdassī kathaṁsīlo upasanto ti vuccati). willingness to do something Vbh 208; Vism 320, 385; DhA Kathana (nt.) [fr. kath, see katheti] 1. conversing, talking J iii.289; °kāma desirous to do Vin ii.226. °kāmatā desire to i.299; iii.459; vi.340. — 2. telling i. e. answering, solving do or to perform Vism 466; VvA 43. — 2. base of kattar in (a question) J v.66 (pañha°). — 3. preaching DhA i.7. — compn . 4. reciting, narrating Kacc. 130. Cp. kathita. — akathana Kattha (adv.) [der. fr. interr. base ka° (kad2), whereas Sk. kutra not talking or telling J i.420; vi.424; not speaking fr. anger J is der. fr. base ku°, cp. kuttha] where? where to, whither? Vin iv.108; DhA i.440. i.83, 107; ii.76; D i.223; Sn 487, 1036; J iii.76; Pv ii.916 ; DhA -ākāra, in °ṁ karoti to enter into conversation with J i.3. — k. nu kho where then, where I wonder? D i.215 sq., vi.413. -samattha able to speak (of the tongue) J iii.459; PvA 22 (with Pot.) -katthaci(d) (indef.) anywhere, at some able to talk or converse with (saddhiṁ) J vi.340. -sīla (one) place or other J i.137; v.468; wherever, in whatever place Miln in the habit of talking, garrulous J i.299; a° J i.420. 366; PvA 284; KhA 247; J iii.229; iv.9, 45; as katthacid eva Kathala (potsherd) spelling at Vism 261 for kaṭhala. J. iv. 92; PvA 173. Sometimes doubled katthaci katthaci in

Kathali Kadariya

Kathali (metri causâ)=next, in the Uddāna at Vin ii.234 Mhvs 5, 138. -samuṭṭhāpana starting a conversation J i.119; n Kathalika (nt.) [der. uncertain], always in comb pād'-odaka iii.278; DhA i.250. -sampayoga conversational intercourse pāda — pīṭha pāda — k°: either a cloth to wipe the feet with A i.197. -sallāpa talk, conversation Vin i.77; D i.89 sq., 107 after washing them, or a footstool Vin i.9, 47; ii.22 sq., 210, sq.; ii.150; M i.178; A ii.197; v.188; Ud 40; J ii.283; Miln 31; 216. At VvA 8 however with pāda — pīṭha expld as a footstool DA i.276 (expld as kathanapaṭikathana); DhA ii.91 (°ṁ karoti) (pāda — ṭhāpana — yoggaṁ dārukhaṇḍaṁ āsanaṁ). Bdhgh VvA 153. (on CV ii.1.1) expld pādapīṭha as a stool to put the washed foot Kathāpeti Caus. ii. of katheti (q. v.). on, pāda — kathalika as a stool to put the unwashed foot on, Kathālikā(f.) [fr. kuth, to boil] kettle, cooking pot; in daṇḍa° (a or a cloth to rub the feet with (ghaṁsana). pot with a handle) Vin i.286 (v. l. kathālaka), and meda° A iv. the meaning "bowl" seems to be preferable to Bdhgh's 377; DhA ii. 179. forced interpretation as "towel." Kathika (adj.) (—°) [fr. kathā, cp. Sk. kathaka] relating, speak- Kathā (f.) [fr. kath to tell or talk, see katheti; nearest synonym ing, conversing about, expounding, in cpds. citta° Th 2, 449 is lap, cp. vāc' âbhilāpa & sallāpa] 1. talk, talking, conver- (cp. citra — kathin); (a) tiracchāna° A iv.153; dhamma° sation A i.130; PvA 39. So in antarā° D i.179; Sn p. 107, J i.148; iii.342; iv.2 (°thera); vi.255 (mahā°); as noun a 115; cp. sallāpa. Also in tiracchāna°

low, common speech, preacher, speaker, expounder A iii.174; Mhvs 14, 64 (mahā°). comprising 28 kinds of conversational talk a bhikkhu should not indulge in, enumd in full at D i.7=178=iii.36 & passim Kathikā (f.) [fr. last?] agreement Dpvs 19, 22; see katikā. (e. g. S v.419: corr. suddha° to yuddha°!; A v.128=Nd2 Kathita [pp. of katheti, cp. Sk. kathita] said, spoken, related J 192); ref. to at A iii.256; v.185; J i.58; Pug 35. Similarly ii.310; iv.73; v.493. su° well said or told J. iv.73. As nt. with in gāma° Sn 922; viggāhikā k. A iv.87; Sn 930. Ten good instr. J iv.72 (tena kathitaṁ the discourse (given) by him). themes of conversation (kathā — vatthūni) are enumd at M Kathin (adj.) (—°) [cp. kathika] speaking; one who speaks, a iii.113=A iii.117=iv.357=v.67; Miln 344; similarly dhammī speaker, preacher J i.148 (dhamma — kathikesu citrakathī); kathā A ii.51; iv.307; v.192; Sn 325; pavattanī k. A i.151; Miln 90, 348 (°seṭṭha best of speakers). See also kathaṁ — yutta kathāyaṁ Sn 826; sammodanīyā k. in salutation for- kathin. mula s°ṁ k°ṁ sāraṇīyaṁ vītisāretvā D i.52, 108, etc.; A v.185; Sn 419, pp. 86, 93, 107, 116. — 2. speech, sermon, discourse, Katheti (v. den. fr. kathā, cp. Sk. kathayate] aor. kathesi, inf. lecture Vin i.203, 290 (°ṁ karoti to discuss); A iii.174; iv. 358. kathetuṁ & kathetave (Vin i.359); Pass. kathīyati & katheti Freq. in anupubbi° a sermon in regular succession, graduated (Miln 22, cp. Trenckner, Notes 122); ppr. Pass. kathīyamāna sermon, discussing the 4 points of the ladder of "holiness," viz. & kacchamāna (A. iii.181); grd. kathetabba, kathanīya & kac- dānakathā, sīla°, sagga°, magga° (see anupubba) Vin i.15; A cha, — 1. to speak, say, tell, relate (in detail: vitthārato PvA iii.184; iv.186, 209, 213; DhA i.6; VvA 66. — 3. a (longer) 77). mā kathesi (=mā bhaṇi) do not speak PvA 16. — to tell story, often with vitthāra° an account in detail, e. g. PvA 19. (a story): J. i.2; iv.137; PvA 12, 13. — 2. to converse with J. bāhira° profane story KhA 48. — 4. word, words, advice: vi.413; PvA 86 (=āmantayi). — 3. to report, to inform J v.460. °ṁ gaṇhāti to accept an advice J ii.173; iii.424. — 5. expla- — 4. to recite DhA i.166. — 5. to expound, explain, preach J nation, exposition, in aṭṭha° (q. v.), cp. gati° Ps ii.72. — 6. i.30; Miln 131; DhA i.88; Nd2 s. v. — 6. to speak about (with discussion, in °vatthu (see below) Mhvs 5, 138. -dukkathā acc.) Vin ii.168. — 7. to refer to J i.307. — 8. to answer or harmful conversation or idle talk A iii. 181; opp. su° A iii.182. solve (a question) J i.165; v.66. — Caus ii. kathāpeti to make -kathaṁ vaḍḍheti "to increase the talk," to dispute sharply J say Mhvs 24, 4 (aor. kathāpayi); DhA ii.35; KhA 118. i.404; v.412. °ṁ samuṭṭhāpeti to start a conversation J i.119; Kad° [old form of interr. pron. nt., equal to kiṁ; cp. (Vedic) kad iv. 73. — At the end of cpds. (as adj.) °kathā e. g. chinna° in kadarthaṁ=kiṁarthaṁ to what purpose] orig. "what?" used Sn 711; ṭhita° DA i.73; madhura° J iii.342; vi.255. adverbially; then indef. "any kind of," as (na) kac(-cana) -âbhiññāṇa recollection due to speech Miln 78, 79. -ojja "not at all"; kac-cid "any kind of; is it anything? what then?" (k° — udya, to vad) a dispute, quarrel Sn 825, 828. -dhamma Mostly used in disparaging sense of showing inferiority, con- a topic of conversation DA i.43. -nigghosa the sound of tempt, or defectiveness, and equal to kā° (in denoting badness praise, flattery J ii.350. -pavatti the course of a conversation J or smallness, e. g. kākaṇika, kāpurisa, see also kantāra & i.119; DhA i.249; Mhbv 61. -pābhata subject of a conversa- kappaṭa), kiṁ°, ku.° For relation of ku>ka cp. kutra>

kattha tion, story J i.252, 364. -bāhulla abundance of talk, loquacity & kadā. A iv.87. -magga narrative, account, history J i.2. -rasa -anna bad food Kacc 178. -asana id. Kacc 178. the sweetness of (this) speech Miln 345. -vatthu 1. subject -dukkha (?) great evil (=death) VvA 316 (expld as maraṇa, of a discourse or discussion, argument M i.372; ii.127, 132. cp. kaṭuka). There are 10 enumd at A iv.352, 357 (see kathā) and at Vism Kadamba (cp. Sk. kadamba] the kadamba tree, Nauclea cordi- 19 as qualities of a kalyāṇa — mitta, referred to at A v.67, 129; folia (with orange — coloured, fragrant blossoms) J. vi.535, Vism 127; DhA iv.30. Three are given at D iii.220=A i.197. 539; Vism 206; DhA i.309 (°puppha); Mhvs 25, 48 (id.). °kusala well up in the subjects of discussion VvA 354. — 2. N. of the fifth book of the Abhidhamma Piṭaka, the seven con- Kadara (adj.) miserable J ii.136 (expld as lūkha, kasira). stituents of which are enumd at var. places (e. g. DA i.17; Kadariya (adj.) [cp. Sk. kadarya, kad + arya?] mean, miserly, Mhbv 94, where Kvu takes the 3rd place), see also J.P.T.S. stingy, selfish; usually expld by thaddhamaccharī (PvA 102; 1882, 1888, 1896. -samuṭṭhāna the arising of a discussion DhA iii.189, 313), and mentioned with maccharī, freq. also

with paribhāsaka S i.34, 96; A ii.59; iv.79 sq.; Dh 177, 223; nig=E. honey. See also kañcana] gold, usually as uttatta° J v.273; Sn 663; Vv 295 . As cause of Peta birth freq. in Pv., molten gold; said of the colour of the skin Bu i.59; Pv iii.32 ; J e. g. i.93 ; ii.77 ; iv.148 ; PvA 25, 99, 236. — (nt.) avarice, v.416; PvA 10 suvaṇṇa). stinginess, selfishness, grouped under macchariya Dhs 1122; -agga gold — crested J v.156; -chavin of golden com- Sn 362 (with kodha). plexion J vi.13; -taca (adj.) id. J v.393; -pabhā golden Kadariyatā (f.) [abstr. fr. last] stinginess, niggardliness D ii.243; splendour Bu xxiii.23; -vimāna a fairy palace of gold VvA Miln 180; PvA 45. 6; PvA 47, 53; -sikharī a golden peak, in °rājā king of the golden peaks (i. e. Himālayas): Dāvs iv.30. Kadala (nt.) the plantain tree Kacc 335. Kaniṭṭha (adj.) [Sk. kaniṣṭha; compar. & superl.; see kañña] Kadalī1 (f.) [Sk. kadalī] — 1. the plantain, Musa sapien-tium. younger, youngest, younger born Vin iii.146 (isi the younger); Owing to the softness and unsubstantiality of its trunk it is J ii.6; PvA 42, 54; esp. the younger brother (opp. jeṭṭha, °ka) used as a frequent symbol of unsubstantiality, transitoriness J i.132; DhA i.6, 13; Mhvs. 9, 7; PvA 19, 55. Combd with and worthlessness. As the plantain or banana plant always dies jeṭṭhaka the elder & younger brothers J i.253; sabba — k. the down after producing fruit, is destroyed as it were by its own very youngest J i.395. f. kaniṭṭhā the youngest daughter DhA fruit, it is used as a simile for a bad man destroyed by the fruit i.396. — fig. later, lesser, inferior, in °phala the lesser fruit of his own deeds: S i.154=Vin ii.188=S ii.241=A ii.73 =DhA (of sanctification) Pv iv.188 . — akaniṭṭha "not the smaller" i. iii.156; cp. Miln 166; — as an image of unsubstantiality, Cp. e. the greatest, highest; in akaniṭṭhagāmin going to the high- iii.24 . The tree is used as ornament on great festivals: J i.11; est gods (cp. parinibbāyin) S v.237= 285, etc. °bhavana the vi.590 (in simile), 592; VvA 31. — 2. a flag, banner, i. e. abode of the highest gods J. iii.487. plantain leaves having the appearance of banners (— dhaja) J v.195; vi.412. In cpds. kadali°. Kaniṭṭhaka (adj.) younger (opp. jeṭṭha) A iv.93=J ii.348; DhA -khandha the trunk

of the plantain tree, often in similes i.152; the younger brother Mhvs 5, 33, 8, 10; 35, 49; 36, 116; as symbol of worthlessness, e. g. M i.233= S iii.141=iv.167; -°ikā and °akā a younger sister, Mhvs 1, 49; Pv i.115 (better Vism 479; Nd2 680 Aii .; J vi.442; as symbol of smoothness read for kaniṭṭhā). and beauty of limbs VvA 280; -taru the plantain tree Dāvs Kaniṭṭhatta (nt.) the more recent and therefore lower, less devel- v.49; -toraṇa a triumphal arch made of pl. stems and leaves oped state (of sanctification) DhA i.152. Mhbv 169; -patta a pl. leaf used as an improvised plate to eat Kaniṭṭhī (f.) a younger sister Mhvs 7, 67. from J v.4; DhA i.59; -phala the fruit of the plantain J v.37. Kaniya (adj.) [compar. of kan°, Sk. kanīyaṁs] younger, Kadalī2 (f.) a kind of deer, an antelope only in °miga J v.406, 416; less, inferior Kacc 122 (only as a grammarian's construc- vi.539; DA i.87; and °pavara-pacc.— attharaṇa (nt.) the tion, not in the living language where it had coalesced with hide of the k. deer, used as a rug or cover D i.7=A i.181=Vin *kanyā=kañña). i.192=ii.163, 169; sim. D. ii.187; (adj.) (of pallanka) A i.137=iii.50=iv.394. Kanta1 [Sk. kānta, pp. of kāmeti] — 1. (adj.) in special sense an attribute of worldly pleasure (cp. kāma, kāmaguṇā): pleasant, Kadā (indecl.) [Vedic kadā. Cp. tadā, sadā in Pali, and perhaps lovely, enjoyable; freq. in form. iṭṭhā kantā manāpā, refer- Latin quando]. interr. adv. when? (very often foll. by fut.) Th ring to the pleasures of the senses S i.245; ii.192; iv.60, 158, 1, 1091 — 1106; J ii.212; vi. 46; DhA i.33; PvA 2. — Combd 235 sq.; v.22, 60, 147; A ii.66 sq.; M i.85; Sn 759; It 15; Vbh with — ssu J v.103, 215; vi.49 sq. -ci [cid] indef. — 1. at 2, 100, 337; bāla° (lovely in the opinion of the ignorant) Sn some time A iv.101. — 2. sometimes J i.98; PvA 271. — 3. 399.— D ii.265; iii.227 (ariya°); J iii.264; v.447; with ref. to once upon a time Dāvs i.30. — 4. perhaps, may be J i.297; the fruit of action as giving pleasure: °phala Kvu 35, 211, PvA vi.364. + eva: kadācideva VvA 213; -kadāci kadāci from 277 (hatthi —) k° pleasing to elephants; of manta DhA i.163; time to time, every now and then J i.216; iv. 120; DhsA 238; of vīṇā J vi.255, 262; DhA i.163. — 2. beloved by, favourite PvA 253. -kadāci karahaci at some time or other, at times of, charming J vi.255, 262; DhA i.163. — 3. (n.) the beloved A i.179; Miln 73; DhA iii.362. -na kadāci at no time, never one, the husband J vi.370 (wrongly written kan tena); of a pre- S i.66; J v.434; vi.363; same with mā k° J vi.310; Mhvs 25, cious stone Miln 118; Sdhp 608, cp. suriya°, canda° — kantā 113; cp. kudācana. — kadāc— -uppattika (adj.) happening (f.) the beloved one, the wife J v.295; kantena (instr.) agree- only sometimes, occasional Miln 114. ably, with kind words A ii.213; J v.486 (where porisādassa Kaddama [Derivation unknown. Sk. kardama] mud, mire, filth kante should be read as porisādassak' ante). — a° undesired, Nd2 374 (=panka); J i.100; iii.220 (written kadamo in verse disagreeable, unpleasant, in same form as kanta, e. g. D ii.192; and kaddemo in gloss); vi.240, 390; PvA 189 (=panka), 215; in other combn J v.295; Vbh 100; Nett 180; PvA 193. — akan- compared with moral impurities J iii.290 & Miln 35. a° free tena with unpleasant words A ii.213. — kantatara compar. from mud or dirt, clean Vin ii.201, of a lake J iii.289; fig. pure J iii.260. of character J iii.290. kaddamīkata made muddy or dirty, de- -bhāva the state of being pleasant DA i.76; VvA 323. filed J vi.59 (kilesehi). Kanta2 [pp. of kantati2 , Sk. kṛtta. kanta is analogy-form. -odaka muddy water Vin ii.262; Vism 127. -parikhā a after pres.

kantati, regularly we should expect katta. See moat filled with mud, as a defence J vi. 390; -bahula (adj.) also avakanta. It may be simply misreading for katta, cp. muddy, full of mud DhA i.333; Kern, Toev. under parikanta.] cut, cut out or off Th 2, 223 Kanaka (nt.) [cp. Sk. kanaka; Gr. κν¨ηκος yellow; Ags. hu- (°salla=samucchinna — rāg' — ādisalla ThA 179) cp. katta &

Kanta Kapālaka

pari°. Kandaḷa N. of esculent water lily, having an enormous bulb D 1 Kantati [Sk. kṛṇatti, *qert, cp. kata, & Lat. cratis, crassus, E. i.264. crate] to plait, twist, spin, esp. suttaṁ (thread) Vin iv.300; PvA Kandita (adj.) [pp. of kandati] weeping, lamenting Dāvs iv.46; 75; DhA iii.273; kappāsaṁ A iii.295. Cp. pari°. a° not weeping J iii.58. (n. nt.) crying, lamentation J iii.57; Kantati2 [Sk. kṛṇtati; *(s)qert, to cut; cp. Gr. κείρω, to shear; Miln 148. Lat. caro, cena; Ohg. sceran, E. shear; see also kaṭu] to cut, Kanna (adj.) [Sk. skanna] trickling down J v.445. cut off J ii.53 (: as nik° in gloss, where it should be mūlāni Kannāma=kinnāma J vi.126. kant°); iii.185; vi.154; DhA iii.152 (+ viddhaṁseti). Kapaṇa (adj. n.) [Sk. kṛpaṇa from kṛp wail, cp. Lat. crepo; Kantāra (adj. n.) [perhaps from kad — tarati, difficult to cross, Ags. hraefn=E. raven. Cp. also Sk. kṛcchra] — 1. poor, mis- Sk. (?) kāntāra] difficult to pass, scil. magga, a difficult road, erable, wretched; a beggar; freq. expld by varāka, duggata, waste land, wilderness, expld as nirudaka īriṇa VvA 334 (on dīna and daḷidda; very often classed with low — caste peo- Vv 843), combd with maru° PvA 99 and marukantāramagga ple, as caṇḍālā Pv. iii.113 & pesakārā (Ud 4). Sn 818; J i.312, PvA 112; opp. khemantabhūmi. Usually 5 kinds of wilds 321; iii.199; Pv ii.914 ; iii.113 , iv.52 ; DA i.298; DhA i.233; ThA are enumerated: cora°, vāla°, nirudaka°, amanussa°, appabb- 178. — 2. small, short, insignificant A i.213; Bdhd 84. (f.) °ā hakkha° J i.99; SA 324; 4 kinds at Nd2 630: cora°, vāla°, dub- a miserable woman J iv.285; -°an (adv.) pitifully, piteously, hikkha°, nirudaka°. The term is used both lit. & fig. (of the with verbs of weeping, etc. J iii.295; v.499; vi.143; a° not poor wilds of ignorance, false doctrine, or of difficulties, hardship). J iii.199; — ati° very miserable Pgdp 74. Der. °tā wretched- As the seat of demons (Petas and Yakkhas) freq. in Pv (see ness Sdhp 315. above), also J i.395. As diṭṭhi° in pass. diṭṭhi — gata, etc. M -addhikā pl. often with °ādi, which means samaṇabrāh- i.8, 486, Pug 22 (on diṭṭhi vipatti). maṇa — k° — vaṇibbaka — yācakā (e. g. D i.137; PvA -addhāna a road in the wilderness, a dangerous path 78) beggars and wayfarers, tramps J i.6, 262, DhA i.105, 188 (fig.)Th 1, 95 D i.73=M i.276; -paṭipanna a wanderer through (written k° — andhika); see also DA i.298 and kapaṇikā; — the wilderness, i. e. a forester J iii.537. -magga a diffi- iddhikā pl. (probably miswriting for °addh°, cp. Trenckner, cult road (cp. kummagga) J ii.294 (lit.); in simile: S ii.118. J.P.T.S. 1908, 130) D i.137; It 65; DA i.298; -itthī a poor -mukha the entrance to a desert J i.99. woman J iii.448; -jīvikā in °aṁ kappeti to make a poor liveli- Kantāriya (adj.) [from kantāra] (one) living in or belonging to hood J i.312; -bhāva the state of being miserable PvA 274; the desert, the guardian of a wilderness, applied to a Yakkha -manussa a wretched fellow, a beggar Vism 343; -laddhaka Vv 8421 (=VvA. 341). obtained in pain, said of children J vi.150, cp. kiccha lad- Kantika1 (adj.) [to kantati1] spinning PvA 75 (sutta° itthiyo). dhaka; -visikhā the street or quarter of the

poor, the slums Ud 4; -vuttin leading a poor life PvA 175. Kantika2 =kanta1 in a° unpleasant, disgusting Pv iii.41 (=PvA 193). Kapaṇikā (f.) a (mentally) miserable woman Th 2, 219; ThA 178; cp. kapaṇā; also as kapaṇiyā J vi.93. Kantita1 [Sk. kṛtta, pp. of kantati1] spun, (sutta) Vin iv.300. Kapalla at Vin i.203, is an error for kajjala, lamp — black, used Kantita2 (adj.) Sk. kṛtta pp. of kantati2] cut off, severed, at Miln in preparation of a collyrium (cp. J.P.T.S. 1887, 167). 240 better as kantita1 , i. e. spun. Kapalla (nt.) [Sk kapāla; orig. skull, bowl, cp. kapola & Lat. Kanda [Sk. kanda] a tuberous root, a bulb, tuber, as radish, etc. J caput, capula, capillus, Goth. haubi, E. head]— 1. a bowl i.273; iv.373; vi.516; VvA 335; °mūla bulbs and roots (°phala) in form of a skull, or the shell of reptiles; see kapāla. — 2. D i.101; a bulbous root J v.202. an earthenware pan used to carry ashes J i.8; vi.66, 75; DhA Kandati [Sk. krandati to *q(e)lem; cp. Gr. καλέω, κέλαδος, i.288. — 3. a frying pan (see cpds. & cp. angāra — kapalla) Lat. clamor, calare, calendae, Ohg. hellan to shout] to cry, Sn 672. -kapalla is only a variant of kapāla. wail, weep, lament, bewail Dh 371; Vv 8312 ; J vi.166; Miln -pāti an earthen pot, a pan J i.347=DhA i.371; -pūva a 11, 148; freq. of Petas: PvA 43, 160, 262 (cp. rodati). — pancake J i.345; DhA i.367; VvA 123; Mhvs 35, 67. In kāmaguṇā pass. urattāḷiṁ k. M. i.86=Nd2 s. v.; A iii.54 Kapallaka- 1. a small earthen bowl J vi.59; DhA i.224. — 2. a (urattāḷī for °iṁ v. l.); in phrase bāhā paggayha k° Vin i.237; frying pan J i.346. ii.284; J v.267. Kapāla (nt.) [Sk. kapāla, see kapalla] — 1. a tortoise- or turtle — Kandana (nt.) [Sk. krandana] crying, lamenting PvA 262 shell S i.7=Miln 371; S iv.179; as ornament at DA i.89. — 2. Kandara [Sk. kandara] — 1. a cave, grotto, generally, on the the skull, cp. kaṭāha in sīsakaṭāha. — 3. a frying pan (usually slope or at the foot of a mountain Vin ii.76, 146; used as a as ayo°, of iron, e. g. A iv.70; Nd2 304iii ; VvA 335) J ii.352; dwelling — place Th 1, 602; J i.205; iii.172. — 2. a glen, de- Vv 845 ; DhA i.148 (v. l. °kapalla); Bdhd 100 (in simile). — 4. file, gully D i.71=A ii.210=Pug 59; A iv.437; Miln 36; expld a begging bowl, used by certain ascetics S iv.190; v.53, 301; at DA i.209 (as a mountainous part broken by the water of a A i.36; iii.225; J i.89; PvA 3. — 5. a potsherd J ii.301. river; the etym. is a popular one, viz. "kaṁ vuccati udakaṁ; -ābhata the food collected in a bowl A i.36; -khaṇḍa a tena dāritaṁ"). k — padarasākhā A i.243=ii.240; PvA 29. bit of potsherd J ii.301; -hattha "with a bowl in his hand," Kandala N. of a plant with white flowers J iv.442. — ma-kuḷa begging, or a beggar, Th 1, 1118; J i.89; iii.32; v.468; PvA 3. knob (?) of k. plant Vism 253 (as in description of sinews). Kapālaka- 1. a small vessel, bowl J i.425. — 2. a beggar's bowl

Kapālaka Kappaka

J i.235; DhA ii.26. saṁvaṭṭa° saṁvaṭṭaṭṭhāyi° vivaṭṭa° vivaṭṭaṭṭhāyi° A ii.142; of- Kapāsa=kappāsa, q. v. Dāvs ii.39. ten abbreviated to saṁvaṭṭa — vivaṭṭa° D i.14; It 15; freq. in formula ekampijātiṁ, etc. Vin iii.4=D iii.51, 111= It 99. On Kapi [Sk. kapi, original designation of a brownish colour, cp. pubbanta° & aparanta°, past & future kappas see D i.12 sq. kapila & kapota] a monkey (freq. in similes) Sn 791; Th 1, paṭhama — kappe at the beginning of the world, once upon a 1080; J i.170; iii.148, cp. kavi. time (cp. atīte) J i.207. When kappa stands by itself, a Mahā — -kacchu the plant Mucuna pruritus Pv ii.310 ; °phala its kappa is understood: DA i.162. A whole, complete kappa is

fruit PvA 86; -citta "having a monkey's mind," capricious, designated by kevala° Sn pp. 18=46 125; Sn 517; also dīgha° fickle J iii.148=525; -naccanā Npl., Pv iv.137 ; -niddā "mon- S ii.181; Sdhp 257. For similes as to the enormous length of key — sleep," dozing Miln 300. a kappa see S ii.181 & DA i.164=PvA 254. — acc. kappaṁ Kapiñjala [Derivation unknown. Sk. kapiñjala] a wild bird, pos- adv.: for a long time D ii.103=115= Ud 62, quot. at DA i.103; sibly the francolin partridge Kvu 268; J vi.538 (B.B. kapiñ- Vin ii.198; It 17; Miln 108; mayi āyukappaṁ J i.119, cp. Miln jara). 141. Cp. sankappa. Kapiṭhana the tree Thespesia populneoides Vin iv. 35. -âtīta one who has gone beyond time, an Arahant Sn 373. -âvasesaṁ (acc.) for the rest of the kappa, in kappaṁ vā k — Kapiṭṭha and °ttha — 1. the tree Feronia elephantum, the wood âvasesaṁ vā D ii.117=A iv.309=Ud 62; Miln 140: -āyuka — apple tree J vi.534; Vism 183 (°ka); Mhvs 29, 11; — 2. (one) whose life extends over a kappa Mhvs v.87; -uṭṭhāna °ṁ (nt.) the wood apple Miln 189; — 3. the position of the arising at or belonging to the (end of a) kappa: — aggi the fire hand when the fingers are slightly and loosely bent in J i.237; which destroys the Universe J ii.397; iii.185; iv.498; v.336; kapitthaka S v.96. vi.554; Vism 304; — kāla the time of the end of the world J Kapitthana=kapiṭhana J ii.445; vi.529, 550, 553; v. l. at Vism v.244; — uṭṭhāna (by itself) the end of the world J i.4=Vism 183 for °itthaka. 415; -kata on which a kappa, i. e. smudge, has been made, Kapila (adj.) [Sk. kapila, cp. kapi] brown, tawny, reddish, of hair ref. to the cīvara of a bhikkhu (see above) Vin i.255; iv.227, & beard VvA 222; °ā f. a brown cow DhA iv.153. 286; DA i.103; -(ñ)jaha (one) who has left time behind, free from saṁsāra, an Arahant Sn 1101 (but expld at Nd2 s. v., see Kapisīsa [Sk. kapiśīrṣa] the lintel of a door D ii.143 (cp. Rh.D. also DA i.103, as free from dve kappā: diṭṭhi° taṇha°). -jāla Buddh. Suttas p. 95 n1) -°ka the cavity in a doorpost for the consumption of the kappa by fire, the end of a kappa Dpvs receiving the bolt Vin ii.120, 148 (cp. Vin. Texts ii.106 n3). i.61. -ṭṭha staying there for a kappa, i. e. in purgatory in Kapota [Sk. kapota, greyish blue, cp. kapi) — 1. (m.) a pigeon, āpāyiko nerayiko + atekiccho, said of Devadatta Vin ii.202, a dove J i.243; Miln 403; — 2. (f.) °i a female pigeon PvA 206; A iii.402 iv.160; It 11 85. -ṭṭhāyin lasting a whole cy- 47; °ka (f. °ikā Miln 365) a small pigeon J i.244. cle, of a vimāna Th 1, 1190. -ṭṭhika enduring for an aeon: -pāda (of the colour) of a pigeon's foot J i.9. kibbisa (of Devadatta) Vin ii.198=204; (cp. Vin. Texts iii.254) Kapola [Sk. kapola, cp. kapalla, orig. meaning "hollow"] the sālarukkha J v.416; see also ṭhitakappiṁ Pug 13. -ṭṭhitika cheek Vism 263, 362; DhA i.194. id. DhA i.50 (vera); Miln 108 (kammaṁ). ("sabbe pi magga — samangino puggalā ṭhita — kappino.") -ṭṭhiya- =prec. A Kappa (adj. n.) [Sk. kalpa, see kappeti for etym. & forma- v.75; J i.172, 213; v.33; Miln 109, 214. °rukkha the tree that tion] anything made with a definite object in view, prepared, lasts for a kappa, ref. to the cittapāṭalī, the pied trumpet — tree arranged; or that which is fit, suitable, proper. See also DA in the abode of the Asuras J i.202; -nibbatta originated at the i.103 & KhA 115 for var. meanings. — I Literal Meaning. — beginning of the k. (appl. to the flames of purgatory) J v.272; 1. (adj.) fitting, suitable, proper (cp. °tā) (=kappiya) in kap- -parivaṭṭa the evolution of a k; the end of the world Dpvs i.59; pâkappesu kusalo Th 1, 251, °kovido Mhvs 15, 16; Sn 911; as -pādapa=°rukkha Mhbv 2; -rukkha a wishing tree,

magi- juice Miln 161. — (—°) made as, like, resembling Vin i.290 cal tree, fulfilling all wishes; sometimes fig. J vi.117, 594; (ahata°); Sn 35 (khaggavisāṇa°); hetu° acting as cause to Sn Vism 206; PvA 75, 176, 121; VvA 32 (where combd with cin- 16; Miln 105; — a° incomparable Mhvs 14, 65; — 2. (nt.) a tāmaṇi); DhA iv.208; -latā a creeper like the kapparukkha fitting, i. e. harness or trapping (cp. kappana) Vv 209 (VvA VvA 12; -vināsaka (scil. aggi): the fire consuming the world 104); — a small black dot or smudge (kappabindu) imprinted at the end of a k. Vism 414 sq.; (mahāmegho) DhA iii.362; on a new robe to make it lawful Vin i.255; iv.227, 286: also -samaṇa an ascetic acc. to precepts, an earnest ascetic J vi.60 fig. a making — up (of a trick): lesa° DA i.103; VvA 348. — (cp. samaṇa — kappa); -halāhala "the k — uproar," the up- II. Applied Meaning. — 1. (qualitative) ordinance, precept, roar near the end of a kalpa J i.47. rule; practice, manner Vin ii.294, 301 (:kappati singiloṇa — kappo "fit is the rule concerning..."); cp. Mhvs 4, 9; one of Kappaka [fr. kḷp, kappeti] a barber, hairdresser, also attendant to the chalanga, the 6 disciplines of Vedic interpretation, VvA the king; his other function (of preparing baths) is expressed 265; — 2. (temporal) a "fixed" time, time with ref. to in- in the term nahāpaka (Pv ii.937) or nahāpita (°ā?) (DA i.157) dividual and cosmic life. As āyu at DA i.103 (cp.kappaṁ); Vin. i.344; ii.182; D i.51 (=DA i.157, in list of various occu- as a cycle of time=saṁsāra at Sn 521, 535, 860 (na eti kap- pations); J i.60, 137; iii.315; Pv ii.937 ; iii.14 (where expl. by paṁ); as a measure of time: an age of the world Vin iii.109; nahāpita in the meaning of "bathed," cp. expl. ad i.106) DhA Miln 108; Sdhp 256, 257; PvA 21; It 17=Bdhd 87=S ii.185. i.85 (°vesa disguise of a barber), 342 (pasādhana° one who There are 3 principal cycles or aeons: mahā°, asankheyya°, arranges the dress, etc., hairdresser). antara°; each mahā° consists of 4 asankheyya — kappas, viz. -jātika belonging to or reborn in the barber class, in this

sense representing a low, "black" birth PvA 176. ii.352. — a° delivered from time, free from saṁsāra, Ep. of Kappaṭa [kad — paṭa=ku — paṭa] a dirty, old rag, torn garment an Arahant Sn 860; cp. Miln 49, 50. See also kappika. (of a bhikkhu) Th 1,199. -ânuloma (nt.) accordance with the rule Nett 192. -kāraka "one who makes it befitting," i. e. who by offer- Kappatā (f.) [abstr. fr. kappa] fitness, suitability DA i.207. ing anything to a Bhikkhu, makes it legally acceptable Vin Kappati [Pass. of kappeti, cp. Sk. kalpyate] to be fit, seeming, i.206; -kuṭī (f.) a building outside the Vihāra, wherein al- proper, with dat. of person D ii.162; Vin ii.263, 294; iii.36; Th lowable articles were stored, a kind of warehouse Vin i.139; 1,488; Mhvs 4, 11; 15, 16. ii.159; -dāraka a boy given to the Bhikkhus to work for them Kappana (nt.) [fr. kappeti, cp. Sk. kalpana] the act of preparing, in the Vihāra DA i.78 (v. l. BB °kāraka); -bhaṇḍa utensils fixing; that which is fixed, arranged, performed. 1. kappanā allowable to the Bhikkhus J i.41; DhA i.412. a° thing unau- (f.) the fixing of a horse's harness, harnessing, saddling J i.62; thorised Vin. ii.169; a list of such forbidden articles is found — 2. (nt.) (—°) procuring, making: jīvika°; a livelihood J at Vin i.192; -bhūmi (f.) a plot of ground set apart for stor- iii.32; putting into order; danta° J i.321; — 3. (adj.) (—°) ing (allowable) provisions Vin i.239 (cp. °kuṭi); -lesa [cp. trimmed, arranged with: nānāratana° VvA 35. Sk. kalpya] guile

appropriate to one's own purpose VvA 348; -saññin (a) imagining as lawful (that which is not) A i.84; a° Kappara [cp. Sk. kūrpara] the elbow Vin iii.121=iv.221; J i.293, opp. ibid. — °tā the imagining as lawful (that which is not) 297; DhA i.48, 394; VvA 206. appl. to kukkucca Dhs 1160; a° opp. ibid. Kappāsa [cp. Sk. karpāsa] 1. the silk — cotton tree J iii.286; Kappu (nt.)=kappa in the dialect used by Makkhali Gosāla, pre- vi.336. — 2. cotton D ii.141; A iii.295; S v.284; J i.350; sumably the dialect of Vesāli, D i.54; DA i.164 (a Burmeṣe vi.41; comb. w. uṇṇa A iii.37=iv.265=268. MS. reads kappi, and so do Pv iv.332 ; PvA 254). -aṭṭhi a cotton seed DhA iii.71; -paṭala the film of the cotton seed Vism 446; Bdhd 66; -picu cotton S v.284; J v.110, Kappūra (m. & nt.) [cp. Sk. karpūra] camphor: (a) the plant J 343; vi.184: -maya made of cotton PvA 77. vi.537. — (b) the resinous exudation, the prepared odoriferant substance (cp. kaṭukapphala) J ii.416=DhA iii.475; Miln 382; Kappāsika (adj.) made of cotton D ii.188, cp. A iv.394; D ii.351; Dāvs v.50. Vin i.58=97=281; J vi.590; Pv ii.117 . (nt) cotton stuff Miln 267. Kappeti [Der. from kappa, cp. Sk. kṛpa shape, form; *qu̯rep -paṇṇa the leaf of the cotton tree, used medicinally Vin caus. from. fr. *qu̯er=Sk. kr, karoti to shape, to make, cp. i.201; -sukhuma fine, delicate cotton stuff D ii.188; A iv.394; karoti] to cause to fit, to create, build, construct, arrange, pre- Miln 105. pare, order. I. lit. 1. in special sense: to prepare, get done, i. e. harness: Kappāsī (f.) [=kappāsa] cotton J vi.537; PvA 146. J i.62; plait DA i.274, an offering (yaññaṁ) Sn 1043; i. e. to Kappika (—°) (adj.) [fr. kappa] 1. belonging to a kappa, in trim etc. M ii.155; J i.223; Mhvs 25, 64. 2, generally (to be paṭhama° — kāla the time of thé first Age DA i.247; Vbh translated according to the meaning of accompanying noun), 412 (of manussā); VvA 19 (of Manu); without the kāla (id.) to make, get up, carry on etc. (=Fr. passer), viz. iriyāpathaṁ at J i.222; as noun the men of the first Age J ii.352. — 2. In to keep one's composure Th i.570; J v.262; Bdhd 33; jīvitaṁ: cpds.... pubbanta° and aparanta° the ika° belongs to the whole to lead one's life PvA 3, 4, 13; divāvihāraṁ to take the noon- cpd. D i.39 sq.; DA i.103. See also kappiya 2. day rest Mhvs 19, 79; nisajjaṁ to sit down Vin iii.191; vāsaṁ, Kappita [pp. of kappeti] 1. prepared, arranged, i. e. harnessed saṁvāsaṁ to make one's abode D ii.88; Sn 283; PvA 36, 47; D i.49; J vi.268; i. e. plaited DA i.274; i. e. trimmed: °ke- saṁvāsaṁ to have (sexual) intercourse with J iii.448; Mhvs samassu "with hair & beard trimmed" D ii.325; S iv.343; J 5, 212; PvA 6; seyyaṁ: to lie down, to make one's bed Pug v.173, 350; vi.268; Vv 731 . — 2. getting procuring; as °jīvika 55 etc. (acelaka — passage=D i.166). a living J v.270; made ready, drawn up (in battle array) D II. fig. 1. in special sense: to construct or form an opin- ii.189; — 3. decorated with, adorned with Sdhp 247. — su° ion, to conjecture, to think Sn 799; DA i.103; — 2. gener- well prepared, beautifully harnessed or trimmed Vv 601 . ally: to ordain, prescribe, determine J v.238 (=say vidahati) — Caus. II. kappāpeti to cause to be made in all senses of Kappin (adj.) [fr. kappa] 1. (cp. kappa ii.1a) getting, procuring, kappeti; e. g. Vin ii.134 (massuṁ k. to get one's beard done); acquiring (pañña°) Sn 1090; — 2. (cp. kappa ii.1b) having a J v.262 (hatthiyānāni k. to harness the elephant — cars); DA kappa (as duration), lasting a Cycle Pug 13; in Mahā° enduring i.147 (pañca hatthinikā — satāni k. harness the 500 elephants). a Mahākappa DA i.164=PvA 254. Pass. kappiyati in ppr. kappiyamāna getting harnessed J i.62. Kappiya

(adj.) [fr. kappa] 1. (cp. kappa ii.1a) according to rule, Kabara (adj.) [cp. Sk. kabara] variegated, spotted, striped; right, suitable, fitting, proper, appropriate (PvA 26=anuccha- mixed, intermingled; in patches Vism 190. Of a cow (°gāvī) vika paṭirūpa) J i.392; DA i.9; PvA 25, 141. — a° not right, not DhA i.71 (°go — rūpa) ibid. 99; of a calf (°vaccha) J v.106; of proper, unlawful Vin i.45, 211; ii.118; iii.20; (nt) that which is a dog (°vaṇṇa=sabala q. v.) J vi.107; of leprosy J v.69; of the proper A i.84; Dhs 1160; — a° ibid; -kappiyâkappiya (nt) shade of trees (°cchāya, opp. sanda°) M i.75; J iv.152; DhA that which is proper and that which is not J i.316; DA i.78. — i.375. 2. (cp. kappa ii.1b) connected with time, subject to kappa, i. -kucchi having a belly striped with many colours, of a e. temporal, of time, subject to saṁsāra; of devamanussā Sn monster J i.273; -kuṭṭha a kind of leprosy J v.69; -maṇi the 521; na+of the Muni Sn 914. In another sense ("belonging to cat's eye, a precious stone, also called masāragalla, but also an Age") in cpd. paṭhama ° — kāla the time of the first Age J

Kabara Kambala

an emerald; both are prob. varieties of the cat's eye VvA 167, Kamati [kram, Dhtp. expld by padavikkhepe; ppr. med. ka- 304. mamāna S i.33; Sn 176; Intens. cankamati.] to walk. (I) lit. 1. Kabala (m., nt.) [cp. Sk. kavala BSk. kavaḍa Divy 290 (+ālopa), c. loc. to walk, travel, go through: dibbe pathe Sn 176; ariye 298, 470] a small piece (=ālopa PvA 70), a mouthful, always pathe S i.33; ākāse D i.212=M i.69=A iii.17; — 2. c. acc. to appl. to food, either solid (i. e. as much as is made into a go or get to, to enter M ii.18; J vi.107; Pv i.12 (saggaṁ) — (II) ball with the fingers when eating), or liquid Vin ii.214; It 18=J fig. 1. to succeed, have effect, to affect M i.186; J v.198; Miln iii.409; iv.93; Dh 324; Miln 180, 400; Bdhd 69; DhA ii.65; 198; — 2. to plunge into, to enter into A ii.144; — 3. impers. PvA 39; Mhvs 19, 74. Kabale kabale on every morsel J i.68; to come to (c. dat) S iv.283. Miln 231; -sakabala appl. to the mouth, with the mouth full Kamatthaṁ (adv.) [kaṁ atthaṁ] for what purpose, why? J iii.398 of food Vin ii.214; iv. 195; — Sometimes written kabala. (=kimatthaṁ). -âvacchedaka choosing portions of a mouthful, nibbling Kamanīya (adj.) [grd of kāmayati] (a) desirable, beautiful, lovely at a morsel Vin ii.214; iv.196. J v.155, 156; Miln 11; (b) pleasant, sweet (— sounding) D Kabalinkāra (adj.) [kabala in compn form kabalī° before kr & ii.171; J i.96. — As nt. a desirable object S i.22. bhū; kabalin for kabalī°] always in combn with āhāra, food Kamala (nt.) a lotus, freq. combd with kuvalaya; or with uppala "made into a ball," i. e. eatable, material food, as one of the 4 J i.146; DA i.40, expld as vārikiñjakkha PvA 77. 1. lotus, kinds of food (see stock phrase k° āhāro oḷāriko vā sukhumo the lotus flower, Nelumbium J i.146; DA i.40; Mhbv 3; Sdhp vā... at M i.48= S ii.11, 98=D iii.228, 276; Bdhd 135) Dhs 325; VvA 43, 181, 191; PvA 23, 77; — At J i.119, 149 a bet- 585, 646 (where fully described), 816; Miln 245; Vism 236, ter reading is obtained by corr. kambala to kamala, at J i.178 341, 450, 616; Bdhd 69, 74; DA i.120. Written kabalīkāra however kamb° should be retained. — 2. a kind of grass, of nearly always in Burmese, and sometimes in Singh. MSS.; s. which sandals were made Vin. i.190 (s. Vin. Texts ii.23 n.) — also Nett 114 — 118. 3. f. kamalā a graceful woman J v.160; -āhāra-bhakkha (of attā, soul) feeding on material food -komalakarā (f.) (of a woman) having lotus — like (soft) D i.34, 186, 195;

-bhakkha, same A iii.192=v.336 (appl. to hands Mhbv 29; -dala a lotus leaf Vism 465; Mhbv 3; Bdhd the kāmâvacara devas); DA i.120. 19; DhsA 127; VvA 35, 38. — -pādukā sandals of k. grass Kabaḷikā (f.) [cp. Sk. kavalikā] a bandage, a piece of cloth put Vin i.190. over a sore or wound Vin i.205 (cp. Vin. Texts ii.58 n4). Kamalin (adj.) [fr. kamala] rich in lotus, covered with lotuses (of Kabba (nt.) [cp. Sk. kāvya] a poem, poetical composition, song, a pond) in kamalinī — kāmuka "the lover of lotuses," Ep. of ballad in °ṁ karoti to compose a song J vi.410; -karaṇa mak- the Sun Mhbv. 3 (v. l. °sāmika perhaps to be preferred). ing poems DA i.95; and -kāra a poet Kh 21; J vi.410. Kampa (—°) [fr. kamp] trembling, shaking; tremor DA i.130 Kabya=kabba in cpds. °âlankāra composing in beautiful verse, (paṭhavi°); Sdhp 401; a° (adj.) not trembling, unshaken; calm, a beautiful poem in °ṁ bandhati, to compose a poem ibid.; and tranquil Sdhp 594; Mhvs 15, 175. -kāraka a poet, ibid. Kampaka (adj.) [fr. kampa] shaking, one who shakes or causes Kama [fr. kram, cp. Vedic krama (—°) step, in uru°, BSk. krama to tremble Miln 343 (paṭhavi°). reprieve, Divy 505] — 1. (nt.) going, proceeding, course, Kampati [kamp to shake Dhtp. 186: calane; p. pres. kampanto, step, way, manner, e. g. sabbatth'âvihatakkama "having a kampaṁ, kampamāna; aor. akampi; caus. kampeti; p. pres. course on all sides unobstructed" Sdhp 425; vaḍḍhana° pro- kampetan Dpvs xvii.51; ger. kampayitvāna D ii.108; J v.178] cess of development Bdhd 96 paṭiloma° (going) the opposite — to shake, tremble, waver Kh 6; J i.23; Sn 268 (expl. KhA way Bdhd 106; cp. also Bdhd 107, 111. a fivefold kama or 153: calati, vedhati); Bdhd 84; — Cp. anu°, pa°, vi°, sam°. process (of development or division), succession, is given at — kampamāna (adj.) trembling J iii.161; agitated, troubled Vism 476 with uppattik°, pahāna°, patipattik°, bhūmik°, de- (°citta) J ii.337; a° not trembling, unhesitating, steadfast J vi. sanāk°, where they are illustrated by examples. Threefold ap- 293. plied to upādāna at Vism 570 (viz. uppattik°, pahānak°, de- sanāk°) — 2. oblique cases (late and technical) "by way of Kampana [fr. kamp] 1. adj. causing to shake DhA i.84, trem- going," i. e. in order or in due course, in succession: kamato bling Kacc 271; 2. (nt) (a) an earthquake J i.26 47; (b) tremor Vism 476, 483, 497; Bdhd 70, 103; kamena by & by, gradu- (of feelings) J iii.163. ally Mhvs 3, 33; 5, 136; 13, 6; Dāvs i.30; SnA 455; Bdhd 88; -rasa (adj.) "whose essence is to tremble," said of doubt yathākkamaṁ Bdhd 96. — 3. (adj.) (—°) having a certain (vicikicchā) DhsA 259. way of going: catukkama walking on all fours (=catuppāda) Kampin (adj.) [fr. kampa] see vi°. Pv i.113 . Kampiya (adj.) [grd. of kampati] in a° not to be shaken, immov- Kamaṇa a step, stepping, gait J v.155, in expln J v.156 taken to able, strong Th 2, 195; Miln 386; (nt.) firmness, said of the 5 be ppr. med. — See san°. moral powers (balāni) DA i.64. Kamaṇḍalu (m., nt.) [etym. uncertain] the waterpot with long Kampurī (va.) at Th 2, 262 is to be corr. into kambu — r — iva spout used by non — Buddhist ascetics S i.167; J ii.73 (see Morris, J.P.T.S. 1884, 76). (=kuṇḍikā); iv.362, 370; vi.86, 525, 570; Sn p. 80; DhA Kambala (m., nt.) [cp. Sk. kambala] 1. woollen stuff, woollen iii.448 — adj. kamaṇḍaluka [read kā°?] "with the waterpot" blanket or garment. From J iv.353 it appears that it was A v.263 (brāhmaṇā pacchābhūmakā k.). a product of the north, probably Nepal (cp. J.P.T.S. 1889,

203); enumd as one of the 6 kinds of cīvaras, together w. karoti) either building (cp. Lit. kùrti, Opr. kūra to build) or koseyya & kappāsika at Vin i.58=96, also at A iv.394 (s. weaving, plaiting (still in mālākamma and latā° "the intertwin- °sukhuma); freq. preceded by ratta (e. g. DA i.40. Cp. ing of garlands and creepers"; also in kamma — kara possibly also ambara2 and ambala), which shows that it was commonly orig. employed in weaving, i. e. serving); cp. Lat. texo, dyed red; also as paṇḍu Sn 689; Bdhd 1. — Some woollen to weave=Sk. takṣan builder, artisan, & Ger. wirken, orig. garments (aḍḍhakāsika) were not allowed for Bhikkhus: Vin weben. Grammatically karman has in Pāli almost altogether i.281; ii.174; see further J i.43, 178, 322; iv.138; Miln 17, 88, passed into the — a decl., the cons. forms for instr. & abl. 105; DhA i.226; ii.89 sq. 2. a garment: two kinds of hair— kammā and kammanā gen. dat. kammuno, are rare. The nom. (blankets, i. e.) garments viz. kesa° and vāla° mentioned Vin pl. is both kammā and kammāni. i.305=D i.167=A i.240, 295. — 3. woollen thread Vin i.190 I. Crude meaning. 1. (lit.) Acting in a special sense, i. e. (expld by uṇṇā) (cp. Vin. Texts ii.23); J vi.340; — 4. a tribe of office, occupation, doing, action, profession. Two kinds are Nāgas J vi.165. given at Vin iv.6, viz. low (hīna) & high (ukkaṭṭha) profes- -kañcuka a (red) woollen covering thrown over a temple, sions. To the former belong the kammāni of a koṭṭhaka and a as an ornament Mhvs 34, 74; -kūṭâgāra a bamboo structure pupphacchaḍḍaka, to the latter belong vāṇijjā and gorakkhā. covered with (red) woollen cloth, used as funeral pile DhA — Kamma as a profession or business is regarded as a hin- i.69; -pādukā woollen slippers Vin i.190; -puñja a heap of drance to the religious life, & is counted among the ten ob- blankets J i.149; -maddana dyeing the rug Vin i.254 (cp. Vin. stacles (see palibodha). In this sense it is at Vism 94 expld Texts ii.154); -ratana a precious rug of wool J iv.138; Miln by navakamma (see below 2a). — kassa° ploughing, occu- 17 (16 ft. long & 18 ft. wide); -vaṇṇa (adj.) of the colour of pation of a ploughman Vism 284; kumbhakāra° profession woollen fabric, i. e. red J v.359 (°maṁsa); -silāsana (paṇḍu°) of a potter J vi.372; tunna° weaving Vism 122; PvA 161. a stone — seat, covered with a white k. blanket, forming the purohita° office of a high — priest (=abstr. n. porohiccaṁ) throne of Sakka DhA i.17; -sukhuma fine, delicate woollen SnA 466; vāṇija° trade Sāsv. 40. — kammanā by profes- stuff D ii.188=A iv.394; Miln 105; -sutta a woollen thread J sion Sn 650, 651; kammāni (pl.) occupations Sn 263=Kh vi.340. v.6 (anavajjāni k.=anākulā kammantā Sn 262). paresaṁ k°ṁ Kambalin (adj.) [fr. kambala] having a woollen garment D i.55; katvā doing other people's work=being a servant VvA 299; sa° ii.150. pasutā bent upon their own occupations D i.135, cp. attano k° — kubbānaṁ Dh 217. kamma — karaṇa — sālā work — room Kambalīya (nt.) [fr. kambala] (a sort of) woollen garment Pv (here: weaving shed) PvA 120. ii.117 (cp. PvA 77). 2. Acting in general, action, deed, doing (nearly always — Kambu [cp. Sk. kambu, Halāyudha=śankha; Dhtp. saṁvaraṇe] °) (a) (active) act, deed, job, often to be rendered by the spe- 1. a conch, a shell: saṇha — kambu — r — iva... sobhate cial verb befitting the special action, like cīvara° mending the su gīvā Th 2, 262 (for kampurī'va); s. cpds. — 2. a ring cloak VvA 250; uposatha° observing the Sabbath

Vbh 422; or bracelet (made of shells or perhaps gold: see Kern. Toev. nava° making new, renovating, repairing, patching Vin ii.119, s. v.) J iv.18, 466 (+kāyūra); Pv ii.127 , iii.93 (=PvA 157, 159 (°karoti to make repairs); J i.92: Vism 94, adj. navakam- sankhavalaya) Vv 362 (=VvA 167 hatth'âlankāra), worn on mika one occupied with repairs Vin ii.15; S i.179; patthita° the wrist, while the kāyūra is worn on the upper part of the the desired action (i. e. sexual intercourse) DhA ii.49; kam- arm (bhujâlankāra ibid.); — 3. a golden ring, given as second maṁ karoti to be active or in working, to act: nāgo pādehi k.k. meaning at VvA 167, so also expl. at J iv.18, 130; J v.400. the elephant works with his feet M i.414; kata° the job done -gīva (adj.) having a neck shaped like a shell, i. e. in spi- by the thieves DhA ii.38 (corehi), as adj. kata° cora (& akata rals, having lines or folds, considered as lucky J iv.130 (=su- °cora) a thief who has finished his deed (& one who has not) vaṇṇālingasadisagīvo), cp. above 1; -tala the base or lower Vism 180, also in special sense: occasion for action or work, i. part of a shell, viz. the spiral part, fig. the lines of the neck J e. necessity, purpose: ukkāya kammaṁ n'atthi, the torch does v.155 (°ābhāsā gīvā, expld on p. 156 as suvaṇṇālingatala — not work, is no good Vism 428. (b) (passive) the act of being sannibhā); also the (polished) surface of a shell, used as sim- done (—°), anything done (in its result), work, often as collect. ile for smoothness J v.204, 207; -pariharaka a wristlet or abstr. (to be trsld . by E. ending — ing): apaccakkha° not be- bracelet VvA 167. ing aware, deception Vbh 85; daḷhī° strengthening, increase Kambussa [fr. preceding] gold or golden ornament (bracelet) J Vbh 357, Vism 122; citta° variegated work, mālā° garlands, v.260, 261 (: kambussaṁ vuccati suvaṇṇaṁ). latā° creeper (— work) Vism 108; nāma° naming Bdhd 83; pañhā° questioning, "questionnaire" Vism 6. — So in defi- Kambojaka (adj.) coming fr. Kamboja J iv.464 (assatara). nitions niṭṭhuriya°=niṭṭhuriya Vbh 357; nimitta°= nimitta, ob- Kambojā (f.) N of a country J v.446 (°ka raṭṭha); Pv ii.91 (etc.); hāsa°=obhāsa (apparition > appearing) Vbh 353. — (c) (in- Vism 332, 334, 336. trs.) making, getting, act, process (—°). Often trsl. as ab- Kamboji (m., nt.) [meaning & etym. unexpld] the plant Cassia str. n. with ending — ion or — ment, e. g. okāsa° opportu- tora or alata J iii.223 (°gumba=elagalāgumba; vv. ll. kam- nity of speaking, giving an audience Sn p. 94; pātu° making moja° & tampo° [for kambo°]). clear, manifestation DhA iv.198 anāvi°, anuttāni° conceal- ment Vbh 358; kata° (adj.) one who has done the act or pro- Kamma (nt.) [Vedic karman, work esp. sacrificial process. For cess, gone through the experience SnA 355; añjali°, sāmīci° ending °man=Idg. *men cp. Sk. dhāman=Gr. δημα, Sk. nā- veneration, honouring (in formula with nipaccakāra abhivā- man=Lat nomen] the doing, deed, work; orig. meaning (see dana paccuṭṭhāna) D iii.83 (Vin ii.162, 255); A i.123; ii.180;

Kamma Kamma

J. i.218, 219. see J.P.T.S. 1882, 1888, 1896, 1907; k°ṁ karoti to carry out an 3. (Specialised) an "act" in an ecclesiastical sense; pro- official Act Mhvs 5, 207; DhsA 399; — °ṁ anussāveti to pro- ceedings, ceremony, performed by a lawfully constituted claim a k°, to put a resolution to a chapter of bhikkhus Vin chapter of bhikkhus Vin i.49, 53, 144, 318; ii.70, 93; v.220 i.317; -vossagga difference of occupation J vi.216; -sajja

(a) sq.; Khus J.P.T.S. 1883, 101. At these formal functions a mo- "ready for action," i. e. for battle J v.232; -sādutā "agree- tion is put before the assembly and the announcement of it is ableness to work" DhsA 151 (cp. kammaññatā & kamyatā); called the ñatti Vin i.56, after which the bhikkhus are asked -sāmin "a master in action," an active man Miln 288; -sippī whether they approve of the motion or not. If this question an artisan VvA 278; -sīla one whose habit it is to work, ener- is put once, it is a ñattidutiyakamma Vin ii.89; if put three getic, persevering Miln 288; a° indolent, lazy J vi.245; a° — times, a ñatticatuttha° Vin i.56 (cp. Vin. Texts i.169 n2). There ttaṁ indolence, laziness Mhvs 23, 21; -hīna devoid of occu- are 6 kinds of official acts the Sangha can perform: see Vin pation, inactive Miln 288. i.317 sq.; for the rules about the validity of these ecclesiasti- II. Applied (pregnant) meaning: doing, acting with ref. to cal functions see Vin i.312 — 333 (cp. Vin T. ii.256 — 285). both deed and doer. It is impossible to draw a clear line be- The most important ecclesiastical acts are: apalokanakamma, tween the source of the act (i. e. the acting subject, the actor) ukkhepanīya° uposatha° tajjaniya° tassapāpiyyasikā° nis- and the act (either the object or phenomenon acted, produced, saya°, patiññākaraṇīya°, paṭipucchākaraṇīya° paṭisāraṇiya° i. e. the deed as objective phenomenon, or the process of act- pabbājaniya°, sammukhākaraṇīya°. — In this sense: kam- ing, i. e. the deed as subjective phenomenon). Since the latter maṁ karoti (w. gen.) to take proceedings against Vin i.49, (the act) is to be judged by its consequences, its effects, its 143, 317; ii.83, 260; kammaṁ garahati to find fault with pro- manifestation always assumes a quality (in its most obvious ceedings gone through Vin ii.5; kammaṁ paṭippassambheti to characteristics either good or bad or indifferent), and since the revoke official proceedings against a bhikkhu Vin iii.145. act reflects on the actor, this quality is also attached to him. 4. In cpds.: — -âdhiṭṭhāyaka superintendent of work, This is the popular, psychological view, and so it is expressed inspector Mhvs 5, 174; 30, 98; -âdhipateyya one whose in language, although reason attributes goodness and badness supremacy is action Miln 288; -ārambha commencement of to the actor first, and then to the act. In the expression of lan- an undertaking Mhvs 28, 21; -âraha (a) entitled to take part guage there is no difference between: 1. the deed as such and in the performance of an "act" Vin iv.153; v.221; -ārāma (a) the doer in character: anything done (as good or bad) has a delighting in activity D ii.77; A iv.22; It 71, 79; -ārāmatā corresponding source; 2. the performance of the single act taking pleasure in (worldly) activity D ii.78=A iv.22, cp. Vbh and the habit of acting: anything done tends to be repeated; 381; A iii.116, 173, 293 sq., 330, 449; iv.22 sq., 331; v.163; 3. the deed with ref. both to its cause and its effect: anything It 71; âvadāna a tale of heroic deeds J vi.295; -kara or done is caused and is in itself the cause of something else. As °kāra: used indiscriminately. 1. (adj.) doing work, or ac- meanings of kamma we therefore have to distinguish the foll. tive, in puriso dāso+pubbuṭṭhāyī "willing to work" D i.60 et different sides of a "deed," viz. sim. (=DA i.168: analaso). A i.145; ii.67; Vv 754 ; 2. (n.) 1. the deed as expressing the doer's will, i. e. qualified a workman, a servant (a weaver?) usually in form dāsā ti vā deed, good or bad; 2. the repeated deed as expression of the

pessā ti vā kammakarā ti vā Vin i.243; D i.141=Pug 56 (also doer's habit=his character; 3. the deed as having consequences °kārā); A ii.208; iii.77, 172; Th 2, 340; J i.57. Also as dāsā for the doer, as such a source qualified according to good and pessā k°kārā A iii.37=iv.265, 393, and dāsā k° kārā Vin i.240, evil; as deed done accumulated and forming a deposit of the 272; ii.154; D iii.191; S i.92; — a handyman J i.239; Miln doer's merit and demerit (his "karma"). Thus pāpakamma=a 378; (f) -ī a female servant Vin ii.267; °kāra Vin iv.224, kārī bad deed, one who has done a bad deed, one who has a bad Dhs A98=VvA 73 (appl. to a wife); -karaṇa 1. working, character, the potential effect of a bad deed=bad karma. The labour, service J iii.219; PvA 120; DA i.168; 2. the effects of context alone decides which of these meanings is the one in- karma J i.146; -karanā and kāraṇā see below; -kāma lik- tended by the speaker or writer. ing work, industrious; a° lazy A iv.93=J ii.348; -kāraka a Concerning the analysis of the various semantic develop- workman, a servant DA i.8; Mhvs 30, 42; Nd2 427; a sailor ments the following practical distinctions can be made: 1. Ob- J iv.139; -garu bent on work Miln 288; -ccheda the inter- jective action, characterized by time: as past=done, meaning ruption of work J i.149; 246; iii.270; -jāta sort of action J deed (with kata); or future=to be done, meaning duty (with v.24 (=kammam eva); -dhura (m. nt.) draught — work J kātabba). 2. Subjective action, characterized by quality, as re- i.196; -dheyya work to be performed, duty A iv.285=325; cp. flecting on the agent. 3. Interaction of act and agent: (a) in J vi.297; -dhoreyya "fit to bear the burden of action" Miln subjective relation, cause and effect as action and reaction on 288 (cp. Mil. trsl. ii.140); -niketavā having action as one's the individual (individual "karma," appearing in his life, either house or temple ibid.; -nipphādana accomplishing the busi- here or beyond), characterized as regards action (having re- ness J vi.162; -ppatta entitled to take part in an eccles. act sults) and as regards actor (having to cope with these results): Vin i.318; v.221; -bahula abounding in action (appl. to the (b) in objective relation, i. e. abstracted from the individual world of men) Miln 7; -mūla the price of the transaction Miln and generalized as Principle, or cause and effect as Norm of 334; -rata delighting in business D ii.78; It 71; -vatthu ob- Happening (universal "karma," appearing in Saṁsāra, as driv- jects, items of an act Vin v.116; -vācā the text or word of ing power of the world), characterized (a) as cause, (b) as con- an official Act. These texts form some of the oldest literature sequence, (c) as cause — consequence in the principle of ret- and are embodied in the Vinaya (cp. Vin i.317 sq.; iii.174, 176; ribution (talio), (d) as restricted to time. iv.153, etc.). The number of officially recognized k° is eleven, 1. (Objective): with ref. to the Past: kiṁ kammaṁ akāsi

nārī what (deed) has this woman done? Pv i.92 ; tassā katakam- manifestation of deed (word & thought) are within the knowl- maṁ pucchi he asked what had been done by her PvA 37, 83, edge of Buddha" Nd2 235; yaṁ lobhapakataṁ kammaṁ karoti etc. — with ref. to the Future: k. kātabbaṁ hoti I have an kāyena vā vācāya vā manasā vā tassa vipākaṁ anubhoti... Nett obligation, under 8 kusītavatthūni D iii.255=A iv.332; cattāri 37; kin nu kāyena v° m° dukkaṭaṁ kataṁ what evil have you kammāni kattā

hoti "he performs the 4 obligations" (of gaha- done by body, word or thought? Pv ii.13 and freq.; ekūna pati) A ii.67. — tiṁsa kāyakammāni Bdhd 49. (d) Deeds characterized as 2. (Subjective) (a) doing in general, acting, action, deed; evil (pāpa — kammāni, pāpāni k°, pāpakāni k°; pāpakamma var. kinds of doings enum. under micchājīva D i.12 (san- adj., cp. pāpa — kammanta adj.). pāpakamma: n'atthi loke tikamma, paṇidhi°, etc.); tassa kammassa katattā through (the raho nāma p° pakubbato "there is no hiding (— place) in this performance of) that deed D iii.156; dukkaraṁ kamma — world for him who does evil" A i.149; so p° — o dummedho kubbataṁ he who of those who act, acts badly S i.19; ab- jānaṁ dukkaṭaṁ attano... "he, afflicted with (the result of) habbo taṁ kammaṁ kātum incapable of doing that deed S evil — doing..." A iii.354; p° — ṁ pavaḍḍhento ibid.; yaṁ iii.225; sañcetanika k. deed done intentionally M iii.207; A p° — ṁ kataṁ sabban taṁ idha vedanīyaṁ "whatever wrong I v.292 sq.; pamāṇakataṁ k. D i.251=S iv.322. kataraṁ k°ṁ have done I have to suffer for" A v.301; pabbajitvāna kāyena karonto ahaṁ nirayaṁ na gaccheyyaṁ? how (i. e. what do- p° — ṁ vivajjayī "avoid evil acting" Sn 407; nissaṁsayaṁ ing) shall I not go to Niraya? J iv.340; yaṁ kiñci sithilaṁ p° — ṁ... "undoubtedly there is some evil deed (the cause k°ṁ... na taṁ hoti mahapphalaṁ... S i.49=Dh 312=Th 1, 277; of this) i. e. some evil karma Pv iv.161 . — pāpaṁ kam- kadariya° a stingy action PvA 25; k. classed with sippa, vi- maṁ: appamattikam pi p° k° kataṁ taṁ enaṁ nirayaṁ up- jjā — caraṇa D iii.156; kāni k°āni sammā — niviṭṭha estab- aneti "even a small sin brings man to N." A i.249, tayā v'etaṁ lished slightly in what doings? Sn 324; (b) Repeated action p° k° kataṁ tvañ ñeva etassa vipākaṁ paṭisaṁvedissasi "you in general, constituting a person's habit of acting or character yourself have done this sin you yourself shall feel its conse- (cp. kata ii.1. a.); action as reflecting on the agent or bear- quences" M iii.180= A i.139, na hi p° kataṁ k° sajju khīraṁ va ing his characteristics; disposition, character. Esp. in phrase muccati Dh 71=Nett 161; yassa p° kataṁ k° kusalena pithīy- kammena samannāgata "endowed with the quality of acting ati so imaṁ lokaṁ pabhāseti "he will shine in this world who in such and such a manner, being of such and such charac- covers an evil deed with a good one" M ii.104= Dh 173=Th ter": tīhi dhammehi samannāgato niraye nikkhitto "endowed 1, 872; p° — ssa k° — ssa samatikkamo "the overcoming of with (these) three qualites a man will go to N." A i.292 sq.; evil karma" S iv.320; p°ssa k°ssa kiriyāya "in the performance asucinā kāyak°ena sam° asucimanussā "bad people are those of evil" M i.372; p°āni k°āni karaṁ bālo na bujjhati "he, like who are of bad ways (or character)" Nd2 112; anavajja kāya — a fool, awaketh not, doing sinful deeds" Dh 136=Th 1, 146; k° sam° A ii.69 (cp. A iv.364); kāya — kammavacī — kam- pāpā p°ehi k°ehi nirayaṁ upapajjare "sinners by virtue of evil mena sam° kusalena (pabbajita) "a bhikkhu of good character deeds go to N." Dh 307; te ca p°esu k°esu abhiṇham upadis- in deed and speech" D i.63; kāya... (etc.) — k°sam° bāla (and sare Sn 140. -pāpakāni kammāni: p°ānaṁ k°ānaṁ hetu opp. paṇḍita) A ii.252 (cp. A i.102, 104); visamena kāya (etc.) coraṁ rājāno gāhetvā vividhā kammakāraṇā kārenti "for his — k° sam° A i.154=iii.129; sāvajjena kāya (etc.) — k° sam° A evil deeds the kings seize the thief and have him punished" ii.135 — kammaṁ vijjā ca dhammo ca sīlaṁ

jīvitam uttamaṁ, A i.48; ye loke p°āni k° karonti te vividhā kamma — kāraṇā etena maccā sujjhanti, na gottena dhanena vā S i.34=55; M karīyanti "those who do evil deeds in this world, are punished iii.262, quoted at Vism 3, where k. is grouped with vipassanā, with various punishments" M iii.186=A i.142; k°ṁ karoti p°ṁ jhāna, sīla, satipaṭṭhāna as main ideals of virtue; kammanā by kāyena vācā uda cetasā vā Sn 232 (=kh 190); similarly Sn character, as opp. to jaccā or jātiyā, by birth: Sn 136; 164; 127; karontā p°ṁ k°ṁ yaṁ hoti kaṭukapphalaṁ, "doing evil 599; nihīna° manussā (of bad, wretched character) Sn 661; which is of bitter fruit" Dh 66= S i.57=Nett 131; k°ehi p°ehi manāpena bahulaṁ kāya (etc.) — kammena A ii.87=iii.33, Sn 215. — In the same sense: na taṁ k°ṁ kataṁ sādhu yaṁ 131; and esp. with mettā, as enum. under aparihāniyā and katvā anutappati "not well done is that deed for which he feels sārāṇīyā dhammā D ii.80; A iii.288; mettena kāya— (etc.) — remorse" S i.57=Dh 67=Nett 132; āveni — kammāni karonti kammena D ii.144; iii.191; A v.350 sq. (c) Particular actions, (with ref. to sangha — bheda) A v.74; adhammikakammāni as manifested in various ways, by various channels of activ- A i.74; asuci — k°āni (as suggested by 5 and attributes: asuci, ity (k° — dvārā), expressions of personality, as by deed, word duggandha, etc.) A iii.269; sāvajjakammāni (as deserving Ni- and thought (kāyena, vācāya, manasā). Kamma κα῾τ ἐçοξήν raya) (opp. avajja > sagga) A ii.237; kammāni ānantarikāni means action by hand (body) in formula vacasā manasā kam- deeds which have an immediate effect; there are five, enumd manā ca Sn 330, 365; later specified by kāya — kamma, for at Vbh 378. — (e) deeds characterized as good or meritori- which kāya — kammanta in some sense (q. v.), and com- ous (kusala, bhaddaka, etc.) taṁ k°ṁ katvā kusalaṁ sukhu- plementing vacī — k° mano — k°; so in foll. combns : citte drayaṁ D iii.157; puñña — kammo of meritorious (character) arakkhite kāya — k° pi arakkhitaṁ hoti (vacī° mano°) A i.261 S i.143; kusalehi k°ehi vippayuttā carati viññāṇacariyā Ps i.80; sq.; yaṁ nu kho ahaṁ idaṁ kāyena k° kattukāmo idaṁ me kusalassa k°ssa katattā Vbh 173 sq.; 266 sq.; 297 sq.; kusala kāya — k° attabyādhāya pi saṁvatteyya... "whatever deed I — k° — paccayāni Bdhd 12; puññakamma, merit, compd with am going to do with my hands (I have to consider:) is this deed, kapparukkha in its rewarding power VvA 32 (cp. puññânub- done by my hands, likely to bring me evil?" M i.415; kāya — hāva — nissandena "in consequence of their being affected (vacī — etc.) kamma, which to perform & to leave (sevitab- with merit" PvA 58) — Cp. also cpds.: kamma — kilesa, k° baṁ and a°) A i.110=iii.150; as anulomika° A i.106; sabbaṁ — ṭṭhāna, k° — patha; k°lakkhaṇa k° — samādāna. kāya — k° (vacī° mano°) Buddhassa ñāṇânuparivattati "all 3. (Interaction) A. in subjective relation; (a) character of

interaction as regards action; action or deed as having results: in this world, how much more then in the world to come!" M phala and vipāka (fruit and maturing); both expressions being iii.181; M iii.186=A i.142; sim. k° — kāraṇāni kārenti (v. l. used either singly or jointly, either° — or independt ; phala: better than text — reading) S iv.344; Sdhp 7; Nd2 on dukkha. tassa mayhaṁ atīte katassa kammassa phalaṁ "the fruit of a As k — karaṇaṁ saṁvidahiṁsu J ii.398; kamma — kāraṇa deed done by me in former

times" ThA 270; Vv 479 (=VvA — ppatta one who undergoes punishment Vism 500. See also 202); desanā... k — phalaṁ paccakkhakāriṇī "an instruction examples under 2d and M i.87; A i.47; J v.429; Miln 197. demonstrating the fruit of action" PvA 1; similarly PvA 2; cp. B. in objective relation: universal karma, law of cause also ibid. 26, 49, 52, 82 (v. l. for kammabala). vipāka: yassa and consequence. — (a) karma as cause of existence (see k°ssa vipākena... niraye pacceyyāsi... "through the ripening also d, purāṇa° and pubbe kataṁ k°): compared to the fruit- of whatever deed will you be matured (i. e. tortured) in N." ful soil (khetta), as substratum of all existence in kāma, rūpa, M ii.104; tassa k°ssa vipākena saggaṁ lokaṁ uppajji "by the arūpa dhātu A i.223 (kāmadhātu — vepakkañ ce kammaṁ result of that deed he went to Heaven" S i.92; ii.255; k — nâbhavissa api nu kho kāmabhavo paññāyethā ti? No h'etaṁ... vipāka — kovida "well aware of the fruit of action," i. e. of iti kho kammaṁ khettaṁ...); as one of the 6 causes or sub- retribution Sn 653; kissa kvipākena "through the result of what strata of existence A iii.410; kammanā vattati loko kammanā (action)" Pv i.65 ; inunā asubhena k — vipākena Nett 160; k vattati pajā "by means of karma the world goes on, mankind — vipāka with ref. to avyākata — dhammā: Vbh 182; with goes on" Sn 654; kamma — paccayā through karma PvA 25 ref. to jhāna ibid. 268, 281; with ref. to dukkha ibid. 106; (=Kh 207); k°ṁ kilesā hetu saṁsārassa "k. and passions are k — vipāka — ja produced by the maturing of (some evil) the cause of saṁsāra (renewed existence)" Nett 113; see on action, as one kind of ābādha, illness: A v.110=Nd2 3041 ; k. as principle: Ps ii.78; 79 (ch. vii., kamma — kathā) M same as result of good action, as one kind of iddhi (super- i.372 sq.; Nett. 161; 180 — 182; k. as 3 fold: Bdhd 117; natural power) Ps ii.174; — vipāka (adj.). asakkaccakatānaṁ as 4 fold M iii.215; and as cause in general Vism 600 (where kammānaṁ vipāko the reaper of careless deeds A iv.393; der. enumd as one of the 4 paccaya's or stays of rūpa, viz. k., citta, vepakka (adj.) in dukkha — vepakka resulting in pain Sn utu, āhāra); Bdhd 63, 57, 116, 134 sq.; Vbh 366; Miln 40 sq. 537. — -phala+vipāka: freq. in form. sukaṭa dukkhaṭā- as a factor in the five — fold order (dhammatā or niyama) of naṁ kammānaṁ phalaṁ vipāko: D i.55=iii.264=M i.401=S the cosmos: k° — niyama DA. on D 11, 12; DhsA. 272; Cp. iv.348=A i.268=iv.226= v.265, 286 sq.; cp. J.P.T.S. 1883, 8; cpds.: kammaja (resulting from karma) Bdhd 68, 72, 75; ° — nissanda — phalabhūto vipāko ThA 270; tiṇṇaṁ k°ānaṁ pha- vātā, birth — pains i. e. the winds resulting from karma (cal- laṁ, tiṇṇaṁ k — ānaṁ vipāko D ii.186 — (b) the effect of the iṁsu) DhA i.165; DhA ii.262; k° — nimitta Bdhd 11, 57, 62; deed on the doer: the consequences fall upon the doer, in the k° — sambhava Bdhd 66; k° — samuṭṭhāna Vism 600; Bdhd majority of cases expressed as punishment or affliction: yathā 67, 72; see further cpds. below. — (b) karma as result or con- yathâyaṁ puriso kammaṁ karoti tathā tathā taṁ paṭisaṁvedis- sequence. There are 3 kamma — nidānāni, factors producing sati "in whichever way this man does a deed, in the same way karma and its effect: lobha, dosa, moha, as such (tīṇi nidānāni he will experience it (in its effect)" A i.249; na vijjati so jagati kammānaṁ samudayāya, 3 causes of the arising of karma) de- — ppadeso yathā ṭhito muñceyya pāpa — kammā "there is no scribed A i.134=263=iii.338=Nd2 517; so also A v.86; 262; place in the world where you

could escape the consequences Vbh 208. With the cessation of these 3 the factor of karma of evil — doing" Dh 127=Miln 150=PvA 104, cp. Divy 532; ceases: lobha — kkhayā kamma — nidāna — saṁkhayo A so the action is represented as vedaniya, to be felt; in various v.262. There are 3 other nidānāni as atīte anāgate paccup- combinations: in this world or the future state, as good or bad, panne chanda A i.264, and 3 others as producing or inciting as much or little A iv.382; the agent is represented as the inher- existence (called here kamma — bhava, consequential exis- itor, possessor, of (the results of) his action in the old formula: tence) are puñña, apuñña, ānejja (merit, demerit and immov- kammassakā sattā k — dāyādā k — yonī k — bandhū... yaṁ ability) Vbh 137=Nd2 471. — (c) karma as causeconsequence: k°ṁ karonti kalyānaṁ vā pāpakaṁ vā tassa dāyādā bhavanti its manifestation consists in essential likeness between deed M iii.203=A iii.72 sq.=186=v.88 288 sq. (see also cpds.). The and result, cause and effect: like for like "as the cause, so the punishment is expressed by kammakaraṇa (or °kāraṇa), "be- result." Karma in this special sense is Retribution or Retalia- ing done back with the deed," or the reaction of the deed, in tion; a law, the working of which cannot be escaped (cp. Dh phrase kamma — karaṇaṁ kāreti or kārāpeti "he causes the 127, as quoted above 3 A (b), and Pv ii.717 : sace taṁ pāpakaṁ reaction of the deed to take place" and pass, kamma — karaṇā kammaṁ karissatha karotha vā, na vo dukkhā pamutt' atthi) — karīyati he is afflicted with the reaction, i. e. the punishment na hi nassati kassaci kammaṁ "nobody's (trace, result of) ac- of his doing. The 5 main punishments in Niraya see under tion is ever lost" Sn 666; puññâpuñña — kammassa nissandena kāraṇaṁ, the usual punishments (beating with whips, etc.) are kanaka vimāne ekikā hutvā nibbatti "through the consequence enumerated passim, e. g. M iii.164, 181; and Nd2 604. [As of both merit and demerit" PvA 47; cp. VvA 14; yatth' assa regards form and meaning Morris J.P.T.S. 1884, 76 and 1893, attabhāvo nibbattati tattha taṁ k°ṁ vipaccati "wherever a man 15 proposes kāraṇā f. "pain, punishment, " fr. kṝ to tear or in- comes to be born, there ripens his action" A i.134; — corre- jure, "the pains of karma, or torture"; Prof. Duroiselle follows spondence between "light" and "dark" deeds and their respec- him, but with no special reason: the derivation as nt. causative tive consequence are 4 fold: kaṇha — kamma>kaṇha vipāka, — abstr. fr. karoti presents no difficulty.] — ye kira bho pā- sukka°, kaṇhasukka, akaṇha — asukka: D iii.230=M i.389=A pakāni k° — āni karonti te diṭṭh' eva dhamme evarūpā vividhā ii.230 sq.; so sakena kammena nirayaṁ upapajjati Nd2 304iii ; k — kāraṇā karīyanti, kim anga pana parattha! "Those who, k° -ânubhāva — ukkhitta "thrown, set into motion, by the as you know, do evil are punished with various tortures even power of k." PvA 78; sucarita — k — ânubhavâvanibbattāni

vimānāni "created by the power of their result of good con- A. 156; -kathā exposition of k.; chapter in Ps ii.98; -kāma duct" VvA 127 ; k — ânubhāvena by the working of k. PvA (adj.) desirous of good karma Th 2, 275; PvA 174; a° opp.= 77; k° -vega — ukkhittā (same) PvA 284; yathā kamm -ûpaga inactive, indolent A iv.92, PvA 174; -kiriyā — dassana (adj.) "undergoing the respective consequences (of former deeds) af-

understanding the workings of k. J i.45; -kiliṭṭha bad, evil k. fected with respective karma: see cpds., and cp. yathā kam- Dh 15 (=DhA i.129, expl. kiliṭṭha — k°); -kilesa (2) depravity maṁ gato gone (into a new existence) according to his karma of action, bad works, there are 4 enumd at D iii.181=J iii.321, J i.153 & freq.; see cpds.; k-sarikkhatā "the karma — like- as the non — performance of sīla 1 — 4 (see sīla), equal to pāpa ness," the correspondence of cause and consequence: taṁ k — kāya — k°; -kkhaya (3 B) the termination, exhaustion of — s°ṁ vibhāventaṁ suvaṇṇamayaṁ ahosi "this, manifesting the influence of k.; its destruction: sabba — k° — kkhayaṁ the karma — correspondence, was golden" VvA 6; so also patto vimutto upadhi — sankhaye S i.134; as brought about k-sarikkhaka, in accordance with their deed, retributionary, by neutral, indifferent kamma: D iii.230=A ii.230 sq.; M i.93, of kamma — phalaṁ, the result of action: tassa kamma — DhsA 89; -ja (3 B) produced by k. J i.52; as one mode of sarikkhakaṁ kammaphalaṁ hoti "for her the fruit of action the origin of disease Miln 135; Nd2 3041 ; appld . to all exis- became like action," i. e. the consequence was according tence Miln 271; Vism 624 (kammajaṁ āyatanadvāra — vasena to her deed. PvA 206; 284; 258; as nt.: k — s°ṁ pan'assa pākaṭaṁ hoti); appld to rūpa Vism 451, 614; appl. to pains of udapādi "the retribution for him has come" DhA i.128; J childbirth (°vātā) J i.52, DhA i.165; a° not caused by k., of iii.203; cp. also Miln 40 sq.; 65 sq.; 108. — (d) The work- ākāsa and nibbāna Miln 268, 271; -ṭṭhāna (2) 1. a branch ing and exhaustion of karma, its building up by new karma of industry or occupation, profession, said of diff. occupa- (nava°) and its destruction by expiration of old karma (purāṇa). tions as farmer, trader, householder and mendicant M ii.197; The final annihilation of all result (°kkhaya) constitutes Ara- A v.83. 2. occasion or ground for (contemplating) kamma (see hantship. nava>purāṇa — kamma: as aparipakka, not ripe, ṭhāna ii.2. c.), kamma — subject, a technical term referring to and paropakka, ripe D i.54=S iii.212; as pañca — kammuno the instruments of meditation, esp. objects used by meditation satāni, etc. ibid.; kāyo... purāṇaṁ k°ṁ abhisankhataṁ ("our to realize impermanence. These exercises ("stations of exer- body is an accumulation of former karma") S ii.65=Nd2 680 cise" Expos. 224) are highly valued as leading to Arahantship D; see also A ii.197; Pv iv.71 ; PvA 1, 45; Nett 179; and DhA i.8 (yāva arahattaṁ kamma — ṭṭhānaṁ kathesi), 96; PvA with simile of the snake stripping its slough (porāṇassa k°ssa 98 (catu — saccakamma — ṭṭhāna — bhāvanā meditation on parikkhīṇattā... santo yathā kammaṁ gacchati) PvA 63. — the 4 truths and the objects of meditation). Freq. in phrase k° — nirodha or °kkhaya: so... na tāva kālaṁ karoti yāva na kammaṭṭhāne anuyutto (or anuyoga vasena) na cirass'eva ara- taṁ pāpakammaṁ vyanti hoti "He does not die so long as the hattaṁ pāpuṇi: J iii.36; Sāsv 49; see also J i.7, 97, 182, 303, evil karma is unexhausted" A i.141; nava — purāṇāni k°āni 414; Sdhp 493. These subjects of meditation are given as 38 desissāmi k° — nirodhaṁ k° — nirodha — gāminiñ ca paṭi- at DhsA 168 (cp. Cpd. 202), as 32 (dvattiṁs' ākāra — k°) at padaṁ "the new and the old karma I shall demonstrate to you, Vism 240 sq., as 40 at Vism 110 sq. (in detail); as pañca — the destruction of k. and the way which leads to the destruction sandhika at Vism 277; some of them are mentioned at J i.116; of k." S iv.132

A iii.410;... navānaṁ k°ānaṁ akaraṇā setughā- DhA i.221, 336; iv.90; — °ṁ anuyuñjati to give oneself up taṁ; iti k — kkhayā dukkhakkhayo... (end of misery through to meditation Sāsv 151; PvA 61; — °ṁ uggaṇhāti to accept the end of karma) A i.220=M ii.214; same Ps i.55 — 57; cp. from his teacher a particular instrument of meditation Vism also A i.263; Nd2 411 (expl. as kamma — parāyaṇa vipāka 277 sq. (also °assa uggaho & uggaṇhana); KhA 40; DhA i.9, — p°: "gone beyond karma and its results," i. e. having at- 262; iv.106; PvA 42; — °ṁ katheti to teach a pupil how to tained Nibbāna). See also the foll. cpds.: k° — âbhisankhīsa, meditate on one of the k° DhA i.8, 248, 336; PvA 61; — °ṁ °āvaraṇa, °kkhaya, °nibandhana. adāsi DhA iv.106; °gaṇhāti J iii.246; Vism 89; °ācikkhana in- -âdhikata ruled by karma, Miln 67, 68; °ena by the influ- struction in a formula of exercise DhsA 246; °dāyaka the giver ence of k. ibid. -âdhiggahita gripped by karma Miln 188, of a k — ṭṭh° object, the spiritual adviser and teacher, who must 189; -ânurūpa (adj.) (of vipāka) according to one's karma be a kalyāṇamitta (q. v.), one who has entered the Path; Vism J iii.160; DA i.37; -âbhisankhāra (3 B) accumulation of k. 89; Bdhd 89, 91, cp. Vism 241; -ṭṭhānika a person practis- Nd2 116, 283, 506. -âbhisanda in °ena in consequence of ing kammaṭṭhāna Vism 97, 187, 189; DhA i.335; -tappana k. Miln 276, cp. J.P.T.S. 1886, 146; -âraha see I.; -âyatana the being depressed on acct. of one's (bad) karma DhA i.150. 1. work Vbh 324, cp. Miln 78; 2. action=kamma J iii.542; — -dāyāda (3 A (b) and cp. °ssaka) the inheritor of k., i. e. cp. J iv.451, 452. -âyūhana the heaping up of k. Vism 530; inheriting the consequences of one's own deeds M i.390; Miln DhsA 267, 268; cp. k°ṁ āyūhi Miln 214 and J.P.T.S. 1885, 58. 65=DhsA 66; -dvāra "the door of action," i. e. the medium -āvaraṇa the obstruction caused by k. A iii.436= Pug 13=Vbh by which action is manifested (by kāya, vacī, mano) (s. 2b) 341 (in defin. of sattā abhabbā: kammāvaraṇena samannāgatā, J iv.14; KvuA 135; DhsA 82; Bdhd 8; -dhāraya name of a kiles°, vipāk°..), Kvu 341; Miln 154, 155; Vism 177 (=ānan- class of noun — compounds Kacc 166; -nānatta manifold- tariya — kamma); -ūpaga in yatha kamm — ûpage satte: the ness of k. DhsA 64 (also — nānākaraṇa ib.); -nibandhana (3 beings as undergoing (the consequences of) their respective B) bound to k. (: rathass'āṇī va yāyato, as the linchpin to the kamma (3B) in form. cavamāne upapajjamāne hīne paṇīte su- cart) Sn 654; -nibbatta (3 B) produced through k. Miln 268; vaṇṇe dubbaṇṇe sugate duggate... pajānāti (or passati) Vin DhsA 361; -nimitta the sign, token of k. DhsA 411; -nirodha iii.5=D i.82=S ii.122 (214)= v.266=A iv.178=v.13 (35, 200, the destruction of k. [see 3 B (d)]; -paccaya the ground, basis 340)=Vbh 344; abbreviated in M iii.178; Nett. 178; see also of karma Vism 538; KvuA 101; °paccayena by means of k. similar Sn 587; Bdhd 111; -upacaya accumulation of k. Kvn J vi.105, Vism 538; (adj.) J v.271, DhsA 304; -paṭisaraṇa

Kamma Kammanta

(a) having k. as a place of refuge or as a protector J vi.102; own karma A iii.186; Dhs 1366; Vbh 324; °ta as adj.; qualify- Miln 65; cp. DhsA 66; -paṭibāḷha strong by k. Miln 301; ing ñāṇa, i. e. the knowledge of the individual, specific nature -pathā (2 b) pl. the ways of acting (=sīla q. v.), divided into of karma Dhs 1366, Vbh 328. kusala

(meritorious, good) and akusala (demeritorious, evil) Kammaka (adj.) [fr. kamma] connected with, dependt on karma and classified according to the 3 manifestations into 3 kāya°, Miln 137 (a°). 4 vācī°, 3 mano°, altogether 10; so at Vin v.138, S ii.168, A v.57, 268; as kus° and akus° at D iii.71, 269, 290; as 7 only at Kammanīya, °iya & kammañña (adj.) "workable," fit for work, S ii.167; as akus° only at A v.54, 266; Vbh 391; Nett 43; Bdhd dexterous, ready, wieldy. Often of citta "with active mind" 129, 131; °ppatta having acquired the 10 items of (good) ac- in formula vigatūpakkilesa mudubhūta k° ṭhita ānejjappatta tion Sdhp 56, 57. -phala [3 A (a)] the fruit of k., the result D i.76, etc.=M i.22= Pug 68; S iii.232; v.92, 233; A i.9; of (formerly) performed actions J i.350; VvA 39, PvA 1, 26, DhA i.289; Bdhd 101, expld at Vism 377 (°iya). Further of 52; ° — upajīvin 1. living on the fruit of one's labour (ad I) J citta (muduñ ca kammaññañ ca pabhassarañ ca) A i.257 (reads iv.160; — 2. living according to the result of former deeds A °iyañ)=Vism 247; of upekhā and sati Nd2 661, cp. Bdhd 104; ii.135; -bandhu having k. as one's relative, i. e. closely tied of kāya & citta Bdhd 121. Said of a lute=workable, ready to one's karma (see °ssaka) Th 1, 496; cp. J vi.100, etc. -bala for playing A iii.375=Vin i.182. Of the body A iv.335. — the power of k. J vi.108; PvA 82. -bhava [3 B (b)] karmic ex- a° not ready, sluggish A iv.333; Vism 146. — kammañña- istence, existence through karma Vbh 137; DhsA 37; -bhūmi bhāva the state of being workable, readiness, of kāya Dhs 46, 1. the place of work J iii.411; 2. the ground of actions, i. e. of vedanā, etc., Dhs 326, of citta DhsA 130, see next; a° un- the field of meritorious deeds Miln 229; -mūla (good) k. as workable condition DhsA 130. a price (for long life, etc.) Miln 333, 334, 341; -mūlaka pro- Kammaññatā (f.) [abstr. fr. prec.] workableness, adaptability, duced by k. Miln 134; -yoni having k. for matrix, i. e. as readiness, appl. to the wood of the sandal tree (in simile) A the cause of rebirth Miln 65; DhsA 66. -lakkhaṇa having k. i.9; said of kāya and citta in connection with kammaññattaṁ as distinctive characteristic A i.102; AA 370; -vagga name of k°bhāvo k°mudutā: Dhs 46, 47=326=641=730; cp. Dhs 585; section in Nipāta IV of Anguttara (Nos. 232 — 238) A ii.230 similar Bdhd 16, 20, 71; DhsA 136, 151 (=kammasādutā) a° sq.; -vavaṭṭhāna the continuance of k. DhsA 85; -vāda (a) unworkableness, inertness, unwieldiness, sluggishness Miln holding to the view of (the power and efficacy of) k. S ii.33 300; Nett 86, 108, cp. Dhs 1156, 1236; DhsA 255; expld as sq.; A i.287 (+kiriyavāda, viriyavāda); -vādin believing in k. cittagelaññaṁ DhsA 377; as cetaso līnattaṁ Vbh 373. D i.115; Vin i.71; J vi.60; -vipāka [3 A (a)] the ripening of k., Kammanta [Sk. karmānta; kamma+anta, cp. anta 1 4.] 1. do- the result of one's actions (see above) Vbh 106, 182, 268, 281; ing, acting, working; work, business, occupation, profession. as one of the four mysteries (acinteyyāni) of Buddhism at Miln paṭicchanna° of secret acting Sn 127= Vbh 357; as being pun- 189. — °ja produced as a result of k.: D ii.20; Mhbv 78; Ps ished in Niraya A i.60; S iv.180; as occupation esp. in pl. kam- ii.174, 213; Miln 135; Vism 382 (appld to iddhi); concerning mantā: S v.45=135; DhA i.42 (kammantā nappavattanti, no disease as not produced by k., see A v.110; Miln 134, 135; AA business proceeds, all occupations are at a standstill); anākula° 433, 556. -visuddhi meritorious karma Dh 16 (=Dh i.132); Sn 262=Kh v.5; abbhantarā k° uṇṇā ti vā, kappāsā ti vā as -visesa variety or

difference of k. DhsA 313; -vega the im- housework, falling to the share of the wife A iii.37=iv.365; petus of k. PvA 284; -sacca (adj.) having its reality only in khetta° occupation in the field A iii.77; see also D i.71; M iii.7; k.; said of loka, the world A ii.232. -samādāna (2) the ac- S i.204; Miln 9, 33; and below; as place of occupation: Sn p. quisition of ways of acting, one's character, or the incurring 13, PvA 62. Phrases: °ṁ adhiṭṭhāti to look after the business of karma, either as micchādiṭṭhi° (of wrong views) or sam- A i.115; PvA 141; jahati give up the occupation S iv.324; PvA mādiṭṭhi (conforming to the right doctrine), so in yathākamm 133; °ṁ payojeti to do or carry on business D i.71; ii.175; — ûpaga passage (q. v.): D iii.96; M i.70; iii.178, 179; four iii.66, 95; A iii.57; °ṁ pavatteti to set a business on foot PvA such qualities or kinds of karma enum. at Nett 98; of Bud- 42 (and vicāreti: PvA 93); °ṁ saṁvidahati to provide with dha's knowledge as regards the quality of a man's character: work A iv.269=272. Mhvs vi.16. — 2. deed, action in ethical S v.304; A iii.417 sq.; Ps ii.174; Vbh 338; -samārambha [3 sense= kamma, character, etc., Kh 136 (k°=kamma); pāpa° B (a)] having its beginning in k.; said of loka, the world of doing wrong Pv iv.81; iv.161; J vi.104 (opp. puñña°); as spec- men; with °ṭṭhāyin: lasting as long as the origin (cause) of k. ified by kāya° vacī °mano° A v.292 sq.; VvA 130 (in parisud- exists A ii.232; -samuṭṭhāna [3 B (a)] rising from k. Miln dha — kāya — kammantatā); dhammikā k°ā M ii.191; ākiṇṇa 127; DhsA 82; Kvn 100; -sambhava produced by k. Miln — k° (evam —) of such character S i.204; kurūra — k° (adj.) 127; -sarikkhaka [see above 3 B (c)] similar or like in conse- of cruel character A iii.383=Pug 56 (in def. of puggalo orabb- quence to the deed done DhA iii.334 (°vipāka). -sarikkhatā hiko); sammā° of right doing, opp. micchā°, as constituting (do.) the likeness between deed and result; -sahāya "compan- one element of character as pertaining to "Magga" (: q. v.) D ion to the deed," said of thought DhsA 323; -socana sorrowing ii.216; S ii.168; v.1; A iii.411; Bdhd 135; expl. as kāya — for one's (bad) deeds DhA i.128. -(s)saka [3 A (b), q. v.] (a) kamma (=sīla 1 — 3) at S v.9=Vbh 105; Vbh 235; as kāya — one whose karma is his own property, possessed of his own duccaritehi ārati virati... Vbh 106. k. M iii.203, etc. (in phrase k., kamma — dāyāda, kamma — -âdhiṭṭhāyika superintendent of work DhA i.393; - bandhu, etc.; cp. Vism 301); J iv.128; Miln 65; DA i.37=who ṭṭhāna: 1. the spot where the ceremonies of the Ploughing goes according to his own karma (attano k°ânurūpaṁ gatiṁ Festival take place J i.57; 2. the common ground of a vil- gacchanti, n'eva pitā puttassa kammena gacchati, na putto pitu lage, a village bazaar J iv.306; -dāsa a farm — servant J kammena...); der. °tā the fact that every being has his very

i.468; -bheri the drum announcing the (taking up of) busi- Kamyatā (-°) & kammatā (Nd) [fr. kām] wish, desire, long- ness DhA iii.100; -vipatti "failure of action," evil — doing A ing for, striving after; with inf. or equivalent: kathetu° VvA i.270 opp. -sampadā "perfection of action, right — doing" A 18; muñcitu° (+paṭisankhā) Ps i.60, 65; Bdhd 123; asotu°, i.271; -saṁvidhāna the providing of work D iii.191 (one of adaṭṭhu° and adassana° Vbh 372. Esp. in definitions, as the 5 duties of the gahapati). of chanda: kattu° Vbh 208; Bdhd 20; of jappā: puñcikatā Kammantika (adj.) [fr. kammanta] 1. a

business manager J sādhu° Vbh 351; 361=Dhs 1059; Nd2 s. v. taṇhāii (: has the i.227. — 2. a labourer, artisan, assistant J i.377. better reading mucchañci katā asādhu°; v. l. pucchañci°; both Vbh and Dhs have sādu in text which should be corrected to Kammāra [Vedic karmāra] a smith, a worker in metals gener- asādhu°; see detail under puñcikatā); of māna; ketu° Nd2 505; ally D ii.126, A v.263; a silversmith Sn 962= Dh 239; J i.223; Dhs 1116=1233; Vbh 350 sq.; Bdhd 24; of lapanā: pāṭu° (v. a goldsmith J iii.281; v.282. The smiths in old India do not l. cāṭu°) Vbh 246= 352. — As abl. (=kamyā) in dassana° S seem to be divided into black —, gold — and silver — smiths, i.193=Th 1, 1241; Sn 121 (expl. as icchāya SnA 179). Cp. but seem to have been able to work equally well in iron, gold, kammañññatā & kamma — sādutā. and silver, as can be seen e. g. from J iii.282 and VvA 250, where the smith is the maker of a needle. They were consti- Kaya [fr. kri] purchase, buying A iii.226 (+vi°). tuted into a guild, and some of them were well — to — do as -(a)kkaya, buying & selling Pv i.56 (see also Kh vii.6 and appears from what is said of Cunda at D ii.126; owing to their note). -vikkaya (kraya vikraya) buying & selling, trade in usefulness they were held in great esteem by the people and °paṭivirata D i.5=A ii.209=v.205= Pug 58; D i.64; S v.473; Sn king alike J iii.281. 929; J v.243; Khus 114; DhA i.78; PvA 29 (=KhA 212). -uddhana a smith's furnace, a forge J vi.218; -kula a Kayati [krī, perhaps connected with kṛ] to buy; Inf. ketuṁ J smithy M i.25; kūṭa a smith's hammer Vism 254; -gaggarī a iii.282; cp. kiṇāti. smith's bellows S i.106; J vi.165; Vism 287 (in comparison); Kayika [fr. krī, cp. BSk. krayika Divy 505] a buyer, trader, -putta "son of a smith," i. e. a smith by birth and trade D dealer Miln 334. ii.126; A v.263; as goldsmith J vi.237, Sn 48 (Nd2 ad loc.: k° vuccati suvaṇṇakāro); -bhaṇḍu (bhaṇḍ, cp. Sk. bhāṇḍika a Kayin a buyer J vi.110. barber) a smith with a bald head Vin i.76; -sālā a smithy Vism Kara [fr. kṛ] 1. (adj.) (—°) producing, causing, forming, mak- 413; Mhvs 5, 31. ing, doing, e. g. anta° putting an end to; pabhaṁ causing Kammāsa [Vedic kalmāṣa, which may be referred, with kalana, splendour; pāpa° doing evil; divā° & divasa the day — maker, kaluṣa, kalanka and Gr. κελαινός to *qel, fr. which also Sk. i. e. the sun; kaṇhabhāva° causing a "black" existence (of kāla black — blue, Gr. κηλάς, κηλίς; Lat. cālīgo & callidus] pāpakamma) J iv.9; padasandhi° forming a hiatus PvA 52; va- 1. variegated, spotted, blemished J v.69 (°vaṇṇa), said of the cana°, etc. — 2. (m) "the maker," i. e. the hand Mhvs 5, 255 spotted appearance of leprosy. — fig. inconsistent, varying A — 256; 30, 67. -atikaraṁ (adv.) doing too much, going too ii.187. — 2. (nt.) inconsistency, blemish, blot A iv.55; Vism far J i.431; -dukkara (a) difficult to do, not easy, hard, ardu- 51. — a° not spotted, i. e. unblemished, pure, said of moral ous S i.7; iv.260; A i.286; iv.31, 135; v.202; +durabhisamb- conduct D ii.80; A ii.52; iii.36, 572; vi.54, 192; Bdhd 89. havo Sn 429 701; Ud. 61; (n. nt.) something difficult, a dif- -kārin in a° not acting inconsistently A ii.187; cp. ibid. ficult task A i.286 (cp. iv.31); J i.395; Miln 121, dukkara — 243. -pāda 1. (a) having speckled feet J v.475; (b) (m) one kārikā "doing of a hard task," exertion, austerity M i.93; Nd2 who has speckled feet, i. e. an ogre; also N. of a Yakkha J 262b . -sukara easy to do S i.9; ii.181; Dh 163; Ud 61; na v.503, 511 (cp. J.P.T.S. 1909, 236 sq.). sukaraṁ w. inf. it is not easy to... D i.250; A iii.52, 184; iv.334. Kammika (adj. — n.) [fr.

kamma] 1. (—°) one who does or -kaṭaka (m. nt.) a hand — wheel, i. e. a pulley by which looks after; one whose occupation is of such & such a char- to draw up a bucket of water Vin ii.122; cp. Vin. Texts iii.112; acter: āya° revenue — overseer, treasurer DhA i.184; sabba° -ja "born of kamma" in karaja — kāya the body sprung from (always with ref. to amacca, the king's minister) one who does action, an expression always used in a contemptible manner, everything, the king's confidant Vism 130; PvA 81. — On therefore=the impure, vile, low body A v.300; J i.5; Vism 287, term ādi° beginner (e. g. Vism 241) see Cpd. 53, 129 n.2. — 404; DA i.113, 217, 221; DhA i.10; iii.420; DhsA 403. karaja 2. a merchant, trader, in jalapatha° and thalapatha° by sea — rūpa Vism 326. -tala the palm of the hand Mhbv 6, 34; & by land J i.121. — 3. a superintendent, overseer, manager -mara "one who ought to die from the hand (of the enemy)," J ii.305 (executioner of an order); vi.294; Mhvs 30, 31. — 4. but who, when captured, was spared and employed as slave; a one connected with the execution of an ecclesiastical Act Vin slave J iii.147, 361; iv.220; DhA iii.487; — °ānītā a woman ii.5 (cp. p. 22); Bdhd 106. taken in a raid, but subsequently taken to wife; one of the 10 Kammin (adj.) (—°) [fr. kamma, cp. kammaka] doing, perform- kinds of wives (see itthi) Vin iii.140 (=dhajāhaṭā); — gāhaṁ ing, practising J vi.105; Sdhp 196, 292. gaṇhāti to make prisoner J i.355; iii.361; -mita "to be mea- Kamya (adj.) (—°) [fr. kām] wishing for, desiring DhsA 365 sured with (two) hands," in °majjhā, a woman of slender waist (sādhu°; v. l. °kāma); kamyā, abl. in the desire for, see next. J v.219; vi.457. Kamyā (—°) in abl. function (of kamyā f. for kamyāya or kamya Karaka1 [Etymology unknown. The Sanskrit is also karaka, and adj.?) in the desire for: S i.143=J iii.361 (expld by kāmatāya); the medieval koṣas give as meaning, besides drinking vessel, Sn 854, 929. also a coco — nut shell used as such (with which may be com- pared Lat. carīna, nutshell, keel of a boat; and Gr. κάρυα, nut.)

Karaka Karavīka

It is scarcely possible that this could have been the original S ii.226; cp. iv.91, 159; "having business" bahu° D ii.76; A meaning. The coconut was not cultivated, perhaps not even iii.116; S ii.215; anukampa° PvA 61: — (b) done, in the sense known, in Kosala at the date of the rise of Pali and Buddhism] of undoing, i. e. overcome, undone D ii.76 cp. Dial. ii.81 1. Water — pot, drinking — vessel (=: pānīya — bhājana PvA n. — 2. (m.) one who has still something left to perform (for 251). It is one of the seven requisites of a samaṇa Vin ii.302. the attainment of Arahantship, a sekha J iii.23. — 3. (nt.) (a) It is called dhammakaraka there, and at ii. 118, 177. This what ought to be done, duty, obligation; affairs, business D means "regulation waterpot" as it was provided with a strainer i.85; ii.68, 74 cp. A iv.16; M i.271; S iii.168; iv.281 cp. Vin (parissavana) to prevent injury to living things. See also Miln iii.12; Vin i.139; A i.58; Sn 143; Sn p. 32 (yan te karanīyaṁ 68; Pv iii.224 ; PvA 185. — 2. hail (also karakā) J iv. 167; taṁ karohi "do what you have to do"); — °ṁ tīreti to con- Miln 308; Mhvs xii. 9. clude a business Vin. ii.158; J v.298. Kataṁ °ṁ done is what -vassa a shower of hail, hail — storm J iv.167; Miln 308; was to be done, I have done my task, in freq. formula "khīṇā DhA i.360. jāti vusitaṁ brahmacariyaṁ..." to mark the attainment of Ara- Karakarā (for

kaṭakaṭā, q. v.) (adv.) by way of gnashing or hantship D i.84; ii.68=153; Th 2, 223; Vin i.14; Sn p. 16; grinding the teeth (cp. Sk. dantān kaṭakaṭāpya), i. e. severely DA i.226, etc. See Arahant ii.C. — There are 3 duties each (of biting) J iii.203 (passage ought to be read as karakarā of a samaṇa, farmer and householder enumerated at A i.229; 3 nikhāditvā). of a bhikkhu A i.230; — (b) use, need (with instr.): appamā- dena k° S iv.125; cetanāya k° A v.2, 312; cp. Miln 5, 78. Karañja [cp. Sk. karañja, accord. to Aufrecht, Halāyudha p. 176 akaraṇīya 1. (adj.) (a) what ought not to be done, prohib- the Dalbergia arborea] the tree Pongamia glabra, used medic- ited A i.58; iii.208=DA i.235. — (b) incapable of being done inally Vin i.201; J vi.518, 519. (c. gen.) It 18. — (c) improper, not befitting (c. gen.) Vin Karaṇa [fr. kṛ, cp. Vedic karaṇa] 1. adj. (f. ī) (—°) doing, mak- i.45=216=iii.20; PvA 64. — (d) not to be "done," i. e. not to ing, causing, producing; as cakkhu° ñāṇa° (leading to clear be overcome or defeated D ii.76; A iv.113; — (e) having noth- knowledge) S iv.331; v.97; It 83; and acakkhu° etc. S v.97; ing to do Vin i.154. — 2. (nt.) a forbidden matter, prohibition nāthā °ā dhammā A v.23 (cp. v.89) and thera° A ii.22; dub- Vin ii.278 — sa° 1. having business, busy Vin i.155; — 2. one baṇṇa° S v.217; see also D i.245; M. i.15; S v.96, 115; A who has still something to do (in sense of above 2) D ii.143; iv.94; v.268; Miln 289. — 2. (nt.) (—°) the making, produc- Th 1, 1045; DA i.9. ing of; the doing, performance of (=kamma), as bali° offering Karaṇīyatā (f.) [abstr. fr. prec.] the fact that something has to of food =bali kamma) PvA 81; gabbha° Sn 927; pānujja° Sn be performed, an obligation Vin ii.89, 93; sa° being left with 256. 3. (abs.) (a) the doing up, preparing J v.400, vi.270 something to do Miln 140. (of a building: the construction) (b) the doing, performance of, as pāṇâtipātassa k° and ak° ("commission and omission"); Karaṇḍa (m. nt.) [cp. Sk. karaṇḍa, °ka, °ikā. The Dhātu- DhA i.214; means of action J iii.92. (c) ttg. the instrumen- mañjūsā expls k. by "bhājanatthe"] 1. a basket or box of tal case (with or without °vacana) PvA 33; VvA 25, 53, 162, wicker — work Mhvs 31, 98; Dāvs v.60; DhA iii.18; — 2. 174. -°atthe in the sense of, with the meaning of the instru- the cast skin, slough of a serpent D i.77 (=DA i.222 ahi — mental case J iii.98; v.444; PvA 35; VvA 304; DhsA 48; Kacc kañcuka) cp. Dial. i.88. 157. — 4. (—°) state, condition; in noun — abstract func- Karaṇḍaka [fr. last] a box, basket, casket, as dussa° M i.215=S tion= °ttaṁ (cp. kamma I.2) as nānā° (=nānattaṁ) difference v.71=A iv.230 (in simile); S iii.131; v.351 cp. Pug 34; J i 96; M ii.128; S iv.294; Bdhd 94; kasi° ploughing PvA 66; kat- iii.527; v.473 (here to be changed into koraṇḍaka); DA i.222 tabba° (=kattabbattaṁ) "what is to be done," i. e. duty PvA (vilīva°); SnA 11. 30; pūjā° veneration PvA 30. sakkāra° reverence, devotion Karamanda [etym.?] a shrub Vism 183 (+kanavīra). SnA 284. Note: in massu° and kamma° some grammarians have Karati1 [cp. Sk. kṛntati] to cut, injure, hurt; in "karato kārayato tried to derive k° from a root kṛ, to hurt, cut, torture (see Mor- chindato chedāpayato..." D i.52=M i.516; S iii.208. ris J.P.T.S. 1893, 15), which is however quite unnecessary [see Karati2 (°tī) (f.) a superior kind of bean, the Dolichos catjang J kamma 3 A (b), kataii 1 (b)]. Karaṇa here stands for kamma, vi.536 (=rājamāsa). as clearly indicated by semantic grounds as well as by J vi.270 Karabha the trunk of an elephant; in karabhoru (k°+ūru) (a where it explains kappita — kesa — massu, and J

v.309 & woman) with beautiful thighs Mhbv 29. DhA i.253 where massukamma takes the place of °karaṇa, and J iii.314, where it is represented by massu — kutti (C.: mas- Karamara see Kara. sukiriya). Cp. also DA i.137. a° Negative in all meanings of Karaḷa (karala) a wisp of grass (tiṇa°) DhA iii.38; DhsA 272. the positive, i. e. the non — performing J i.131; v.222; Nett Karavī [cp. Sk. kala — kaṇṭha cuckoo, & kalavinka sparrow] the 81; PvA 59; DhsA 127; non — undertaking (of business) J Indian cuckoo J vi.539. i.229; noncommission M i.93; abstaining from Dhs 299. Cpd. -uttariya (nt.) angry rejoinder, vehement defence DhA i.44. Karavīka same J v.204, 416; Vv 364 ; Vism 112, 206; VvA 166, 219. Karaṇīya [grd. of karoti] 1. adj. (a) that ought to be, must or -bhāṇin speaking like the cuckoo, i. e. with a clear should be done, to be done, to be made (=kātabbaṁ karaṇâra- and melodious voice, one of the mahāpurisa — lakkhaṇas D haṁ KhA 236) Vin i.58; D i.3, cp. Miln 183; A v.210; DA i.7. ii.20=iii.144=173=M ii.137, etc.; cp. Dial. ii.17 n. and BSk. Often — ° in the sense of "doing, making," as yathā kāma° kalaviṅka — manojña — bhāṣin Sp. Av.Ś i.371 (Index p. 225,

where references to Lalitavist. are given). k°+mettā Nett 25; k°+muditā Bdhd 16 sq., 26 sq., 29; ananta Karavīya (°iya)=prec. J vi.538. k° pañña as Ep. of Buddha Bdhd 1; karuṇaṁ dūrato katvā, without mercy, of the Yamadūtā, messengers of Death Sdhp Karavīra [cp. Sk. karavīra] 1. the oleander, Nerium odorum. Its 287; mahā° great compassion Ps i.126, 133; -°samāpatti a flower was used especially in garlands worn by delinquents G gest, ’ feat of great compassion: in which Buddha is repre- (see kaṇṭha) — 2. a kind of grass J iv.92. -patta a kind of sented when rising and surveying the world to look for beings arrow M i.429. to be worthy of his mercy and help D ii.237; Ps. 1, 126 f. Karahi (Sk. karhi, when? kar=loc. of pron. st. *quo= Lat. cur DhA i.26, 367; PvA 61, 195; — 3. As adj. only in cpds. (e. why, Goth. hvar, E. where), only in karaha-ci (karhi cid) at g. °vācā merciful speech; neg. akaruṇa merciless Mhbv 85, some time, generally preceded by kadāci D i.17; ii.139; M & ati° very merciful J iv.142) and as adv. karuṇaṁ pitifully, i.177, 454; A i.179; iv.101; Miln 73, 76. piteously, mournfully, in k° paridevati J vi.498, 513, 551; Cp. Karin (adj.) [fr. kara] "one who has a hand," an elephant (cp. ix.54; also in abl. karuṇā J vi.466. — See also kāruñña. hatthin) Mhvs 24, 34; 25, 68; Dāvs iv.2. In cpds. kari. -âdhimutta intent upon compassion D ii.241, 242; -gajjita the cry of the elephant, an elephant's trumpeting -ânuvattin following the dictates of mercy Dāvs iii.46; - Dāvs v.56; -vara an excellent elephant Mhbv 4, 143; Dāvs guṇaja originating in the quality of compassion Sdhp 570; iv.2. -jala water of c., shower of mercy Miln 22; Mhbv 16; -jhāna meditation on pity, ecstasy of c. D ii.237 — 39; -ṭṭhāniya Kari-paribandha (adj.) [=karīsa — paribaddha] bound up in worthy of c. PvA 72; -para one who is highest in compas- filth, full of filth, disgusting; Ep. of the body Th 1, 1152. Kari sion, compassionate Sdhp 112, 345; -bala the power of c. here is abbrev. of karīsa2 (see note ad loc.). Mhvs 15, 61, 130; Sdhp 577; -brahmavihāra divine state of Karīsa1 (nt.) a square measure of land, being that space on which pity Vism 319. -bhāvanā consideration or cultivation of pity a karīsa of seed can be sown (Tamil karīsa), see Rhys Davids, Vism 314 sq. -rasa the sweetness of c. Mhbv 16; -vihāra (a Ancient Coins

and Measures of Ceylon, p. 18; J i.94, 212; heart) in the state of c. Vism 324 (& adj. °vihārin); DA i.33; iv.233, 276; VvA 64. -sāgara an ocean of mercy Mhbv 7; -sītala "cool with c." Karīsa2 (nt.) [cp. Sk. karīṣa, to chṛṇatti to vomit, cp. Lat. — +hadaya, whose heart is tempered with mercy Sdhp 33; DA cerda in mūscerda, sūcerda] refuse, filth, excrement, dung D i.1. ii.293; J i.5; Vism 259, 358 (in detail); PvA 87, 258; KhA 59; Karuṇāyati [v. den. fr. karuṇā; cp. BSk. karuṇāyati Divy 105] to mutta° urine and faeces A i.139; Sn 835. feel pity for, to have compassion on Sn 1065 (°āyamāna; expl. -magga the anus J iv.327; -vāca (nt.) a cesspool J iii.263 by Nd2 as anuddayamāno anurakkh° anuggaṇh° anukamp°); (=gūthakūpa); -vāyin, f. °inī diffusing an odour of excrement Vbh 273; Vism 314. Der. °āyanā compassionateness Vbh PvA 87. 87=273 (and °āyitattaṁ ibid.). Karuṇā (f.) [cp. Vedic karuṇa nt. (holy) action; Sk. karuṇā, fr. Karumbhaka a species of rice — plant of a ruddy colour Miln kṛ. As adj. karuṇa see under 3.] pity, compassion. Karuṇā is 252 (see Mil. trsl. ii.73). one of the 4 qualities of character significant of a human being Karumhā (pl.) a class of Devas D ii.260. who has attained enfranchisement of heart (ceto — vimutti) in the 4 sentiments, viz. mettā k.° upekhā muditā Freq. found in Kareṇu [metathesis for kaṇeru, q. v., cp. Sk. kareṇu] elephant, this formula with °sahagatena cetasā. The first two qualities in cpd. -lolita resounding with the noise made by elephants, are complementary, and SnA 128 (on Sn 73) explains k° as of a forest Th 2, 373. "ahita — dukkh — âpanaya — kāmatā," the desire of remov- Kareṇukā (f.) [fr. kareṇu) a female elephant J ii.343; DhA i.196 ing bane and sorrow (from one's fellowmen), whilst mettā is (v. l. for kaṇeru). expl. as "hita — sukh — ûpanayakāmatā," the desire of bring- Kareri in Childers the tree Capparis trifoliata, but see Brethren, ing (to one's fellow — men) that which is welfare and good. p. 363, n. 2: musk — rose tree or "karer"; Th 1, 1062; Ud 31; Other definitions are "paradukkhe sati sādhūnaṁ hadayakam- J v.405; vi.534. panaṁ karotī ti" Bdhd 21; "sattesu k° karuṇāyanā karuṇāyitat- taṁ karuṇā cetovimutti" as expl. of avihiṁsa dhātu Vbh 87; Karoṭi1 (f.) 1. a basin, cup, bowl, dish J i.243; ii.363; iii.225; paradukkhāsahana — rasā Vism 318. K° — sahagatena cetasā iv.67; v.289, 290. — 2. the skull (cp. kaḷopi. On the form cp. denotes the exalted state of compassion for all beings (all that Dial. i.227 n.) J vi.592. is encompassed in the sphere of one's good influence: see cā- Karoṭi2 (m.) a class of genii that formed one of the 5 guards of tuddisa "extending over the 4, i. e. all, directions): D i.251; the devas against the asuras J i.204, associated with the nāgas iii.78, 50, 224; S iv.296, 322, 351; v.115; A i.183, 196; ii.129, (cp. Divy 218; and Morris, J.P.T.S. 1893, 22). As N. of Su- 184; iii.225; v.300, 345; J ii.129; Nd2 on Sn 73; Vbh 273, 280; paṇṇas (a kind of Garuḍas) expld as "tesaṁ karoṭi nāma pān- Dhs 1258. The def. of karuṇā at Vism 318 runs "paradukkhe abhojanaṁ" by C. on J i.204. Kern, Toev. s. v. compares BSk. sati sādhūnaṁ hadaya — kampanaṁ karoti." Frequently re- karoṭapāṇayah a class of Yakṣas MVastu i.30. ferred to as an ideal of contemplation (in conn. w. bhāvanā Karoṭika [fr. karoṭi1)] 1. a bowl, basin J iv.68; DhA ii.131 & jhāna), so in "karuṇaṁ cetovimuttiṁ bhāveti" S v.119; A (sappi°). — 2. the skull J vi.592; where it may be a helmet i.38; v.360; in k° cetovimutti bhāvitā bahulī — katā, etc. D in the form of a skull. iii.248; A iii.291; iv.300; in k° — sahagataṁ saddhindriyaṁ A i.42; unspecified

S v.131; A iii.185; Nett 121, 124; Ps i.8; Karoṭiya=karoṭika 2, J vi.593.

Karoti Kalala

Karoti v. irreg. [Sk. karoti, *qu̯er to form, to build (or plait, — 9. to bring into (with loc.) J v.454 — 10. to place (with weave? see kamma), cp. kar — man, Lith. kùrti to build, loc.) J v.274; (with acc. of the person) Dh 162. It is very O.Tr. cruth form; Lat. corpus, with p — addition, as Sk. kṛpa, often used periphrastically, where the trsln would simply em- klp=kṛp. Derived are kalpa > kappa, kalpate > kappeti]. Of ploy the noun as verb, e. g. kathaṁ k° D ii.98; kodhaṁ k° and the endless variety of forms given by grammarians only the kopaṁ k° to be angry J iv.22; vi.257; cayaṁ k° to hoard up; foll. are bona fide and borne out by passages from our texts corikaṁ k° to steal Vin i.75; taṇhaṁ k° (c. loc.) to desire J i.5; (when bracketed, found in gram. works only): I. Act. 1. Ind. sītaṁ k° to cool D ii.129. — It is often compd with nouns or Pres. karomi, etc. Sn 78, 216, 512, 666=Dh 306=It 42; Opt. adjectives with a change of final vowel to ī (i) uttāni° to make kare Dh 42, 43, pl. (kareyyāma) kareyyātha Sn p. 101; or clear D ii.105; pākaṭī°, bahulī°, muṭṭhī°, etc. (q. v.). Cp. the (sing.) kareyya (freq.), kareyyāsi PvA 11; kareyya Sn 920, same process in conn. with bhavati. — The meanings of karoti 923; kuriyā (=Sk. kuryāt) J vi.206; Ppr. karan Dh 136, or are varied according to the word with which it is connected; karonto (f. karontī) Dh 16, 116. — 2. Impf. (akara, etc.). — it would be impossible and unnecessary to give an exhaustive 3. Aor. (akaṁ) akariṁ, etc., 3rd sing. akāsi Sn 343, 537, 2nd list of all its various shades. Only a few illustrations may suf- pl. akattha Pv i.112 ; PvA 45, 75; 3rd pl. akariṁsu; akaṁsu fice: aṁse k° to place on one's shoulder J i.9; antarāyaṁ k° to Sn 882; PvA 74; without augment kari DhA ii.59. Prohibitive prevent J i.232; ādiṁ k° (c. acc.) to begin with; nimittaṁ k° mā(a)kāsi Sn 339, 1068, etc. — 4. Imper. karohi Sn p. 32; to give a hint D ii.103; pātarāsaṁ k° to breakfast; mānasaṁ k° 1062; karotha Sn 223; KhA 168. — 5. Fut. karissāmi, etc.; to make up one's mind; mahaṁ k° to hold a festival D ii.165; kassāmi Pv iv.139 ; kāsaṁ J iv.286; vi.36; kāhāmi (in sense of I massuṁ k° to trim the beard DhA i.253; musāvādaṁ k° to tell will do, I am determined to do, usually w. puññaṁ & kusalaṁ a lie J vi.401; rajjaṁ k° to reign S i.218; vase k° to bring into poetical only) Pv ii.113 ; Vv 33192 ; 2nd sing. kāhasi Sn 427, one's power J i.79; sandhiṁ k° to make an agreement Mhvs 428; Dh 154; 1st pl. kāhāma Pv iv.1011 . — 6. Inf. kātuṁ 16; sinehaṁ k° to become fond of J i.190. — Similarly, cpd PvA 4, 61, 69, 115, Kh vi.10, etc.; kattuṁ VvA 13; kātave with adverbs: alaṁ k° to make much of, i. e. to adorn, em- Mhvs 35, 29; Vv 4415 (=kātuṁ); kātuye Th 2, 418. — 7. Pp. bellish; dūrato k° to keep at a distance, i. e. keep free from kata, see sep. — 8. Ger. katvā Sn 127, 661, 705, etc.; katvāna PvA 17; Sdhp 287; purak k° (purakkharoti) to place before, (poet.) Sn 89, 269, Pv i.13 ; karitvā see iv. II. Med. 1. Ind. i. e. to honour Pv iii.71 . — Note phrase kiṁ karissati what pres. (kubbe, etc.) 3rd sing. kubbati Sn 168, 811; 3rd pl. kub- difference does it make? (Cp. Ger. was macht's) D i.120; or banti Sn 794; or 3rd sing. kurute Sn 94, 796, 819; It. 67; Opt. what about... J i.152. (kubbe, etc.) 2nd pl. kubbetha Sn 702, 719, 917; It 87; or Kalakala (adj.) [cp. Sk. kala] any indistinct and confused noise 3rd sing. kayirā Sn 728=1051; S i.24; Dh 53, 117; kayirātha Mhbv 23 (of the tramping of an army); in -mukhara sounding (always expl.

by kareyya) Dh 25, 117; It 13; Pv i.1111 ; KhA confusedly (of the ocean) ibid. 18. Cp. karakarā. 224; kubbaye Sn 943. — Ppr. (kurumāna, kubbāno, karāno) (a)kubbaṁ Sn 844, 913; (a)kubbanto It 86; f. (vi)kubbantī Vv Kalati [kal, kālayati] to utter an (indistinct) sound: pp. kalita Th 112 ; (a)kubbamāna Sn 777, 778, 897; (vi)kubbamāna Vv 331 . 1, 22. — 2. Impf. (akariṁ, 2nd sing. akarase, etc.) 3rd sing. akub- Kalanda [cp. Sk. karaṇḍa piece of wood?] heap, stack (like a batha Pv ii.1318 ; 1st pl. akaramhase J iii.26, °a DhA i.145. — heap of wood? cp. kalingara) Miln 292 (sīsa°). 3. Aor. (none) — 4. Imper. (2nd sing. kurussu, 3rd sing. Kalandaka 1. a squirrel Miln 368; — 2. an (ornamental) cloth kurutaṁ, 2nd pl. kuruvho) 3rd sing. kurutaṁ (=Sk. kurutāṁ) or mat, spread as a seat J vi.224; -nivāpa N. of a locality in J vi.288. — 5. Fut. (none). III. Pass. 1. Ind. pres. (karīy- Veḷuvana, near Rājagaha, where oblations had been made to ati, etc.) kayirati Dh 292=Th 1, 635; KhA 168; and kīrati Th squirrels D ii.116; Vin i.137; ii.105, 290, etc. 1, 143. Ppr. (karīyamāna, kayīra°). — 2. Fut. kariyissati Vin i.107. — 3. Grd. karaṇīya (q. v.), (kayya) kātabba DhA Kalabha [cp. Sk. kalabha] the young of an elephant: see hatthi° i.338. IV. Caus. I. (Denom. to kāra) kārayati=kāreti, in origin. and cp. kalāra. meaning of build, construct, and fig. perform, exercise, rule, Kalamba (nt.) [cp. Sk. kalamba menispermum calumba, kalambī wield (rajjaṁ): kārehi PvA 81 (of huts), kārayissāmi Pv ii.64 convolvulus repens] N. of a certain herb or plant (Convolv. (of doll); kāressaṁ J v.297 (do.), akārayi Pv ii.1310 ; akārayuṁ repens?); may be a bulb or radish J iv.46 (=tālakanda), cp. p. Mhvs iv.3; akāresi Mhvs 23, 85; kāretuṁ PvA 74; kārayamāna 371, 373 (where C expls by tāla — kanda; gloss BB however VvA 9 (of chair); kāretvā (nāmaṁ) PvA 162; karitvā Sn 444 gives latā — tanta); vi.578. See also kaḍamba & kaḷimba. (vasiṁ) 674; 680 (vittiṁ); p. 97 (uttarāsangaṁ). V. Caus. II. -rukkha the Cadamba tree J vi.290. Kārāpeti S i.179; PvA 20; Aor. kārāpesi he had (=caused to Kalambaka=kalamba, the C. tree J vi.535. be) erected, constructed Vin ii.159; fut. kārāpessāmi Mhvs 20, 9; ger. kārāpetvā PvA 123; grd. kārapetabba Vin ii.134. Kalambukā (f.)=kalambaka D iii.87 (vv. ll. kaladukā, kalabakā) Meanings of karoti: 1. to build, erect Mhvs 19, 36; 20, the trsln (Dial. iii.84) has "bamboo." 9 (Caus.). — 2. to act, perform, make, do Vin i.155; J i.24; Kalala (m. nt.) 1. mud J i.12, 73; Miln 125, 324, 346; Mhbv ii.153 (tathā karomi yathā na... I prevent, cp. Lat. facio ne...); 150; PvA 215 (=kaddama); DhA iii.61; iv.25. — su° "well — iii.297; Pv i.88 =ii.619 ; Mhvs 3, 1; 7, 22; — 3. to produce DhA muddied" i. e. having soft soil (of a field) Miln 255. — 2. the i.172; — 4. to write, compose J vi.410; PvA 287; — 5. to residue of sesamum oil (tela°), used for embalming J ii.155. — put on, dress Vin ii.277; J i.9; — 6. to impose (a punishment) 3. in Embryology: the "soil," the placenta S i.206=Kvu ii.494; Mhvs 4, 14; — 7. to turn into (with loc. or two acc.) J ii.32; Miln 125. Also the first stage in the formation of the foetus (of Mhvs 9, 27; — 8. to use as (with two acc.) J i.113; ii.24; which the first 4 during the first month are k., abbuda, pesi,

ghana, after which the stages are counted by months 1 — 5 & Kalāpaka 1. a band, string (of pearls) Vin ii.315; Mhvs 30, 67. 10; see Vism 236; Nd1 120; & cp. Miln 40). — 4. the foetus, — 2. a bundle, group J i.239. appl. to an egg, i. e. the yolk Miln 49. — In cpds

with kar & Kalāpin (adj.) [fr. kalāpa] having a quiver J vi.49 (acc. pl. °ine). bhū the form is kalalī°. f. kalāpinī a bundle, sheaf (yava°) S iv.201; ii.114 (naḷa°). -gata (a) fallen into the mud Miln 325; -gahaṇa "mud thicket," dense mud at the bottom of rivers or lakes J Kalābuka (nt.) [cp. Sk. kalāpaka] a girdle, made of several i.329; -kata made muddy, disturbed Vv 8431 (VvA 343); strings or bands plaited together Vin ii.136, 144, 319; -bhūta=prec., A i.9, cp. J ii.100; A iii.233; Miln 35; Kalāya a kind of pea, the chick — pea M i.245 (kaḷāya); S i.150; A -makkhita soiled with mud DhA iii.61. v.170; Sn p. 124; J ii.75 (=varaka, the bean Phaseolus trilobus, Kalasa (nt.) [cp. Vedic kalaśa] 1. a pot, waterpot, dish, jar M and kālarāja — māsa); J iii.370; DhA i,319. Its size may be iii.141; J iv.384; Dāvs iv.49; PvA 162. — 2. the female gathered from its relation to other fruits in ascending scale at breasts (likened to a jar) Mhbv 2, 22. 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 Kalaha [cp. Sk. kalaha, fr. kal] quarrel, dispute, fight A i.170; (mugga) and smaller than the kernel of the jujube (kolaṭṭhi). iv.196, 401; Sn 862, 863 (+vivāda); J i.483; Nd2 427; DhA -matta of the size of a chick — pea S i.150; A v.170; Sn iii.256 (udaka° about the water); iv.219; Sdhp 135. °ṁ udīreti p. 124 (ḷ); J iii.370; DhA i.319. to quarrel J v.395; karoti id. J i.191, 404; PvA 13; vaḍḍheti to increase the tumult, noise J v.412; DhA iii.255. — a° har- Kalāyati [Denom. fr. kalā] to have a measure, to outstrip J i.163 mony, accord, agreement S i.224; mahā° a serious quarrel, a (taken here as "trick, deceive"). row J iv.88. Kalāra in hatthi° at Ud 41, expld in C by potaka, but cp. the same -âbhirata delighting in quarrels, quarrelsome Sn 276; Th passage at DhA i.58 which reads kalabha, undoubtedly better. 1, 958. -ṁkara picking up a quarrel J vi.45; -karaṇa quar- Cp. kaḷārikā. relling, fighting J v.413; -kāraka (f. — ī) quarrelsome, pug- Kali (m.) [cp. Sk. kali] 1. the unlucky die (see akkha); "the nacious A iv.196; Vin i.328; ii.1; -kāraṇa the cause or reason dice were seeds of a tree called the vibhītaka... An extra seed of a dispute J iii.151; vi.336; -jāta "to whom a quarrel has was called the kali" (Dial. ii.368 n.) D ii.349; J i.380; Dh arisen," quarrelling, disputing A i.70; Vin i.341; ii.86, 261; 252 (= DhA iii.375) at J vi.228, 282, 357 it is opposed to kaṭa, Ud 67; J iii.149; -pavaḍḍhanī growth or increase of quar- q. v. — 2. (=kaliggaha) an unlucky throw at dice, bad luck, rels, prolongation of strife (under 6 evils arising from intem- symbolically as a piece of bad luck in a general worldly sense perance) D iii.182=DhsA 380; -vaḍḍhana (nt.) inciting & or bad quality, demerit, sin (in moral sense) kaliṁ vicināti incitement to quarrel J v.393, 394; -sadda brawl, dispute J "gathers up demerit" Sn 658; appamatto kali... akkhesu dhana- vi.336. parājayo... mahantataro kali yo sugatesu manam padosaye S Kalā [Vedic kalā *squel, to Lat scalpo, Gr. σκάλλω, Ohg scolla, i.149=A ii.3=v.171, 174=Sn 659=Nett 132; cp. M iii.170; A scilling, scala. The Dhtp. (no 613) expls kala by "sankhyāne."] v.324; Dh 202 (=DhA iii.261 aparādha). — 3. the last of the 1. a small fraction of a whole, generally the 16th part; the 4 ages of the world (see °yuga). — 4. sinful, a sinner Sn 664 16th part of the moon's disk; often the 16th part again subdi- (=pāpaka). — 5. saliva, spittle, froth (cp. kheḷa) Th 2, 458, vided into 16 parts and so on: one infinitesimal part (see VvA 501; J v.134. 103; DhA ii.63), in this sense in the expression kalaṁ nâgghati -(g)gaha the unlucky throw at dice, the losing throw; sym-

soḷasiṁ "not worth an infinitesimal portion of"=very much in- bolically bad luck, evil consequence in worldly & moral sense ferior to S i.19; iii.156=v.44=It 20; A i.166, 213; iv.252; Ud (ubhayattha k° faring badly in both worlds) M i.403=406; 11; Dh 70; Vv 437 ; DhA ii.63 (=koṭṭhāsa) DhA iv.74. — 2. iii.170 (in simile). See kaṭaggaha; -devatā (m. pl.) the devo- an art, a trick (lit. part, turn) J i.163. — kalaṁ upeti to be tees of kali, the followers of the goddess kali Miln 191 (see divided or separated Miln 106; DhA i.119; see sakala. — In Miln trsl. i.266 n.); -(p)piya one who is fond of cheating at cpd. with bhū as kalī -bhavati to be divided, broken up J i.467 dice, a gambler Pgdp 68; -yuga (nt.) one of the 4 (or 8) ages (=bhijjati). Cp. vikala. of the world, the age of vice, misery and bad luck; it is the age Kalāpa [cp. Sk. kalāpa] 1. anything that comprises a number of in which we are Sāsv 4, 44, Vinl 281; -sāsana (nt.) in °ṁ things of the same kind; a bundle, bunch; sheaf; a row, mul- āropeti to find fault with others Vin iv.93, 360. titude; usually of grass, bamboo — or sugar — canes, some- Kalingara (m. nt.) (BB ḷ) [cp. Sk. kaḍankara & kaḍangara, on times of hair and feathers S iv.290 (tiṇa°); J i.158 (do.); 25 which in sense of "log" see Kern, Toev. s. v. kalingara] 1. a (naḷa°), 51 (mālā°), 100 (uppalakumuda°); v.39 (usīra°); Miln log, a piece of wood M i.449, 451; S ii.268; DhA iii.315; often 33; PvA 257, 260 (ucchu°), 272 (veḷu°); 46 (kesā), 142 (mora in sense of something useless, or a trifle (combd with kaṭṭha q. — piñja°) — 2. a quiver Vin ii.192; It 68; J vi.236; Miln v.) Dh 41; DhA i.321 (=kaṭṭhakhaṇḍa, a chip) Th 2, 468 (id.) 418; PvA 154, 169. — 3. in philosophy: a group of qual- as kaṭṭhakalingarāni DhA ii.142. — 2. a plank, viz. a step in ities, pertaining to the material body (cp. rūpa°) Vism 364 a staircase, in sopāna° Vin ii.128, cp. sopāna — kaḷevara. (dasadhamma°) 626 (phassa — pañcamakā dhammā); Bdhd -ûpadhāna a wooden block used for putting one's head on 77 (rūpa°) 78, 120. when sleeping S ii.267; Miln 366; -kaṇḍa a wooden arrow J -agga (nt.) "the first (of the) bunch," the first (sheaves) of iii.273 (acittaṁ k°: without feeling) a crop, given away as alms DhA i.98. -sammasanā grasping Kalingu (m. nt.) [cp. Sk. kalinga & kalingaka] the Laurus cam- (characteristics) by groups Vism 287, 606, 626 sq. phora, the Indian laurel J vi.537.

Kalita Kallaka

Kalita [pp. of kalati] sounding indistinctly Th 1, 22. is said to "have faith, be virtuous, learned, liberal and wise"; Kalusa [cp. Sk. kaluṣa] muddy, dirty, impure; in °bhāva the state M i.43 (opp. pāpa°); S i.83, 87 (do.); A iv.30, 357; Pug 37, of being turbid, impure, obscured (of the mind) DA i.275. 41; J iii.197; Bdhd 90; a° not a virtuous friend DhsA 247. — 2. as t.t. a spiritual guide, spiritual adviser. The Buddha Kalevara see kaḷebara. is the spiritual friend par excellence, but any other Arahant Kalya see kalla; -rūpa pleased, glad Sn 680, 683; a° not pleased can act as such S v.3; Vism 89, 98, 121; cp. kammaṭṭhāna Sn 691. — dāyaka. -mittatā friendship with the good and virtuous, Kalyatā (f.) 1. the state of being sound, able, pliant J ii.12. — association with the virtuous S i.87; such friendship is of im- 2. pleasantness, agreeableness, readiness, in a° opp. (appld to mense help for the attainment of the Path and Perfection S v.3, citta) Dhs 1156; DhsA 377 (=gilānabhāva). 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 Kalyāṇa (&

kallāṇa) [Vedic kalyāṇa] 1. (adj.) beautiful, charm- the welfare of a bhikkhu D iii.212; A iv.29, 282; Th 2, 213; ing; auspicious, helpful, morally good. Syn. bhaddaka PvA 9, It 10; Dhs 1328=Pug 24; Vism 107. — a° not having a vir- 116) and kusala (S ii.118; PvA 9, 122); opp. pāpa (S i.83; M tuous friend and good adviser DhsA 247. -rūpa beautiful, i.43; PvA 101, 116 and under °mitta). kata°=katûpakāra PvA handsome J iii.82; v.204; -vākkaraṇa, usually comb. with 116 Appld to dhamma in phrase ādi° majjhe° pariyosāne° D °vāca, of pleasant conversation, of good address or enuncia- i.62 and ; S v.152; Sn p. 103; VvA 87; Vism 213 sq. (in var. tion, reciting clearly D i.93, 115; A ii.97; iii.114, 263; iv.279; applications); etc. — As m. one who observes the sīlapadaṁ Vin ii.139; Miln 21; DA i.263 (=madhura — vacana); a° not (opp. pāpa, who violates it) A ii.222, cp. k° — mittā=sīlâdīhi pronouncing or reciting clearly D i.94. 122; -°tā the fact of adhikā SnA 341. — S iv.303; v.2, 29, 78; A iii.77; iv.361; being of good and pleasing address A i.38; -vāca, usually Vin ii.8, 95; J i.4; Miln 297; — kata° (opp. kata — pāpa) of in form. k° k° — vākkaraṇo poriyā vācāya samannāgato D good, virtuous character, in phrase k° katakusala, etc. It 25, i.114; A ii.97; iii.114, 195, 263; iv.279; Vin ii.139; DA i.282; etc. (see kata ii.1 a). k° of kitti (— sadda) D i.49 (=DA i.146 -sadda a lucky word or speech J ii.64; -sampavanka a good seṭṭha); S iv.374; v.352; of jhāna (tividha°) Bdhd 96, 98, 99; companion A iv.357 (in phrase k° — mitta k° — sahāya k° — of mittā, friends in general (see also cpd.) Dh 78 (na bhaje pā- s°); Pug 37; -°tā companionship with a virtuous friend S i.87. pake mitte... bhajetha m° kalyāṇe), 116, 375 (=suddhâjīvin); -sahāya a good, virtuous companion A iv.284; 357; Pug 37; Sn 338. — 2. (nt.) (a) a good or useful thing, good things Vin cp. prec., -°tā=prec. S i.87; -sīla practising virtue, of good i.117; A iii.109; cp. bhadraṁ. — (b) goodness, virtue, merit, conduct, virtuous Th 1, 1008; It 96. meritorious action J v.49 (kalyāṇā here nt. nom. in sense of pl.; cp. Vedic nt.), 492; — °ṁ karoti to perform good deeds S Kalyāṇaka (adj.) [fr. last] good, virtuous DA i.226; DhsA 32. i.72; A i.138 sq.; Vin i.73; PvA 122. — (c) kindness, good ser- Kalyāṇatā (f.) [abstr. fr. kalyāṇa] beauty, goodness, virtuous- vice J i.378; iii.12 (=upakāra), 68 (°ṁ karoti). — (d) beauty, ness Vism 4 (ādi); k° -kusala clever, experienced in what is attraction, perfection; enumd as 5 kalyāṇāni, viz. kesa°, good Nett 20. maṁsa°, aṭṭhi°, chavi°, vaya° i. e. beauty of hair, flesh, teeth, Kalyāṇin (adj.) [fr. kalyāṇa] (a) beautiful, handsome Vv iv.5 ; — skin, youth J i.394; DhA i.387. (b) auspicious, lucky, good, proper J v.124; Ud 59; — (c) f. -ajjhāsaya the wish or intention to do good DhA i.9; — [cp. -ī Vedic kalyāṇī] a beautiful woman, a belle, usually in -âdhimuttika disposed towards virtue, bent on goodness S janapada° D i.193=M ii.40; S ii.234; J i.394; v.154. ii.154, 158; It 70, 78; Vbh 341; -kāma desiring what is good A iii.109; -kārin (a) doing good, virtuous (opp. pāpa°) S Kalla1 & Kalya (adj.) [cp. Sk. kalya] 1. well, healthy, sound i.227, cp. J ii.202=iii.158; DhsA 390; (m.) who has rendered Vin i.291. — 2. clever, able, dexterous Miln 48, 87. — 3. a service J vi.182; -carita walking in goodness, practising ready, prepared J ii.12, cp. — citta. — 4. fit, proper, right virtue Vbh 341; -jātika one whose nature is pleasantness, S ii.13 (pañha). — nt. kallaṁ it is proper, befitting (with inf. agreeable J iii.82; -dassana looking nice, lovely, handsome or inf. — substitute): vacanāya proper to say D i.168, 169; A Sn 551=Th 1, 821

(+kañcanasannibhattaca); -dhamma (1) of i.144; abhinandituṁ D ii.69; — kallaṁ nu [kho] is it proper? virtuous character, of good conduct, virtuous Vin i.73; iii.133; M iii.19; S iv.346; Miln 25. — a° 1. not well, unfit Th 2, 439, S v.352; Pug 26; It 96; Pv iv.135 ; Miln 129; DhA i.380; J cp. ThA 270. — 2. unbecoming, unbefitting D ii.68; J v.394. ii.65 (=sundara°), PvA 230 (=sundara — sīla); sīlavā+k° (of -kāya sound (in body), refreshed Vin i.291; -kusala of bhikkhu, etc.) M i.334; S iv.303; PvA 13. — k°ena k°atara sound skill (cp. kallita) S iii.265; -citta of ready, amenable perfectly good or virtuous A ii.224. — (2) the Good Doctrine mind, in form. k°, mudu — citta, vinīvaraṇa°, udagga°, etc. DhA i.7. -°tā the state of having a virtuous character A ii.36; D i.110=148=ii.41=A iv.209=Vin i.16=ii.156; VvA 53, 286; -paññā "wise in goodness" possessed of true wisdom Th 1, Vv 5019 (=kammaniya — citta "her mind was prepared for, 506; It 97; -paṭipadā the path of goodness or virtue, con- responsive to the teaching of the dhamma"); PvA 38. -cittatā sisting of dāna, uposathakamma & dasakusalakammapathā J the preparedness of the mind (to receive the truth) J ii.12 (cp iii.342; -paṭibhāṇa of happy retort, of good reply A iii.58, citta — kalyatā); -rūpa 1. of beautiful appearance Th 1, 212, cp. Miln 3; -pāpaka good and bad J v.238; vi.225; Kvu 45; — 2. pleased, joyful (kalya°) Sn 680, 683, 691; -sarīra hav- (nt.) goodness and evil J v.493; -pīti one who delights in ing a sound body, healthy J ii.51; a° — tā not being sound in what is good Sn 969; -bhattika having good, nice food Vin body, ill — health VvA 243. ii.77; iii.160 (of a householder); -mitta 1. a good compan- Kalla2 (m. nt.) ashes J iii.94 (for kalala), also in °-vassa a shower ion, a virtuous friend, an honest, pure friend; at Pug 24 he of ashes J iv.389.

Kallaka Kasā

Kallaka (adj.) [fr. last] in a° unwell, indisposed Vin iii.62; J 296; Miln 199, 257; Vism 73. iii.464; DhsA 377. -jālikā a mail — coat Miln 199. Kallatā (f.) see kalyatā; -a° unreadiness, unpreparedness, Kavandha (m. nt.) [cp. Sk. kavandha & kabandha] 1. the (head- indisposition (of citta), in expln of thīna Nd2 290= Dhs less) trunk of the body, endowed with the power of motion Vin 1156=1236=Nett 86; DhsA 378; Nett 26. The reading in Nd2 iii.107; cp. S ii.260 (asīsaka°); Miln 292; DhA i.314. — 2. a is akalyāṇatā, in Dhs akalyatā; follows akammaññatā. headless dwarf, whose head has been crushed down into his Kallahāra [cp. Sk. kahlāra, the P. form to be expld as a diaeretic body J v.424, 427 (cp. the story of Dhanu, the Rākṣasa who inversion kalhāra > kallahāra] the white esculent water lily J was punished by having his head and thighs forced into his v.37; Dpvs xvi.19. body, Raghuvaṁsa xii.57). Kallita (nt.) [fr. kalla] pleasantness, agreeableness S iii.270, 273 Kavāṭa (m. nt.) 1. the panels of the door, the door proper, not (samādhismiṁ — °kusala); A iii.311; iv.34 (id.). 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; Kallola [cp. Sk. kallola] a billow, in -°mālā a series of billows Nd2 2351d ; Vism 28 (°koṇa doorcorner). — 2. dvāra° a door Dāvs iv.44. — post J i.63; ii.334; PvA 280. — 3. a window Mhvs ix.17; Kaḷāya=kalāya. — °ṁ paṇāmeti to open the door Vin ii.114, 120, 207; °ṁ Kaḷāra (adj.) [cp. Sk. karāla projecting (of teeth), whereas kaḍāra ākoṭeti to knock at the door D i.88 (=DA i.252); Vin ii.208. — means tawny] always referring to teeth: with long, protruding akavāṭaka (adj.) having no doors, doorless Vin ii.148, 154

(v. teeth, of Petas (cp. attr. of the dog of the "Underworld" PvA l. for akkavāta Text). 152: tikhiṇâyatakaṭhina — dāṭho and the figure of the witch -piṭṭha the panels and posts of a door; the door and the in fairy — tales) J v.91 (=nikkhantadanto); vi.548 (=sūkara — door — posts Vin i.47, 48=ii.208, 218; -baddha "door — dāṭhehi samannāgato p. 549); Pv ii.41 (=k° — danto PvA 90). bound," closed, secure Vin iv.292 (see also above). Kaḷārikā (f.) [fr. last, lit. with protruding teeth] a kind of large Kavāṭaka=kavāṭa Vin ii.148; DA i.62 (nīvaraṇa°). (female) elephant M 1. 178 (so read with v. l. for kāḷ°). Cp. Kavi [Vedic kavi] a poet S i.38; ii.267; Dāvs i.10; four classes kalāra. enumd at A ii.230 & DA i.95, viz. 1. cintā° an original p. 2. Kaḷingara=kalingara. suta° one who puts into verse what he Las heard. 3. attha° a didactic p. 4. paṭibhāṇa° an improvisor. Kaḷimb(h)aka (cp. kaḍamba, kalamba) a mark used to keep the -kata composed by poets S ii.267; A i.72. interstices between the threads of the kaṭhina even, when being woven Vin ii.116, 317 (v. l. kaḷimpaka). Kavya [cp. Vedic kavya wise; sacrificer] poetry; ballad, ode (cp. kabba) J vi.213, 216. Kaḷīra the top sprout of a plant or tree, esp. of the bamboo and -kāra a poet J vi.216. cert. palm trees (e. g. coco — nut tree) which is edible Sn 38 (vaṁsa°=veḷugumba Nd2 556 and p. 58); Th 1, 72; J i.74, Kaviṭṭha [cp. kapittha] the elephant — apple tree, Feronia ele- cp. iii.179; vi.26; Miln 201 (vaṁsa°); Vism 255 (vaṁsa° — phantum J v.38 (°vana). cakkalaka, so read for kalira°; KhA 50 at id. passage reads Kasaka see kassaka. kaḷīra — daṇḍa). Kasaṭa (metathesis of sakaṭa, cp. Trenckner, Miln p. 423) 1. -(c)chejja (nt.) "the cutting off of the sprout," a kind of (adj.) bad, nasty; bitter, acrid; insipid, disgusting A i.72; J torture Miln 193, cp. Miln. trsl. i.270 and kadalīccheda. ii.96; 159. — 2. (m.) (a) fault, vice, defect M i.281; Ps ii.87. Kaḷebara (: kale° and kalevara) (m. & nt.) [cp. BSk. kaḍe- — (b) leavings, dregs VvA 288 (v. l. sakaṭa). — (c) some- bara Av. Ś. ii.26] 1. the body S i.62=A ii.48;=iv.429 =M thing bitter or nasty J ii.96; v.18. — (d) bitter juice J ii.105 i.82; J ii.437, iii.96, 244; Vism 49, 230. — 2. a dead body, (nimba°). — sa° faulty, wrong, bitter to eat, unpalatable Miln corpse, carcass; often in description of death: khandhānaṁ 119. bhedo k°assa nikkhepo, D ii.355= M. i.49=Vbh 137; Th 2, -ôdaka insipid, tasteless water J ii.97. 467; J iii.180, 511; v.459; Mhvs 2010 ; 3781 ; PvA 80. Cp. Kasati [kṛṣ or karṣ] to till, to plough S i.172, 173=Sn 80; Th kuṇapa. — 3. the step in a flight of stairs M ii.92, cp. kalin- i.531; J i.57; ii.165; vi.365. — kassate (3rd sing. med.) Th gara. 1, 530. — pp. kattha (q. v.) Caus. II. kasāpeti Miln 66, 82; Kaḷopī (=khaḷopi) f. 1. a vessel, basin, pot: see cpds. - 2. a bas- DhA i.224. ket, crate (=pacchi ThA 219; J v.252) M i.77, 342; S i.236=Th Kasana (nt.) ploughing, tilling J iv.167; vi.328, 364; Vism 384 2, 283 (where osenti is to be corr. to openti); J v.252. — On (+vapana sowing). the form of the word (=karoṭi?) see Trenckner J.P.T.S. 1908, 109 and Davids, Dial. i.227. kaḷopī (as khaḷopī) is expld at Kasambu [Derivation uncertain] anything worthless, rubbish, Pug A p. 231 as "ukkhalī, pacchi vā." filth, impurity; fig. low passions S i.166; Sn 281=Miln 414=A -mukha the brim of a pan or cooking vessel D i.166 =M iv.172; Vism 258 (maṁsa°), 259 (parama°). i.77=342=A i.295=ii.206 (kumbhi — m°+kaḷopim°); -hattha -jāta one whose nature is impurity, in comb. brahmacāri- with a vessel or basket in his hand A iv.376. paṭiññho antopūti avassuto k° S iv.181; A ii.240; iv.128, 201; Vin ii.236; Pug 27, 34, 36; Vism 57 (+avassuta pāpa). °ka — Kavaca (nt.) [cp.

Sk. kavaca] a mail, a coat of mail, armour D jāta ibid. in vv. ll. ii.107=Ud 64 (appld to existence); Th 1, 614 (of sīla); J iv.92, Kasā (f.) [Vedic kaśā] a whip Vin i.99 (in Uddāna); M i.87, etc.;

Kasā Kahāpaṇa

Dh 143; Miln 197. — -kasāhi tāḷeti to whip, lash, flog as one's mind on the k. J iii.519. punishment for malefactors here, as well as in Niraya (see -āyatana the base or object of a kasiṇa exercise (see kamma — karaṇā) M i.87=A i.47= ii.122, etc.; PvA 4 (of a above as 10 such objects) D iii.268; M ii.14; Ps i.28, etc.; thief scourged on his way to the place of execution); DhA ii.39 -ārammaṇa=°āyatana Vism 427 (three, viz. tejo°, odāta°, (id.). āloka°). -kamma the k. practice J i.141; iv.306; v.162, 193. -niviṭṭha touched by the whip, whipped Dh 144 (=DhA -jhāna the k. meditation DhsA 413. -dosa fault of the k. iii.86); -pahāra a stroke with the whip, a lash J iii.178; -hata object Vism 117, 123 (the 4 faults of paṭhavī — kasiṇa being struck with the whip, scourged Vin i.75; 91=322; Sdhp 147. confusion of the 4 colours). -parikamma the preliminary, Kasāya and Kasāva [Derivation uncertain. The word first ap- preparatory rites to the exercise of a kasiṇa meditation, such pears in the late Vedic form kaṣāya, a decoction, distillation, as preparing the frame, repeating the necessary formulas, etc. essence; used figy of evil. The old Pali form is kasāva] 1. a J i.8, 245; iii.13, 526; DhsA 187; — °ṁ katheti to give in- kind of paste or gum used in colouring walls Vin ii.151. — 2. structions in these preparations J iii.369; °ṁ karoti to perform an astringent decoction extracted from plants Vin i.201, 277; the k — preparations J iv.117; v.132, 427; vi.68; -maṇḍala J v.198. — 3. (of taste), astringent DhS 629; Miln 65; DhA a board or stone or piece of ground divided by depressions to ii.31. — 4. (of colour) reddish — yellow, orange coloured be used as a mechanical aid to jhāna exercise. In each division Vin i.277. — 5. (ethical) the fundamental faults (rāga, dosa, of the maṇḍala a sample of a kasiṇa was put. Several of these moha) A i.112; Dh 10; Vbh 368. -a° faultless, flawless, in stone maṇḍalas have been found in the ruins at Anurādhapura. akasāvattaṁ being without defect A i.112 (of a wheel, with Cp. Cpd. 54 f. 202 f. J iii.501; DhA iv.208. -samāpatti -sa° ibid.); -sa° faulty DhA i.82; -mahā° wicked J iv.387. attainment in respect of the k. exercise Nd2 4668 (ten such). In cpds. both forms, viz. (kasāya) -yoga an astringent rem- Kasita (pp. of kasati) ploughed, tilled Anvs 44; -a° un-tilled ibid. edy J v.198 (kasāva° ibid.); -rasa reddishyellow dye J ii.198; 27, 44. — Cp. vi°. (kasāva) -ôdaka an astringent decoction Vin i.205; -gandha Kasira (adj.) [Probably fr. Vedic kṛcchra, the deriv. of which is having a pungent smell Vin i.277; -rasa having an astringent uncertain] miserable, painful, troubled, wretched A iv.283; Sn taste ibid.; -vaṇṇa of reddish — yellow colour ibid. 574; J ii.136; iv.113=vi.17; Pv iv.121 (=PvA 229 dukkha). — Kasāyatta (nt.) [abstr. fr. kasāya] astringency Miln 56. adv. kasirā (abl.) with difficulty J v.435; -kasirena (instr.) Kasi and Kasī (f.) [fr. kasāti] tilling, ploughing; agriculture, cul- D i.251; M i.104; S i.94; Vin i.195; J i.338; iii.513. a° with- tivation M ii.198; S i.172, 173=Sn 76 sq.; Vin iv.6; Pv i.56 (k°, out pain, easy, comfortable J vi.224 (=niddukkha); -lābhin gorakkha, vaṇijjā); PvA 7; Sdhp 390 (k°, vaṇijjā); VvA 63. — obtaining without difficulty (f° inī A iv.342) in formula akic- °ṁ kasati to plough, to till the land J i.277; Vism 284. chalābhī

akasiralābhī etc. M i.33; S ii.278; A i.184; ii.23, 36; -kamma the act or occupation of ploughing, agriculture iv.106; Ud 36; Pug 11, 12. J ii.165, 300; iii.270. -karaṇa ploughing, tilling of the field -ābhata amassed with toil and difficulty (of wealth) J PvA 66; -khetta a place for cultivation, a field PvA 8 (kasī°); v.435; -vuttika finding it hard to get a livelihood A i.107=Pug -gorakkha agriculture and cattle breeding D i.135; -bhaṇḍa 51. ploughing implements DhA i.307. Kaseruka [etym. connected with Sk. kaseru backbone?] a plant, 1 Kasiṇa [Vedic kṛtsna] (adj.) entire, whole J iv.111, 112. shrub SnA 284 (v. l. kaṁsīruka for kiṁsuka?). See also kaṭeruha. Kasiṇa2 [Deriv. uncertain] (nt.) one of the aids to kam-maṭṭhāna the practice by means of which mystic meditation (bhāvanā, Kassaka [fr. kasati] a husbandman, cultivator, peasant, jhāna) may be attained. They are fully described at A v.46 sq., farmer, ploughman D i.61 (k° gahapatiko kārakārako rāsi 60; usually enumerated as ten [sāvakā dasa k° — āyatanāni — vaḍḍhako); A i.241; A. i.229, 239 (the three duties of a bhāventi]; paṭhavī°, āpo°, tejo°, vāyo°, nīla°, pīta°, lohita°, farmer); S i.172=Sn 76; iii.155 (v. l. for T. kasaka); iv. 314; odāta°, ākāsa°, viññāṇa° — that is, earth, water, fire, air; blue, Vin iv.108; Bdhd 96; DA i.170; often in similes, e. g. Pv i.11 ; yellow, red, white; space, intellection (or perhaps conscious- ii.968 (likeness to the doer of good works); Vism 152, 284, 320. ness) M ii.14; D iii.268, 290; Nett 89, 112; Dhs 202; Ps i.6, 95; -vaṇṇa (under) the disguise of a peasant S i.115 (of Māra). cp. Manual 49 — 52; Bdhd 4, 90 sq., 95 sq. — For the last two Kassati [kṛṣ] see ava°, anu° (aor. anvakāsi), pari°; otherwise (ākāsa° and viññāṇa°) we find in later sources āloka° and (par- kasati; cp. also kissati. icchinn') ākāsa° Vism 110; cp. Dhs trsl. 43 n. 4, 57 n. 2; Cpd. Kassāma fut. of karoti. 54, 202. — Eight (the above omitting the last two) are given at Ps i.49, 143, 149. — See further J i.313; iii.519; DhsA 186 Kahaṁ [cp. Vedic kuha; for a: u cp. kad°.] interr. adv. where? sq. There are 14 manners of practising the kasiṇas (of which whither? Vin i.217; D i.151; Sn p. 106; J ii.7; iii.76; v.440. the first nine are: k° — ânulomaṁ; k° — paṭilomaṁ; k° — — k — nu kho where then? D i.92; ii.143, 263. ânupaṭilomaṁ; jhānânulomaṁ; jh°paṭi°; jh° — ânupaṭi°; jh° Kahāpaṇa [doubtful as regards etym.; the (later) Sk. kārṣāpaṇa — ukkantikaṁ; k° ukk°; jh°k° — ukk°) Vism 374; cp. Bdhd looks like an adaptation of a dial. form] 1. A square copper 5, 101 sq., 104, 152. — Nine qualities or properties of (paṭhavi coin M ii.163; A i.250; v.83 sq.; Vin ii.294; iii. 238; DhsA 280 —) kasiṇa are enumd at Vism 117. — Each k. is fivefold, ac- (at this passage included under rajataṁ, silver, together with cording to uddhaṁ, adho, tiriyaṁ, advayaṁ, appamāṇaṁ; M loha — māsaka, dārumāsaka and jatu — māsaka); S i.82; A ii.15, etc. — kasiṇaṁ oloketi to fix one's gaze on the particu- i.250; Vin ii.294; iv.249; J i.478, 483; ii.388; Mhvs 3014 . The lar kasiṇa chosen J v.314; °ṁ samannāharati to concentrate extant specimens in our museums weigh about 5/6 of a penny,

Kahāpaṇa Kātabba

and the purchasing power of a k. in our earliest records seems rather be a den. fr. kakaca a saw?] to snore Vin iv.355; A to have been about a florin. — Frequent numbers as denoting iii.299; J i.61, 160 (=ghurughurûpassāsa; cp. DA i.42 ghurû a gift, a remuneration or alms, are 100,000 (J ii.96); 18 koṭis — ghurûpassāsī); i.318; vi.57; Miln

85; Vism 311. (J i.92); 1,000 (J ii.277, 431; v.128, 217; PvA 153, 161); 700 Kākaṇa (nt.) [kā (for kad°) + kaṇa=less than a particle] a coin of (J iii.343); 100 (DhA iii.239); 80 (PvA 102); 10 or 20 (DhA very small value Sdhp 514. iv.226); 8 (which is considered, socially, almost the lowest sum J iv.138; i.483). A nominal fine of 1 k. (=a farthing) Kākaṇikā (f.)=prec. J i.120, 419; vi.346; DA i.212; DhA i.391; Miln 193. — ekaṁ k° pi not a single farthing J i.2; similarly VvA 77=DhA iii.108. From the latter passages its monetary eka — kahāpaṇen' eva Vism 312. — Various qualities of a value in the opinion of the Commentator may be guessed at kahāpaṇa are referred to by Bdhgh in similes at Vism 437 and as being 1/8 of a kahāpaṇa; it occurs here in a descending line 515. Black kahāpaṇas are mentioned at DhA iii.254. — See where each succeeding coin marks half the value of the pre- Rh. Davids, Ancient Measures of Ceylon; Buddh. India, pp. ceding one, viz., kahāpaṇa, aḍḍha, pāda, māsaka, kākaṇikā, 100 — 102, fig. 24; Miln trsl. i.239. upon which follows mudhā "for nothing." -gabbha a closet for storing money, a safe DhA iv.104; -agghanaka "not even a farthing's worth," worth next to -vassa a shower of money Dh 186 (=DhA iii.240). nothing J vi.346.

Kahāpaṇaka (nt.) N. of a torture which consisted in cutting off Kākola and Kākoḷa [Onomat. The Lit. Sk. has the same form] small pieces of flesh, the size of a kahāpaṇa, all over the body, a raven, esp. in his quality as bird of prey, feeding on carrion with sharp razors M i.87=A i.47, ii.122; cp. Miln 97, 290, 358. (cp. kāka) J iii.246 (=vanakāka); v.268, 270 (gijjha k° ā ca ayomukhā... khādanti naraṁ kibbisakārinaṁ); vi.566. Kā (indecl.) interj. imitating the crow's cry: kā kā J iv.72. -gaṇā (pl.) flocks of ravens Sn 675; VV5215 (=VvA 227). Kā° in composition, is assimilated (and contracted) form of kad° Kāca1 [Der. unknown. The word first occurs in the Śat Br. & as kāpuppha, kāpurisa. may well be non — Aryan] a glass — like substance made Kāka [onomat., cp. Sk. kāka; for other onomat. relatives see of siliceous clay; crystal Vin i.190; ii.112 (cp. Divy 503, kā- note on gala] the crow; freq. in similes: S i.124= Sn 448; J camaṇi rock — crystal). — a° not of glass or quartz, i. e. i.164. Its thievish ways are described at DhA iii.352; said to pure, clear, flawless, appl. to precious stones D ii.244=J ii.418 have ten bad qualities A v.149; J i.342; iii.126; kākā vā ku- (=akakkasa) Sn 476. In the same sense also MVastu i.164. lalā vā Vin iv.40. — As bird (of the dead) frequenting places -ambha (nt.) red crystal J vi.268 (=rattamaṇi); -maya of interment and cremation, often with other carcass — eat- made of crystal, crystalline Vin i.190; ii.112. ing animals (sigāla, gijjha) Sn 201; PvA 198 (=dhanka); cp. Kāca2 [cp. Sk. kāca & kāja] a pingo, a yoke, a carrying-pole, usu- kākoḷa. — In cpds. often used derisively. — f. kākī J ii.39, ally made of bamboo, at both ends of which baskets are hung 150; iii.431. (double pingo). Besides this there is a single pingo (ekato — -āmasaka "touching as much as a crow," attr. of a person kājo) with only one basket and "middle" p. (antarā°) with two not enjoying his meals DhA iv.16; DhsA 404; -uṭṭepaka a bearers and the basket suspended in the middle Vin ii.137; J crow — scarer, a boy under fifteen, employed as such in the i.154; v.13, 293, 295 sq., 320, 345; PvA 168. monastery grounds Vin i.79 cp. 371. -opamā the simile of -daṇḍaka the pole of a pingo DA i.41. the crow DhA ii.75. -orava "crow — cawing," appld to angry and confused words Vin i.239, cp. iv.82; -ôlūka crows and

Kācanā (f.) [fr. kāca2] balancing like carrying on a kāca, fig. owls J ii.351; DhA i.50; Mhbv 15; -guyha (tall) enough to deliberation, pondering Vbh 352=Vism 27. hide a crow (of young corn, yava) J ii.174; cp. J. trsl. ii.122; Kācin (adj.) [fr. kāca1], only neg. a° free from quartz, free from -nīḷa a crow's nest J ii.365; -paññā "crow — wisdom," i. e. grit, flawless Vv 601 (=niddosa VvA 253). foolishness which leads to ruin through greed J v.255, 258; Kāja=kāca2 , i. e. carrying — pole M iii.148; J i.9; iii.325; v.200; cp. vi.358; -paṭṭanaka a deserted village, inhabited only by Dpvs xii.3; Mhvs 5, 24; DhA iv.232. crows J vi. 456; -pāda crow's foot or footmark Vism 179 (as -koṭi the end of a carrying — pole J i.9; v.200. -hāraka pattern); -peyya "(so full) that a crow can easily drink of it," a pingo — bearer DhA iv.128. full to the brim, overflowing, of a pond: samatittika k° "with even banks and drinkable for crows" (i. e. with the water on Kāṭa-koṭacikā [kāṭa + koṭacikā] a low term of abuse, "pudendum a level with the land) D i.244; S ii.134 (do.); D ii.89; M i.435; virile & muliebre" Vin iv.7 (buddhagh iv.354: kātan ti purisa A iii.27; J ii.174; Ud 90; cp. note to J. trsl. ii.122; PvA 202. — nimittaṁ); cp. Morris, J.P.T.S. 1884, 89. See also peyya. -bhatta "a crow's meal," i. e. remnants left Kāṇa (adj.) [cp. Sk. kāṇa] blind, usually of one eye, occasionally from a meal thrown out for the crows J ii.149; -vaṇṇa "crow of both (see PugA 227) S i.94; Vin ii.90= A i.107=ii.85=Pug — coloured" N. of a king Mhvs 2211 ; -vassa the cry of a crow 51 (in expln of tamaparāyaṇa purisa); Th 2, 438; J i.222 (one Vin ii.17; -sīsa the head of a crow J ii.351; as adj.: having a — eyed); vi.74 (of both eyes); DhA iii.71. crow's head, appld to a fabulous flying horse D ii.174; cp. J -kaccha Np. Sdhp 44; -kacchapa "the blind turtle" in ii.129; -sūra a "crow — hero," appl. to a shameless, uncon- the well — known parable of a man's chances of human re- scientious fellow Dh 244; DhA iii.352; -ssaraka (having a birth after a state of punishment Th 2, 500 (=ThA 290); Miln voice) sounding like a crow Vin i.115. 204; DhsA 60; cp. M iii.169=S v.455. Kākacchati [derived by Fausböll fr. kās, to cough; by Trenck- Kātabba (adj. — n.) (grd. of karoti) that which ought to, can or ner fr. krath; by Childers & E. Müller fr. kath; should it not must be done (see karoti) J i.264, etc. Also as kattabba PvA

Kātabba Kāma

30. In all enumerations of obstacles to perfection, or of general n Kātuṁ and Kātu° (in comp with kāma) inf. of karoti. divisions and definitions of mental conditions, kāma occupies -kāma desirous of doing or making, etc. Mhvs 3734 (a°). the leading position. It is the first of the five obstacles (nī- PvA 115; -kāmatā the desire to do, etc. J iv.253; v.364. See varaṇāni), the three esanās (longings), the four upādānas (at- also kattu° in same combns . tachments), the four oghas (floods of worldly turbulence), the four āsavas (intoxicants of mind), the three taṇhās, the four Kātuye is Vedic inf. of karoti Th 2, 418 (in ThA 268 taken as yogas; and k. stands first on the list of the six factors of ex- kātuṁ ayye!). istence: kāmā, vedanā, saññā, āsavā, kamma, dukkha, which Kādamba [cp. Sk. kādamba] a kind of goose with grey wings J are discussed at A iii.410 sq. as regards their origin, difference, v.420; VvA 163. consequences, destruction and remedy. — Kāma is most fre- Kādambaka made of Kadamba wood; also °ya for °ka; both at J quently connected with rāga (passion), with chanda (impulse) v.320. and

gedha (greed), all expressing the active, clinging, and im- pulsive character of desire. — The foll. is the list of synonyms Kānana (nt.) [cp. Sk. kānana] a glade in the forest, a grove, given at various places for kāma — cchanda: (1) chanda, im- wood Sn 1134 (=Nd2 s. v. vanasaṇḍa); Th 2, 254 (=ThA 210 pulse; (2) rāga, excitement; (3) nandī, enjoyment; (4) taṇhā, upavana); J vi.557; Sdhp 574. thirst; (5) sineha, love; (6) pipāsā, thirst; (7) pariḷāha, con- Kānāmā f. of konāma of what name? what is her (or your) name? suming passion; (8) gedha, greed; (9) mucchā, swoon, or con- Vin ii.272, 273; J vi.338. fused state of mind; (10) ajjhosāna, hanging on, or attachment Kāpilanī patron. f. of Kapila; the lady of the Kapila clan Th 2, Nd1 . At Nd2 200; Dhs 1097 (omitting No. 8), cp. DhsA 65. 370; similarly at Vism 569 (omitting Nos. 6 and 8), cp. Dhs 1214; Vbh 375. This set of 10 characteristics is followed by Kāpilavatthava (adj.) of or from Kapilavatthu, belonging to K. kām — ogha, kāma — yoga, kām — upādāna at Nd2 200, cp. D ii.165, 256; S iv.182. Vism 141 (kām — ogha, °āsava, °upādāna). Similarly at D Kāpurisa [kad + purisa] a low, vile, contemptible man, a wretch iii.238: kāme avigata — rāga, °chanda, °pema, °pipāsa, °par- Vin ii.188; D iii.279; S i.91, 154; ii.241; v.204; Th 1, 124, iḷāha, °taṇha. See also kāma — chanda below under cpds. In 495; J ii.42; vi.437; Pv ii.930 (PvA 125=lāmaka°); sometimes connection with synonyms it may be noticed that most of the denoting one who has not entered the Path A iii.24; Th 2, 189. verbs used in a kāma — context are verbs the primary mean- Kāpotaka (adj.) [fr. kapota] pigeon — coloured, grey, of a dull ing of which is "adhering to" or "grasping," hence, attachment; white, said of the bones of a skeleton D i.55; Dh 149 (=DhA viz. esanā (iṣ to Lat ira), upādāna (upa + ā + dā taking up), iii.112). taṇhā (tṛṣ, Lat. torreo=thirst) pipāsā (the wish to drink), sineha (snih, Lat. nix=melting), etc. — On the other hand, the re- Kāpotikā (f.) [of doubtful origin, fr. kapota, but probably popular action of the passions on the subject is expressed by khajjati etym., one may compare Sk. kāpiśāyana, a sort of spirituous "to be eaten up" pariḍayhati "to be burnt," etc. The foll. pas- liquor Halāyudha 2, 175, which expresses a diff. notion, i. e. sage also illustrates the various synonymic expressions: kāme fr. kapi] a kind of intoxicating drink, of a reddish colour (like paribhuñjati, kāmamajjhe vasati, kāma — pariḷāhena pariḍay- pigeons' fect) Vin iv.109, cp. J i.360 (surā). hati, kāmavitakkehi khajjati, kāma — pariyesanāyā ussukko, Kāma (m. nt.) [Dhtp (603) & Dhtm (843) paraphrase by "ic- A i.68; cp. M i.463; iii.129. Under this aspect kāma is es- chāyaṁ," cp. Vedic kāma, kam=Idg. *qā] to desire, cp. Lat. sentially an evil, but to the popular view it is one of the indis- carus, Goth. hōrs, E whore. — 1. Objective: pleasantness, pensable attributes of bliss and happiness to be enjoyed as a pleasure — giving, an object of sensual enjoyment; — 2. sub- reward of virtue in this world (mānussakāmā) as well as in the jective: (a) enjoyment, pleasure on occasion of sense, (b) next (dibbā kāmā). See kāmāvacara about the various stages of sense — desire. Buddhist commentators express 1 and 2 by next — world happiness. Numerous examples are to be found kāmiyatī ti kāmo, and kametī ti kāmo Cpd. 81, n. 2. Kāma in Pv and Vv, where a standing Ep. of the Blest is sabbakā- as sense — desire and enjoyment plus objects of the same is a masamiddha "fully equipped with all objects of pleasure," e. collective name for all but the very higher or refined conditions

g. Pv i.105 ; PvA 46. The other — world pleasures are greater of life. The kāma — bhava or — loka (worlds of sensedesire) than the earthly ones: S v.409; but to the Wise even these are includes 4 of the 5 modes (gati's) of existence and part of the unsatisfactory, since they still are signs of, and lead to, rebirth fifth or deva — loka. See Bhava. The term is not found ana- (kāmûpapatti, It (4): api dibbesu kāmesu ratiṁ so nâdhigac- lyzed till the later books of the Canon are consulted, thus, Nd1 chati Dh 187; rāgaṁ vinayetha mānusesu dibbesu kāmesu cāpi 1 distinguishes (1) vatthukāmā: desires relating to a base, i. bhikkhu Sn 361, see also It 94. — Kāma as sensual pleasure e. physical organ or external object, and (2) kilesakāmā: de- finds its most marked application in the sphere of the sexual: sire considered subjectively. So also Nd2 202, quoted DhA kāmesu micchācārin, transgressing in lusts, sinning in the lusts ii.162; iii.240; and very often as ubho kāmā. A more logical of the flesh, or violating the third rule of conduct equivalent to definition is given by Dhammapāla on Vv 11 (VvA 11). He abrahmacariyā, inchastity (see sīla) Pug 38, 39; It 63, etc. it- classifies as follows: 1. manāpiyā rūpādi — visayā. — 2. thi — kāmehi paricāreti "he enjoys himself with the charms chandarāga. — 3. sabbasmiṁ lobha. — 4. gāmadhamma. — of woman" S iv.343. Kāmesu brahmacariyavā practising 5. hitacchanda. — 6. serībhāva, i. e. k. concerned with (1) chastity Sn 1041. Kāmatthā for sexual amusement A iii.229. pleasant objects, (2) impulsive desire, (3) greed for anything, Redemption from kāma is to be effected by selfcontrol (4) sexual lust, (5) effort to do good, (6) self — determination. (saṁyama) and meditation (jhāna), by knowledge, right effort

and renunciation. "To give up passion" as a practice of him ism, avarice, quarrels between kings, nations, families, how it who wishes to enter on the Path is expressed by: kāmānaṁ leads to warfare, murder, lasciviousness, torture and madness. pahānaṁ, kāmasaññānaṁ pariññā, kāma — pipāsānaṁ — Kāmānaṁ ādīnavo (the danger of passions) M i.85 sq. =Nd2 paṭivinayo, kāmavitakkānaṁ samugghāto kāma — pariḷāhā- 199, quot. SnA 114 (on Sn 61); as one of the five anupub- naṁ vūpasamo Vin iii.111; — kāmesu (ca) appaṭibaddhacitto bikathās: K° ādīnavaṁ okāraṁ saṁkilesaṁ A iv.186, 209, "uddhaṁsoto" ti vuccati: he whose mind is not in the bonds 439; — they are the leaders in the army of Māra: kāmā te of desire is called "one who is above the stream" Dh 218; cp. paṭhamā senā Sn 436; — yo evamvādī... n'atthi kāmesu doso Th 2, 12; — tasmā jantu sadā sato kāmāni parivajjaye Sn 771; ti so kāmesu pātavyataṁ āpajjati A i.266=M i.305 sq. — yo kāme parivajjeti Sn 768=Nett 69. — nikkhamma gharā Similes. — In the foll. passage (following on appassādā panujja kāme Sn 359; — ye ca kāme pariññāya caranti akutob- bahudukkhā, etc.) the pleasures of the senses are likened to: hayā te ve pāragatā loke ye pattā āsavakkhayaṁ A iii.69. — (1) aṭṭhi — kankhala, a chain of bones; — (2) maṁsapesi, a Kāmānaṁ pariññaṁ paññāpeti Gotamo M i.84; cp. A v.64; piece of (decaying) flesh; — (3) tiṇ'ukkā, a torch of grass; kāme pajahati: S i.12=31; Sn 704; kāmānaṁ vippahāna S (4) angāra — kāsu, a pit of glowing cinders; — (5) supina, i.47; — ye kāme hitvā agihā caranti Sn 464; — kāmā niru- a dream; (6) yācita, beggings; — (7) rukkha — phala, the fruit jjhanti (through

jhāna) A iv.410; kāme panudati Dh 383=S of a tree; — (8) asisūna, a slaughter — house; — (9) satti i.15 (context broken), cp. kāmasukhaṁ analaṁkaritvā Sn 59; — sūla, a sharp stake; — (10) sappa — sira, a snake's head, — kāmesu anapekkhin Sn 166=Ś i.16 (abbrev.); S ii.281; Sn i. e. the bite of a snake at Vin ii.25; M i.130; A iii.97 (where 857; — cp. rāgaṁ vinayetha... Sn 361. vivicc' eva kāmehi, aṭṭhisankhala); Nd2 71 (leaving out No. 10). Out of this list are aloof from sensuous joys is the prescription for all Jhāna — taken single quotations of No. 4 at D iii.283; A iv.224=v.175; exercise. No. 5 at DhA iii.240; No. 8 at M i.144; No. 9 at S i.128=Th Applications of these expressions: — kāmesu palāḷita A 2, 58 & 141 (with khandhānaṁ for khandhāsaṁ); No. 10 as iii.5; kāmesu mucchita S i.74; kāmālaye asatta S i.33; kāmesu āsīvisa (poisonous fangs of a snake) yesu mucchitā bālā Th 2, kathaṁ nameyya S i.117; kāmesu anikīḷitāvin S i.9 (cp. kela); 451, and several at many other places of the Canon. kittassa munino carato kāmesu anapekhino oghatiṇṇassa pi- Cases used adverbially: — kāmaṁ acc. as adv. (a) hayanti kāmesu gathitā pajā Sn 823 (gadhitā Nd1); — kāmesu yathā kāmaṁ according to inclination, at will, as much as one asañña ta Sn 243; — yo na lippati kāmesu tam ahaṁ brūmi chooses S i.227; J i.203; PvA 63, 113, 176; yena kāmaṁ wher- brāhmaṇaṁ Dh 401; — Muni santivādo agiddho kāme ca ever he likes, just as he pleases A iv.194; Vv i.11 (=icchānurū- loke ca anûpalitto Sn 845; kāmesu giddha D iii.107; Sn 774; paṁ VvA 11) — (b) willingly, gladly, let it be that, usually kāmesu gedhaṁ āpajjati S i.73; — na so rajjati kāmesu Sn with imper. S i.222; J i.233; iii.147; iv.273; VvA 95; kāmaṁ 161; — kāmānaṁ vasam upāgamum Sn 315 (=kāmānaṁ āsat- taco nahāru ca aṭṭhi ca avasissatu (avasussatu in J) sarīre up- tataṁ pāpuniṁsu SnA 325); kāme parivajjeti Sn 768, kāme asussatu maṁsa — lohitaṁ "willingly shall skin, sinews and anugijjhati Sn 769. bone remain, whilst flesh and blood shall wither in the body" Character of Kāmā. The pleasures of the senses are M i.481; A i.50; S ii.28; J i.71, 110; -kāmasā (instr.) in same evanescent, transient (sabbe kāmā aniccā, etc. A ii.177), and sense J iv.320; vi.181; -kāmena (instr.) do. J v.222, 226; of no real taste (appāsādā); they do not give permanent satis- -kāmā for the love of, longing after (often with hi) J iii.466; faction; the happiness which they yield is only a deception, or iv.285, 365; v.294; vi.563, 589; cp. Mhv iii.18, 467. -akāmā a dream, from which the dreamer awakens with sorrow and unwillingly D i.94; J vi.506; involuntarily J v.237. regret. Therefore the Buddha says "Even though the pleasure °kāma (adj.) desiring, striving after, fond of, pursuing, in is great, the regret is greater: ādīnavo ettha bhīyyo" (see k kāma — kāma pleasure — loving Sn 239 (kāme kāmayanto — sukha). Thus kāmā as kālikā (needing time) S i.9, 117; SnA 284); Dh 83 (cp. on this passage Morris, J.P.T.S. 1893, aniccā (transitory) S i.22; kāmā citrā madhurā "pleasures are 39 — 41); same expln as prec. at DhA ii.156; Th 2, 506. — manifold and sweet" (i. e. tasty) Sn 50; but also appassādā atthakāma well — wishing, desirous of good, benevolent J bahudukkhā bahupāyāsā: quot. M i.91; see Nd2 71. Another i.241; v.504 (anukampakā +); sic lege for attakāmarūpā, M passage with var. descriptions and comparisons of kāma, be- i.205, iii,155, cf. S i.44 with ib. 75; A ii.21; Pv iv.351 ; VvA ginning with app' assādā dukkhā kāmā is found at J iv.118. 11 (in quotation); PvA 25, 112; mānakāma proud S i.4; lāb- -atittaṁ yeva kāmesu antako

kurute vasaṁ Dh 48; — na hakāma fond of taking; grasping, selfish A ii.240; dūsetu° de- kahāpaṇavassena titti kāmesu vijjati appasādā dukkhā kāmā siring to molest Vin iv.212; dhamma° Sn 92; pasaṁsa° Sn 825. iti viññāya paṇḍito "not for showers of coins is satisfaction to So frequently in comb. w. inf., meaning, willing to, wishing be found in pleasures — of no taste and full of misery are plea- to, going to, desirous of: jīvitu°, amaritu°, dātu°, daṭṭhu°, das- sures: thus say the wise and they understand" Dh 186; cp. M sana°, kātu°, pattu°, netu°, gantu°, bhojetu°, etc. -sakāma (i.130; Vin ii.25 (cp. Divy 224). — Kāmato jāyatī soko kāmato — adj.) willing J v.295. -akāma 1. not desiring, i. e. un- jāyatī bhayaṁ kāmato vippamuttassa n'atthi soko kuto bhayan willing: M ii.181; mayhaṁ akāmāya against my wish (=mama ti "of pleasure is born sorrow, of pleasure is born fear" Dh 215. anicchantiyā) Pv ii.107 , J v.121, 183, etc. 2. without desire, — Kāmānam adhivacanāni, attributes of kāma are: bhaya, desireless, passionless Sn 445. -nikkāma same Sn 1131. dukkha, roga, gaṇḍa, salla, sanga, panka, gabbha A iv.289; -agga (nt.) the greatest pleasure, intense enjoyment M Nd2 p. 62 on Sn 51; same, except salla & gabbha: A iii.310. ii.43; Vv 163 (=VvA 79, attributed to the Paranimmita — vasa- The misery of such pleasures is painted in vivid colours in the vattino — devā); -aggi the fire of passion J v.487; -ajjhosāna Buddha's discourse on pains of pleasures M i.85 and parallel (nt.) attachment to lust and desire, No. 10 in kāmacchanda se- passages (see e. g. Nd2 199), how kāma is the cause of ego- ries (see above); -âdhikaraṇa having its cause in desire M

Kāma Kāma

i.85; S i.74; -âdhimutta, bent upon the enjoyment of sen- sure, craving for love J iii.432; v.256; vi.245; -giddhimā, sual pleasures A iii.168; J vi.159; -ânusārin pursuing worldly same J vi.525. -giddhin f. °inī same Mhvs vi.3. -guṇā (pl.) pleasures J ii.117; -andha blinded by passion Ud 76=Th always as pañca: the five strands of sensual pleasures, viz., 1, 297; — âbhibhū overcoming passions, Ep. of the Bud- the pleasures which are to be enjoyed by means of the five dha D ii.274; -âbhimukha bent upon lust, voluptuous PvA senses; collectively all sensual pleasures. Def. as cakkhu- 3; -âvacara "having its province in kāma," belonging to the viññeyyā rūpā, etc. A iii.411; D i.245; ii.271; iii.131, 234; realm of sensuous pleasures. This term applies to the eleven Nd2 s. v.; Ps i.129; as manāpiyehi rūpâdīhi pañcahi kāma — grades of beings who are still under the influence of sensual koṭṭhāsehi bandhanehi vā DA i.121, where it is also divided desires and pleasures, as well as to all thoughts and conditions into two groups: mānusakā and dibbā. As constituents of kā- arising in this sphere of sensuous experience D i.34 (of the marāga at Nett 28; as vana (desire) Nett 81. — In the popular soul, expld DA 120: cha k° — devapariyāpanna); J i.47; Dhs view they are also to be enjoyed in "heaven": saggaṁ lokaṁ 1, 431; Ps 1, 84, 85, 101; Vbh 324; Vism 88, 372, 452 (rūpa°, upapajjissāmi tattha dibbehi pañcahi k — guṇehi samappito arūpa°, lokuttara), 493 (of indriyas), 574; PvA 138. — kamma samangibhūto paricāressāmī ti Vin iii.72; mentioned as plea- an action causing rebirth in the six kāma — worlds Dhs 414, sures in Nandana S i.5; M i.505; A iii.40, iv.118; in various 418, 431; — devatā PvA 138 (+brahmādevatā) and — devā other connections S iv.202; Vv 307 ; Pv iii.71 (°ehi

sobhasi; the gods of the pleasure — heavens J i.47; v.5; vi.99; Vism expl. PvA 205 by kāma — koṭṭhāsehi); PvA 58 (paricārenti); 392; or of the kāmâvacara — devaloka J vi.586, — bhūmi cp. also kāma — kāmin. As the highest joys of this earth and — loka the plane or world of kāma Ps i.83; J vi.99; see they are the share of men of good fortune, like kings, etc. also avacara; -âvacaraka belonging to the realm of kāma J (mānusakā k° guṇā) S v.409; A v.272, but the same passage vi.99; Sdhp 254 (°ika); -assāda the relish of sensual plea- with "dibbehi pañcahi k° — guṇehi samappita..." also refers sures PvA 262; DA i.89, 311; -ātura affected by passion, to earthly pleasures, e. g. S i.79, 80 (of kings); S v.342 (of love — sick J iii.170; -ārāma pleasure — loving A iv.438 a Cakkavatti); A ii.125; iv.55, 239; v.203; of the soul D i.36; (gihī k — bhogī, °ratā, °sammuditā); -ālaya, the abode of Vbh 379; other passages simply quoting k — g° as worldly sensual pleasure (i. e. kāma — loka) S i.33=Sn 177; Sn 306; pleasures are e. g. S i.16=Sn 171; S i.92; iv.196. 326; A iii.69 -āvaṭṭa the whirlpool of sensuality J ii.330; -āsava the in- (itthirūpasmiṁ); D i.60, 104; Sdhp 261. In the estimation of toxication of passion, sensuality, lusts; def. as kāmesu kāma the early Buddhists, however, this bundle of pleasures is to be — chando, etc. (see above k — chando) Vbh 364, 374; Dhs banned from the thought of every earnest striver after perfec- 1097; as the first of four impurities, viz. k°, bhava°, diṭṭhi°, tion: their critique of the kāmaguṇā begins with "pañc' ime avijjā° at Vin iii.5 (the detachment from which constitutes Ara- bhikkhave kāmaguṇā..." and is found at various places, e. g. hantship); Vbh 373; Dhs 1096, 1448; as three (prec. with- in full at M i.85=Nd2 s. v.; M i.454; ii.42; iii.114; quoted at out diṭṭhi°) at It 49; Vbh 364; cp. D i.84; ii.81; iii.216; M M i.92; A iii.411; iv.415, 430, 449, 458. Other expressions i.7; -itthi a pleasure — woman, a concubine Vin i.36; J i.83; voicing the same view are: gedho pañcannaṁ k° — guṇā- v.490; vi.220; -upabhoga the enjoyment of pleasures VvA naṁ adhivacanaṁ A iii.312 sq.; asisūnā... adhivac° M i.144; 79; -upādāna clinging to sensuality, arising from taṇhā, as k° nivāpo... adhivac° M. i.155; sāvaṭṭo... adhivac° It 114. In diṭṭhi° sīlabbata°, attavāda° D iii.230; M i.51; Vbh 136, 375; connection w. rata & giddha PvA 3; pahīna M iii.295; gathita Vism 569; -ûpapatti existence or rebirth in the sensuous uni- & mucchita M i.173; mā te kāmaguṇe bhamassu cittaṁ "Let verse. These are three: (1) Paccupaṭṭhita — kāmā (including not thy heart roam in the fivefold pleasures" Dh 371; cittassa mankind, four lowest devalokas, Asuras, Petas and animals), vossaggo Vbh 370; asantuṭṭha Vbh 350. See also Sn 50, 51, (2) Nimmāna — ratino devā, (3) Paranimmita — vasavattino 171, 284, 337. -guṇika consisting of fivefold desire, appl. to devā D iii.218; It 94. -ûpasaṁhita endowed with pleas- rāga S ii.99; J iv.220; Dhs A.371; -gedha a craving for plea- antness: in formula rūpā (saddā, etc.) iṭṭhā kantā manāpā pi- sure S i.100; ThA 225; -cāgin he who has abandoned lusts Sn yarūpā k° rajaniyā "forms (sounds, etc.=any object of sense), 719. -citta impure thought J ii.214; -chanda excitement of desirable, lovely, agreeable, pleasant, endowed with pleasant- sensual pleasure, grouped as the first of the series of five ob- ness, prompting desires" D i.245=M i.85; 504; D ii.265; M stacles (pañca nīvaraṇāni) D i.156, 246; iii.234, 278; A i.231; iii.267; VvA 127. -esanā the craving for pleasure. There are iv.457; A i.134=Sn 1106; S i.99; v.64; Bdhd 72, 96, 130; Nd2 three

esanās: kāma°, bhava°, brahmacariya° D iii.216 270; A 200, 420A. Also as the first in the series of ten fetters (saṁy- ii.42; Vbh 366; It 48; S v.54; -ogha the flood of sensual de- ojanāni) which are given above (p. 31) as synonyms of kāma. sires A iii.69; D iii.230, 276; Vbh 375; Vism 141; DhsA 166; Enumerated under 1 — 10 at Nd2 200 as eight in order: 1, 2, 3, Nd2 178 (viz. kām°, bhav°, diṭṭh°, avijj°). -kaṇṭaka the sting 4, 5, 7, 9, 10 (omitting pipāsā and gedha) Vbh 364; Dhs 1114, of lust Ud 27; -kara the fulfilment of one's desires J v.370 1153; Nd2 ad chandarāga and bhavachanda; in order: 2, 3, 5, (=kāmakiriyā) -karaṇīya in yathā° pāpimato the puppet of 9, 6, 7, 10, 4 at A ii.10; — as nine (like above, omitting gedha) the wicked (lit. one with whom one can do as one likes) M at Vbh 374; Dhs 1097; — as five in order: 1, 5, 9, 6, 7, (cp. i.173; It 56; -kalala the mud of passions J iii.293; -kāra above passage A ii.10) at M i.241; — as four in order: 1, 5, the fulfilment of desires Sn 351=Th 1, 1271; -kārin acting 9, 7 at S iv.188; — as six nīvaraṇas (5 + avijjā) at Dhs 1170, according to one's own inclination Th 1. 971; or acting will- 1486. See also D i.246; iii.234, 269; Ps i.103, 108; ii.22, 26, ingly DA i.71; -koṭṭhāsa a constituent of sensual pleasure 44, 169; Vism 141; Sdhp 459; -jāla the net of desires Th 1, (=kāmaguṇa) J iii.382; v.149; DA i.121; PvA 205; -kopa the 355; -taṇhā thirst after sensual pleasures; the first of the three fury of passion Th 1, 671; -gavesin, pleasure — seeking Dh taṇhās, viz. kāma°, bhava°, vibhava° D iii.216, 275; It 50; 99=Th 1, 992. -gijjha J i.210 and -giddha greedy for plea- Vbh 365 (where defined as kāmadhātupaṭisaṁyutto rāgo); Dhs

1059, 1136 (cp. taṇhā: jappāpassage); as the three taṇhā, viz. passena) A ii.244; -bhojin=°bhogin Ud 65; -magga the path ponobbhavikā, nandirāga — sahagatā, tatratatr' âbhinandinī at of sensuous pleasures J v.67; -matta intoxicated with sensu- Vin i.10= Vbh 101; as k — taṇhāhi khajjamāno k — pariḷāhena ous pleasures J vi.231; -mucchā sensual stupor or languor S pariḍayhamāno M i.504. See also D ii.308; S i.131; A ii.11; iv.189; A ii.11; Dhs 1114, etc. (see kāmacchanda); -yoga ap- Th 2, 140; J ii.311; v.451; Miln 318. -da granting desires, be- plication to sensuous enjoyment, one of the four yogas, viz. stowing objects of pleasure and delight; Ep. of Yakkhas and kāma°, bhava°, diṭṭhi°, avijjā° (cp. āsavā) A ii.10; only the of Vessantara (cp. the good fairy) J vi.498, 525; Mhvs 19, 9; first two at It 95; cp. D iii.230, 276; S v.59; DhsA 166; as sabba° Pv ii.138 ; -dada=prec. Pv ii.918 ; PvA 112; J vi.508; -rata delighting in pleasures J v.255; -rati amorous enjoy- of a stone Miln 243, 252; of Nibbāna Miln 321; Kh viii.10: ment (as arati) Th 2, 58 and 141; J i.211; iii.396; iv.107. — esa devamanussānaṁ sabbakāmadado nidhi "this is the trea- n'atthi nissaraṇaṁ loke kiṁ vivekena kāhasi bhuñjassu kratiyo sure which gives all pleasures to gods and men"; -dukkha the mâhu pacchânutāpinī S i.128. mā pamādam anuyuñjetha, mā pain of sensual pleasures J iv.118; -duha granting wishes, like kāmaratisanthavaṁ appamatto hi jhāyanto pappoti paramaṁ a cow giving milk J v.33; vi.214; f. °duhā the cow of plenty J sukhan S i.25=Dh 27=Th 1, 884; -rasa the taste of love J iv.20; -dhātu "element of desire." i. e. 1. the world of desire, ii.329; iii.170; v.451; -rāga sensual passion, lust. This term that sphere of existence in which beings are still in the bonds embraces the kāmaguṇā & the three rāgas: Dhs

1131, 1460; of sensuality, extending from the Avīci — niraya to the heaven Nett 28; M i.433 sq.; D iii.254, 282; S i.22= A iii.411; S i.13, of the Paranimmita — vasavatti — devas S ii.151; Th 1, 181; 53; iii.155; Th 2, 68, 77; PvA 6; see also k — chanda passage. also 2. sensual pleasures, desires, of which there are six dhā- Relinquishing this desire befits the Saint: Sn 139 (°ṁ virājetvā tus, viz. kāma°, vyāpāda, vihiṁsā°, nekkhamma°, avyāpāda°, brahmalokûpago). As k — rāgavyāpāda Dhs 362; SnA 205; avihiṁsā°, Vbh 86; Nett 97; D iii.215= Vbh 363 (as the first -rūpa a form assumed at will VvA 80, or a form which enjoys three=akusaladhātus); Vbh 404. See also D iii.275; Th 1, 378; the pleasures of heaven Vbh 426; -lāpin talking as one likes D J v.454; Vism 486 (cp. Vbh 86). -nandī sensual delight i.91 (=DA i.257 yadicchaka — bhāṇin); -lābha the grasping (cp. °chanda) A ii.11; Dhs 1114, etc. -nidānaṁ acc. adv. of pleasures, in °abhijappin A iii.353; -loka the world of plea- as the consequence of passion, through passion, M i.85, etc. sures=kāmâvacara, q. v. Sdhp 233, 261; -vaṇṇin assuming (in kāmaguṇā passage); -nissaraṇa deliverance from passion, any form at will, Protean J ii.255= iii.409=Vv 33191 ; J v.157; the extinction of passion It 61 (as three nissaraṇīyā dhātuyo), Vv 163 ; VvA 80, 143, 146; -vasika under the influence of cp. A iii.245; -nissita depending on craving Miln 11; -nīta passions J ii.215; -vitakka a thought concerning some sensu- led by desire J ii.214, 215; -panka the mire of lusts Sn 945; ous pleasure, one of the three evil thoughts (kāma° vyāpāda° Th 2, 354; J v.186, 256; vi.230, 505; Mhbv 3; -paṭisandhi vihiṁsā°) D iii.215, 226; M i.114; A i.68; J i.63; iii.18, 375; — sukhin finding happiness in the association with desire M iv.490; vi.29; It 82, 115; Vbh 362; Miln 310; -vega the im- iii.230; -pariḷāha the flame or the fever of passion M i.242, pulse of lust J vi.268; -sagga the heaven of sensuous beings, 508; S iv.188; A i.68 (pariḍayhati, khajjati, etc.); A ii.11; Vin there are six q. v. under sagga J i.105; ii.130; iii.258; iv.490; iii.20; Nd2 374 (comd with °palibodha); DhA ii.2; see also kā- vi.29, 432; at all these passages only referred to, not enumd ; macchanda passage. -pāla the guardian of wishes, i. e. bene- cp. k — âvacara; -sankappa-bahula full of aspirations after factor J v.221; -pipāsā thirst for sensuality M i.242; A ii.11, pleasure A iii.145, 259; D iii.215; -sanga attachment to pas- and under k° — chanda; -bandha Ud 93, and -bandhana sion Ud 75; -saññā lustful idea or thought; one of the three the bonds of desire J vi.28, also in the sense of k° — guṇā, akusalasaññās (as vitakka) D i.182; iii.215; M ii.262; S i.126; q. v.; -bhava a state of existence dominated by pleasures. Vbh 363; Th 1, 1039; virata k° āya S i.53=Sn 175; -saññojana It is the second kind of existence, the first being caused by the obstacle or hindrance formed by pleasures; °âtiga Ep. of kamma Vbh 137. It rests on the effect of kamma, which is Arahant, free of the fetters of lust A iii.373 (+ kāmarāgaṁ virā- manifested in the kāma — dhātu A i.223. It is the first form jetvā); -sineha love of pleasures Dhs 1097 (also as °sneha M of the 3 bhavas, viz. kāma°, rūpa°, arūpa° Vin i.36; D iii.216; i.241; S iv.188; A ii.10); see k — chanda; -sukha happiness A iv.402; Vism 572. Emancipation from this existence is the or welfare arising from (sensual) pleasure, worldly happiness, first condition to the attainment of Arahantship: kāmabhave valued as mīlha°, puthujjana°, anariya°, and not worth pur- asatta akiñcana Sn 176, 1059, 1091 (expl. SnA 215: tividhe suit: see kāmaguṇā, which passage

closes: yaṁ ime pañca k bhave alaggana); Bdhd 61. °parikkhīṇa one who has over- — guṇe paṭicca uppajjati sukhaṁ somanassaṁ idaṁ vuccati come the desire — existence Dh 415=Sn 639. -bhoga en- k — sukhaṁ A iv.415; S iv.225; varying with... somanas- joyment of sensual pleasures, gratification of desires S i.74 saṁ ayaṁ kāmānaṁ assādo M i.85, 92, etc. — As kāma° and (sāratta — °esu giddhā kāmesu mucchitā); Th 2, 464; It 94 nekkhamma° A i.80; as renounced by the Saint: anapekkhino (— °esu paṇḍito who discriminates in worldly pleasures); J k° ṁ pahāya Dh 346= S i.77; M iii.230; Sn 59 (see Nd2 s. ii.65; -bhogin enjoying the pleasures of the senses Vin i.203, v.). See also S iv.208; M ii.43; Th 2, 483; Vv 617 ; J ii.140; 287; ii.136, 149; D iii.124, 125; Miln 243, 350, as Ep. of iii.396; v.428; kāmasukhallik' ânuyoga attachment to worldly the kāmûpapatti — beings It 94; as ten kinds A v.177; as enjoyment S iv.330; v.421; Vin i.10; D iii.113; Nett 110; Vism bringing evil, being blameworthy S i.78; cp. A iv.281, 438; 5, 32; -sutta N. of the first sutta of the Aṭṭhakavagga of Sn; S iv.333 sq.; A iii.351; Th 2, 486; J iii.154. ye keci kāmesu -seṭṭhā (pl.) a class of devas D ii.258; -sevanā pursuit of, asaññatā janā avītarāgā idha k — bhogino (etc.) A ii.6, cp. indulgence in, sensuous pleasure J ii.180; iii.464; -sevin adj. ii.17. kāmabhogī kām'ārāmo kāmarato kāma — sammudita A to prec. J iv.118; -hetu having craving as a cause: in ādīnava iv.439; — °seyyā sleeping at ease, way of lying down, the — section, foll. on kāmaguṇā M i.86, etc., of wealth S i.74; second of the four ways of sleeping (kāmabhogīseyyā vāmena -hetuka caused by passion Th 2, 355=ThA 243; J v.220, 225.

Kāmaka Kāya

Kāmaka (adj.) [fr. kāma] only — ° in neg. akāmaka unwilling, iii.264 (°nikāya); dibbā kāyā A i.143; Tāvatiṁsa° D iii.15. undesirous D i.115; M i.163; Vin iii.13; J iv.31; cp. kāmuka. Applied meaning. — I. Kāya under the physical aspect is Kāmaṇḍaluka (adj.) having a kamaṇḍalu (q. v.) S iv.312 cp. A an aggregate of a multiplicity of elements which finally can v.263. be reduced to the four "great" elements, viz. earth, water, fire, and air (D i.55). This "heap," in the valuation of the Wise Kāmatā (f.) [abstr. fr. kāma] desire, longing, with noun: (muni), shares with all other objects the qualities of such el- viveka°... to be alone PvA 43; anattha° J iv.14; with inf. PvA ements, and is therefore regarded as contemptible, as some- 65 (gahetu°); J iii.362 (vināsetu°); Mhvs 5, 260; DhA i.91. thing which one has to get rid of, as a source of impurity. It is Kāmin (adj.) [fr. kāma] 1. having kāma, i. e. enjoying plea- subject to time and change, it is built up and kept alive by crav- sure, gratifying one's own desires in kāma-kāmin realizing all ings, and with death it is disintegrated into the elements. But wishes; attr. of beings in one of the Sugatis, the blissful states, the kamma which determined the appearance of this physical of Yakkhas, Devas or Devañññataras (Pv i.33 =PvA 16), as a re- body has naturally been renewed and assumes a new form. II. ward for former merit; usually in combn with bhuñjāmi parib- Kāya under the psychological aspect is the seat of sensation hogavant (Pv iv.346) or as "nandino devalokasmiṁ modanti (Dhs §§ 613— 16), and represents the fundamental organ of kkāmino" A ii.62=It 112; Th 1, 242; J iii.154; Pv ii.115 ; Pv touch which underlies all other sensation. Developed only in iii.116 (expl. "as enjoying after their hearts' content all plea- later thought DhsA. 311 cf.

Mrs. Rhys Davids, Bud. Psy. sures they can wish for"). — 2. giving kāma, i. e. benev- Ethics lvi. ff.; Bud. Psy. 143, 185 f. olent, fulfilling people's wishes; satisfying their desires, in I. (Physical). — (a) Understanding of the body is attained atthakāminī devatā Sn 986. — akāmakāmin passionless, dis- through introspection (sati). In the group of the four sati — passionate Sn 1096, syn. of vītataṇhā without desire (cp. Nd2 paṭṭhānas, the foundations of introspection, the recognition of 4). the true character of "body" comes first (see Vbh 193). The Kāmuka (adj. — n.) [cp. Sk. kāmuka] desiring, loving, fond of; standing formula of this recognition is kāye kāyânupassī... a sweetheart, lover J v.306; Mhbv 3. contemplating body as an accumulation, on which follows the description of this aggregate: "he sees that the body is clothed Kāmeti [den. fr. kāma] to desire, to crave, 1. to crave for any in skin, full of all kinds of dirty matter, and that in this body object of pleasure: Th 1, 93; J iii.154; iv.167; v.480; — 2. to there are hair, nails, teeth," etc. (the enumeration of the 32 desire a woman, to be in love with D i.241; M ii.40; J ii.226; ākāras, as given Kh iii.). The conclusions drawn from this v.425; vi.307, 326, etc. — pp. kāmita in kāmita — vatthu meditation give a man the right attitude. The formula occurs the desired object PvA 119; VvA 122; grd. kāmitabba to frequently, both in full and abridged, e. g. D ii.293, 294; be desired, desirable PvA 16 (v. l. for kañña, better), 73; iii.104, 141; A iii.323=v.109; S iv.111=v.278; Vbh 193, 194; VvA 127; and kāmetabba J. v.156 (=kamaṇīya); ppr. (kā- Nett 83, 123; with slight variation: kāye asubhânupassī... A maṁ) kāmayamānassa Sn 766 (=icchamānassa, etc., Nd1); J iii.142 sq.; v.109 (under asubhasaññā); It 81; cp. kāye an- vi.172=Nett 69. iccânupassī S iv.211; and kāyagatā sati. — This accumula- Kāya [der. probably fr. ci, cinoti to heap up, cp. nikāya heaping tion is described in another formula with: ayaṁ... kāyo rūpī up, accumulation or collection; Sk. kāya] group, heap, col- cātum(m)ahābhūtiko mātā — pettika — sambhavo odana — lection, aggregate, body. — Definitions and synonyms. — kummās' upacayo, etc. "this body has form (i. e. is mate- SnA 31 gives the foll. synonyms and similes of kāya: kuṭī, rial, visible), is born from mother and father, is a heap of gruel guhā (Sn 772), deha, sandeha (Dh 148=Th 1, 20), nāvā (Dh and sour milk, is subject to constant dressing and tending, to 369), ratha (S iv.292), dhaja, vammīka (M i.144), kuṭikā (Th breaking up and decay," etc., with inferences D i.55=S iii.207; 1, 1); and at KhA 38 the foll. def.: kāye ti sarīre, sarīraṁ hi S ii.94; iv.194; v.282, 370; D i.76, 209; M i.144, 500; ii.17; A asucisañcayato kucchitānaṁ vā kesādīnaṁ āyabhūtato kāyo ti iv.386=S iv.83. vuccati.... It is equivalent to deha: S i.27; PvA 10; to sarīra (b) Various qualities and functions of the material body. KhA 38; PvA 63, to nikāya (deva°) D iii.264; and cp. formula As trunk of the body (opposed to pakkhā and sīsa) S ii.231; of jāti: sattānaṁ tamhi tamhi sattanikāye jāti... Nd2 257. also at Pv i.83 ; as depending on nourishment (āhāra — ṭṭhitika, Literal meaning. — 1. mahājana — kāya a collection of etc.) Sv.64; A ii.145 (with taṇhā, māna, methuna); as needing people, a crowd S iv.191; v.170; VvA 78; — bala° a great attention: see °parihārika. As saviññāṇaka, having conscious- crowd Sn p. 105; DhA i.193, 398. — 2. group or division: ness A iv.53= S ii.252=S iii.80, 103, 136, 169; cp. āyu usmā satta kāyā akaṭā, etc. (seven eternal groups or principles) D ca viññānaṁ yadā kāyaṁ jahant' imaṁ S iii.143. As in need i.56=M

i.517=S iii.211 (in Pakudha Kaccāyana's theory); with of breathing assāsa — passāsa S v.330, 336; as tired, fatigued reference to groups of sensations or sense — organs, as vedanā (kilanta — kāya) kilanta — kāyā kilanta — cittā te devā tamhā — kāya, saññā°, viññāṇa°, phassa°, etc. S iii.60, 61; D iii.243, kāyā cavanti "tired in body, tired in mind these gods fall out of 244; taṇhā° D iii.244; appl. to hatthi°, ratha°, patti°, groups of this assembly" (D i.20; iii.32); in other connection PvA 43; elephants, carriages or soldiers S i.72. — A good idea of the see also kilanta. kāyo kilanto D iii.255 sq.;=A iv.332; S v.317; extensive meaning of kāya may be gathered from the classifi- M i.116; jiṇṇassa me... kāyo na paleti Sn 1144; ātura — kāyo cation of the 7 kāyas at J ii.91, viz. camma°, dāru°, loha°, ayo°, S iii.1 (cittaṁ anāturaṁ); paripuṇṇa — k° suruci sujāto, etc., vāluka°, udaka°, phalaka°, or "bodies" (great masses, sub- with a perfect body (of the Buddha) Sn 548= Th 1, 818; cp. stances) of skin, wood, copper, iron, sand, water, and planks. mahā — k° (of Brahmins) Sn 298. The body of a Buddha is — Var. other combns : Asura° A i.143; D iii.7; Ābhassara° said to be endowed with the 32 signs of a great man: Bhaga- ("world of radiance") D i.17=iii.29, 84; Deva° S i.27, 30; D vato kāye dvattiṁsa mahāpurisa — lakkhaṇāni... Sn p. 107,

cp. 549. The Tathāgata is said to be dhamma — kāyo "author and this is born out of the joy accompanying complete satis- and speaker of Doctrine," in the same sense Brahma — kāyo faction (pamuditā) in attaining the desired end. The formula is "the best body" (i. e. of Doctrine) D iii.84 (Dial. iii, 81). pamuditassa pīti jāyati pītimanassa kāyo passambhati, passad- (c) Valuation of physical body. From the contemplating dhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati D iii.241, of its true character (kāyânupassī) follows its estimation as a 288; S iv.351; M i.37; A iii.21, 285; iv.176; v.3, 333; Vbh 227. transient, decaying, and repulsive object. — kāye anicc' ânu- — Similarly: pamuditāya pīti jāyati, pītimanāya kāyo p°, pas- passī S iv.211 (and vay' ânupassī, nirodh' ânupassī), so also sadhakāyā sukhaṁ ved° Vin i.294 (cp. Vin. Texts ii.224: "all asubhânupassī It 81; kāyañ ca bhindantaṁ ñatvā It 69; evaṁd- my frame will be at peace," or "individuality"; see note) pas- hammo (i. e. a heap of changing elements) A iii.324; aciraṁ saddhakāya — sankhāra mentioned at A v.29 sq. is one of the vat' ayaṁ kāyo paṭhaviṁ adhisessati chuddho apetaviññāṇo ten ariya — vāsā, the noblest conditions. A quasi — analogy niratthaṁ va kalingaraṁ Dh 41. pittaṁ semhañ ca vamati between kāya and kāma is apparent from a number of other kāyamhā Sn 198. As bahu — dukkho bahuādīnavo A v.109; passages: kāya — chando — °sneho — °anvayatā pahīyati M as anicca dukkha, etc. M i.500; ii.17; kāyena aṭṭiyamānā i.500; ajjhattañ ca bahiddha ca kāye chandaṁ virājaye Sn 203; harayamānā S iv.62; v.320; dissati imassa kāyassa ācayo pi kāye avigata — rāgo hoti (kāme, rūpe) D iii.238=A iii.249; apacayo pi ādānam pi nikkhepanam pi S ii.94. — This body madhurakajāto viya kāyo S iii.106; A iii.69. is eaten by crows and vultures after its death: S v.370. Rep- III. (Ethical). — Kāya is one of the three channels by resented as pūti° foul S i.131; iii.120. — Bdhgh. at Vism which a man's personality is connected with his environment 240 defines kāya as "catu — mahābhūtika pūti — kāya" (cp. & by which his character is

judged, viz. action, the three being similar passages on p. 367: patthaddho bhavati kāyo, pūtiko kāya, vacī (vāca) and manas. These three kammantas, activi- bhavati kāyo). ties or agents, form the three subdivisions of the sīla, the rules (d) Similes. — Out of the great number of epithets (ad- of conduct. Kāya is the first and most conspicuous agent, or hivacanāni) and comparisons only a few can be mentioned (cp. the principle of action κα῾τ ἐχοξήν, character in its pregnant above under def. & syn.): The body is compared to an ab- sense. scess (gaṇḍa) S iv.83=A iv.386; a city (nagara) S iv.194; a Kāya as one of a triad. — Its usual combination is in cart (ratha) S iv.292; an anthill (vammīka) M i.144; all in ref- the formula mentioned, and as such found in the whole of the erence to its consisting of the four fundamental elements, cp. Pāli Canon. But there is also another combination, found only also: pheṇ' ûpamaṁ kāyaṁ imaṁ viditvā "knowing that the in the older texts, viz. kayenā vācāya uda cetasā: yañ ca body is like froth" Dh 46; kumbh' ûpamaṁ kāyaṁ imaṁ vid- karoti kāyena vācāya uda cetasā taṁ hi tassa sakaṁ hoti tañ itvā nagar' ûpamaṁ cittaṁ idaṁ ṭhapetvā Dh 40: the body is ca ādāya gacchati S i.93 yo dhammacārī kāyena vācāya uda as fragile as a water — pot. cetasā idh eva nam pasaṁsanti pacca sagge pamodati S i.102. (e) Dissolution of the body is expressed in the standard — So also at A i.63; Sn 232. Besides in formula arakkhitena phrase: kāyassa bhedā param maraṇā..., i. e. after death... kāyena a° vācāya a° cittena S ii.231=271; iv.112. — With upon which usually follows the mention of one of the gatis, su- and duccarita the combn is extremely frequent, e. g. S the destinies which the new kāya has to experience, e. g. D i.71, 72; M i.22, etc., etc. In other comb. we have kāya — i.82, 107, 143, 162, 245, 247, 252; iii.96, 97, 146, 181, 235; (v°., m.°) kamma, moneyya, soceyya, etc. — k°. v°. m°. M i.22; S i.94; iii.241; Dh 140; It 12, 14; J i.152; PvA 27, etc., hiṁsati S i.165; saṁsappati A v.289 sq.; kāye (v°. m°.) sati etc. Cp. also iv. kāya — sañcetanā — hetu uppajjati S ii.39 sq.; The varia- II. (Psychological). — As the seat of feeling, kāya is tions of k — in the ethics of the Dhamma under this view of the fifth in the enumeration of the senses (āyatanāni). It is k°. v°. m°. are manifold, all based on the fundamental dis- ajjhattika as sense (i. e. subjective) and its object is the tan- tinctions between good and bad, all being the raison d'être of gible (phoṭṭhabba). The contact between subject and object kamma: yaṁ... etarahi kammaṁ karoti kāyena v. m. idaṁ consists either in touching (phusitvā) or in sensing (viññeyya). vuccati navakammaṁ S iv.132. — Passages with reference The formulas vary, but are in essence the same all through, e. to good works are e. g. D iii.245; A i.151; v.302 sq.; (see g. kāya — viññeyyā phoṭṭhabbā D i.245; kāyena phoṭṭhab- also Kamma ii.2 b. c.). — With reference to evil: S iii.241, baṁ phusitvā D iii.226, 250, 269; M i.33; ii.42; S iv.104, 112; 247; A i.201; kin nu kāyena vācāya manasā dukkaṭaṁ kataṁ kāyena phusitvā A v.11; kāyo c' eva phoṭṭhabbā ca D iii.102. Pv ii.13 and passim. Assutavā puthujjano tīhi ṭhānehi micchā Best to be grouped here is an application of kāya in the sense of paṭipajjati kāyena v. m. S ii.151; pāpaṁ na kayirā vacasā the self as experiencing a great joy; the whole being, the "inner manasā kāyena vā kiñcana sabbaloke S i.12=31; yassa kāyena sense," or heart. This realization of intense happiness (such vācāya manasā n'atthi dukkaṭaṁ saṁvutaṁ tīhi ṭhānehi, tam as it is

while it lasts), pīti — sukha, is the result of the four ahaṁ brūmi brāhmaṇaṁ Dh 391=Nett 183. Kāyena saṁvaro stages of meditation, and as such it is always mentioned after sādhu sādhu vācāya saṁvaro manasā saṁvaro sādhu sādhu the jhānas in the formula: so imaṁ eva kāyaṁ vivekajena pīti sabbattha saṁvaro Dh 361=S i.73= Miln 399; ye ca kāyena v. — sukhena abhisandeti... "His very body does he so pervade m. ca susaṁvutā na te Māravasânugā, na te Mārassa paccagū with the joy and ease born of detachment from worldliness" S i.104; vācānurakkhī manasā susaṁvuto kāyena ca akusalaṁ D i.73 sq.=M i.277; A ii.41, etc. — A similar context is that na kayirā Dh 281=Nett 183. in which kāya is represented as passaddha, calmed down, i. Kāya as one of a dyad: vācā and kāya: S i.172 (°gutta) M e. in a state which is free from worldly attachment (vivekaja). i.461 (rakkhita and a°); Pv i.22 (°saññatā and opp.); Vism 28 This "peace" of the body (may be translated as "my senses, my (k° — vacī — kamma); PvA 98. spirits" in this connection) flows out of the peace of the mind Kāya alone as a collective expression for the three: A i.54;

Kāya Kāya

Dh 259, 391; Sn 206, 407; kāye avītarāgo M i.101; A iii.249; body"=this miserable body Th 2, 458, 501; ThA 282, 291; - iv.461 sq.; ° — samācāra S v.354; kāyaṁ paṇidhāya Ps i.175; kasāva bodily impurity or depravity A i.112; -gata "relating Vbh 244=252; bhāvita° and a° M i.239; A i.250; iii.106 sq., to the body," always combined with sati in the same sense as cp.: kāya-ppakopaṁ rakkheyya, kāyena saṁvuto siyā kāya- °anupassin (see above) S i.188; M. iii.92; A i.44; Sn 340 (cp. duccaritaṁ hitvā, kāyena sucaritaṁ care Dh 231. Ahiṁsakā SnA 343); Th 1, 468, 1225; J i.394; Dh 293= Nett 39; Dh 299; ye munayo niccaṁ kāyena saṁvutā Dh 225. Miln 248, 336, 393; Vism 111, 197, 240 sq. -gantha bod- Kāya in combn with citta: ṭhito va kāyo hoti ṭhitaṁ cit- ily tie or fetter (binding one to saṁsāra), of which there are taṁ... S v.74; anikaṭṭha — kāyo nikaṭṭha — citto A ii.137; four: abhijjhā, byāpāda, sīlabbata — parāmāsa, idaṁ — sac- sāraddha — kāyo sankiliṭṭha — citto A v.93=95= 97; bhāvita câbhinivesa D iii.230= S v.59=Dhs 1135=Vbh 374; cp. Mrs. — kāyo, °sīlo, °citto, °paññ̃o S iv.111; A iv.111; v.42 sq. Rh. D., Dhs. trsl. p. 304; — gandha spelling for °gan- Apakassa kāyaṁ apakassa cittaṁ S ii.198. Kāya — citta — tha at Nett 115— 119; -gutta one who guards his body, i. passaddhi, etc. Dhs §§ 29 — 51. In these six couples (or yu- e. controls his action (+vacīgutta) S i.172=Sn 74; -gutti the galas) later Abhidhamma distinguished kāya as=the cetasikas care or protection of the body Vin i.295; J ii.162; -citta body (mental properties, or the vedanā, saññā and sankhārā khand- and mind: °ābādha physical and mental disease J iv.166; see has), body being excluded. Cpd. 96. See also combn kilan- other combns above; -ḍāha fever Vin i.214; -tapana chas- takāya, kilanta — citta under kilamati. tisement of body, curbing one's material desires, asceticism IV. (Various). — Kāyena (i. e. "visibly") aññamaññaṁ PvA 98. -thāma physical strength J iii.114; -daratha bod- passituṁ A ii.61; as nānatta° and ekatta° at A iv.39 =Nd2 570. ily distress J v.397; vi.295; -daḷha bodily vigour Vin ii.76, The relation between rūpa — kāya (=cātumahābhūtika), and 313; -dukkha bodily pain (+ceto°) M iii.288; -duccarita nāma — kāya, the mental compound (=vedanā saññā, etc.) is misconduct by the body, evil deeds done through the instru-

discussed at Nett 77, 78, and Ps i.183 sq., see also S ii.24. K. mentality of the body (cp. °kamma) D iii.52, 96, 111, 214; is anattā, i. e. k. has no soul A v.109; S iv.166. n'âyaṁ kāyo A i.48; Dh 231; It 54, 58; Dhs 300, 1305; Bdhd 16, 20; tumhākaṁ n'āpi paresaṁ, purāṇaṁ idaṁ kammaṁ... "neither -duṭṭhulla unchastity Th 1, 114; -dvāra the channel or out- is this body yours, nor anyone else's: it is (the appearance of) let of bodily senses J i.276; iv.14; VvA 73; DhA iv.85; Bdhd former karma" S ii.64, 65=Nd2 680. Dissamānena kāyena and 69; -dhātu the "element" of body, i. e. the faculty of touch, upaḍḍha — dissamānena S i.156. — Manomaya — kāya a sensibility Dhs 613; Kvu 12; -pakopa blameworthy conduct, body made by the mind (cp. VvA 10 and DA i.110, 120, misbehaviour (+vacī°, mano°) Dh 231=DhA 330; -pacālaka 222) according to Bdhgh only at the time of jhāna S v.282 (nt.) shaking or swaying the body, "swaggering" Vin ii.213; sq.; manomaya pīti — bhakkha sayaṁpabha D i.17=VvA 10; -paṭibaddha 1. adj. (of the breath), dependent on, or con- manomayaṁ kāyaṁ abhinimmināya... D i.77; m° sabbanga nected with the body S iv.293; attached or bound to the body — paccangī D i.34, 77, 186, 195. — Under the control of psy- J iii.377; v.254; 2. m. an article of dress worn on the body chic powers (iddhi): kāyena va saṁvatteti he does as he likes Vin iii.123, iv.214; -payoga the instrumentality or use of the with his body, i. e. he walks on water, is ubiquitous, etc. (yāva body DA i.72=DhsA 98; -pariyantika limited by the body, brahmalokā pi: even up to heaven) S v.265= D i.78=A i.170: said of vedanā, sensation S v.320=A ii.198; -parihārika tend- see also S v.283, 284. — In the various stages of Saṁsāra; ing or protecting the body D i.71=A ii.209=Pug 58; Vism 65 kāyaṁ nikkhipati he lays down his (old) body S iv.60, 400; cp. (cīvara); DA i.207; -pasāda clearness of the sense of touch S iii.241 (ossaṭṭha — kāya); referring to continuous change of or sense in general DhsA 306; Bdhd 62, 66, 74; cp. Dhs. body during day and night (of a Petī) Pv ii.1211 . trsl. p. 173n , 198n ; -passaddhi serenity or quietude of the -anga a limb of the body, kāy'angaṁ vāc'angaṁ vā na senses S iv.125 (cp. iv.351 and above); v.66, 104; Dhs 40, 277, kopenti: they remain motionless and speechless (ref. to the 320; DhsA 130; Bdhd 16, 19, 29; -pāgabbhiya "body — for- bhikkhus begging) J iii.354; DhsA 93, 240; -ânupassin in wardness" immodesty, lasciviousness, gener. said of women combn kāye kāyânupassī "realizing in the body an aggregate" J ii.32; v.449; -pāgabbhiniya same J i.288; -pāguññatā D ii.94, 100, 291 sq.; D iii.58, 77, 141, 221, 276; M i.56; good condition of the mental faculties, fitness of sense, opp. A i.39, 296; ii.256; iii.449; iv.300, 457 sq.; S iv.211; v.9, kāyagelañña, apathy Dhs 46, 277, 326; Vism 466; Bdhd 16, 75, 298, 329 sq.; Vbh 193 sq.; 236; see also above. Der.: 20, 157; -phandita (nt.) bodily activity J iii.25; -baddha °anupassanā Ps. i.178, 184; ii.152, 163, 232; °passita Nett. fastened to the body, appl. to robes DA i.207; -bandhana a 123; -āyatana the sense of touch D iii.243, 280, 290; Dhs girdle or waistband Vin i.46, 51; ii.118, 135, 177, 213, 266; M 585, 613, 653, 783; — indriya same D iii.239; Dhs 585, 613, i.237; -bala physical strength PvA 30; -bhāvanā meditation 972; -ujjukatā straightness of body (+citta°, of thought) Dhs or training with regard to action D iii.219; M i.237; cp. Miln 53, 277, 330; Vism 466; Bdhd 16, 20. -ûpaga going to 85; -macchera "body — selfishness," pampering the body Th a (new) body S ii.24; -kamma "bodily action," deed per- 1, 1033; -mudutā pliability of

sense=°kammaññatā Dhs 44, formed by the body in contradistinction to deeds by speech 277, 324; Bdhd 16, 20, 157; -muni a sage with regard to ac- or thought (see above) D i.250; iii.191, 245, 279; M i.415; tion It 56; -moneyya the true wisdom regarding the use of the iii.206; A i.104; iii.6, 9, 141 sq.; v.289; Th 2, 277; Ps ii.195; body as an instrument of action It 56; 67; D iii.220; A i.273; Dhs 981, 1006; Vbh 208, 321, 366; Pug 41; Bdhd 69; DhsA Nd2 514; -ratha the "carriagelike" body J vi.253; -lahutā 68, 77, 344. -kammaññatā wieldiness, alertness of the buoyancy of sense= °muduta, same loci; -vanka crookedness bodily senses included under nāmakāya Dhs 46, 277, 326. of action A i.112; -vikāra change of position of the body J -kammanta=°kamma, in comb. °sampatti and °sandosa A iii.354; -vijambhana alertness DhA iv.113; -viññatti intima- v.292, 294, 297; M i.17. -kali "the misfortune of having a tion by body, i. e. merely by one's appearance, appl. chiefly to

the begging bhikkhu Dhs 585, 636, 654, 844; DhsA 82, 301; kāra — paṇṇaka J vi.24 (vegetable as oblation); appako pi kato Miln 229, 230; Vism 448; Bdhd 69, 70; -viññāṇa conscious- kāro devûpapattiṁ āvahati "even a small gift of mercy brings ness by means of touch, sensory consciousness D iii.243; Dhs about rebirth among the gods" PvA 6. -kāraka one who per- 556, 585, 651, 685, 790; Miln 59; Vbh 180; °dhātu element of forms a religious duty D i.61 (=DA i.170). (b) doing, manner, touch — consciousness Dhs 560; Vbh 88; Kvu 12; -viññeyya way: yena kārena akattha tena k° pavattamānaṁ phalaṁ "as to be perceived by the sense of touch (+phoṭṭhabba, see above) you have done so will be the fruit" PvA 45. — 2. (—°) (a) D i.245; ii.281; iii.234; M i.85, 144; Dhs 589, 967, 1095; Vbh the production or application of, i. e. the state or quality of...: 14; Kvu 210; Miln 270; -vipphandana throbbing of the body, atta° one's own state =ahaṁ kāra, individuality; para° the per- bodily suffusion, appld to °vinnatti Bdhd 69, 70; DhsA 323; sonality of others A iii.337; citti° reflection, thought PvA 26; -viveka seclusion of the body, hermitism J i.289; DhsA 165; see e. g. andha° darkness, sak° homage, etc. — balakkārena -vūpakāsa= °viveka D iii.285 (+citta° "singleness" of heart); forcibly PvA 68. — (b) as ttg. the item, i. e. particle, letter, -veyyāvacca menial duties J i.12; °kara a servant J ii.334; sound or word, e. g. ma — kāra the letter m PvA 52; ca — -veyyāvaṭika same J vi.418; Sn p. 104; DhA i.27; °kamma kāra the particle ca PvA 15; sa — kāra the sound sa SnA 23. id. J v.317 (=veyyāvacca) DhsA 160; -saṁsagga bodily con- — (c) (adj. — n.) [cp. kara] one who does, handles or deals tact, sexual intercourse Vin iii.121, 190; J vi.566; -sakkhin with: ayakāra iron — smith Miln 331. he who has realized and gained the final truth concerning the Kāraka (usually — °) the doer (of): Vin ii.221 (capu — capu°); body (cp. °anupassin) D iii.105, 254; M i.478=Pug 14, 29; M sāsana° he who does according to (my) advice Sn 445; Bdhd ii.113; iii.45; A i.74; 118; iv.10, 451; v.23; Ps ii.52, 62; Nett 85 sq.; — f. kārikā: veyyāvacca° a servant PvA 65 (text reads 190; Kvu 58; Vism 93, 387. -sankhāra the material aggre- °tā); as n. the performance of (—°), service: dukkara — kārikā gate, substratum of body Vin iii.71; S ii.40; iii.125; iv.293; A the performance of evil deeds S i.103; Th 2, 413 (=ThA 267). i.122; ii.158, 231; Ps i.184, 186; Vism 530. -sangaha control -agga-kārikā first test, sample Vin iii.80. of body (+citta°)

Nett 91; -sañcetanā (— hetu) ground (for the rise of), material, i. e. impure thoughts A ii.157; Vism 530 Kāraṇa (nt.) [in meaning 1 represented in later Sk. by kāraṇā (+vacī°, mano°). -samācāra (good) conduct as regards one's f., in meaning 2=Sk. kāraṇa nt., equivalent to prakṛti, natural actions D ii.279 (+vacī°) M i.272 sq.; ii.113; iii.45; S v.354; form, constituent, reason, cause]. 1. — (a) a deed, action, per- A iii.186 sq. -sampīlana crushing the body (of dukkha) Nett formance, esp. an act imposed or inflicted upon somebody by 29; -samphassa the sense of touch (see āyatana) D iii.243; a higher authority (by the king as representative of justice or by S v.351; Dhs 585, 616, 651, 684; °ja arisen through touch or kamma: M iii.181; see kamma 11 3.A b.) as an ordeal, a feat sensibility D iii.244; Dhs 445, 558; -sucarita good conduct in or punishment: a labour or task in the sense of the 12 labours action, as one of the three °kammāni (vacī°, mano°) D iii.52, of Heracles or the labours of Hades. kāraṇaṁ kārāpeti "he 96, 111, 169, 215; It 55, 59, 99, Dhs 1306; -suci purity of makes somebody perform the task." Pass, kāraṇaṁ or kāraṇā body, i. e. of action (+vacī°, ceto°) A i.273; It 55; -soceyya karīyati. Thus as a set of five tasks or purgatory obligations un- purification of body (+vacī°, mano°) D iii.219; A i.271; v 264, der the name of pañcavidha — bandhana "the group of five" 266; It 55. (not, as Warren trsl. p. 257 "inflict on him the torture called the fivefold pinion"), a means of punishment in Niraya (q. v. un- Kāyika (adj.) [fr. kāya] 1. belonging to the body, i. e. felt by the der pañca). Not primarily torture (Rh. Davids, Miln trsl. i.254, body (experienced by the senses), or resulting from the body, i. and others with wrong derivation from kṛṇtati). At DhA iii.70 e. done by the body (=acted as opposed to spoken or thought). these punishments are comprehended under the term dasa — sukhaṁ physical happiness (opp. cetasika°) S v.209; A i.81; dukkhakāraṇāni (the ten punishments in misery); the mean- dukkhaṁ D ii.306; M i.302 (opp. cetasikaṁ); kāyikaṁ (sc. ing "punishment" also at J iv.87 (tantarajjukaṁ k°ṁ katvā), dhammaṁ) sikkhati to teach the conduct of body (opp. vā- whereas at J vi.416 k. is directly paraphrased by "maraṇa," casikaṁ) Vin ii.248. In comb. with vācasika also at S i.190; as much as "killing." Often spelt karaṇa, q. v.; the spelling Pug 21; Vism 18 (of anācara); PvA 119 (of saṁyama, control) kāraṇā (as f.) at Miln 185 seems to be a later spelling for Shhp 55; Bdhd 26, 134; referring to diff. kinds of amusements kāraṇaṁ. See karaṇa for further reference. — Kiṁ kāraṇaṁ Nd2 219=SnA 86. 2. — ° (of devas) belonging to the company ajja kāressati "what task will he impose on me to — day?" of —: ° D i.220; gandhabba° PvA 119. A v.324; as pañcavidhabandhana K° A i.141, PvA 251, Nd2 Kāyūra & Kāyura [see also keyūra, which is the only form in 304iii . — As adj. °kāraṇa in dāruṇa° "being obliged to go Sk.] 1. an ornamental bracket or ring worn on the upper through the dreadful trial" PvA 221. — (b) duty obligation, arm (bāh'âlankāra Pv; bhuj° Vv) or neck (gīvāya pilandhana J in kāraṇ' âkāraṇā (pl.) duties great and small DhA i.385. Cp. iii.437); a bracelet or necklace Vin ii.106; J iii.437; iv.92; Pv also kāraṇaṁ karoti to try M i.444. — (c) a trick (i. e. a iii.93 ; Vv 362 . — 2. adj. as sakāyura raṭṭha having the insignia duty imposed by a higher authority through training) J ii.325 "regis" J v.289=486. (ānañja°); Miln 201 (ākāsa — gamana°). 2. — (a) acting, Kāyūrin (adj.) [fr. last] wearing bracelets Pv iii.91 . action as (material) cause: k° — bhūta being

the cause of... PvA 15; — (b) (intellectual) cause, reason Miln 150; DhA Kār- secondary root of karoti, in denom. and intensive function i.389; esp. as — °: arodana° the reason for not crying PvA in kāra, kāraka, kāraṇa, kārin, kāreti and their derivations. 63; asocana° same, ibid. 62; āgamana° the reason for com- Kāra [fr. kār —, cp. Vedic kāra song of praise, which is, however, ing (here) ibid. 81, 106. =pariyatti, DhA. 36.=attha, SA on derived fr. kṛ=kir to praise; also Vedic °kāra in brāhma°, fr. i.215, SnA. i.238 — instr. kāraṇena by necessity, needs PvA kṛ] 1. abs. (a) deed, service, act of mercy or worship, homage: 195; tena k° therefore ibid. 40 — abl. kāranā by means of,

through, by (=hetu or nissāya) PvA 27; imasmā k° therefore cp. Lat. cālīgo mist, fog, darkness. — (b) see below, under PvA 40; kāraṇaṭṭhā (expl. as attha — kāraṇā Nd2) for the note. — Hence. 2. the morning mist, or darkness preced- purpose of some object or advantage Sn 75; opp. nikkāraṇā ing light, daybreak, morning (cp. E. morning=Goth. maúr- from unselfishness ibid. — sakāraṇa (adj.) with good reason gins twilight, Sk. marka eclipse, darkness; and also gloam- (of vacana) PvA 109. ing= gleaming=twilight), then: time in general, esp. a fixed Kāraṇika [der. fr. prec.] the meaning ought to be "one who is time, a point from or to which to reckon, i. e. term or ter- under a certain obligation" or "one who dispenses certain obli- minus (a quo or ad quem). — Note. The definition of colour gations." In usu° S ii.257 however used simply in the sense of — expressions is extremely difficult. To a primitive colour making: arrow — maker, fletcher. Perhaps the reading should — sense the principal difference worthy of notation is that be- be °kāraka. tween dark and light, or dull and bright, which in their expres- sions, however, are represented as complements for which the Kāraṇḍava1 [of uncertain etym., cp. karaṇḍa] chaff, offal, sweep- same word may be used in either sense of the complementary ings, fig. dirt, impurity: yava° A iv.169 (chaff); samaṇa° ibid. part (dark for light and vice versa, cp. E. gleam > gloom). All — In passage kāraṇḍavaṁ niddhamatha, kasambuṁ apakas- we can say is that kāla belongs to the group of expressions satha A iv.172=Sn 281=Miln 414 trsld by Rh. Davids Miln for dark which may be represented simultaneously by black, trsl. ii.363 "get rid of filth, put aside rubbish from you," expl. blue, or brown. That on the other hand, black, when polished SnA 311 by kacavara (q. v.). Rh. D's note3 loc. cit. is to be or smooth, supplies also the notion of "shining" is evidenced modified according to the parallel passages just given. by kāḷa and kaṇha as well, as e. g. by *skei in Sk. chāyā=Gr. Kāraṇḍava2 [cp. Sk. kāraṇḍava] a sort of duck Vv 358 (expld as σκιά shadow as against Ags. hāēven "blue" (E. heaven) and also by Halāyudha 2, 99 by kādamba, black goose). Ohg. skīnan, E. to shine and sky. The psychological value of Kārā (f.) [cp. Sk. kārā] confinement, captivity, jail, in °bhedaka a colour depends on its light — reflecting (or light-absorbing) cora a thief who has broken out of jail Vin i.75. quality. A bright black appears lighter (reflects more light) than a dull grey, therefore a polished (añjana) black (=sukāḷa) Kārāpaka [fr. kārāpeti] a schemer, inventor J vi.333. may readily be called "brilliant." In the same way kāla, com- Kārāpaṇa see kāreti. bined with other colour — words of black connotation does not Kārāpita [pp. of kārāpeti, Caus. of

karoti] made to do J vi.374. need to mean "black," but may mean simply a kind of black, i. e. brown. This depends on the semasiological contrast or Kārikā see kāraka equation of the passage in question. Cp. Sk. śyāma (dark — Kāritā = kārikā (performance); see pāripūri°. grey) and śyāva (brown) under kāsāya. That the notion of the Kārin (—°) (adj.) doing: yathāvādī tathākārī "as he says so he speckled or variegated colour belongs to the sphere of black, is does" D iii.135, Sn 357; see for examples the various cpds. as psychologically simple (: dark specks against a light ground, kamma°, kibbisa°, khaṇḍa°, chidda°, dukkaṭa°, dvaya°, pac- cp. kammāsa), and is also shown by the second etymology of cakkha°, pubba°, sakkacca°, sampajāna°, etc. kāla=Sk. śāra, mottled, speckled=Lat. caerulus, black — blue and perhaps caelum "the blue" (cp. heaven)=Gr. κηρύλος the Kāriya (adj.) [grd. of kāreti, Caus. of karoti] to be done, neg. blue ice — bird. (On k > s cp. kaṇṇa > śṛṇga, kilamati > śra- akāriya to be undone, (not) to be made good It 18. mati, kilissati > ślis°, etc.) The usual spelling of kāla as kāḷa Kāruñña (nt.) [fr. karuṇa] compassion (usually with anudayā and indicates a connection of the ḷ with the r of śāra. — The defini- anukampā) S ii.199; A iii.189; Vism 300; PvA 75; Sdhp 509. tion of kāḷa as jhām' angārasadisa is conventional and is used Kāruññatā (f.) compassionateness S i.138. both by Bdhgh. and Dhpāla: DhsA 317 and PvA 90. 1. Kāḷa, dark, black, etc., in enumn of colours Vv 221 (see Kāruṇika (adj.) [fr. karuṇa] compassionate, merciful Pv ii.113 ; VvA 111). na kāḷo samaṇo Gotamo, na pi sāmo: mangura — PvA 16; Bdhd 49; often with mahā°: of great mercy Sdhp cchavi samano G. "The ascetic Gotamo is neither black nor 330, 557; so of the Buddha: mahākāruṇika nātha "the Saviour brown: he is of a golden skin" M i.246; similarly as kāḷī vā of great mercy" in introductory stanzas to Pv and Vv. sāmā vā manguracchavī vā of a kalyāṇī, a beautiful woman Kāreti (Causative of karoti), to construct, to build, etc.; pp. kārita; at D I.193= M. ii.40; kāḷa — sāma at Vin iv.120 is to be der. -kārāpaṇa the construction of (vihāra°) DhA i.416. For taken as dark — grey. — Of the dark half of the month: see details see karoti iv.; see also kārāpaka & kārāpita. °pakkha, or as the new moon: āgame kāḷe "on the next new Kāla (and Kāḷa) — Preliminary. 1. dark (syn. kaṇha, which moon day" Vin i.176. — of Petas: Pv ii.41 (kāḷī f.); PvA 561 cp. for meaning and applications), black, blueblack, misty, (°rūpa); of the dog of Yama (°sunakha) PvA 151. — In other cloudy. Its proper sphere of application is the dark as opposed connn : kāḷavaṇṇa — bhūmi darkbrown (i. e. fertile) soil Vin to light, and it is therefore characteristic of all phenomena or i.48=ii.209. beings belonging to the realm of darkness, as the night, the -añjana black collyrium Vini.203; -ânusārī black, (pol- new moon, death, ghosts, etc. — There are two etymologies ished?) Anusāri ("a kind of dark, fragrant sandal wood" Vin. suggestible, both of which may have been blended since In- Texts ii.51) Vin i.203; S iii.156=v.44= A v.22; -ayasa black doAryan times: (a) kāla=Sk. kāla, blue — black, kālī black (dark) iron (to distinguish it from bronze, Rh. D., Miln trsl. cloud from *qāl (with which conn. *qel in kalanka, spot, ii.364; cp. blacksmith > silversmith) Miln 414, 415; -kañjaka kalusa dirty, kammāsa speckled, Gr. κελαινός, Mhg. hilwe a kind of Asuras, Titans D iii.7; J v.187; PvA 272; -kaṇṇī mist)=Lat. cālidus spot, Gr. κηλίς spot, and κηλάς dark cloud; "black — cared," as an unlucky quality. Cp.

iii.611 ; J i.239; iv.189; v.134, 211; vi.347; DhA i.307; ii.26; the vision of the

Kāla Kāla

"black — eared" is a bad omen, which spoils the luck of a samayaṁ); D i.74 (: but expld at DA i.218 by kāle kāle in hunter, e. g. at DhA iii.31 (referring here to the sight of a the sense of "every fortnight or every ten days"). kāle in (all) bhikkhu); as "witch" PvA 272; DhA iii.38, 181; as k — k. time, always (cp. αἰεί) Sn 73 (expl. in Nd2 by niccakāle under sakuṇa, a bird of ill omen J ii.153; -kaṇṇika= prec.; -kabara sadā; but at SnA 128 by phāsu — kālena "in good time"); - spotted, freckled J vi.540; -kesa (adj.) with glossy or shiny kāle kāle from time to time, or repeatedly VvA 352. See also hair, by itself (kāḷa — kesa) rare, e. g. at J vi.578; usually cira°, sabba°. — (c) Time in special, either (1) appointed time, in cpd. susukāḷa — kesa "having an over — abundance of date, fixed time, or (2) suitable time, proper time, good time, brilliant hair" said of Gotama. This was afterwards applied opportunity. Cp. Gr. καιρίς and ὡρα; or (3) time of death, figuratively in the description of his parting from home, ris- death. — (1) Mealtime: PvA 25; VvA 6; esp. in phrase kālo ing to a new life, as it were, possessed of the full strength and bho Gotamo, niṭṭhitaṁ bhattaṁ "it is time, Gotama, the meal vigour of his manhood (as the rising Sun). Cp. the Shamash is ready" D i.119=226; Sn p. 111; and in kālaṁ āroceti or — Saga, which attributes to the Sun a wealth of shiny, glossy ārocāpeti he announces the time (for dinner) D i.109, 226; (=polished, dark) hair (=rays), and kāḷa in this connection is to Sn p. 111; PvA 22, 141; VvA 173. — date: kālato from be interpreted just as kaṇha (q. v.) in similar combinations (e. the date or day of..., e. g. diṭṭha° paṭṭhāya "from the day that g. as Kṛṣṇa Hṛṣīkesa or Kesavā). On this feature of the Sun — she first saw her" VvA 206; gihī° paṭṭhāya "from the day of god and various expressions of it see ample material in Palmer, being a layman" PvA 13. (2) proper time, right time: also The Samson Saga pp. 33 — 46. — The double application of season, as in utu° favourable time (of the year) Vin i.299; su° does not offer any difficulty, sukāḷa is felt as a simplex in ii.173; kālaṁ jānāti "he knows the proper time" A iv.114; as the same way as εὐπλοκαμός or duh° in combns like sudubbala cattāro kālā, four opportunities A ii.140; yassa kālaṁ maññasi PvA 149, sudullabha VvA 20. Bdhgh. already interprets the for what you think it is time (to go), i. e. goodbye D i.106, cpd. in this way (DA i.284=suṭṭhu — k°, añjana-vaṇṇa k° va 189, etc. The 3 times of the cycle of existence are given at hutvā; cp. kaṇh — añjana J v.155). Cp. also siniddha — nīla Vism 578 as past, present, and future. — kāla° (adj.) in (due) — mudu — kuñcita — keso J i.89, and sukaṇhakaṇha J v.202. time, timely Vism 229 (°maraṇa timely death). — Opp. akāla — susukāḷakesa of others than the Buddha: M ii.66. Mod- (it is the) wrong time or inopportune D i.205; akāla — cārin ern editors and lexicographers see in susu° the Sk. śiśu young going (begging) at the improper time Sn 386. akālamegha a of an animal, cub, overlooking the semantical difficulty in- cloud arising unexpectedly (at the wrong time) Miln 144. — volved by taking it as a separate word. This mistake has been kāle at the proper time, with vikāle (opp.) Vin i.199, 200; J applied to the compound at all the passages where it is found, ii.133; Sn 386. akāle in the wrong season VvA 288. kālena in and so we find the reading susu kāḷakeso at M i.82=A ii.22 =J

proper time, at the right moment A ii.140; Sn 326, 387 (=yutta ii.57; M i.163=A i.68=S i.9, 117; also in Childers' (relying kālena SnA 374); Pv i.53 (=ṭhitakālena PvA 26); Pug 50; It 42; on Burnouf), or even susū k° at S iv.111; the only passages KhA 144 (=khaṇena samayena). Cp. vikāla. (3) The day, as showing the right reading susu — k° are D i.115, M i.463. appointed by fate or kamma, point of time (for death, cp. Vism Konow under susu J.P.T.S. 1909, 212 has both. -kokila the 236), the "last hour," cp. ἡμαρ, illa dies. So in the meaning of black (brown) cuckoo VvA 57; -jallika (kāḷi° for kāḷa°) hav- death appld not only to this earthly existence, but to all others ing black drops or specks (of dirt) A i.253; -daṇḍa a black (peta°, deva°, etc.) as well, in phrase kālaṁ karoti "he does staff, Sdhp 287 (attr. to the messengers of Yama, cp. Yama as his time=he has fulfilled his time" Vin iii.80; Sn 343, DhA having a black stick at Śat. Br. xi. 6, 1, 7 and 13); -pakkha i.70; and frequently elsewhere; cp. — kata, — kiriyā. — As the dark side, i. e. moonless fortnight of the month A ii.18; death in kālaṁ kankhati to await the appointed time S i.187; — ° cātuddasī the 14th day of the dark fortnight PvA 55; — Sn 516 (cp. kankhati) and in dern kālika. — Other examples ° ratti a moonless night VvA 167; (opp. dosina r.) -meyya for this use of kāla see under bhatta°, yañña°, vappa°. a sort of bird J vi.539; -loṇa black (dark) salt Vin i.202 (Bd- -antara interval, period: kālantarena in a little while PvA hgh. pakati — loṇa, natural salt); -loha "black metal," iron 13; na kālantare at once PvA 19; -kata (adj.) dead Sn 586, ore Miln 267; -valli a kind of creeper Vism 36, 183. -sīha a 590; in combn petā kālakatā "the Petas who have fulfilled their special kind of lion J iv.208. -sutta a black thread or wire, a (earthly) time Sn 807; Pv i.57 ; i.121 . Also as kālankata Pv carpenter's measuring line J ii.405; Miln 413; also N. of a Pur- ii.79 ; Vv 809 ; Vism 296. -kiriyā death (often combd with gatory (nivaya) J v.266. See Morris J.P.T.S. 1884, 76 — 78; maraṇa) M ii.108; A i.22, 77, 261 (as bhaddikā, cp. A iii.293); -hatthin "black elephant," an instrument of torture in Avīci iv.320; Sn 694; Pv i.1012 (of a Petī who has come to the end Sdhp 195. of her existence); DhA ii.36; iv.77. -gata=°kata PvA 29, 2. Kāla time, etc. (a) Morning: kāle early Pv ii.941 (=pāto 40. -ññū knowing the proper time for... (c. dat. or loc.) PvA 128), kālassa in the morning (gen. of time), early VvA Sn 325; described at A iv.113 sq.; as one of the five quali- 256. Cp. paccūsa — kāle at dawn DhA iii.242. Opposed to ties of a rājā cakkavattī (viz. atthaññū, dhamma°, matta°, k°, evening or night in kāḷena in the morning Pv i.63 (opp. sāyaṁ). parisa°) A iii.148; one of the seven qual. of a sappurisa, a good Kāle juṇhe by day and by night Nd2 631. — (b) time in gen- man (=prec.+atta°, puggala°) D iii.252, 283; as quality of the eral: gacchante gacchante kāle in course of time DhA i.319; Tathāgata D iii.134=Nd2 276; Pug 50. -ññutā n. abstr. to evaṁ gacchante kāle as time went on PvA 54, 75, 127, etc. prec. A ii.101; -(p)pavedana announcement of death (— — kālaṁ for a time Vin i.176 (spelt kāḷaṁ); kañci kālaṁ some time) Th 1, 563=J i.118=Vism 389=DhA i.248. -bhojana in time yet VvA 288; ettakaṁ kālaṁ for a long time PvA 102. — a° eating at the improper time S v.470; -vādin speaking at the kālena kālaṁ (1) from time to time PvA 151; VvA 255, 276; proper time, in formula kāla° bhūta° attha° dhamma° vinaya° — (2) continuously, constantly A iv. 45; Pug 11 (+samayena under sīla No. 7: D i.4; iii.175; DA i.76; A ii.22, 209; Pug 58;

-vipassin considering the right moment, taking the opportu- royal executioner (cp. kāsāya — vattha) J iv.447 (=cora — nity It 41. -sataṁ (°sahassaṁ, etc.) a hundred (thousand, ghātaka C.). etc.) times Vism 243. Kāsika (adj.) [cp. Sk. kāśika & in a diff. sense aḍḍha — kāsika] Kālika (adj.) [fr. kāla 2] belonging to time, in time, as sabba belonging to the Kāsī country, or to Benares; in °uttama (scil. — kālika always in time, cp. Gr. ὡραῖος Vv 392 ; with time, vattha) an upper garment made of Benares cloth Pv i.108 ; J i. e. gradual, slowly, delayed S i.117=Nd2 645; usually neg. vi.49 (where to be read kāsik' uttama for kāsi — kuttama). akālika 1. not delayed, immediate, in this world, comb. with °vattha Benares muslin A i.248; iii.50; Pug 34; Miln 2; DhA sandiṭṭhika S ii.58; S i.117= iv.41=339=v.343; — 2. subject i.417; Vism 115. to time, i. e. temporal, vanishing PvA 87; — 3. unusual, out Kāsu [cp. Sk. karṣū, fr. kṛṣ] a hole; only in cpd. angāra- kāsu a of season Miln 114 (cp. akāla). — See also tāva — kālika. cinderhole, a fire — pit, usually understood as a pit of glowing Kālīya a kind of (shiny) sandal wood; so to be read for tālīsa at cinders J i.232. Mostly found in similes, e. g. S iv.56, 188; Vin i.203 (see note on p. 381). Sn 396; Sdhp. 208; and in kāmā angārakās' ûpamā metaphor Kālusiya (and Kālussiya) (nt.) [der. fr. kalusa, stained, dirty A iv.224=v.175; see also kāma. see cognates under kammāsa and kāla] darkness, obscurity DA Ki° 2nd. stem of interr. pron. (cp. ka° ku°); 1. in oblique cases i.95; PvA 124 (cakkhu°); fig. (dosa°) VvA 30. of ko (kaḥ), as gen. kissa. loc. kismiṁ & kiṁhi. — 2. in nt. Kāḷa see kāla 1. kiṁ what? (cp. Gr. τί, Lat. quid; ending — m besides — d in kad, as Lat. quom, tum besides quod, id). — 3. in pri- Kāḷaka (adj.) [fr. kāḷa] black, stained; in enumeration of colours mary derivations, as kittaka, kīva (=Sk. kiyant) which stands at Dhs 617 (of rūpa) with nīla, pītaka, lohitaka, odāta, k°, mañ- in same relation to *qu̯i as Lat. quantus to *qu̯o; and in sec- jeṭṭha; of a robe A ii.241; f. kāḷikā VvA 103; — (nt.) a black ondary derivations from kiṁ, as kiñci, kiñcakkha, kīdisa, etc. 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; Kiṁ [nt. of rel. pron. ka] 1. as nt. subst. what? sotānaṁ vicita° (of rice) "with the black grains removed" D i.105; A kiṁ nivāraṇaṁ what is the obstruction? Sn 1032; kiṁ tava iv.231; Miln 16; vigata° (same) A iii.49. — A black spot (of patthanāya what is it about your wish, i. e. what good is your hair) J v.197 (=kaṇha — r — iva). — Fig. of character DhA wish? VvA 226; kim idaṁ this is what, that is why, therefore, iv.172. PvA 11; often with su in dubitative question: kiṁ sū' dha vit- taṁ purisassa seṭṭhaṁ what, then, is the best treasure of man Kāḷārika see kaḷārika. in this world? Sn 181; or with nu: kiṁ nu kho what is it then Kāveyya (nt.) [grd. fr. kāvyate fr. kavi poet cp. Sk. kāvya] 1. (in series evañ nu kho, na nu kho, kathaṁ nu kho) Nd2 186. poetry, the making of poems, poetry as business. one of the — Gen. kissa of what? Pv i.91 ; ii.940 (=kīdisassa) and in kissa forbidden occupations D i.11 (=DA i.95 kabba — karaṇa) — hetu on the ground of what i. e. why? Sn 1131; Pv ii.81 (=kiṁ 2. poetry, song, poem (of suttanta) A i.72=iii.107. nimittaṁ). — Instr. kena by what or how is it that: kena ssu -matta intoxicated with poetry, musing, dreaming S i.110, nivuto loko Sn 1032. — Acc. kiṁ: kiṁ kāhasi what will you 196. do? Sn 428; kiṁ āgamma kiṁ ārabbha on what

grounds & Kāsa1 [cp. Sk. kāśa] a kind of reed, Saccharum sponta-neum S for what reason? D i.13, 14, etc.; kiṁ nissita to what purpose iii.137. Sn 1043. — Loc., kismiṁ in what or what about: kismiṁ vivādo "what is the quarrel about?" D i.237; or kimhi, e. g. Kāsa2 [cp. Sk. kāsa] cough; in list of diseases under ābādhā A kimhi sikkhamāno in what instructed? D ii.241 (corresponds v.110=Nd2 3041 . to ettha=in this). The ṁ of kiṁ in Sandhi is either elided or Kāsāya and Kāsāva (adj.) [Sk. kāṣāya from the Pāli; kāsāya prob. contracted or undergoes the usual Sandhi changes; ki ha=kiṁ fr. Sk. śyāma or śyāva brown=Pāli sāma, with kā=kad, a kind ha KhA 78, kissa=kiṁ assa Sn 1032; kīdisa (q. v.)=kiṁ disa; of, thus meaning a kind of brown, i. e. yellow. See further kiñci (see below)=kiṁ cid; kiṁ va a little: see kittaka. — under sāma and cp. kāla] 1. Kāsāya as attr. of vatthāni, the 2. as interr. particle, introducing a question=Lat. nonne, yellow robes of the Buddhist mendicant, in phrase kāsāyāni Gr. α῎ν: kiṁ idāni pi dinne te labheyyuṁ? "Will they re- v° acchādetvā agārasmā anagāriyaṁ pabbajitvā, describing the ceive that which is given now?" PvA 22. So as disjunctive taking up of the "homeless state" D i.60, 61, 63, 115; M ii.67; particle in comb. with udāhu (whether — or): kiṁ-udāhu A i.107; ii.208; iv.118, 274, 280; Pug 57; Nd2 172. °vattha what (about this)... or is it (otherwise), is it so... or is it not (adj.) with yellow robes Sn 64; cp. ɔ nivattha J iii.179 (dressed so? (cp. πότερον η῎, Lat. utrum — an): kim imasmiṁ at- in yellow, of the executioner: see Fick, Soziale Gliederung p. tabhāve pitaraṁ pucchasi udāhu atīte? "do you enquire about 104 & cp. kāsāya — nivāsana J iii.41; kāsāviya J iv.447); your father in this existence, or in a past one?" PvA 38; kiṁ PvA 20; °vāsin dressed in yellow Sn 487. — 2. Kāsāva nakkhattaṁ kīḷissasi udāhu bhatiṁ karissasi? "Will you take a (vattha) the yellow robe (never in above formula) Vin i.287; holiday or will you work?" VvA 63. — Very often modified S iv.190=v.53=301; Dh 9, 10=Th 1, 969, 970=J ii.198 =v.50; and intensified by other exhortative particles: kiṁ aññatra Miln 11. °kaṇṭhā (pl.) the "yellow necks" those whose necks (with abl.) unless (by), except for Sn 206 (see aññatra) kin nu are dressed in yellow Dh 307 (= DhA iii.480)=It 43; °pajjota kho why, but why, why in the world? D ii.131; J ii.159; DhA glittering with yellow robes Vbh 247; Miln 19. ii.91. As kimo in kimo nu why then? J iii.373; v.479 (=kim Kāsāvaka [fr. kāsāva] a yellow robe DhA ii.86. eva); kimu Sdhp 137; kim pana=nonne: kim pana bhante ad-dasa? "Have you not seen?" D ii.132; kim pana tvaṁ maññasi Kāsāviya [fr. kāsāva] one who is dressed in yellow, esp. of the

Ki Kiccha

what then do you think=do you not think then, that?... J i.171; (kikī sakuṇikā aṇḍassa upari seti). kim anga how much more or less, i. e. far more, or far less Kinkaṇika (m. nt.) [=kinkiṇika] a small bell J iv.362; VvA 12. Miln 274 as kim anga pana why then? M iii.181; Miln 23; Vism 233; kin ti how then? D ii.74; kin ti te sutaṁ have you Kinkiṇika (m. nt.) [onomat. formation fr. sound part. kiṇi, see not heard? D i.104; kintikaro= kathankaro q. v.; kiñca (cp. note on gala] a small bell J iv.259, 413; (suvaṇṇa°); Vv 781 kiñcâpi under kiñci)= num — que, nonne; is it not that, rather (=kinkiṇi VvA 303); Vin iii.42 (kinkiṇikā saddo). J i.135 (expld in c. by garahatte ca anuggahatthe nipāto). — -jāla a net or fringe of tinkling bells D ii.183; J i.32; DhA kiñci in comb. with yaṁ or yad:

whatever; in other combn i.274. positive: some, neg.: na kiñci nothing; yad atthi kiñci what- Kicca (nt.) [grd. of karoti=Sk. kṛtya] 1. (adj.) that which ought ever there is of... Sn 231; n'atthi kiñci there is nothing: see to be done, that which is to be performed; nt. something to do under atthi and kiñcana; kiñci n'atthi loke there is nothing in DhA i.15. Defd as kātabban ti kiccaṁ, kiñcid eva karaṇīyan this world... Sn 1122. — kiñcâpi whatever, however much: ti KhA 218; kattabaṁ karaṇīyaṁ DhA iii.452. — 2. (nt.) (a) kiñcâpi te tattha yatā caranti "however much they endeavour in duty, obligation, service, attention; ceremony, performance. this" Sn 1080; J i.147; It 114; KhA 187, 190. Same as disjunc- The sg. is used collectively as pl. — adj. (—°) one who is tive conjunction with foll. pana: (=Lat. quamvis) kiñcâpi hi... under an obligation, etc., or to whom an obligation, etc., is pana although... yet DhA i.391; kiñcâpi with pot.... atha kho due A ii.67; Dh 276, 293; J iii.26; DhA i.5. — kattabbak° — although — yet; it may be that — but S i.72. — 3. In compo- karaṇa "the performance of incumbent duties" PvA 30; idaṁ sition (°—) often implying doubt, uncertainty ("what is it, that me kiccaṁ akāsi "he has done me this service" PvA 29. — is so & so?"), or expressing strangeness (: doubtful likeness), In special sense of the duties to the dead: ahaṁ tava pitu °ṁ e. g. kinnara a kind of man (but not sure about it), a half — karomi "I will do the last duty to your father" PvA 274. — man; kimpakka odd — looking or doubtful (poisonous) fruit; a° that which is not (his) duty A ii.67; Dh 292, 293. — (b) kimpurisa a strange man (doubtful whether man or beast); cp. (as philos. term) function; rasa (essence) is either kicca r° — kiṁsuka. or sampatti r, function or property. Cpd. 13, 213, n. l.; Vism -akkhāyin preaching what? in conn. with kiṁ vādin say- 162 (parivyatta° quite conspicuous f.), 264 (abbhañjana° f. of ing what? i. e. holding what views? A i.62; -atthaṁ for what lucubrating), 338, 493 (indriyānaṁ kiccaṁ), 547 (tad — āram- purpose J i.279. -atthiya to what purpose J iv.239; Miln 19; maṇa°, bhavanga°, cuti°, etc.); kiccavasena by way of f. Ab- VvA 230; to any purpose, of any use S v.171; -abhiññha hav- hdh. — sangaha v.8, cp. Dhs. trsl. 132 (with ref. to DhsA ing what name? J vi.126. -kara doing whatever (his duty), 264); kiccato Vism 581. — appa° having few or no duties Sn a servant, in k° — patissāvin an obedient servant D i.60 (cp. 144 (cp. KhA 241. — ārāmika° duties of the Ārāma J i.38. expln at DA i.168) A iii.37; iv.265 sq.; ThA 252; -karaṇīya — udaka° water — performance, ablution D ii.15. — kata° business, occupation A iii.113, 116, 258; v.24, 90, 338; - one who has performed his duties or mission, i. e. an Arahant kāraṇā (abl. of kāraṇa) by reason of what, i. e. why? PvA 25; Sn 1105; Vv 531 (cp. VvA 231. — bahu° having many obli- -kusalagavesin striving after that which is good M i.163=240; gations, being very busy A iii.116 sq. — bhatta° meal DA -jacca of what caste? Sn p. 80; -nāma of what name? Miln i.45 sq.; PvA 76; freq. in formula kata° (see kata), cp. kat 15, 17; DhA iii.397 (both konāma and kiṁnāma). -pakka — annakicca Dāvs i.59. — mata° funeral rites PvA 274. — strange or unknown (doubtful) fruit, in °rukkha a tree with odd sarīra° the duties of the body, i. e. funeral rites PvA 74). — fruit (i. e. poisonous fruit, cp. Rām. ii.66, 6; Kern, Toev. s. Note. In compn with kud° kicca appears as kuk — kucca (q. v. takes it to be Strychnos nux vomica) J i.368. -purisa 1. v.). a wild man of the woods J iv.254; vi.272, 497. — 2. =kin-

-âkiccā pl. (kicca+kicca, see Trenckner, Notes J.P.T.S. nara (q. v.) A i.77; J v.42, 416. f. kimpurisī J v.215, 216. 1908, 127; cp. ṭhānāṭhāna, bhavābhava maggāmagga, -phala=°pakka, in °rukkha a tree with unknown (poisonous) phalāphala, etc.) duties of all kinds, various duties: ati- fruit J i.271. -rukkha what kind of tree J v.203. -vādin vasā assu kiccākiccesu "they shall serve me in all duties" Dh holding what view? A i.62; -samācāra (a) of what conduct, 74 (DhA ii.78=khuddakamahantesu karaṇīyesu "in small and in comb. with; -sīla of what character Sn 324 (=SnA 331). great duties"); °esu yuttapayutto māṇavo (cp. a maid "of all Kiṁsuka [kiṁ+su+ka] N. of a tree (creeper), lit. "whatever — work") VvA 298; °esu ussukā endeavouring to do all du- like," or "what do you call it," i. e. strange tree (see kiṁ su & ties Sn 298 (but expld at SnA 319 as "zeal in what is to be kiṁ 3), pop. name for the Butea frondosa S iv.193 (parable of done and what is not to be done," taken as kicca+ akicca the k.); J ii.265 (°opama — jātaka); v.405; vi.536. Perhaps v. cp. akicca); -âdhikaraṇa settlement of the agenda at for- l. at SnA 284. mal meetings of a chapter Vin ii.89=iii.164; iii.168; v.101 sq.; -puppha the (red) flower of the k. tree Vism 252. -vaṇṇa 150 sq.; See Vin Texts iii.45; -kara doing one's duty S i.91; of the colour of the k. (flower) J i.73 (angārā ashes). Sn 676; -karaṇīyāni pl.=kiccākicca, various duties A iv.87; -kārin=kiccakara A iii.443. Kikita (?) dense, thick (?) SS at S iv.289 (for kuṭṭhita), said of the heat. Kiccayatā (f.) [abstr. fr. last] duty Vin ii.89 (k° karaṇīyatā); Miln 42. Kikī [onomat. to sound — root kṛ (see note on gala), cp. Sk. kṛka — vāku cock, after the cry of the bird] 1. (m.) the blue jay (J Kiccha [see kasira] 1. (adj.) (a) distressed, in difficulty, poor, ii.350 k. sakuṇo). — 2. (f.) a hen (or the female of the jay?), miserable, painful: kicchā vatâyaṁ idha vutti yaṁ jano passati in simile fr. the Apadāna of a hen watching her egg Vism 36 kibbisakārī (miserable is the life of one who does wrong) Sn (aṇḍaṁ anurakkhamānā); J iii.375 (rakkhati); cp. SnA 317 676=parihīnattha, in poverty PvA 220 (kicco=kiccho). — (b)

difficult to obtain, hard, troublesome Dh 182 (kiccho manus- Halāyudha p. 186] a filament, esp. of the lotus S iii.130; J sapaṭilābho, DhA 235=dullabho). — 2. (nt.) distress, mis- i.60, 183; v.39; Vv 221 ; — vāri° Pv ii.120 (=kesara PvA 77) in ery, pain, suffering: kicchaṁ āpanno loko D ii.30; S ii.5; combn with kesara VvA 12, 111, 175. °ṁ vā so nigacchati "he gets into difficulties (i. e. becomes Kiṭaka [doubtful] only at Pv i.92,4 , of clothes which are changed poor)" J v.330 (=dukkhaṁ nigacchati); Vism 314; DhA i.80. into missā kiṭakā, which is expl. at PvA 44 by kiṭakasadis- — Oblique cases used adverbially: instr. kicchena with dif- āni lohapaṭṭasadisāni bhavanti "they become like (hot) copper ficulty J i.147, 191 (paṭijaggita); v.331 (id.) abl. kicchā id. J plates." v.330. — akiccha (°—) without difficulty, easily, in phrase akiccha — lābhin taking or sharing willingly (+kasira — lāb- Kiṭika at Vin ii.153 of ālinda, a verandah, said to be saṁsaraṇa° hin) M i.33, 354=S ii.278 =A ii.23, 36; A iii.31, 114. ugghāṭana° (a movable screen or a curtain that can be drawn -patta fallen into misery Pv iii.54 (=PvA 199 dukkhap- aside) Vin Texts iii.174, 176. patta) -vuttin living in misery, poor Pv ii.914 (=dukkhajīvita). Kiṭṭha [cp. Sk. kṛṣṭa kṛṣ] growing corn, the crop on the ground, Kicchati [v. denom. fr. kiccha, cp. Sk. kṛcchrāyate] to be trou- a cornfield A iii.393 (in

simile), cp. S iv.195. bled, to be wearied, to suffer Th 1, 962 (w. acc. of obj.); usu- -āda eating corn A iii.393. -ārakkha the guardian of ally with kilamati: k° kāyo kilamati Th 1, 1073. Used in a play the cornfield S iv.196. -sambādha "when the corn is thick," of words with vicikicchati by Bdhgh at DhsA 354 as "āram- in °samaye near harvest — time M i.115 (in simile); J i.143 maṇaṁ nicchetuṁ asakkonto kicchati kilamati" and at Bdhd. (sassa — samaye+), 338. 25 (on vicikicchā) as sabhāvaṁ vicinanto etāya kicchati kila- Kiṇakiṇāyati [=kinkiṇāyati, denom. fr. kinkiṇi, small bell] to tin- mati. kle; also spelt kiṇikiṇāyati J iii.315. See also kilikilāyati and Kiñcana (adj. — nt.) [kiṁ+cana, equal to kiṁ+ci, indef. pron.] cp. Sk. kiṭikiṭāyati to grind (one's teeth) & Prk. kiḍikiḍiya only in neg. sentences: something, anything. From the freq. (chattering) Weber, Bhagavatī p. 289; also BSk. kaṭakaṭāyati context in the older texts it has assumed the moral implica- Tal. Vist. 251. See taṭataṭayati & note on gala. tion of something that sticks or adheres to the character of a Kiṇāti [krī Vedic kriṇāti] to buy Vism 318; pot. kiṇe J v.375; ger. man, and which he must get rid of, if he wants to attain to a kiṇitvā M i.384; J i.92, 94; inf. kiṇituṁ J iii.282. higher moral condition. — Def. as the 3 impurities of char- Kiṇi (indecl.) a part., expressing the sound of a small bell: "tink" acter (rāga, dosa, moha) at D iii.217; M i.298; S iv.297; Vbh DhA i.339 (v. l. kiri; see also kili and note on gala). 368; Nd2 206b (adding māna, diṭṭhi, kilesa, duccarita); as ob- struction (palibujjhana), consisting in rāga, etc. at DhA iii.258 Kiṇṇa1 [cp. Sk. kiṇva] ferment, yeast; Vin ii.116; VvA 73. (on Dh 200). Khīṇa — saṁsāro na c'atthi kiñcanaṁ "he has Kiṇṇa2 [pp. of kirati] strewn, scattered, covered; only in compn destroyed saṁsāra and there is no obstruction (for him)" Th 1, with profixes: ā°, o°, ud°, upa°, pari°, saṁ°; see also appa°. 306. n'āhaṁ kassaci kiñcanaṁ tasmiṁ na ca mama katthaci Kiṇha (adj.) [see kaṇha; DA i.254 kiṇhā ti kaṇhā, kāḷakā ti attho] kiñcanaṁ n'atthi "I am not part of anything (i. e. associated black; in the stock phrase muṇḍakā samaṇakā ibbhā k° band- with anything), and herein for me there is no attachment to hupādâpaccā D i.90=116; S iv.117; M i.334; ii.177; in a moral anything" A ii.177.— akiñcana (adj.) having nothing Miln sense=bad, wicked, with nâlam — ariyā dhammā D i.163. 220. — In special sense "being without a moral stain," def. at Nd2 5 as not having the above (3 or 7) impurities. Thus Kita [pp. of kṛ, with i for a, cp. kiraṇa for karaṇa. The Dhtp. freq. an attribute of an Arahant: "yassa pure ca pacchā ca expld by nivāsane] 1. adorned: mālā° adorned with garlands majjhe ca n'atthi kiñcanaṁ akiñcanaṁ anādānaṁ tam ahaṁ Vin iii.249. — 2. soiled, only in cpds. kaṇṇa° said of a wall, brūmi brāhmaṇan" Dh 421=Sn 645, cf. Th i. 537; kāme ak- also of the ground at Vin i.48= ii.209; and paṁsu°, soiled with iñcano "not attached to kāma" as Ep. of a khīṇāsava A v.232 dust Vin ii.121, 174. sq.=253 sq. Often combd with anādāna: Dh 421; Sn 620, 645, Kitava & kitavā [=kaṭavā? cp. kaṭa] one who plays false; a cheat; 1094. — Akiñcano kāmabhave asatto "having nothing and not adj. deceitful S i.24; J v.116; 117 (a°); — kitavā at Dh 252 attached to the world of rebirths" Vin i.36; Sn 176, 1059; — (=DhA iii.375) in combn with saṭha also at J vi.228, where the akiñcanaṁ nânupatanti dukkhā "ill does not befall him who connection with kaṭa is evident: kaṭaṁ Aḷāto gaṇhāti kiṭavā has nothing" S i.23. — sakiñcana (adj.) full of worldly at- sikkhito yathā= like one who is skilled in having the

kaṭa, the tachment Sn 620=DA 246. lucky die. Expld at DhA iii.375 as taken from fowling: ki- Kiñcikkha (nt.) [E. Müller P. Gr. p. 35 expls kiñcid+ka] a trifle, a tavāya attabhāvaṁ paṭicchādeti "he hides himself by means of small thing: yaṁ vā taṁ vā appamattakaṁ Sn 121; 131; PugA a pretence" (behind sham branches). 210 (iii.4). āmisa — kiñcikkha — hetu "for the sake of a little Kittaka (pron. interr.) [fr. kīva, cp. ettaka & BSk. kettaka gain" A i.128=Pug 29; at Pv ii.83 as āmisa — kiñci — hetu (MVastu i.50); see Trenckner, Notes p. 134] how much? how (but all vv. ll. B. have °kiñcakkha°) "for some food" (expld at great? nt. as adv.: to what extent? pl.: how many? Vin i.297; PvA 107: kiñci āmisaṁ patthento); — katā kiñcikkhabāvanā k°ṁ antovassaṁ avasiṭṭhaṁ "how much of the rainy season is at S iv.118 is evidently corrupt (v. l. °bhādhanā for bādhanā? left?" VvA 66; kittakā pana vo bhante parivāra — bhikkhū?). "How many bhikkhus are in your retinue?" J i.32. — As in- -kamyatā in the desire for some little thing Sn 121 (cp. def.: a little; kittakaṁ jīvissāmi, J v.505; kittakaṁ addhānaṁ SnA 179: appamattake kismiñcid eva icchāya). a short time VvA 117 (=kiṁva ciraṁ). Kiñjakkha (m. nt.) [cp. Sk. kiñjalka & remarks at Aufrecht Kittana (nt.) [f. kitteti] praise PvA 31, 107.

Kittāvatā Kiriyati

Kittāvatā (adv.) to what extent? how far? in what respect? K° nu -kāraka1 =next J iii.14; -kārin, doing wrong Sn 665 sq.; kho mahāpurisa hoti "in what respect is a man a great man?" PvA 58. Nd2 502 B; k° nu kho paññavā ti vuccati? M i.292. Kibbisaka=kibbisa Sdhp 290. Kitti & Kittī f. [Vedic kīrti, *qer: cp. Gr. καρκαίρω, Ohg. hruod, Kimi m. [Vedic kṛmi] a worm, vermin: setā kimī kaṇha-sīsā A hruom=Ger. ruhm; *qār: cp. Sk. kāru poet; Gr. κ¨ηρυς her- iii.241; Miln 272; DA i.199; — As animal of death and pu- ald, Lat. carmen hymn of praise. — The explns of Dhtp (579) trefaction M i.507; J i.146; Sn 201; esp. with ref. to the pun- & Dhtm (812) are saṁsadde & saṁsaddane] fame, renown, ishment of Petas: Pv i.31 ; Th 2, 439; PvA 192; Sdhp 603. glory, honour, yaso ca kittī ca S i.25; kittiñ ca sukhañ ca S As glow — worm M ii.34; 41 (with khajjopanaka); sālaka° i.187; yaso kitti sukhañ ca A ii.32 yaso kittī ca "fame and a very minute insect Miln 312. In similes: Th 1, 1175 (kimī renown" Sn 817 (=Nd1 147, where appl. to the religious per- va mīlhasallitto); Vism 500, 598. In cpd. kimi — kula the fection attained by a samaṇa); Sn 185 (in the same sense); worm kind (genus worm) Miln 100; Vism 235; °gaṇa crowd VvA 68 (bāhira° — bhāva becoming known outside); yaso of worms Vism 314. kitti Sdhp 234. -sadda the sound of fame, praise, renown (thutighosa DA Kimina (adj.) [from kimi] covered with worms J v.270. i.146) esp. appld to the Buddha, whose fame is heralded be- Kira (& Kila) [Vedic kila] adv. 1. emphatic: really, truly, surely. fore him: Bhagavantaṁ Gotamaṁ evaṁ kalyāṇo k° — saddo (Gr. δή) — 2. presumptive (with pres. or fut.): I should think abbhuggato "the high reputation went forth over the world, one would expect. — 3. narrative (with aor.): now, then, you concerning the Venerable Gotama": (such is this Exalted One, know (Gr. δδε, Lat. at, G. aber). — kira in continuous story is Arahant, etc.) D i.49, 87, 115, 116, 236; S iv.323, 374; v.352; what "iti" is in direct or indirect speech. It connects new points A i.57, 180; iii.30, 39, 58, 253, 267; iv.80; etc. The same with in a narrative with something preceding, either as expected

or reference to others: Miln 284. Appld to the good reputation guessed. It is aoristic in character (cp. Sk. sma). In questions of a man (of a kalyāṇamitta) at Pug 37; the opposite is pāpako it is dubitative, while in ordinary statements it gives the ap-kittisaddo, bad reputation: A i.126; iii.269; Pug 36; -vaṇṇa pearance of probability, rather than certainty, to the sentence. praise, in °hara receiving or deserving praise D iii.191; cp. Therefore the definitions of commentators: "people say" or "I °bhatā Nd1 147. have heard": kirasaddo anussavane: "kira refers to a report by Kittika (adj.) [fr. kitti] famous VvA 200. hearsay" PvA 103; kira — saddo anussav'atthe J i.158; VvA 322 are conventional and one — sided, and in both cases do not Kittita (pp. of kitteti] told Bdhd 124; su° well told Sn 1057. give the meaning required at the specified passages. The same Kittima (adj.) [cp. Sk. kṛtimā, der. fr. kṛti, karoti, in sense of holds good for J i.158 & ii.430 (kirā ti anussavatthe nipāto). — kata i.2 (a) made up, artificial; clever, skilful ThA 227; DhA 1. mahantaṁ kira Bārāṇasirajjaṁ "the kingdom of B. is truly 391 (of nāma); VvA 275 (of ratha: cleverly constructed)]. Cp. great" J i.126; attā hi kira duddamo "self is difficult to subdue, also kutta, — f. kittimā at J iii.70; vi.508 is according to Kern, we know" Dh 159; amoghaṁ kira me puṭṭhaṁ Sn 356. — na Toev. s. v. a misspelling for tittima. kira surely not Sn 840; J i.158. — 2. esā kira Visākhā nāma Kitteti [v. den. fr. kitti] 1. to praise, extol PvA 124, 162; — 2. "that I presume is the Visākhā" (of whom we have heard) DhA to proclaim, announce, relate, tell; ppr. kittento praising PvA i.399; petā hi kira jānanti "the petas, I should say, will know" 159. — fut. kittayissati in sense of aor. Vv 345 (=katheti VvA Pv ii.710 ; evaṁ kira Uttare? "I suppose this is so, Uttarā" VvA 151). — kittayissāmi I shall relate Sn 1053, 1132. grd: kit-69. evaṁ kira saggaṁ gamissatha "thus you will surely go to tanīya to be praised PvA 9. — aor. akittayi Sn 875, 921. — Heaven" Vv 828 ; "I hear" DhA i.392. — 3. atīte kira with aor. pp. kittita. once upon a time... PvA 46, etc.; so kira pubbe... akāsi, at one time, you know, he had made... J i.125; sā kira dāsī adāsi now Kinnara [kiṁ+nara, lit. what — man, see kiṁ 3] a little bird with the maid gave her... PvA 46; cp. J i.195, etc. a head like a man's] J iv.106, 254, 438, v.47, 456; Mil 267. Canda kinnara Np. J i.91, vi.283, vi.74. — f. kinnarā Np. of Kiraṇa (nt.) 1. [fr. kṛ, karoti to do] an occupation, place of work, a queen J v. 437 sq., and kinnarī Th 2, 381 (cp. ThA 255), J workshop J iv.223. Cp. kita & kittima. — 2. [fr. kṛ, kirati ii.121 (matta — kinnarī viya), 230; iv.432 sq. Cp. kimpurisa. to scatter, cp. pp. kiṇṇa] scattering, effusion (of sun rays), effulgence VvA 169, 199. Kinnāma see under kiṁ. Kirati [kīr] to scatter, strew; not found in simples, only in cpds. Kipillikā (f.) & Kipillaka (nt.) [Cp. Sk. pipīlikā, see Trenckner, apa°, abbhuk°, abhi°, ava° (o°), pari°, vi°. See also pp., Notes, p. 108] an ant Sn 602 (kuntha°); DhA i.360; J iv.142 kiṇṇa2 . (kuntha°); v.39 (tamba° — °āni); Miln 272. — kipillaka J i.487 (v. l. BB. for pillaka); iv.375 (tamba° — puṭa); DhA Kirāta (& kirāṭa) [prob. dial.] a man of a tribe of jungle-men, iv.134 (v. l. SS. for T. pillaka). — Cp. kuntha & pipīlikā. classed with dwarfs among the attendants of a chief DA i.148. See on the Kirāta as a mountain tribe Zimmer, Altindisches Kibbisa (nt.) [Ved. kilbiṣa, according to Grassmann to *kil as in Leben p. 34. Cp. also apakiritūna & okirati2 , okiraṇa. — A kilāsa, thus originally "stain, dirt." Buddh. Sk. kilviṣa classed secondary meaning of kirāṭa is that of a fraudulent

merchant, with aparādha at Mvyntp. 245 No. 903] wrongdoing, demerit, a cheat (see kirāsa & kerāṭika). fault, usually with °ṁ karoti to do wrong Sn 246; Sdhp, 204; J iii.135 or °ṁ pasavati A v.75; Vin ii.198. -kata° (adj.) hav- Kirāsa (adj.) [a by — form of kirāṭa] false, fraudulent J iv.223 ing done wrong in akata — kalyāṇo, etc. A ii.174 and (see (=kerāṭika). kalyāṇa and kata ii.1 a); M i.39; Pv iv.77 ; PvA 59. Kiriyati [Pass. of kirati or karoti] to be affected or moved Vism.

Kiriyati Kiliṭṭha

318. akilanta — kāya — citta alert, vigorous; with sound body and Kiriya, Kiriyā & Kriyā [abstr. fr. karoti] 1. (n.) — (a) (—°) ac- mind. tion, performance, deed; the doing=fulfilment; cp. °karaṇa, Kilama [spelt klama, fr. klam] fatigue J v.397 (=kilanta-bhāva). anta°, making an end of, putting a stop to (dukkhassa) S Kilamati [Sk. klamati, a variation of śramati sri from sri to lean, iii.149; iv.93; Sn 454, 725; — kāla° "fulfilment of one's time" cp. kilanta, as "sleepy," and Lat. clīnāre, clemens. To k > ś cp. i. e. death S iii.122; Pv i.1012 ; Sn 694; Pug 17; kusala° per- kaṇṇa > śṛṇga, kilissati > ślişyati, etc. The Dhtp (222) & Dhtm formance of good actions S i.101; v.456; dāna° the bestowing (316) paraphrase kilam by gilāne.] 1. to go short of, to be in of gifts PvA 123; pāpa° commission of sin Pug 19=23; puñña° want of (instr.) DhA ii.79; na piṇḍakena kilamati does not go the performance of good works S i.87=89=A iii.48; a° PvA 54 short of food Vin ii.15, 87; iv.23 sq. — 2. to weary, to be wea- mangala° celebration of a festival PvA 86; massu — kiriyā the ried, tired, fatigued; to be in trouble or in misery PvA 215 (to dressing of the beard J iii.314 (cp. m — karaṇa and kappanā); be incommodated) 277 (be in distress); fut. kilamissāmi PvA sacchi° realization, see s. v. -akiriyā the non — perfor- 76. Cp. pari°. — pp. kilanta. mance of, omission, abstaining from (a° akaraṇa=veramaṇī) J iii.530; Vbh 285. — (b) an act in a special sense=promise, Kilamatha [fr. klam, in formation cp. samatha] tiredness, fa- vow, dedication, intention, pledge: PvA 18; justice: Miln 171; tigue, exhaustion M i.168; A ii.199; S i.136; as kāya°, citta° S kiriyaṁ bhindati to break one's vow Miln 206. — (c) philo- v.128; as daratha° A iii.238; PvA 23; as niddā° A ii.48, 50. sophically: action ineffective as to result, non — causative, Kilamita [pp. of kilameti] worn out, tired, fatigued Pvii.83 . an action which ends in itself (Mrs. Rh. D. in Dhs. trsl. Kilameti [denom. fr. kilama] to be tired or fatigued J i.115; ppr. xciii.), inoperative (see Cpd. 19). In this sense it is grouped kilamayanto D i.52. — pp. kilamita. with kamma (cp. for relation kamma: kiriyā= Ger. sache: ursache). Thus is the theory of Makkhali: n'atthi kammaṁ, Kilāsa [cp. Sk. kilāsa] a cutaneous disease, perhaps leprosy, n'atthi kiriyaṁ n'atthi viriyan ti= there is no karma, no after enumd under the var. diseases (ābādhā) together with kuṭṭha — effect and no vigour in this world A i.286 (different at D gaṇḍa k° sosa Vin ii.271; A v.110; Nd2 3041 . i.53); n'atthi kiriyā it does not matter M i.405. — 2. (adj.) Kilāsika & °iya (adj.) [fr. last] afflicted with a cutaneous disease, (a) making no difference, indefinite; of no result, as def. of a leper, in same combn as kilāsa, Vin i.93; Kvu 31 (°iya). avyākatā dhammā Vbh 106, 182=302=Dhs 566 and 989 (man- Kilāsu [fr. sram, cp. kilamatha. E Müller P. Gr. 38= glāsnu, glā, odhātu kiriyā neva kusalā nâkusalā na ca kammavipākā: in- cp. gilāna] exhausted, tired of (c. dat. or inf.) Vin iii.8; a° different, neither good nor

bad and having no fruit of kamma), untiring in (c. dat. or acc.) S i.47; v.162; J i.109; Miln 382. same of jhāna Vbh 268=281; DhsA 388. — (b) indecisive, in akiriyaṁ vyākaroti to give an indecisive answer, to reply Kili (sometimes kila) [onomat. fr. sound — root k&lcircle;] 1. evasively D i.53 and in-decl. the sound "click," of the noise of a trap when shutting -pada (ttg.) the verb (i. e. that which supplies the ac- J i.243; ii.363, 397 (as "kilī"). — Also repeated "kilikilī ti" tion) VvA 315; -vāda (adj.) promulgating the (view of a) click, click J i.70. — 2. as n. f. tinkling, clicking, ticking (cp. consequence of action, believing in merit and demerit, usually kiṇi), in kiliṁ karoti to tinkle J v.203. combd with kammavāda (q. v.) also °vādin: D i.115 (of Go- Kilikilāyati [denom. fr. kili with reduplication] to tinkle J v.206; tama) A i.62; Vin i.71; a°— denying the difference between (freq. fr. kili or den. fr. kilikilā; cp. kilakilā "shouting for merit & demerit A iv.174=Vin i.234; 242, Vin iii.2; A iv.180 joy" AvŚ i.48 and in cpd. hāhākārakilakilā "shouting hā — sq.; S iii.73. (+natthikavāda); -vādin adj. to prec. A i.62; hā and hail — hail" ibid. i.67 MVastu iii.312 and Divy 459). -hetu being a cause of discrimination Dhs 1424 sq. See also kiṇakiṇāyati. Note. — Kil is one of the variations Kiriyatā (f.) [abstr. fr. last] the performance of (—°), state of, of the sound — imitating qe l, which otherwise appears as qa l, etc. See sakkacca°, sacchi°, sātacca°. qu l in Gr. κελ αδος, L. cal — are, Ohg. hell — an (cp. Sk. krandati?) also Gr. κλάζω, L. clango, Goth. hlahjan ("laugh") Kirīṭin (adj.) enveloped, adorned Pv iii.91 (=veṭhitasīsa). and in Sk kolāhala, kokila, cp. cuculus (cuckoo) and perhaps Kila see kili (the sound click). Sk. ululī, ulūka (owl), Gr. ὀλολύζω, L. ululare. See also the Kilañjā (f.) a mat of fibre or rushes, matting Vism 327; also a cognate qe r under kitti. screen, a fascine, hurdle, faggots; a crate, crating: tassa gand- Kilijjati [med — pass. of kilid=Sk. klid, to be wet. prob.= śliṣ to habbaṁ kilañjā — kaṇḍūvanaṁ viya hutvā... J ii.249; "his stick to, and confounded with svid, cp. also kelana & khela. music was like the scraping of a mat"; suvaṇṇa — kilañjā a The meaning "to get wet, to be soiled" only in pp. kilinna. — gilt mat J iv.212. As a fascine, used in making a road: DhA The Dhtm (199), however, expls k. by parideva lament, to be i.442. as a screen (combd with chatta, fan) PvA 127; as fag- in trouble, which is not quite in harmony with the meaning; it gots: J i.158; Miln 287; as a crate or basket, used by distillers: is more likely that in P. we have a confusion between klid & M i.228= 374 (soṇḍikā — kilañjā) (cp. the trsln under soṇḍa kliś in a meaning which differs from Sk.] to become heated, to in J.P.T.S. 1909); to which is likened the hood of a snake: S get into a state of inflammation, to fester (of wounds) Vin i.205 i.106 (snake=māra). (vaṇo kilijjittha festered); Sn 671 (gloss for kilissati, expld at Kilanta [pp. of kilamati] tired, exhausted, weary, either with SnA 481 by pūti hoti). — pp. kilinna. See also ukkiledeti (to °kāya tired in body PvA 43; VvA 65 (indicating the falling clean out a stain, to "disinfect"). asleep); or °citta tired in mind D i.20= iii.32 (paduṭṭhacitta+, Kiliṭṭha [pp of kilissati] 1. soiled, stained, impure; of gatta, limbs of the waning of the gods); or both °kāya-citta Pv iii.23 ; opp. J i.129; of cīvara, cloak Bdhd 92; of vattha, clothes DhA

ii.261; of pāvāra — puppha, mango blossom KhA 58=Vism (etc. four of each:), vipallāsā, upādānāni, yogā, gandhā, āsavā, 258. — 2. unclean, lustful (morally) bad, in °kamma

dirty oghā, sallā, viññāṇaṭṭhitiyo, agatigamanāni. Nett 113, 114; pursuit, i. e. cohabitation J iv.190; PvA 195 (of a gaṇikā); 116 sq. -bhūmi the substratum or essence of lust Nett 2, 192; together with kuthita Miln 250. there are four mentioned at Nett 161: anusaya°, pariyuṭṭhāna°, Kilinna [pp. of kilijjati] 1. wet, usually with saliva and perspira- saṁyojana°, upādāna°; -māra death which is the consequence tion Vin iii.37; J i.61 (lālā°), 164 (kheḷa°); DA i.284 (assu°); of sinful desire DhA i.317 (in expl. of Māra); -vatthūni (pl.) VvA 67 (seda°). — 2. The other meaning of kilid (to get the (10) divisions of kilesa (see above) Dhs 1229, 1548; Vism inflamed) is to be found in kilinna — sarīra (adj.) with an in- 20. -vinaya the discipline of lust Nett 22; -vippayutta free flamed body (i. e. suffering from a skin — disease), which is from lust (dhamma principles, to which belongs Nibbāna) Dhs Bdhgh's expln of okilinī: see under okiraṇa. 1555; -sampayutta connected or affected with lust Dhs 1554 (as 12 principles); Vbh 18=30=44=56, 68, 80, 96, 120, 323. Kilissati [Sk. kliśyati=kliś or śliṣ to adhere, cp. P. kheḷa and sile- suma or semha, Sk. śleṣma, slime. Same root as Gr. λείμαϛ Kileseti [v. den. fr. kilesa] to become soiled or stained (fig.): snail; Ags. slīm slime. Another, specifically Pali, meaning is indriyāni kilesenti Sdhp. 364. that of going bad, being vexed, with ref. to a heated state. This Kiloma [=next?] at J iii.49 taken as syn. of loma, hair and used lies at the bottom of the Dhtp. (445) & Dhtm. (686) expln by in sense of pharusa, shaggy, rough (in kiloma maṁsakhaṇḍa upatāpe.] 1. to get wet, soiled or stained, to dirty oneself, be as simile for kiloma — vācā). impure It 76 (of clothes, in the passing away of a deva); Th 1, Kilomaka [=Sk. kloman, the right lung, cp. Greek πλεύμων, Lat. 954 (kilisissanti, for kilissanti); Ps i.130. Kilisseyya Dh 158 pulmo] the pleura M i.185 = Kh iii, Nett 77=Vbh 193; J iv.292; (expld as nindaṁ labhati) to do wrong. Cp. pari°. Miln 26. Discussed in detail at Vism 257, 357. Kilissana (nt.) getting dirty, staining J i.8. Kisa (adj.) [Sk. kṛśa, perhaps to Lat. gracilis, slim] lean, haggard, Kilesa (and klesa) [from kilissati] 1. stain, soil, impurity, fig. af- emaciated, opp. thūla fat (VvA 103). As Ep. of ascetics Sn fliction; in a moral sense, depravity, lust. Its occurrence in the 165, Dh 395=Th 1, 243; esp. as Ep. of petas: Pv ii.113 ; Sn Piṭakas is rare; in later works, very frequent, where it is ap- 426, 585; Sdhp 101; Miln 303. For phrase kisa — dhamani — prox. tantamount to our terms lower, or unregenerate nature, santhata see the latter. sinful desires, vices, passions. Kisaka=kisa Vin i.36=J i.83; f. kisikā Th 2, 27. 1. Kilesa as obstacle (see °āvaraṇa, ° — sampayutta, ° — vippayutta, °pahāna) Ps i.33; Sdhp 455; bhikkhu bhinnakileso Kissati [den. fr. kisa] 1. to get thin, to become exhausted, to "one whose passions are broken up" Vḥ 246, PvA 51; upas- waste, weary, worry J vi.495 (pret. mā kisittha= C. mā kisā anta kileso "one whose passions are calmed" PvA 230; no ce bhava). — 2. [Pass. of kassati, kṛṣ] see pari° pi jātu puriso kilese vāto yathā abbhaghanaṁ vihāne Sn 348; Kissava in neg. akissava at S i.149 is doubtful in origin and mean- pariyodapeyya attānaṁ cittaklesehi paṇḍito S v.24=A v.232, ing. The trsln gives "without wisdom." Should we read akit- 253=Dh 88. 2. Occurs in such combinations as kilesā ca tima or akiñcana, as we suggested under a°, although this latter khandhā ca abhisankhārā ca Nd2 487; kilesa+khandha: Ps does not quite agree with the sense required? i.69— 72; ii.36, 140; cp. Vbh 44, 68; kilesa+saṁsāra PvA Kīṭa (nt.) [cp. Sk. kīṭa] a general term for

insect DhA i.187; usu- 7; kammaṁ kilesā hetu saṁsārassa Nett 113, cp. 191. — ally in combn with paṭanga, beetle (moth?) M iii.168 (with 3. kilesa also occurs in a series explanatory of taṇhā, in the puḷava); Sn 602; J vi.208; Miln 272 (°vaṇṇa); PvA 67; Vism stereotype combn of t., diṭṭhi, kilesa "clinging to existence, 115. kīṭa at J v.373 means a kind of shield (=cāṭipāla? c.), the false ideas and lust" (see Nd2 s. v. taṇhā v.). — 4. In the reading should prob. be kheṭa. same function it stands with rāga, viz. rāga dosa moha kilesa, i. e. sensuality, bewilderment and lust (see Nd2 s. v. rāga Kīṭaka (nt.) one or all kinds of insects Vin i.188. ii.), cp. Dhs 982, 1006. — The grouping as dasa kilesa — Kīta [pp. of kiṇāti] bought J i.224 (°dāsa a bought slave) ii.185. vatthūni is: lobha dosa moha māna diṭṭhi vicikicchā thīnaṁ Kīdisa (interr. adj.) [cp. Sk. kīdṛś=kiṁ dṛśa] what like? of what uddhaccaṁ ahirikaṁ anottappaṁ Dhs 1548=Vbh 341; Vism kind? which? (cp. tādisa) Sn 836, 1089 (=kiṁ saṇṭhita Nd2 ; 683; mentioned at Ps i.130. — These with the exception of Pv ii.63 ; PvA 50, 51; VvA 76). — As Np. S iv.193. — See the last two, are also grouped as aṭṭha k° — vatthūni at Vbh also Kīrisa. 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 Kīra [cp. Sk. kīra] a parrot Abhp 640 (cp. cirīṭi). perfection: the recognition of evil, the removal of its source Kīrisa=kīdisa Th 2, 385 (cp. ThA 256). (which is kilesa), the meditation on the Path, and the realiza- Kīla=a pin, a stake, see Khīla. tion of the extinction of evil (see Nd2 s. v. dukkha ii.). Kilesa in this connection interchanges with samudaya, as denoting Kīḷati [Sk. krīḍati] to play, sport, enjoy or amuse oneself Vin the origin of evil; cp. samudayo kilesā Nett 191. iv.112 (udake k. sport in the water); Pv ii.121 (=indriyāni pari- -āvaraṇa the obstacle of lust Vbh 342 Pug 13; Vism 177; carāmi PvA 77) D ii.196; J v.38; Th 2, 147; PvA 16, 67, 77, °āvaraṇatā id. A iii.436; -kkhaya the destruction of lust Bdhd 189; — c. acc. to celebrate: nakkhattaṁ J i.50; VvA 63; 81; -paripantha danger of lust J vi.57; -pahāna the giving PvA 73; ThA 137; chaṇaṁ DhA iii.100. — pp. kīḷita. Caus. up of worldly lust Vin iii.92 sq., iv.25; Bdhd 129, 131; -puñja II. kīḷāpeti to make play, to train J ii.267 (sappaṁ to train or the heap of lusts; consisting of ten qualities, viz. the four āhārā tame a snake).

Kīḷanaka Kukkuṭa

Kīḷanaka [fr. kīḷati] a plaything, a toy Th 2, 384 (with ref. to the pi kalaṁ SnA 277); Dh 5, 210; Bdhd 125; gamanena na pat- moon). tabbo lokass' anto k° "by walking, the end of the world can Kīḷanā (f.) [fr. same) playing, sport, amusement Nett 18; PvA never be reached" S i.62. 67; DhA iii.461 (nakkhatta° celebration). 3. Kuva, kva, where? Sn 970 (kuvaṁ & kuva) indef. kvaci anywhere; with na: nowhere; yassa n'atthi upamā kvaci Kīḷā f. [fr. krīḍ, cp. Sk. krīḍā] play, sport, enjoyment; "of whom (i. e. of Gotama) there is no likeness anywhere" Sn udakakīḷaṁ kīḷantī enjoying herself on the water PvA 189. — 1137; cp. 218, 395; expld by Nd2 like kuhiñci. kuvaṁ at D uyyāna° amusement in the park DhA i.220; iv. 3; nakkhatta iii.183. — kīḷaṁ kīḷati to celebrate a festival (i. e. the full moon when 4. Kutha (kudha) where? J v.485 (=kuhiṁ). standing in a certain Nakkhatta) VvA 109, ThA 137; sāla — 5. Kuhiṁ (=kuhaṁ, cp. Sk. kuha) where? whither? Of- kīḷā sport in the sāla woods J v.38; kīḷādhippāyena in play, for ten with fut.: k° bhikkhu gamissati Sn 411; ko gacchasi where fun PvA 215; — Cp. kīḷikā. are you going?

Pv ii.81 ; tvaṁ ettakaṁ divasaṁ k° gatā where -goḷa a ball to play with Vism 254. -goḷaka id. have you been all these days? PvA 6; 13; 42; indef. kuhiñci, Vism 256 (cp. KhA 53); ThA 255; -pasuta bent on play anywhere, with na k°: nowhere, or: not in anything, in: n'atthi J i.58; -bhaṇḍaka (nt.) toy Miln 229 (=kīḷāpanaka M taṇhā k° loke "he has no desire for anything in this world" Sn i.266); -maṇḍala play — circle, children's games, playground 496, 783, 1048 see Nd on 783 & 1048=kimhici; Dh 180. J vi.332; DhA iii.146; -sālā playhouse J vi.332. Kukutthaka (v. l. BB. kukkuṭhaka) a kind of bird J vi.539. Kern Kīḷāpanaka 1. (nt.) a plaything, toy M i.266, 384; a list given at (Toev. s. v.) takes it to be Sk. kukkuṭaka, phasianus gallus. A v.203. — 2. (adj.) one who makes play J iv.308 (sappa° a snake — trainer, cp. sappaṁ kīḷāpeti J ii.267). Kukku [cp. Sk. kiṣku?] a measure of length S v.445= A iv.404, and in kukkukata Vin i.255=v.172 (cp. however Vin. Texts Kīḷikā (f.) play, sport, amusement; always — °, like kumāra° i.154, on Bdhgh's note=temporary). D ii.196; uyyāna° (sport in the garden) J iii.275; iv.23, 390; udaka° ThA 186. Kukkuka [fr. kukku] "of the kukku — measure," to be measured by a kukku. Of a stone — pillar, 16 k's high S v.445 A iv.404. Kīḷita [pp. of kīḷati] played or having played, playing, sport- — akukkuka-jāta of enormous height (of a tree) M i.233=S ing; celebrated (of a festival) A iv.55 (hasitalapita°); PvA 76 iii.141 (text: akukkajāta) =iv.167; A ii.200 (text: akukkuc- (sādhu°). — (nt.) amusement, sport, celebration M i.229 cakajāta). Kern (Toev. s. v. kukka) takes it to mean "grown (kīḷita — jātaṁ kīḷati). Cp. sahapaṁsu°°; see also keḷi & crooked," a° the opposite. khiḍḍā. Kukkucca [kud — kicca] 1. bad doing, misconduct, bad charac- Kīvant & Kīva (interr. adj. and adv.) [Sk. kiyant and kīvant; ter. Def. kucchitaṁ kataṁ kukataṁ tassa bhāvo kukkuccaṁ formed fr. interr. stem ki] how great? how much? how many? Vism 470 & Bdhd 24; — Various explanations in Nd2 on Sn and in later language how? (cp. rel. yāva). As indef.: Kī- 1106=Dhs 1160, in its literal sense it is bad behaviour with vanto tattha bheravā "however great the terrors" Sn 959. — hands and feet (hattha — pada°) J i.119=DA i.42 (in combn Kīva kaṭuka how painful? PvA 226; k° — ciraṁ how long? with ukkāsita & khipitasadda); hattha° alone J ii.142. — 2. Pj and Sn 1004; k° — dīghaṁ same Sn p. 126; k° dūre how remorse, scruple, worry. In this sense often with vippaṭissāra; far? Miln 16; DhA i.386; k° — mahantaṁ how big? DhA and in conn. w. uddhacca it is the fourth of the five nīvaraṇas i.29; VvA 325; k° bahuṁ how much? DhA iv.193. (q. v.) Vin i.49; iv.70; D i.246; S i.99; M i.437; A i.134=Sn Kīvatika (interr. adj.) [fr. last] of number: how much? how 1106; A i.282; Sn 925; Nd2 379; DhA iii.483; iv.88; Sdhp 459; many? Kīvatikā bhikkhū how many Bhikkhus? Vin i.117. Bdhd 96. — na kiñci k°ṁ na koci vippaṭissāreti "has nobody Ku (kud — and kum —) 3rd stem of interrog. pron. ka (on any remorse?" S iii.120=iv.46. The dispelling of scrupulous- form and meaning cp. kad;=Lat.* qu̯u in (qu̯)ubi, like katara ness is one of the duties and virtues of a muni: k°ṁ vinodetuṁ < (qu̯)uter; cp. also Vedic kū how? Sk. kutra, kutaḥ, kuha, A v.72; k. pahāya D i.71=A ii.210=Pug 59; chinnakukkucca kva) where? when? whither? whence? As adv. in cpds. in (adj.) free from remorse M i.108; khīṇāsava k° — vūpasanta S disparaging sense of "what of"? i. e. nothing of, bad, wrong, i.167=Sn 82. — akukkucca (adj.) free from worry, having no little, e. g. kum — magga wrong path; kuk —

kucca=kud — remorse Sn 850. Kukkuccaṁ kurute (c. gen.) to be scrupulous kicca doing wrong, troubling about little=worry. — kuṁ at about J i.377; kariṁsu DhA iv.88; cp. kukkuccaṁ āpajjati PvA 57 (in expl. of kuñjara) is interpreted as paṭhavi. (expl. by sankati) J iii.66. 1. Kuto where from? whence? Dh 62; k°bhayaṁ whence Kukkuccaka (adj.) conscientious (too) scrupulous, "faithful in i. e. why fear? Dh 212 sq.; Sn 270, 862; Pv ii.69 ; how? J little" J i.376; VvA 319. vi.330; with nu whence or why then? Sn 1049 (=kacci ssu Kukkuccāyati [denom. fr. kukkucca] to feel remorse, to worry A Nd2 s. v.). kut — ettha=kuto ettha J. i.53. — na kuto from i.85; Pug 26. Der. are kukkuccāyanā and °āyitatta=kukkucca nowhere Sn 35, 919; a — kuto id. in akutobhaya "with noth- in def. at Dhs 1160=Nd2 s. v. ing to fear from anywhere" i. e. with no reason for fear S i.192; Th 1, 510; Th 11, 333; Sn 561 (modāmi akutobhayo); Kukkucciya=kukkucca Sn 972. Pv ii.121 (id.); kuto-ja arisen from where? Sn 270; — °nidāna Kukkuṭa (Sk. kurkuṭa & kukkuṭa; onomatopoetic=Lat. cucurio, having its foundation or origin in what? Sn 270, 864 sq. Ger. kikeriki) a cock Miln 363; J iv.58; VvA 163; f. kukkuṭī 2. Kudā at what time, when? (cp. kadā) Pug 27; indef. a hen DhA i.48; ThA 255; in simile M i.104=357=A iv.125 kudācanaṁ: at any time, na k° never Sn 221 (expl. by soḷasim sq., 176 sq. (cp. °potako).

Kukkuṭa Kuṭila

-aṇḍa (kukkuṭ°) a hen's egg Vism 261. -patta the wing of be angry" S i.240; mā kujjhi J iii.22; na kujjheyya Dh. 224; a cock A iv.47. -potaka a chicken, in simile M i.104=357=A ger. kujjhitvā PvA 117, grd. kujjhitabba Pv iv.1.11 iv.126=176. -yuddha a cock fight D i.6; -lakkhaṇa divining Kujjhana (adj.) [fr. kujjhati] angry=kodhana VvA 71; Pug A by means of a cock D i.9; -sampātika a shower of hot ashes 215 (°bhāva). Kujjhanā (f.) anger, irritation, together with (cock as symbol of fire) A i.159=D iii.75, cp. Divy 316 and kujjhitattaṁ in defn of kodha Dhs 1060= Pug 18, 22. 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. Kujjhāpana (nt.) [Caus. formation fr. kujjhati] being angry at DhA iv.182. 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 Kuñca (nt.) [kruñc, cp. Sk. krośati, Pali koñca, Lat. crocio, sq.; 189; Pv iii.79 ; Sdhp 90. In similes: S iv.198; M i.364; A cornix, corvus; Gr. κρώςω, κραυγή; all of crowing noise; iv.377. — f. kukkurinī Miln 67. from sound — root k&rcircle;, see note on gala] a crowing or -vatika (adj.) imitating a dog, cynic M i.387 (+dukkara trumpeting noise (in compounds only). — kāra cackling (of kāraka; also as k° — vata, °sīla, °citta, °ākappa); D iii.6, 7; a hen) ThA 255; -nāda trumpeting (of an elephant) J iii.114. Nett 99 (+govatika; -sangha a pack of hounds A iii.75. Kuñcikā (f.) a key, Bdhgh on C. V. v.29, 2 (Vin ii.319) cp. tāla Kukkuḷa [taken as variant of kukkuṭa by Morris, J.P.T.S. 1885, Vin ii.148; Vism 251 (°kosaka a case for a key); DA i.200, 39; occurs also in BSk. as Name of a Purgatory, e. g. MVastu 207, 252; DhA ii.143. i.6; iii.369, 455. The classical Sk. form is kukūla] hot ashes, Kuñcita (adj.) [pp. of kuñc or kruñc; cp. Sk. kruñcati, to be embers S iii.177; J ii.134; Kvu 208, cf. trans. 127; with ref. crooked, Lat. crux, Ohg. hrukki, also Sk. kuñcita bent] bent, to Purgatory S i.209; J v.143 (°nāma Niraya); Sdhp 194; Pgdp crooked J i.89 (°kesa with wavy hair); v.202 (°agga: kaṇṇesu 24. lambanti ca kuñcitaggā: expld on p. 204 by sīhakuṇḍale sand- -vassa a shower of hot ashes J i.73;

iv.389 (v. l.). hāya vadati, evidently taking kuñcita as a sort of earring); of Kukkusa 1. the red powder of rice husks Vin ii.280 (see Bdgh Petas, Sdhp 102. ii.328: kukkusaṁ mattikaṁ=kuṇḍakañ c'eva mattikañ ca). — Kuñja (m.) a hollow, a glen, dell, used by Dhpāla in expln of 2. (adj.) variegated, spotted J vi.539 (=kaḷakabara 540; v. l. kuñjara at VvA 35 (kuñjaro ti kuñje giritale ramati) and PvA B. ukkusa). 57 (kuṁ pathaviṁ jīrayati kuñjo suvāraṁ aticarati kuñjaro ti). Kunkuma (nt.) [cp. Sk. kunkuma] saffron Miln 382; Vism 241. -nadī° a river glen DA i.209.

Kunkumin (adj.) fidgety J v.435. Kuñjara (m.) [Deriv. unknown. The sound is not unlike an ele- phant's trumpeting & need not be Aryan, which has hasti. The Kunkumiya (nt.) noise, tumult J v.437 (=kolāhala). Sk. of the epics & fables uses both h° and k°] an elephant Vin Kucchi (f.) [Sk. kukṣiḥ, cp. kośa] a cavity, esp. the belly (Vism ii.195; M i.229, 375; S i.157; Dh 322, 324, 327; J v.336; Vv 101) or the womb; aṇṇava° the interior of the ocean i.119, 227; 51 ; Pv i.113 ; DhA iv.4; ThA 252; Miln 245. — deva° chief of J v.416; jāla° the hollow of the net J i.210. As womb frequent, the gods, Ep. of Sakka Vv 477 ; J v.158. e. g. mātu° J i.149; DA i.224; PvA 19, 63, 111, 195; as preg- -vara a state elephant VvA 181. -sālā an elephant's stable nant womb containing gabbha J i.50; ii.2; vi.482; DhA ii.261. DhA iv.203. -ḍāha enteric fever DhA i.182; -parihārika sustain- Kuṭa a pitcher Vv 509 ; J i.120; DhA ii.19, 261; iii.18. Kuṭa is to ing, feeding the belly D i.71=Pug 58; -roga abdominal trou- be read at J i.145 for kūṭa (antokuṭe padīpo viya; cp. ghaṭa). ble J i.243; -vikāra disturbance of the bowels Vin i.301; Note. Kuṭa at DhsA 263 stands for kūṭa3 sledge — hammer. -vitthambhana steadying the action of the bowels (digestion) Dhs 646=740=875. Kuṭaka a cheat Pgdp 12; read kūtaka. So also in gāma kuṭaka S ii.258. Kucchita [Sk. kutsita, pp. of kutsāy] contemptible, vile, bad, only in Coms VvA 215; in def. of kāya KhA 38; in def. of Kuṭaja a kind of root (Wrightia antidysenterica or Nericum an- kusala DhsA 39; VvA 169; in def. of kukkucca Vism 470; in tidysentericum), used as a medicine Vin i.201 (cp. Vin. Texts def. of paṁsu — kūla Vism 60. ii.45).

Kucchimant (adj.) [fr. kucchi] pregnant J v.181. Kuṭati see paṭi° and cp. kūṭa1 , koṭṭeti & in diff. sense kuṭṭa1 .

Kujati [or kujjati? see kujja] in kujantā dīnalocanā Sdhp 166: to Kuṭava (v. l. S. kū°; B. kulāvaka) a nest J iii.74; v. l. at DhA be bent, crooked, humpbacked? ii.23 (for kuṭikā).

Kujana (adj.) [fr. kujati] only neg. a° not going crooked, in Kuṭikā (f.) from kuṭī [B. Sk. kuṭikā Av.Ś. ii.156] a little hut, usu- ratho akujano nāma S i.33. ally 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. Kujja (adj.) [Sk. kubja, humpbacked; qub, Lat. cubare, Gr. Cp. also tiṇa°, dāru°; arañña° a hut in the woods S i.61; iii.116; κυφός, Mhg. hogger, humpback] lit. "bent," as nt. kujjaṁ in iv.380. Often fig. for body (see kāya). Th 1, 1. — As adj. — ajjhena — kujjaṁ Sn 242 crookedness, deceit, fraud (cp. SnA °, e. g. aṭṭhakuṭiko gāmo a village of 8 huts Dh i.313. 286 kūṭa?). Cp. kujati & khujja, see also ava°, uk°, nik°, paṭi°, pali°. 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, Kujjhati [cp. Vedic krunhyate, fr. krudh] to be angry

with (dat.) 82. Kutumbiya — putta Np. Vism 48. A i.283=Pug 32, 48; Vism 306; mā kujjhittha kujjhataṁ, "don't Kuṭila (adj.) bent, crooked (cp. kuj and kuc, Morris J.P.T.S.

Kuṭila Kuṇḍaka

1893, 15) J iii.112 (=jimha); Miln 297 (°sankuṭila), 418 (of 169 (cp. Rh.D. on this in Buddh. Suttas p. 99). Three such an arrow); nt. a bend, a crook Miln 351. -a° straight Vv 167 kinds of simply — built walls are mentioned at Vin iv.266, (— magga). viz. iṭṭhakā° of tiles, silā° of stone, dāru° of wood. The expln -bhāva crookedness of character Vism 466; PvA 51; VvA of kuḍḍa at Vism 394 is "geha — bhittiyā etam adhivacanaṁ." 84. -a° uprightness Bdhd 20. Kuḍḍa — rājā see under kuṭṭa). Also in tirokuḍḍaṁ outside Kuṭilatā (f.) [fr. kuṭila] crookedness, falseness, in a°, uprightness the wall M i.34=ii.18; A iv.55; Vism 394, and tirokuḍḍesu Kh of character Dhs 50, 51; DhA i.173. viii1 =Pv i.51 . — parakuḍḍaṁ nissāya J ii.431 (near another man's wall) is doubtful; vv. ll. S. kuḍḍhaṁ. B. kuṭaṁ and Kuṭī (kuṭi°) (f.) any single — roomed abode, a hut, cabin, cot, kuṭṭaṁ. (kuḍḍa —) pāda the lower part of a lath and plaster shed Vin iii.144 (on vehāsa — kuṭī see vehāsa & Vin iv.46); wall Vin ii.152. Note. Kuḍḍa at Vin ii.151 is to be read kuṭṭa. Sn 18, 19; Pv ii.28 ; VvA 188, 256 (cīvara°, a cloak as tent). See also kappiya°, gandha°, paṇṇa°, vacca°. Kuḍḍa-mūla a sort of root Vin iii.15. -kāra the making of a hut, in °sikkhāpada, a rule regard- Kuḍḍaka in eka° and dvi° having single or double walls J i.92. ing the method of building a hut J ii.282; iii.78. 351; -dūsaka Kuṇa (adj.) [cp. kuṇi lame from *qer, to bend=Gr. κυλλός (a) destroying a hut or nest DhA ii. 23; — purisa a "hut man," crooked and lame, Lat. curvus & coluber snake] distorted, a peasant Miln 147. bent, crooked, lame Pv ii.926 (v. l. kuṇḍa; cp. PvA 123. kuṇita Kuṭukuñcaka see kaṭukañcuka. paṭikuṇita an — ujubhūta); DhA iii.71 (kāṇa° blind and lame). Kuṭumba (nt.) family property & estates J i.122, 225; rāja° (and Kuṇapa [der. fr. kuṇa? cp. Sk. kuṇapa] a corpse, carcase, °kuṭumbaka) the king's property J i.369, 439. — kuṭumbaṁ Vin iii.68=M i.73=A iv.377 (ahi°, kukkura°, manussa° pūti°); saṇṭhapeti to set up an establishment J i.225; ii.423; iii.376. A iv.198 sq.; Sn 205; J i.61, 146; PvA 15. Kaṇṭhe āsatto Kuṭumbika see kuṭimbika. kuṇapo a corpse hanging round one's neck M i.120; J i.5; also Vin iii.68. — The abovementioned list of corpses (ahi°, Kuṭṭa1 [cp. koṭṭeti, kuṭ to crush, which is expld by Dhtp (90, 555) etc.) is amplified at Vism 343 as follows: hatthi°, assa°, go°, & Dhtm (115, 781) together with koṭṭ by chedana; it is there mahiṁsa°, manussa°, ahi°, kukkura°. Cp. kaḷebara. taken together with kuṭ of kūṭa1 , which is expld as koṭilla] — gandha smell of a rotting corpse SnA 286; PvA 32. powder. Sāsapa° mustard powder Vin i.205; ii.151 (at the lat- ter passage to be read for °kuḍḍa, cp. Vin Texts iii.171), 205. Kuṇalin in kuṇalīkata and kuṇalīmukha contracted, contorted Pv ii.9 26.28. (Hardy, but Minayeff and Hardy's S.S. Kuṇḍalī°), Kuṭṭa2 [of doubtful origin & form, cp. var. BSk. forms koṭṭa — expld PvA 123 by mukhavikārena vikuṇitaṁ (or vikucitaṁ rājā, koṭa° & koḍḍa°, e. g. MVastu i.231] only found in cpds. SS.) sakuṇitaṁ (better: sankucitaṁ) (cp. Sk. kuc or kuñc °dārūni sticks in a wattle & daub wall Vism 354, and in kuṭṭa to shrink). — rājā subordinate prince, possibly kuḍḍa° a wattle and daub prince S iii.156 (v. l. kuḍḍa°); =v.44 (v. l. kujja°); cp. kuḍḍa° Kuṇāla N. of a bird (the Indian cuckoo) J v.214 sq. (kuṇāla — J v.102 sq., where expl.

pāpa — rājā, with vv. ll. kuṭa and jātaka). Kuṇāla — daha "cuckoo — lake," N. of one of the kūṭa. See also khujja and khuddaka — rājā. seven great lakes in the Himavant Vism 416. Kuṭṭha1 (nt.) (cp. kus; Sk. kuṣṭhā f.) leprosy J v.69, 72, 89; Kuṇālaka [fr. kuṇāla] the cuckoo J v.406 (=kokila). vi.196, 383; Vism 35 (+gaṇḍa); DA i.260, 261, 272. The dis- Kuṇi (adj.) deformed, paralysed (orig. bent, crooked, cp. kuṇa) ease described at DhA 161 sq. is probably leprosy. Cp. kilāsa. only of the arm, acc. to Pug A iv.19 either of one or both On var. kinds of leprosy see J v.69, iv.196. arms (hands) J i.353 (expl. kuṇṭhahattha)= DhA i.376; Pug 51 Kuṭṭha2 a kind of fragrant plant (Costus speciosus) or spice J (kāṇa, kuṇi, khañja); see khañja. vi.537. Kuṇita (or kuṇika)=kuṇa PvA 123, 125 (or should it be kucita?). Kuṭṭhita hot, sweltering (of uṇha) S iv.289 (v. l. kikita); molten Cp. paṭi°. (of tamba, cp. uttatta) Pgdp 33. See also kathati kuthati, Kuṇṭha [cp. kuṇa and kuṇḍa] 1. bent, lame; blunt (of a sword) ukkaṭṭhita & pakkuṭṭhita. DhA i.311 (°kuddāla); Pug A i.34 (of asi, opp. tikkhina); °tiṇa Kuṭṭhin a leper M i.506 (in simile); Th 1, 1054; J v.413; vi.196; a kind of grass Vism 353. — 2. a cripple J ii.117. Ud 49; DhA iii.255. Kuṇṭhita [a variant of guṇṭhita, as also found in cpd. palikuṇṭhita] Kuṭṭhilikā the pericarp or envelope of a seed (phala°) VvA 344 Pv ii.38 and kuṇḍita S i.197, both in phrase paṁsu°, accord- (=sipāṭikā). ing to Hardy, PvA p. 302 to be corrected to guṇṭhita covered with dust (see guṇṭheti). The v. l. at both places is °kuṭṭhita. Kuṭhārī (f.) [cp. Sk. kuṭhāra, axe=Lat. culter, knife from Also found as paṁsukuṇṭhita at J vi.559 (=°makkhita C; v. l. *(s)qer, to cut, in Lat. caro, etc]. An axe, a hatchet Vin iii.144; B B. kuṇḍita). 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 jātassa kuthārī jāyate Kuṇḍa (a) bent, crooked DA i.296 (°daṇḍaka); PvA 181. mukhe "when man is born, together with him is born an axe in Kuṇḍaka the red powder of rice husks (cp. kukkusa) Vin ii.151; his mouth (to cut evil speech)" S i.149=Sn 657=A v.174. 280; J ii.289 (text has kuṇḍadaka)=DhA iii.325 (ibid. as Kuḍumalaka [for kusuma°] an opening bud A iv.117, 119. ācāma°). Also used as toilet powder: DhA ii.261 (kuṇḍak- ena sarīraṁ makkhetvā). — sakuṇḍaka (— bhatta) (a meal) Kuḍḍa [to kṣud to grind, cp. cuṇṇa] a wall built of wattle and with husk powder — cake J v.383. daub, in °nagaraka "a little wattle and daub town" D ii.146,

-angārapūva pancake of rice powder DhA iii.324; D i.7=A i.181=Vin i.192=ii.163. — 2. adj. "made up," pre- -kucchi in °sindhavapotaka "the rice — (cake —) belly colt" tending, in samaṇa — k° a sham ascetic Vin iii.68 — 71. J ii.288; -khādaka (a) eating rice — powder J ii.288; (cp. Kuttama in kāsi — kuttama J vi.49 should be read as kāsik'- ut- DhA iii.325); -dhūma, lit. smoke of red rice powder, Ep. tama. of the blood J iii.542; -pūva cake of husk — powder J i.422 sq.; -muṭṭhi a handful of rice — powder VvA 5; DhA i.425; Kutti (f.) [cp. kutta] arrangement, fitting, trapping, harness- -yāgu husk — powder gruel J ii.288. ing Vin ii.108 (sara°: accuracy in sound, harmony); J iii.314 (massu° beard — dressing, expld by massu — kiriyā. Here Kuṇḍala [cp. kuṇḍa, orig. bending, i. e. winding] a ring esp. corresponding to Sk *kḷpti!); iv.352 (hattha°, elephant trap- earring A i.254=iii.16; J iv.358 (su° with beautiful earrings); pings, cp. kappanā); v.215 (=karaṇa, cp. Sk. kalpa). DhA i.25. Frequent as maṇi°, a jewelled earring Vin

ii.156; S i.77; M i.366; Pv ii.950 ; sīha° or sīhamukha° an earring with Kutthaka S i.66 should be replaced by v. l. koṭṭhuka. a jewel called "lion's mouth" J v.205 (=kuñcita), 438. In sā- Kutha see under ku°. gara° it means the ocean belt Miln 220=J iii.32 (where expl. Kuthati [Sk. kvathati cp. kaṭhati, kaṭhita, kuṭṭhita, ukkaṭṭhita & as sāgaramajjhe dīpavasena ṭhitattā tassa kuṇḍalabhūtaṁ). Cp. upakūḷita2] to cook, to boil: kuthanto (ppr) boiling (putrid, also rajju° a rope as belt VvA 212. — kuṇḍalavatta turning, foul? So Kern, Toev, s. v.) J vi.105 (of Vetaraṇī, cp. kuṭṭhita). twisting round D ii.18 (of the hair of a Mahāpurisa). — pp. kuthita. Kuṇḍalin1 (adj.) [fr. kuṇḍala] wearing earrings S iv.343; J v.136; Kuthana (nt.) [fr. kvath=kuth] digestion Vism 345. vi.478. su° Vv 731 . Cp. Maṭṭha° Np. DhA i.25; Pv ii.5. Kuthita [pp. of kuthati] 1. boiled, cooked Th 2, 504; KhA 62; Kuṇḍalin2 in kuṇḍalī — kata contorted Pv ii.927 . See kuṇalin and Vism 259=KhA 58. Cp. vikkuthita. — 2. digested Vism 345. cp. Morris, J.P.T.S. 1893, 14. — 3. fig. tormented, distressed (perhaps: rotten, foul, cp. kil- Kuṇḍi (f.) [=kuṇḍikā] a pail or pot, in phrase kuṇḍi-paddhana ijjati=pūti hoti) Miln 250 (+kiliṭṭha). — Cp. Vin. Texts ii.57 giving a pailful of milk J vi.504 (Kern, Toev. s. v. com- on Bdhgh's note to MV vi.14, 5. pares phrase Sk. kāṁsy'ôpadohana & proposes reading kuṇḍ' Kudaṇḍaka a throng J iii.204. opadohana. See also kaṁsupadhāraṇa). Kudassu (kud — assu) interj. to be sure, surely (c. fut.) A i.107; Kuṇḍika [cp. kuṇḍa] bending, in ahi — kuṇḍika (?) a snake Nett 87; SnA 103. charmer (lit. bender) J iv.308 (v. l. S. guṇṭhika) see ahi; and catu — kuṇḍika bent as regards his four limbs, i. e. walking Kudā see under ku°. on all fours M i.79; Pv iii.24 (expl. at PvA 181). Kudāra (ku — dāra) a bad wife Pv iv.147 . Kuṇḍikā (f.) a water — pot J i.8, 9, ii.73 (=kamaṇḍalu), 317; Kudārikā at Pv iv.147 & PvA 240 is spelling for kuṭhārikā. v.390; DhA i.92 (cp. kuṭa). Kudiṭṭhi (f.) [ku+diṭṭhi] wrong belief Sdhp 86. Kutuka (adj.) eager, in sakutuka eagerness Dāvs iv.41. Kuddāla a spade or a hoe (kanda — mūla — phalagahaṇ'- atthaṁ Kutumbaka (— puppha) N. of a flower J i.60. DA i.269) Vin iii.144; J v.45; DhA iv.218. Often in combn Kutūhala (m. nt.) tumult, excitement; Dāvs v.22; DhA iii.194 (v. kuddāla-piṭaka "hoe and basket" D i.101; S ii.88; v.53; A l. kot°). a° (adj.) unperturbed, not shamming J i.387 (expl. by i.204; ii.199; J i.225, 336. avikiṇṇa — vaco of straight speech). See also kotūhala. Kuddālaka=prec. DhA i.266. -mangala a festivity, ceremony, Nd2 in expl. of Kuddha (adj.) [pp. of kujjhati] angry A iv.96 (and akkuddha anekarūpena Sn 1079, 1082; -sālā a hall for recreation, a com- iv.93); Pv i.77 ; J ii.352, 353; vi.517; DhA ii.44. Nom. pl. mon room D i.179=S iv.398=M ii.2, cp. Divy 143. kuddhāse It 2=7. Kuto see under ku°. Kudrūsa a kind of grain Miln 267; also as kudrūsaka Vin iv.264; Kutta (nt.) [Der. fr. kattā=Sk. kṛtṛ as kṛttra=P. kutta, cp. Sk. D iii.71; Nd2 314; DA i.78; DhsA 331. kṛtrima artificial=P. kuttima, in caus. — pass. sense=kappita Kunta [cp. Sk. kunta lance?] a kind of bird, otherwise called of kḷp)] "being made up." 1. Work. The beginning of things adāsa J iv. 466. 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 Kuntanī (f.) a curlew (koñca), used as homing bird J iii.134. been carried out in a mood of graceful sport. D iii.28. — Kuntha, only in combn kuntha-kipillaka (or °ikā) a sort of ant J 2. behaviour, i. e. charming behaviour, coquetry J ii.329, i.439; iv.142; Sn 602 (°ika); Vism 408; KhA 189. Cp. kimi. combd with

līḷā (graceful carriage) J i.296, 433; and with vilāsa Kunda (nt.) the jasmine Dāvs v.28. (charming behaviour) J ii.127; iv.219, 472; itthi° and purisa° A iv.57=Dhs 633 (expl. at DhsA 321 by kiriyā). — As adj. Kunnadī (f.) (kuṁ — nadī) a small river, a rivulet S i.109; ii.32, in kuttavāla, well arranged, plaited tails D i.105 (expld at DA 118; A iv.100; J iii.221; Vism 231, 416; DA i.58. i.274 as kappita — vāla; cp. kappita). Kupatha (kuṁ+patha) wrong path (cp. kummagga) Miln 390. Kuttaka [der. fr. kutta, that which is made up or "woven," with Kupita (adj.) [pp. of kuppati] — 1. shaken, disturbed Th 2, 504 orig. meaning of karoti to weave?] 1. nt. a woollen car- (by fire=ThA 292); J iii.344 (°indriya). — 2. offended, angry pet (DA i.87=as used for dancing — women), together with D iii.238=M i.101=A iv.460= v.18; M. i.27; A iii.196 sq.; Pv kaṭṭhissa and koseyya in list of forbidden articles of bedding i.67 . Often combd with anattamana "angry and displeased"

Kupita Kumma

Vin ii.189; D i.3, 90 (=DA i.255 kuddha). — As nt. kupitaṁ Kumbha [for etym. s. kūpa and cp. Low Ger. kump or kumme, disturbance, in paccanta° a disturbance on the borderland J a round pot] 1. a round jar, waterpot (=kulālabhājana earth- iii.497; Miln 314; PvA 20. enware DhA i.317), frequent in similes, either as illustrating Kuppa (adj.) [ger. of kuppati] shaking, unsteady, movable; A fragility or emptiness and fullness: A i.130, 131=Pug 32; A iii.128 (°dhammo, unsteady, of a pāpabhikkhu); Sn 784; of a v.337; S ii.83; Miln 414. As uda° waterpot Dh 121; J i.20; Pv kamma: a proceeding that can be quashed Vin ii.71 (also a°). i.129 . — 2. one of the frontal globes of an elephant Vin ii.195 nt. kuppaṁ anger Vin ii.133 (karis— sāmi I shall pretend to (hatthissa); VvA 182 (°ālankārā ornaments for these). be angry). — akuppa (adj.) and akuppaṁ (nt.) steadfast, not -ûpama resembling a jar, of kāya Dh 40 (=DhA i.317); of to be shaken, an Ep. of arahant and nibbāna (cp. asankuppa); var. kinds of puggalā A ii.104=Pug 45. -kāra 1. a potter; enu- akuppa — dhammo Pug 11 (see akuppa). Akuppaṁ as free- merated with other occupations and trades at D i.51=Miln 331. dom from anger at Vin ii.251. Vin iv.7. In similes, generally referring to his skill D i.78=M ii.18; Vism 142, 376; Sn 577; DhA i.39 (°sālā). rāja° the king's Kuppati [Sk. kupyate, *qup to be agitated, to shake= Lat. cu- potter J i.121. — 2. a bird (Phasianus gallus? Hardy) VvA pio, cupidus, "to crave with agitation," cp. semantically Lat. 163. — Cpds.: °antevāsin the potter's apprentice D i.78=M tremere>Fr. craindre] to shake, to quiver, to be agitated, to be ii.18; — °nivesana the dwelling of a potter Vin i.342, 344; S disturbed, to be angry. — aor. kuppi, pp. kupita, ger. kuppa, iii.119; °pāka the potter's oven S ii.83; A iv.102; ° — putta son caus. kopeti A iii.101; Sn. 826, 854; Pug 11, 12, 30. Of of a potter (cp. Dial. i.100), a potter Vin iii.41 sq.; -kārikā the wind Miln 135; of childbirth udaravāto kuppi (or kupita) a large earthen vessel (used as a hut to live in, Bdhgh) Vin J ii.393, 433; paccanto kuppi the border land was disturbed J ii.143, cp. Vin. Texts iii.156; -ṭṭhānakathā gossip at the well iv.446 (cp. kupita). D i.8=D iii.36=A v.128= S v.419, expld . at DA i.90 by udaka Kuppila [?] a kind of flower J vi.218 (C: mantālaka-makula). — ṭṭhānakathā, with variant udakatittha — kathā ti pi vuccati Kubbati2 etc. see karoti ii. kumbha — dāsikathā vā; -thūṇa a sort of drum D i.6 (expl. at DA i.84: caturassara —

ammaṇakatāḷaṁ kumbhasaddan ti pi Kubbanaka [fr. kuṁ — vana] brushwood or a small, and there- eke); D iii.183; J v.506 (pāṇissaraṁ+). — °ika one who plays fore unproductive, wood Sn 1134 (expl. Nd2 by rittavanaka that kind of drum Vin iv.285=302; -tthenaka of cora, a thief, appabhakkha appodaka). "who steals by means of a pot" (i. e. lights his candle under Kubbara the pole of a carriage A iv.191, 193; VvA 269, 271, a pot (?) Bdhgh on Vin ii.256, cp. Vin. Texts iii.325 "robber 275. ratha° S i.109, Vv 642 (=vedikā VvA). Der. (vividha — burglars") only in simile Vin ii.256=S ii.264=A iv.278; -dāsī) kubbaratā VvA 276. a slave girl who brings the water from the well D i.168; Miln Kumati wrong thought, wrong view (cp. kudiṭṭhi) Bdhd 137. 331; DhA i.401 (udakatitthato k° viya ānītā). -dūhana milk- ing into the pitchers, giving a pail of milk (of gāvo, cows) Sn Kumāra [Vedic kumāra] a young boy, son Sn 685 sq. (kuhiṁ 309. Cp. kuṇḍi. -bhāramatta as much as a pot can hold J kumāro aham api daṭṭhukāmo: w. ref. to the child Gotama); v.46; -matta of the size of a pot, in kumbhamattarahassangā Pv iii.52 ; PvA 39, 41 (=māṇava); daharo kumāro M ii.24, 44. mahodarā yakkhā, expln . of kumbhaṇḍā J iii.147. — a son of (—°) rāja° PvA 163; khattiya°, brāhmaṇa° Bdhd 84; deva° J iii.392 yakkha° Bdhd 84. Kumbhaṇḍa 1. m. a class of fairies or genii grouped with -kīḷā the amusement of a boy J i.137; -pañhā questions Yakkhas, Rakkhasas and Asuras S ii.258 (k° puriso vehāsaṁ suitable for a boy Kh iii.; -lakkhaṇa divination by means of gacchanto); J i.204; iii.147 (with def.); Miln 267; DhA i.280; a young male child (+kumāri°) D i.9. Pgdp 60. — 2. nt. a kind of gourd J i.411 (lābu°); v.37; (elāḷuka — lābuka°); DA i.73= DhA i.309 (placed on the back Kumāraka 1. m. a young boy, a youngster, kumārakā vā of a horse, as symbol of instability); the same as f. kumbhaṇḍī kumāriyo boys and girls S iii.190. 2. nt. °ṁ a childish thing Vism 183 (lābu+). A iii.114. — f. °ikā a young girl, a virgin J i.290, 411; ii.180; iv.219 (thulla°); vi.64; DhA iii.171. Kumbhī (f.) a large round pot (often combd with kaḷopī,) Vin -vāda speech like a young boy's; S ii.219. i.49, 52, 286; ii.142, 210; Th 2, 283. loha° a copper (also as lohamaya k° Sn 670), in °pakkhepana, one of the ordeals in Kumārī (f.) a young girl Vin ii.10; v.129 (thulla°); A iii.76; J Niraya PvA 221. Also a name for one of the Nirayas (see lo- iii.395 (daharī k°); Pug 66 (itthī vā k° vā). hakumbhī). Cp. nidhi°. -pañha obtaining oracular answers from a girl supposed -mukha the rim of a pot (always with kaḷopi — mukha) to be possessed by a spirit D i.11 (cp. DA i.97). D i.166 and(see kaḷopī); Vism 328. Kumina (nt.) a fish net Vin iii.63; Th 1, 297; J ii.238; ThA 243. Kumbhīla (kuṁ+bhīra?) a crocodile (of the Ganges) J i.216, 278; Kumuda (nt.) 1. the white lotus Dh 285; Vv 354 (=VvA 161); DhA i.201; iii.362. J v.37 (seta°); Vism 174; DA i.139. — 2. a high numeral, in -bhaya the fear of the crocodile, in enumeration of sev- vīsati kumudā nirayā A v.173=Sn p. 126. eral objects causing fear, at M i.459 sq.=A ii.123 sq.; Miln -naḷa a lotus — stalk J i.223; -patta (— vaṇṇa) (hav- 196=Nd2 on bhaya. — Th 2, 502; -rājā the king of the ing the colour of) white lotus petals J i.58 (Ep. of sindhavā, crocodiles J ii.159. steeds); -bhaṇḍikā a kind of corn Miln 292; -vaṇṇa (adj.) Kumbhīlaka [fr. kumbhīla] a kind of bird ("little crocodile") J of the colour of white lotus (sindhavā) PvA 74, -vana a mass iv.347. of white lotuses J v.37. Kumma [Vedic kūrma] a tortoise S iv.177 (+kacchapa); M i.143;

J v.489; Miln 363, 408 (here as land — tortoise: cittaka — sense of house; kulāni people DhA i.388; parakulesu among dhara°). other people Dh 73; parakule do. VvA 66; kule kule ap- Kummagga (and kumagga) [kuṁ+magga] a wrong path (lit. and paṭibaddhacitto not in love with a particular family Sn 65; cp. fig.) Miln 390 (+kupatha); fig. (=micchāpatha) Dhs 381, kule gaṇe āvāse (asatto or similar terms) Nd2 on taṇhā iv. — 1003; Pug 22. Kummaggaṁ paṭipajjati to lose one's way, to devakula temple J ii.411; rāja° the king's household. palace go astray. lit. Pv iv.35 ; PvA 44 (v. l. SS.); fig. Sn 736; It 117; J i.290; iii.277; vi.368; kulāni bahutthikāni (=bahuitthikāni, Th 2, 245. bahukitthī° A iv.278) appapurisāni "communities in which there are many women but few men" Vin ii.256=S ii.264=A Kummāsa [Vedic kulmāṣa] junket, usually with odana, boiled iv.278; ñāti — kula (my) home Vv 3710 (: pitugehaṁ sand- rice. In formula of kāya (cātummahābhūtika etc., see hāya VvA 171). kāya) D i.76=M ii.17 and ; in enum. of material food -angāra "the charcoal of the family" i. e. one who brings a (kabaḷinkārâhāra) Dhs 646, 740, 875. — Vin iii.15; J i.228; family to ruin, said of a squanderer S iv.324 (text kulangāroti: Vv 146 (=VvA 62 yava°); VvA 98 (odana°). In combn with but vv. ll. show ti as superfluous); printed kulanguro (for pūva (cake) DhA i.367; PvA 244. kul — ankuro? v. l. kulangāro) kulapacchimako (should it Kummiga (kuṁ+miga] a small or insignificant animal Miln 346. be kulapacchijjako? cp. vv. ll. at J iv.69) dhanavināsako Kuyyaka a kind of flower J i.60 (°puppha). J vi.380. Also in kulapacchimako kulagaro pāpadhammo J iv.69. Both these refer to an avajāta putta. Cp. also kulassa Kuraṇḍaka [cp. Sk. kuraṇṭaka blossom of a species of Ama- angārabhūta DhA iii.350; Sn A 192 (of a dujjāto putto), and ranth] a shrub and its flower Vism 183 (see also kuravaka & kulagandhana; -itthi a wife of good descent, together with koraṇḍaka). °leṇa Npl. Vism 38. kuladhītā, °kumārī, °suṇhā, °dāsī at Vin ii.10; A iii.76; Vism Kurara an osprey J iv.295, 397 (=ukkusa); v.416; vi.539 (=seta°). 18. -ûpaka (also read as °upaka, °ûpaga; °upaga; for ûpaga, Kuravaka [=Sk. kuraṇṭaka Halāyudha, cp. kuraṇḍaka] N. of a see Trenckner, P.M. 62, n. 16; cp. kulopaka Divy 307) fre- tree, in ratta° J i.39 (=bimbijāla the red Amaranth tree). quenting a family, dependent on a (or one & the same) family (for alms, etc.); a friend, an associate. Freq. in formula kulū- Kurunga [deriv. unknown. The corresponding Sk. forms are ku- pako hoti bahukāni kulāni upasankamati, e. g. Vin iii.131, lunga and kulanga] a kind of antelope, in -miga the antelope 135; iv.20. — Vin i.192, 208; iii.84, 237; v.132; S ii.200 sq.; deer J i.173 (k° — jatāka); ii.153 (do.). A iii.136, 258 sq.; Pv iii.85 ; Vism 28; DA i.142 (rāja°); PvA Kuruṭṭharū (v. l. kururū) a badly festering sore D ii.242. 266. f. kulūpikā (bhikkhunī) Vin ii.268; iv.66; -gandhana at Kurundī N. of one of the lost SS commentaries on the Vinaya, It 64 and kule gandhina at J iv.34 occur in the same sense and used by Buddhaghosa (cp. Vin. Texts i.258; ii.14). context as kulangāra in J. — passages on avajāta — putta. The It — MSS. either explain k — gandhana by kulacchedaka or Kuruvindaka vermillion in cuṇṇa, a bath — powder made from have vv. ll. kuladhaṁsana and kusajantuno. Should it be read k. J iii.282; and °suttī a string of beads covered with this pow- as kulangāraka? Cp. gandhina; -geha clanhouse, i. e.

father's der Vin ii.106 (cp. Bdhgh Vin ii.315; Vin. Texts iii.67). house DhA i.49. -tanti in kulatantikulapaveṇi — rakkhako Kurūra (adj.) [Sk. krūra, cp. Lat. cruor thick blood, Gr. κρέας anujāto putto "one who keeps up the line & tradition of the (raw) flesh, Sk. kravih; Ohg. hrō, E. raw] bloody, raw, cruel, family" J vi.380; -dattika (and °dattiya) given by the fam- in °kammanta following a cruel (bloody) occupation (as hunt- ily or clan J iii.221 (°sāmika); iv.146 (where DhA i.346 reads ing, fishing, bird killing, etc.) A iii.383=Pug 56 (expld. Pug °santaka), 189 (°kambala); vi.348 (pati). -dāsī a female slave A 233 by dāruṇa°, also at PvA 181). in a respectable family Vin ii.10; VvA 196; -dūsaka one who Kurūrin=kurūra Pv iii.23 . brings a family into bad repute Sn 89; DhA ii.109; -dvāra the door of a family Sn 288; -dhītā the daughter of a respectable Kula (nt.; but poetic pl. kulā Pv ii.943 [Idg. *qu̯el (revolve); see family Vin ii.10; DhA iii.172; VvA 6; PvA 112; -pasāda the under kaṇṭha, cakka and carati] 1. clan, a high social grade, favour received by a family, °ka one who enjoys this favour "good family," cp. Gr. (doric) φυά, Goth. kuni. A collection A i.25, cp. SnA 165, opp. of kuladūsaka; -putta a clansman, of cognates and agnates, in sense of Ohg. sippa, clan; "house" a (young) man of good family, fils de famille, cp. Low Ger. in sense of line or descent (cp. House of Bourbon, Homeric haussohn; a gentleman, man of good birth. As 2nd character-γενέη). Bdhgh at Vism 91 distinguishes 2 kinds of kulāni, viz. istic of a Brahmin (with sujāto as 1st) in formula at D i.93, ñātikulaṁ & upaṭṭhāka — kulaṁ. — 1. A ii.249 (on welfare 94; Vin i.15, 43, 185, 288, 350; M i.85(in kāmānaṁ ādī- and ill — luck of clans); Sn 144; 711; It 109 sq. (sabrah- navo passage), 192, 210, 463; A ii.249; J i.82; vi.71; It 89; makāni, etc.); Dh 193. — brāhmaṇa° a Brahmanic family A VvA 128; PvA 12, 29; -macchariya selfishness concerning v.249; J iv.411, etc.; vāṇija° the household of a trader J iii.82; one's family, touchiness about his clan D iii.234 (in list of 5 kassaka° id. of a farmer J ii.109; purāṇaseṭṭhi° of a banker J kinds of selfishness); also to be read at Dhs 1122 for kusala°; vi.364; upaṭṭhāka° (Sāriputtassa) a family who devoted them- -vaṁsa lineage, progeny M ii.181; A iii.43; iv.61; DA i.256; selves to the service of S. Vin i.83; sindhava° VvA 280. — expressions for the keeping up of the lineage or its neglect are: uccākula of high descent Pv iii.116 , opp. nīca° of mean birth °ṭhapana D iii.189; PvA 5; nassati or nāseti J iv.69; VvA 149; Sn 411 (cp. °kulīno); viz. caṇḍālakula, nesāda°, veṇa°, etc. upacchindati PvA 31, 82; -santaka belonging to one's fam- M ii.152=A i.107=ii.85=iii.385=Pug 51; sadisa° a descent of ily, property of the clan J i.52; DhA i.346 (where J iv.146 reads equal standing PvA 82; kula — rūpa — sampanna endowed °dattika). with "race" and beauty PvA 3, 280. — 2. household, in the

Kulanka Kusala

Kulanka- pādaka "buttresses of timber" (Vin. Texts iii.174) Vin Kuvilāra=koviḷāra J v.69 (v. l. B. ko°). ii.152 (cp. Bdhgh. p. 321 and also Morris, J.P.T.S. 1884, 78). Kusa 1. the kusa grass (Poa cynosuroides) DhA iii.484: tikhiṇad- Kulattha a kind of vetch M i.245 (°yūsa): Miln 267; Vism 256 hāraṁ tiṇaṁ antamaso tālapaṇṇam pi; Dh 311; J i.190 (=tiṇa); (°yūsa). iv.140. — 2. a blade of grass used as a mark or a lot: Kulala a vulture, hawk, falcon, either in combn with kāka or gi- pātite kuse "when the lot has been cast" Vin i.299; kusaṁ jjha, or both. Kāka+k° Vin iv.40; Sn 675 (=SnA 250); gi- sankāmetvā

"having passed the lot on" Vin iii.58. jjha+k° PvA 198; gijjhā kākā k° Vin iii.106; kākā k° gijjhā M -agga the point of a blade of grass PvA 254=DA i.164; i.58; cp. gijjho kanko kulalo M i.364, 429. Sdhp 349; kusaggena bhuñjati or pivati to eat or drink only (as little as) with a blade of grass Dh 70; VvA 73 (cp. Udānavarga Kulāla a potter; only in -cakka a potter's wheel J i.63; -bhājana p. 105); -kaṇṭhaka=prec. Pv iii.228 ; -cīra a garment of grass a potter's vessel DhA i.316; PvA 274. Vin i.305=D i.167 =A i.240, 295=ii.206=Pug 55; -pāta the Kulāva 1. waste (?) Vin ii.292: na kulāvaṁ gamenti "don't let casting of a kusa lot Vin i.285; -muṭṭhi a handful of grass A anything go to waste." Reading doubtful. — 2. a cert. bird J v.234= 249. vi.538. Kusaka=prec. Vv 355 (=VvA 162). Kulāvaka (nt.) a nest D i.91 (=DA i.257 nivāsaṭṭhanaṁ); S i.8; S Kusala (adj.) [cp. Sk. kuśala] 1. (adj.) clever, skilful, expert; i.224=J i.203 (a brood of birds=supaṇṇapotakā); J iii.74 (v. l. good, right, meritorious M i.226; Dh 44; J i.222. Esp. appl. in BB), 431; vi.344; DhA ii.22. moral sense (=puñña), whereas akusala is practically equiva- Kulika (adj.) [fr. kula] belonging to a family, in agga° coming lent to pāpa. ekam pi ce pāṇaṁ aduṭṭhacitto mettāyati kusalo from a very good family PvA 199. tena hoti It 21; sappañño paṇḍito kusalo naro Sn 591, cp. 523; Kuḷika (?) in kata° — kalāpaka a bundle of beads? Bdhgh Vin Pv i.33 (=nipuṇa). With kamma=a meritorious action, in kam- ii.315 (C.V. v.1, 3) in expln of kuruvindaka — sutti. maṁ katvā kusalaṁ D iii.157; Vv iii.27 ; Pv i.1011 see cpds. — ācāra — k° good in conduct Dh 376; parappavāda° skilled in Kulinka a bird J iii.541 (=sakuṇika 542). Cp. kulunka. disputation Dpvs iv.19; magga° (and opp. amagga°) one who Kulin=kulika, in akulino rājāno ignoble kings Anvs. introd. (see is an expert as regards the Path (lit. & fig.) S iii.108; samā- J.P.T.S. 1886 p. 355 , where akuliro which is conjectured as patti°, etc. A v.156 sq.; sālittaka — payoge k° skilled in the art akulino by Andersen, Pāli Reader, p. 1024). of throwing potsherds PvA 282. — In derivation k. is expld Kulīna=prec. in abhijāta — kula — kulīna descendant of a rec- by Dhpāla & Bdhgh by kucchita and salana, viz. kucchita ognized clan Miln 359 (of a king); uccā° of noble birth, in uc- — salanādi atthena kusalaṁ VvA 169; kucchite pāpadhamme cākulīnatā descent from a high family S i.87; M iii.37; VvA salayanti calayanti kappenti viddhaṁsenti ti kusalā DhsA 39; 32; nīca° of mean birth Sn 462. where four alternative derivations are given (cp. Mrs. Rh. D., Dhs. trsl. p. lxxxii). — 2. (nt.) a good thing, good deeds, Kulīra a crab, in kulīra — pādaka "a crab — footer," i. e. a (sort virtue, merit, good consciousness (citta omitted; cp. DhsA of) bedstead Vin ii.149; iv.40 (kulira), cp. Bdhgh on latter 162, 200, etc.): yassa pāpaṁ kataṁ kammaṁ kusalena pithīy- passage at Vin iv.357 (kuḷira° and kuḷiya°): a bedstead with ati, so imaṁ lokaṁ pabhāseti "he makes this world shine, who curved or carved legs; esp. when carved to represent animal's covers an evil deed with a good one" M ii.104=Dh 173=Th feet (Vin. Texts iii.164). 1, 872; sukhañ ca k. pucchi (fitness) Sn 981; Vv 301 (=āro- Kulīraka a crab J vi.539 (=kakkaṭaka 540). gyaṁ); D i.24; J vi.367; Pv i.13 (=puñña); PvA 75; Miln 25. Kulunka a cert. small bird J iii.478. Cp. kulinka. — In special sense as ten kusalāni equivalent to the dasasīlaṁ (cp. sīla) M i.47; A v.241, 274. All good qualities (dhammā) Kulla1 a raft (of basket — work) (orig. meaning "hollow shaft," which constitute right and meritorious conduct are comprised cp. Sk. kulya, bone; Lat. caulis stalk, Gr.

καυλός, Ohg. hol, in the phrase — kusala — dhammā Sn 1039, 1078, expld. in E. hollow) Vin i.230; D ii.89 (kullaṁ bandhati); M i.134 (kul- extenso Nd2 s. v. See also cpd. °dhamma. — Kusalaṁ karoti lūpama dhamma). to do what is good and righteous, i. e. kāyena, vācāya, man- Kulla2 (adj.) [fr. kula, Sk. kaula & kaulya, *kulya] belonging to asā It 78; cp. Dh 53; sabba — pāpassa akaraṇaṁ kusalassa the family J iv.34 (°vatta family custom). upasampadā sacittapariyodapanaṁ etaṁ Buddhānusāsanaṁ D Kullaka crate, basket work, a kind of raft, a little basket J vi.64. ii.49=Dh 183; cp. Nett 43, 81, 171, 186. Kusalaṁ bhāveti -vihāra (adj.) the state of being like one who has found a to pursue righteousness (together with akusalaṁ pajahati to raft (?) Vin ii.304 (cp. Bdhgh uttānavihāra ibid. p. 330, and give up wrong habits) A i.58; iv.109 sq.; It 9. — akusala Vin. Texts iii.404: an easy life). More correct is Kern's expln adj.: improper, wrong, bad; nt.: demerit, evil deed D i.37, (Toev. s. v.) which puts kullaka in this combn =kulla2 (Sk. 163; bālo+akusalo Sn 879, 887;=pāpa PvA 60, cp. pāpapa- kauyla), thus meaning well — bred, of good family, gentle- suto akatakusalo ib. 6. kusalaṁ & akusalaṁ are discussed manly. -saṇṭhāna consisting of stalks bound together, like a in detail (with ref. to rūpâvacara° fivefold, to arūpâvacara° raft J ii.406 — 408 (not correct Morris, J.P.T.S. 1884, 78). Cp. & lokuttara° fourfold, to kāmâvacara° eight & twelvefold) at Kern, Toev. i.154. Vism 452 — 454. — kusalâkusala good and bad M i.489; S v.91; Miln 25; Nett 161, 192; Dhs 1124 sq. — sukusala Kuva(ṁ) see ku —. (dhammānaṁ) highly skilled D i.180 (cp. M. ii.31). Kuvalaya the (blue) water — lily, lotus, usually combd with ka- -anuesin striving after righteousness Sn 965; cp. mala, q. v. Vv 354 ; DA i.50; VvA 161, 181; PvA 23, 77. kinkusalānuesin D ii.151 and kinkusalagavesin M i.163 sq.;

Kusala Kūṭa

-abhisanda overflow of merit (+puñña°) A ii.54 sq.; iii.51; usually combd with kunnadī and appld in similes: S ii.32=A 337; -kamma meritorious action, right conduct A i.104; 292 i.243=v.114; S ii.118; v.47, 63, 395; A ii.140; iv.100; Sn 720; sq.; Ps i.85; ii.72 sq.; PvA 9, 26; -cittā (pl.) good thoughts PvA 29; DA i.58. Vbh 169 — 173, 184, 285 sq., 294 sq.; -cetanā right voli- Kuha (adj.) [Sk. kuha; *qeudh to conceal, cp. Gr. κεύδω; tion Vbh 135; -dhammā (pl.) (all) points of righteousness, Ags hȳdan, E. hide] deceitful, fraudulent, false, in phrase kuhā good qualities of character S ii.206; M i.98; A iv.11 sq.; v.90 thaddhā lapā singī A ii.26=Th 1, 959= It 113. — akuha hon- sq.; 123 sq.; Pug 68, 71; Vbh 105; Ps i.101, 132; ii.15, 230; est, upright M i.386; Sn 957; Miln 352. VvA 74, 127; -pakkha "the side of virtue," all that belongs to good character M iii.77 (and a°) with adj. °pakkhika S Kuhaka [der. fr. prec.] deceitful, cheating; a cheat, a fraud, v.91; -macchariya Dhs 1122 is to be corrected to kula° in- combd with lapaka D i.8; A iii.111. — A v.159 sq.; Sn stead of kusala° (meanness as regards family) cp. Nd2 on ve- 984, 987; J i.375 (°tāpasa); DhA iv.152 (°brāhmaṇa); iv.153 viccha; -mūla the basis or root of goodness or merit; there are (°cora); Miln 310, 357; PvA 13; DA i.91. three: alobha, adosa, amoha M i.47, 489=A i.203=Nett 183; Kuhanā (f.) [abstr. fr. adj. kuhana=kuhaka] 1. deceit, fraud, D iii.214; Dhs 32, 313, 981; Vbh 169 sq., 210; Nett 126. Cp. hypocrisy, usually in combn kuhana — lapana "deceit and talk- °paccaya Vbh 169; °ropanā Nett

50; -vitakka good reason- ing — over"=deceitful talk D i.8; A iii.430; DA i.92; Miln 383; ing, of which there are three: nekkhamma°, avyāpāda°, avi- Nd2 on avajja. — M i.465=It 28, 29; S iv.118; A v.159 sq.; hiṁsā° D iii.215; It 82; Nett 126; -vipāka being a fruit of Vism 23; Vbh 352; Sdhp 375. — 2. menacing SnA 582. — good kamma Dhs 454; Vism 454 (twofold, viz. ahetuka & sa- Opp. akuhaka Sn 852. — Var. commentator's derivations hetuka). -vedanā good, pure feeling Vbh 3 sq.; cp. °saññā are kuhāyanā (fr. kuhanā) and kuhitattaṁ (fr. kuheti), to be and °sankhārā Vbh 6 sq.; Nett 126 (three °saññā, same as un- found at Vism 26. der °vitakkā); -sīla good, proper conduct of life M ii.25 sq.; -vatthūni (pl.) cases or opportunities of deceit, three of adj. °sīlin D i.115 (=DA i.286). which are discussed at Nd2 on nikkuha, mentioned also at Kusalatā [fem. abstr. fr. kusala] (only — °) skill, cleverness, ac- Vism 24; DA i.91 & SnA 107. complishment; good quality. — lakkhaṇa° skill in interpreting Kuhara (nt.) (der. fr. kuha) a hole, a cavity; lit. a hiding-place special signs VvA 138; aparicita° neglect in acquiring good Dāvs i.62. qualities PvA 67. For foll. cp. Mrs. Rh. D. Dhs. trsl. pp. 345 Kuhiṁ see under ku°. — 348; āpatti° skill as to what is an offence; samāpatti° in the Attainments; dhātu° in the Elements; manasikāra° proficiency Kuhilikā (pl.) kuhali flowers Attanugaluvaṁsa 216. in attention; āyatana° skill in the spheres; paṭiccasamuppāda° Kuhīyati only in pahaṁsīyati+k° "he exults and rejoices" at Miln skill in conditioned Genesis; ṭhāna° and aṭṭhāna° skill in af- 325 (cp. Miln trsl. ii.220, where printed kuhūyati). firming (negating) causal conjuncture: all at D iii.212 and Dhs Kuheti [v. denom. fr. kuha] to deceive DA 91; ger. kuhitvā 1329 — 1338; cp. A i.84, 94. deceiving J vi.212. Kusi (nt.) one of the four cross seams of the robe of a bhikkhu Vin Kūjati [kuj, expld with guj at Dhtp 78 by "avyatte sadde"] to sing i.287; ii.177; and aḍḍha° intermediate cross seam ibid. See (of birds; cp. vikūjati) J ii.439; iv.296; Dāvs v.51. — pp. Bdhgh's note in Vin. Texts ii.208. kūjita see abhi°, upa°. Kusīta (adj.) [Sk. kusīda; cp. kosajja] indolent, inert, inactive. Kūṭa1 (nt.) [Dhtp 472 & Dhtm 526 expl. kuṭ of kūṭa1 by Expl. by kāma — vitakkādīhi vitakkehi vītināmanakapuggalo koṭille (koṭilye), cp. Sk. kūṭa trap, cp. Gr. παλεύω to DhA ii.260; by nibbiriyo DhA iii.410; by alaso PvA 175, Often trap birds] a trap, a snare; fig. falsehood, deceit. As trap combd with hīnaviriya, devoid of zeal; It 27, 116; Dh 7, 112, J i.143 (kūṭapāsādi); iv.416 (expln paṭicchannapāsa). As de- 280; Miln 300, 396. Also equivalent to alasa Dh 112; combd ceit, cheating in formula tulā° kaṁsa° māna° "cheating with with dussīla Miln 300, 396; with duppañña D iii.252=282; A weight, coin and measure" (DA i.78=vañcana) D i.5=iii.176=S ii.227, 230; iii.7, 183, 433. — In other connections: M i.43, v.473=M i.180 =A ii.209; v.205=Pug 58. māna° PvA 278. — 471; A iii.7 sq., 127; v.95, 146, 153, 329 sq.; S ii.29, 159, 206; As adj. false, deceitful, cheating, see cpds. — Note. kūṭe J It 71, 102; J iv.131 (nibbiriya+); Vism 132; DhA i.69. The i.145 ought to be read kuṭe (antokuṭe padīpo viya, cp. ghaṭa). eight kusītavatthūni, occasions of indolence, are enumerated -aṭṭa a false suit, in °kāra a false suitor J ii.2; DhA i.353; at A iv.332; D iii.255; Vbh 385. — akusīta alert, mindful, -jaṭila a fraudulent ascetic J i.375; DhA i.40; -māna false careful Sn 68 (+alīnacitto); Nd2 s. v.; Sdhp 391. measure PvA 191; -vāṇija a false — trader Pv iii.42 ; PvA Kusītatā (f.) [abstr. fr. kusīta] in a° alertness, brightness, keen- 191;

-vinicchayikatā a lie (false discrimination) PvA 210. ness VvA 138. -vedin lier, calumniator J iv.177. Kusuma (nt.) any flower J iii.394 (°dāma); v.37; PvA 157 (=pup-

Kūṭa2 (m. nt.) [Vedic kūṭa horn, bone of the forehead, promi- pha); VvA 42; Dpvs i.4; Sdhp 246, 595; Dāvs v.51 (°agghika), nence, point, *qele to jut forth, be prominent; cp. Lat. celsus, fig. vimutti° the flower of emancipation Th 1, 100; Miln 399. collis, columen; Gr. κολωνός κολοφών; Ags. holm, E. hill] Kusumita (adj.) in flower, blooming VvA 160, 162. — (a) prominence, top (cp. koṭi), in abbha° ridge of the cloud Vv i.1 (=sikhara); aṁsa° shoulder, clavicle, VvA 121, 123 Kusumbha (nt.) the safflower, Carthamus tinctorius, used for dy- pabbata° mountain peak Vin ii.193; J i.73. Cp. koṭa. — (b) ing red J v.211 (°rattavattha); vi.264 (do); Khus iv.2. the top of a house, roof, pinnacle A i.261; Vv 784 (=kaṇṇikā Kussubbha and kussobbha (nt.) [Sk. kuśvabhra] a small pond, VvA 304); gaha° Dh 154; PvA 55. Cp. also kūṭāgāra. — (c) a

heap, an accumulation, in sankāra° dust — heap M ii.7; PvA pit Vism 362. 144. — (d) the topmost point, in phrase desanāya kūṭaṁ ga- Kūpaka=kūpa 1. Vism 361 (akkhi°), 362 (nadītīra°), 449 (id.); hetvā or desanā kūtaṁ gaṇhanto "leading up to the climax of =kūpa. 2. J ii.112; iv.17. the instruction" J i.275, 393, 401; v.151; vi.478; VvA 243. Cp. arahattena kūṭaṁ gaṇhanto J i.114; arahattaphalena k. gaṇhiṁ Kūla (nt.) [Dhtp 271: kūla āvaraṇe] a slope, a bank, an embank- ThA 99. ment. Usually of rivers: S i.143=J iii.361; A i.162; Sn 977; -anga the shoulder Vv 158 (=VvA 123). -âgāra (nt.) J i.227; Miln 36: udapāna° the facing of a well Vin ii.122; a building with a peaked roof or pinnacles, possibly gabled; vaccakūpassa k° the sides of a cesspool Vin ii.141. See also or with an upper storey Vin i.268; S ii.103= v.218; iii.156; paṁsu°, & cp. uk°, upa°, paṭi°. iv.186; v.43, 75, 228; A i.101, 261; iii.10, 364; iv.231; v.21; Kūra (nt.) in sukkha° boiled rice (?) Vin iv.86; DhA ii.171. Pv iii.17 ; 221 ; Vv 82 (=ratanamayakaṇṇikāya bandhaketuvanto Keka [?] N. of a tree J v.405. Kern, Toev. s. v. suggests misread- VvA 50); VvA 6 (upari°, with upper storey) v. l. kuṭṭhāgāra; ing for koka Phoenix sylvestris. PvA 282 (°dhaja with a flag on the summit); DhA iv.186. In cpds.: — ° matta as big as an upper chamber J i.273; Miln Keṭubha [deriv. unknown] expld by Buddhaghosa DA i. 247 67; — °sālā a pavilion (see description of Maṇḍalamāḷa at as "the science which assists the officiating priests by laying DA i.43) Vin iii.15, 68, 87; iv.75; D i.150; S ii.103=v.218; down rules for the rites, or by leaving them to their discre- iv.186. -(n)gama going towards the point (of the roof), con- tion" (so Trenckner, J.P.T.S. 1908, 116). In short, the ritual; verging to the summit S ii.263= iii.156=v.43; -ṭṭha standing the kalpa as it is called as one of the vedangas. Only in a stock erect, straight, immovable, in phrase vañjha k° esikaṭṭhāyin D list of the subject a learned Brahmin is supposed to have mas- i.14=56= S iii.211=M i.517 (expl. DA i.105 by pabbatakūṭaṁ tered D i.88; A i.163, 166; Sn 1020; Miln 10, 178. So in BSk; viya ṭhita); -poṇa at Vism 268 is to be read °goṇa: see kūṭa4 . AvŚ ii.19; Divy 619.

Kūṭa3 (nt.) [*qolā to beat; cp. Lat. clava; Gr. κλάω, κόλος, and Keṭubhin [deriv. unknown] MA 152 (on M i 32) has "trained de- also Sk. khaḍga; Lat. clades, procello; Gr.

κλαδαρός. The ceivers (sikkhitā kerātikā); very deceitful, false all through"; expln of kuṭ3 at Dhtp 557 & Dhtm 783 is "āko ṭane"] a ham- iii.6=A iii.199. mer, usually as aya° an iron sledge hammer J i.108; or ayo° Ketaka [etym. uncertain] N. of a flower J iv.482. PvA 284; ayomaya° Sn 669; kammāra° Vism 254. Ketana sign etc., see saṁ°. Kūṭa4 (adj.) [Sk. kūṭa, not horned; *(s)qer to cut, mutilate, Ketu [Vedic ketu, *(s)qait, clear; cp. Lat. caelum (=*caid-lom), curtail, cp. Lat. caro, curtus; also Sk kṛdhu maimed. The Ohg heitar, heit; Goth. haidus; E. — hood, orig. appear- expln of kuṭ as "chede," or "chedane" (cutting) at Dhtp 90, ance, form, like] — 1. ray, beam of light, splendour, efful- 555; Dhtm 115, 526, 781 may refer to this kūṭa. See also gence Th 1, 64; which is a riddle on the various meanings kuṭṭa] without horns, i. e. harmless, of goṇa a draught bul- of ketu. — 2. flag, banner, sign, perhaps as token of splen- lock Vin iv.5=J i.192 (in play of words with kūṭa deceitful J. dour Th 1, 64. dhamma-k° having the Doctrine as his banner trsl. misses the point & translates "rascal"). These maimed A i.109=iii.149; dhūma-k° having smoke as its splendour, of oxen (cows & calves) are represented as practically useless & fire, J iv.26; VvA 161 in expln of dhūmasikha. sluggish in similes at Vism 268, 269: kūṭa — goṇa — (so read -kamyatā desire for prominence, self — advertisement for °poṇa) — yutta — ratha a cart to which such a bullock (perhaps vainglory, arrogance) Vism 469; Dhs 1116 (Dhs A. is harnessed (uppathaṁ dhāvati runs the wrong way); kūṭa — trs. 479), 1233=Nd2 505; Nd1 on Sn 829 (=uṇṇama); — mālā dhenuyā khīraṁ pivitvā kūṭa — vaccho, etc., such a calf lies "garland of rays" VvA 323. still at the post. — Kūṭa — danta as Np. should prob. belong here, thus meaning "ox — tooth" (derisively) (D i.127; Vism Ketuṁ see kayati. 208), with which may be compared danta — kūṭa (see under Ketuvant (adj.) [fr. ketu] having flags, adorned with flags VvA danta). 50. Kūṭeyya (nt.) [der. fr. *kūṭya of kūṭa1 , cp. in formation sāṭheyya] Kedāra (m. nt.) an irrigated field, prepared for ploughing, arable fraud, deceit, in combn with sāṭheyya & vankeyya M i.340; A land in its first stage of cultivation: kedāre pāyetvā karissāma v.167. "we shall till the fields after watering them" J i.215; as square Kūpa (m.) [Vedic kūpa, orig. curvature viz. (a) interior= cav- — shaped (i. e. marked out as an allotment) Vin i.391 (cat- ity, cp. Lat. cupa, Gr. κύπελλον cup; also Gr. κύμβη, Sk. urassa°; Bdhgh on MV viii.12, 1); J iii.255 (catukkaṇṇa°); sur- kumbha; — (b) exterior=heap, cp. Ags. hēap, Ohg. heap, Sk. rounded by a trench, denoting the boundary (— mariyādā) kūpa mast]. 1. a pit, a cavity: akkhi° the socket of the eye M DhA iii.6. — J iv.167; v.35; PvA 7 (=khetta). The spelling is i.80, 245; DhsA 306; gūtha° a cesspool D ii.324; Sn 279; Pv sometimes ketāra (J iii.255 v. l.) see Trenckner, J.P.T.S. 1908, ii.316 ; Pug 36; miḷha° a pit for evacuations Pgdp 23, 24; loma° 112. Note. The prefix ke — suggests an obsolete noun of the the root of the hair, a pore of the skin DA i.57; Vism 262, 360; meaning "water," as also in kebuka, ke — vaṭṭa; perhaps Sk. also in na loma — kūpamattaṁ pi not even a hairroot J i.31; kṣvid, kṣvedate, to be wet, ooze? ke would then be k(h)ed, and iii.55; vacca°=gūtha° Vin ii.141, 222. As a tank or a well: J kedara= ked+dṛ, bursting forth of water=inundation; kebuka vi.213; VvA 305. — 2. the mast of a boat J iii.126; Miln 363, =kedvu(d)ka (udaka); kevaṭṭa=ked+vṛ, moving on the water, 378. See next. fisherman; (cp. AvŚ Index Kaivarta: name of an officer on -khaṇa

one who digs a pit J vi.213. -tala the floor of a board a trading vessel). -koṭi top or corner — point of a field Vism 180.

Kebuka Kesa

Kebuka [on ke — see note to prec.] water J vi.38 (=42: k. vuccati ii.132; iv.41; PvA 178 (°gāma, in which to be reborn, is pun- udakaṁ). As nadī a river at J iii.91, where Seruma at similar ishment, fishermen being considered outcast); cp. J vi.399 N. passage p. 189. of a brahmin minister, also D i.411 N. of Kevaḍḍha (?). Keyūra (nt.) a bracelet, bangle DhA ii.220 (v. l. kāyura). -dvāra N. of one of the gates of Benares, and a village near by Vv 197 ; VvA 97. Keyūrin (adj.) wearing a bracelet PvA 211 (=kāyūrin). Kevala (adj. — adv.) [cp. Lat. caelebs=*caivilo — b° to live Keyya (ger. of kayati) for sale J vi.180 (=vikkiṇitabba). by oneself, i. e. to live in celibacy, perhaps also, Goth. hails, Kerāṭika (adj.) [fr. kirāṭa] deceitful, false, hypocritic J i.461 Ohg. heil, E. whole] expression of the concept of unity and (expld by biḷāra); iv.220; iv.223 (=kirāsa); MA 152; DhA totality: only, alone; whole, complete; adv. altogether or only iii.389 (=saṭha). — a° honest, frank J v.117 (=akitava, ajū- — 1. °ṁ (adv.) (a) only=just: k. tvaṁ amhākaṁ vacanaṁ takara). karohi "do all we tell you" PvA 4; — only=but, with this dif- Kerāṭiya=prec. J iii.260 (°lakkhaṇa); MA 152. ference: VvA 203, 249; — k.... vippalapati he only talks PvA 93; — and yet: "sakkā nu kiñci adatvā k. sagge nib- Kelisā at Th 1, 1010 is to be corrected into keḷiyo (see keḷi2). battituṁ? " is it possible not to give anything, and yet go to Keḷanā (f.) [fr. kilissati? or is it kheḷana?] desire, greed, usually heaven? kevalaṁ mano — pasāda — mattena only by purity shown in fondness for articles of personal adornment: thus of mind DhA i.33; kevalaṁ vacchake balava — piyacittatāya "selfishness" Vbh 351=DA i.286 (+paṭikeḷanā). In this pas- simply by the strong love towards the babycalf Vism 313; (b) sage it is given as a rather doubtful expln of cāpalla, which alone: k. arañña̍m gamissāmi VvA 260; — exclusive Miln would connect it with kṣvel to jump, or khel to swing, oscil- 247. — na k.... atha kho not only... but also VvA 227. — 2. late, waver, cp. expln Dhtp 278 kela khela=calane. Another whole, entire Sn p. 108; Cp. i.1019 ; Pv ii.63 (=sakala PvA 95); passage is Nd2 585, where it is combd with parikeḷanā and Vism 528 (=asammissa, sakala); Pv ii.63 (=sakala PvA 95). — acts as syn. of vibhūsanā. k.>akevala entire>deficient M i.326. °ṁ entirely, thoroughly, Keḷāyati [Denom. fr. kīḷ in meaning "to amuse oneself with," i. all round: k° obhāsenti VvA 282. e. take a pride in. Always combd with mamāyati. BSk. same -kappa a whole kappa Sn pp. 18, 45, 125; KhA 115; meaning (to be fond of): śālikṣetrāṇi k. gopāyati Divy 631. VvA 124, 255. -paripuṇṇa fulfilled in its entirety (sakala Morris. J.P.T.S. 1893, 16 puts it (wrongly?) to kel to quiver: DA i.177) of the Doctrine; expld also at Nett 10. see also keḷanā] to adorn oneself with (acc.), to fondle, trea- Kevalin (adj.) [fr. kevala] one who is fully accomplished, an Ara- sure, take pride in (gen.) M i.260 (allīyati kelāyati dhanāyati hant; often with mahesi and uttamapurisa. Defn sabbaguṇa mamāyati, where dhanāyati is to be read as vanāyati as shown — paripuṇṇa sabba — yoga — visaṁyutta Sn A 153. — ye by v. l. S. iii.190 & M i.552); S iii.190 (id.); Miln 73. — pp. suvimuttā te kevalino ye kevalino vaṭṭaṁ tesaṁ natthi paññâ- keḷāyita. panāya S iii.59 sq., i. e. "those who are thoroughly eman- Keḷāyana (nt.) [fr. keḷāyati, cp. kelanā & keḷi]

playfulness, un- cipated, these are the accomplished..."; kevalīnaṁ mahesiṁ settledness Vism 134 (opp. majjhatta), 317. khīṇ' āsavaṁ Sn 82=S i.167; — k. vusitavā uttamapuriso Nd2 on tiṇṇa=A v.16. — with gen.: brahmacariyassa k. "perfected Keḷāyita [pp. of keḷāyati] desired, fondled, made much of J iv.198 in morality" A ii.23. — As Ep. of "brāhmaṇa" Sn 519=Nd2 s. (expld with the ster. phrase kelāyati mamāyati pattheti piheti v.; of dhammacakka A ii.9; see also Sn 490, 595. — akevalin icchatī ti attho). not accomplished, not perfected Sn 878, 891. Keḷāsa (cp. Sk. kailāsa] N. of a mountain Bdhd 138. Kesa [Vedic keśa; cp. kesara hair, mane=Lat. caesaries, hair of Keḷi1 (f.) [fr. krīḍ to play, sport: see kīḷati] 1. play, amusement, the head, Ags. heord=E. hair] the hair of the head S i.115 (haṭa sport PvA 265 (=khiḍḍā); parihāsa° merry play, fun J i.116. — haṭa — k°, with dishevelled hair); A i.138 (palita — kesa — 2. playing at dice, gambling, in °maṇḍala "circle of the with grey hair; also at J i.59); Sn 456 (nivutta°), 608; Th 1, game," draught — board; °ṁ bhindati to break the board, i. 169; J i.59, 138; iii.393; Miln 26; KhA 42; Vism 353 (in de- e. to throw the die over the edge so as to make the throw in- tail). The wearing of long hair was forbidden to the Bhikkhus: valid (cp. Cunningham, Stupa of Bharhut, plate 45) J i.379. Vin ii.107 sq.; 133 (cp. kesa — massu); — dark (glossy) hair is Keḷi2 (f.) [either fr. kil as in kilijjati & kilissati, or fr. kel, as a distinction of beauty: susukāḷa — keso (of Gotama) D i.115; given under keḷanā] the meaning is not quite defined, it may be cp. kaṇha and kalyāṇa; PvA 26. — The hair of Petas is long taken as "attachment, lust, desire," or "selfishness, deceit" (cp. and dishevelled PvA 56; Sdhp 103; it is the only cover of their kerāṭika & kilissati), or "unsettledness, wavering." — keḷi-sīla nakedness: kesehi paṭicchanna "covered only with my hair" of unsettled character, unreliable, deceitful PvA 241. °sīlaka Pv i.102 . — kesesu gahetvā to take by the hair (in Niraya) D id. J ii.447. — pañca citta-keḷiyo=pañca nīvaraṇāni (kāmac- i.234; — kesaṁ oropeti to have one's hair cut Vin ii.133. chanda etc.), the gratifications of the heart Th 1, 1010 (corr. -oropaṇa (— satthaka) (a) hair — cutting (knife), i. e. kelisā to keḷiyo!). — citta-keḷiṁ kīḷantā bahuṁ pāpakammaṁ a razor DhA i.431; -ohāraka one who cuts the hair, a bar- katvā enjoying themselves (wrongly) to their heart's content J ber Vism 413. -kambala a hair blanket (according to Bd- iii.43. Cp. kāmesu a-ni-kīḷitāvin unstained by desires S i.9, hgh human hair) D i.167=A i.240, 295=ii.206= Vin i.305=M 117. i.78=Pug 55; A i.286. -kambalin wearing a hair blanket (of Ajita) D i.55. -kalāpā (pl.) (atimanohara°) beautiful tresses Kevaṭṭa [on ke — see kedāra] fisherman D i.45 (in simile of PvA 46; -kalyāṇa beauty of hair DhA i.387; — kārika hair- dakkho k°) A iii.31=342, cp. iv.91; Ud 24 sq.; J i.210; DhA dresser Vv 175 ; -dhātu the hair — relic (of the Buddha) J i.81;

Kesa Koṭika

-nivāsin covered only with hair of Petas (: keseh' eva paṭic- PvA 157. chādita — kopīnā) Pv iii.16 . °massu hair and beard; kappita Koñca1 [cp. Sk. krauñca & kruñc] the heron, often in combn with — k° — m° (adj.) with h. and b. dressed D i.104; A iv.94; J mayūra (peacock): Th 1, 1113; Vv 111 , 358 ; J v.304; vi.272; vi.268. Esp. freq. in form kesa — massuṁ ohāretvā kāsāyāni or with haṁsa Pv ii.123 . — Expld as sārasa VvA 57; jiṇṇa° vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati "to shave an old heron Dh 155.

off hair & beard, dress in yellow robes and leave the home for the homeless state," i. e. renounce the world and take up the Koñca2 =abbr. of koñca — nāda, trumpeting, in koñcaṁ karoti to life of a Wanderer D i.60, 115; iii.60, 64, 76; A i.107; iii.386; trumpet (of elephants) Vin iii.109; J vi.497. It 75; Pug 57; similarly A ii.207=Pug 56. -sobha the splen- -nāda the trumpeting of an elephant ("the heron's cry") dour or beauty of the hair PvA 46. -hattha a tuft of hair PvA [not with Morris, J.P.T.S. 1887, 163 sq. to kruñc. (meaning 157; VvA 167. to bend, cp. Lat. crux, E. ridge), but prob. a contamination of krośa, fr. krus to crow, and kuñja=kuñjara, elephant (q. v.). Kesayati see kisa. Partly suggested at Divy 251; see also expln at VvA 35, where Kesara1 a mane, in -sīha a maned lion J ii.244; SnA 127. this connection is quite evident.] J i.50; Miln 76 (in etymol. Kesara2 [fr. kesa] filament of flowers, hairy structures of plants play with koñca); VvA 35. -rāva=prec. DhA iv.70. -vādikā esp. of the lotus; usually of kiñjakkha PvA 77; VvA 12; 111; a kind of bird J vi.538. — sa — kesarehi padumapattehi lotusleaves with their hairs Koṭa [fr. kūṭa2] belonging to a peak, in cpd. °pabbata "peak — VvA 32; nicula — k° fibres of the Nicula tree VvA 134. mountain," Npl. Vism 127 (write as K°), 292. -bhāra a sort of fan (cp. vāladhi and cāmara) VvA 278. Koṭacikā pudendum muliebre, in conn. with kāṭa as a vile term of Kesarin [fr. kesara1] having a mane, of a lion, also name of a abuse Vin iv.7 (Bdhgh. koṭacikā ti itthinimittaṁ... hīno nāma battle — array (°saṁgāmo) Dpvs i.7; cp. AvŚ i.56. akkoso). Kesava [fr. last] of rich hair, of beautiful hair. Ep. of King Vā- Koṭi (f.) [cp. Sk. koṭi & kūṭa2] the end — (a) of space: the ex- sudeva (cp. kaṇha) Pv ii.62 . treme part, top, summit, point (cp. anta to which it is opposed Kesika (adj.) [fr. kesa] hairy, of mangoes Miln 334. at J vi.371): dhanu — koṭiṁ nissāya "through the (curved) end of my bow," i. e. by means of hunting J ii.200; aṭṭhi Ko see ka. — koṭi the tip of the bone J iii.26; cāpa° a bow VvA 261; Koka1 [not=Sk. koka, cuckoo] a wolf J vi.525; Nd1 13= Nd2 420; vema° the part of a loom that is moved DhA iii.175; khetta° Miln 267=J v.416. °vighāsa remainder of a wolf's meal Vin the top (end) of the field SnA 150; cankamana° the far end iii.58. of the cloister J iv.30; PvA 79. — (b) of time: a division of Koka2 [cp. Sk. koka] N. of a tree, Phoenix sylvestris: see keka. time, with reference either to the past or the future, in pubba° the past (cp. pubbanta), also as purima°; and pacchima° the Kokanada (nt.) [cp. Sk. kokanada] the (red) lotus A iii.239=J future (cp. aparanta). These expressions are used only of i.116. saṁsāra: saṁsārassa purimā koṭi na paññāyati "the first end, Kokāsika the red lotus in °jāta "like the red lotus," said of the i. e. the beginning of S. is not known" Nd2 664; DhsA 11; flower of the Pāricchattaka tree A iv.118. of pacchimā koṭi ibid. — anamatagg' âyaṁ saṁsāro, pubba° Kokila [cp. Sk. koka a kind of goose, also cuckoo, with deriva- na paññāyati S's end and beginning are unthinkable, its start- tion kokila cuckoo; cp. Gr. κόκκυς, Lat. cuculus, E. cuckoo] ing — point is not known (to beings obstructed by ignorance) the Indian cuckoo. Two kinds mentioned at VvA 57: kāḷa° S ii.178=iii.149= Nd2 664=Kvu 29=PvA 166; cp. Bdhd 118 and phussa° black and speckled k. — As citra° at J v.416. — (p.k. na ñāyati). — koṭiyaṁ ṭhito bhāvo "my existence in the Vv 111 , 588 ; VvA 132, 163. past" J i.167. — (c) of number: the "end" of the scale, i. e. ex- tremely high, as numeral representing approximately the fig- Koca [fr. kuc] see saṁ°. ure a hundred

thousand (cp. Kirfel, Kosmographie. p. 336). Koci see ka. It follows on satasahassāni Nd2 664, and is often increased by Koccha1 (nt.) some kind of seat or settee, made of bark, grass or sata° or sahassa°, esp. in records of wealth (dhana) Sn 677; J rushes Vin ii.149; iv.40 (where the foll. def. is given: koc- i.227, 230, 345=DhA i.367 (asīti° — vibhavo); J i.478; PvA chaṁ nāma vāka — mayaṁ vā usīra — mayaṁ vā muñja- 3, 96; cp. also koṭisatā arahanto Miln 6, 18. — kahāpaṇa — mayaṁ vā babbaja — mayaṁ vā anto saṁveṭhetvā baddhaṁ koṭi — santhārena "for the price (lit. by the spreading out) of hoti. Cp. Vin. Texts i.34; iii.165); J v.407. Also in list of 16 10 million kahāpaṇas" Vin ii.159= J i.94 (ref. to the buying of obstructions (palibodhā) at Miln 11. Jetavana by Anāthapiṇḍika). -gata "gone to the end," having reached the end, i. e. per- Koccha2 (nt.) a comb (for hair — dressing) Vin ii.107; Vv 8446 fection, nibbāna. Nd2 436; -ppatta=prec. Nd2 436; as "ex- (=VvA 349); Th 2, 254, 411 (=ThA 267). treme" J i.67. -simbalī N. of a tree (in Avīci) Sdhp 194. -kāra a comb — maker Miln 331 (not in corresp. list of vocations at D i.51). 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, Koja mail armour J iv.296 (=kavaca). two, etc., points Vism 251. — 2. having an end or climax Kojava a rug or cover with long hair, a fleecy counterpane Vin SA on pariyanta (see KS. p. 320); āpāna° lasting till the end i.281; DhA i.177; iii.297 (pāvāra°); Dāvs v.36. Often in expln of life Miln 397: Vism 10. — 3. referring to (both) ends (of of goṇaka (q. v.) as dīgha — lomaka mahākojava DA i.86; saṁsāra), in ubhato° pañhā questions regarding past & future

Koṭika Kodha

M i.393 sq. store — room J ii.246; koṭṭhake pāturahosi appeared at the Koṭin (adj.) [fr. koṭi] aiming for an end or goal J vi.254 (cp. gateway, i. e. arrived at the mansion Vin i.291.; — udaka-k ākoṭana2). 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 Koṭilla (nt.) [fr. kuṭila] crookedness Dhtm 526; Abhp 859. As — room behind a hermitage J iii.71; DhA ii.19; a gateway, koṭilya at Dhtp 472. Vin ii.77; usually in cpd. dvāra-k° "door cavity," i. e. room Koṭumbara (nt.) [cp. BSk. kauṭumba Divy 559] a kind of cloth J over the gate: gharaṁ satta — dvāra — koṭṭhakapaṭimaṇḍi- vi.47 (coming from the kingdom of k.), 500 (spelt kodumb°). taṁ "a mansion adorned with seven gateways" J i.227=230, -°ka k. — stuffs Miln 2. 290; VvA 322. dvāra — koṭṭhakesu āsanāni paṭṭhapenti "they Koṭṭa (?) breaking, asi — k° note on Vin iv.363 (for asikoṭṭha Vin spread mats in the gateways" VvA 6; esp. with bahi: bahi — iv.171?); °aṭṭhi at Vism 254 read koṭṭh°. dvārakoṭṭhakā nikkhāmetvā "leading him out in front of the gateway" A iv.206; °e thiṭa or nisinna standing or sitting in Koṭṭana [fr. koṭṭeti] 1. grinding, crushing, pounding (grains) J front of the gateway S i.77; M i.161, 382; A iii.30. — bala — i.475; °pacan' ādi pounding and cooking, etc. DhA ii.261. — k. a line of infantry J i.179. — koṭṭhaka — kamma or the oc- 2. hammering or cutting (?) in dāru° J ii.18; vi.86 (maṁsa°, cupation connected with a storehouse (or bathroom?) is men- here "beating," T. spells ṭṭh). Cp. adhikuṭṭanā. tioned as an example of a low occupation at Vin iv.6; Kern, Koṭṭita (pp. of kotteti] beaten down, made even Vism 254, 255. Toev. s. v. "someone who sweeps away dirt." Koṭṭima a floor of pounded

stones, or is it cloth? Dāvs iv.47. Koṭṭhaka2 [cp. Sk. koyaṣṭika] the paddy — bird, as rukkha° J Koṭṭeti [cp. Sk. kuṭ & kuṭṭa1 . Expld one — sidedly by Dhtp iii.25; ii.163 (v. l. ṭṭ). (91 & 556) as "chedane" which is found only in 3 and ad- Koṭṭhu see kotthu. hikuṭṭanā. The meaning "beat" is attributed by Dhtp (557) & Koṭṭheti at J ii.424 the v. l. khobheti (nāvaṁ) should be substi- Dhtm (783) to root kuṭ3 (see kūṭa3) by expla "akoṭane." Cp. tuted. See also koṭṭeti. also kūṭa4 ; ākoṭeti & paṭikoṭeti] — 1. to beat, smash, crush, pound J i.478; vi.366 (spelt ṭṭh); DhA i.25 (suvaṇṇaṁ) 165. Koṇa [cp. Sk. koṇa & also P. kaṇṇa] 1. a corner Vin ii.137; — 2. to make even (the ground or floor) Vin ii.291 (in making catu°=catu — kaṇṇa PvA 52; — °racchā crossroads PvA 24. floors); J vi.332. — 3. to cut, kill SnA 178 (=hanti of Sn 121); — 2. a plectrum for a musical instrument Miln 53. DhA i.70 (pharasunā). — pp. koṭṭita. — Caus. koṭṭāpeti to Koṇṭa (v. l. B. koṇḍa) (?) a man of dirty habits J ii.209. 210, cause to beat, to massage Vin ii.266; J iv.37 (ṭṭ the only v. l. 212. B.; T. has ṭṭh). Koṇṭha a cripple J ii.118. Koṭṭha1 (m. nt.) [Sk. koṣṭha abdomen, any cavity for holding Koṇḍa- damaka (?) [cp. kuṇḍa] J iv.389; also as v. l. B at J food, cp. kuṣṭa groin, and also Gr. κύτος cavity, κύσδος pu- ii.209. dendum muliebre, κύστις bladder = E. cyst, chest; Lat. cunnus pudendum, Ger. hode testicle] anything hollow and closed in Koṇḍañña a well — known gotta J ii.360. (Cp. gabbha for both meanings) as — 1. the stomach or ab- Kotūhala (nt.) [on formation cp. kolāhala; see also kutūhala] domen Miln 265, Vism 357; Sdhp 257. — 2. a closet, a monk's excitement, tumult, festival, fair Dāvs ii.80; esp. in °man- cell, a storeroom, M i.332; Th 2, 283 (?)=ThA, 219; J ii.168. galaṁ paccāgacchati he visits the fair or show of... M i.265; — 3. a sheath, in asi° Vin iv.171. A. iii.439; °mangalika celebrating feasts, festive A iii.206; J -aṭṭhi a stomach bone or bone of the abdomen Vism 254, i.373; Miln 94 (cp. Miln trsl. i.143n : the native commentator 255. -abbhantara the intestinal canal Miln 67; -âgāra (nt.) refers it to erroneous views and discipline called kotūhala and storehouse, granary, treasury: in conn. with kosa (q. v.) in mangalika) — (b) adj.: kotūhala excited, eager for, desirous formula paripuṇṇa — kosa — koṭṭhâgāra (adj.) D i.134, expld of Miln 4; DhA i.330. at DA i.295 as threefold, viz. dhana° dhañña° vattha°, trea- -sadda shout of excitement Miln 301. sury, granary, warehouse; PvA 126, 133; -âgārika a store- Kotthalī (koṭṭhalī?) a sack (?) Vin iii.189=iv.269. house — keeper, one who hoards up wealth Vin i.209; DhA i.101; -āsa [=koṭṭha +aṁsa] share, division, part; °koṭṭhāsa Kotthu [koṭṭhu J only: cp. Sk. kroṣṭu, of kruś] a jackal D iii.25, (adj.) divided into, consisting of. K. is a prose word only and 26; M i.334; Nd1 149 (spelt koṭṭhu); J vi.537 (°sunā: expld by in all Com. passages is used to explain bhāga: J i.254; 266; sigāla — sunakhā, katthu — soṇā ti pi pāṭho). kotthuka (and vi.368; Miln 324; DhA iv.; 108 (=pada), 154; PvA 58, 111, koṭṭhuka)=prec. S i.66 (where text has kutthaka) J ii.108; Miln 205 (kāma°=kāmaguṇā); VvA 62; anekena k° — ena infinitely 23. PvA 221. Kodaṇḍa (nt.) [cp. Sk. kodaṇḍa] a cross — bow M i.429 (opp. 2 Koṭṭha a bird J vi.539 (woodpecker?). to cāpa); Miln 351 (dhanu and k°). °ka same J iv.433 (expld by dhanu). Koṭṭha3 [cp. Sk. kuṭṭha] N. of a plant, Costus speciosus (?) J v.420. Kodumbara see koṭumbara.

Koṭṭhaka1 (nt.) "a kind of koṭṭha," the stronghold over a gate- Kodha [Vedic krodha fr. krudh, cp. kujjhati] anger. Nearest way, used as a store — room for various things, a chamber, synonyms are āghāta (Dhs. 1060=Nd2 576, both expositions treasury, granary Vin ii.153, 210; for the purpose of keeping also of dosa), upanāha (always in chain rāga, dosa, moha, water in it Vin ii.121=142; 220; treasury J i.230; ii.168; — kodha, upanāha) and dhūma (cp. χυμός, Mhg. toûm=anger).

Kodha Kolañña

As pair k. and upanāha A i.91, 95; in sequence kodha up- -antara (adj.) one who is under the power of ill-temper S anāha makkha paḷāsa, etc. Nd2 rāga 1.; Vbh 357 sq.; Vism 53, i.24. 107, 306; in formula abhijjhā byāpāda k. upanāha M i.36; A Kopaneyya (adj.) [fr. kopa] apt to arouse anger J vi.257. 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 Kopīna (nt.) [cp. Sk. kaupīna] a loin — cloth J v.404; Pv ii.323 ; combn : with mada and thambha Sn 245; kadariya Sn 362; PvA 172; Sdhp 106. pesuniya Sn 928; mosavajja Sn 866, 868 (cp. S i.169). Other -niddaṁsanin "one who removes the loin — cloth," i. e. passages, e. g. A i.283; S i.240; Sn 537, (lobha°); Pv ii.37 ; shameless, impure D iii.183. Dh i.52 (anattha — janano kodho); PvA 55, 222. — kodha is Kopeti [caus. of kuppati] to set into agitation, to shake, to disturb: one of the obstacles to Arahantship, and freedom from kodha rājadhamme akopetvā not disturbing the royal rules PvA 161; is one of the fundamental virtues of a well-balanced mind. J ii.366=DhA iv.88; kammaṁ kopetuṁ Vin iv.153 to find fault — mā vo kodho ajjhabhavi "let not anger get the better of with a lawful decision; kāyangaṁ na kopeti not to move a limb you" S i.240; māno hi te brāhmaṇa khāribhāro kodho dhūmo of the body: see kāya. Cp. paṭi°, pari°, vi°, saṁ°. bhasmani mosavajjaṁ, etc. "anger is the smoke (smoulder- Komala see kamala; Mhbv 29. ing) in the ashes" S i.169=Nd2 576. — kodhaṁ chetvā cut- ting off anger S i.41=47=161=237; kodhaṁ jahe vippajaheyya Komāra [fr. kumāra] (adj.) juvenile, belonging to a youth or mānaṁ "give up anger, renounce conceit" J i.23 25=Dh 221; maiden: f. komārī a virgin A iv.210. kodhaṁ pajahanti vipassino: "the wise give up anger" It 2=7; -pati husband of a girl — wife J ii.120. -brahmacariyā panuṇṇa — kodha (adj.) one who has driven out anger Sn (°ṁ carati) to practise the vow of chastity or virginity A iii.224; 469; akkodhena jine kodhaṁ conquer anger by meekness Dh ThA 99. -bhacca Np. "master of the k° — science," i. e. of 223=J ii.4=VvA 69. Yo ye uppatitaṁ kodhaṁ rathaṁ bhantaṁ the medical treatment of infants (see note on Vin i.269 at Vin. va dhāraye tam ahaṁ sārathiṁ brūmi — "He who restrains ris- Texts ii.174). As such it is the cognomen of Jīvaka D i.47 (as ing anger as he would a drifting cart, him I call a waggoner" Komārabhacca DA i.132); Vin i.71; J i.116; cp. Sdhp 351. Dh 222, cp. Sn 1. — akkodha freedom from anger, meek- Komāraka (and °ika)=prec. A i.261; J ii.180 (dhamma virginity); ness, conciliation M i.44; S i.240 (with avihiṁsā tenderness, of a young tree S iv.160. — f. °ikā J iii.266. kindness); A i.95; Dh 223=J ii.4=VvA 69. Komudī (f.) [fr. kumuda the white waterlily, cp. Sk. kaumudī] -âtimāna anger and conceit Sn 968. -upāyāsa com- moonlight; the full — moon day in the month Kattika, usually panionship or association with anger, the state of being per- in phrase komudī

catumāsinī Vin i.155, 176, sq.; D i.47 (expld vaded with anger (opp. akkodh°) M i.360, 363; often com- at DA i.139 as: tadā kira kumudāni supupphitāni honti) or in pared with phenomena of nature suggesting swelling up, viz. phrase komudiyā puṇṇamāya DhA iii.461. "uddhumāyika" kodhupāyāsassa adhivacanaṁ M i.144; "sa — ummī" It 114; "sobbho papāto" S iii.109; -garu "having re- Koraka (m. nt.) [cp. Sk. koraka] 1. a bud J ii.265. - 2. a sheath spect for" i. e. pursuing anger (opp. saddhammagaru) A ii.46 J iii.282. sq., 84; -paññāṇa (adj.) knowing the true nature of anger Sn Korakita (adj.) [fr. koraka] full of buds VvA 288. 96 (cp. SnA 170); -bhakkha feeding on, i. e. fostering anger, Korajika (adj.) [fr. ku+raj or rañj, cp. rāga] affected, excitable, Ep. of a Yakkha S i.238; -vinaya the discipline or control of infatuated Nd1 226=Nd2 342 (v. l. kocaraka)=Vism 26 (v. l. anger A i.91; v.165, 167 (combd. with upanāha vinaya). korañjika). Kodhana (adj.) [fr. kodha) having anger, angry, uncontrolled]; Koraṇḍaka [=kuraṇḍaka] a shrub and its flower J v.473 (°dāma, usually in combn with upanāhin, e. g. Vin ii.89; D iii.45, 246; so read for karaṇḍaka), vi.536; as Npl. in Koraṇḍaka — vihāra A v.156, cp. Sn 116; S ii.206; Pug 18. — k° kodhābhibhūta A Vism 91. iv.94 sq.; k° kodhavinayassa na vaṇṇavādī A v.165. — Used of caṇḍa PvA 83. — Cp. S iv.240; M i.42 sq., 95 sq.; PvA 82. Korabya [Sk. kauravya] Np. as cognomen: the descendant of — akkodhana friendly, well — disposed, loving D iii.159; S Kuru J ii.371 (of Dhanañjaya). ii.207; iv.243; M i.42 sq., 95 sq.; Sn 19, 624, 850, 941; Vv Koriyā (f.) a hen v. l. (ti vā pāḷi) at Th 2, 381 for turiyā. See also 155 ; VvA 69. ThA 255 (=kuñcakārakukkuṭī). Konta a pennant, standard (cp. kunta) J vi.454; DA i.244; SnA Kola (m. nt.) [Halāyudha ii.71 gives kola in meaning of "hog," 317. corrupted fr. kroḍa] the jujube fruit M i.80; A iii.49 (sam- Kontīmant at J vi.454 is expld by camma — kāra, thus "worker in panna — kolakaṁ sūkaramaṁsa "pork with jujube"); J iii.22 leather (— shields or armour)," with der. fr. konta ("satthitāya (=badara); vi.578. kontāya likhattā..."), but reading and meaning are uncertain. -mattiyo (pl.) of the size of a j. truit, always comb. w. kolaṭṭhi — mattiyo, of boils A v.170=Sn p. 125, cp. S i.150; Kopa [fr. kup] ill — temper, anger, grudge Vin ii.184=Sn 6; Dhs -rukkha the j. tree SnA 356; DA i.262; -sampāka cooked 1060; with appaccaya (mistrust) M i.27; almost exclusively with (the juice of) jujube Vv 435 (=VvA 186). in phrase kopañ ca dosañ ca appaccayañ ca pātukaroti (pāt- vakāsi) "he shows forth ill — temper, malice and mistrust" (of Kolankola [der. fr. kula] going from kula to kula (clan to clan) in a "codita" bhikkhu) D iii.159; S iv.305; M i.96 sq., 250, 442; saṁsāra: A i.233=Pug 16; S v.205; Nett 189, cp. A iv.381; A A i.124, 187; ii.203; iii.181 sq.; iv.168, 193; J i.301; Sn p. 92. v.120. — akopa (adj.) friendly, without hatred, composed Sn 499. Kolañña (adj.) [fr. kula] born of (good) family (cp. ku-laja); as

Kolañña Koseyya

— °, belonging to the family of... D i.89; DA i.252; Miln 256. 174) A iv.117 sq.; Sn 44; J iv.29; Vv 381 ; DhA i.270. — khīṇa-kolañña (adj.) one who has come down in the world -puppha the flower of the K. tree SnA 354 (where the Vin i.86. limbs of one afflicted with leprosy are compared with this Kolaṭṭhi the kernel of the jujube, only in cpd. °mattiyo (pl.) S flower). i.150=A v.170=Sn p. 125 (with kolamattiyo), and °mattā Th Kosa1 (m. nt.) [cp. Sk. kośa and koṣa, cavity, box vessel, cp. 2, 498=ThA 289; DhA i.319.

Goth. hūs, E. house; related also kukṣi=P. kucchi] any cav- Kolaputti at A i.38 is composition form of kulaputta, and is to ity or enclosure containing anything, viz. 1. a store — room be combined with the foll. — vaṇṇa — pokkharatā, i. e. light or storehouse, treasury or granary A iv.95 (rāja°); Sn 525; J colour as becoming a man of good family. Kern, Toev. s. v. iv.409 (=wealth, stores); J vi.81 (aḍḍhakosa only half a house) quite unnecessarily interprets it as "heroncolour," comparing in cpd. — ° koṭṭhāgāra, expld at DA i.295 as koso vuc- Sk. kolapuccha heron. A similar passage at Nd1 80=Nd2 505 cati bhaṇḍāgāraṁ. Four kinds are mentioned: hatthī°, assā°, reads kolaputtikena vā vaṇṇapokkharatāya vā, thus taking ko- rathā°, raṭṭhaṁ°. — 2. a sheath, in khura° Vism 251, paṇṇa° laputtikaṁ as nt, meaning a man of good virtue. The A passage KhA 46. — 3. a vessel or bowl for food: see kosaka. — 4. may be corrupt and should then be read °puttikaṁ. a cocoon, see — °kāraka; — 5. the membranous cover of the male sexual organ, the praeputium J v.197. The Com. expls Kolamba (and koḷamba VvA) a pot or vessel in general. In Vin by sarīra — saṁkhāta k°. See cpd. kosohita. — Cp. also kosī. always together with ghaṭa, pitcher: Vin i.208, 213, 225, 286; -ārakkha the keeper of the king's treasury (or granary) J i.33; DA i.58; VvA 36. A iii.57; -ohita ensheathed, in phrase kosohita vatthaguyha Kolāhala (nt.) (cp. also halāhala) shouting, uproar, excite- "having the pudendum in a bag." Only in the brahmin cos- ment about (—°), tumult, foreboding, warning about some- mogonic myth of the superman (mahā — purisa) D iii.143, thing, hailing. There are 5 kolāhalāni enumd at KhA 120 161. Applied as to this item, to the Buddha D i.106 (in the sq. viz. kappa° (the announcement of the end of the world, Cy DA i.275, correct the misprint kesa into kosa) D ii.17; Sn cp. Vism 415 sq.), cakkavatti° (of a worldking), buddha° 1022 pp. 106, 107; Miln 167. For the myth see Dial iii.132 — (of a Buddha), mangala° (that a Buddha will pronounce the 136. -kāraka the "cocoon — maker," i. e. the silk — worm, "εὐαγγέλιον"), moneyya° (that a monk will enquire of the Vin iii.224; Vism 251. -koṭṭhāgāra "treasury and granary" Lord after the highest wisdom, cp. SnA 490). One may com- usually in phrase paripuṇṇa — k — k (adj.) "with stores of pare the 3 (mahā —)halāhalāni given at J i.48 as kappa — treasures and other wealth" Vin i.342; D i.134; S i.89; Miln 2; halāhala, buddha° and cakkavatti°, eka — kolāhalaṁ one up- & passim. roar J iv.404; vi.586; DhA ii.96. See also Vin ii.165, 275, 280; Kosa2 at VvA 349 is marked by Hardy, Index and trsld by scar or J v.437; DhA i.190; PvA 4; VvA 132. pock. It should be corrected to kesa, on evidence of corresp. Koliya (adj.) [fr. kola] of the fruit of the jujube tree J iii.22, but passage in ThA 267 (cp. koccha). wrongly expld as kula — dattika ph.=given by a man of (good) Kosaka [fr. kosa] 1. a sheath for a needle J iii.282; -2. a bowl, family. container, or vessel for food J i.349 (v. l. kesaka); M ii.6, 7, Kolīniyā (f.) well — bred, of good family J ii.348 (BB ko- (— °āhāra adj. living on a bowl — full of food; also aḍḍha°) leyyaka). Vism 263. — 3. case for a key (kuñcikā°) Vism 251. Koleyyaka (adj.) of good breed, noble, appld to dogs J i.175; Kosajja (nt.) [From kusīta] idleness, sloth, indolence; expld at iv.437. Cp. kolīniyā, and Divy 165: kolikagadrabha a don- Vbh 369. — Vin ii.2; S v.277 — 280; A i.11, 16; ii.218; key of good breed. iii.375, 421; v.146 sq.; 159 sq.; A iv.195= Dh 241; Miln 351; Koḷāpa (and kolāpa) (adj.) 1. dry, sapless;

always appld to wood, Vism 132; Nett 127; DhA iii.347; iv.85; DhsA 146; SnA 21. freq. in similes S iv.161, 185; M i.242; iii.95; J iii.495; Miln Kosamattha=ka+samattha "who is able," i. e. able, fit DA i.27. 151; DhA ii.51; iv.166. — 2. hollow tree Nd2 40; SnA 355 Kosalla (nt.) [der. fr. kusala] proficiency. There are 3 kinds (where Weber, Ind. Streifen v.1862, p. 429 suggests reading mentioned at D iii.220, Vbh 325 & Vism 439 sq., viz. āya°, koṭara=Sk. koṭara hollow tree; unwarranted). apāya° and upāya°; at Dhs 16=20=292= 555=Nd2 ad paññā Koḷikā (or kolika?) (f.) adj.=kolaka, appl. to boils, in pīḷikoḷikā it is classed between paṇḍicca and nepuñña. See also Pug 25; (itthi) having boils of jujube size Th 2, 395 (expl. at ThA 259; Vism 128 sq. (appanā°), 241 sq. (uggaha° & manasikāra°), akkhidalesu nibbattanakā pīḷikā vuccati). 248 (bojjhanga°); PvA 63, 99 (upāya°). Kovida (adj.) [ku+vid.] one who is in the possession of right Kosātakī (f.) [cp. Sk. kośātakī] a kind of creeper Vv 474 ; wisdom, with ref. either to dhamma, magga, or ariyasaccāni, Vism 256, 260, 359; VvA 200; — bīja the seed of the k. A closely related to medhāvin and paṇḍita. S i.146, 194, 196 i.32=v.212. (ceto — pariyāya°); A ii.46; M i.1, 7, 135, 300, 310, 433; Kosika=kosiya, an owl J v.120. Dh 403=Sn 627; Sn 484 (jātimaraṇa°), 653 (kammavipāka°); Pv i.1112 ; Vv 159 (=VvA 73), 6330 (=VvA 269); Miln 344; Kosiya an owl J ii.353, cp. Np. Kosiyāyana J i.496. Biḷārakosika Sdhp 350. — akovida ignorant of true wisdom (dhammassa) (and °kosiya) J iv.69. S i.162; Sn 763; S iv.287=Nd2 on attānudiṭṭhi. Kosī (f.) a sheath D i.77=M ii.17. Koviḷāra [cp. Sk. kovidāra] Bauhinia variegata; a tree in the de- Koseyya [der. fr. kosa, cp. Sk. kauśeya silk — cloth and P. kosa valoka (pāricchattaka koviḷāra: k — blossom, called p. VvA — 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; iv.304; DhA i.141. Pv ii.117 ; J i.43; vi.47. Kvaṇ (indecl.) is together with kuṇ registered as a part. of sound -pāvāra a silk garment Vin i.281; -vattha a silk garment ("sadde") at Dhtp 118 & Dhtm 173. DhA i.395. Kohañña (nt.) [fr. kuhana] hypocrisy, deceit J ii.72; iii.268;

Kh Kha syllable & ending, functioning also as root, meaning "void, jjanīya — pariyāya, quoted Vism 479). — ppr. khajjamāna empty" or as n. meaning "space"; expld. by Bdhgh with ref. Pv ii.15 (consumed by hunger & thirst). to dukkha as "khaṁ saddo pana tucche; tucchaṁ hi ākāsaṁ Khajjara caterpillar Pgdp 48. khan ti vuccati" Vism 494. — In meaning "space, sky" in cpd. khaga "sky — goer" (cp. viha — ga of same meaning), i. e. Khajjopanaka [cp. Sk. khadyota] the fire — fly M ii.34=41; bird Abhp 624; Bdhd 56. J ii.415; vi.330, 441; DhA iii.178; also khajjūpanaka Vism 412 (in simile). See Trenckner J.P.T.S. 1908, 59 & 79. Khagga [Sk. khaḍga; perhaps to Lat. clades and gladius; cp. also kūṭa3] 1. a sword (often with dhanu, bow) at D i.7 (Dh Khañja (adj.) [cp. Sk. khañja, Dhtp 81: khañja gati-vekalye] i.89=asi) as one of the forbidden articles of ornament (cp. BSk. lame (either on one foot or both: PugA 227) Vin ii.90=A khaḍga — maṇi Divy 147, one of the royal insignia); — khag- i.107=ii.85=Pug 51 (comb. with kāṇa and kuṇi); Th 2, 438 gaṁ bhandati to gird on one's sword PvA 154, khaggaṁ san- (+kāṇa); DhA i.376 (+kuṇi). nayhati id. DhA iii.75; °gāhaka a sword — bearer Miln 114;

Khañjati [fr. khañja] to be lame Pv iii.228 . °tala sword — blade Mhvs 25, 90. — 2. a rhinoceros J v.406 Khañjana (nt.) hobbling, walking lame PvA 185. (=gavaja), 416; vi.277 (°miga), 538. In cpd. °visāṇā (cp. BSk. khaḍ- Khaṭakhaṭa (khāṭ — kata, making khāṭ; cp. kakkāreti) the gaviṣāṇa Divy 294=Sn 36) the horn of a rh. (: khagga — noise of hawking or clearing one's throat: -sadda Vin visāṇaṁ nāma khagga — miga — siṅgaṁ SnA 65) Sn 35 sq. i.188; DhA iii.330; cp. khakkhaṭa (v. l. khaṭkhaṭa) Divy (N. of Sutta); Nd2 217 (khagga — visāṇa — kappa "like the 518=utkāśanaśabda. horn of the rh." Ep. of a Paccekabuddha, (cp. Divy 294, 582), Khaṭopikā (f.) [perhaps connected with Sk khaṭvā? uncertain] also at Vism 234. couch, bedstead M i.450, 451 (vv. ll. ka°, khajj°). Khacita [pp. of khac as root expld at Dhtm. 518 by "band- Khaṇa1 (m.) [Derivation unknown. It has been suggested that hana"] inlaid, adorned with, usually with jewels e. g. VvA 14, khaṇa and the Sk. kshaṇa are derived from īkshaṇa (seeing) 277; maṇi — muttâdi khacitā ghaṇṭā "bells inlaid with jew- by process of contraction. This seems very forced; and both els, pearls, etc." VvA 36; of a fan inlaid with ivory (danta words are, in all probability, other than the word from which — khacita) Vin iii.287 (Sam. Pās.). Suvaṇṇa — khacita — this hypothesis would derive them.] 1. (1) a (short), moment, gajak' attharaṇā "elephants' trappings interwoven with gold" wink of time; in phrase khaṇen' eva "in no time" PvA 38.117; VvA 104; of a chair, inlaid with pearls J i.41; of a canopy em- Sdhp 584 (etc.). Sdhp 584; khaṇo ve mā upaccagā "let not broidered with golden stars J i.57. the slightest time be wasted" Sn 333=Dh 315; cf. Th. ii.5 Khajja (adj. — nt.) [grd. of khajjati] to be eaten or chewed, eat- (cp. khaṇâtīta); n' atthi so kh° vā layo vā muhutto vā yaṁ able, solid food, usually in cpd. -bhojja solid and other food, (nadī) āramati "there is no moment, no inkling, no particle of divided into 4 kinds, viz. asita, pīta, khāyita, sāyita Pv i.52 time that the river stops flowing" A iv.137 (as simile of eternal (=PvA 25) J i.58; Miln 2. -bhājaka a distributor of food (an flow of happening, of unbroken continuity of change); Vism office falling to the lot of a senior bhikkhu) Vin ii.176 (=v.204); 238 (jīvita°), 473; (khaṇa — vasena uppād'— ādi — khaṇa — iv. 38, 155. ttaya, viz. uppāda, ṭhiti, bhanga, cp. p. 431); J iv.128; aṭṭha — kkhaṇa — vinimmutto kh° paramadullabho: one opportunity Khajjaka (adj.) [fr. last] eatable, i. e. solid food (as °bhoj- out of eight, very difficult to be obtained Sdhp 4, 16; cp. 45, janāni opposed to yāgu PvA 23); (nt.) J i.186 (of 18 kinds, 46. — 2. moment as coincidence of two events: "at the same opp. yāgu); i.235 (id.); Miln 294. — °bhājaka= prec. moment," esp. in phrase taṁ khaṇaṁ yeva "all at once," si- Khajjati (=khādiyati, Pass. of khādati; Dhtm 93 bhak-khaṇa) 1. multaneously, with which syn. ṭhānaso J i.167, 253; iii.276, to be eaten, chewed, eaten up, as by animals: upacikāhi Vin PvA 19; PvA 27, 35; tasmiṁ khaṇe J ii.154; PvA 67; Sdhp ii.113; suṇakhehi Pv iii.78 ; puḷavehi J iii.177; cp. Pv iv.52 17. — 3. the moment as something expected or appointed (cut in two) — 2. to be itchy, to be irritated by itch (cp. E. (cp. καιρός), therefore the right moment, or the proper time. "itch"=Intens. of "eat") J v.198 (kh° kanduvāyati); Pv ii.39 So with ref. to birth, rebirth, fruit of action, attainment of Ara- (kacchuyā kh°) — 3. to be devoured (fig.), to be consumed, to hantship, presence on earth of a Buddha, etc., in cpds.: cuti — be a victim of: kāmataṇhāhi M. i.504; rūpena S iii.87, 88 (kha- kkhaṇo

Bdhd 106; paṭisandhi° Ps ii.72 sq.; Bdhd 59, 77, 78;

Khaṇa Khattiya

uppatti° Vbh 411 sq.; sotāpattimagga° Ps ii.3; phala° Ps i.26, — kaṇṇo=chinnakaṇṇo). Bdhd 80; nikanti° Ps ii.72 sq.; upacāra° Bdhd 94; citta° id. 38, Khaṇḍikā (f.) [fr. khaṇḍa] a broken bit, a stick, in ucchu° Vv 95. — khaṇe khaṇe from time to time Dh 239 (=okāse okāse 3326 (=ucchu — yaṭṭhi DhA iii.315). DhA iii.340, but cp. Comp. 161, n. 5), Buddhuppāda°, Th ii.A, 12. akkhaṇa see sep. Also akkhaṇavedhin. -akkhaṇe at Khaṇḍicca (nt.) the state of being broken (of teeth), having bro- the wrong time, inopportune Pv iv.140 (=akāle). On kh. laya, ken teeth, in phrase kh° pālicca, etc., as signs of old age (see muhutta cp. Points of Contr. 296, n. 5. above) M i.49=D ii.305; A iii.196; Dhs 644=736=869; DhA -âtīta having missed the opportunity Sn 333=Dh 315 iii.123; in similar connection Vism 449. (=DhA iii.489); -ññū knowing, realizing the opportunity Sn Khaṇḍeti [v. denom. fr. khaṇḍa] to renounce, to remit, in ve- 325 (cp. SnA 333). -paccuppanna arisen at the moment tanaṁ °etvā J iii.188. or momentarily Vism 431 (one of the 3 kinds of paccuppanna: Khata1 [pp. of khanati] 1. dug up, uprooted, fig. one whose foun- kh°., santati°, addhā°). -paritta small as a moment Vism 238. dation (of salvation) has been cut off; in combn with upahata Khaṇa2 [fr. khaṇ] digging J ii.296. Cp. atikhaṇa. D i.86 (=DA i.237); khataṁ upahataṁ attānaṁ pariharati "he Khaṇati [fr. khan or khaṇ; Dhtp 179: anadāraṇe] 1. to dig (? bet- keeps himself uprooted and half — dead" i. e. he continues to ter "destroy"; cp. Kern Toev. s. v.), dig out. uproot Dh 247, lead a life of false ideas A i.105=ii.4; opp. akkhataṁ anupa- 337; Sn p. 101; J ii.295; iv.371, 373: Sdhp 394. Also khanati hataṁ, etc. A i.89. & cp. abhikkhaṇati, palikkhaṇati. — 2. [=Sk. kṣanati] to Khata2 [pp. of kṣan, to wound] hurt, wounded; pādo kh° destroy Vin ii.26 (attānaṁ); M i.132 (id.). — pp. khata & hoti sakalikāya "he grazed his foot" S i.27=Miln 134, 179. khāta (cp. palikkhata). — akkhata unmolested, unhurt Vv 8452 (=anupadduta VvA Khaṇana (nt.) [fr. khaṇ] digging Miln 351 (pokkharaṇi°). 351). See also parikkhata.

Khaṇika (adj.) [fr. khaṇa] unstable, momentary, temporary, Khataka [fr. khata2] damage, injury VvA 206, khatakaṁ dāsiyā evanescent, changeable; usually syn. with ittara, e. g. J i.393; deti "she did harm to the servant, she struck the s." Or is it iii.83; PvA 60. — Vism 626 (khaṇikato from the standpoint khalikaṁ? (cp. khaleti); the passage is corrupt. of the momentary). Khaṇikā pīti "momentary joy" is one of Khatta (nt.) [Sk. kṣatra, to kṣi, cp. Gr. κτάομαι, κτ¨ημα, posses- the 5 kinds of joy, viz. khuddikā, khaṇikā, okkantikā, ubbegā, sion] rule, power, possession; only in cpds.: pharaṇā (see pīti) Vism 143, DhsA 115. -dhamma the law of ruling, political science J v.490 (is -citta temporary or momentary thought Vism 289. it khattu°=khattā°?) -vijjā polity D i.9, condemned as a -maraṇa sudden death Vism 229. -vassa momentary, i. e. practice of heretics. Bdhgh at DA i.93 explains it as nīti — sudden rain (— shower) J vi.486. sattha, political science (=°dhamma), See Rh. D. Dialogues Khaṇikatta (nt.) [fr. khaṇika] evanescence, momentariness Vism i.18. -vijjavādin a person who inculcates Macchiavellian 301. tricks J v.228 (paraphrased: mātāpitaro pi māretvā attano va attho

kāmetabbo ti "even at the expense of killing father and Khaṇḍa [freq. spelt kaṇḍa (q. v.). Cp. Sk. khaṇḍa; expld at Dhtp mother is wealth to be desired for oneself"), so also J v.240; 105 as "chedana"] 1. (adj.) broken, usually of teeth; Th 2, -vijjācariya one who practises kh — °vijjā ibid.; -vida (so 260 (=ThA 211); Miln 342; Vism 51. — 2. (m. nt.) a bro- read for °vidha)=°vijja (adj.) a tricky person, ibid. (v. l. °vi- ken piece, a bit, camma° a strip of hide Vin ii.122; coḷa° a bit jja, better). Cp. Sk. kṣātra — vidya. of cloth PvA 70; pilotika° bits of rags PvA 171; pūva° a bit of cake J iii.276; — akhaṇḍa unbroken, entire, whole, in -kārin Khattar [Sk. kṣattṛ fr. kṣatra] attendant, companion, charioteer, (sikkhāya) fulfilling or practising the whole of (the command- the king's minister and adviser (Lat. satelles "satellite" has ments) Pv iv.343 and °sīla observing fully the sīla — precepts been compared for etym.) D i.112 (=DA i.280, kh° vuccati Vv 113; cp. Vism 51 & Bdhd 89. pucchita — pucchita — pañhaṁ vyākaraṇa — samattho mahā- -âkhaṇḍa (redupl. — iter. formation with distributive matto: "kh° is called the King's minister who is able to answer function) piece by piece, nothing but pieces, broken up into all his questions"); Buddhaghosa evidently connects it with ka- bits Vism 115. -âkhaṇḍika piece by piece, consisting of theti, to speak, respond=katthā; gādhaṁ k° A ii.107=Pug 43 v. nothing but bits, in kh °ṁ chindati to break up into frag- l. for kattā (cp. Pug A 225). ments A i.204 (of māluvālatā); ii.199 (of thūṇā); S ii.88 (of Khattiya [der. fr. khatta=kṣatra "having possessions"; Sk. kṣa- rukkha); cp. Vin iii.43 (dārūni °ṁ chedāpetvā); J v.231 (°ṁ triya] pl. nom. also khattiyāse J iii.441. A shortened form katvā). -danta having broken teeth, as sign of old age in is khatya J vi.397. — f. khattiyā A iii.226 — 229, khattī D. phrase kh° palitakesa, etc. "with broken teeth and grey hair" i.193, and khattiyī. A member of one of the clans or tribes A i.138 and ; J i.59, 79 (id.). -phulla [Bdhgh on Vin ii.160; recognised as of Aryan descent. To be such was to belong to khaṇḍa =bhinn'okāso, phulla=phalit' okāso.] broken and shat- the highest social rank. The question of such social divisions tered portions; °ṁ paṭisankharoti to repair dilapidations Vin in the Buddha's time is discussed in Dialogues i.97 — 107; ii.160 (=navakammaṁ karoti) 286; iii.287; A iii.263; cp. same and it is there shown that whenever they are referred to in lists expression at Divy 22. a° unbroken and unimpaired fig. of the khattiyas always come first. Khattiyo seṭṭho jane tasmiṁ sīla, the rule of conduct in its entirety, with nothing detracted D i.199=ii.97=M i.358=S i.153, ii.284. This favourite verse is Vv 8316 =Pv iv.176 (cp. akhaṇḍasīla)=DhA i.32. put into the mouth of a god; and he adds that whoever is perfect Khaṇḍati to break, DhA iv.14; pp. khaṇḍita broken, PvA 158 (in wisdom and righteousness is the best of all. On the social prestige of the khattiyas see further M ii.150 — 157; iii.169;

Khattiya Khandha

A ii.86; S i.71, 93; Vin iv.6 — 10. On the religious side of ruci, in def. of idha (Vbh 245), tattha (Nd2), diṭṭhi (Nd2), cp. the question D iii.82; 93; M i.149, 177; ii.84; S i.98. Wealth Nd2 151 and Vbh 325 sq. — akkhanti intolerance Vin iv.241 does not come into consideration at all. Only a very small per- (=kopa); Vbh 360 (in def as opp. of khanti Dhs 1341. q. v. centage of the khattiyas were wealthy in the opinion of that above), 378. time and place. Such are referred to at S i.15. All kings and -bala (nt.) the force of

forbearance; (adj.) one whose chieftains were khattiyas D i.69, 136; iii.44, 46, 61; A i.106; strength is patience:... aduṭṭho yo titikkhati khantībalaṁ iii.299; iv.259. Khattiyas are called rājāno Dhp 294, quoted balānīkaṁ tam ahaṁ brūmi brāhmaṇaṁ Dh 399=Sn 623; — Netti 165. DhA iv.164; Ps ii.171, 176; -mettā forbearing love, in phrase -âbhiseka the inauguration of a king A i.107, 108 (of the kh° — mettânuddayasampanna (adj.) one whose character crown — prince)=A ii.87; -kaññā a maid of khattiya birth J is compassion and loving forbearance J i.151, 262; PvA 66 i.60; iii.394; -kula a khattiya clan, a princely house, Vin ii.161 (+yuttakāra); VvA 71 (in expln of akodhana); -suñña (nt.) (w. ref. to Gotama's descent); iii.80; -parisā the assembly of the void of khanti Ps ii.183; -soracca (nt.) gentleness and for- the khattiyas; as one of the four parisās (kh°, brāhmaṇa°, ga- bearance S i.100, 222; A ii.68; J iii.487; DhA i.56; °e niviṭṭha hapati°, samaṇa) at Vin i.227; A ii.133; as the first one of the "established in forbearance and meekness" A iii.46=D iii.61. eight (1 — 4 as above, Cātummahārājika°, Tāvatiṁsa°, Māra°, Khantika (adj.) [fr. prec.] acquiescing in —, of such and such Brahma°) at M i.72=D iii.260; -mahāsāla "the wealthy khat- a belief, in aññā° belonging to another faith, combd with tiya" (see above ii.1) D iii.258, etc.; -māyā "the magic of aññadiṭṭhika and aññarucika D i.187; M i.487. the noble" DhA i.166; -vaṁsa aristocratic descent DA i.267; -sukhumāla a tender, youthful prince (of the Tathāgata: bud- Khandati [skand] to jump, only in cpd. pakkhandati; given as dha°, kh°) DhA i.5. root khand at Dhtm 196 with meaning "pakkhandana."

Khattiyī (f.) a female khattiya, in series brāhmaṇī kh° vessī suddī Khandha [Sk. skandha] — I. Crude meaning: bulk, massiveness caṇḍālī nesādī veṇī rathakārī pukkusī A iii.229; similarly M (gross) substance. A. esp. used (a) of an elephant: the bulk ii.33, 40. of the body, i. e. its back S i.95; vāraṇassa J iii.392; hatthi — khandha — vara — gata on the back of the state elephant °Khattuṁ [Sk. °kṛtvah, cp. °kad] in compn with numerals J i.325; PvA 75. Also with ref. to an elephant (hatthināga) "times": dvikkhattuṁ, tikkhattuṁ, etc.; twice, three times, etc. sañjāta° "to whom has grown bulk=a large back" Sn 53, expl. Khadira [Sk. khadira; Gr. κίσσαρος, ivy; Lat. hedera, ivy] the SnA 103 by susaṇṭhitakkhandho "well endowed with bulk." tree Acacia catechu, in cpds. -angārā (pl.) embers of (burnt) — (b) of a person: the shoulder or back: nangalaṁ khandhe acacia — wood J i.232; PvA 152; -ghaṭikā a piece of a. — karitvā S i.115 appl. to Māra; Vism 100; DhA iv.168 (ohita° wood J iv.88; -tthambha a post of a. — wood DhA iii.206; — bhāra the load lifted off his shoulder). — — (c) of a tree: -patta a bowl made of a. — wood J v.389; -vana a forest of the trunk. rukkhassa PvA 114, also as rukkha° J i.324; tāla° acacias J ii.162; -sūla an impaling stake of a. — wood J iv.29. the stem of a palm PvA 56; nigrodhassa khandhaja (see cpds.) Khanati see khaṇati. S i.207=Sn 272; mūlaṁ atikkamma kh° ṁ sāraṁ pariye- sitabbaṁ "one must go beyond the root and search the trunk Khanittī (f.) [to khan, cp. Sk. khanitra] a spade or hoe Vin i.270; for sweetness" S iv.94. — (d) as t.t. in exegetical litera- J vi.520=V.89 (+ankusa). ture: section, chapter, lit. material as collected into uniform Khantar [n. agent of khanti] possessed of meekness or gentle- bulk; freq. in postscripts to Texts and Commentaries. See ness; docile, manageable. Said of an elephant A ii.116=iii.161 also

khandhaka. — B. More general as denoting bulk (—°); sq. e. g. aggi° a great mass of fire M ii.34, 41; J iv.139; udaka° Khanti & Khantī f. [Sk. kṣānti] patience, forbearance, for- a mass of water (i. e. ocean) A iii.336; S iv.179; J i.324; PvA giveness. Def. at Dhs 1341: khantī khamanatā adhivāsanatā 62; puñña° a great accumulation of merit A iii.336=S v.400; acaṇḍikkaṁ anasuropo attamanatā cittassa. Most frequent bhoga° a store of wealth A v.84; J i.6; maṇi° an extraordinarily combinations: with mettā (love) (see below); -titikkhā (for- large jewel (possessing magic power) J ii.102 sq. - bearance): khantī paramaṁ tapo titikkhā nibbānaṁ paramaṁ II. Applied meaning. — A. (—°) the body of, a collection vadanti Buddhā Dh 184=D ii.49=Vism 295; khantiyā bhiyyo of, mass, or parts of; in collective sense "all that is comprised na vijjati, S i.226; cp. DhA iii.237: titikkhā — sankhātā under"; forming the substance of. — (a) dukkha° all that is khantī; -avihiṁsā (tolerance): kh°, avihiṁsā, mettatā, anu- comprised under "dukkha," all that goes to make up or forms dayatā, S v.169; -akodhana (forbearing, gentle) VvA 71; the substance, the idea of "ill." Most prominent in phrase ke- -soraccaṁ (docility, tractableness) D iii.213= A i.94; also valassa dukkhakhandhassa samudaya and nirodha (the origin with maddava (gentleness) and s. as quality of a well — bred & destruction of all that is suffering) with ref. to the paṭic- horse A iii.248, cp. A ii.113 and khantā; -sovaccassatā (kind casamuppāda, the chain of causal existence (q. v.) Vin i.1; speech) Sn 266 (cp. KhA 148). See also cpds. — Khantī S ii.95; iii.14; A i.177; v. 184 & passim. Similarly: samu- is one of the ten paramitās J i.22, 23: cp. A iii.254, 255. daya Vbh 135 sq. nirodha Nett 64; antakiriyā A i.147; vyādhi- — In other connections: khantiyā upasamena upeta S i.30; maraṇatunnānaṁ dukkhakkhandhaṁ vyapānudi Th 2, 162. — ativissuto Sdhp 473; anulomikāya kh°iyā samannāgata (being (b) lobha° dosa° moha° the three ingredients or integrations of of gentle and forbearing disposition) A iii.437, 441; Ps ii.236 greed, suffering and bewilderment, lit. "the big bulk or mass sq.; Vbh 340. See also A iii.372; Sn 189, 292, 897, 944. — of greed" (see also under padāleti), S v.88 (nibbijjhati through In scholastic language frequent in combination diṭṭhi khanti the satta bojjhangā). — (c) vayo° a division of age, part of age, as threefold: purima°, majjhima°, pacchima° Nd2 in def.

Khandha Khandha

of sadā. — (d) sīla (etc.) kh° the 3 (or 5) groups or parts which tial" factors of existence, birth & death depend on the khand- constitute the factors of right living (dhamma), viz. (1) sīla° has. They appear in every new conjuncture of individuality the group dealing with the practice of morality; (2) samādhi° concerning their function in this paṭisandhi — kkhaṇe; see that dealing with the development of concentration; (3) paññā° Ps ii.72 — 76. Thus the var. phases of life in transmigra- that dealing with the development of true wisdom. They are tion are defined as — (jāti:) ya tesaṁ tesaṁ sattānaṁ tamhi also known under the terms of sīla — sampadā, citta°, paññā° tamhi satta — nikāye jāti sañjāti okkanti abhinibbatti khand- D i.172 sq.; see sīla. — D i.206; Nett 64 sq.; 126. tīhi dham- hānaṁ pātubhāvo āyatanānaṁ paṭilābho Nd2 on Sn 1052; cp. mehi samannāgato "possessed of the three qualities," viz. sīla jāti dvīhi khandhehi sangahitā ti VvA 29; khandhānaṁ pā- — kkhandhesu, etc. It 51; cp. A i.291; v.326. tīhi khand-

tubhāvo jāti S ii.3; Nett 29; khandhānaṁ nibbatti jāti Vism hehi... aṭṭhangiko maggo sangahito M i.301; sīlakkhandhaṁ, 199. — (maraṇaṁ:) yā tesaṁ tesaṁ sattānaṁ... cuti cavanatā etc. paripūreti "to fulfil the sīla — group" A i.125; ii.20, iii.15 bhedo antaradhānaṁ maccu maraṇaṁ kālakiriyā khandhānaṁ sq. These 3 are completed to a set of 5 by (4) vimutti° the group bhedo kalevarassa nikkhepo M i.49=Vbh 137=S ii.3, 42. — dealing with the attainment of emancipation and (5) vimutti — vivaṭṭa — kkhandha (adj.) one whose khandhas have revolved ñāṇa — dassana °the group dealing with the realization of the (passed away), i. e. dead S i.121=iii.123. — kh°anaṁ udaya achievement of emancipation. As 1 — 4 only at D iii.229 (mis- — vyaya (or udayabbaya) the rising and passing of the kh., print puñña for paññā); cp. A i.125. As 5 at S i.99=A i.162; S transmigration Dh 374=Th 1, 23, 379=It 120=KhA 82; Ps i.54 v.162; A iii.134, 271; v.16 (all loc.=S i.99); It 107, 108; Nd2 sq. — (b) Their relation to attachment and craving (kāma): under sīla. sattisūlûpamā kāmā khandhānaṁ adhikuṭṭanā S i.128=Th 2, B. (absolute) in individual sense: constituent element, fac- 58, 141 (ThA 65: natthi tesaṁ adhik°?); craving is their cause tor, substantiality. More especially as khandhā (pl.) the ele- & soil: hetupaṭicca sambhūtā kh. S i.134; the 4 arūpino kh. ments or substrata of sensory existence, sensorial aggregates are based on lobha, dosa, moha Vbh 208. — (c) their annihi- which condition the appearance of life in any form. Their char- lation: the kh. remain as long as the knowledge of their true acter according to quality and value of life and body is evanes- character is not attained, i. e. of their cause & removal: yaṁ cent, fraught with ills & leading to rebirth. Paraphrased by rūpaṁ, etc.... n' etaṁ mama n' eso 'haṁ asmi na m' eso attā ti; Bdhgh. as rāsi, heap, e. g. Asl. 141; Vibh A 1 f.; cf. B. evaṁ etaṁ yathābhūtaṁ sammappaññāya passati; evaṁ kho Psy. 42. 1. Unspecified. They are usually enumerated in the jānato passato... ahankāramamankāra — mānânusayā na hontī foll. stereotyped set of 5: rūpa° (material qualities), vedanā ti S iii.103; — pañca — kkhandhe pariññāya S iii.83; pañca (feeling), saññā (perception), sankhārā (coefficients of con- — kkhandhā pariññātā tiṭṭhanti chinnamūlakā Th 2, 106. See sciousness), viññāṇa (consciousness). For further ref. see also S i.134. — (d) their relation to dhātu (the physical el- rūpa; cp. also Mrs. Rh. D. Dhs trsl. pp. 40 — 56. They ements) and āyatana (the elements of sense — perception) are enumerated in a different order at S i.112, viz. rūpaṁ ve- is close, since they are all dependent on sensory experience. dayitaṁ saññaṁ viññāṇaṁ yañ ca sankhataṁ n' eso 'ham asmi. The 5 khandhas are frequently mentioned with the 18 dhā- Detailed discussions as to their nature see e. g. S iii.101 (=Vbh tuyo & the 12 āyatanāni: khandhā ca dh° cha ca āyatanā ime 1 — 61); S iii.47; iii.86. As being comprised in each of the hetuṁ paṭicca sambhūtā hetubhangā nirujjhare S i.134; kh° dhātus, viz. kăma° rūpa° arūpa — dhātu Vbh 404 sq. — dh° — āyatanaṁ sankhataṁ jātimūlaṁ Th 2, 472; dham- (a) As factors of existence (cp. bhava). Their rôle as such maṁ adesesi khandh'— āyatana — dhātuyo Th 2, 43 (cp. ThA is illustrated by the famous simile: "yathā hi angasambhārā 49). Enumerated under sabba — dhammā Ps i.101=ii.230; un- hoti saddo ratho iti evaṁ khandhesu santesu hoti satto ti sam- der dhammā (states) Dhs 121, as lokuttara — kkhandhā, etc. muti" "just as it is by the

condition precedent of the co — ex- Dhs 358, 528, 552. — khandhānaṁ khandhaṭṭho abhiññeyyo, istence of its various parts, that the word G chariot ’ is used, dhātūnaṁ dhātuṭṭho, etc. Ps i.17; cp. i.132; ii.121, 157. In def. just so it is that when the skandhas are there, we talk of a of kāmâvacarā bhūmi Ps i.83. In def. of dukkha and its recog- G being ’" (Rh. D.) (cp. Hardy, Man. Buddh. p. 425) S nition Nett 57. In def. of arahanto khīṇāsavā Nd2 on sankhāta i.135=Miln 28. Their connotation "khandha" is discussed at S — dhammā ("kh. sankhātā," etc.), on tiṇṇa ("khandha — (etc.) iii.101 =M iii.16: "kittāvatā nu kho khandhānaṁ khandhâd- pariyante thitā"), & passim. — (e) their valuation & their bear- hivacanaṁ? rūpaṁ (etc.) atītânāgatapaccuppannaṁ ajjhat- ing on the "soul" — conception is described in the terms of na taṁ vā bahiddhā vā oḷārikaṁ," etc.: i.e. material qualities are mama (na tumhākaṁ), anattā, aniccaṁ and dukkhaṁ (cp. up- equivalent terms for the kh. What causes the manifestation of ādānakkh° infra and rūpa) rūpaṁ (etc.)... aniccaṁ, dukkhaṁ, each kh.? cattāro mahābhūtā... paccayo rūpa — khandhassa n' eso 'ham asmi, n 'eso me attā "material qualities (etc. kh. 2 paññāpanāya; phasso... vedana°, saññā°, sankhārā°, etc.; nā- — 5) are evanescent, bad, I am not this body, this body is not marūpaṁ... viññāṇa°: the material elements are the cause my soul" Vin i.14=S iv.382. n' eso 'ham asmi na m' eso attā of rūpa, touch is that of vedanā, saññā, sankhārā, name and S i.112; iii.103, 130 & passim; cp. kāyo na tumhākaṁ (anattā shape that of viññāṇa (S iii.101); cp. M i.138 sq., 234 sq. rūpaṁ) S ii.65; Nd2 680; and rūpaṁ na tumhākaṁ S iii.33 M On the same principle rests their division in: rūpa — kāyo i.140=Nd2 680. — rūpaṁ, etc. as anattā: Vin i.13; S iii.78, rūpakkhandho nāmakāyo cattāro arūpino khandhā "the ma- 132 — 134; A i.284= ii.171; 202; cp. S iii.101; Vin i.14. — as terial body forms the material factor (of existence), the in- aniccaṁ: S iii.41, 52, 102, 122, 132 sq., 181 sq., 195 sq., 202 dividualized body the 4 immaterial factors" Nett 41; the rū- — 224, 227; A iv.147 (aniccânupassī dukkhânupassī); anicca pakkhandha only is kāmadhātu — pariyāpanno: Vbh 409; the dukkha roga, etc., Ps ii.238 sq.; Vbh 324. — 2. Specified as 4 arūpino kh° discussed at Ps ii.74, also at Vbh 230, 407 sq. panc' upādāna-kkhandhā the factors of the fivefold cling- (grouped with what is apariyāpanna) — Being the "substan- ing to existence. Defined & discussed in detail (rūpûpadāna

Khandha Khambha

— kkhandha, etc.) S iii.47; 86 — 88; also Vin i.10; S iii.127 -vibhanga division dealing with the khandhas (i. e. Vibh. 1 sq. Specified S iii.58 iii.100=M iii.16; S iii.114, 158 sq.; v.52, sq.) Miln 12. -santāna duration of the khandhas Vism 414. 60; A iv.458; Vism 443 sq. (in ch. xiv: Khandha — niddesa), Khandhaka [fr. khandha] division, chapter, esp. in the Vinaya 611 sq. (judged aniccato, etc.). — Mentioned as a set exempli- (at end of each division we find usually the postscript: so & fying the number 5: Kh iii.; Ps i.22, 122. Enumerated in var. so khandhakaṁ niṭṭhitaṁ "here ends the chapter of..."); in cpd. connections S i.112; D iii.233; M i.190; A v.52; Kh iv. (expld °vatta, i. e. duties or observances specified in the v. khandha KhA 82=A v.52); Miln 12 (var. references concerning the dis- or chapter of the Vinaya which deals with these duties Vism cussion of the kh. in the Abhidhamma). — What is said of the 12, 101 (cp. Vin ii.231),

188. khandhas alone — see above 1 (a) — (e) — is equally ap- plied to them in connection with upādāna. — (a) As regards Khandhiman (adj.) having a (big) trunk, of a tree A iii.43. their origin they are characterized as chandamūlakā "rooted in Khama (adj.) [fr. kṣam] (a) patient, forgiving. (b) enduring, desire, or in wilful desire" S iii.100; cp. yo kho... pañcas' up- bearing, hardened to (frost & heat, e. g.), fit for. — (a) kh. ādānakkhandhesu chandarāgo taṁ tattha upādānaṁ ti M i.300, belongs to the lovable attributes of a bhikkhu (kh. rūpānaṁ, 511. Therefore the foll. attributes are characteristic: kummo saddānaṁ, etc.; indulgent as regards sights, sounds, etc.) A pañcann' etaṁ upād° ānaṁ adhivacanaṁ M i.144; bhārā have iii.113=138; the same applied to the king's horse A iii.282. pañcakkh°ā S iii.26; pañcavadhakā paccatthikā pañcann'... ad- Khamā paṭipadā the way of gentleness (and opp. akkhamā), hivacanaṁ S iv.174; pañc' upād°... sakkāyo vutto M i.299= S viz. akkosantaṁ na paccakosati "not to shout back at him who iv.259. — (b) their contemplation leads to the recognition of shouts at you" A ii.152 sq.; cp. Nett 77; classified under the their character as dukkha, anicca, anattā: na kiñci attānaṁ vā four paṭipadā at D iii.229. In combn. w. vacana of meek, gen- attaniyaṁ vā pañcasu upādānakkhandhesu S iii.128; rogato, tle speech, in vattā vacana° a speaker of good & meek words S etc.... manasikātabbā pañc° S iii.167; pañcasu upād°esu an- i.63; ii.282; Miln 380; cp. suvaco khamo A v.24 sq., forgiving: iccânupassī "realizing the evanescence in the 5 aggregates of Miln 207.— (b) khamo sītassa uṇhassa, etc., enduring frost attachment" A v.109; same with udayavyayânupassī S iii.130; & heat A iii.389=v.132; addhāna° padhāna° (fit for) A iii.30; A ii.45, 90; iii.32; iv.153; and dhammânupassī M i.61. Out ranga°, anuyoga°, vimajjana° M i.385. — akkhama (adj.) of which realization follows their gradual destruction: pañc'... impatient, intolerant, in combn dubbaca dovacassa karaṇehi khandhānaṁ samudayo atthangamo assādo, etc. S iii.31, 160 dhammehi samannāgata S ii.204 sq.= A ii.147 sq. With ref. to sq.; A ii.45, 90; iv.153; Nd2 under sankhārā. That they oc- rūpa, saddā, etc. (see also above), of an elephant A iii.156 sq. cupy a prominent position as determinants of dukkha is ev- — D iii.229; Sdhp 95. ident from their rôle in the exposition of dukkha as the first Khamati [Dhtp 218: sahane, cp. Sk. kṣamate, perhaps to Lat. one of the noble truths: sankhittena pañc'upādānakkhandhā humus, cp. Sk. kṣāh, kṣāman soil; Gr. ξχών, ξαμαι] 1. to pi dukkhā "in short, the 5 kh. are associated with pain" Vin be patient, to endure, to forgive (acc. of object and gen. of i.10=M i.48=A i.177=S v.421; Ps i.37, 39; Vbh 101 & passim; person): n' âhaṁ bhayā khamāmi Vepacittino (not do I forgive cp. katamaṁ dukkham ariyasaccaṁ? pañc'upād° ā tissa va- V. out of fear) S i.221, 222; aparādhaṁ kh. to forgive a fault canīyaṁ, seyyathīdaṁ... S iii.158=v.425; khandhādisā dukkhā J iii.394. khamatha forgive DhA ii.254; khamatha me pardon Dh 202 (& expl. DhA iii.261). — 3. Separately mentioned: me Miln 13; DhA i.40. — 2. (impers.) to be fit, to seem khandhā as tayo arūpino kh° (ved°, saññā°, sankh°) DhA i.22; good; esp. in phrase yathā te khameyya "as may seem good viññāṇa — kh° (the skandha of discriminative consciousness) to you; if you please" D i.60, 108; M i.487. sabbaṁ me na in Def. of manas: manindriyaṁ viññāṇaṁ viññ° — khandho khamati "I do not approve of" M i.497 sq.; na khamati "it is

tajjā manoviññāṇadhātu Nd2 on Sn 1142=Dhs 68. not right" D ii.67. — 3. to be fit for, to indulge in, to approve -âdhivacana having kh. as attribute (see above) S of, in nijjhānaṁ khamanti M i.133, 480; cp. diṭṭhi — nijjhāna iii.101=M iii.16; -āvāra a camp, either (1) fortified (with — kkhanti M i.480 & A i.189. — ppr. med. khamamāna niveseti) or (2) not (with bandhāpeti), esp. in the latter mean- Vin i.281 (uppaḍḍhakāsinaṁ kh°) fit for, allowing of, worth, ing w. ref. to a halting place of a caravan (=khandhāvāra?) (1) cp. Bdhgh. note Vin Texts i.195. — grd. khamanīya to be J iv. 151; v.162; DhA i.193, 199.— (2) J i.101, 332; PvA 113; allayed, becoming better (of a disease) Vin i.204; D ii.99. — DhA ii.79. Said of a hermitage J v.35. — fig. in sīla — khand- caus. khamāpeti to pacify, to ask one's pardon, to apologize hāvāraṁ bandhitvā "to settle in the camp of good conduct" DA (to=acc.) J i.267; PvA 123, 195; DhA i.38, 39; ii.75, 254. — i.244; — ja (adj. — n.) sprung from the trunk (of the tree), i. to ask permission or leave (i. e. to say good — bye) DhA i.14. e. a growth or parasite S i.207=Sn 272, expl. at SnA 304; khandhesu jātā khandha — jā, pārohānam etaṁ adhivacanaṁ. Khamana (nt.) long — suffering Miln 351; bearing, suffering -niddesa disquisition about the khandhas Vism (ch. xiv esp.) Sdhp 202; and a° intolerance Bdhd 24. 482, 485, 492, 509, 558, 389. -paṭipāṭi succession of khand- Khamanatā (f.) forbearance and a° intolerance, harshness both has Vism 411 sq. -paritta protective spell as regards the as syn. of khanti & akkhanti Dhs 1342, Vbh 360. khandhas (as N. of a Suttanta) Vism 414. -bīja "trunk seed" Khamā (f.) [fr. ksam] (a) patience, endurance. (b) the earth (cp. as one kind of var. seeds, with mūla° phaḷu° agga° bīja° at Vin chamā & see khamati) J iv.8 (v. l. B. chamāya). v.132, & D i.5, expld. DA i.81: nāma assattho nigrodho pi- lakkho udumbaro kacchako kapitthano ti evam — ādi. -rasa Khamāpanā (f.) [abstr. fr. khamāpeti, Caus. of khamati] asking taste of the stem, one of various tastes, as mūla° khandha° for pardon J iv.389. taca° patta° puppha°, etc. Dhs 629=Nd2 540. -loka the world Khambha [Sk. khambha & sthambha] 1. prop, support, in °kata of sensory aggregates, with dhātu — and āyatanaloka Ps i.122. "making a prop," i. e. with his arms akimbo Vin ii.213=iv.188.

Khambha Khaḷopī

— 2. obstruction, stiffening, paralysis, in ūru° "stiffening of as large as...). the thigh" M i.237 (through pain); J v.23 (through fear). See Khalanka in -pāda at J vi.3 should probably be read kalanka° (q. also chambheti & thambha. v.). Khambheti [Caus. fr. prec. — Sk. skambh, skabhnāti] 1. to Khalati [Dhtp 260: kampane; Dhtm 375: sañcalane; cp. Sk. prop, to support Th 2, 28 (but expl. at ThA 35 by vi°, ob- skhalati, cp. Gr. σφάλλω to bring to fall, to fail] to stum- struct) — 2. to obstruct, to put out, in pp. khambhita (=vi°) ble; ger. khalitvā Th 1, 45; Miln 187; pp. khalita q. v. Cp. Nd2 220, where it explains khitta. — ger. khambhiya: see vi°. upa°, pa°. Khaya [Sk. kṣaya to kṣi, kṣiṇoti & kṣiṇāti; cp. Lat. situs wither- Khali a paste Vin ii.321 (:Bdhgh. on C.V. vi.3, 1 for madda). ing, Gr. φχίσις, φχίνω, φχίω wasting. See also khepeti under khipati] waste, destruction, consumption; decay, ruin, loss; of Khalika (or khalikā f.) a dice — board, in khalikāya kīḷanti to the passing away of night VvA 52; mostly in applied mean- play at dice (see illustr. in Rh. D. Buddh. India p. 77) Vin ing with ref. to the extinction of passions &

such elements as ii.10; cp. D i.6 (in enumn of various amusements; expl. at DA condition, life, & rebirth, e. g. āsavānaṁ kh. It 103 sq., esp. i.85 by jūta — khalika pāsaka — kīḷanaṁ). See also kali. in formula āsavānaṁ khayā anāsavaṁ cetovimuttiṁ upasam- Khalita1 [Sk. khalati=Lat. calvus, bald; cp. khallāṭa] bald — pajja A i.107= 221=D iii.78, 108, 132=It 100 and passim. — headed A i.138 (+vilūna); Th 2, 255 (=vilūnakesa ThA 210). rāgassa, dosassa, mohassa kh. M i.5; A i.299, cp. rāga°, dosa°, Khalita2 [pp. med. of khalati, cp. Dhtp 611; Dhtm 406 moha°, A i.159; dosa° S iii.160, 191; iv.250. — taṇhānaṁ kh. khala=soceyye] (adj. & n.) 1. faltering, stumbling, wrong Dh 154; sankhārānaṁ kh. Dh. 383; sabbamaññitānaṁ, etc. M — doing, failure A i.198; Nd1 300; Th 2, 261; DhA iii.196 (of i.486; āyu°, puñña° Vism 502. — yo dukkhassa pajānāti idh' the voice; ThA 211=pakkhalita); J i.78; Miln 94, 408. — 2. eva khayaṁ attano Sn 626=Dh 402; khayaṁ virāgaṁ amataṁ disturbed, treated badly J vi. 375. — akhalita undisturbed Th paṇītaṁ Sn 225. — In exegesis of rūpassa aniccatā: rūpassa 1, 512. khayo vayo bhedo Dhs 645=738=872. — See also khīṇa and the foll. cpds. s. v.: āyu°, upadhi°, upādāna°, jāti°, jīvita°, Khalu [indecl., usually contracted to kho, q. v.] either positive: taṇha°, dukkha°, puñña°, bhava°, loka°, saṁyojana, sabbad- indeed, surely, truly D i.87; Sn p. 103; J iv.391 (as khaḷu); hamma°, samudda°. Mhvs vii.17; or negative: indeed not Vism 60 (=paṭised- -âtīta (a) gone beyond, recovered from the waning period han' atthe nipāto). -pacchābhattika (adj.)=na p°: a person (of chanda, the moon=the new moon) Sn 598; -ânupassin who refuses food offered to him after the normal time Vin (a) realizing the fact of decay A iv.146 sq.= v.359 (+vayânu- v.131=193; Pug 69; Vism 61. See Com. quot. by Childers, passin); -ñāṇa knowledge of the fact of decay M ii.38=Pug p. 310. 60; in the same sense khaye ñāṇa Nett 15, 54, 59, 127, 191, Khalunka [adj. fr. khala in caus. sense of khaleti, to shake. cp. kvu 230 sq.; -dhamma the law of decay A iii.54; Ps i.53, In formation=khalanga>khalanka>khalunka, cp. kulūpaka for 76, 78. kulūpaga] only appld to a horse= shaking, a shaker, racer Khara1 [cp. Sk. khara] 1. (adj.) rough, hard, sharp; painful (esp. as java A i.287), fig. of purisa at Anguttara passages. D ii.127 (ābādha); J iii.26 (vedanā) Miln 26 (+sakkhara — Described as bold and hard to manage A iv.190 sq.; as a kaṭhala — vālikā), PvA 152 (loma, shaggy hair; cp. Np. Khara horse which cannot be trusted and is inferior to an ājānīya — loma — yakkha Vism 208). — °ka= khara rough, stony (a thoroughbred) A v.166. Three kinds at A i.287 sq.=iv.397 PvA 265 (=thaṇḍila). — 2. (m.) a donkey, a mule, in -putta, sq. In expl. of vaḷavā (mare) at J i.180=sindhavakule ajāto nickname of a horse J iii.278. — 3. a saw J ii.230 (=kakaca khalunk'asso; as vaḷavā khaḷunkā J i.184. — Der. khalunkatā C.); vi.261. in a°, not shaking, steadiness VvA 278. -âjina a rough skin, as garment of an ascetic Sn 249 Khaleti [Sk. kṣālayati of kṣal?] lit. to wash (cp. pakkhāleti), (=kharāni ajina — cammāni Sn A 291); Pug 56; -gata of slang for "to treat badly," "to give a rubbing" or thrashing (ex- rough constitution Dhs 962; also as khari — gata M i.185; act meaning problematic); only at J iv.205=382: gale gahetvā Vism 349 (=pharusa). -mukha a conch J vi.580. -ssara of khalayātha jammaṁ "take the rascal by the throat and thrash rough sound S ii.128. him" (Com. khalayātha khalīkāraṁ (i. e. a "rub," kind of pun- Khara2 [Sk. kṣara] water J iii.282. ishment) pāpetvā niddhamatha=give him a thrashing

& throw him out. v. l. at both passages is galayātha). Kharatta (nt.) [fr. khara] roughness A i.54; PvA 90 (in expln of pharusa). Khallaka in baddhā upāhanāyo shoes with heel — coverings (?) Vin i.186 (see Bdhgh. note on it Vin Texts ii.15). — Also as Khala [cp. Sk. khala] 1. corn ready for threshing, the threshing khalla-baddhâdibhedaṁ upāhanaṁ at PvA 127 in expln of up- floor Nd2 587; Vism 120; DA i.203 (khalaṁ sodheti). — 2. āhana. Kern (Toev. s. v.) sees in it a kind of stuff or material. threshing, mash, in ekamaṁsa — khalaṁ karoti "to reduce to one mash of flesh" D i.52=M i.377 (+maṁsa — puñja; DA Khallāta [Sk. khalvāta, cp. khalita] bald, in -sīsa a bald head i.160=maṁsa — rāsi). DhA i.309. Der. khallātiya baldness, in khallātiyapetī the -agga the best corn for threshing DhA i.98; iv.98; -kāla bald — headed Petī PvA 46 (where spelled khalātiya) and 67. the time for threshing DhA iv.98; -bhaṇḍ'agga the best agri- Khallika only at S v.421; cp. S iv.330 (Dhamma-cakka — p — cultural implement for threshing DhA i.98; iv.98; -bhaṇḍa- Sutta). It is a misreading. Read with Oldenberg, Vin i.10, kāla the time for the application of the latter DhA iv.98; kāmesu kāmasukhallikānuyoga (devotion to the passions, to -maṇḍala a threshing — floor Vism 123; DhA i.266 (°matta, the pleasures of sense). See kāmasukha and allika.

Khaḷopī Khiḍḍā

Khaḷopī [and khalopi, also kalopī, q. v. Cp. Trenckner Notes, p. Khādita (adj.) [pp. med. & pass. of khādati] eaten, or hav- 60, possibly=karoṭi] a pot, usually with kumbhī: D i.167 (— ing eaten, eaten up, consumed J i.223; ii.154; PvA 5. — A mukha+kumbhi — mukha); Pug 55; Miln 107. twin form of khādita is khāyita, formed prob. on analogy of Khāṇu [also often spelled khānu; prob.=Sk. sthāṇu, corrupted in sāyita, with which freq. combined (cp., however, Trenckner etym. with khaṇati, cp. Trenckner, Notes 58, n. 6] a stump P.M. 57), e. g. Pug 59; Vism 258; PvA 25. Used as the poet- (of a tree), a stake. Often used in description of uneven roads; ical form Pv i.1211 (expl. PvA 158=khādita). — Der. khādi- together with kaṇṭaka, thorns A i.35; iii.389; Vism 261 (°pa-tatta (nt.) the fact of being eaten J i.176. haraṇ' aggi), 342 (°magga); SnA 334. — jhāma° a burnt stump — ṭṭhāna the eating place, place of feeding J v.447. (as characteristic of kālaka) S iv.193. — nikhāta° an uprooted Khādin, f. khādinī=khādaka PvA 31. trunk DA i.73. Khāṇu — kondañña N. of a Thera Vism 380; Khāyati [pass.=Sk. khyāyate, khyā] to seem to be, to appear like DhA ii.254. (viya) J i.279; aor. khāyiṁsu J i.61; ppr. med. khāyamāna J Khāṇuka=khāṇu S v.379 (avihata°): J ii.18, 154; v.45 (loha — iv. 140; PvA 251. Cp. pakkhāyati. daṇḍa — kh° pins & stakes of brass); Miln 187 (mūle vā Khāyita see khādita; cp. avakkhāyika. khāṇuke vā... khalitvā stumbling over roots & stumps); Vism 381=DhA ii.254 (with ref. to the name of Khāṇu — kondañña Khāra [Sk. kṣāra, pungent, saline, sharp to ksā, kṣāyati to burn, who by robbers was mistaken for a tree stump); VvA 338 (in cp. Gr. ϛηρός, dry; Lat. serenus, dry, clear, seresco to dry] a road=sankuka). any alkaline substance, potash, lye. In combn with ūsa (salt earth) at S iii.131 (— gandha); A i.209. — Used as a caustic Khāta (adj.) [Sk. khāta; pp. of khan] dug DA i.274 (=ukkiṇṇa), Pv iii.102 ; Sdhp 281. See also chārikā. a° not dug Miln 351 (°taḷāka). Cp. atikhāta J ii.296. -âpatacchika a means of torturing, in enumn of var. tor- Khāda (nt.) eating, in -kāraṇa the reason of eating... PvA 37. tures (under vividha —

kamma — kāranā kārenti) M i.87= A Khādaka (adj.) eating (nt.) Vism 479; eating, living on (adj. — i.48=ii.122=Nd2 604; J vi.17 (v. l. °ṭicch°; C. has āpatacchika, °), an eater J iv.307; PvA 44; lohita — maṁsa° (of Yakkhas) v. l. paṭicchaka); Vism 500; Miln 197. Both A & Nd have v. l. J i.133, 266; camma° J i.176; gūtha° (of a Peta) PvA 266. kharāpaṭicchaka; -ôdaka an alkaline solution Vism 264, 420; DhA i.189; PvA 213; cp. khārodikā nadī (in Niraya) Sdhp Khādati [Dhtp 155 "khāda bhakkhane"; cp. Sk. khādati, cp. Gr. 194. κνώδων the barbed hook of a javelin, i. e. "the biter"; Lith. kándu to bite] to chew, bite, eat, devour (=Ger. fressen); to Khāraka (adj.) [fr. khāra] sharp or dry, said of the buds of the destroy. — Pres. Dh 240; J i.152 (sassāni); iii.26; Pv i.63 Pāricchattaka A iv.117 sq. (puttāni, of a Petī); i.94 . — kaṭṭhaṁ kh° to use a toothpick J Khārī (f.) [and khāri —] a certain measure of capacity (esp. of i.80, 282, — dante kh° to gnash the teeth J i.161. — santakaṁ grain, see below khārika). It is used of the eight requisites of kh° to consume one's property DhsA 135. — of beasts, e. g. an ascetic, and often in conn. with his yoke (kāja): "a khārī — Sn 201, 675. — Pot. khādeyya J iii.26. — Imper. khāda J load." i.150 (maṁsaṁ); ii.128 (khādaniyaṁ); vi.367. (pūvaṁ); PvA -kāja Vin i.33 (cp. Vin Texts i.132); J v.204. -bhaṇḍa 39, 78. — Part. pres. khādanto J i.61; iii.276. — Fut. khādis- DhA iii.243 (:kahaṁ te kh — bh° ko pabbajita parikkhāro); sati J i.221; ii.129. — Aor. khādiṁsu PvA 20. — Pass. ppr. -bhāra a shoulder — yoke S i.169; J iii.83; -vidha=°kāja S khādiyamāna (cp. khajjati) PvA 69 (taṇhāya) (expl. of khaj- i.78=Ud 65; D i.101. At Ud and D passages it is read vividha, jamāna). — Inf. khādituṁ J i.222; ii.153; DhA iv.226. — Ger. but DA i.269 makes it clear: khārī ti araṇi — kamaṇḍalu — khāditvā J i.266, 278 (phalāni); PvA 5, 32 (devour); poetical sūcâdayo tāpasa — parikkhārā; vidho ti kāco, tasmā khārib- khādiyā J v.464 (=khāditvā). — Grd. khāditabba J iii.52, and haritaṁ kācam ādāyā ti attho. As Kern (Toev. s. v.) points khādaniya (q.v.). — Pp. khādita (q. v.). Cp. pali°. out, °vidha is a distortion of vivadha, which is synonymous Khādana (nt.) the act of eating (or being eaten) PvA 158. — adj. with kāja. f. khādanī the eater Dpvs 238; khādana at J ii.405 is to be read Khārika1 [adj. to khāra] alkaline, in enumn of tastes (cp. rasa) at as ni° (q. v.). Cp. vi°. S iii 87; Dhs 629 and . Khādaniya [grd. of khādati; also as khādanīya] hard or solid food, Khārika2 [adj. of khārī] of the khārī measure, in vīsati° kosalako opp. to and freq, combd with bhojaniya (q. v.). So at D ii.127; tilavāho A v.173=Sn p. 126. J i.90, 235; iii.127; Sn. p 110; Miln 9, 11. — Also in combn Khāleti Caus. of khalati: see khaleti & vikkhāleti. anna, pāna, kh° Sn 924; ii.49 . By itself J iii.276. — piṭṭha° pastry Vin i.248. Khāhinti at Th 2, 509 is to be read kāhinti (=karissanti ThA 293).

Khādā (f.) food, in rāja° royal food Sn 831 (rājakhādāya Khiḍḍā [Vedic krīḍā, cp. kīḷati] play, amusement, pleasure usu- puṭṭho=rājakhādanīyena rājabhojanīyena posito Nd1 171; ally combd with rati, enjoyment. Var. degrees of pleasures where printed °khadāya throughout). (bāla°, etc.) mentioned at A v.203; var. kinds of amuse- ment enumerated at Nd2 219; as expounded at D i.6 under jūta Khādāpana [fr. khādāpeti] causing to be eaten (kind of punish- — pamādaṭṭhāna. Generally divided into kāyikā & vācasikā ment) Miln 197 (sunakhehi). khiḍḍā (Nd2 ; SnA 86). Expl. as kīḷanā SnA 86, as hassādhip- Khādāpeti (Caus. ii. of khādati] to make eat J iii.370; vi.335. pāya (means of

mirth) PvA 226; sahāyakādīhi keḷi PvA 265. Khādika=khādaka, in aññamaññ° S v.456. 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 expld at VvA 348 by vambhento, pīḷanto. corrupted by pleasures D i.19, 20=DA i.113 (v. l. padūsika); Khila (m. nt.) [cp. Sk. khila] waste or fallow land A iii.248; -rati play & enjoyment Sn 41, 59; Vv 1612 , 327 ; Pv iv.72 ; fig. barrenness of mind, mental obstruction. There are five Vism 619. ceto-khilā enumd in detail at M i.101=A iv.460= D iii.238 Khitta [pp. of khip, to throw Dhtp 479; peraṇe] thrown; cast, (see under ceto); mentioned A v.17; SnA 262. As three khilā, overthrown Dh 34; rajo paṭivātaṁ kh°, dirt thrown against the viz. rāga, dosa, moha at S v.57; also with other qualities at wind S i.13, 164=Sn 662=Dh 125= J iii.203; ratti — khittā Nd2 9. In combn with paligha S i.27 (chetvā kh° ṁ); khi- sarā arrows shot in the night Dh 304=Nett 11; acchi vātaveg- laṁ pabhindati to break up the fallowness (of one's heart) ena khittā a flame overthrown by the power of the wind, blown S i.193; iii.134; Sn 973.— akhila (adj.) not fallow, unob- out Sn 1074 (expld Nd2 220 by ukkhittā nuṇṇā, khambhitā); structed, open — hearted: cittaṁ susamāhitaṁ... akhilaṁ sab- in interpret. of khetta PvA 7 said of sowing: khittaṁ vuttaṁ babhūtesu Dii.261; S iv.118; in combn with anāsava Sn 212; bījaṁ. — akkhitta not upset, not deranged, undisturbed, in with akankha Sn 477, 1059; with vivattacchada Sn 1147; cp. qualities required of a brahmin w. ref. to his genealogy: yāva vigatakhila Sn 19. sattamā pitāmahāyugā akkhitto D i.113=Sn p. 115, etc. Cp. Khiḷa [cp. Sk. kiṇa] hard skin, callosity J v.204 (v. l. kiṇa). vi°. -citta (a) one whose mind is thrown over, upset, unhinged, Khīṇa [pp. of khīyati, Pass. to khayati] destroyed, exhausted, usually combd with ummattaka, out of one's mind Vin i.131, removed, wasted, gone; in cpds. ° — often to be translated 321; ii.64, etc.; Sdhp 88. Cp. citta — kkhepa. "without." It is mostly applied to the destruction of the pas- sions (āsavā) & demerit (kamma). Khīṇā jāti "destroyed is the Khipa (nt.) [fr. ksip] a throw, anything thrown over, as ajina° a possibility of rebirth," in freq. occurring formula "kh. j. vusi- cloak of antelope hide D i.167 and ; or thrown out, as a fish- taṁ brahmacariyaṁ kataṁ karaṇīyaṁ nâparaṁ itthattāya," de- ing net (=kumina) eel — basket A i.33=287; Th 2, 357 (=ThA noting the attainment of Arahantship. (See arahant ii, formula 243). Cp. khippa & vikkhepika. A) Vin i. 35; D i.84, 177, 203; M ii.39; Sn p. 16; Pug 61 etc. Khipati [Vedic kṣipati] to throw, to cast, to throw out or forth, See expln at DA i.225= SnA 138. — khīṇaṁ mayhaṁ kam- to upset Sn p. 32 (cittaṁ); J i.223 (sīsaṁ). 290 (pāsake); ii.3 maṁ J iv.3, similarly khīṇaṁ purāṇaṁ navaṁ natthi samb- (daḷhaṁ dalhassa: to pit force against force) — aor. khipi S havaṁ Sn 235 (khīṇa=samucchinna KhA 194); pāpakamme iv.2, 3 (khuracakkaṁ); PvA 87 (=atthāresi). — ger. khip- khīṇe PvA 105. āsavakhīṇa one whose cravings are destroyed itvā J i.202. — 1st caus. khepeti (perhaps to kṣi, see khaya) to Sn 370, cp. 162. throw in, to put in, to spend (of time): dīgham addhānaṁ khep- -āsava (adj.) whose mind is free from the four mental etvā J i.137; Th 2, 168 (khepeti jātisaṁsāraṁ=pariyosāpeti obsessions, Ep. of an Arahant Vin i.183; M i. 145; ii.43; ThA 159); DhA i.102 (dvenavuti — kappe khepesuṁ); āyuṁ iii.30; D iii.97, 133, 235; It 95; Sn

82, 471, 539, 644; Dh 89, khepehi spend (the rest of) your life PvA 148; ger. khepay- 420; PvA 7 (=arahanto); cp. BSk kṣīṇāśrava Divy 542. — itvāna (saṁsāraṁ) Pv iv.332 (=khepetvā PvA 254). In this The seven powers of a kh.° (khīṇāsava — balāni) discussed sense Trenckner (P. M. 76) takes it as corresponding to Sk. at D iii.283; Ps i.35; ten powers at Ps ii.173, 176; cp. Vism kṣāpayati of kṣi=to cause to waste. See also khepana. — 2nd 144 (where a kh. walks through the air). -punabbhava one caus. khipāpeti to cause to be thrown J i.202; iv.139 (jalaṁ). in whom the conditions of another existence have been de- Cp also khepa. stroyed (=khīṇāsava) Sn 514, 656; -bīja one who is without Khipana (nt.) the act of throwing or the state of being thrown J the seed (of renewed existence) (=prec.) Sn 235 (=ucchinna i.290 (pasaka — k°). — bīja KhA 194); -maccha without fish (of a lake) Dh 155; -vyappatha without the way of (evil) speech (vyapp°=vācāya Khipanā (f.) [fr. khipati] throwing up, provocation, mockery, patho; expl. SnA 204 as na pharusavāco) Sn 158; -sota with slander Miln 357; Vbh 352; cp. Vism 29. the stream gone, i. e. without water, in macche appodake kh° Khipita (nt.) [pp. of khipati=that which is thrown out; acc. to Sn 777. Trenckner Notes p. 75 for khupita fr. kṣu to sneeze; possi- Khīṇatta (nt.) DA i.225 & khīṇatā (f.) DhA iv.228, the fact of bly a contamination of the two] sneezing, expectoration Pv being destroyed. ii.23 (expl. PvA 80: mukhato nikkhantamala); DhA i.314 (°roga+kāsa, coughing). Khīya [cp. khīyati2] in -dhammaṁ āpajjati to fall into a state of -sadda the sound of expectorations D i.50; DhA i.250. mental depression Vin iv.151, 154; A iii.269; iv.374. See also remarks by Kern, Toev. s. v. Khippa (adj.): [Vedic kṣipra to kṣip] 1. quick, lit. in the way of throwing (cp. "like a shot") Sn 350 (of vacana =lahu Khīyati [Sk. kṣīyate, pass. to khayati] to be exhausted, to waste SnA). — 2. a sort of fishing net or eel — basket (cp. khipa away, to become dejected, to fall away from Vin iv.152; J i.290 & Sk. kṣepaṇī) S i.74. — nt. adv. khippaṁ quickly A (dhaṇa); Pv ii.942 ; 112 ; Ps i.94, 96; ii.31 (āsavā); Bdhd 80. ii.118=iii.164; Sn 413, 682, 998; Dh 65, 137, 236, 289; J — ppr. khīyamāna Sn 434; Bdhd 19. aor. khīyi D iii.93; iv.142; Pv ii.84 , 92 , 1221 , Pug 32. — Compar. khippatara grd. khīyitabba ibid. see also khāya and khīyanaka. In phrase Sn p. 126. "ujjhāyati khīyati vipāceti it seems to correspond to jhāyati2 -âbhiññā quick intuition (opp. dandh°) D iii.106; Dhs [Sk. kṣāyati] and the meaning is "to become chafed or heated, 177; Nett 7, 24, 50, 77, 112 sq.; 123 sq.; Vism 138. to become vexed, angry; to take offence"; as evidenced by the combn with quâsi — synonyms ujjhāyati & vipāceti, both re- Khippati [fr. kṣip] to ill — treat, in ppr. khippamāna Vv 8444 , ferring to a heated state, fig. for anger (cp. kilissati). Thus at

Khīyati Khura

Vin ii.259 & passim. See ujjhāyati for further refs. Khudda (adj.) [Vedic kṣudra] small, inferior, low; trifling, in- n Khīyanaka (a) [der. fr. khīya] in comb with pācittiya a "falling significant; na khuddaṁ samācare kiñci "he shall not pursue away" offence (legal term denoting the falling away from a anything trifling" Sn 145 (=lāmakaṁ KhA 243); kh° ca bālaṁ consent once given) (see khīya) Vin ii.94, 100; iv.38. Sn 318. Opp. to strong Vv 3210 (of migā= balavasena nihīnā VvA 136). Khīra (nt.) [Sk. kṣīra] milk, milky fluid, milky juice Vin i.243; -ânukhuddaka, in °āni sikkhāpadāni the minor obser-

ii.301; M i.343 sq.=A ii.207=Pug 56; A ii.95 (in simile with vances of discipline, the lesser & minor precepts Vin ii.287=D dadhi, navanīta, sappi, sappi — maṇḍa)= D i.201; DhA i.98; ii. 154; Vin iv.143; A i.233; cp. Divy 465; -âvakāsa in enumd with dadhi, etc., as one constituent of material food akhuddâvakāso dassanāya not appearing inferior, one of the (kabalinkāro āhāro) at Dhs 646=740=875; — J iv.138 (mātu attributes of a well — bred brahmin (with brahmavaṇṇī) D kh°); 140; Dh 71=Nett 161; Miln 41; PvA 198 (=sneha, milky i.114, 120, etc. -desa, in °issara ruler of a small district Sdhp juice); VvA 75; DhA i.98 (nirudaka kh°, milk without water). 348. — duddha — khīra one who has milked Sn 18. -ôdaka (nt.) milk — water or milk & water lit. J ii.104, Khuddaka=khudda; usually in cpds. In sequence khuddaka — 106; fig. in simile khīrodakībhūtā for a samaggā parisā "a majjhima — mahā Vism 100. Of smaller sections or subdi- congregation at harmony as milk and water blend" A i.70; S visions of canonical books Vin v.145 sq. (with ref. to the iv.225=M i.207, 398=A iii.67, 104; -odana (nt.) milk — rice paññattis), see also below. — catuppade kh° ca mahallake Sn (boiled) Vv3324 (=VvA 147). -gandha the smell of milk J 603. Khuddaka (m.) the little one, Miln 40 (mātā °assa). vi.357. -ghaṭa a pot of milk Miln 48; -paka drinking milk; -nadī=kunnadī, a small river PvA 154; -nikāya name sucking (of a calf: vaccho mātari kh°) Dh 284 (v. l. khīra of a collection of canonical books, mostly short (the fifth of — pāna); DhA iii.424; -paṇṇin (m.) N. of a tree the leaves the five Nikāyas) comprising the foll. 15 books: Khuddaka of which contain a milky sap, Calotropis gigantea M i.429; — Pāṭha, Dhammapada, Udāna, Itivuttaka, Sutta — Nipāta, -matta having had his fill of milk, happy (of a babe) S i.108; Vimāna — Vatthu, Peta — Vatthu, Thera and Therī Gāthā, -mūla the price of milk; money with which to buy milk DhA Jātaka (verses only), Niddesa, Paṭisambhidāmagga, Apadāna, iv.217; -sāmin master of the milk (+dhīrasāmin) Bdhd 62. Buddha — Vaṁsa, CariyāPiṭaka. The name Kh — N. is taken from the fact that it is a collection of short books — short, that Khīranikā (f.) a milk — giving cow S i.174. is, as compared with the Four Nikāyas. Anvs (J.P.T.S. 1886) Khīla [Sk. kīla & khīla] a stake, post, bolt, peg Vin ii.116 (khīlaṁ p. 35; Gvns (J.P.T.S. 1886) p. 57; PvA 2, etc. -pāṭha N. nikhanitvā digging in or erecting a post); S iii.150 (kh° vā of the first book in the Khuddaka Nikāya; -mañcaka a small thambha vā); iv.200 (daḷha° a strong post, Ep. of satī); Mhvs or low bed J i.167; -rājā an inferior king J v.37 (+mahārājā); 29, 49. — ayo° an iron stake A i.141; S v.444; Nd2 304iii ; Sn SnA 121; cp. khujja & kuṭṭa; -vaggulī (f.) a small singing 28 (nikhāta, erected); SnA 479. Cp. inda°. bird DhA iii.223; -vatthuka belonging to or having smaller -ṭṭhāyi-ṭhita standing like a post (of a stubborn horse) A sections Vin v.114. iv.192, 194. Khuppipāsā [cp. khudā] hunger & thirst: °āya mīyamāno M i.85. Khīlaka (adj.) having sticks or stumps (as obstacles), in a° unob- Personified as belonging to the army of Māra Sn 436=Nd2 on structed J v.203 (=akāca nikkaṇṭaka 206). visenikatvā. To be tormented by hunger & thirst is the special Khīḷana [der. fr. khīḷeti] scorn Miln 357. lot of the Petas: Pv i.1110 ; ii.22 , PvA 10, 32, 37, 58, etc.; Vism 501; Sdhp 9, 101, 507. Khīḷeti [to kīḷ or to khila?] to scorn, deride, only in combn hīḷita khīḷita garahita (pp.) Miln 229, 288; cp. khīḷana. Khubhati see saṁ° & khobha. The root is given at Dhtp 206 & 435 as "khubha=sañcalane." Khu (—°) is doubtful second part of inghāḷa° (q. v.). Khura1

[Vedic khura] the hoof of an animal Vv 6410 (of a Khuṁseti [kruś? Dhtp 625: akkosane; cp. Müller P.G. 52 to horse=turagānaṁ khuranipāta, the clattering of a horse's hoof scold, to curse, to be angry at, to have spite against D i.90, VvA 279), cp. Sk. kṣura, a monkey's claw Sp. AvŚ i.236. DA i.256 (=ghaṭṭeti); Vin iv.7; SnA 357; DhA iv.38. — pp. khura-kāse M i.446, read (with Neumann) for khura — khuṁsita DhA ii.75. kāye, "in the manner of dragging (kṛṣ) the hoofs." Khujja (adj.) [either Sk kubja, of which khujja would be the older Khura2 [Vedic kṣura, to kṣṇu, kṣṇoti to whet, kṣṇotra whetstone; form (cp. Walde, Lat. Etym. Wtb. s. v. cubitum), or Sk. kṣu- cp. Gr. ξναύω scrape, ϛύω shave, Lat. novacula razor. The dra (?) (so Müller, P.G. p. 52). See also the variant kujja & Pali Dhtp (486) gives as meanings "chedana & vilekhana"] a cp. kuṭṭa2] 1. humpbacked J v.426 (+piṭhasappī); DA i.148 razor Vin ii.134; S iv.169 (tiṇha a sharp r.) DhA ii.257. (in combn with vāmana & kirāta); f. DhA i.194, 226. — 2. -agga the hall of tonsure PvA 53; -appa a kind of ar- small, inferior, in kh° — rājā a smaller, subordinate king Sdhp row D i.96; M i.429 (+vekaṇḍa); Vism 381. -kosa razor — 453. sheath Vism 251, 255. -cakka a wheel, sharp as a razor J iv.3; Khuṇḍali at PvA 162 (mā kh.) is to be read ukkaṇṭhi. -dhāra 1. carrying razors, said of the Vetaraṇī whose waters Khudā [Sk. kṣudh & kṣudhā, also BSk. kṣud in kṣuttarṣa hunger are like razors Sn 674 (+tiṇha— dhāra); J v.269; Vism 163. & thirst Jtm p. 30] hunger Sn 52 (+pipāsā: Nd2 s. v. kh° vuc- — 2. the haft of a razor, or its case Sn 716 (°ûpama); Vism cati chātako), 966; Pv i.64 (=jighacchā) ii.15 (+taṇhā), 24 ; PvA 500; DhA ii.257; -nāsa having a nose like a razor J iv.139; 72. See khuppipāsā. -pariyanta a disk as sharp as a razor, a butcher — knife D i.52 (=DA i.160; khura — nemi khura — sadisa — pariyanta), cp.

Khura Kheḷāpaka

°cakka; -māla N. of an ocean, in °samudda J iv.137; -mālī of a field of (merit) PvA 198; VvA 102; see VvA 30, 32 on (f.)= prec. ibid.; -muṇḍa close — shaven Vin i.344; VvA the three sampattis, viz. khetta°, citta°, payoga°; -sāmika the 207. Khuramuṇḍaṁ karoti to shave closely D i.98; S iv.344= owner of the field Miln 47; VvA 311. -sodhana the cleaning A ii.241; -bhaṇḍa the outfit of a barber, viz. khura, khura of the field (before it is ploughed) DhA iii.284. — silā, khura — sipāṭikā, namataka Vin i.249; ii.134, cp. Vin. Kheda (adj.) [Sk. kheda fatigue, khedati; perhaps to Lat. caedo] Texts iii.138; -silā a whetstone Vin ii.134; -sipāṭikā a pow- subject to fatigue, tired VvA 276. — As noun "fatigue" at der prepared with s. gum to prevent razors from rusting Vin Vism 71. ii.134. Khepa [cp. khipati] (—°) throwing, casting, Sdhp 42. Usually Khulukhulu-kaṛakaṁ (nt. adv.) "so as to make the sound in citta — kkhepa loss of mind, perplexity Dh 138. Cp. vi°, khulu, khulu," i.e. clattering or bumping about M ii.138. Cp. saṁ°. ghuru-ghuru. Khepana [cp. khepeti] — ° the passing of, appld to time: āyu° Kheṭa [cp. Sk. kheṭaka] a shield: see kīṭa. VvA 311. Khetta (nt.) [Vedic kṣetra, to kṣi, kṣeti, kṣiti, dwelling — place, Khepita [pp. of khepeti] destroyed, brought to waste, annihilated, Gr. κτίζω, Lat. situs founded, situated, E. site; cp. also khepitatta (nt.) the fact of being destroyed, destruction, anni- Sk. kṣema "being settled," composure. See also khattiya. hilation, DhA ii.163 (kilesavaṭṭassa kh.). Dhammapāla connects khetta with kṣip & trā in his expln at PvA 7: khittaṁ vuttaṁ bījaṁ tāyati... ti khettaṁ] 1. (lit.) a

Khepeti see khipati. field, a plot of land, arable land, a site, D i.231; S i.134 (bījaṁ Khema [Vedic kṣema to kṣi, cp. khetta] 1. (adj.) full of peace, khette virūhati; in simile); three kinds of fields at S iv.315, safe; tranquil, calm D i.73 (of a country); S i.123 (of the path viz. agga°, majjhima°, hīna° (in simile); A i.229=239; iv.237 leading to the ambrosial, i. e. Nibbāna) i.189=Sn 454 (of vācā (do.); Sn 524; J i.153 (sāli — yava°); Pv ii.968 =DhA iii.220 nibbānapattiyā); M i.227 (vivaṭaṁ amatadvāraṁ khemaṁ nib- (khette bījaṁ ropitaṁ); Miln 47; PvA 62; DhA i.98. Often as bānapattiyā "opened is the door to the Immortal, leading to a mark of wealth=possession, e. g. D iii.93 in defn of khattiya: peace, for the attainment of Nibbāna") A iii.354 (of ñāna) It khettānaṁ patī ti khattiya., In the same sense connected with 32; Sn 268 (=abhaya, nirupaddava KhA 153); Dh 189 sq.; Pv vatthu (field & farm cp. Haus und Hof), to denote objects of iv.33 (of a road=nibbhaya PvA 250); VvA 85. — 2. (nt.) shel- trade, etc. D i.5 (expld at DA i.78: khetta nāma yasmiṁ pub- ter, place of security, tranquillity, home of peace, the Serene baṇṇaṁ rūhati, vatthu nāma yasmiṁ aparaṇṇaṁ rūhati, "kh. is (Ep. of Nibbāna). In general: D i.11 (peace, opp. bhaya); where the first crop grows and v. where the second." A sim- Sn 896 (+avivādabhūmi); 953. — In particular of Nibbāna: ilar expln at Nd1 248, where khetta is divided into sāli°, vīhi. S iv.371; A iv.455; Vv 5320 (amataṁ khemaṁ); Ps i.59. See mugga°, māsa°, yava°, godhūma°, tila°, i. e. the pubbaṇṇāni, also yoga. Abl. khemato, from the standpoint of the Serene S and vatthu expld ghara°, koṭṭhaka°, pure°, pacchā°, ārāma°, ii.109; Sn 414, 1098; Nd2 s. v. (+tāṇato, etc.). vihāra° without ref. to aṇṇa.) S ii.41; Sn 769. Together with -atta one who is at peace (+viratta) S i.112 (=khemīb- other earthly possessions as wealth (hirañña, suvaṇṇa) Sn 858; hūtaṁ assabhāvaṁ SA). -anta security, in °bhūmi a peace- Nd2 on lepa, gahaṭṭha, etc. As example in definition of visi- ful country (opp, kantāra), a paradise (as Ep. of Nibbāna) D ble objects Dhs 597; Vbh 71 sq. — Kasī° a tilled field, a field i.73; Nd2 on Satthā; Vism 303. -ṭṭhāna the place of shel- ready to bear Pv i.12 , cp. PvA 8; jāti° "a region in which a Bud- ter, the home of tranquillity Th 2, 350 (=Nibbāna ThA 242); dha may be born" (Hardy, after Childers s. khetta) PvA 138. -ṭṭhita peaceful, appeased, unmolested D i.135; -dassin look- Cp. the threefold division of a Buddha — kkhetta at Vism ing upon the Serene Sn 809; -ppatta having attained tranquil- 414, viz. jāti°, āṇā°, visaya°. — 2. fig. (of kamma) the soil lity (=abhayappatta, vesārajjappatta) M i.72=A ii.9. of merit, the deposit of good deeds, which, like a fertile field, Khemin (adj.) one who enjoys security or peace S iii.13; Sn 145 bears fruit to the advantage of the "giver" of gifts or the "doer" (=abhaya KhA 244); Dh 258. of good works. See dakkhiṇeyya°, puñña° (see detailed expln at Vism 220; khetta here= virūhana — ṭṭhāna), brahma°. — Kheḷa [Sk. kheṭa, cp. kṣveḍa and śleṣma, P. silesuma. See also A i.162, 223 (kammaṁ, khettaṁ, viññāṇaṁ bījaṁ); iv.237; It kilid & kilis, cp. ukkheṭita. On root khela see keḷanā; it is 98; VvA 113.— akhetta barren soil A iii.384 (akhettaññu not given by Dhtp 279 in meaning "calana." The latter (khela) has finding a good soil); iv.418 (do.); PvA 137. Sukhetta a good of course nothing to do with kheḷa] phlegm, saliva, foam; usu- soil, fertile land S i.21; PvA 137; opp. dukkhetta S v.379. ally with singhānikā mucus, sometimes in the sense of perspi- -ûpama to be likened to a (fruitful) field, Ep. of an Ara- ration, sweat A

i.34; iv.137; Sn 196 (+singh°); Kh ii.=Miln 26 hant Pv i.11 ; -kammanta work in the field A iii.77; -gata (cp. Vism 263 in detail, & KhA 66); J i.61; iv.23; vi.367; Vism turned into a field, of puññakamma "good work becoming a 259, 343 (+singhāṇikā), 362; DhA iii.181; iv.20, 170; Pv ii.23 field of merit" PvA 136, 191; -gopaka a field watcher J iii.52; as food for Petas, cp. Av.S. i.279 (kheṭamūtropajīvinī; ii.113: -ja "born on one's land," one of the 4 kinds of sons Nd1 247; kheṭavadutsṛjya); PvA 80 (=niṭṭhubhana). Nd2 448; J i.135. -jina one unsurpassed in the possession of -kilinna wet with exudation J i.164; -mallaka a spitting a "field" Sn 523, 524; -pāla one who guards a field J iii.54; box, a cuspidor Vin i.48; ii.175, 209 sq.; -singhānikā phlegm -mahantatā the supremeness of the field (of merit) VvA 108; & mucus DhA i.50. -rakkhaka the guardian of a field J ii.110; -vatthu posses- Kheḷāpaka (Vin) & kheḷāsika (DhA) an abusive term "eating sion of land & goods (see above) D iii.164; S v.473=A ii.209; phlegm" (?) [Müller, P.G. 30=kheṭâtmaka] Vin ii.188, cp. Vin. A v.137; Pug 58; PvA 3; -sampatti the successful attainment Texts iii.239; °vāda the use of the term "phlegm — eater," call-

ing one by this name Vin ii.189; DhA 140. Cp. āpaka.? spittle kho; tâpi kho; api ca kho; evaṁ bhante ti kho; evaṁ byā kho — dribbler; "wind bag." Vin iv.134; Dh i.27, etc. — In interr. sentences it often fol- Kho [before vowels often khv'; contr. of khalu=Sk. khalu] an lows nu: kin nu kho J i.279; atthi nu kho J iii.52; kahan nu kho enclitic particle of affirmation & emphasis: indeed, really, J i.255. surely; in narration: then, now (cp. kira); in question: then, Khobha (m.) [cp. Vedic kṣubh kṣobhayati, to shake=Goth. perhaps, really. Def. as adhikār' antara — nidassan' atthe skiuban Ger. schieben, to push, E. shove] shaking, shock nipāto KhA 113; as avadhāraṇaṁ (affirmative particle) PvA Vism 31, 157; khobhaṁ karoti to shake VvA 35, 36, 278; 11, 18. — A few of its uses are as foll.: abhabbo kho Vin i.17; khobha — karaṇa shaking up, disturbance Vism 474. See also pasādā kho D ii.155. After pron.: mayhaṁ kho J i.279; ete kho akkhobbha. Vin i.10; idaṁ kho ibid.; so ca kho J i.51; yo kho M i.428; — Khoma [cp. Vedic kṣauma] adj. flaxen; nt. a linen cloth, linen After a negation: na kho indeed not J ii.111; no ca khv' āssa A garment, usually combd with kappāsika Vin i.58, 96, 281; A v.195; mā kho J i.253; — Often combd with pana: na sakkhā iv.394; v.234=249 (°yuga); J vi.47, 500; Pv ii.117 ; DhA i.417. kho pana "is it then not possible" J i.151; api ca kho pana J -pilotikā a linen cloth Vin i.296. i.253; siyā kho pana D ii.154; — Following other particles. esp. in aoristic narration: atha kho (extremely frequent); tatra

G °Ga [fr. gam] adj., only as ending: going. See e. g. atiga, anuga, (— gumba, brushwood, underwood); DhA i.171 (— pothana antalikkha°, ura°, pāra°, majjha°, samīpa°, hattha°. It also ap- — ṭṭhāna); iv.78 (— mūla). pears as °gu, e. g. in addha°, anta°, paṭṭha°, pāra°, veda°. — Gacchati [Vedic gacchati, a desiderative (future) formation from dugga (m. & nt.) a difficult road Dh 327=Miln 379; Pv ii.78 *gu̯em "I am intent upon going," i. e. I go, with the foll. (=duggamana — ṭṭhāna PvA 102); ii.925 ; J ii.385. bases. — (1) Future — present *gu̯emskéti> *gaścati>Sk. Gagana (nt.) the sky (with reference to sidereal motions); usually gacchati=Gr. βάσκω (to βαινω). In

meaning cp. i, Sk. emi, of the moon: g° majjhe puṇṇacando viya J i.149, 212; g° tale Gr. εἰμι "I shall go" & in form also Sk. pṛcchati=Lat. porsco canda — maṇḍalaṁ J iii.365; cando g° majjhe ṭhito J v.137; "I want to know," Vedic icchati "to desire." — (2) Present cando gagane viya sobhati Vism 58; g° tale candaṁ viya DhA *gu̯emiG̱ o=Sk. gamati=Gr. βαίνω, Lat. venio, Goth. qiman, i.372; g° tale puṇṇacanda "the full — moon in the expanse of Ohg. koman, E. come; and non — present formations as Osk. the heavens" VvA 3; g° talamagga the (moon's) course in the kúmbened, Sk. gata=Lat. ventus; gantu=(ad) ventus. — (3) sky PvA 188; etc. Of the sun: suriyo ākāse antalikkhe gagana- *gu̯ā, which is correlated to *stā, in Pret. Sk. ágām, Gr. ε˝βην, pathe gacchati Nd2 on Sn 1097. Unspecified: J i.57; Vism 176 cp. β¨ημα]. These three formations are represented in Pāli as (°tal — âbhimukhaṁ). follows (1) gacch°, in pres. gacchati; imper. gaccha & gac- Gaggara [Vedic gargara throat, whirlpool. *gu̯er to sling down, chāhi; pot. gacche (Dh 46, 224) & gaccheyya; p.pres. gac- to whirl, cp. Gr. βάραχρον, Lat. gurges, gurgulio, Ohg. chanto, med. gacchamāna; fut (2nd) gacchissati; aor. agacchi querechela "kehle"] 1. roaring, only in f. gaggarī a black- (VvA 307; v. l. agañchi). — (2) gam° in three variations; smith's bellows: kammāra°, in simile M i.243; viz. (a) gam°, in pres. caus. gameti; fut. gamissati; aor. S i.106; Vism 287. — 2. (nt.) cackling, cawing, in haṁsa° 3 sg. agamā (Sn 408, 976; Vv 797 ; Mhvs vii.9), agamāsi & the sound of geese J v.96 (expl. by haṁsamadhurassara). Gag- gami (Pv ii.86) 1. pl. agamiṁhase (Pv ii.310), pl. agamuṁ (Sn garā as N. of a lake at Vism 208. — See note on gala. 290), agamaṁsu & gamiṁsu; prohib. mā gami; ger. gamya (J v.31); grd. gamanīya (KhA 223). See also der. gama, gamana, Gaggaraka [fr. gaggara] a whirlpool, eddy J v.405; according gāmika, gāmin. — (b) gan°, in aor. agañchi (on this form see to Kern Toev. s. v. a sort of fish (Sk. gargaraka, Pimelodus Trenckner, Notes, p. 71 sq. — In n'āgañchi J iii.190 it belongs Gagora); as gaggalaka at Miln 197. to ā+gam); pres. — aor gañchisi (Sn 665); inf. gantuṁ; ger. Gaggarāyati [v. den. fr. prec.; cp. gurgulio: gurges, E. gargle & gantvā; grd. gantabba. See also der. gantar. — (c) ga°, in pp. gurgle] to whirl, roar, bellow, of the waves of the Gangā Miln gata. See also ga, gati, gatta. — 3. gā°, in pret. agā (Pv ii.322), 3. — cp. gaḷagaḷāyati. 3rd pl. aor. agū (=Sk. °uḥ), in ajjhagū, anvagū (q. v.). Gaccha [not=Sk. kaccha, grass — land, as Morris, J.P.T.S. 1893, Meanings and Use: 1. to go, to be in motion, to move, 16. The passage J iii.287 stands with gaccha, v. l. kaccha for to go on (opp. to stand still, tiṭṭhati). Freq. in combn with gaccha at A iv.74; g° for k° at Sn 20] a shrub, a bush, usually tiṭṭhati nisīdati seyyaṁ kappeti "to go, to stand, sit down & lie together with latā, creeper & rukkha, tree, e. g. Nd2 235, id ; down," to denote all positions and every kind of behaviour; J i.73; Miln 268; Vism 182 (described on p. 183). With dāya, Nd2 s. v. gacchati. — evaṁ kāle gacchante, as time went on wood A iv.74. puppha° a flowering shrub J i.120; khuddaka° J iii.52, or evaṁ g° kāle (PvA 54, 75) or gacchante gacchante — vana a wood of small shrubs J v.37. — PvA 274; VvA 301 kāle DhA i.319; gacchati=paleti PvA 56; vemakoṭi gantvā pa- hari (whilst moving) DhA iii.176. — 2. to go, to walk (opp.

Gacchati Gaṇaka

to run, dhāvati) DhA i.389. — 3. to go away, to go out, to go (appld to a kind of thought). forth (opp. to stay, or to come, āgacchati): agamāsi he went -potaka the young of an elephant PvA 152; — rājā the Pv ii.86 ; yo maṁ icchati anvetu yo vā n' icchati gacchatu "who king of the elephants Miln 346. wants me may come, who does not may go" Sn 564; āgac- Gajaka=gaja, in gajakattharaṇa an elephant's cover VvA 104. chantānañ ca gacchantānañ ca pamāṇaṁ n' atthi "there was no end of all who came & went" J ii.133; gacchāma "let us go" J Gajjati [Sk. garjati, cp. gargara & jarā roaring, cp. uggajjati Dhtp i.263; gaccha dāni go away now! J ii.160; gaccha re muṇḍaka 76: gajja sadde] to roar, to thunder, usually of clouds. Of the Vism 343; gacchāhi go then! J i.151, 222; mā gami do not go earth: Dāvs v.29; of a man (using harsh speech) J i.226; ii.412 away! J iv.2; pl. mā gamittha J i.263; gacchanto on his way (mā gajji); Nd1 172 (=abhi°); J iv.25. — Caus. gajjayati, ger. J i.255, 278; agamaṁsu they went away J iv.3; gantukāma gajjayitvā (megho g° thanayitvā (megho g° thanayitvā pavas- anxious to go J i.222, 292; kattha gamissasi where are you go- sati) It 66. ing? (opp. agacchasi) DhA iii.173; kahaṁ gacchissatha id. J Gajjitar [n. agent fr. prec.] one who thunders, of a man in com- ii.128; kuhiṁ gamissati where is he going? Sn 411, 412. — parison with a cloud A ii.102=Pug 42. 4. with acc. or substitute: to go to, to have access to, to arrive Gaṇa [Vedic gaṇa; *ger to comprise, hold, or come together, cp. or get at (with the aim of the movement or the object of the Gr. ἀγείρω to collect, ἀγορά meeting, Lat. grex, flock, Sk. intention); hence fig. to come to know, to experience, to re- jarante "conveniunt" (see Wackernagel, Altind. Gr. i.193). alize. — (a) with acc. of direction: Rājagahaṁ gami he went Another form of this root is grem in Sk. grāma, Lat. gremium; to R. Pv ii.86 ; Devadaha — nagaraṁ gantuṁ J i.52; gacchām' see under gāma] — 1. (a) in special sense: a meeting or a ahaṁ Kusināraṁ I shall go to K. D ii.128; Suvaṇṇabhūmiṁ chapter of (two or three) bhikkhus, a company (opposed both gacchanti they intended to go ("were going") to S. J iii.188; to sangha, the order & puggala, the individual) Vin i.58, 74, migavaṁ g. to go hunting J i.149; janapadaṁ gamissāma J 195, 197; ii.170, 171; iv.130, 216, 226, 231, 283, 310, 316, ii.129; paradāraṁ g. to approach another man's wife Dh 246. 317; v.123, 167. — (b) in general: a crowd, a multitude, a — (b) with adverbs of direction or purpose (atthāya): santikaṁ great many. See cpds. — 2. as — °: a collection of, viz., of (or santike) gacchati to go near a person (in gen.), pitu s. gac- gods, men, animals or things; a multitude, mass; flock, herd; chāma DhA iii.172; devāna santike gacche Dh 224 santikaṁ host, group, cluster. — (a) deva° J i.203; DhA iii.441; PvA also J i.152: ii.159, etc. Kathaṁ tattha gamissāmi how shall 140 (°parivuta); pisāca° S i.33; tidasa° Sn 679. — (b) amacca° I get there? J i.159; ii.159; tattha agamāsi he went there J suite of ministers J i.264; ariya° troup of worthies J vi.50; nara- ii.160. dukkhānubhavanatthāya gacchamānā "going away for narī° crowds of men & women Miln 2; dāsi° a crowd of ser- the purpose of undergoing suffering" J iv.3; vohāratthāya gac- vants J ii.127; tāpasa° a group of ascetics J i.140 (°parivuta); chāmi I am going out (=fut.) on business J ii.133. — Simi- bhikkhu° J i.212 (°parivuta). — (c) dvija° J i.152; dija° Pv larly (fig.) in foll. expressions (op. "to go to Heaven," etc.=to ii.124 ; sakuṇa°, of birds J i.207; ii.352; go°, of cows A i.229; live or experience a heavenly life, op. next); Nirayaṁ

gamis- v.347, 359; J ii.128; kākola°, of ravens Sn 675; bhamarā°, of sati J vi.368; saggaṁ lokaṁ g. J i.152; gacche pāram apārato bees J i.52; miga° of beasts J i.150. — (d) taru° a cluster of Sn 1129, in this sense interpreted at Nd2 223 as adhigacchati trees PvA 154; tāra°, a host of stars A i.215; Pv ii.967 ; with phusati sacchikaroti, to experience. — Sometimes with dou- ref. to the books of the Canon: Suttantika° & Ābhidhammika° ble acc.: Bhagavantaṁ saraṇaṁ gacchāmi "I entrust myself Vism 93. to Bh." Vin i.16. — Cp. also phrases as atthangacchati to go -âcariya "a teacher of a crowd," i. e. a t. who has (many) home, to set, to disappear; antarā — gacchati to come between, followers. Always in phrase sanghī ca gaṇī ca ganācariyo ca, to obstruct. — 5. to go as a stronger expression for to be, i. and always with ref. either to Gotama: D i.116; M ii.3; or to e. to behave, to have existence, to fare (cp. Ger. es geht gut, the 6 chief sectarian leaders, as Pūraṇa Kassapa, etc.: D i.47, Fr. cela va bien=it is good). Here belongs gati "existence," 163; S i.68; iv.398; M i.198, 227, 233; ii.2; Sn p. 91; cp. DA as mode of existing, element, sphere of being, and out of this i.143. In general: Miln 4. -ārāma (adj.) & -ārāmatā in use is developed the periphrastic use of gam°, which places it phrase gaṇārāmo gaṇarato gaṇārāmataṁ anuyutto: a lover of on the same level with the verb "to be" (see b). — (a) sug- the crowd A iii.422 sq.; M iii.110=Nd2 on Sn 54. -gaṇin the atiṁ gamissasi you will go to the state of well — being, i. e. leader of many, Ep. of Bhagavā Nd2 307. -(ṁ)gaṇupāhanā Heaven Vin ii.195; It 77; opp. duggatiṁ gacchanti Dh 317 — (pl.) shoes with many linings Vin i.185, 187; cp. Vin. Texts 319; maggaṁ na jānanti yena gacchanti subbatā (which will ii.14. See also Bdhgh. on aṭaliyo (q. v. under aṭala). -pūraka fall to their share) Sn 441; gamissanti yattha gantvā na socare (adj.) one who completes the quorum (of a bhikkhus chapter) "they will go where one sorrows not" Sn 445; Vv 514 ; yan Vin i.143 sq.; -bandhana in °ena dānaṁ datvā to give by co — ca karoti... tañ ca ādāya gacchati "whatever a man does that operation, to give jointly DhA ii.160; -bhojana food prepared he will take with him" S i.93. — (b) periphrastic (w. ger. as a joint meal Vin ii.196; iv. 71; v.128, 135, 205; -magga in of governing verb): nagaraṁ pattharitvā gaccheyya "would °ena gaṇetuṁ to count by way of batches Vin i.117; -vassika spread through the town" J i.62; pariṇāmaṁ gaccheyya "could (adj.) through a great many years Sn 279; -sanganika (adj.) be digested" D ii.127; sīhacammaṁ ādāya agamaṁsu "they coming into contact with one another DhA i.162. took the lion's skin away with them" J ii.110; itthiṁ pahāya gamissati shall leave the woman alone J vi.348; sve gahetvā Gaṇaka [fr. gaṇ, to comprise in the sense of to count up] a gamissāmi "I shall come for it tomorrow" Miln 48. counter, one skilled in counting familiar with arithmetic; an accountant, overseer or calculator. Enumd as an occupation Gaja [Sk. gaja] an elephant J iv.494; Miln 2, 346; DhsA 295 together with muddika at D i.51 (expl. DA i.157 by acchidda

Gaṇaka Gaṇhati & Gaṇhāti

— pāṭhaka); also with muddika and sankhāyika S iv.376; as sugar cane: see ucchu. an office at the king's court (together with amaccā as gaṇaka -kāsāva a yellow robe which was to be tied (or which had — mahāmatta=a ministerial treasurer) D iii.64, and in same a block?) J iv.446. context D iii.148, 153, 169, 171, 177; as overseer Vin iii.43;

Gaṇḍa [a variation of gaṇṭha (— i), in both meanings of (1) as accountant Miln 79, 293; VvA 66. swelling, knot, protuberance, and (2) the interstice between Gaṇakī (f.)=gaṇikā Vin iii.135 — 136, in purāṇa° a woman who two knots or the whole of the knotty object, i. e. stem, stalk] was formerly a courtesan, & as adj. gaṇakī — dhītā the daugh- — 1. a swelling, esp. as a disease, an abscess, a boil. Freq. ter of a courtesan. in similes with ref. to kāma and kāya. Mentioned with sim- Gaṇanā (f.) counting, i. e. 1. counting up, arithmetic, number J ilar cutaneous diseases under kilāsa (q. v. for loci). As Ep. i.29; Vism 278 sq.; Miln 79; VvA 194. — 2. counting, cen- of kāya S iv.83=A iv.386, of kāmā A iii.310, iv.289; Nd2 on sus, statistics; Tikap. 94; J i.35; Miln 4 (senā °ṁ kāretvā); Sn 51; also Th 2, 491 (=dukkhatā sūlaya ThA 288); S iv.64 DhA i.11, 34. — 3. the art of counting, arithmetics as a study (=ejā); Sn 51, 61 (v. l. for gaḷa); J i.293; Vism 360 (°pilakā); & a profession, forbidden to the bhikkhus Vin i.77=iv.129 (°ṁ DhA iii.297 (gaṇḍ — ā — gaṇḍajāta, covered with all kinds sikkhati to study ar.); D i.11 (expl. DA i.95 by acchiddaka of boils); iv.175; PvA 55. Cp. Av. S ii.1681 . — 2. a stalk, a — gaṇanā); M i.85; iii.1 (°ājīva); DA i.157. -gaṇana-patha shaft, in N. of a plant — °tindu — rukkha J v.99, and in der. (time —) reckoning, period of time Miln 20, 116. gaṇḍikā & gaṇḍī, cp. also Av. S ii.13312 . — 3.=gaṇḍuppāda in cpd. gaṇḍamattikā clay mixed with earth — worms Vin Gaṇikā1 (f.) "one who belongs to the crowd," a harlot, a cour- ii.151 (cp. Bdhgh. gaṇḍuppādagūtha — mattikā clay mixed tesan (cp. gaṇakī) Vin i.231 (Ambapālī) 268, (do.); ii.277 with excrement of earthworms Vin. Texts iii.172). (Aḍḍhakāsī); Ud 71; Miln 122; DhA iii.104; VvA 75 (Sir- -uppāda (lit. producing upheavals, cp. a mole) an earth imā); PvA 195, 199. — Customs of a gaṇikā J iv.249; v.134. — worm, classed as a very low creature with kīṭā & puḷavā at — Cp. saṁ°. M iii.168; J v.210 (°pāṇa); DhA iii.361 (°yoni); SnA 317. Gaṇikā2 (f.)=gaṇanā, arithmetic Miln 3. Gaṇḍaka (adj.) having boils Sdhp 103. Gaṇin1 (adj.) one who has a host of followers, Ep. of a teacher Gaṇḍamba N. of the tree, under which Gotama Buddha per- who has a large attendance of disciples; usually in standing formed the double miracle; with ref. to this freq. in phrase combn sanghī gaṇī gaṇācariyo (see above). Also in foll.: Sn gaṇḍamba-rukkha-mūle yamakapāṭihāriyaṁ katvā J i.77; 955, 957; Dpvs iv.8 (mahāgaṇī), 14 (therā gaṇī); gaṇī — bhūtā iv.263 sq.; DA i.57; PvA 137; Miln 349; Dāvs v.54. Also (pl.) in crowds, combd with sanghā sanghī D i.112, expld at at DhA iii.207 in play of words with amba — rukkha. DA i.280: pubbe nagarassa anto agaṇā bahi nikkhamitvā gaṇa — sainpannā ti. See also paccekagaṇin. Gaṇḍikā (f.) [a — n. formation from gaṇḍa or gaṇṭha, see also gaṇṭhikā] — 1. a stalk, a shaft (cp. gaṇḍī) J i.474; DhsA 319 Gaṇin2 a large species of deer J v.406 (=gokaṇṇa). (of the branches of trees: g° — ākoṭana — sadda). — 2. a Gaṇeti [denom. to gaṇa Dhtp 574: sankhyāne] 1. to count, to lump, a block of wood (more freq. spelling gaṇṭhikā, q. v.). reckon, to do sums Dh 19; J vi.334; Miln 79, 293; pp. gaṇita — 3. N. of a plant Vv 354 (=bandhujīvaka VvA 161). Sn 677; pass. gaṇīyati Sdhp 434; inf. (vedic) gaṇetuye Bw. -âdhāna the putting on of a shaft or stem, as a bolt or bar iv.28; caus. gaṇāpeti M iii.1. — 2. to regard, to take notice Vin ii.172; cp. Vin. Texts iii.213 and gaṇḍī; also ghaṭikā2 . of, to consider, to care for J i.300; iv.267. Gaṇḍin [adj. fr. gaṇḍa] — 1. having swellings, in ure gaṇḍī (f.) Gaṇṭhi (m.) [Vedic granthi, to grem to comprise, hold

together, with swellings on the chest, i. e. breasts J v.159, 202 (thane cp. Lat. gremium, Sk. gaṇa & grāma, see also gantha] 1. a sandhāyâha 205). — 2. having boils, being afflicted with a knot, a tie, a knot or joint in a stalk (of a plant) J i.172; DA glandular disease (with kuṭṭhin & kilāsin) Kvu 31. i.163; DhA i.321 (°jātaṁ what has be come knotty or hard); Gaṇḍī (f.) [=gaṇḍikā in meaning 1; prob.=Sk. ghaṇṭā in meaning — diṭṭhi — gaṇṭhi the tangle of false doctrine VvA 297; anta 2] — 1. a shaft or stalk, used as a bar J i.237. — 2. a gong — gaṇṭh — ābādha entanglement of intestines Vin i.275. — DhA i.291 (gaṇḍiṁ paharati to beat the g.); ii.54, 244; gaṇḍiṁ 2. a (wooden) block Vin ii.110 (of sandal wood). ākoṭetvā KhA 251. Cp. AvS i.258, 264, 272; ii.87, 95 & Divy -ṭṭhāna (for gaṇṭhikaṭṭhāna?) the place of the block (i. e. 335, 336. Also in gaṇḍisaññā "sign with the gong" J iv.306. of execution) J iii.538; (reads gaṇṭhi — gaṇṭi — ṭṭhāna); Vism — 3. the executioner's block (=gaṇḍikā or gaṇṭhikā) J iii.41. 248. — bhedaka, in °cora "the thief who breaks the block" (or rope, knot?) DhA ii.30. Gaṇḍusa [cp. Sk. gaṇḍūṣa] a mouthful J i.249 (khīra°). Gaṇṭhikā (f.) (freq. spelled gaṇḍikā, q. v.)=gaṇṭhi, viz. 1. a knot, Gaṇhati & Gaṇhāti [Vedic grah (grabh), gṛhṇāti pp. gṛhīta to a tie DA i.199 (catu — pañca — gaṇṭhik'āhata patta a bowl grasp. *gher to hold, hold in, contain; cp. Gr. ξόρτος en- with 4 or 5 knots, similarly āṇi — gaṇṭhik'— āhata ayopatta closure, Lat. hortus, co — hors (homestead); Goth. gards Vism 108; but see āṇi); DhA i.335 (°jāta=gaṇṭhijāta knotty (house); Ohg. gart; E. yard & garden. To this belong Vedic part), 394. — 2. a block (or is it knot?) Vin ii.136 (?+pāsaka; gṛha (house) in P. gaha°, gihin, geha, ghara, & also Vedic cp. Vin. Texts iii.144); v.140. Esp. in phrase gaṇṭhikaṁ harati to seize, hasta hand]. The forms of the verb are from paṭimuñcitvā Vin i.46= ii.213, 215, trsld at Vin. Texts iii.286 three bases, viz. (1) gaṇha- (Sk. gṛhṇā —); Pres.: ind. "fasten the block on (to the robe)" but at i.155 "tie the knots." gaṇhāti (gaṇhāsi PvA 87), pot. gaṇheyya, imper. gaṇha (J Also in dhamma — gaṇṭhikā a block for execution J i.150 (v. i.159; PvA 49=handa) & gaṇhāhi (J i.279). Fut. gaṇhissati; l. gaṇḍikā). — 3. N. of a plant PvA 127. — ucchugaṇṭhikā Aor. gaṇhi. Inf. gaṇhituṁ (J iii.281). Ger. gaṇhitvā. Caus.

Gaṇhati & Gaṇhāti Gati

ganhāpeti & gāhāpeti. — 2. gahe- (Sk. gṛhī —): Fut. ga- Pv i.62 ; ii.317 ; duggata — bhāva (poverty) J vi.366; duggat hessati. Aor. aggahesi (Sn 847; J i.52). Inf. gahetuṁ (J i.190, — itthi (miserable, poor) J i.290; parama — duggatāni kulāni 222). Ger. gahetvā & gahetvāna (poet.) (Sn 309; Pv ii.3). — clans in utmost misery (poverty) PvA 176. — Compar. dug- 3. gah- (Sk. gṛh —): Aor. aggahi. Ger. gayha & gahāya (Sn gatatara DhA i.427; ii.135. 791). Pass. gayhati. Pp. gahita & gahīta. Cp. gaha, gahaṇa, -atta (fr. attā) self — perfected, perfect D i.57 (expl. by gāha. koṭippatta — citto DA i.168); cp. paramāya satiyā ca gatiyā ca Meanings: to take, take up; take hold of; grasp, seize; as- dhitiyā ca samannāgata M i.82; -addhin (adj. of addhan) one sume; e. g. ovādaṁ g. to take advice J i.159; khaggaṁ to seize who has completed his journey (cp. addhagata) Dh 90; -kāle the sword J i.254 — 255; gocaraṁ to take food J iii.275; jane (in gata — gata — kāle) whenever he went J iii.188; -ṭṭhāna to seize people J i.253; dhanaṁ to grasp the treasure J i.255; place of existence PvA 38; =gamana in āgata — ṭṭhānaṁ vā: nagaraṁ to occupy the city J i.202; pāde gāḷhaṁ gahetvā hold- coming and going (lit. state of

going) J iii.188; -yobbana ing her feet tight J i.255; macche to catch fish J iii.52; mantaṁ (adj.) past youth, of old age A i.138; Sn 98=124. to use a charm J iii.280; rajjaṁ to seize the kingdom J i.263; Gataka a messenger J i.86. ii.102; sākhaṁ 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 Gatatta 1.=Sk. gat — ātman (see prec.). — 2.=Sk. gatatvaṁ the g. to enumerate PvA 18; paṭisandhiṁ g. to be born J i.149; fact of having gone KhA 183. maraṇaṁ g. to die J i.151; mūlena g. to buy J iii.126; va- Gati (f.) [fr. gacchati; cp. Gr. βάσις, Lat. (in —) ventio, Goth. canaṁ g. to obey J iii.276 (in neg.). The ger. gahetvā is very (ga —)qumps] 1. going, going away, (opp. āgati coming) often simply to be translated as "with," e. g. tidaṇḍaṁ gahetvā (both gati & āgati usually in pregnant sense of No. 2. See caranto J ii.317; satta bhikkhū gahetvā agamāsi VvA 149. āgati); direction, course, career. Freq. of the two careers of a Caus. gaṇhāpeti to cause to be seized, to procure, to have Mahāpurisa (viz. either a Cakkavatti or a Buddha) D ii.16=Sn taken: phalāni J ii.105; rājānaṁ J i.264. Cp. gāhāpeti. p. 106; Sn 1001, or of a gihī arahattaṁ patto Miln 264, with Gata [pp. of gacchati in medio — reflexive function] gone, in all ref. to the distinction of the child Gotama J i.56. — phassây- meanings of gacchati (q. v.) viz. 1. literal: gone away, arrived atanānaṁ gati (course or direction) A ii.161; jagato gati (id.) A at, directed to (c. acc.), opp. ṭhita: gate ṭhite nisinne (loc. abs.) ii.15, 17; sakuntānaṁ g. the course, flight of birds Dh 92=Th when going, standing, sitting down (cp. gacchati 1) D i.70; 1, 92. — Opp. āgati Pv ii.922 . — tassā gatiṁ jānāti "he knows opp. āgata: yassa maggaṁ na jānāsi āgatassa gatassa vā Sn her going away, i. e. where she has gone" PvA 6. — 2. going 582 (cp. gati 2). Also periphrastic (=gacchati 5 b): aṭṭhi par- away, passing on (=cuti, opp. upapatti coming into another itvā gataṁ "the bone fell down" J iii.26. Very often gata stands existence); course, esp after death, destiny, as regards another in the sense of a finite verb (=aor. gacchi or agamāsi): yo (future) existence A i.112; D ii.91; M i.388 (tassa kā gati ko ca Buddhaṁ... saraṇaṁ gato (cp. gacchati 4) Dh 190; attano abhisamparāyo? what is his rebirth and what his destiny?); vasanaṭṭhānaṁ gato he went to his domicile J i.280; ii.160; in combn āgati vā gati vā (=cutûpapatti), rebirth & death M nāvā Aggimālaṁ gatā the ship went to Aggimālā J iv.139. — i.328, 334. In defn of saṁsāra expld as gati bhavâbhava cuti 2. in applied meaning: gone in a certain way, i. e. affected, be- upapatti=one existence after the other Nd2 664; as gati upa- haved, fared, fated, being in or having come into a state or con- patti paṭisandhi Nd2 on dhātu (also as puna — gati rebirth). dition. So in sugata & duggata (see below) and as 2nd part of — The Arahant as being beyond Saṁsāra is also beyond gati: cpds. in gen., viz. gone; atthaṁ° gone home, set; addha° done yassa gatiṁ na jānanti devā gandhabba — mānusā Dh 420=Sn with the journey (cp. gat — addhin); gone into: taṇhā° fallen 644; yesaṁ gati n' atthi Sn 499; and Nibbāna coincides with a victim to thirst, tama° obscured, raho°, secluded, vyasana° release from the gatis: gativippamokkhaṁ parinibbānaṁ SnA fallen into misery; having reached: anta° arrived at the goal 368. — attā hi attano gati "everybody is (the maker of) his (in this sense often combd with patta: antagata antapatta Nd2 , own future life" Dh 380; esā maccharino gati "this is the fate 436, 612), koṭi° perfected, parinibbāna° having ceased

to ex- of the selfish" Pv iii.114 ; sabbagatī te ijjhantu "all fate be a suc- ist. vijjā° having attained (right) knowledge; connected with, cess to you" J v.393; gato so tassa yā gati "he has gone where referring to, concerning: kāya° relating to the body (kāya- he had to go (after death)" Pv i.122 . — 3. behaviour, state gatā sati, e. g. Vism 111, 197, 240 sq.); diṭṭhi° being of a or condition of life, sphere of existence, element, especially (wrong) view; sankhāra°, etc. — Sometimes gata is replaced characterized as sugati & duggati, a happy or an unhappy ex- by kata and vice versa: anabhāvaṁkata>anabhāvaṁ gacchati; istence. gati migānaṁ pavanaṁ, ākāso pakkhīnaṁ gati, vib- kālagata>kālakata (q. v.). havo gati dhammānaṁ, nibbānaṁ arahato gati: the wood is the agata not gone to, not frequented: °ṁ disaṁ (of Nibbāna) sphere of the beasts, the air of the birds, decay is the state of Dh 323; purisantaraṁ °ṁ mātugāmaṁ "a maid who has not (all) things, Nibbāna the sphere of the Arahant Vin v.149=SnA been with a man" J i.290. 346; apuññalābho ca gatī ca pāpikā Dh 310; duggati J i.28; sugata of happy, blessed existence, fortunate; one who has avijjāy' eva gati the quality of ignorance Sn 729; paramāya attained the realm of bliss (=sugatiṁ gata, see gati), blessed. gatiyā samannāgato of perfect behaviour M i.82; see also defn As np. a common Ep. of the Buddha: Vin i.35; iii.1; D i.49; S at Vism 237. — 4. one of the five realms of existence of sen- i.192; A ii.147 et passim (see Sugata). — D i.83; Sn 227 (see tient beings (=loka), divided into the two categories of sugati expl. KhA 183). (=Sagga, realm of bliss) & duggati (=Yamaloka, apāya, realm duggata of miserable existence, poor, unhappy, ill-fated, of misery). These gatis are given in the foll. order: (1) ni- gone to the realm of miscry (duggatiṁ gata PvA 33, see gati) raya purgatory, (2) tiracchānayoni the brute oreation, (3) pit- tivisaya the ghost world, (4) manussā (m — loka) human be-

ings, (5) devā gods: M i.73; D iii.234; A iv.459; Nd2 550; body: Vin i.47; S i.169=183 (analla° with pure bodies; anal- cp. S v.474 — 77; Vism 552. They are described in detail in līna° at 169, but v. l. analla°); A i.138; Sn 673 (samacchida° the Pañcagatidīpana (ed. L. Feer, J.P.T.S. 1884, 152 sq.; trsl. with bodies cut up); Pv i.112 (bhinna — pabhinna°, id.); PvA by the same in Annales du Musée Guimet v. 514 — 528) un- 56 (=sarīra); 68. — As limbs: S iv.198 (arupakkāni festering der Naraka — kaṇḍa, Tiracchāna°, Peta°, Manussa°, Deva°. with sores); M i.506 (id.); M i.80=246; J i.61 (lālākilinna°); Of these Nos. 1 — 3 are considered duggatis, whilst Nos. Sn 1001 (honti gattesu mahāpurisalakkhaṇā), 1017, 1019; Pv 4 and 5 are sugati. In later sources we find 6 divisions, viz. iii.91 (=sarīrâvayavā PvA 211); Miln 357 (arupakkāni). 1 — 3 as above, (4) asurā, (5) manussā, (6) devā, of which Gathita (adj.) [pp. of ganthati to tie, cp. gantha, knot; Sk. 1 — 4 are comprised under apāyā (conditions of suffering, grathita] tied, bound, fettered; enslaved, bound to, greedy for, q. v.) or duggatiyo (see Pv iv.11, cp. PvA 103). These six intoxicated with (c. loc.). When abs. always in combn w. also at D iii.264. — lokassa gatiṁ pajānāti Bhagavā Sn 377 paribhuñjati and w. ref. to some object of desire (bhoga, (gati=nirayādipañcappabhedaṁ SnA 368). The first two gatis lābha, kāmaguṇe). Usually in standing phrase gathita muc- are said to be the fate of the micchādiṭṭhino D i.228, dve niṭṭhā chita ajjhāpanna (ajjhopanna) "full of greed & blind

desire." In DA i.249 (q. v. for var. appl. of gati) as well as the dussīlā this connection it is frequently (by B MSS.) spelt gadhita and (A i.60), whilst the last two are the share of the sīlavanto (A. the editors of S, A, & Miln have put that in the text through- i.60). out. With mucchita & ajjhāpanna: D i.245; iii.43; M i.162, -gata gone its course (of a legal enquiry, vinicchaya) Vin 173; S ii.270; iv.332; A v.178, 181 Nd2 on nissita C. — c. ii.85 (cp. Vin Texts iii.26); J ii.1. loc.: J iv.371 (gharesu); DA i.59 (kāmaguṇesu). In other con- agati 1. no course, no access, in agati tava tattha: there nections: ādānaganthaṁ gathitaṁ visajja Sn 794 (cp. Nd1 98); you have no access S i.115. — 2.=duggati, a wrong course. yāni loke gathitāni na tesu pasuto siyā Sn 940. — J iv.5 (=gid- agatigamana a wrong course of life D iii.133; A i.72; ii.18 dha); v.274 (gedhita for pagiddha); PvA 262 (gadhita as expln sq.; iii.274 sq.; J v.510; PvA 161. Technically the four agati of giddha) — agathita (agadhita) not fettered (by desire) with- — gamanāni are: chanda° dosa° moha° bhaya° D iii.228 (see out desire, free from the ties of craving (+m°, a°) S ii.194, 269; also under chanda). A v.181; Miln 401 (trsl. Rh.D. ii.339: "without craving, with- sugati (sometimes suggati after duggati e. g. J vi.224) a out faintness, without sinking"). happy existence; a realm of bliss; the devaloka. Cp. sugatin. Usually with gacchati (sugatiṁ) & gata "gone to Heaven" Vin Gada speech, sentence Dh i.66, DA i.66 f.; and on D iii.135 (§ ii.195; D ii.202; It 77; PvA 65. In combn w. sagga loka (sug- 28); gada at S ii.230 (v. l.) in phrase diṭṭhagadena sallena is atiṁ, etc. uppajjati) D i.143; A i.97; J i.152. parammaraṇā to be read diddhagadena s. sugati pāṭikankhā It 24; suggatiṁ gata Dh 18; sugati pāpehi Gaddula (and gaddūla) a leather strap S iii.150; J ii.246; iii.204; kammehi sulabhā na hoti "bliss is not gained by evil" PvA 87; fig, in taṇhā — gaddūla "the leash of thirst," Nd2 on jappā =sugga & dibbaṭṭhāna PvA 89; sugati — parāyana sure of re- (taṇhā)=Dhs 1059=Vbh 361, cp. DhsA 367. birth in a realm of bliss, ib. Gaddūhana (nt.) [Derivation unknown; Sk. dadrūghna] a small duggati a miserable existence; a realm of misery (see measure of space & time M iii.127; S ii.264 (°mattam pi, SA above gati 4). Usually with gacchati (duggatiṁ gata, reborn "pulling just once the cow's teat"); A iv.395; Miln 110. See in a miserable state) or uppajjati D i.82; A i.97, 138 (+vinipā- Trenckner P.M. 59, 60; Rh. D. J.R.A.S. 1903, 375. taṁ nirayaṁ); ii.123; iii.3; iv.364; Dh 17; Sn 141; SnA 192 (=dukkhappatti); PvA 87. Sakakammāni nayanti duggatiṁ, Gaddha [Vedic gṛdha; see gijjha] a vulture; in gaddha- one's own deeds lead to rebirth in misery, Dh 240; with ref. to bādhipubbo, of the bhikkhu Ariṭṭha, who had been a vulture a Peta existence: Pv i.62 ; ii.16 ; 113 ; 317 . Cp. duggata. trainer in a former life Vin ii.25=iv.218= M i.130; see also Vin. Texts ii.377. Gatika (adj.) 1. going to, staying with, in bhikkhu° a person liv- ing with the bhikkhus Vin i.148. — 2. leading to: yaṁ° what Gadrabha [Vedic gardabha., Lat. burdo, a mule; see Walde Lat. they lead to (of the 5 indriyas) S v.230. — 3. having a cer- Wtb., s. v.] an ass, donkey Vin v.129; M i.334; A i.229; J tain gati, leading to one of the four kinds of rebirth: evaṁ° ii.109, 110; v.453; DA i.163. — f. gadrabhī J ii.340. D i.16 (w. ref. to one of the first 3 gatis: DA i.108); niyata° -bhāraka a donkey load J ii.109; DhA i.123; -bhāva the whose destiny is certain (w. ref. to sugati) and aniyata° whose fact of being an ass J ii.110; — rava (& — rāva) the braying destiny is uncertain (w. ref. to a duggati) DhA iii.173. of an ass ibid. & Vism 415.

Gatin (adj.=gatika) 1. going, i. e. having a certain course: Gadhita see gathita. sabbā nadī vankagatī "every river flows crooked" J i.289. — Gantar [n. agent of gacchati in the sense of a periphrastic fu- 2. having a certain gati, fated, destined, esp. in su° & dug°: ture] "goer" in gantā hoti he will go, he is in the habit of go- samparāye suggatī going to a happy existence after death Vin ing, combd w. sotā hantā khantā, of the king's elephant A ii.162=J i.219; saggaṁ sugatino yanti "those who have a happy ii.116=iii.161; v. l. for gatā at M ii.155. fate (because of leading a good life) go to one of the Heavens" Gantha (in BB often misspelt gandha) [fr. ganthati] — 1. a bond, Dh 126. fetter, trammel; always fig. and usually referring to and enumd Gatimant (adj.) of (perfect) behaviour, going right, clever (cp. as the four bodily ties, or knots (kāya°, see under kāya): S gatatta under gata, & gati 3) M i.82. v.59=Dhs 1135; D iii.230; Nd1 98; DhA iii.276; 4 kāyagan- Gatta (nt.) [Vedic gātra] the body, pl. gattāni the limbs. - As thā, viz., abhijjhā, byāpāda, sīlabbataparāmasa, idaṁsaccâb- hinivesa; thus Nd1 98; Vism 683. In other conn. Sn 347, 798,

847, 857, 912; Nd2 on jappā (taṇhā); Dh 211; Ps i.129; Dhs similar connections: vaṇṇa — g° — ras'ûpeto Dh 49; J ii.106; 1059, 1472; Vbh 18, 24, 55, 65, 77, 117, 120; Nett 31, 54, 114, gandhānaṁ khamo & akkhamo (of king's elephant) A iii.158 124 (gandha); Sdhp 616. — chinna° (adj.) one who has cut sq.; itthi°, purisa° A i.1, 2; iii.68; in combn w. other four senses the ties (of bad desires, binding him to the body). Combn w. Sn 387, 759, 974. — 4. perfume, prepared odorific substance anigha nirāsa S i.12 (°gandha), 23; w. asita anāsava Sn 219. used as a toilet requisite, either in form of an unguent or a pow- Cp. pahīnamānassa na santi ganthā S i.14. See also ādāna°; der. Abstinence from the use of kallaesthetics is stated in the cp. ganthaniya. — 2. [only in late Pali, and in Sk.] composi- Sīlas (D i.8) as characteristic of certain Wanderers and Brah- tion, text, book (not with ref. to books as tied together, but to mins. Here gandha is mentioned together with mālā (flowers, books as composed, put together. See gantheti 2). garlands): D i.5=Kh ii; D i.7 (°kathā); Vin ii.123; Sn 401; J -dhura the burden of the books, i. e. of studying the i.50, 291; PvA 62. The use of scented ointment (— vilepana Scriptures, expld as one who knows by heart one, two, or all & ālepa, see cpds.) is allowed to the Buddhist bhikkhus (Vin Nikāyas. Always combd w. vipassanādhuraṁ, the burden of i.206); and the giving of this, together with other commodi- contemplation DhA i.8; iv.37; -pamocana the state of being ties, is included in the second part of the deyyadhamma (the released from, freed from the fetters of the "body" always w. list of meritorious gifts to the Sangha), under Nos. 5 — 14 ref.to Nibbāna S i.210; A ii.24; It 104, cp. 122; -pahīna (adj.) (anna — pāna — vattha — yānamālā — gandhā — vilepana connected with or referring to the ganthas Dhs 1480; opp. vi° — seyy — âvasatha — padīpeyya): S iii.252; Nd2 523=It 65. Dhs 1482. Out of this enumeration: g° — m° — v° — Pv ii.316 ; chatta Ganthati & Gantheti [Vedic grath, granth, grathnāti, to *grem, — g° — m° — upāhanā Pv ii.49 ; ii.936 ; m° — g° — v° kap- cp. Lat. gremium; see also gaṇṭhi gathita, gantha] 1. to tie, pūra — kaṭukapphalāni J ii.416. — The application of scented knot, bind, fasten together: kathaṁ mittāni

ganthati "how ointment (gandhena or gandhehi vilimpati) is customary after does he bind friends" S i.214= Sn 185; mālaṁ ganthamāna a bath, e. g. PvA 50 (on Pv i.106); J i.254, 265; iii.277. Var. tying a garland Vv 381 (ganthento VvA 173). Of medicines: kinds of perfumes or scented substances are given as g°dhūpa to mix, to prepare J iv.361. — pp. ganthita tied, bound, fet- — cuṇṇa — kappūra (incense, powder, camphor) J i.290; vāsa tered: catūhi ganthehi g° Ps i.129; — grd. ganthaniya to be — cuṇṇa — dhūpanādi g° KhA 37. See also cpds. — 5. oc- tied or tending to act as a tie (of "body"); expl. as ārammaṇa curs as v. l. for gantha (book). — karaṇa — vasena ganthehi ganthitabba DhsA 69; dhammā duggandha a disagreeable smell Dhs 625; °ṁ vāyati to g° ā ("states that tend to be are liable to be ties" Buddh. Ps. emit a nasty odour PvA 14; as adj. having a bad smell, putrid p. 305; Expositor 64) Dhs 1141; 1478. In combn saññojaniya Sn 205; PvA 15 (=pūtigandha), f. — ā: duggandhā pūti vāyasi g° oghaniya (of rūpa) Dhs 584=Vbh 12; of rūpa — kkhandha "you emit a bad odour") Pv i.61 (=aniṭṭha°). -sugandha an Vbh 65, of dasāyatanā ib. 77, dasindriyā ib. i.29, saccā g° and agreeable smell Dhs 625; as adj. of pleasant smell J iii.277; ag° (=gantha — sampayutta & vippayuttā) ib. 117. — 2. to Sdhp. 246. put together, to compose: mante ganthetvā (v. l. gandhitvā) -āpaṇa a perfumery shop J i.290; °ika perfume seller Miln Sn 302, 306. 344; -āyatana an olfactory sense — relation, belonging to the six bāhirāni āyatanāni, the objective sensations D iii.243, 290; Ganthika (adj.) [fr. gantha 2] hard — studying DhA i.156 Dhs 585, 625, 655; -ārammaṇa bearing on smell, having (bhikkhu; cp. gantha — dhura). smell as its object Dhs 147, 157, 365, 410, 556, 608; -ālepa Gandha [Vedic gandha, from ghrā ghrāti to smell, ghrāna smell, (nt.) anointing with perfumes Vin i.206; -āsā "hunger for & see P. ghāna. Possibly conn. w. Lat. fragro= E. fragrant] odours," craving for olfactory sensations Dhs 1059; -odaka smell, viz. — 1. odour, smell, scent in gen. J iii.189; Dh scented water J i.50; ii.106; iii.189; -karaṇḍaka a perfume 54 — 56=Miln 333; Dhs 605 under ghānâyatanāni); āma° — box S iii.131; v.351; Pug 34; -kuṭī (f.) a perfumed cabin, smell of raw flesh A i.280; D ii.242; Sn 241 sq; maccha° name of a room or hut occupied by the Buddha, esp. that made the scent of fish J iii.52; muttakarīsa° the smell of faeces and for him by Anāthapiṇḍika in Jetavana (J i.92). Gotamassa g° urine A iii.158; catujāti° four kinds of scent J i.265; PvA 127; J ii.416, cp. Av. Ś ii.401 ; DhA iv.203, 206; -cuṇṇa scented dibba — g°puppha a flower of heavenly odour J i.289. — 2. (bath —) powder J iii.277; -jāta (nt.) odour, perfume ("con- odour, smell in particular: enumerated as mūla°, sāra°, pup- sisting of smell"). Three kinds at A i.225 (māla°, sāra°, pup- pha°, etc., S iii.156=v.44=A v.22; Dhs 625 (under ghandāy- pha°); enum. as candanādi DhA i.423; in defin. of gandha DA atanāni, sphere of odours). Specified as māla°, sāra°, puppha° i.77; — Dh 55; -taṇhā thirst or craving for odours (cp. g° — under tīṇi gandhajātāni A i.225; — puppha° Dh 54=A i.226. āsā) Dhs 1059=Nd2 on jappā; -tela scented oil (for a lamp) J — 3. smell as olfactory sensation, belonging to the sphere i.61; ii.104; DhA i.205; -tthena a perfume — thief S i.204; (āyatanāni) of sense — impressions and sensory objects & -dhātu the (sensory) element of smell Dhs 585; 625. 707 (in enum. in set of the 12 ajjhatta — bāhirāni āyatanāni (see un- conn. w. °āyatana); -pañcangulika see sep.; -sañcetanā the der rūpa) with ghānena

gandhaṁ ghāyitvā "sensing smell by olfactory sensation; together with °saññā perception of odours means of the olfactory organ" D iii.102; 244=250= 269=Nd2 D iii.244; A iv.147; v.359; -sannidhi the storing up of scented on rūpa; M iii.55, 267; S iv.71; Vin i.35; Defined at Vism unguents D i.6 (=DA i.82). 447. Also as gandhā ghānaviññeyya under kāmaguṇā M ii.42; Gandhana see gandhina. D iii.234, etc. In series of 10 attributes of physical quality (— rūpa, etc.) as characteristic of devas D iii.146; Pv ii.958 ; as Gandhabba [Vedic gandharva] 1. a musician, a singer J ii.249 sāra°, pheggu°, taca°, etc. (nine qualities in all) in definition of sq.; iii.188; VvA 36, 137. — 2. a Gandharva or heavenly mu- Gandhabba — kāyikā devā S iii.250 sq. — In the same sense & sician, as a class (see °kāyika) belonging to the demigods who

Gandhabba Gamana

inhabit the Cātummahārājika realm D ii.212; A ii.39 (as birds); -avakkanti (gabbhe okkanti Nd2 3041) conception D iv.200 (with asurā & nāgā), 204, 207; cp. S iii.250 sq.; also iii.103, 231; Vism 499, 500 (°okkanti); this is followed by said to preside over child — conception: M i.265 sq.; Miln gabbhe ṭhiti & gabbhe vuṭṭhāna, see Nd2 ; -āsaya the impuri- 123 sq. ties of childbirth Pv iii.53 (=°mala); -karaṇa effecting a con- -kāyika belonging to the company of the G. S iii.250 ception Sn 927; -gata leaving the womb, in putte gabbhagate sq.; PvA 119; -mānusā (pl.) G. & men Dh 420= Sn 644; when the child was born PvA 112; -dvāra the door of the bed -hatthaka "a G. — hand," i. e. a wooden instrument in the — chamber J i.62; -pariharaṇa=next Vism 500; -parihāra shape of a bird's claw with which the body was rubbed in "the protection of the embryo," a ceremony performed when a bathing Vin ii.106, see Vin. Texts iii.67. woman became pregnant J ii.2; DhA i.4; -pātana the destruc- Gandhabbā (f.) music, song J ii.254; VvA 139; Miln 3; °ṁ karoti tion of the embryo, abortion, an abortive preparation Vin iii.83 to make music J ii.249; iii.188. sq.; Pv i.66 (akariṁ); PvA 31 (dāpesi); DhA i.47 (°bhesajja); -mala the uncleanness of delivery, i. e. all accompanying dirty Gandhāra (adj.) belonging to the Gandhāra country (Kandahar) matter PvA 80, 173 (as food for Petas), 198; DhA iv.215; - f. gandhārī in gandhārī vijjā N. of a magical charm D i.213; at vīsa in ahañc' amhi gabbhavīso "I am 20 years, counting from J iv.498 it renders one invisible. my conception" Vin i.93; -vuṭṭhāna (nt.) childbirth, deliv- Gandhika (and °uja Pv ii.120 ; ii.121) — 1. having perfume, fra- ery J i.52; DhA i.399; ii.261; -seyyā (f.) the womb; only in grant, scentful, J i.266 (su°); Pv ii.110 (=surabhigandha); ii.121 expressions relating to reincarnation, as: na punar eti (or up- (sogandhiya); VvA 58 (read gandhikāgandhikehi). — 2. deal- eti) gabbhaseyyaṁ "he does not go into another womb," of an ing in perfume, a perfumer Miln 262 (cp. gandhin 2). Arahant Sn 29, 152, 535; Vv 5324 ; and gabbhaseyyaka (adj.) Gandhin (adj.) 1. having a scent of, smelling of (—°), i. e. one who enters another womb Vbh 413 sq.; Vism 272, 559, candana° of sandal wood J iii.190; gūtha of° faeces Pv ii.315 560; Bdhd 77, 78. (=karīsavāyinī PvA). — 2. dealing with scents, a perfumer Gabbhara (nt.) [Derivation uncertain. Cp. Sk. gahvara] a cavern PvA 127 (=māgadha; cp. gandhika 2). Sn 416 (giri°); Vv 635 (giri°). Gandhina in kule antimagandhina J iv.34 (expl. by sabba- Gabbhinī (adj. f.) pregnant, enceinte Vin ii.268; S iii.202; J pacchimaka) and gandhana in kula — gandhana It 64 see un- i.151,

290; iv.37; Pv i.66 ; PvA 31, 82: VvA 110 (— bhāva); der kula°. in combn g° pāyamānā purisantaragatā (pregnant, lactating & Gabbita (adj.) proud, arrogant J ii.340 (°bhāva=issariya); iii.264 having had sex. intercourse) A i.295=ii.206=M i.77, 238, (°sabhāva=dittasabhāva); Sum. V. on D iii.153 (=avamata). 307, 342=Pug 55; with utunī anutunī (menstruating & having ceased to menstruate) A iii.226 sq. Gabbha [Vedic garbha, either to *gelbh, as in Lat. galba, Goth. kalbo, Ohg. kalba, E. calf, or *gu̯e bh, as in Gr. δελφύς °Gama 1. adj. going, able to go; going to, leading to; in vi- womb, αδελφός sharing the womb, brother, δέλφας young hangama going in the air Sn 221, 606; Th i.1108: J i.216 (cp. pig; cp. *gelt in Goth. kilpei womb. Ags. cild, Ger. kind, gamana); aghasi° id. Vv 161 (=vehāsaṁ° VvA 78); nabhasi° E. child. Meaning: a cavity, a hollow, or, seen from its out- going on clouds Sn 687; nibbāna° leading to N. S v.11; dūraṁ° side, a swelling] 1. interior, cavity (loc. gabbhe in the midst going far, hadayaṁ° going to one's heart, q. v. — 2. m. of: angāra° J iii.55); an inner room, private chamber, bedroom, course, going to; in atthaṁ° going home, going to rest, etc., cell. Of a Vihāra: Vin ii.303; iii.119; iv.45; VvA 188; 220; — q. v. J i.90 (siri° royal chamber); iii.276; Vv 785 (=ovaraka VvA Gamana 1. (nt.) the fact or the state of going, movement, jour- 304); DhA i.397; Miln 10, 295. See also anto°. — 2. the ney, walk; (—°) striving for, the leading of, pursuit A ii.48 sq. swelling of the (pregnant) womb, the womb (cp. kucchi). °ṁ (gamanena na pattabbo lokass' anto=one cannot walk to the upeti to be born Dh 325=Th 1, 17= Nett 34, 129; °ṁ upapaj- end of the world); Dh 178 (saggassa going to heaven); Sn 40, jati to be born again Dh 126; gabbhā gabbhaṁ... dukkaṁ ni- 691, cp. vāraṁ°; J i.62; 216 (in expl. of vihaṁgama: (ākāse) gacchanti from womb to womb (i. e. from birth to birth) Sn gamanato pakkhī vihaṁ gamā ti vuccanti); 295; PvA 57. — 278; gabbhato paṭṭhāya from the time of birth J i.290, 293. As pahiṇa° going on messages D i.5, etc.; agati° wrong pursuit, a symbol of defilement g. is an ep. of kāma A iv.289, etc. °ṁ gacchati to pursue a wrong walk of life A ii.18; PvA 161; — 3. the contents of the womb, i. e. the embryo, foetus: magga° tramping, being on the road PvA 43; saraṇa° finding dasa māse °ṁ kucchinā pariharitvā having nourished the foe- shelter (in the Dhamma) PvA 49. — 2. (adj.) (—°) going or tus in the womb for 10 months D ii 14; dibbā gabbhā D i.229; leading to, conducive to: nibbāna° maggo the Path leading to on g. as contained in kucchi, foetus in utero, see J i.50 (kuc- Nibbāna S i.186; Dh 289; duggati° magga the road to misery chimhi patiṭṭhito) 134; ii.2; iv.482; M i.265; Miln 123 (gabb- Th 2, 355; duggamana — ṭṭhānā (pl.) inaccessible places PvA hassa avakkanti); DhA i.3, 47; ii.261. — Pv i.67 ; PvA 31; 102 (in expl. of duggā). gabbho vuṭṭhāsi the child was delivered Vin ii.278; itthi — -antarāya an obstacle to one's departure J i.62; -āgamana gabbho & purisa° female & male child J i.51; gabbhaṁ pāteti going & coming, rise and set Vv 836 (=ogamanuggamana VvA to destroy the foetus Vin ii.268; apagatagabbhā (adj.) having 326); DhA i.80 (°kāle); °sampanna senāsana a dwelling or had a miscarriage Vin ii.129; mūḷha — gabbhā id. M ii.102 lodging fit for going and coming, i. e. easily accessible A (+visatā°); paripuṇṇa — gabbhā ready to be delivered J i.52; v.15; J i.85; °ṁ karoti to go to and fro VvA 139. -kamma PvA 86; saññi° a conscious foetus D i.54=M i.518=S iii.212; going away DhA ii.81. -kāraṇa a reason for or a means to

sannisinna — gabbhā having conceived Vin ii.278. going, in °ṁ karoti to try to go J i.2; -bhāva the state of hav-

ing gone away J ii.133; -magga (pleonastic) the way J i.202; Garahati [Vedic garhati Dhtp 340 nindāyaṁ] to reproach, to 279; -vaṇṇa the praise of his course or journey J i.87. blame, scold, censure, find fault with: agarahiyam mā garahit- Gamanīya (adj.; grd to gam) 1. as grd. to gacchati: (a place tha "do not blame the blameless" S i.240; D i.161 (tapaṁ where one) ought to go; in a° not to be gone to (+ṭhāna) VvA to reject, disapprove of); D iii.92, 93 (aor. garahi, grd. 72. — 2. as grd. to gameti: in bhogā pahāya gamanīyā (riches garahitabba); Sn 313, 665; Miln 222 (+jigucchanti); PvA that have) to be given up (by leaving) Kh viii.8 (see expl. as 125, 126; Sdhp. 382. — pp. garahita blameworthy Dh KhA 223); PvA 87 (=kālikā, transient). 30 (pamādo); Sn 313; J v.453; Miln 288 (dasa puggalā g.). agarahita blameless, faultless PvA 89 (=anindita, 131). — See Gamika (and gamiya J i.87) (adj.) going away, setting out for also gārayha & cp. vi°. a journey (opp. āgantuka coming back) appl. to bhikkhus only: Vin i.292 (° bhatta food for outgoing bh.); ii.170 (āgan- Garahā (f.) blame, reproach D i.135 "stating an example," see tuka°), 211, 265; v.196; J vi.333 (āgantuka°). See also under DA i.296; D iii.92, 93; Sn 141; J i.10 (garahapaṭicchādanab- abhisankhāra. Cp. Av Ś i.87; Divy 50. hāva preventing all occasion for finding fault); 132 (garaha — bhaya — bhīta for fear of blame), 135 (garahatthe as a blame); Gamina (adj.) being on a "gati," only at Sn 587 in "aññe pi passe Nett 184. gamine yathākamm' ûpage nare." Garahin (adj.) blaming, censuring Sn 660 (ariya°), 778 (atta°), Gameti [caus. of gacchati] to make go, to send, to set into mo- 913 (anatta°); Miln 380 (pāpa°). tion, to cause to go It 115 (anabhāvaṁ to destroy), see under gacchati. Garu [Vedic guru; Gr. βαρύς, Lat. gravis & brutus, Goth. kau- rus] 1. adj. (a) lit. heavy, opp. lahu light, appld to bhāra, a Gambhīra (adj.) [Vedic gambhīra & gabhīra] deep, profound, load S iii.26; J i.196 (=bhārika); vi.420; DhA i.48; Sdhp 494 unfathomable, well founded, hard to perceive, difficult. — (rūpagarubhāra the heavy load of "form"). Compar. garutara (a) lit. of lakes: Dh 83; Pv ii.119 (=agādha); Pug 46; of a (as against Sk. garīyaṁ) PvA 191. — (b) fig. important, to road (full of swamps) J i.196. — (b) fig. of knowledge & be esteemed, valued or valuable A iii.110 sq. (piya manāpa wisdom: dhammo g. duddaso... M i.487; S i.136; Tathāgato g. bhavanīya); c. gen. or — ° bent on (often in sequence g. appameyyo duppariyogāho M i.487; parisā g. (opp. ut- °garu, °ninna, °poṇa, etc., e. g. Vism 135); pursuing, pay- tāna, shallow, superficial, thoughtless) A i.70; g. ṭhāna w. ref. ing homage to, reverent; (or) esteemed by, honoured, vener- jhāna, etc. Ps ii.21; saddhamma g. Sdhp. 530; g. gūḷha nipuṇa ated: Satthugaru esteeming the Lord; Dhamma°, Sanghe g. Nd 342; lokanātho nipuṇo g. PvA 1; also w. nipuṇa J vi.355; A iii.331=iv.28 sq.; dosa° S i.24; kodha°, saddhamma° (pur- Miln 234; Bdhd. 118, 137; — (nt.) the deep; deep ground, i. suing, fostering) A ii.46 sq.=84 sq.; Sdhp 1 (sabba — loka° e. secure foundation Sn 173; Kh viii.1, 3 (see KhA 217). worshipped by all the world); Dpvs iv.12. — agaru (c. gen.) -avabhāsa (adj.) having the appearance of depth or pro- irreverent towards Sn p. 51 (Gotamassa). Cp. garuka, gārava; fundity, D ii.55; S ii.36; Pug 46 (+uttāna), cp. Pug A 226; also agaru &

agalu. — 2. N. a venerable person, a teacher: -paññā one whose wisdom is profound Sn 176, 230; 627=Dh garunaṁ dassanāya & sakāsaṁ Sn 325, 326 (v. l. garūnaṁ 403 (+medhāvin) cp. DhA iv.169 & see Ps ii.192 for detailed to be preferred, so also SnA 332, 333); garūnaṁ dārā It 36. explanation; -sita resting on depth (of soil), well — founded — garukaroti (for garuṁ k°) to esteem, respect, honour; usu- A iv.237. ally in series sakkaroti g° māneti pūjeti Vin ii.162; M i.31; D Gambhīratā (f.) [abstr. fr. prec.] depth DhA i.92. i.91; A iii.76; iv.276; Nd2 334 (on namati), 530 (on yasassin); Gamma (adj.) [fr. gāma. Vedic gramya] of or belonging to the PvA 54. Expl. at DA i.256 by gāravaṁ karoti. — garukātabba village, common, pagan (cp. Fr. villain), always combd with worthy of esteem PvA 9. — garukāra (sakkāra g. mānana van- hīna, low & pagan Vin i.10 and (anta, standard of life); A dana) esteem, honour, regard Pug 19=Dhs 1121. — See also iii.325 (dassana, view); D iii.130 (sukhallikânuyoga, hedonist) guru. Sdhp 254. Cp. pothujjanika. -upanissita (adj.) depending on a teacher, one being taught Ps ii.202; -ṭṭhāniya one who takes the place of a Gayha (adj.) [grd. of gayhati; Vedic grāhya] to be taken, to be teacher A iii.21, 393; Nett 8; Vism 344. -dhamma a rule seized, as nt, the grip, in gayhūpaga (adj.) for being taken to be observed. There are 8 chief rules enum. at Vin ii.255=A up, for common use SnA 283. — (nt.) that which comes into iv.276, 280; see also Vin iv.51, 315; v.136. Taken in the sense one's grasp, movable property, acquisition of property DhA of a violation of these rules Vin i.49=ii.226; i.52, 143, 144; ii.29; iii.119; PvA 4. As gayhūpakaṁ at J iv.219. ii.279; -nissaya in °ṁ gaṇhāti to take up dependency on a Gayhaka (adj.=gayha) one who is to be taken (prisoner), in teacher, i. e. to consider oneself a pupil Vin ii.303; -saṁvasa °niyyamāna id. S i.143=J iii.361 (expl. as karamaragāhaṁ association with a teacher Nd2 235 4°; Miln 408. gahetvā niyyamāna; cp. karamara). Garuka [from garu] somewhat heavy. — 1. lit. J i.134 (of the Gayhati [Pass. to gaṇhāti] to get seized, to be taken (see gaṇhāti); womb in pregnancy); Dh 310; Miln 102. Usually coupled p.pres. gayhamāna being caught DhA iii.175 (°ka). — grd. & contrasted with lahuka, light: in def. of sense of touch gayha. Dhs 648; similarly w. sithila, dhanita, dīgha, rassa Miln 344; Garahaka (adj.) finding fault with, rebuking; in paṭhavī° āpa°, DA i.177 (in expl. of dasavidha vyañjana). — 2. fig. (a) etc., combd w. paṭhavī — jigucchaka, etc. (disgusted w. the heavy, grave, serious esp. appld to — āpatti, breach of reg- great elements) M i.327. ulations, offence (opp. lahuka) Vin v.115, 130, 145, 153; Dh 138 (ābādha, illness); appld to kamma at Vism 601 (one of the Garahaṇa (nt.) reproof VvA 16, as f. °ṇā at Vism 29.

Garuka Gaḷagaḷāyati

four kinds); nt. as adv. considerably Miln 92 (°ṁ parinamati). heavy motion: roll, thud, thunder). Sometimes with elimina- — (b) important, venerable, worthy of reverence Th 2, 368 tion of the sound — element appld to swelling & fullness, as (Satthu sāsana=garukātabba ThA 251); Miln 140. — (c) — in "bulge" or Gr. σφαραγέω (be full). ° "heavy on," bent on, attaching importance to: nahāna° fond These three categories are not always kept clearly sepa- of bathing Vin i.196; tadattha° engaged in (jhāna) Nd2 264; rate, so that often a palatal group shifts into the sphere of a kamma° attributing importance to k. Nd2 411; saddhamma° guttural one & vice versa. — The formation of

kl̥ gl̥ roots revering the Doctrine Sdhp. 520. Nibbāna — garuka Vism is by no means an extinct process, nor is it restricted to any 117 (+Nâdhimutta & N — pabbhāra). special branch of a linguistic family, as examples show. The -āpatti a grievous offence, see above. As terasa g — °ino main roots of Idg. origin are the foll. which are all represented at Miln 310. in Pāli — (the categories are marked acc. to the foregoing Garutta (nt.) the fact of being honoured or considered worthy of scheme 1, 2A, 2B, 3): kal (2A): κλάζω, clango, Goth. hlah- esteem, honourableness A v.164 sq. jan laugh; kār (2 A): κ¨ηρυς, Sk. kāru (cp. P. kitti), cārmen; kel (2 A): κέλαδος, calo (cp. P. kandati), Ohg. hellan; ker (2 Garuḷa [Derivation uncertain. Sk. garuḍa, Lat. volucer winged, Aa): καρκαίρω, κόρκορος=querquedula=kakkara (partridge); volo to fly]. N. of a mythical bird, a harpy Ps ii.196=Nd2 235, kol (2 B): cuculus, kokila (a); kolāhala and halāhala (b); kor (2 3 q.; Vism 206; VvA 9 (=supaṇṇa); DhA i.144. Ba): cornix (cp. P. kāka), corvus=crow=raven; Sk. krośati; P. Gala [*gel to devour, to swallow=Lat. gula, Ohg. kela, cp. Sk. koñca. — gu̯el (1) Lat. gula, glutio, δέλεαρ; gu̯er: (1) βόρος, gala jalukā, and *gu̯el, as Gr. δέλεαρ, cp. also Sk. girati, gilati βιβρώσκω, Lat. voro, Sk. girati, Ohg. querka; (3) βάραχρον Dhtp 262 gives as meaning of gal "adana." This root gal also (whirlpool) Sk. gargara: gel (1) Sk. gilati, Ohg. kela — gal occurs at Vism 410 in fanciful def. of "puggala"; the meaning (2 A): gallus (a) gloria (b); gar (2 Ab): γ¨ηρυς, garrulus, Ohg. here is not exactly sure (to cry, shout?)] the throat J i.216, 264, kara: gel (2 A): ξελιδών (a) hirrio (to whine), Ohg. gellan (b): iii.26; iv.494: i.194 (a dewlap); PvA 11, 104. ger: (1) γαργαρίζω (gargle) Sk. gharghara (gurgling). (2 Aa) -agga the top of the throat Sdhp 379; -ajjhoharaniya γέρανος = crane, Ger. krähen, Lat. gracillo (cackle); (2 Ba) able to be swallowed (of solid food) Dhs 646, 740, 875; - Ohg. kerran (grunt), Sk. gṛṇāti (sing); (2 Ab) Sk. jarate (rus- ggaha taking by the throat, throttling D i.144 (+daṇḍapahāra); tle); gur (2 Ba): γρύζω=grundio= grunt; Lat. gurgulio; Sk. -nāḷī the larynx DhA i.253; ii.257; -ppamāṇa (adj.) going up ghurghura. to the neck J i.264 (āvāṭa); -pariyosāṇa forming the end of With special reference to Pāli formations the foll. list the throat J iii.126; -ppavedhaka (nt.) pain in the throat M shows a few sound roots which are further discussed in the i.371; -mūla the bottom of the throat PvA 283. -vāṭaka the Dictionary s. v. Closely connected with Idg. kl̥ gl̥ is the bottom (?) of the throat (oesophagus?) Vism 185, 258. Pāli cerebral ṭ, ṭh, ḷ, ṇ, so that roots with these sounds have Note. — gala with many other words containing a gut- to be classed in a mutual relation with the liquids. In most tural+liquid element belongs to the onomatopoetic roots kl̥ gl cases graphic representation varies between both (cp. gala & (kr̥ gr), usually reduplicated (iterative), the main applications gaḷa) — kil (kiṇ) (2 Ab): kikī (cp. Sk. kṛka°), kilikilāyati & of which are the following: kinkiṇāyati (tinkle), kili (click), kinkaṇika (bell); kur (2 B): 1. The (sounding) throat in designation of swallowing, ākurati to hawk, to be hoarse; khaṭ (1) khaṭakhaṭa (hawking), mostly with a dark (guttural) vowel: gulp, belch, gargle, gur- kākacchati (snore); (2 Aa) kukkuṭa (cock); gal (1) gala (throat) gle. uggilati (vomit); (2 Ab) galati (trickle): (2 Ba) Pk. galaga- 2. The sound produced by the throat (voice) or sound in jjiya (roar) & guluguliya (bellow); (2 Bb) gaḷagaḷāyati (roar); general, particularly of noises or sounds either

inarticulate, gar (2 A); gaggara (roar & cackle, cp. Sk. gargara to 3); (2 confused & indefinable or natural sounds striking enough per B); gaggarāyati (roar); (3) gaggaraka (whirlpool); ghar (1) Sk. se to form a sufficient means of recognition (i. e. name) of the gharghara (gurgling); (2 Ab) gharati (trickle), Sk. ghargharikā animal which utters this sound (cuckoo, e. g.). To be divided (bell); (2 Bb) ghurughurāyati (grunt). — See also kakaca, into: kanka, kankaṇa, cakora (cankora), cakkavaka, jagghati, ciṭi- A. palatal group ("light" sounds): squeak, yell, giggle, ciṭāyati, taṭataṭayati, timingala, papphāsa. etc., applied to — (a) Animate Nature: the cackling, crow- Galaka (nt.) throat J iii.481; iv.251. ing noise of Palmipeds & related birds, reminding of laughter (heron, hen, cock; cp. P. koñca, Lat. gallus) — (b) Inanimate Gaḷa [same as gala, see note on prec.] 1. a drop, i. e. a fall: Nature: the grinding, nibbling, trickling, dripping, fizzing see gaḷāgala. — 2. a swelling, a boil (=gaṇḍa) J iv.494 (mattā noises or sounds (P. galati, etc.). gajā bhinnagaḷā elephants in rut, with the temple — swellings B. guttural group ("dark" sounds): groan, growl, howl, broken; expl. p. 497 by madaṁ gaḷantā); Sn 61 (? v. l. etc., appld to — (a) Animate N.: the snorting, grunting noise of gaṇḍa). — 3. a hook, a fishhook Sn 61 (?), expl. at SnA the Pachyderms & related quadrupeds (elephant, op. P. koñca, 114 by ākaḍḍhanavasena baḷiso. kuñjara; pig, boar) — (b) Inanimate N.: the roaring, crashing, gaḷāgaḷaṁ gacchati to go from drop to drop, i. e. from fall thundering noises (P. gaḷagaḷāyati, ghurughurāyati). to fall, w. ref. to the gatis J v.453 (expl. by apāyaṁ gacchati). 3. The sound as indicating motion (produced by motion): Gaḷagaḷāyati [=gaggarāyati, see note on gala] to roar, to crash, to A. palatal group ("sharp" sounds, characteristic of quick thunder; deve gaḷagaḷāyate (loc. abs.) in a thunderstorm, usu- motion: whizz, spin, whirl): P. gaggaraka whirlpool, Gr. ally as deve vassante deve g° amidst rain and heavy thunder κερκίς spindle, bobbin. D ii.132; S i.106; A v.114 sq. (gala°); Th 1, 189; Miln 116 B. guttural group ("dull" sounds, characteristic of slow and (gaganaṁ ravati galag°); KhA 163 (mahāmegha). — Gangā

Gaḷagaḷāyati Gahapati

galagalantī the roaring Gangā Miln 122 (cp. halāhalasadda (paribbājaṁ gahaṭṭhaṁ vā) 398, 487; Sdhp 375. — °vatta a ibid.). layman's rule of conduct Sn 393 (=agāriyā paṭipadā SnA 376) Gaḷati (and galati) [Sk. galati, cp. Ohg. quellan to well up, to flow — °ka belonging to a layman; acting as a layman or in the out; see note on gala and cp. also jala water] 1. to drip, flow, quality of a l. A ii.35 (kinkaraṇiyāni), iii.296 (brahmacariyā); trickle (trs. & intr.) Vin i.204 (natthu g.); M i.336 (sīsaṁ lo- -pati see sep. hitena gaḷati); J iv.497 (madaṁ); iv.3 (lohitaṁ g.); v.472 (do. Gaha2 [Sk. graha, gaṇhāti, q. v. for etym.] "seizer," seizing, v. l. paggharati); Pv iv.53 (assukāni g.). — 2. to rain Th 1, 524 grasping, a demon, any being or object having a hold upon (deve gaḷantamhi in a shower of rain. Cp. gala — gaḷāyati). man. So at S i.208 where Sānu is "seized" by an epileptic — 3. to drop down, to fall DhA ii.146 (suriyo majjhaṭṭhānato fit (see note in K.S. i.267, 268). Used of dosa (anger) Dh galito). — Cp. pari°. 251 (exemplified at DhA iii.362 by ajagara° the grip of a boa, Gaḷayati [denom. to gaḷa in sense of gaḷati 1] to drip, to drop, in kumbhīla° of a crocodile, yakkha° of a demon). sagaha hav- assukāni g. to shed tears Sn 691. ing crocodiles, full of e. (of the ocean) (+sarakkhasa) It 57. Cp.

gahaṇa & saṁ°. Gaḷita rough, in a° smooth J v.203, 206 (+mudu & akak-kasa); vi.64. Gahaṇa [fr. gaṇhāti] (adj.) seizing, taking; acquiring; (n.) seizure, grasp, hold, acquisition Vism 114 (in detail). Usu- Gaḷocī (f.). N. of a shrub (Cocculus cordifolius); in gaḷocilatā ally — °: nāma° — divase on the day on which a child gets DhA iii.110; a creeper. Cp. pūtilatā. its name (lit. acquiring a name) J i.199, 262; arahatta° DhA Gava° base of the N. go, a bull, cow, used in cpds. See gāv°, go. i.8; dussa° DhA ii.87; maccha° J iv.139; hattha° J i.294; byan- -akkha a kind of window Mhvs 9. 15, 17; -āghātana jana° — lakkhaṇa Nett 27. gahaṇatthāya in order to get... J slaughtering of cows Vin i.182; — âssa cows & horses Vin i.279; ii.352. — amhākaṁ g° sugahaṇaṁ we have a tight grip v.350; D i.5 ; Sn 769; -caṇḍa fierce towards cows Pug 47; J i.222, 223. -pāna milky rice pudding J i.33; — (°m)pati "lord of cows," a Gahaṇī (f.) the "seizer," a supposed organ of the body deal- bull Sn 26, 27 (usabha). ing with digestion and gestation. Sama — vepākiniyā g° iyā Gavacchita furnished with netting (?) (Hardy in Index) VvA 276, samannāgata "endowed with good digestion" D ii.177=iii.166. of a carriage (=suvaṇṇajālavitata). Same phrase at Av Ś i.168, 172. Cp. Vedic graha. B. Psy. 59, Gavaja see gavaya. 67. Gahaṇika in phrase saṁsuddha -gahaṇika coming from Gavaya (and gavaja) a species of ox, the gayal [Sk. gavaya, cp. a clean womb, of pure descent, in the enum. of the indispens- gavala, buffalo] J v.406. (°ja=khagga); Miln 149; DhsA 331. able good qualities of a brahmin or a noble D i.113, 115, 137 Gavi a tree — like creeper, in -pphala the fruit of a g. Sn 239 (gahaṇī expl. as kucchi DA i.281); A i.163, iii.154, 223; Sn (=rukkhavalliphala SnA). p. 115. J i.2; duṭṭha — gahaṇika having a bad digestion Vin °Gavesaka (adj. fr. next) looking for, seeking J i.176 (kāraṇa°); i.206. ii.3 (aguṇa°). Gahana [Sk. gahana, cp. also ghana] 1. adj. deep, thick, imper- Gavesati [gava+esati. Vedic gaveṣate. Origin. to search af- vious, only in a° clear, unobstructed, free from obstacles Vv ter cows. Dhtp 298=maggana tracking] to seek, to search 187 (akanataka+); Miln 160 (gahanaṁ a° kataṁ the thicket for, to wish for, strive after Dh 146 (gavessatha), 153; Th is cleared). — 2. nt. an impenetrable place, a thicket jun- 1, 183; Nd2 2, 70, 427; J i.4, 61; Miln 326; PvA 187, 202 gle, tangle. — (a) 18 gahanāni at J v.46; usually appl. to (aor. gavesi=vicini); Bdhd 53. In Nd2 always in combn esati grass: tiṇa° A i.153=iii.128 (+rukkha°); Miln 369; adj. tiṇa- gavesati pariyesati. gahanā obstructed with grass (of vihārā) Vin ii.138; — S i.199 (rukkhamūla°); J i.7, 158; PvA 5 (pabbata°), 43; VvA 230 Gavesana search for PvA 185. (vana°). — (b) fig. imperviousness, entanglement, obstruc- Gavesin (adj.) seeking, looking for, striving after (usually — °) tion, appl. to diṭṭhi, the jungle of wrong views or heresy (usu- D i.95 (tāṇa°, etc.); Dh 99 (kāma°), 245 (suci°), 355 (pāra°); ally combd w. diṭṭhi — kantāra, the wilderness of d., see diṭṭhi) Nd2 503 (in expl. of mahesi, with esin & pariyesin); Bdhd 59. M i.8, 485; Pug 22; DA i.108. Of rāga°, moha°, etc., and Gassetuṁ at DhsA 324 is to be corrected into dassetuṁ. kilesa° Nd2 630 (in expl. of Satthā; rāgagahanaṁ tāreti); DhA iv.156 (on Dh 394); VvA 96. — manussa° M i.340. Gaha1 [see under gaṇhāti] a house, usually in cpds. (see below). -ṭṭhāna a lair in the jungle J i.150, 253. J iii.396 (=the layman's life; Com. geha). -kāraka a house — builder, metaph. of taṇhā (cp. kāya Gahapati [gaha+pati. Vedic gṛhapati, where pati is still felt in its as geha) Dh 153,

154=Th 1, 183, 184; DhA iii.128; -kūṭa original meaning of "lord," "master," implying dignity, power the peak of a house, the ridge — pole, metaph. of ignorance & auspiciousness. Cp. Sk. dampati=dominus=δεσπότης; and Dh 154 (=kaṇṇika — maṇḍala DhA 128), replacing thūṇirā pati in P. senāpati commander-in-chief, Sk. jāspati house- (pillar) at Th 1, 184 in corresp. passage (= kaṇṇikā Com.); - holder, Lat. hospes, Obulg. gospoda=potestas, Goth. brūp ṭṭha a householder, one who leads the life of a layman (opp. — faps, bride — groom, hunda — faps=senāpati. See details anagāra, pabbajita or paribbājaka) Vin i.115 (sagahaṭṭhā parisā under pati.] the possessor of a house, the head of the house- an assembly in which laymen were present); S i.201; A iii.114, hold, pater familias (freq.+seṭṭhi). — 1. In formulas: (a) as re- 116, 258; It. 112 (gharaṁ esino gahaṭṭhā) Dh 404=Sn 628; Sn gards social standing, wealth & clanship: a man of private (i. 43 (gharaṁ āvasanto, see Nd2 226 for explanation), 90, 134 e. not official) life, classed w. khattiyā & brāhmaṇā in kh° —

Gahapati Gāma

mahāsālā, wealthy Nobles, brahm°mahāsālā, do. Brahmins, of a house of leaves" as nickname of a fruiterer J iii.21; of an gah° — m° well — to — do gentry S i.71; Nd2 135; DhA ascetic J iv.446. i.388. — kh° — kula, br° — kula, g° — kula the kh°, etc. Gahita (and gahīta Dh 311) (adj.) [pp. of gaṇhāti] seized. taken, clans: Vin ii.161; J i.218. kh°, amaccā, br°, g.° D i.136. — grasped D i.16; DA i.107 (=ādinna, pavattita); J i.61; iv.2; PvA (b) as regards education & mode of life ranking with kh°, br°, 43 (v. l. for text gaṇhita). — nt. a grasp, grip DhA iii.175; g.° and samaṇā Vin i.227; A i.66; Nd2 235, see also cpd. — — gahitakaṁ karoti to accept VvA 260. -duggahīta (always paṇḍita.— 2. Other applications: freq. in combn brāhmaṇa- °gahīta) hard to grasp M i.132 sq.; A ii.147, 168; iii.178; Dh gahapatikā priests & yeomen: see gahapatika. In combn w. 311; J vi.307 sq.; sugahita (sic) easy to get J i.222. gahapatiputta (cp. kulaputta) it comprises the members of the -bhāva (cittassa) the state of being held (back), holding g. rank, clansmen of the (middle) class, and implies a tinge of back, preventing to act (generously) DhsA 370 (in expln of "respectable people" esp. in addresses. So used by the Bud- aggahitattaṁ cittassa Dhs 1122 see under ā°). dha in enumerating the people as gahapati vā gah° — putto vā aññatarasmiṁ vā kule paccājāto D i.62; M i.344. gahap- Gāthaka [demin. of gāthā]=gāthā, in ekaṁ me gāhi gāthakaṁ atī ca gahapatāniyo householders and their wives A ii.57. In "sing to me only one little verse" J iii.507. sg. the voc. gahapati may be rendered by "Sir" (Miln 17 e. g. Gāthā (f.) [Vedic gāthā, on dern see gāyate] a verse, stanza, line of and freq.), & in pl. gahapatayo by "Sirs" (e. g. Vin i.227; M poetry, usually referring to an Anuṭṭhubbaṁ or a Tuṭṭhubbaṁ, i.401; A ii.57). — As regards occupation all resp. businesses & called a catuppādā gāthā, a stanza (śloka) of four half — are within the sphere of the g., most frequently mentioned as lines A ii.178; J iv.395. Def. as akkhara — padaniya — mita such are seṭṭhino (see below) & cp. seṭṭhi° Vin i.16, but also — ganthita — vacanaṁ at KhA 117. For a riddle on the word kassaka, farmer A i.229, 239 sq.; and dārukammika, carpen- see S i.38. As a style of composition it is one of the nine An- ter A iii.391. Var. duties of a g. enum. at A i.229, 239. — gas or divisions of the Canon (see navanga Satthu sāsana). Pl. The wealth

& comfortably — living position of a g. is evident gāthā Sn 429; J ii.160; gāthāyo Vin i.5, 349; D ii.157. gāthāya from an expression like kalyāṇa — bhattiko g. a man accus- ajjhābhāsati to address with a verse Vin i.36, 38; Kh v. intr. — tomed to good food Vin ii.77=iii.160. — f. gahapatānī Vin gāthāhi anumodati to thank with (these) lines Vin i.222, 230, iii.211, 213 sq., 259 (always w. gahapati); DhA i.376; pl. ga- 246, 294, etc. — gāthāyo gīyamāna uttering the lines Vin i.38. hapatāniyo see above. — Note. The gen. sg. of gahapati is — anantaragāthā the foll. stanza J iv.142; Sn 251; J i.280; Dh °ino (J i.92) as well as — issa (Vin i.16; D iii.36). — 3. Single 102 (°sataṁ). cases of gahapatis, where g. almost assumes the function of a -abhigīta gained by verses S i.167=Sn 81, 480 (gāthāyo title are Anāthapiṇḍika g. Vin ii.158 sq.; S i.56; ii.68; A ii.65; bhāsitvā laddhaṁ Com. cp. Ger. "ersungen"). -âvasāne after J i.92; PvA 16; Meṇḍaka g. Vin i.240 sq.; Citta S iv.281 sq.; the stanza has been ended DhA iii.171; -jānanaka one who Nakulapitā S ii.1 sq.; Potaliya M i.359; Sandhāna D iii.36 sq.; knows verses Anvs. p. 35; -dvaya (nt.) a pair of stanzas J Hāliddikāni S ii.9. — See next. iii.395 sq.; PvA 29, 40; -pada a half line of a gāthā Dh 101; -'aggi the sacred fire to be maintained by a householder, KhA 123; -sukhattaṁ in order to have a well — sounding interpreted by the Buddha as the care to be bestowed on one's line, metri causā, PvA 33. children & servants A iv.45; see enum. under aggī at A iv.41; Gādha1 [Sk. gāḷha pp. of gāh, see gāhati] depth; a hole, a dugout D iii.217; -cīvara the robe of a householder (i. e. a layman's A ii.107=Pug 43 (cp. PugA 225); Sdhp 394 (°ṁ khaṇati). Cp. robe) Vin i.280 sq.; °dhara wearing the householder's (private gāḷha2 . man's) robe (of a bhikkhu) M i.31; A iii.391 sq.; -necayika (always with brāhmaṇa — mahāsālā) a business man of sub- Gādha2 [Sk. gāḷha firm Dhtp 167 "paṭiṭṭhāyaṁ" cp. also Sk. stance D i.136; iii.16 sq.; -paṇḍita a learned householder. gādha, fordable & see gāḷha1] adj. passable, fordable, in a° Cp. above 1 (b), together w. khattiya°, etc. M i.176, 396; w. unfathomable, deep PvA 77 (=gambhīra). nt. a iord, a firm samaṇa — brāhmaṇa° Miln 5; -parisā a company of gahap- stand, firm ground, a safe place: gambhīre °ṁ vindati A v.202. atis (together w. khattiya°, etc., see above) Vin i.227; M i.72; °ṁ esati to seek the terra firma S i.127; similarly: °ṁ labhati D iii.260; -putta a member of a g. clan D i.62, 211; M i.344; to gain firm footing S i.47; °ṁ ajjhagā S iv.206; °ṁ labhate J S iii.48, 112; PvA 22; -mahāsāla a householder of private vi.440 (=patiṭṭhā). Cp. o°, paṭi°. means (cp. above 1 a) usually in combn with khattiya°, etc. Gādhati [v. der. fr. gādha2] to stand fast, to be on firm ground, D iii.258; S i.71; iv.292; A ii.86; iv.239; -ratana the "house- to have a firm footing: āpo ca paṭhavī ca tejo vāyo na gād- holder — gem" one of the seven fairy jewels of the mythical hati "the four elements have no footing" D i.223=S i.15; — overlord. He is a wizard treasure — finder (see ratana) D ii.16, Dhamma — Vinaye gādhati "to stand fast in the Doctrine & 176; Sn p. 106. Cp. Rh.D. Dialogues etc. ii.206. Discipline" S iii.59 sq. Gahapatika (adj. — n.) belonging to the rank or grade of a Gāma [Vedic grāma, heap, collection, parish; *grem to comprise; householder, a member of the gentry, a man of private means Lat. gremium; Ags. crammian (E. cram), Obulg. gramada (see gahapati) D i.61 (expl. as gehassa pati ekageha — matte (village community) Ohg. chram; cp. *ger in Gr. ἀγειρω, jeṭṭhaka DA i.171); Nd2 342; PvA 39.

Often in combn w. khat- ἀγορά, Lat, grex.] a collection of houses, a hamlet (cp. Ger. tiya & brāhmaṇa: A i.66; D iii.44, 46, 61; & often in contrast gemeinde), a habitable place (opp. arañña: gāme vā yadi to brāhmaṇa only: brāhmaṇa — gahapatika Brahmins & Pri- vârañña Sn 119), a parish or village having boundaries & dis- vates (priests & laymen, Rh.D. Buddh. S. p. 258) M i.400; A tinct from the surrounding country (gāmo ca gāmupacāro ca i.110; It iii.; J i.83, 152, 267; PvA 22. — paṇṇika g° "owner Vin i.109, 110; iii.46). In size varying, but usually small &

Gāma Gārava

distinguished from nigama, a market — town. It is the small- lage headman J i.199; DhA i.69; -majjhe in the midst of the v. est in the list of settlements making up a "state" (raṭṭhaṁ). See J i.199; vi.332; -vara an excellent v. S i.97; J i.138; -vāsin definition & description at Vin iii.46, 200. It is the source of the inhabitant of a v. J ii.110; v.107; DA i.72; -saññā the support for the bhikkhus, and the phrase gāmaṁ piṇḍāya carati thought of a v. M iii.104; -samīpe near a v. J i.254; -sahassa "to visit the parish for alms" is extremely frequent. — 1. a vil- a thousand parishes (80,000 under the rule of King Bimbisāra) lage as such: Vin i.46; Ārāmika°, Pilinda° Vin i.28, 29 (as Vin i.179; -sāmanta in the neighbourhood of a v., near a v. D Ārāmikagāmaka & Pilinda — gāmaka at Vin iii.249); Sakyā- i.101; (+mgama°) -sīmā the boundary of the parish Vin i.110 naṁ gāme janapade Lumbineyye Sn 683; Uruvela° Pv ii.1318 ; (+nigama°); -sūkara a village pig J iii.393. gāmo nâtikālena pavisitabbo M i.469; °ṁ raṭṭhañ ca bhuñjati Gāmaka 1. =gāma Vin i.208; J i.199 (Macala°), 253; iv.431 Sn 619, 711; gāme tiṁsa kulāni honti J i.199; — Sn 386, 929, (cora°); PvA 67 (Iṭṭhakāvatī and Dīgharājī); DhA ii.25 978; J ii.153; vi.366; Dh 47, 49; Dhs 697 (suñño g.); PvA 73 (dvāra°). — 2. a villager J v.107 (=gāmavāsin). (gāme amaccakula); 67 (gāmassa dvārasamīpena). — gāmā -āvāsa an abode in a village PvA 12; VvA 291. gāmaṁ from hamlet to hamlet M ii.20; Sn 180 (with nagā na- gaṁ; expl. SnA 216 as devagāmā devagāmaṁ), 192 (with Gāmaṇika=gāmaṇi S i.61; A iii.76 (pūga°). purā puraṁ); Pv ii.1318 . In the same sense gāmena gāmaṁ Gāmaṇī (m.) the head of a company, a chief, a village headman Nd2 177 (with nigamena n°, nagarena n°., raṭṭhena r°., jana- Vin ii.296 (Maṇicūḷaka). Title of the G.— Saṁyutta (Book padena j°.). — 2. grouped with nigama, a market — town: VIII. of the Saḷāyatana — Vagga) S iv.305 sq.; & of the G. — gāmanigamo sevitabbo or asevitabbo A iv.365 sq., cp. v.101 Jātaka J i.136, 137. — S iv.306 (Talapuṭa naṭa°), 308 (yod- (w. janapadapadeso); — Vin iii.25, 184 (°ṁ vā nigamaṁ vā hājīvo g.), 310 (hatthāroho g.), 312 (Asibandhakaputta), 330 upanissāya); iv.93 (piṇḍāya pavisati); gāmassa vā nigamassa (Rāsiya). vā avidūre D i.237; M i.488; gāme vā nigame vā Pug 66. — Gāmaṇḍala "the round of the ox," like the oxen driven round & 3. as a geographical — political unit in the constitution of a round the threshing — floor Th 1, 1143. — Cp. gomaṇḍala kingdom, enumd in two sets: (a) gāma — nigamarājadhāniyo (s.v. go). Vin iii.89; A iii.108; Nd2 271iii ; Pv ii.1318 ; DhA i.90. — (b) gāma — nigama — nagara — raṭṭha — janapada Nd2 177, Gāmika 1. [to gāma] a governor of a village, overseer of a parish 304iii (°bandhana), 305 (°kathā); with the foll. variations: g. Vin i.179; A iii.76, 78, 300 (in series w. raṭṭhika pettanika, nigama nagara M ii.33 — 40; g. nigama janapada Sn 995; senāpatika, pūgagamaṇika).

— 2. [to gam] adj. going wan- Vism 152; gāmāni nigamāni ca Sn 118 (expld by SnA 178: et- dering, travelling (—°) J ii.112. tha ca saddena nagarāni ti pi vattabbaṁ). — See also dvāra°; °Gāmin (adj.) [from gacchati, gam] f. °iṇī, in composition paccanta°; bīja°; bhūta°; mātu°. °gāmi°. — (a) going, walking, lit.: sīgha° walking quickly Sn -anta the neighbourhood of a village, its border, the vil- 381; — (b) leading to, making for, usually with magga or paṭi- lage itself, in °nāyaka leading to the village A iii.189; °vihārin padā (gāminī), either lit. Pāṭaliputtagāmi — magga the road (=āraññaka) living near a v. M i.31, 473; A iii.391 (w. neman- to P. Miln 17; or fig. of ways & means connected w. one of tanika and gahapati — cīvara — dhara); — Sn 710; -antara the "gatis." as apāya° DhA iii.175, udaya° paṭipadā S v.361; the (interior of the) village, only in t. t. gāmantaraṁ gacchati nibbāna° dhamma Sn 233; amata — gāmi — magga S v.8; to go into the v. Vin ii.300, & in °kappa the "village — trip — udayatthagāmiṇī paññā A v.15; dukkhanirodha° paṭipadā Vin licence" (Vin. Texts iii.398) ib. 294, 300; cp. iv.64, 65; v.210; i.10; cp. ācaya° Dhs 584. 1013. Acc. °gāminaṁ: khemaṁ -ûpacāra the outskirts of a v. Vin i.109, 110; defined at Vin Amata° M i.508; brahmacariyaṁ: nibbān' ogadha° It 28, 29; iii.46, 200; -kathā village — talk, gossip about v. — af- dukkhûpasama° maggaṁ Sn 724= Dh 191; niraya° maggaṁ fairs. Included in the list of foolish talks (+nigama°, nagara°, Sn 277, ThA 243. Or °gāmiṁ: Sn 233, 381. janapada°) D i.7 (see expln at DA i.90); Sn 922. See kathā; Gāmeyya (adj.) belonging to a village in sa° of the same v., a -kamma that which is to be done to, or in a village, in °ṁ clansman S i.36=60 (+sakhā). karoti to make a place habitable J i.199; -kūṭa "the village — fraud," a sycophant S ii.258; J iv.177 (=kūṭavedin); -goṇā Gāyaka [fr. next] a singer PvA 3 (naṭaka°). (pl.) the village cattle J i.194; -ghāta those who sack vil- Gāyati [Vedic gai, gāyate] to sing, to recite, often comb w. nac- lages, a marauder, dacoit (of corā thieves) D i.135; S ii.188; cati to dance; ppr. gāyanto, gāyamāna & gīyamāna (Vin i.38); -ghātaka (corā) =°ghāta S iv.173; Miln 20; Vism 484; nt. vil- imper. gāhi (J iii.507); fut. gāyissati; grd. gāyitabba. Vin lage plundering J i.200. -jana the people of the v. Miln 47; ii.108 (dhammaṁ), 196 (gāthaṁ); Sn 682 (g° ca vādayanti — ṭṭhāna in purāṇa° a ruined village J ii.102; -dārakā (pl.) ca); J i.290 (gītaṁ); iii.507 (naccitvā gāyitvā); Vism 121 (aor. the youngsters of the v. J iii.275; f. -dārikā the girls of the gāyi); PvA 151. Cp. gāthā, gīta, geyya. v. PvA 67; -dvaya, in °vāsika living in (these) two vs. PvA Gāyana (nt.) singing VvA 315 (naccana+). 77; -dvāra the v. gates, the entrance to the v. Vin iii.52; J ii.110, 301; cp. PvA 67; — dhamma doings with women — Gārayha (adj.) [grd. of garahati] contemptible, low Vin iii.186; folk (cp. mātugāma), vile conduct D i.4(+methuna) A i.211; iv.176 sq.; 242; v.149; M i.403; A ii.241 (kammaṁ pādaṁ J ii.180 (=vasaladhamma); VvA 11; DA i.72 (=gāma — vāsī- gārayhaṁ mosallaṁ); Sn 141; Nett 52; SnA 192. a° not to be naṁ dhamma?); -poddava (v. l. kāmapudava) a shampooer blamed J vi.200 (spelt aggarayha). (? Vin. Texts iii.66; Bdhgh explains: kāmapudavā ti chavi — Gārava (m. and [later] nt.) [cp. Sk. gaurava, fr. garu] reverence, rāga — maṇḍanânuyuttā nāgarikamanussā; gāmaṁ podavā ti respect, esteem; with loc. respect for, reverence towards; in pi pādho es' ev' attho, Vin ii.315) Vin ii.105; -bhojaka the vil- the set of six venerable objects: Buddhe [Satthari], Dhamme,

Sanghe, sikkhāya, appamāde, paṭisanthāre Vin v.92=D iii.244. gaheti same J iii.361 (see kara). As 7 gāravā (the 6+samānhi) in adj. a° and sa° at A iv.84 (see Gāhaka (adj.) f. gāhikā holding (—°) chatta° Sn 688; Dāvs ii.119; below). D iii.284; Sn 265; Vism 464 (atta° & para°). Expld katacchu° PvA 135; cāmarī° J vi.218. Cp. saṁ°. KhA 144 by garubhāvo; often in combn with bahumāna PvA 135 (=pūjā), sañjāta — g° — bahumāna (adj.) PvA 50; VvA Gāhati [Sk. gāhate but Dhtp 349=viloḷana] to immerse, to pen- 205. Instr. gāravena out of respect, respectfully D ii.155; J etrate, to plunge into: see gādha & gāḷha; cp. also avagadha i.465. Appld to the terms of address bhante & bhaddante PvA ajjhogāhati, ogāhati, pagāhati. 33, 121, & āyasmā (see cpd. °adhivacana). — agārava (m. Gāhana (nt.) [fr. last] submersion, see avagahana, avagāhati & nt.) disrespect Vin v.92 (six: as above); J i.217; PvA 54. — avagāhana. As adj. in sagārava and agārava full of reverence toward Gāhavant in ekaṁsa — gāhavatī nibbici kicchā "doubtless-ness (with loc.) & disrespectful; D iii.244 (six g.); A iv.84 (seven); consisting in certainty" VvA 85 in expld of ekaṁsika. M i.469; combd with appatissa & sappatissa (obedient) A iii.7 sq., 14 sq., 247, 340. Also in tibba-gārava full of keen respect Gāhāpaka [fr. gāhāpeti] one who is made to take up, a receiver (Satthu — garu Dhamma — garu Sanghe ca tibba — gārava, Vin ii.177 (patta°). etc.) A iii.331=iv.28 sq. Gāhāpeti [caus. of gaṇhāti] to cause to take; to cause to be seized -âdhivacana a title of respect, a reverential address Nd2 or fetched; to remove. Aor, gāhāpesi J i.53; ii.37; gāhāpayi 466 (with ref. to Bhagavā), cp. sagārava sappaṭissâdhivacana Pv iv.142 . — Ger. gāhāpetvā J i.166; ii.127; iii.281; DhA i.62 Nd2 130 (āyasmā). (patta — cīvaraṁ). With double acc. mahājanaṁ kathaṁ g° Gāravatā [Der. fr. gārava] reverence, respect, in Satthu°, made people believe your words J ii.416; cetake kasā g. made Dhamma°, etc. A iii.330 sq., 423 sq.; iv.29 (ottappa°). the servants seize their whips J iii.281. Cp. gaṇhāpeti.

Gāḷha (adj.) [cp. Sk. gāḍha] 1. [cp. gādha1] strong, tight, close; Gāhi Imper. pres. of gāyati J iii.507. thick. In phrase pacchābāhaṁ g° bandbanaṁ bandhati to pin- Gāhika (—°)=gahin, see anta°. ion the arms tightly D i.245; A ii.241; J i.264; PvA 4. Of Gāhin (adj.) (—°) grasping, taking up, striving after, ādhāna° D an illness (gāḷhena rogâtankena phuṭṭha) A ii.174 sq.; appld iii.247; udaka° J i.5; piya° Dh 209; nimitta° anubyañjana°, etc. to poison smeared on an arrow M i.429. — gālhaṁ & gāl- hakaṁ (adv.) tightly J i.265, 291. — agāḷha (? prob. to be Gāheti [v. denom. fr. gāha] to understand, to account for DA read āgāḷha) (of vacana, speech, combd with pharusa) strong i.117. (?) Pug 32 (expl by Com. atigāḷha thaddha), cp. 2. and gaḷita. Gingamaka (v. l. BB kinkamaka) a sort of ornament J vi.590. — 2. [cp. gādha1 deep J i.155 (°vedhin, piercing); Miln 370 Gijjha [Vedic gṛdhra, cp. gijjhati] 1. (m.) a vulture. Classed (ogāhati). Cp. ajjhogāḷha, atigāḷha, ogāḷha, nigāḷhita, pagāḷha. with kāka, crow & kulala, hawk M i.88; (kākā+), 364 (in sim- Gāvī (f.) [see go] gen. sg. gāviyā (Pug 56=A ii.207); nom. pl. ile, with kankā & kulatā) 429 (do.); Sn 201 (kākā+); PvA 198 gāviyo (SnA 323; VvA 308); gen. pl. gāvīnaṁ DhA i.396; (+kulalā). It occurs also in the form gaddha. — 2. (adj.) SnA 323; VvA 308). — A cow Vin i.193; A iv.418; J i.50; Ud greedy, desirous of (—°): kāma° J i.210

(cp. giddha); cp. 8, 49; Vism 525 (in simile); DhA ii.35; VvA 200. paṭi°. Gāvuta (nt.) [cp. Vedic gavyūti pasture land, district] a linear -kūṭa "Vulture's Peak" Np. of a hill near Rājagaha Vin measure, a quarter of a yojana=80 usabhas, a little less than ii.193; DhA i.140; PvA 10 and passim. -potaka the young of two miles, a league J i.57, 59; ii.209; Vism 118; DhA i.396. a vulture Vism 537 (in simile).

Gāvutika (adj.) reaching a gāvuta in extent DA i.284. Gijjhati [Sk. gṛdhyati, to Lat. gradior?] to desire, to long for, to wish: pp. gaddha & giddha. Cp. abhi°, pali°. — pp. (Pass.) Gāvo see go. gijjhita Th 2, 152 (=paccāsiṁsita ThA). Gāha [fr. gaṇhāti] 1. (n.) seizing, seizure, grip (cp. gaha): canda° Giñjakā (f.) a brick, in °āvasatha a house of bricks, as N pl. "the suriya° an eclipse (lit. the moon, etc., being seized by a de- Brick Hall" D i.91; Vin i.232; M i.205. mon) D i.10 (=DA i.95: Rāhu candaṁ gaṇhāti). Esp. appld to the sphere of the mind; obsession, being possessed (by a Giddha (adj.) [pp. of gijjhati] greedy; greedy for, hankering after thought), an idea, opinion, view, usually as a preconceived (with loc.) S i.74 (+kāmesu mucchita); ii.227; A ii.2; iii.68; idea, a wrong view, misconception. So in defn of diṭṭhi (wrong Sn 243 (rasesu), 774 (kāmesu); 809; Pv iv.62 (sukhe); PvA 3 views) with paṭiggāha & abhinivesa Nd2 271iii (on lepa); Pug (+rata) (=gadhita), 271 (āhāre=hungry; cp. giddhin). In se- 22; Dhs 381 (=obsession like the grip of a crocodile DhsA ries with similar terms of desire; giddha gathita (or gadhita) 253), 1003; Vbh 145, 358. In the same formula as vipariyesa mucchita ajjhopanna Nd2 369 (nissita); SnA 286. Cp. gathita. ggāha (wrong view), cp. viparīta° VvA 331 (see diṭṭhi). As — agiddha without greed, desireless, controlled It 92 (+vī- doubt & error in anekaṁ sa+g° in defn of kankhā & vicikic- tagedha); Sn 210 (do), 845. Cp. pa°. chā Nd2 1; Vbh 168; ekaṁsa° & apaṇṇaka° certainty, right Giddhi (f.) [cp. Sk. gṛdhyā or gṛdhnutā] greed, usually in cpds.: thought J i.97. — gāhaṁ vissajjeti to give up a preconceived °māna greed & conceit Sn 328, °lobha g. & desire M i.360, idea J ii.387. — 2. (adj.) act. holding: rasmi° holding the 362 (also a° and giddhilobhin); J v.343. Der. giddhikatā (f. reins Dh 222; dabbi° holding the spoons Pv ii.953 (=gāhaka abstr.=Sk. gṛdhnutā) greed Vbh 351 (v. l. gedhi°). PvA 135). — (b) med. — pass. taken: jīvagāha taken alive, Giddhin (adj. fr. prec.) greedy, usually — ° greedy for, desirous in °ṁ gaheti to take (prisoner) alive S i.84, karamaragāhaṁ after Pv iv.107 (āhāra°) f. giddhinī: gāvī vaccha° Vin i.193; S

Giddhin Gihin

iv.181. Cp. also paligedhin. Hindi vraja "a cow — pen"; the Vedic giribhraj° (RV. x.68. Giddhimā (adj. fr. giddhi) greedy, full of greed J v.464 (rasa°). 1) "aus Bergen hervorbrechend" (Roth) suggests relation to bhraj, to break=bhañj=Lat. frango]=°guhā, a mountain cave Gini (poet.) [Vedic agni; this the aphetic form, arisen in a combn or gorge, serving as shelter & hiding place J iii.479 (trsl. by like mahāgni=mahā — gini, as against the usual assimilation Morris loc. cit. a hill — run, a cattle — run on the hills); v.260 aggi] fire A iii.347 (mahāgini); Sn 18, 19 (āhito > nibbuto: (sīhassa, a lion's abode) expld as kañcanaguhā ibid. (for kan- made > extinguished); J iv.26. — Note. The occurrence of two dara — guhā? cp. Kern, Toev. p. 130). S ii.185. Also N. for phonetic

representatives of one Vedic form (one by diaeresis & Rājagaha Sn 408; Dpvs v.5; in its Sk. form Girivraja, which one by contraction) is common in words containing a liquid or Beal, Buddh. Records ii.149 expls as "the hill — surrounded," nasal element (l. r. n; cp. note on gala), e. g. supina & soppa cp. ib. ii.158 (=Chin. Shan — Shing), 161; see also Cunning- (Sk. svapna), abhikkhaṇa and abhiṇha (abhīkṣṇa), silesuma & ham, Ancient Geogr. 462. It does not occur in the Avadānas; semha (śleṣman) gaḷagaḷa & gaggara (gargara), etc. -rājā king of the mountains, of Mount Sineru Miln 21, 224; Gimha [Vedic grīṣma] I. (sg.) heat, in special application to the -sikhara mountain top, peak VvA 4; (kañcana°, shining). atmosphere: hot part (of the day or year), hot season, summer; Giriyā (pl.) in dhamma° & brahma°, a name of certain theatrical a summer month. Always used in loc. as a designation of time. entertainers Miln 191. 1. of the day: VvA 40 (°samaye; v. l. gimhānamāse). — 2. of summer: usually in combn w. and in contrast to hemanta win- Gilati [Vedic girati & gilati Dhtp 488: adane; cp. gala throat, ter: hemanta — gimhisu in w. & s. Dh 286 (cp. gimhika for Ohg. kela, E. gullet; see note on gala] to swallow, to devour: °isu). Miln 274; Dpvs i.55; Vism 231 (°âbhitatta worn out by mā Rāhu gilī caraṁ antalikkhe S i.51=VvA 116; mā gilī lohag- the heat); Sdhp 275 (°kāle). In enumn w. other seasons: vasse ulaṁ Dh 371; — J iii.338; Miln 106. — pp. gilita: gilitabaḷisa hemante gimhe Nd2 631 (sadā); vasanta gimhādika utū PvA having swallowed the hook S iv.159. Cp. ud°, o°, pari°; — 135. — 3. of a summer month; paṭhamasmiṁ gimhe Sn 233 Caus. gilāpeti to make swallow J iii.338. (see KhA 192 for expln) — II. (pl.) gimhā the hot months, the Gilana (nt.) [fr. gilati] devouring, swallowing Miln 101. season of summer, in °naṁ pacchime māse, in the last month Gilāna (adj.) [Sk. glāna, glā to fade, wither, be exhausted, expld of summer M i.79; S iii.141; v.50, 321; Vv 795 (=āsāḷhimāse suitably by "hāsa — kkhaya" at Dhtp 439] sick, ill Vin i.51, VvA 307). 53, 61, 92, 142 sq., 176, 302 sq.; ii.165, 227 sq.; iv.88, etc.; S Gimhāna (adj. — n.) [orig. gen. pl. of gimhā=gimhānaṁ, fr. v.80, 81 (bāḷha° very ill); A i.120=Pug 27; A iii.38, 143 sq.; combn gimhāna(ṁ) māse, in a month of summer] of summer, iv.333; v.72 sq.; J i.150; ii.395; iii.392; PvA 14; VvA 76. summerly, the summer season A iv.138 (+hemanta & vassa); -ālaya pretence of illness J vi.262. -upaṭṭhāka (f. — Sn 233 (gimhānamāse); VvA 40 (v. l.). On terms for seasons ī) one who attends to the sick Vin i.92, 121 sq.; 142 sq.; 161, in gen. cp. Miln trsl. ii.113. 303, A i.26; iii.143 sq.; — °bhatta food for the attendant or Gimhika (adj. fr. gimha) summerly, relating to the summer, for nurse Vin i.292 sq.; -upaṭṭhāna tending or nursing the sick D the summer Vin i.15; D ii.21 (+vassika & hemantika). iii.191; -paccaya support or help for the sick PvA 144; usually with °bhesajja medicine for the sick in freq. formula of Girā [Vedic gir & gēr, song; gṛṇāti to praise, announce gūrti cīvarapiṇḍapāta° (the requisites of the bhikkhu): see cīvara; praise=Lat. grates "grace"; to *ger or *gu̯er, see note on gala] -pucchaka one who asks (i. e. enquires after) the sick Vin utterance (orig. song, important utterance, still felt as such in iv.88=115, 118; -bhatta food for the sick Vin i.142 sq.; 292 older Pāli, therefore mostly poetical), speech, words D iii.174; sq.; 303; Vism 66. -bhesajja medicine Vin i.292 sq.; -sālā a Sn 350, 632, 690, 1132; Dh 408; Th 2, 316, 402; Vv 5018 hall for the sick, hospital S iv.210; A iii.142; Vism 259. (=vācā VvA); Dhs 637, 720; DhsA

93; DA i.61 (aṭṭhangu- petaṁ giraṁ), J ii.134. Gilānaka (adj.) 1. ill (=gilāna) A iii.142; — 2. fit for an illness (bhesajja medicine) Miln 74. 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 Gilāyati: see āgilāyati. 7 large mountains). Giha [=gaha] only in agiha (adj.) houseless, homeless (=pabba- -agga mountain top, in giraggasamajja N. of a festival cel- jita, a Wanderer); poet. for anagāra Sn 456, 464, 487, 497. ebrated yearly at Rājagaha, orig. a festival on the mountain Gihin (adj. — n.) [fr. gaha, cp. gaha & geha; Sk. gṛhin] a top (cp. Dial. i.8 & Vin. Texts iii.71). Vin ii.107, 150; iv.85, householder, one who leads a domestic life, a layman (opp. 267; J iii.538; DhA i.89. The BSk. version is girivaggu — pabbajita & paribbājaka). Geu. sg. gihissa (D iii.147, 167) & samāgama AvŚ ii.24; -kannikā (f.) N. of a plant (Clitoria ter- gihino (D iii.174); n. pl. gihī; in cpds. gihī° & gihi° (usually natea) Vism 173; DhA i.383 (v. l. kaṇṇikā cp. Sk. °karnī;) the latter). gihī agāraṁ ajjhāvasantā A i.49; gihī odātavasanā -gabbhara=°guhā Sn 416; -guhā a mountain cleft, a rift, a (clad in white robes as distinguished fr. kasāva — vasanā the gorge; always in formula pabbata kandara g°, therefore almost yellowrobed i. e. bhikkhus) D i.211; iii.117, 124, 210; M equivalent to kandara, a grotto or cave Vin ii.146; D i.71= M i.340; iii.261; A i.74. — Contrasted with pabbajitā: A i.69; i.269, 274, 346, 440=A ii.210=Pug 59 (as giriṁ guhaṁ); A D iii.147, 167, 179. gihī dhañña dhanena vaḍḍhati D iii.165. iv.437; expl. at DA i.210: dvinnaṁ pabbatānaṁ antaraṁ ekas- — Other passages in general: S ii.120, 269; iii.11; iv.180, 300 miṁ yeva vā ummagga — sadisaṁ mahā — vivaraṁ; -bbaja sq.; A ii.65; 69 (kāmabhogī); iv.438 (do.); D iii.124 (do.); A (nt.) [Etym. uncertain, according to Morris J.P.T.S. 1884, 79 iii.211 (sambodhiparāyano); iv.345 sq.; D iii.167 sq.; 171 sq.; to vaja "a pen," cp. Marāthī vraja "a station of cowherds," 176, 192; Sn 220, 221, 404; Dh 74; Miln 19, 264; DhA i.16 (gi-

Gihin Gutta

hīniyāma); Sdhp 376, 426; PvA 13 (gihīkālato paṭṭhāya from 63; catugguṇa fourfold, of a sanghāti D ii.128; S ii.221, cp. the time of our laymanship); DhA ii.49 (id.). Rhys Davids, Dialogues ii.145. aṭṭhaguṇa (hirañña) Th. 2, -kicca a layman's or householder's duties Pv iv.142 153; aneka — bhāgena guṇena seyyo many times or infinitely (=kuṭumba — kiccāni PvA 240); -dhamma a layman's duty better Pv iv.19 ; sataguṇena sahassa° 100 and 1,000 times PvA A iii.41; -parisā a congregation of laymen S i.111; M i.373; 41; asankheyyena guṇena infinitely, inconceivably Miln 106; A iii.184; -bandhanāni (pl.) a layman's fetters Sn 44 (=Nd2 sataguṇaṁ sahassaguṇaṁ Vism 126. — 3. (a part as) quality, 228 puttā ca dāsī dāsā ca, etc.); -byañjanāni (pl.) charac- esp. good quality, advantage, merit J i.266; ii.112; iii.55, 82. teristics of a layman, or of a man of the world (w. ref. to — lobha° Sn 663; sādhu° Sn 678; sīla° J i.213; ii.112; Buddha° articles of dress & ornament) Sn 44, 64 (=Nd2 229); Miln 11; J ii.111; pabbajita° J i.59. -bhūta as a householder D ii.196; -bhoga riches of a worldly -aggatā state of having the best qualities, superiority Dpos man S iii.93; It 90; -linga characteristic of a layman DhA iv.1. -aḍḍha rich in virtue Sdhp 312, 561. -upeta in ii.61. -saṁsagga association with laymen A iii.116, 258; khuppipāsāhi guṇûpeto as PvA 10 is to be read khuppipās' âb- -saṁyojana the impediments of a householder (cp. °band- hibhūto peto. -kathā "tale of

virtue," praise J i.307; ii.2. hanāni) M i.483; -sukha the welfare of a g. A i.80. -kittana telling one's praises PvA 107, 120. -guṇika in Gīta [pp. of gāyati] 1. (pp.) sung, recited, solemnly pro- phrase tantākulajāta g — g — jāta at S iv.158, see under guḷā claimed, enunciated: mantapadaṁ gītaṁ pavuttaṁ D i.104 — guṇṭhika. (cp. gira). — 2. (nt.) singing, a song; grouped under vā- Guṇa2 [for which often guḷa with common substitution of ḷ for ṇ, casikā khiḍḍā, musical pastimes at Nd2 219; SnA 86. Usually partly due to dissimilation, as mālāguḷa > mālāguṇa; cp. Sk. combd with nacca, dancing: A i.261; Vv8110 as naca gītādi J guṇikā tumour: guḷa and gaḷa, veḷu: veṇu, and note on gala] a i.61; VvA 131; referring to nacca — gīta — vādita, dancing ball, a cluster, a chain (?), in anta° the intestines; M i.185 —, with singing & instrumental accompaniment D iii.183 (under Kh 11., cp. KhA 57 for expln. — mālāguṇa a garland or chain samajja, kinds of festivities); Vv 324 . Same with visūkadas- (cluster) of flowers Dh 53 (but °guḷa at J i.73, 74). See guḷa3 . sana, pantomimic show at D i.5(cp. DA i.77; KhA 36). Guṇa2 [Derivation unknown. Cp. Sk. ghuna] a woodworm J -rava sound of song Mhvs vii.30; -sadda id. J iv.3; Dhs iii.431 (°pāṇaka). 621; DhA i.15; -ssara id. Vin ii.108; A iii.251; J iii.188. Guṇaka (adj.) [to guḷa1 , cp. guḷika?] having a knot at the end, Gītaka (nt.) & gītikā (f.) a little song J iii.507. thickened at the top (with ref. to kāyabandha, see guṇa 1a) Vin Gīvā (f.) [Sk. grīvā, to *gṷer to swallow, as signifying throat: see ii.136, cp. Vin. Texts ii.143. note on gala for etym.] the neck Sn 609; J i.74 (°ṁ pasāreti to Guṇavant (adj.) [to guṇa1] possessed of good qualities, virtuous stretch forth), 167 (pasārita°), 207, 222, 265; iii.52; VvA 27 Pv ii.971 (=jhān' ādiguṇa — yutta); PvA 62 (mahā°). (mayūra°), 157; DA i.296 (°āya kuṇḍa — daṇḍaka — band- hana, as exhibition & punishment): similarly in the sense of Guṇi (f.) [of adj. guṇin, having guṇas or guḷas, i. e. strings or "life" (hinting at decapitation) J ii.300 (°ṁ karissāmi "I shall knots] a kind of armour J vi.449 (g. vuccate kavacaṁ C.); see go for his neck"); iv.431=v.23. — Syn. kaṇṭha the primary Kern, Toev. p. 132. meaning of which is neck, whereas gīvā orig. throat. Guṇṭhika (in meaning=guṇṭhita) one who is covered with or Gīveyyaka (nt.) [cp. Sk. graiveyaka] necklace, an ornament for wrapped up in, only in ahi° a snake — trainer (like a Laocoon). the neck (orig. "something belonging to the neck," cp. neck- See details under ahi or J ii.267; iii.348 (text: °guṇḍika); let, bracelet, etc.) Vin i.287; A i.254 sq. (=Vism 247, where J iv.308 (ahi — kuṇḍika, v. l. SS guṇṭhika); iv.456 (text gīveyya only); 257; iii.16; J iv.395 (gīveyya only); v.297; °guṇṭika; v. l. BB °kuṇḍika). Also in guḷā — guṇṭhika (q. vi.590; VvA 104. v.).

Guggula [?] a kind of perfume J vi.537. Guṇṭhima covered over (?), see pāli°.

Gucch° in jigucchati (Des. of gup=Sk. jugupsate) to detest, see Guṇṭheti [cp. Sk. guṇṭhayati Dhtp (563) & Dhtm (793) give both s. v. roots guṇṭh & guṇḍ as syn. of veṭh] to cover, to veil, to hide; pp. guṇṭhita in paṁsu° covered with dust Pv ii.35 (in Hardy's Guñjā (f.) a plant (Abrus precatorius); the redness of its berries conjecture for kuṇṭhita, q. v.). Also in cpd. paliguṇṭhita ob- is referred to in similes; DhA iv.133 (°vaṇṇāni akkhīni). See structed, entangled Sn 131 (mohena) where v. l. BB kuṇṭhita. also jiñjuka. Cp. o°. Guṇa1 [Non — Aryan?] 1. a string, a cord — (a) of a robe, etc., Guṇḍika see guṇṭhika. in (kāya — bandhanaṁ) saguṇaṁ katvā to make tight by ty- ing with a knot

Vin i.46 (Vin. Texts: "laying the garments on Gutta [Sk. gupta, pp. of gup in med. — pass. sense, cp. gopeti). top of each other," wrongly construed); ii.213 (trsln. "fold- — I. as pp. guarded, protected. — (a) lit. nagaraṁ guttaṁ a ing his garments"); cp. guṇaka. — (b) of musical instruments well — guarded city Dh 315=Th 1, 653, 1005; Devinda° pro- Vin i.182=A iii.375 (vīṇā)., — (c) of a bow, in aguna string- tected by the Lord of gods Vv 308 . — (b) fig. (med.) guarded, less J v.433 (dhanu).— 2. (a strand of a rope as) constituent watchful, constrained; guarded in, watchful as regards... (with part, ingredient, component, element; with numerals it equals loc.) S iv.70 (agutta & sugutta, with danta, rakkhita); A iii.6 — fold, e. g. pañca kāmaguṇā the 5 strands of kāma, or 5 — (atta° self — controlled); Sn 250 (sotesu gutto+ vijitindriyo), fold craving (see kāma); ekaguṇaṁ once, diguṇaṁ twice Sn 971 (id.+yatacārin); Dh 36 (cittaṁ). — II. as n. agent (=Sk. 714; diguṇaṁ nivāpaṁ pacitvā cooking a double meal VvA goptṛ, cp. kata in kāla — kata= kāḷaṁ kartṛ) one who guards

Gutta Gūtha

or observes, a guardian, in Dhammassa gutta Dh 257, observer stone — ball J i.147. of the Norm (expl. DhA iii.282: dhammojapaññāya samannā- -kīḷā play at ball DhA i.178; iii.455; iv.124. gata), cp. dhammagutta S i.222. -parimaṇḍala the circumference of a ball, or (adj.) round, -indriya one whose senses are guarded; with well- globular, like a ball PvA 253. guarded senses Sn 63 (+rakkhita — mānasāno; expl. SnA: Guḷa2 (Non — Aryan?] sugar, molasses Vin i.210, 224 sq., chassu indriyesu gopitindriyo); Nd2 230; Vv 5015 ; Pv iv.132 ; 245. — saguḷa sugared, sweet, or "with molasses" J vi.324 -dvāra "with guarded doors" always in combn with indriyesu (saguḷāni, i. e. saguḷa — pūve pancakes). g — d. having the doors of the senses guarded, practising. -āsava sugar — juice VvA 73. -odaka s. — water Vin self — control D i.63(expld DA i.182 by pihita — dvāro), i.226. -karaṇa a sugar factory ibid. 210. -pūvaka sweet 70; S ii.218; iv.103, 112, 119 sq., 175; Sn 413 (+susaṁvuta); cake Mhvs 10. 3. -phāṇita molasses VvA 179. Pug 24. Cp. foll.; -dvāratā (f. abstr. to prec.) in indriyesu g° self constraint, control over (the doors of) one's senses, always Guḷa3 [for guṇa2 , due to distance dissimilation in maṇi-guṇa and combd with bhojane mattaññutā (moderation in taking food) D mālāguṇa>maṇigula and mālāgula; cp. similarly in meaning iii.213; It 24; Pug 20, 24; Dhs 1347; PvA 163. Opp. a° lack and form Ohg. chliuwa>Ger. knäuel] a cluster, a chain (?), of sense — control D iii.213; It 23; Dhs 1345. in maṇi° a cluster of jewels, always in simile with ref. to sparkling eyes "maniguḷa — sadisāni akkhīni" J i.149; iii.126, Gutti (f.) [Vedic gupti] protection, defence, guard; watchfulness. 184 (v. l. BB °guḷika); iv.256 (v. l. id.); mālā° a cluster, a — (a) lit. of a city A iv.106 sq. — (b) fig. of the senses in chain of flowers, a garland J i.73, 54; puppha° id. Dh. 172, indriyānaṁ gutti Dh 375; Pug 24 (+gopanā); Dhs 1348; Sdhp 233. 341 (agutti); Vin iv.305; A ii.72 (atta°); also in pl.: guttīsu ussuka keen in the practice of watchfulness D iii.148. Guḷā (f.) [to guḷa1] a swelling, pimple, pustule, blight, in cpd. guḷā-guṇṭhika-jāta D ii.55, which is also to be read at A ii.211 Guttika [fr. last] a guardian, one who keeps watch over, in (in spite of Morris, prelim. remarks to A ii.4, whose trsln. is nagara° the town — watchman, the chief — constable PvA otherwise correct)=guḷā — gunṭḥita covered with swellings (i. 4; Miln

345. e. blight); cp. similar expression at DhA iii.297 gaṇḍāgaṇḍa (Gumpha see ogumpheti. — jāta) "having become covered all over with pustules (i. e. Gumba [Sk. gulma, *glem to *gel, to be thick, to conglomerate, rash)." All readings at corresp. passages are to be corrected ac- cp. Lat. glomus (ball), globus, etc. See guḷa] 1. a troop, a cordingly, viz., S ii.92 (guḷigandhika°); iv.158 (guṇaguṇika°); heap, cluster, swarm. Of soldiers: Vin i.345; of fish (mac- the reading at Dpvs xii.32, also v. l. SS at A ii.211, is as quoted cha°) D i.84=M i.279=ii.22= A i.9. — 2. a thicket, a bush, above and the whole phrase runs: tantākulajātā guḷāguṇṭhika- jungle; the lair of an animal in a thicket (sayana° J iv.256) S jātā "entangled like a ball of string and covered with blight." iii.6 (eḷagalā°); J iii.52 (nivāsa°, vasana°); VvA 301 (gaccha° Guḷika (adj.) [to guḷa3 =guṇa, cp. also guṇaka] like a chain, or underwood); J i.149, 167; ii.19; iii.55; iv.438; VvA 63, 66. having a chain, (nt. & f.) a cluster, a chain in maṇi° a string of Cp. pagumba=gumba, in vana° Sn 233 (see KhA 192). veḷu° jewels, a pearl necklace J iii.184 (v. l. BB for °guḷa); iv.256; Th 1,919. — Acc. gumbaṁ (adv.) thickly, in masses balled Vism 285 (+muttā — guḷikā). together Miln 117 (of clouds). Guḷikā (f.) [to guḷa1 ; cp. Sk. guṭikā pill, guṇikā tumour] a little -antara thicket VvA 233. ball S v.462 (satta — kolaṭṭhi — mattiyo guḷikā, pl.); Th 2, Gumbiya (adj.) [fr. gumba] one of the troop (of soldiers) Vin 498 (kolaṭṭhimatta g° balls of the size of a jujube), cp. ThA i.345. 289. Guyha [ger. of guh=Vedic guhya] 1. adj. to be hidden, hidden Guhanā (f. abstr. to gūhati) hiding, concealing, keeping secret in °bhaṇḍaka the hidden part (of the body) DhA iv.197. — 2. Vbh 358 (+pariguhanā). Also as gūhanā, q. v. (nt.) that which is hidden; lit. in vattha° hidden by the dress, Guhā (f.) [Vedic guhā, guh, gūhati to hide (q. v.) Dhtp 337: i. e. the pudendum D i.106; Sn 1022, etc. (see vattha), fig. a saṁvaraṇa] a hiding place, a cave, cavern (cp. kandara & see secret Miln 92; guyhaṁ pariguyhati to keep a secret A iv.31; giriguhā); fig. the heart (in °āsaya). According to Bdhgh. (on Nd2 510. Vin i.58, see Vin. Texts i.174) "a hut of bricks, or in a rock, Guru (adj. — n.) [a younger form of garu (q. v.); Sk. guru] vener- or of wood." Vin i.58, 96, 107, 239, 284; ii.146; iii.155; iv.48 able, reverend, a teacher VvA 229, 230 (°dakkhiṇā a teacher's (cp. sattapaṇṇi — guhā); Sn 772, 958; J ii.418; vi.574; Vv fee); PvA 3 (°janā venerable persons); Sdhp 227 (°ûpadesa), 5016 . 417. -āsaya hiding in the heart; or the shelter of the heart A Guḷa1 [Sk. guḍa and gulī ball, guṭikā pill, guṇikā tumour; to *gleu iv.98 (maccupāso+); J v.367 (id.); Dh 37 (cittaṁ; see DhA to make into a ball, to conglomerate. Cp. Sk. glauḥ ball; Gr. i.304). γλουτός; Ohg. chliuwa; Ger. kugel, kloss; E. clot, cleat; also Gū (—°) [fr. gam, cp. °ga] going, having gone (through), being *gel with same meaning: Sk. gulma tumour, gilāyu glandular skilled or perfected in. See addha°, anta°, chanda°, dhamma°, swelling; cp. Lat. glomus, globus; Ger. klamm; E. clamp, paṭṭha°, pāra, veda°. clump. A root guḷ is given by Dhtp 576,77 in meaning of Gūtha [Sk. gūtha; probably to Lat. bubino, see Walde, Lat. Wtb. "mokkha"] a ball, in cpds. sutta° a ball of string (=Ohg. chli- s. v.] excrements, faeces, dung. As food for Petas frequently uwa) D i.54=; M iii.95; PvA 145; ayo° an iron globe Dh 308; mentioned in Pv; (cp. Stede, Peta Vatthu 24 sq.), as a decoc- DA i.84; loha° of copper Dh 371; sela° a rockball, i. e. a heavy tion of dung also used for medicinal purposes (Vin i.206 e.

g.). Often combn with mutta (urine): Pv i.91 ; PvA 45, 78; DA as colouring Vin i.203; ii.151; A i.210; Miln 133 (°cuṇṇa). i.198. Freq. in °parikamma a coating of red chalk, red colouring Vin -kaṭāha an iron pot for defecation Vin iv.265. -kalala ii.117, 151, 172; °parikammakata "coated with red colouring" dung & mire J iii.393; -kīḷana playing with excrements Vism Vin i.48; ii.218. 531. -kūpa a privy (cp. karīsa) M i.74; Sn 279; Pv ii.316 ; Gelañña (nt.) [n — abstr. fr. gilāna] sickness, illness D ii.99; A Pug 36; J vi.370; Vism 54. -khādaka living on faeces J i.219; iii.298; iv.333 sq.; Vism 321, 466, 478. ii.211 (°pāṇaka) PvA 266; -gata having turned to dung It 90; -gandhin smelling of excrements Pv ii.315 ; -ṭṭhāna a Geha (nt.) [Sk. geha=gṛha, to gṛh, gaṇhāti; cp. gaha, gihin, place for excrementation Th 1, 1153; -naraka=foll. Vism ghara; see also gedha2] a dwelling, hut, house; the household 501; -niraya the mirepurgatory VvA 226; Sdhp 194; -pāṇa J i.145, 266, 290; ii.18, 103, 110, 155 vi.367; Vism 593; PvA an insect living on excrement (=°khādakapāṇa) J ii.209, 212; 22, 62, 73, 82; fig. of kāya (body) Th 1, 184=Dh 154. — -bhakkha feeding on stercus M iii.168; PvA 192; DhA ii.61; Appld to a cowshed at Miln 396. -bhānin of foul speech A i.128; Pug 29 (Kern, Toev. s. v. -angana the open space in front of the house VvA 6; corrects into kūṭa°?). -jana (sg. collective) the members of the household, the ser- vants PvA 16, 62, 93; -jhāpana incendiarism Vism 326. - Gūthaka "a sort of gūtha," excretion, secretion, rheum, in akkhi° ṭṭhāna a place for a dwelling DhA iii.307; -dvāra the house and kaṇṇa° (of eye & ear) Sn 197 (cp. SnA 248; Vism 345 door PvA 61; -nissita (adj.) concerning the house, connected sq.). with (the house and) worldly life Sn 280 (pāpiccha); It 117 Gūḷha & gūḷhaka (adj.) [pp. of gūhati] hidden, secret Vin ii.98 (vitakka); cp. °sita; -patana the falling of the house J iii.118. (gūḷha — ko salākagāho). -pavesana (— mangala) (the ceremony of) entering a new hut Gūhati [Sk. gūhati, pp. gūḍha; see guyha, guhā, etc.] to hide, DhA iii.307; -piṭṭhi the back of the house PvA 78; -rakkhika to conceal. See paṭi°, pari°. — Caus. gūhayati Sdhp 189 keeping (in the) house, staying at home VvA 76 (dārakā); (gūhayaṁ ppr.). Cp. gūḷha. -vigata (nt.) the resources of the house, worldly means, riches Th 2, 327 (=upakaraṇa ThA 234); -sita (*śrita)=°nissita, con- Gūhana (nt.) hiding, concealment Sdhp 65 (laddhi° — citta). nected with worldly life (opp. nekkhamma, renunciation). Of Gūhanā (f.) [abstr. fr. gūhati]=gūhanā (q. v.) Pug. 19. Cp. chandā & vitakkā (pl.) M i.123; domanassa & somanassa pari°. (grief & pleasure) S iv.232=Miln 45; Vbh 381; DhsA 194; Geṇḍuka a ball for playing. The SS spelling is in all places dhammā, etc. S iv.71; Vbh 380; Nett 53. bheṇḍuka, which has been taken into the text by the ed- Go (m. — f.) [Vedic go, Lat. bos, Gr. βοϋς, Ohg. chuo, Ags. itors of J. and DhsA. The misspelling is due to a mis- cū=E. cow] a cow, an ox, bull, pl. cattle. For f. cp. gāvī; reading of Singhalese bh>g; cp. spelling parābhetvā for see also gava° for cpds. — Sg. nom. go (Sn 580, also in parāgetvā. — bheṇḍukena kīḷi J iv.30; bhūmiyaṁ pahata — composition, cp. aja — go — mahisādi PvA 80=pasū); gen. bheṇḍuka (striking against the ground) J iv.30; Vism 143 (pa- gavassa (M i.429); instr. gavena, gāvena; acc. gavaṁ, gāvan; haṭa — citra°)=DhsA 116 (where wrongly pahaṭṭha — citta — abl. gavamhā, gavā (D i.201=A ii.95= Pug 69); loc. gavamhi, bheṇḍuka); J v.196 (citra — bh°); DhA iii.364. gāvimhi (SnA 323), gave (Sn

310). — Pl. nom. gāvo (D Gedha1 [Vedic gṛdhyā, cp. gijjhati] greed. Its connection with i.141; M i.225; A i.205; ii.42 sq.; Sn 20, 296, 307; J i.295); craving and worldly attachment is often referred to. Kāmesu gen. gonaṁ A ii.75 (cp. Vedic gonām), gavaṁ (J iv.172, cp. g° S i.73; Sn 152; A iii.312 sq. (gedho: pañcann' etaṁ kā- gavaṁ pati), gunnaṁ (A i.229, ii.75; v.271; J i.194; iii.112; maguṇānaṁ adhivacanaṁ). gedhataṇhā S i.15 (v. l. kodha°); iv.223); instr. gohi (Sn 33); acc. gāvo (M i.225; A i.205; Sn Sn 65, 945, 1098; Th 2, 352; Nd2 231; Dhs 1059 (under lobha), 304; Dh 19, 135); abl. gohi; loc. gosu, gavesu. — See also 1136; Nett 18; DhA i.366; PvA 107. -agedhatā freedom from gava, gavesati, goṇa. greed Miln 276. — See also gedhi & paligedha. -kaṇṭaka the hoof of an ox, in °haṭā bhūmi, trampled by the feet of cattle Vin i.195; A i.136 (cp. Vin. Texts Gedha2 [=geha? Kern] a cave A i.154=iii.128 (the latter passage ii.34); -kaṇṇa a large species of deer J v.406 (=gaṇin), has rodha, cp. v. l. under gedhi). 416 (khagga+); DhsA 331 (gavaya+); cp. next; -kāṇā (f.) Gedhi [Sk. gṛdhi, cp. gedha] greed, desire, jealousy, envy: ged- =gokaṇṇa D iii.38=53; -kula (nt.) a cow pen, a station of cat- hiṁ karoti (c. loc.) to be desirous after M i.330. -gedhikata tle S iv.289; -gaṇa a herd of cattle M i.220; A i.229; J ii.127; in °citta (adj.) jealous, envious, ibid. As gedhikatā (f.) vanity, DhA i.175; VvA 311; -ghaṁsikā a cow — hide (?). Vin greed, conceit Nd2 585 (v. l. rodhigatā). ii.117 (cp. Vin. Texts iii.98); -ghātaka one who kills cows, a Gedhita [pp. of gijjhati] greedy, in gedhita — mano greedy- butcher D ii.294 (in simile); M i.58, 244, 364 (°sūnā, slaugh- minded Pv ii.82 ; as nt. greed, in der. gedhifatta (syn. of ter — house); S ii.255; iv.56; A iii.302, 380; J v.270; Vism gedhikatā) Nd2 585. 348 (in simile). -cara I. Lit. A. (noun — m.) pasture, lit. "a cow's grazing," search after food; fodder, food, subsistence (a) Geyya (nt.) [grd. of gāyati, Sk. geya] a certain style of Buddhist of animals: J i.221; iii.26; Dh 135 (daṇḍena gopālo gāvo pāceti literature consisting of mixed prose & verse. It is only found in gocaraṁ: with a stick the cowherd drives the cattle to pasture). the ster. enum of the Scriptures in their ninefold division, be- Sīho gocarāya pakkamati "the lion goes forth for his huut" A ginning suttaṁ geyyaṁ veyyākaraṇaṁ. See under navanga. ii.33= iii.121; gocarāya gacchati to go feeding, to graze Sn Geruka (nt.) & gerukā (f.) [Sk. gairika] yellow ochre (Bd- 39; J i.243; gocare carati to go feeding, to feed J i.242.— (b) hgh suvaṇṇa° cp. Sk. kañcana° & svarṇa°), red chalk used metaph. of persons, esp. the bhikkhu: pucchitabba gocara

Go Gotta

(and agocara) "enquiries have to be made concerning the fit- — cattle — bull) i. e. by an accumulation of words VvA 258; ness or otherwise of his pasturage (i. e. the houses in which he -bhatta cows' fodder J iv.67; -maṇḍala ox — beat, ox — begs for food)" Vin ii.208; samaṇo gocarato nivatto an ascetic round, Cp. iii.151 (as gā°), quoted J i.47 (cp. assa — m°); returned from his "grazing" Pv iv.142 : Similarly at Vism 127, SnA 39; also in phrase °paribbūḷha Sn 301 (expld by SnA 320 where a suitable g. — gama ranks as one of the 7 desiderata as goyūthehi parikiṇṇa); J vi.27; at M i.79 however it means for one intent on meditation. — B. (adj.) (—°) feeding on or the cowherds or peasants (see note M i.536: gopāladārakā or in, living in; metaph. dealing with, mixing with. vana° liv- gāmadārakā to v. l. gāmaṇḍala) cp. gāmaṇḍala; -maya (m. ing in the woods Pv ii.65

; vāri° (in water) Sn 605; jala° (id.) nt.) cowdung M i.79; A i.209, 295; v.234, 250, 263 sq.; Nett J ii.158 (opp. thala°). Vesiyā° (etc.) associating with v. Vin 23; DhA i.377. — °pāṇaka a coprophagan, dor beetle J i.70. — II. Applied. A. (noun — m. or nt.) a "field" (of sense ii.156; — °piṇda a lump of cowdung J i.242; — °bhakkha perception, etc.), sphere, object; — ° food for, an object of (a) eating cowdung D i.166; -māyu a jackal Pgdp 49; -mutta psychologically indriyānaṁ nānāgocarāni various spheres of (and °ka) a precious stone of light red colour VvA iii; DhsA sense — perception S v.218; sense — object (=ārammaṇaṁ) 151; -medaka=gomuttaka VvA 111.; -medha a cow sacri- Ps i.180; ii.97; 150 sq.; DhsA 314, 315 (sampatta° physical fice, in °yañña SnA 323; -yūtha a herd of cows SnA 322; contact with an object, gandha° smell — contact, i. e. sen- DhA i.323; -rakkhā (f.) cow — keeping, tending cattle, usu- sation); indriya° Sdhp 365. — (b) ethically: ariyānaṁ gocare ally combd with kasī, agriculturing M i.85; Pv i.56 ; J i.338; ratā "finding delight in the pasture of the good," walking in ii.128; given as a superior profession (ukkaṭṭha — kamma) the ways of the good Dh 22; vimokho yesaṁ gocaro "whose Vin iv.6. -ravaka the bellowing of a cow M i.225; -rasa pasture is liberty" Dh 92=Th 1, 92. Esp. in phrase ācāra — go- (usually pl.) produce of the cow, enumd in set of five, viz. cara — sampanna "pasturing in the field of good conduct" D khīra, dadhi, takka, navanīta, sappi (milk, cream, buttermilk, i.63=It 118; M i.33; S v.187; It. 96; analysed as Dvandva cpd. butter, ghee) Vin i.244; DhA i.158, 323, 397; VvA 147; SnA at Vbh 246, 247, but cp. pāpācāra — gocara Sn 280, 282. This 322; -rūpa (collect.) cattle J i.194; iv.173; Miln 396 (bull); phrase (ācāra — gocara) is also discussed in detail at Vism 19, -lakkhaṇa fortune telling from cows D i.9; -vaccha (khīra° where 3 kinds of gocarā are distinguished, viz. upanissaya°, & takka°) Vism 28. -vatika [Sk. govratin] one who lives after ārakkha°, upanibandha°. So also in contrast w. agocara, an the mode of cows, of bovine practices M i.387; Nett 99 (cp. unfit pasture, or an unfit, i. e. bad, sphere of life, in gocare & govata DhsA 355, and Dhs. trsl. p. 261); -vikattana (and agocare carati to move in a congenial or uncongenial sphere A °vikantana; Sk. vikṛntana) a butcher's knife M i.244, 449; A iii.389; iv.345 sq.; D iii.58=77; S v.147; Vbh 246, 247 (expl. iii.380 Sdhp 381 (vikatta only); -vittaka one whose wealth is w. vesiyā° etc., cp. above=having bad associations). — B. cattle J i.191; -vinda the supt. of cowherds A iii.373; -sappi (adj.) — °: belonging to, dependent on, falling to the share of: ghee from cow's milk Vin iii.251; DhsA 320; -sālā cow — sta- eta° dependent on this M i.319; sattasaddhamma°, moving in ble A i.188; -singa a cow's horn Vism 254. -sita mixed with the sphere of the seven golden rules S iii.83; rūpa° to be per- milk VvA 179; -sīla=govatika DhsA 355; -sīsa (nt.) an excel- ceived by sight J i.396; Nibbāna° belonging to N. Sdhp 467. lent kind of sandal wood PvA 215 (cp. Sp. AvS i.67, 68, 109); — °kusala (adj.) skilled in (finding proper) food; clever in -hanuka the jaw bone of a cow, in °ena koṭṭāpeti (koṭṭh° J) right living — ° behaving properly in, exercising properly M to massage with a cow's jaw bone Vin ii.266, J iv.188; v.303. i.220=A v.347 (of a cowherd driving out his cattle); S iii.266 Goṭaviya (goṭavisa Text) v. l. J vi.225, part of a boat, the poop sq. (samādhi°); A iii.311 (do.) v.352 sq. (w. ref. to cattāro (expl. ib. p. 226 by nāvāya pacchimabandho). satipaṭṭhānā); — °gahaṇa the taking of food, feeding J i.242; —

°gāma a village for the supply of food (for the bhikkhus) Goṭhaphala a medicinal seed [Sk. gotravṛkṣa? Kern] Vin i.201. PvA 12, 42; — °ṭṭhāna pasturage J iii.52; — °pasuta intent on Goṇa1 [The Sanskrit goṇa, according to B. R., is derived from the feeding J iii.26; — °bhūmi pasturage, a common DhA iii.60; Pali] an ox, a bullock S iv.195 sq.; J i.194; iv.67; Pv i.82 ; PvA — °visaya (the sphere of) an object of sense S v.218; Vbh 319; 39, 40; VvA 63 (for ploughing); DA i.163; DhA iii.60. -°sira -caraṇa pasturing J vi.335; -ṭṭha (nt.) [Sk. goṣṭha to sthā to wild ox J vi. 538(=araññagoṇaka). stand; cp. Lat. stabulum, stable; super — stes; Goth. aw- Goṇa2 =goṇaka2 , in °santhata (of a pallanka), covered with a istr] a cow — stable, cow — pen M i.79; J iv.223; -pa [Sk. woollen rug Vv 818 ; Pv iii.117 ; (text saṇṭhita; v. l. BB gopa, cp. gopati] a cowherd, herdsman Sn 18; Dh 19; J iv.364 goṇakatthata, cp. next). (a robber); Vism 166 (in simile); DhA 157, f. gopī Sn 22, 32; -pakhuma (adj.) having eyelashes like a heifer D ii.18; Goṇaka1 [goṇa1] a kind of ox, a wild bull J vi.538 (arañña°). iii.144, 167 sq.; VvA 162, 279 (=āḷārapamha); -pada a cow's Goṇaka2 [Sk. BSk. goṇika, cp. Pischel, Beitr. iii.236; footprint, a puddle A iii.188; iv.102; Miln 287; also °padaka also spelled gonaka] a woollen cover with long fleece (DA A iii.188 v. l.; DA i.283; -pariṇāyaka leader of the cows, Ep. i.86: dīghalomako mahākojavo; caturangulādhikāni kira tassa of a bull (gopitā+) M i.220, 225; -pāla a cowherd (usually as lomāni) D i.7; S iii.144; J v.506; Pv ii.128 ; Th 2, 378 (+tū- °ka) Dh 135; -pālaka=prec. Vin i.152, 243 sq.; M i.79, 115 lika); ThA 253 (=dīgha — lomakāḷakojava). -°atthata spread sq., 220=A v.347; M i.333; S iv.181; A i.205 (— °uposatha); w. a goṇaka — cover A i.137= iii.50=iv.394; cp. iv.94, 231 Miln 18, 48; Vism 279 (in comparison); DhA iii.59; -pitā (always of a pallanka), See also goṇa2 . "father (protector) of the cows"=gavaṁ pati, Ep. of a bull M Goṇisādika an ox — stall Vin i.240; cp. Vin. Texts ii.121. As i.220 (+°pariṇāyaka); -pī f. of gopa, q. v.; -pura (nt.) [Sk. gonisādi Vin iii.46. gopura] the gate of a city J vi.433; Miln 1, 67, 330; Bdhd 138; -balivadda in °nayena; in the expression gobalivadda (black Gotta (nt.) [Vedic gotra, to go] ancestry, lineage. There is no

word in English for gotta. It includes all those descended, Vism 673. Ā° Vism 683. or supposed to be descended, from a common ancestor. A Godhaka a kind of bird J vi.358. gotta name is always distinguished from the personal name, the name drawn from place of origin or residence, or from oc- Godharaṇī (f. — adj.) being able to be paired (of a young cow), cupation, and lastly from the nick — name. It probably means or being with calf (?) Sn 26. agnate rather than cognate. About a score of gotta names Godhā1 (f.) [Sk. godhā] iguana, a large kind of lizard Vin i.215 — are known. They are all assigned to the Buddha's time. See 16 (°mukha); D i.9(°lakkhaṇa, cp. DA i.94); J ii.118; iii.52; also Rh. D. Dialogues i.27, 195 sq. — jāti gotta lakkhaṇa 538; DhA iii.420. As godha (m.) at J v.489. Dimin. golikā at Sn 1004; gotta salakkhaṇa Sn 1018; Ādiccā nāma gottena, J ii.147. Sākiyā nāma jātiyā Sn 423; jāti gotta kula J ii.3; jātiyā got- Godhā2 (f.) string of a lute J vi.580 (cp. RV. 8, 58, 9). tena bhogena sadisa "equal in rank, lineage & wealth" DhA ii.218. — evaṁ — gotta (adj.) belonging to such & such an Godhūma wheat (usually mentioned with yava, spelt) Miln 267; ancestry M i.429; ii.20, 33; kathaṁ° of

what lineage, or: what DA i.163; SnA 323. See dhañña. is your family name? D i.92; nānā° (pl.) of various fami- Gopaka a guardian, watchman DA i.148; cp. khetta°. lies Pv ii.916 . — With nāma (name & lineage, or nomen et Gopanā (f.) protecting, protection, care, watchfulness (cp. gutti) cognomen): nāmagottaṁ Vin i.93; ii.239; D i.92 (expl. at Pug 24 (+gutti) Dhs 1347; Miln 8, 243. DA i.257: paññatti — vasena nāmaṁ paveṇi — vasena got- taṁ: the name for recognition, the surname for lineage); Sn Gopānasī (f.) a beam supporting the framework of a roof, shaped 648; Vv 8445 (with nāma & nāmadheyya; expl. at VvA 348— *Λ; fig. of old people, bent by age (see °vanka). Vin iii.65, 349: nāmadheyya, as Tisso, Phusso, etc.; gotta, as Bhaggavo 81; S ii.263; iii.156; v.43, 228; M i.80; A i.261; iii.364; v.21; Bhāradvājo, etc.). — gottena by the ancestral name: Vin i.93; Vism 320; DhA ii.190; VvA 188. D ii.154; Sn 1019; Dh 393; gottato same J i.56. Examples: -gaṇā (pl.) a collection of beams, the rafters Vv 784 ; Ambaṭṭha Kaṇhāyana — gottena D i.92; Vipassī Koṇḍañño g°; -bhogga (— sama) bent like a rafter (nārī) J iii.395; -vanka Kakusandho Kassapo g°; Bhagavā Gotamo g° D ii.3; Nāgito (gopānasi°) as crooked as a rafter (of old people, cp. BSk. Kassapo g° DA i.310; Vasudevo Kaṇho g° PvA 94. gopānasī — vakra AvŚ ii.25n5) S i.117; M i.88; A i.138. -thaddha conceited as regards descent (+jāti° & dhana°) Gopita (adj.) [pp. of gopeti] protected, guarded, watched (lit. Sn 104; -pañha question after one's family name Sn 456; & fig.) J vi.367; Miln 345; SnA 116 (°indriya= guttindriya); -paṭisārin (adj.) relying on lineage D i.99 (cp. Dialogues Sdhp 398. i.122); A v.327 sq.; -bandhava connected by family ties Gopeti [Sk. gopayati, gup; cp. gutta, gottā] to watch, guard, pot. (ñāti°+) Nd2 455; -rakkhita protected by a (good) name Sn gopetha Dh 315; — pp. gopita (q. v.). 315; VvA 72; -vāda talk over lineage, boasting as regards descent D i.99. Gopphaka [Dem. of goppha=Sk. gulpha] the ankle Vin iv.112; A iv.102; J v.472; DhA ii.80, 214; SnA ii.230. Gottā [n. ag. to gopeti=Sk. goptṛ] f. gottī protectress J v.329. Gomika [Sk. gomin] an owner of cows S i.6=Sn 33, 34. Gotrabhū "become of the lineage"; a technical term used from the end of the Nikāya period to designate one, whether layman or Golikā see godhā1 . bhikkhu, who, as converted, was no longer of the worldlings Golomika (adj.) [inverted diaeretic form fr. Sk. gulma=P. gumba: (puthujjanā), but of the Ariyas, having Nibbāna as his aim. viz. *golmika>*golmika>golomika] like a cluster; in phrase It occurs in a supplementary Sutta in the Majjhima (Vol. III. massuṁ golomikaṁ kārāpeti "to have the beard trimmed 256), and in another, found in two versions, at the end of the into a ball — or cluster — shape" Vin ii.134. Bdhgh's expln Anguttara (A iv.373 and v.23). Defined at Pug 12, 13 & Vism "like a goat's beard" (cp. Vin. Texts iii.138) is based on pop. 138; amplified at Ps i.66 — 68, frequent in P (Tikap. 154 sq., etym. go+loma+ ika "cow — hair — like," the discrepancy 165, 324 etc.), mentioned at VvA 155. On the use of gotrabhū being that go does not mean goat. in medieval psychology see Aung, in Compendium, 66 — 68. Goḷaka a ball ThA 255 (kīḷā°). Comp. the use of upanissaya at J i.235. — °ñāṇa, PPA 184;

Gh °Gha (adj. — suffix to ghan) killing, destroying, see hanati. — next?) 216; vi.331. — Caus. ghaṁsāpeti to rub against, to iṇagha at Sn 246 is v. l. SS for iṇaghāta. Cp. paṭi° & see also allow to be rubbed or crushed Vin ii.266. Cp. upani°, pari°, & ghana2 & ghāta.

pahaṁsati1 . — Pass. ghaṁsīyati (ghaṁsiyati) to rub (intr.), to Ghaṁsati1 [Sk. gharṣati, *ghṛṣ to *gher to rub or grind, cp. Gr. be rubbed Vin i.204; ii.112. ξέραδος, ξερμάς, ξρίω, enlarged in Lat. frendo= Ags. grindan Ghaṁsati2 [=haṁsati for Sk. haṛsati, see haṁsati] to be pleased, to grind] to rub, crush, grind, S ii.238; J i.190 (=ghasituṁ? to to rejoice J iv.56 (v. l. ghasati). Cp. pahaṁsati2 .

Gha&#xfffd;sana Ghamma

Ghaṁsana rubbing, in pāda-gh °ī a towel for rubbing the feet Vin tioned as such at DhA iii.251); J i.43. ii.130. Ghaṭīyati [Pass. of ghaṭeti] 1. to be connected or continued DhA Ghaṁsikā in go°, cow — hide (?) see go. i.46 (paveṇī na gh.), 174. — 2. to be obstructed Nd2 102 Ghaccā (f.) [fr. hanati, han and ghan] destruction (usually — °) (=virujjhati, paṭihañña ti). D iii.67 (mūla°); J i.176 (sakuṇa°). Ghaṭeti [Denom. fr. ghaṭa2 , cp. gantheti] to join, to connect, to Ghañña (adj. — n.) [fr. Sk. ghana to han, cp. ghānya & hatya] unite J i.139; freq. in anusandhiṁ ghaṭetvā adding the connec- killing, destroying (—°) see atta°. tion (between one rebirth & another) J i.220, 308. Ghaṭa1 [Non — Aryan?] a hollow vessel, a bowl, vase, Ghaṭṭa see araghaṭṭa; meaning "rubbed, knocked against" in pitcher. Used for holding water, as well as for other pur- phrase ghaṭṭa — pāda — tala SnA 582 (for ugghaṭṭha); also at poses, which are given under pānīya° paribhojana° vacca° at Vin iv.46 in def. of vehāsa — kuṭī (a cell or hut with air, i. e., Vin i.157=352=M i.207. In the Vinaya freq. combd with ko- spacious, airy) as majjhimassa purisassa a — sīsa — ghaṭṭā "so lamba, also a deep vessel: i.209, 213, 225, 286. — As wa- that a man of medium height does not knock his head (against ter — pitcher: J i.52, 93 (puṇṇa°), 166; VvA 118, 207, 244 the ceiling)"; of uncertain meaning ("beating"?) at J i.454 (v. (°satena nhāto viya); PvA 66 (udaka°), 179 (pānīya°), 282. — l. for T. ghota). In general: S iv.196. For holding a light (in formula antoghaṭe Ghaṭṭana (nt.) [Sk. ghaṭana, to granth, cp. gantha] 1. combin- padīpo viya upanissayo pajjalati) J i.235 (cp. kuṭa), PvA 38. ing, putting together, combination, composition, J i.220; PA. Used as a drum J vi.277 (=kumbhathūna); as bhadda° Sdhp 312, etc. — 2. striking, fig. insulting (ghaṭṭana=āsajjana) 319, 329. VvA 55. To meaning "strike" cp. saṁghaṭṭana. -pamāṇa (adj.) of the size of a large pot J ii.104; PvA 55. Ghaṭṭeti [Sk. ghaṭṭayati] to strike, beat, knock against, touch; fig. Ghaṭa2 (m. & f.) [Sk. ghaṭā; conn. with ganthati to bind together] to offend, mock, object to. (a) lit. M ii.4 (jannukena; text reads multitude, heap, crowd, dense mass, i. e. thicket, cluster. it- ghatteti, v. l. ghaṭeti); Sn 48 (=saṁ° Nd2 233); J i.218; Pv thi° a crowd of women J iv.316; maccha° a swarm of fish J iv.109 (=paṭihaṁsati PvA 271); DA i.256 (=khuṁseti); DhA ii.227; vana° dense forest J ii.385; iv.56; v.502; vi.11, 519, i.251. — (b) fig. A iii.343; Sn 847 (cp. Nd1 208); Vism 18. — 564; brahma° company of brahmins J vi.99. pp. ghaṭṭita Pug 30, 36; psychologically ghaṭṭayati=ruppati. B Ghaṭaka [Dem. of prec.] 1. a small jar (?) Vin ii.129, 130 (combd or S iii.86. — Pass. ghaṭīyati (q.v.). — Cp. āsajja and ug- w. kataka & sammajjanī); cp. Vin. Texts iii.130. — 2. the cap- ghāṭeti. ital of a pillar J i.32 (cp. kumbha). Ghaṇṭā (f.) a small bell (cp. kinkanikā) J iv.215; VvA 36, 37, Ghaṭati [Sk. ghaṭate, to granth, cp. ganthati. The Dhtp gives 279 (khuddaka°). As ghaṇṭī at Vism 181. two roots ghaṭ, of which one is expld by "ghāṭane" (No. 554), Ghata (nt.) [Vedic ghṛta, ghṛ to sprinkle, moisten]

clarified but- the other by "īhāyaṁ," i. e. from exertion (No. 98)] to apply ter VvA 326; Miln 41; Sdhp 201 (— bindu). With ref. to the oneself to, to exert oneself, to strive; usually in formula uṭṭha- sacrificial fire (fire as eating ghee, or being sprinkled w. ghee) hati gh° vāyamati M i.86; S i.267 (yamati for vāy°); Pug 51; ghatāsana; J i.472; v.64, 446; Pv i.85 (ghatasitta). or yuñjati gh° vāy° J iv.131. — Sdhp 426, 450. Ghana1 [Vedic ghana, cp. Gr. εὐχηνής?] (a) (adj.) solid, com- Ghaṭana see [Ghaṭṭana]. pact, massive; dense, thick; in eka° of one solid mass (of sela, Ghaṭikā1 (f.) [to ghaṭa1] a small bowl, used for begging alms Th rock) Vin i.185=Dh 81=Th 1, 643= Miln 386; A iii.378, cp. 2, 422 (=ThA 269: bhikkhā — kapāla). ghanasela — pabbata DhA i.74. — gh. paṁsu J i.264, paṭhavī (solid ground) J i.74; PvA 75; palāsa (foliage) PvA 113; buddharasmiyo J i.12; °maṁsa solid, pure flesh DhA i.80; °sāṭaka Ghaṭikā2 (f.) [to ghaṭa2 , orig. meaning "knot," cp. gantha & (thick cloth) J i.292; °sañchanna (thickly covered) PvA 258; gaṇṭhi, also gaṇḍa] 1. a small stick, a piece of a branch, a °suvaṇṇakoṭṭima DhA iv.135; abbha° a thick cloud Sn 348 (cp. twig J i.331; iv.87 (khadira°); vi.331; Th 2, 499 (=khaṇḍa SnA 348). — (b) (m.) the foetus at a certain stage (the last be- ThA 290). upadhānaghaṭikā J iii.179 (belonging to the outfit fore birth & the 4th in the enum. of the foll. stages: kalala, of an executioner); pāsa° J ii.253 is a sort of magic stick or die abbuda, pesī, gh.) S i.206; J iv.496; Miln 40; Vism 236. The (=pāsaka) — 2. a game of sticks ("tip — cat" sticks Miln trsl. latter meaning is semantically to be explained as "swelling" & ii.32). D i.6(DA i.85: ghaṭikā ti vuccati dīgha — daṇḍakena to be compared with Gr. βρύω to swell and ε῎μβρυον=embryo rassa daṇḍaka — paharaṇa kīḷā, tip — cat); Vin ii.10; iii.181; (the gravid uterus). 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° Ghana2 [Vedic ghana to hanti (ghanti, cp. ghātayati), *gu̯hen a needle — shaped stick Vin ii.237 (cp. Vin. Texts iii.106); S "strike," cp. Gr. χείνω, φόνος, Lat. of — fendo, Ags. gud, iv.290; Ud 52; J i.346. Cp. gaṇḍikādhāna. Ohg. gundea] a club, a stick, a hammer; in ayo° an iron club VvA 20. Also coll. term for a musical instrument played by Ghaṭita [pp. of ghaṭeti] connected, combined Vism 192. striking, as cymbal, tambourine, etc. VvA 37. Ghaṭī (f.) [to ghaṭa1] a jar DhA i.426. In cpds. also ghaṭi°. Ghanika [to ghana1 in meaning of "cloud" (Sk.)] a class of devas -odana rice boiled in a jar DhA i.426; -kaṭāha a water (cloud — gods?) Miln 191. pot, or rather a bowl for gathering alms (cp. ghaṭikā1) Vin ii.115 (=ghaṭi — kapāla Bdhgh); -kāra a potter DhA i.380; Ghamma [Vedic gharma=Gr. χερμός, Lat. formus, Ohg. etc. Np. of a kumbhakāra S i.35, 60; M ii.45 sq. (=°suttanta, men- warm; to *gu̯her "warm," cp. Sk. ghṛṇoti, hara; Gr. χέρος,

etc.] heat; hot season, summer. Either in loc. ghamme J iv.172 56; PvA 5. — (nt.) brigandage, robbery, slaughtering: gā- (=gimha — kāle); Pv iv.53 & ghammani ("in summer" or "by maghātakaṁ karoti J i.200. the heat") S i.143= J iii.360 (sampareta overcome by heat); Sn Ghātikā (f. abstr. to ghātaka) murder J i.176 sq. 353; J iv.239; v.3. — Or. in cpd. with °abhitatta (ghammâb- hitatta, overpowered by heat) M i.74; D ii.266; A iii.187 sq.; Ghātita (adj.) [pp. of ghāteti] killed, destroyed ThA 289; also Sn 1014 (cp. 353 ghammatatta); Miln 318; VvA 40; PvA 114. in Der. ghātitatta (nt.) the fact of having

killed J i.167. Cp. ugghātita. Ghara1 (nt.; pl. °ā Dh 241, 302) [cp. gaha & geha] a house A ii.68; Sn 43 (gahaṭṭhā gharaṁ āvasantā), 337 (abl. gharā), 889 Ghātin (adj. — n.) killing; a murderer J i.168 (pāṇa°); vi.67 (ghā- (id. gharamhā); J i.290 (id. gharato); iv.2, 364, 492 (ayo°); timhi=ghātake). Pug 57; Miln 47. Combd with vatthu PvA 3, 17. — sūcighara Ghātimant (adj.) able to strike, able to pierce (of a needle), in a needle — case VvA 251. ghana° going through hard material easily J iii.282. -ājira house — yard Vism 144 (where Dhs A 116 in Ghāteti [Denom. fr. ghāta, cp. Sk. ghātayati to han] tc kill, id. passage reads gharadvāra). -āvāsa the household slay, slaughter It 22 (yo na hanti na ghāteti); Dh 129, 405; J life (as contrasted with the life of a mendicant) Vin ii.180 i.255; Mhvs vii.35, 36. — aor. aghātayi J i.254; ger. ghātetvā (gharāvāsatthaṁ); A ii.208; M i.179, 240, 267, 344; Sn 406 J i.166. — Caus. ghātāpeti to have somebody killed J iv.124. (cp. S v.350); J i.61; PvA 61; -kapoṭa [Sk. gṛhakapota] the — Cp. ghacca, ghātita, āghāteti. house — pigeon Miln 364, 403; -golikā house or domestic lizard J ii.147. -dāsī a female house — slave Pv ii.321 ; -dvāra Ghāna (nt.) [Sk. ghrāṇa to ghrā, see ghāyati. On n for ṇ cp. a house — door J iv.142; Dhs A 116; PvA 93; -bandhana the Trenckner, Notes, p. 81] the nose; usually in its function as bonds of the house, i. e. the establishing of marriage DhA i.4; organ of smell=sense of smell (either in phrase ghānena gand- -mukha an opening in the house, the front of the house Nd2 haṁ ghāyati: to smell an odour by means of the nose; or in 177; -mesin one who looks after the house, a pater familias, ghana — viññeyyā gandhā: odours which are sensed by the householder Sn 188; It 112 (gahaṭṭha+); J vi.575; -sandhi a nose). In the enum. of the senses gh. is always mentioned in cleft or crevice in the house PvA 24; -sūkara a tame, domestic the 3rd place (after cakkhu & sota, eye & ear); see under rūpa. pig DhA iv.16. 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 Ghara2 [a drink (cp. gala) & garala poison] (°—); in -°dinnak- 444 sq. (with defn). — In other connections: Pv ii.24 (ghāna ābādha sickness in consequence of a poisonous drink (expl. — chinna, one whose nose is cut off). as suffering fr. the results of sorcery) Vin i.206 (cp. Vin. Texts -āyatana the organ of smell D iii.243, 280; Dhs 585, 605, ii.60); -visa poison Pug 48; DhA ii.38; -sappa a poisonous 608; -indriya the sense of smell D iii.239; Dhs 585 etc. (as snake DhA ii.256. above); -dhātu the element of smell Dhs. as above; -viññāṇa Gharaṇī (f.) [fr. ghara1] a house — wife Vin i.271; S i.201; Pv perception of smell Dhs 443, 608, 628; -samphassa contact iii.19 (=ghara — sāminī PvA 174); DhA iii.209. with the sense of smell S i.115; D iii. & Dhs as above. Ghasa (adj. — n.) eating, an eater; in mahagghasa a big eater A Ghāyati1 [Sk. ghrāti & jighrati, to ghrā, cp. gandha] to smell, v.149 (of the crow); Dh 325; Miln 288. always with gandhaṁ; ger. ghātvā S iv.71, 74 or ghāyitvā J Ghasati [Vedic grasati & *ghasti, pp. grasta, cp. Gr. γράω to i.210 (jālagandhaṁ); iii.52 (macchagandhaṁ); Miln 347. Cp. gnaw, γράστις fodder, Lat. gramen grass] to eat J iii.210; ppr. sāyati & upagghāyati. ghasamāna Vin ii.201; Th 1, 749. — Cp. ghasa, ghasta & Ghāyati2 [a variant of jhāyati] to be consumed, to be tormented ghāsa. See also jaddhu. Desid. jighacchati. by thirst Pv i.1110 (ghāyire=ghāyanti PvA 60; v. l. BB jhāyire Ghasta [pp. of ghasati=Sk. grasta] only in vanka° having eaten & jhāynati) Miln 397. or swallowed the hook (cp. grasta — vanka)

D ii.266 (v — g° Ghāsa [Vedic ghāsa, fr. ghasati, q. v. cp. Lat. gramen= grass] va ambujo); J vi.113. grass for fodder, pasturing: food J i.511 (°ṁ kurute); PvA 173 Ghāṭa see saṁ°; ghāṭana see ghaṭati. (°atthāya gacchati "go feeding"). Mostly in: -esana search for food (=gocara) S i.141; Sn 711. — Cp. vi°. Ghāta (usually — °) [Sk. ghāta & ghātana; to han (ghan), strike, -chada (chāda & chādana) food & clothing, i. e. tend- kill; see etym. under ghana2 & hanti] killing, murdering; ing, fostering, good care (=posana) (act.) or being well looked slaughter, destruction, robbery D i.135 (gāma°, etc. village after, well provided (pass.); chada: Pug 51; chāda: J i.94; A robbery); setu° the pulling down of a bridge (fig.) Vin i.59, i.107; ii.85; iii.385; chādana: D i.60; M i.360; VvA 23, 137; etc. (see setu); pantha° highway robbery, brigandage, "way- -hāraka one who fetches the fodder (food) Th 1, 910. laying" J i.253. — Th 2, 474, 493 (=samugghāta Com.); Sn 246 (ina°); VvA 72 (pāṇa°+pāṇa — vadha & °atipāta). Cp. Ghāsana (nt.)=ghāsa; in -°ṭṭhāna pasture (=gocara) VvA 218. next & vi°; saṁ°. Ghuṭṭha [Sk. ghuṣṭa, pp. ghuṣ, see ghoseti & cp. saṁ°] Ghātaka (adj. — °) murdering, destroying, slaughtering Vin proclaimed, announced; renowned J i.50 (of festival); 425 i.89 (arahanta°), 136 (id.), 168 (id.); ii.194 (manussa°); iv.260 (nakkhattaṁ); ii.248 (ussava); Pv ii.82 (dūra° of wide renown, (tala°) J iv.366 (gāma° corā robbers infesting the village); world — famed of Bārāṇasī); DhA iii.100 (chaṇe ghuṭṭhe v.397 (thī°=itthi°); Pug 56 (maccha°). — As noun: (m.) one when the fair was opened). who slays, an executioner: go° a bull — slaughterer M i.244, Ghuru-ghuru onomat. expression of snoring & grunting noise etc. (see go); cora° an executioner or hangman J iii.41; Pug [gṛ — gṛ to *gel or *ger, see note on gala] in -passāsa (&

Ghurughuru Cakka

°in) snoring & breathing heavily, panting, snorting & puffing 698; Dhs 637, 720 (+ghosa — kamma). — 2. shouting, howl- S i.117 (of Māra); J i.160 (of sleeping bhikkhus, gh° kākac- ing, wailing (of Petas) Pv iii.34 ; iv.36 , 338 . chamānā breathing loud & snoring). Cp. next. -pamāṇa to be measured (or judged) by one's reputation Ghurughurāyati [Denom. fr. prec.] to snore J iii.538; DhA A ii.71=Pug 53; also as pamāṇika DhA iii.114 (in same con- i.307. Cp. Prk. ghurughuranti varāhā (grunting hogs) & ghu- text). rukkanti vagghā (roaring tigers). Ghosaka (adj.) sounding, proclaiming, shouting out (—°), in Ghoṭaka [cp. Sk. ghoṭaka, Halāyudha 2, 281] a (bad) horse J dhamma° praising the Law J ii.286; Satthu guṇa° sounding vi.452. the praise of the Master DhA iii.114. As n. Name of a deva (Gh. devaputta) DhA i.173. Ghota is read at J i.454, probably for ghaṭṭa; meaning is "striking, stroke," combd with kasā, whip. Ghosanā (f.) fame, renown, praise, in Māra° J i.71. Ghora (adj.) [Vedic ghora, orig. meaning, wailing, howling, Ghosavant (adj.) full of sound, roaring J iii.189. lamenting, to *gher, *ger, see note on gala & cp. ghuru. A Ghosita 1. [pp. of ghoseti] proclaimed, renowned, PvA 107 root ghur is given by Dhtp 487 in meaning of "bhīma," i. e. (=ghuṭṭha); VvA 31 (nakkhattaṁ). As Npl. Ghositārāma DhA horrible. — Rel. to Goth. gaurs, sad; Ohg. gōrag, miserable; i.53, 161, 208. — 2. [n. ag.=ghositṛ, cp. ghosaka] one who & perhaps Lat. funus, funeral. See Walde, Lat. Wtb. s. v.] proclaims, advocates, or heralds; in Np. Ghositaseṭṭhi DhA terrible, frightful, awful Vin ii.147. Freq. as attr. of niraya i.187. (syn.

with dāruṇa; PvA 87, 159, 206) Pv i.1012 ; iv.18 . Of an Ghoseti [Denom. of ghosa, cp. Sk. ghoṣayati, caus. to ghuṣ] to oath (sapatha) Pv i.68 ; ii.1216 . — ghorassara of a terrible cry proclaim, announce; cry aloud, wail, shout J ii.112; iii.52; Pv (Ep. of an ass) Miln 363, 365. ii.937 (=uggh°); iv.63 ; pp. ghosita & ghuṭṭha (q. v.). — Caus. Ghosa [Vedic ghoṣa to ghus] 1. shout, sound, utterance Vin ii.155 ghosāpeti to have proclaimed J i.71. ("Buddha" — ghosa); M i.294; A i.87, 228; Sn p. 106; Sn 696,

C Ca (indef. enchtic particle) [Vedic ca adv. to rel. pron. *qu̯o, sace=but if, on the other hand: sace agāraṁ ajjhāvasati... sace idg. *que=Cr. τε, Lat. que, Goth. — h. Cp. ka, ki, ku] 1. ca pabbajati agārā Sn 1003. With neg, na ca=but not: mahatī Indefinite (after demonstr. pron. in the sense of kiṁ=what vata te bondi, na ca paññā tadūpikā (but your wisdom is not in about? or how is it? cp. kiṁ)=ever, whoever, what — ever, the same proportion) J ii.160. — 3. Conditional: if [=Vedic etc. [Sk. kaśca, Gr. ὁς τε, Lat: quisque, Goth. hvazuh] so ced, Lat. absque] D i.186, ca whoever (see below 3), tañ ca pan' amhākaṁ ruccati tena c' 207; ii.36, 57 (jāti ca not va); M i.91; S iii.66 (rūpañ ca amhā attamanā M i.93; yañ ca kho... ceteti yañ ca pakappeti... attā abhavissa); A i.58; v.87; J ii.110 (ciram pi kho khadeyya whatever he thinks, whatever he intends... S ii.65. As a rule yavaṁ... ravamāno ca dūsayi: "he might have caten a long the Pali form corresp. to Sk. kaśca is *kascid=koci, & ci (cid) time, if he had not come to harm by his cry," or "but"); iv.487; is the regular P. representative of the indefinite ca (cp. cana & v.185, 216 (Sakko ca me varaṁ dajjā so ca labbhetha me varo: api). — 2. Copulative or disjunctive according to the general "if S. will give me a wish, that wish will be granted," or: "what- context being positive or negative. (a) copulative: and, then, ever wish he will allow, that one will be fulfilled"); vi.206, now: tadā ca now then, and then (in historical exposition) J 208. — na ca (at the beginning of an interrog. phrase)= if iii.188. Most frequent in connecting two or three words, usu- not S i.190 (ahaṁ ca kho... pavāremi, na ca me Bhagavā kiñci ally placed after the second, but also after the third: atthaṁ garahati: if the Bh. will not blame me). For BSk. ca=ced see anatthañ ca Dh 256; pubbâparāni ca Dh 352; alaṁ etehi am- AvŚ ii.189, n. o. behi jambūhi panasehi ca J ii.160. — In the same sense added Cakita (adj.) [Sk. cakita, cak] disturbed; afraid, timid Dāvs iv.35, to each link of the chain as ca — ca (cp. Sk. ca — ca, Gr. τε 46. τε, Lat. que que; also mixed with constituents of similar pairs as api — ca, cp. τε και): tuyhañ ca tassā ca to you and her Cakora [Sk. cakora to kol (kor), see note on gala] the francolin (orig. this or whatever to you, whatever to her)=to you as well partridge (Perdix rufa) J v.416; Vv 358 ; VvA 163. See also as to her J i.151. Often with the first member emphasized by cankora. eva: c' eva, as well as: hasi c' eva rodi ca he laughed as well Cakka (nt.) [Vedic cakra, redupl. formation fr. *quel to turn as cried J i.167; maṁsena c' eva phalāphalena ca with flesh round (cp. P. kaṇṭha > Lat. collus & see also note on gala)=that as well as with all kinds of fruit J iii.127; subhaddako c' eva which is (continuously) turning, i. e. wheel, or abstr, the supesalo ca J iii.82; c' eva apace padūse pi ca waste and even shape or periphery of it, i. e. circle. Cakra=Gr. κύκλος, defile ThA 72 (Ap v.40). — (b) disjunctive: but (esp. after Ags. hveohl, hveol=wheel. The unredupl. form in Sk. carati a negation): yo ca but who Th 1, 401; yadā ca but when (cp.

(versatur), Gr. πέλομαι, πολεύω, πόλος (pole); Lat. colo, in- tadā ca) J iii.128. In conditional clauses (cp. 3) combd with colo; Obulg. kolo wheel, Oisl. hvel] I. Crude meaning: 1. a

wheel (of a carriage) Dh 1; PvA 65 (ratha°); Miln 27. — 2. a DhA ii.135 (°sirī). — °gabbha Vism 126: — °rajjaṁ kāresi discus used as a missile weapon J i.74; Pgdp 36; cp. khura° a J ii.311; -viddha (nt.) a particular form of shooting J v.130; razor as an instr. of torture. — 3. a disc, a circle: heṭṭhāpā- -samārūḷha (adj.) having mounted the wheels, i. e. their carts datalesu cakkāni jātāni, forming the 2nd characteristic mark of (of janapadā) A i.178; iii.66, 104. a Mahāpurisa D ii.17= iii.143; D iii.149. — J ii.331; Miln Cakkalaka [fr. cakka] a disc or tuft (?) Vism 255 (kaḷīra°, where 51. — 4. an array of troops (under tayo vyūhā: paduma° KhA 50 reads in same context kaḷīra — daṇḍa). cakka° sakaṭa°) J ii.404=iv.343. — II. Applied meaning: 1. (a wheel as component part of a carriage, or one of a duad or Cakkali (f.) drapery Vin ii.174. tetrad=) collection, set, part; succession; sphere, region, cycle Cakkalikā a window blind, curtain Vin ii.148. Vin i.330 (cp. Vin. Texts ii.281); iii.96; iriyāpatha° the 4 ways Cakkavāka [Vedic cakravāka, cp. kṛkavāku, to sound root kṛ, of behaviour, the various positions (standing, walking, sitting, see note on gala] the ruddy goose (Anas Casarca) J iii.520; lying down) DA i.249; Sdhp 604. sā°, miga° the sphere or iv.70 sq. (N. of J No. 451); Pv ii.123 ; Miln 364, 401; — f. region of dogs & wild animals Miln 178; cakkena (instr.) in cakkavākī J iii.524; vi.189=501. succession PvA iii. cakkaṁ kātabbaṁ, or bandhitabbaṁ freq. in Yam. and Paṭṭh, "The cycle of formulated words is Cakkavāḷa (m. & nt.) a circle, a sphere, esp. a mythical range to be here repeated." — 2. (like the four wheels constituting of mountains supposed to encircle the world; pl. worlds or the moving power of a carriage=) a vehicle, instrument, means spheres J i.53, 203; vi.330; Vism 205 (its extent), 207, 367, & ways; attribute, quality; state, condition, esp. good condi- 421; DhsA 297; DhA 11. 15; iii.498; in the trope "cakkavāḷaṁ tion (fit instrumentality), catucakka an instr. of four, a lucky atisambādhaṁ brahmaloko atinīco" (=the whole world cannot tetrad, a fourwheeler of the body as expressing itself in the hold it) to express immensity DhA i.310; VvA 68. four kinds of deportment, iriyāpathas A ii.32; S i.16, 63 (catu- -gabbha the interior of the C. sphere J iv.119; DA i.284; cakkaṁ). In this sense generalized as a happy state, consisting -pabbata (nt.) the C. mountains, "world's end" J iii.32; vi.272; of "4 blessings": paṭirūpadesa — vāsa, sappurisûpassaya, atta -rajja (nt.) the whole world, strictly speaking the whole region — sammāpaṇidhi, pubbe — kata — puññatā A ii.32; J v.114; of a sphere J ii.392. mentioned at Ps i.84. Cp. also Sn 554 sq.; 684. Esp. pro-Cakkhu (nt.) [Vedic cakṣuḥ, etym. not clear, as redupl. perhaps nounced in the two phrases dhamma-cakka (the wheel of the to īks, akṣa eye, kṣaṇa moment, or as intens. to cit, cp. cin- Doctrine, i. e. the symbol of conquering efficacy, or happi- teti, & see Walde, Lat. Wtb. under inquam] the eye (nom. sg. ness implicated in the D.) and brahma — c° the best wheel, cakkhuṁ Vin i.34; S i.115; M iii.134, etc.). — I. The eye as the supreme instrument, the noblest quality. Both with pavat- organ of sense — (a) psychologically: cakkhunā rūpaṁ disvā teti to start & kcep up (like starting & guiding a

carriage), to set "seeing visible object (shape) with the eye" (Nd2 on rūpa q. v.) rolling, to originate, to make universally known. dhamma° e. is the defin. of this first & most important of the senses (cp. g. S i.191; A i.23, 101; ii.34, 120; iii.151; iv.313; Sn 556 sq.; Pv ii.61 dakkhiṇa c.=the most valuable thing): the psychology 693; J iii.412; Ps ii.159 sq.; PvA 67 (see dhamma). brahma° of sight is discussed at DA i.194 sq., and more fully at Dhs M i.71; S ii.27; A ii.9, 24; iii.9, 417; v.33; Vbh 317 sq.; 344 597 sq. (see DhsA 306 sq; Dhs trsl. 173 sq.); cp. cak khunā (see brahma). Cp. cakkavattin (below). — Cp. vi°. puriso ālokati rūpagatāni Nd2 234. In any enumeration of the -chinna (udaka) (water of a well) the wheel of which is senses cakkhu heads the list, e. g. Vin i.34; D i.21; ii.308, broken Ud 83; -bhañjanin one who destroys a state of wel- 336 sq.; iii.102, 225, 244 sq.; 269; Nett 28. — See rūpa. Also fare & good J v.112 (patirāpadesavāsādino kusala — cakkassa combd. with sota: M i.318; iii.264; A i.281. — cakkhusmiṁ bhañjanī C.); -bheda breaking peace or concord, sowing hañňati rūpehi S iv.201; hata° A i.129. passāmi naṁ manasā discord Vin ii.198; iii.171; -yuga a pair of wheels Vv 832 ; cakkhunā va "I see him with my mind as with my eye" Sn -ratana the treasure of the wheel, that is of the sun (cp. Rh. 1142. — Vin i.184; S i.32, 199; iv.123; Dh 360; J iv.137; DA D. Buddh. Suttas p. 252; Dialogues ii.197, 102) D ii.171; i.183; Nett 191. Vism 444 sq. As adj. (—°) seeing, having iii.59 sq., 75; J i.63; ii.311; DA i.249. See also cakkavattin; or catching sight of: eka° (dvi°) one — eyed (two°) A i.128 -vaṭṭaka (nt.) a scoop — wheel (a wheel revolving over a sq.; āmisa° seeing an object of sensual enjoyment S ii.226; well with a string of earthen pots going down empty & coming iv.159; J v.91 (=kilesalola). acakkhu blind A iii.250, 256; Ps up full, after dredger fashion) Vin ii.122; -vattin (cp. dham- i.129. — (b) ethically: as a "sense" belonging to what is called macakkaṁ pavatteti above) he who sets rolling the Wheel, a "body" (kāya) it shares all the qualities of the latter (see kāya), just & faithful king (rājā hoti c. dhammiko dhammarājā cātu- & is to be regarded as an instr. only, i. e. the person must ranto Sn p. 106, in corresp. pass. v. 1002 as vijeyya pathaviṁ not value it by itself or identify himself with it. Subduing the imaṁ adaṇḍena asatthena dhammena — m — anusāsati). A senses means in the first place acquiring control over one's definition is given by Bdhgh. at DA i.249. — Three sorts eyes (cp. okkhitta cakkhu, with down — cast eyes Sn 63, 411, of c. are later distinguished: a cakkavāla — c° a universal 972; Pv iv.344 ; & indriyesu guttadvāra; °indriya). In this con- king, or cāturanta — c° (ruling over four great continents Sn nection the foll. passages may be mentioned: Vin i.34; D i.70; p. 106; KhA 227), a dīpa — c° (ruling over one), a padesa — S iv.123; ii.244 (aniccaṁ, etc.); iii.255 (do.) iv.81, 128 (na c° (ruling over part of one) Usually in phrase rājā cakka vat- tumhākaṁ); Ps I.132 (aniccatṭhaṁ). Numerous others see un- tin: D i.88; iii.156; iv.302; v.44, 99, 342; D ii.16, 172; iii.59 der rūpa. — II. The eve as the most important channel of men- sq., 75, 142 sq.; M iii.65; A i.76, 109 sq.; ii.37, 133, 245; tal acquiring, as faculty of perception & apperception; insight, iii.147 sq; 365; iv.89, 105; v.22; Kh viii.12 (°sukha); J i.51; knowledge (cp. veda, οἶδα to vid, to see). In connection with ii.395; iv.119; Vbh 336; PvA 117; VvA 18; Sdhp 238, 453; ñāṇa (γη¨ωσις) it refers to the apperception of the truth (see

dhamma — cakkhu): intuition and recognition, which means -samphassa contact with the sense of vision (usually with °ja: perfect understanding (cp. the use of the phrase jānāti passati sprung from visual contact) (of vedanā, feelings) Vin i.34; D "to know and to see"=to understand clearly). See e. g. S ii.7 ii.308 sq.; iii.243; Ps i.5, 40, 136. — 11, 105; iv.233; v.179; 258; 422 sq. Most frequently as Cakkhuka (adj.) having eyes, seeing (—°), in dibba° A i.23. 148 dhamma° "the eye of the truth," said of the attainment of that (see cakkhu iii.2) and a° blind D i.191; S iii.140; Nd 67. right knowledge which leads to Arahantship, in phrase virajaṁ vitamalaṁ dh — cakkhuṁ uppajjati Vin i.16; D i.86, 110; S Cakkhumant (adj.) [cakkhu+mant] having eyes, being gifted ii.134 sq.; iv.47; 107; v.467; A iv.186; Ps ii.150 sq.; 162; Miln with sight; of clear sight, intuition or wisdom; possessing 16. Similarly paññā°, It 52; ariya° M i.510. — III. The eye knowledge (cp. samantacakkhu) D i.76 (one who knows, i. as the instr. of supersensuous perception, "clear" sight, clair- e. a connoisseur); cakkhumanto rūpāni dakkhinti "those who voyance. This is the gift of favoured beings whose senses are have eyes to see shall see" (of the Buddha) D i.85, 110, etc. — more highly developed than those of others, and who through Vin i.16; S i.27; A i.116, 124; iv.106; Dh 273; It 108, 115; DA right cognition have acquired the two "eyes" or visionary fac- i.221; DhA iii.403; iv.85. — Esp. as Ep. of the Buddha: the ulties, termed dibba-cakkhu & buddha- cakkhu It 52; D ii.38 Allwise S i.121, 134, 159, 210; Sn 31, 160, 992, 1028, 1116, resp. They are most completely described at Nd2 235 (under 1128; Vv 125 (=pañcahi cakkhūhi cakkhumā Buddho Bhagavā cakkhumā), & the foll. categories of the range of application VvA 60, cp. cakkhu iii.); Vv 8127 . of cakkhu are set forth: 1. maṁsa-cakkhu: the physical eye Cakkhula (adj.) [=cakkhuka] in visama° squint — eyed. squint- which is said to be exceptionally powerful & sensitive. See ing J i.353; vi.548. Kv iii.7 (trans. p. 149 ff.). Vism 428 (maṁsa° 2 ñāṇa°). — Cakkhussa (adj.) [Vedic cakṣuṣya] pleasing to or good for the 2. dibba-°: the deva — eye, the eye of a seer, all-pervading, eyes (opp. a°) Vin ii.137, 148. & seeing all that proceeds in hidden worlds.— 3. paññā°: the eye of wisdom; he who knows all that can be known (jānaṁ Cankama [Sk. cankrama & cankramā, fr. cankamati] (a) walking passaṁ recognizing & seeing, i. e. of perfect understanding; up & down S iv.104. — (b) the place where one is walking, cakkhubhūta ñāṇa° dhamma° brahma°). — 4. buddha°: the esp. a terraced walk, cloister Vin i.15, 182; ii.220; D i.105; eye of a Buddha or of complete intuition, i. e. of a person who S i.212; A i.114; 183; iii.29; iv.87; J i.17; ii.273; v.132 (cp. "sees the heart of man," of a being realizing the moral state of kattaradaṇḍa — passages). other beings and determined to help them on the Path to Right Cankamati [Intens. of kamati, to kram=Sk. cankramīti; cp. ka- Knowledge. — 5. samanta°: (a summary account of Nos. 1 mati] to walk about, to walk up & down Vin i.15, 182; ii.193, — 4, & in all Scripture — passages a standing Ep. of Gotama 220; iv.18; S i.107, 212; PvA 105. — Caus. cankamāpeti J Buddha, see below), the eye of all round knowledge, the eye iii.9. of a Tathāgata, of a being perfected in all wisdom. — Out of Cankamana (nt.) [fr. cankamati] 1. walking up & down S ii.282; these are mentioned & discussed singly or in sets: (Nos. 1 — DhA i.10. — 2. a cloister walk

(=cankama) VvA 188. Usu- 5): DhsA 306; SnA 351; (Nos. 1 — 3:) It 52=Kvu 251 sq. (It ally ° —: Vin i.139 (°sālā); J iii.85; iv.329; PvA 79 (°koṭi the 52=Kvu 254); (dibba:) Vin i.8, 288; ii.183; iii.5; D i.82, 162; far end of the cloister). 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, Cankamika (adj.) [fr. cankama] one who has the habit of walking 178, 291; v.13, 35, 68, 200, 211, 340; J iii.346; Ps i.114; ii.175; about Miln 216 (ṭhāna° standing & walking). Vbh 344; PvA 5. — (paññā°:) S iv.292; v.467, A i.35; DhA Cankora [cp. cakora] the Greek partridge Vv 358 (cp. VvA 163); iii.174, 175. — (buddha°:) Vin i.6; S i.138; Ps ii.33; PvA 61. J vi.538. — (samanta°:) S i.137=Nd2 2354 ; Sn 345, 378, 1063, 1069, Cangavāra [cp. Tamil canguvaḍa a dhoney, Anglo — Ind. ḍoni, 1090, 1133; Ps ii.31=Nd2 2355 . a canoe hollowed from a log, see also doṇi] a hollow vessel, -āyatana (either cakkh' or cakkhv°) the organ or sense of a bowl, cask M i.142; J v.186 (in similes). As °ka Miln 365 sight D iii.243, 280, 290; Dhs 585, 653; -indriya (cakkhun- (trsl. Miln ii.278 by "straining cloth"). — Cp. cañcu "a box" driya) the organ of eye, faculty of vision D i.70; iii.225, 239; Divy 131. A i.113; Dhs 585, 597, 661, 830, 971; Vism 7; -karaṇa (al- ways in combn w. ñāṇa — karaṇa) producing (right) insight Cangoṭaka [cp. cangavāra] a casket, a box J i.65; iv.257; v.110, (and knowledge) It 82 (of kusalavitakkā); f. °ī S iv.331 (of 303; vi.369, 534; DhA ii.116; iii.101; VvA 33, 158; Mhvs majjhimā paṭipadā); Ps ii.147; -dada one who gives the eye iv.106; Anvs p. 35 Vism 173. (of understanding) Th 1, 3; -dhātu the element of vision Dhs Caccara (nt.) [Sk. catvara, cp. Trenckner, Notes, p. 56] a quad- 597, 703, 817. -patha the range of vision; sight J i.65=DhA rangular place, a square, courtyard; a place where four roads i.173; J i.146; iv.189, 378, 403 (=cakkhūnaṁ etaṁ nāmaṁ meet, a cross road Vin iii.151; iv.271; Miln 1 (+catukkas- C.); VvA 119; -bhāta (+ñāṇa°) (adj.) one who has become inghāṭaka), 330 (do.); J i.425 (°raccha). the possessor of right understanding S ii.255; iv.94; A v.226 Caja (adj.) giving up, to be given up; in cpd. duc° hard to give up sq. -lola greed (or greedy) with the eye Nd2 177; -viññāṇa A iii.50; J v.8. Cp. cāga. consciousness by means of visual perception, visual cognition Vin i.34; D ii.308, 310; iii.243; Dhs 433, 556, 585, 589, 620; Cajati [Sk. tyajate, tyaj=Gr. σο βέω to scare away] 1. to let loose, cp. Mrs. Rh. D. Buddh. Psych. Eth. p. 177; Miln trsl. i.80, to emit, to discharge A ii.33; J ii.342 (mutta karīsaṁ) fig. to 89; -viññeyya (adj.) (i. e. rūpā) to be apperceived by the utter (a speech) J v.362. — 2. to abandon, to give up, sacri- sense of sight Vin i.184; D ii.281; iii.234; Dhs 589, 967, 1095; fice (with loc. of person to whom: Asuresu pāṇaṁ S i.224=J

Cajati Catur

i.203) Dh 290; J ii.205; iii.211; v.464; vi.570. — pp. catta, q. -magga "the fourth Path," of Arahantship DhA i.309; -mana v. — grd. caja [Sk. tyajya] q. v. (?) (nt.) name of the tongue, in so far as it forms the fourth Cañcala (adj.) [Intens. of cal=car, to move, with n instead of r in vatthu (beside eyes, ears, nose) according to the gloss: J v.155; reduplication, cp. Sk. cañcūryate=carcarīti, cañcala (=*car- extremely doubtful. cara), Gr. γαργαλιζω & γαγγαλιζω to tickle; see also note on Catur, catu° in composition [Vedic catvārah (m.) cat-vāri (nt.) fr. gala & cp. cankamati] moving to & fro, trembling, unsteady J *qu̯etuor, *qu̯etur=Gr. τέτταρες (hom. πίσυρες), Lat. quat- iv.498 (=calācala);

Sdhp 317, 598. tuor, Goth. fidwōr, Ohg. fior, Ags fēower, E. four; catasras (f.) Caṭula (adj.) [Sk. catura] clever, skilled Mhbv 148. See catura. fr. *qu̯(e)tru, cp. tisras. Also as adv. catur fr. *quetrus=Lat. quater & quadru°] base of numeral four; 1. As num. adj. nom. Caṇḍa (adj.) [Sk. caṇḍa] fierce, violent; quick — tempered, & acc. m. cattāro (Dh 109; J iii.51) and caturo (Sn 84, 188), f. uncontrolled, passionate Vin ii.194 (hatthī); D. i.90 (=māṇa catasso (Sn 1122), nt. cattāri (Sn. 227); gen. m. catunnaṁ (Sn — nissita — kopa — yutta DA i.256); S i.176; ii.242; A p. 102), [f. catassannaṁ]; instr. catubbhi (Sn 229), catūhi (Sn ii.109=Pug 47 (sakagava°); J i.450; ii.210, 349; Vism 343, 279 231) & catuhi; loc. catūsu (J i.262) & catusu. — 2. As num. (°sota, fierce current), (°hatthi); DhA iv.9 (goṇa) 104; Sdhp adv., catu° catur° in cpds. catuddasa (14), also through elision 41, 590, 598. — f. caṇḍī M i.126; J ii.443; iii.259; Pv ii.34 & reduction cuddasa PvA 55, 283, etc., cp. also cātuddasī. (=kodhanā PvA 83). — Compar. caṇḍatara S ii.242. — In Catuvīsati (24) Sn 457; catusaṭṭhi (64) J i.50; ii.193; PvA 74; cpds. caṇḍi°, see caṇḍikata & caṇḍitta. caturāsīti (84) usually with vassa — sahassāni J i.137; ii.311; Caṇḍaka (adj.)=caṇḍa; f. caṇḍikā Pv ii.35 , & caṇḍiyā J iii.259 Pv iv.77 ; DhA ii.58; PvA 9, 31, 254, etc. See also cattārīsa (=kodhaṇā). (40). Caṇḍāla1 [Vedic caṇḍāla] a man of a certain low tribe, one of the -(r)aṁsa (=caturassa, having four edges, four — edged low classes, an outcaste; grouped with others under nīcā kulā Dhs 617; PvA 189 (read °sobhitāya); -(r)anga (consisting (low born clans) as caṇḍālā nesādā veṇā rathakārā pukkusā of) four limbs or divisions, fourfold M i.77; J i.390; ii.190, at A i.107=ii.85=Pug 51. As caṇḍāla-pukkusā with the four 192; vi.169 (uposatha, cp. aṭṭhanga); Dpvs i.6; Sdhp 64; - recognized grades of society (see jāti & khattiya) at A i.162. — (r)angika=prec. Dhs 147, 157, 397; KhA 85; Sdhp 58; - Vin iv.6; M ii.152; S v.168 sq. (°vaṁsa); A iii.214, 228 (brāh- (r)angin (adj.) comprising four parts, f. °inī, of an army maṇa°); iv.376; J iv.303; PvA 175; Miln 200. — f. caṇḍālī A consisting of elephants, chariots, cavalry & infantry D ii.190; iii.226; Pv iii.113 ; DhA ii.25. See also pukkusa. J ii.102, 104; Vism 146; SnA 225, 353; DhA iv.144; cp. J vi.275; -(r)angula (adj.) measuring 4 fingers, 4 fingers broad Caṇḍāla2 (nt.) a kind of amusement or trick D i.6(=ayo-gulakīḷā or wide, Vin i.46; S ii.178; J vi.534; Th 1, 1137; Vism 124. play with an iron ball DA i.84). -(r)angulika=prec. Th 2, 498 (— ThA, 290); -(r)anta see Caṇḍikata (adj.) [cp. caṇḍa] angry Vin iv.310. cātur°; -(r)assa [catur+assa2] four — cornered, quadrangu- Caṇḍikka (nt.) [*caṇḍikya, of caṇḍika > caṇḍaka] ferocity anger, lar, regular Vin ii.310 (Bdhgh); J iv.46 (āvāṭa) 492 (sālā); churlishness Nd2 313, 576, Dhs 418, 1060, 1115, 1231; Vbh v.49; Pv ii.119 . Cp. caturaṁsa & next; -(r)assara (see last) 357; DhA ii.227. Cp. caṇḍitta. with 4 sharp sides (of a hammer; °muggara) DhA i.126; - (r)âdhiṭṭhāna (adj.) one who has taken the four resolutions Caṇḍitta (nt.) anger Dhs 418; Pug 18=22. Cp. caṇḍikka. (see adhiṭṭhāna) M iii.239; -(r)âpassena (adj.) endowed with Catukka1 (nt.) [fr. catu=*catuka > *catukyaṁ] 1. a tetrad, a set the four apassena: lit.: reclining on four A v.29, 30; D iii.269, of four, consisting of four parts: °pañcakajjhānā (pl.) the four- 270; -ussada (catussada) full of four, endowed with 4 things, fold & the fivefold system of meditation DhsA 168; see cpds. rich in four attributes J iv.309 (expld. p. 311 as having plenty — 2. a place where four roads meet J vi.389; Miln 330 (see of people, grain, wood & water); iv.422=461

"with four pil- also below); esp. in phrase catukke catukke kasāhi tāḷeti (or lows" (p. 422 has caturassada for caturussada, which latter is it "in sets of four"? See Morris, J.P.T.S. 1884, 79) J i.326; is also to be preferred to catussada, unless this is a haplol- ii.123; DhA iv.52. — 3. a square (in a village) Miln 1, 365; J ogy). In the same connection occurs satt — ussada (full of ii.194; v.459; DhA 317. people) D i.111 e. g. & Pv iv.18 (see satta). The formation -bhatta a meal for four bhikkhus Vin ii.77; iii.160; "cattussada" has probably been influenced by "sattussada"; - -magga the 4 fold path Nett 113; -yañña (usually sabba (k)kaṇṇa (& °ka) (a) with 4 corners Vin ii.137; J iii.255. — catukka°) a sacrifice consisting of (all) the four parts J iii.44, (b) "between four ears," i. e. secret, of manta (counsel) J 45; PvA 280; cp. J i.335. (Or is it the "cross — road sacri- vi.391; -(k)kama walking with four (feet), quadruped Vv 648 ; fice"?) Pv i.113 ; -kuṇḍika on all fours M i.79; A iii.188; D iii.6; Pv Catukka2 [origin. "consisting only of one quarter"?] empty, shal- iii.27 (cp. PvA 181); -koṇa four cornered, crossed, in °rac- low, little Nd2 415 (°paññā, with omakapaññā, lāmaka — p°); cha cross road PvA 24; -(k)khandha the four khandhas, viz. J iv.441 (nadī=tuccha Com.). feeling, perception, synthesis & intellect (see khandha) DhsA 345; -(g)guṇa fourfold, quadruple D ii.135; S i.27; J i.213; Catuttha (num. ord.) [Vedic caturtha, Idg. *queturto=Gr. VvA 186; Sdhp 240; -cakka with four wheels S i.16=63 (said τέτρατος, Lat. quartus, Ohg. fiordo] the fourth Sn 97, 99, of the human body, see under cakka); -jāta of four sorts, viz. 450; J iii.55; vi.367; °ṁ (adv.) for the fourth time DhA iii.174. gandha (perfume) having four ingredients ThA 72 (see next) — f. catutthī Sn 436; Vism 338. — See also (s.v. Aḍḍha) -jāti of four kinds J i.265, v.79; (gandha). These 4 ingredi- aḍḍhuḍḍha. ents of perfume are saffron, jasmine, Turkish (tarukkha) & -bhatta food eaten only every fourth day J v.424.

Catur Capala

Greek incense (yavana); -jātiya (& °jātika) in °gandha prec. kiñcana anything, kudācana at any time, etc. Cp. ca & ci. J iii.291; iv.377; PvA 127; Miln 354; J i.178 (°ka); -(d)disā Canaṁ=cana; and then, if Vin iii.121 (cp. ca 3); or should it be (pl.) the 4 quarters of the globe S i.167=Sn p. 79; D i.251; separated at this passage into ca naṁ? may also be taken for abl. sg. as adv.: in the 4 quarters Vin i.16, cp. acc. catuddisaṁ D ii.12; -(d)dīpika covering the Canda [Vedic candra from *(s)quend to be light or glowing, cp. 4 continents, of megha (a cloud) DhA ii.95; -dvāra with 4 candana sandal (incense) wood, Gr. κάηδαρος cinder; Lat. gates, of a house D i.102 (=DA i.270); of Avīciniraya It 86; candeo, candidus, incendo; Cymr. cann white; E. candid, can- J iv.3; Pv i.1013 ; cp. Catudvāra Jātaka (No. 439; J iv.1 sq.); dle, incense, cinder] the moon (i. e. the shiner) S i.196; ii.206; -nahuta ninety — four J i.25; vi.486; -paccaya the four requi- M ii.104; A i.227, ii.139 sq.; iii.34; Dh 413; Sn 465, 569, 1016; sites (see paccaya) J iii.273, °santosa contentment with °DhA J iii.52; vi.232; Pv i.127 ; ii.66 ; Vv 647 (maṇi° a shiny jewel. iv.111; -paṇṇasa fifty-four DhA i.4; -(p)patha a fourways J or a moonlike jewel, see VvA 278, v. l. °sanda). -puṇṇa° iv.460; -(p)pada [Sk. caturpād, Gr. τετράπους, Lat. quadru- the full moon J i.149, 267; v.215; °mukha with a face like a pes] a quadruped Vin ii.110; S i.6; A v.21; Sn 603, 964; It 87; J full moon (of the Buddha) DhA iii.171. Canda is extremely i.152; iii.82; -parivaṭṭa (cp. aṭṭha °adhideva — ñāṇadassana frequent in

similes & comparisens: see list in J.P.T.S. 1907, A iv.304) fourfold circle S iii.59 sq. (pañcupādānakkhandhe). 85 sq. In enumerations of heavenly bodies or divine beings -parisā (f.) the fourfold assembly, scil. of male & female Canda always precedes Suriya (the Sun), e. g. D ii.259; A bhikkhus & upāsakas (cp. parisā) PvA 11; -pala fourfold i.215; ii.139; Nd2 308 (under Devatā). Cp. candimant. On Vism 339. -(p)pādaka (adj.) consisting of 4 padas, i. e. quâsi mythol. etym. see Vism 418. a sloka; f. °ikā (gāthā) a complete stanza or sloka Anvs p. -kanta a gem Miln 118; -(g)gāha a moon — eclipse (lit. 35; -pārisuddhasīla (nt.) the four precepts of purity J iii.291; seizure, i. e. by Rāhu) D i.10 (cp. DA i.95); -maṇḍala the DhA iv.111; — (b)bidha (catur+vidha) fourfold ThA, 74; -moon's disc, the shiny disc, i. e. the moon A i.283; J i.253; (b)bipallāsa (catur+vipallāsa) the fourfold change (cp. Nett iii.55; iv.378; v.123; Dhs 617; Vism 216 (in compar,); PvA 85) Th+1, 1143; SnA 46; -byūha (catur+vyūha) arranged in 65; -suriyā (pl.) sun & moon J iv.61. 4 arrays (of hāra) Nett 3, 105; -bhāga the 4th part, a quar- Candaka=canda VvA 278 (maṇi°); Sdhp 92 (mayūra° the eye in ter Dh 108; -bhūmika having 4 stories or stages (of citta or a peacock's tail). dhamma) DhA i.21; iv.72; DhsA 344, 345; cp. Vism 493 (of Candatta (nt.) [abstr. fr. canda] in cpd. paripuṇṇa° state or indriya); -madhura (nt.) sweetness (syrup) of 4 (ingredients) condition of the full moon SnA 502. DA i.136; ThA 68; -mahāpatha a crossing on a high — road Vism 235. -mahābhūtika consisting of the four great el- Candana (m. & nt.) [Deriv. unknown. Possibly non-Aryan; but ements DhsA 403; -(m)mahārājika: see cātum°; -māsa see under canda, Sk. candana] sandal (tree, wood or unguent, 4 months, a season PvA 96; Dpvs i.24, 37 (cā°); see under also perfume) Vin i.203; A i.9, 145, 226; iii.237; Dh 54; J māsa; -sacca the four truths or facts (see ariyasacca) DhA v.420 (tree, m.); Miln 382; DhA i.422; iv.189 (°pūjā); VvA iii.380; Miln 334; (s)sāla (nt.) [catur+sāla] a square formed by 158 (agalu° with aloe & sandal); PvA 76. — Kāsika° sandal 4 houses, in phrasc catuhi gabbhehi paṭimaṇḍitaṁ catussälaṁ from Kāsī A iii.391; iv.281; Miln 243, 348; ratta° red s. J kāretvā VvA 220; DhA iii.291; -'ha (catuha & catūha) 4 days; iv.442; lohita° id. A v.22; J i.37; hari° yellow s. J i.146. catuhena within 4 days S ii.191; catūhapañcāha 4 or 5 days Vin -ussada covered with sandal perfumes Th 1, 267; Pv iii.91 iv.280. — See also cpds. with cātu°. (=candanasārānulitto PvA 211); -gaṇṭhi (or better gaṇḍi; see the latter) a block of sandal wood Vin ii.110; -gandhin hav- Catura [Deriv. uncertain. Perhaps from tvar to move, that is ing a scent of sandal J iii.190; -vilepana sandal unguent J iv.3. quickly. Sk. catura] clever, skilled, shrewd J iii.266; vi.25. — -sāra choice sandal (wood or perfume) Vv 523 , J i.53, 340. Der. f. abstr. caturatā cleverness Vbh 351 (=cāturiya). Candanikā (f.) a pool at the entrance of a village (usually, but Caturiya at Vv 412 is to be read ca turiya, etc. Otherwise see not necessarily dirty: see Vin ii.122 & cp. candanapanka Av.Ś cāturiya. i.221, see also PW sub candana2) S v.361; M i.11, 73, 448; A Catta [pp. of cajati] given up. sacrificed A ii.41; iii.50; Th 1, 209 i.161; Th 1, 567; J v.15; Miln 220; Vism 264, 343, 359; Sdhp (°vaṇṇa who has lost fame); J ii.336; iv.195; v.41 (°jīvita). 132. Cattatta (nt.) [fr. catta] the fact of giving up, abandonment, res- Candimā (m. or f.?) [Sk. candramas m. & candrimā f., cp. ignation Vbh 254 sq.; DhsA 381. pūrṇimā; a cpd. of canda+mā, cp. māsa. The Pāli form, how- Cattārīsa (& cattālīsa) [Sk. catvāriṁśat] forty

S ii.85; Sn p. 87; ever, is based on a supposed derivation fr. canda+mant, like It 99. Usually cattāḷīsa J i.58; v.433; DhA i.41; ii.9. 93. bhagavā, and is most likely m. On this formation cp. Lat. lu- -danta having 40 teeth (one of the characteristics of a men=Sk. rukmān luminous, shiny] the moon. By itself only Mahāpurisa) D ii 18; iii.144, 172. in similes at Dh 208, 387 (at end of pada) & in "abbhā mutto va candimā" M ii.104=Dh 172=Th 1, 871; Dh 382=Th 1, 873; Cattārīsaka (adj.) having forty M iii.77. Ps i.175. — Otherwise only in combn with suriya, moon & Cadika at Miln 197 (ūmikavankacadika) prob. for °madika. sun, D i.240; ii.12; iii.85 sq., 90, 112; S ii.266; v.264 sq.; A Cana (—°) [Vedic cana fr. rel. pron. *qu̯o+demonstr. pron. *no, i.227; ii.53, 130; v.59; Vv 30; J ii.213; Miln 191; Vism 153. cp. anā, nānā; Gr. ρή; Lat. — ne in quandone=P. kudācana. Also in cpd. candimāpabhā the light of the moon (thus BB, cana=Goth. hun, Ohg. gin, Ger. ir — gen — d. Cp. ci] indef. whereas SS read at all passages candiyā° or candiya — pabhā) particle "like, as if," added to rel. or interrog. pronouns, as S iii.156=v.44= It 20.

Capala Carati

Capala (adj.) [Sk. capala cp. cāpa bow; from *qep to shake or i.86; A iii.93; J v.373; vi.580. quiver, see Walde Lat. Wtb. under caperro] moving to & fro, -aṇḍa a water — skin J i.250; -kāra a worker in leather, wavering, trembling, unsteady, fickle S i.204; v.269; M i.470 a tanner Vin iv.7; Miln 331; a harness — maker J v.45; a wag- (and a° steady); A iii.199, 355, 391; Dh 33; Pug 35; J i.295; gon — builder and general artisan J iv.174 (=rathakāra); also ii.360. At J vi.548 it means one who lets the saliva flow out of as -kārin PvA 175 (=rathakārin); -khaṇḍa an animal's skin, his mouth (expld by paggharita — lāla "trickle — spit"). used as a rug Miln 366; Vism 99; skin used as a water — ves- Capalatā (f.) [fr. last] fickleness, unsteadiness Miln 93. 251; sel (see khaṇḍa) Vin ii.122; Ps i.176; -ghaṭaka a water — Pgdp 47, 64. At Nd2 585 as capalanā+cāpalyaṁ with ged- skin J ii.345; -naddha (nt.) a drum Bu i.31; -pasibbaka a hikatā, meaning greed, desire (cp. capala at J vi.548). sack, made of skin or leather ThA 283; J vi.431, 432 (as v. l.); -bandha a leather strap Vin i.194; -bhastā (f.) a sack J Capu (or capucapu) a sound made when smacking one's lips Vin v.45; -māluka a leather bag J vi.431, 432; -yodhin a soldier ii.214 (capucapukāraka adj.), 221; iv.197. in cuirass D i.51(in list of var. occupations; DA i.157: cam- Cappeti [Sk. carvayati Dhtp 295 gives root cabb in meaning makañcukaṁ pavisitvā); A iv.107, 110; -varatta (f.) a leather "adana"] to chew Bdhgh on Vin ii.115. Cp. jappati. thong J ii.153; -vāsin one who wears the skin (of a black an- Camati (& cameti) [cam. to sip; but given at Dhtm 552 in mean- telope), i. e. a hermit J vi.528; -sāṭaka an ascetic wearing ing "adana," eating] to rinse, only in cpd. ācamati (ācameti). clothes of skin J iii.82 (nāma paribbājaka). Camara [Deriv. unknown, probably non — Aryan. Sk. camara] Cammaka a skin Bu ii.52. 1. the Yak ox (Bos grunniens) J i.149; iii.18, 375; v.416; Miln Caya [from cināti] piling, heaping; collection, mass Vin ii.117; 365. — f. -ī J i.20; Sdhp 621. — In cpds. camari° J iv.256. DhsA 44; in building: a layer Vin ii.122, 152. As — ° one — 2. a kind of antelope (— ī) J vi.537. who heaps up, a collector, hoarder M i.452 (nikkha°, khetta°, -vījanī (f.) a chowry (the bushy tail of the Yak made into etc.). See also ā°, apa°, upa°. a brush to drive away flies) Vin ii.130. This is one of the royal Cara (n — adj.) [from car, carati] 1. the act of going

about, walk- ensigns (see kakudhabhaṇḍa & cp. vāla — vījanī). ing; one who walks or lives (usually — °): oka° living in water Camasa [Vedic camasa, a cup] a ladle or spoon for sacrificing M i.117; J vi.416; antara° S iv.173; eka° solitary Sn 166; sad- into the sacred fire J vi.52824 =5294 (unite ca with masa, cp. dhiṁ° a companion Sn 45; anattha° J v.433; jala° Dāvs iv.38. 5299 and n. 4: aggijuhana — kaṭacchu — sankhātimasañca See also cāreti & gocara. — Instr. carasā (adv.) walking M [for camasañ ca] v. l. Bd). Cp. Kern, Toevoegselen s. v. i.449. — cara — vāda "going about talk," gossip, idle talk S Camu (f.) [Both derivation and exact meaning uncertain. The iii.12; v.419. — sucara easy, duccara difficult Vin iii.26. — Vedic camū is a peculiar vessel into wh. the Soma flows from 2. one who is sent on a message, a secret emissary, a spy S the press. In late Pali & Sk. it means a kind of small army, i.79. Also as carapurisa J ii.404; iv.343; vi.469; DhA i.193. perhaps a division drawn up more or less in the shape of the — Note. — cara — purāya at A v.133 should be changed into Vedic vessel] an army J ii.22; camūpati a general Mhvs 10, 65; v. l. SS paramparāya. 23, 4; Dāvs i.3. Caraka 1.=cara2 (a messenger) J vi.369 (attha°); adj. walking Campa=campaka J vi.151. through: sabbalokaṁ° J v.395. — 2. any animal S i.106; PvA 153 (vana°). Campaka the Champaka tree (Michelia champaka) having fra- grant white & yellow flowers J v.420; vi.269; Miln 338; DA Caraṇa (nt.) [of a deer, called pañca — hattha "having 5 hands," i.280; Vism 514 (°rukkha, in simile); DhA i.384; VvA 194. i. e. the mouth and the 4 feet] 1. walking about, grazing, feed- ing VvA 308 (°ṭṭhāna). — 2. the foot Vin iv.212; J v.431. — Campā (f.) N. of a town (Bhagulpore) & a river D i.111; DA 3. acting, behaviour, good conduct, freq. in combn with vijjā, i.279; J iv.454. e. g. A ii.163; v.327; Dh 144; Vism 202 (in detail); PvA 1, etc. Campeyya N. of a Nāgarāja J iv.454 (=°jātaka, No. 506); Vism — D iii.97, 156; Sn 410, 462, 536; Miln 24. sampannacaraṇa 304. (adj.) accomplished in right behaviour S i.153, 166; Sn 1126; Campeyyaka (adj.) belonging to Campā Vin v.114; J vi.269 Pv ii.138 . — Cp. sañ°. (here: a Champaka — like tree). Caraṇavant (adj.) one of good conduct (=sampanna-caraṇa) Sn Camma (nt.) [Vedic carman, cp. Lat. corium hide or leather, cor- 533, 536. tex bark, scortum hide; Ohg. herdo; Ags. heorđa=E. hide; also Carati [Vedic carati, *qu̯el to move, turn, turn round (cp. kaṇṭha Sk. kṛtti; Ohg. scirm (shield); E. skin; from *sqer to cut, skin & kula)=Lat. colo (incolo), Gr. πέλομαι, πόλος (also αἰπόλος (cp. kaṭu)=the cut — off hide, cp. Gr. δέρω: (δέρμα] 1. skin, goat — herd & βουκόλος cowherd=gocara); also P. cakka, q. hide, leather Vin i.192 (sīha° vyaggha° dīpi°), 196 (elaka° aja° v. A doublet of car is cal, see calati Dhtp 243 expld car by miga°); A iv.393 (sīha° dīpi°); PvA 157 (kadalimiga° as rug); "gati — bhakkhanesu"] to move about, to "live and move," J ii.110 (sīha°); iii.82, 184; Miln 53; Sdhp 140. It is supposed to behave, to be. — Imper. act. cara (J i.152), carā (metri to be subcutaneous (under chavi as tegument), & next to the causa, J iii.393); — imper. med. carassu (Sn 696), pl. carā- bone: chaviṁ chindetvā cammaṁ chindati S ii.238=A iv.129; mase (=exhortative, Sn 32); — ppr. caranto (J i.152; PvA 14) freq. in expr. like aṭṭhi — cammanahāru — matta (skin & & caraṁ (Sn 151; Dh 61, 305; It 117); med. caramāna (Vin bones) PvA 68, see under nahāru; camma — maṁsa — nahāru i.83; Pv i.1010 ; PvA 160); — pot. careyya (Sn 45, 386, 1065; PvA 80. — 2. a shield Vin ii.192 (asi° sword & shield); M Dh 142, 328) &

care (Sn 35; Dh 49, 168, 329; It 120); — fut.

Carati Calita

carissati (M i.428); — aor. sg. 1st acariṁ (S iii.29), acārisaṁ good, right, proper or (nt.) good action, right conduct & the (Pv iii.95), 3rd acari (Sn 344), acāri (Sn 354; Dh 326); cari opposite; e. g. sucarita Dh 168, 231; PvA 12, 71, 120; duc- (J ii.133). — pl. 3rd acariṁsu (Sn 809), acārisuṁ (Sn 284); carita A i.146; ii.85, 141; iii.267, 352; D iii.111. 214; Dh 169, cariṁsu (Sn 289), acaruṁ (Sn 289), acāruṁ (J vi.114); — inf. Sn 665; Pv i.94 (°ṁ caritvā), etc. See also kāya° vacī° mano° carituṁ (caritu — kāma J ii.103); — ger. caritvā (J i.50) & under kāya. caritvāna (Sn 816); — pp. ciṇṇa (q. v.) — Caus. cāreti (=De- Caritaka (nt.) conduct (=carita2) Th 1, 36. nom. of cara), pp. carita. 2nd caus. carāpeti (q. v.). — See also cara, caraṇa, cariyā, cāraka, cārikā, cārin. Caritar [n. agent to cāreti, cp. carita] walking, performing (c. Meaning: 1. Lit. (a) to move about, to walk, travel, etc.; acc.) M i.77. almost synon. with gacchati in contrast to tiṭṭhati to stand still; Carima (adj.) [Vedic carama, Gr. τέλος end, πάλαι a long time cp. phrase carañ vā yadi vā tiṭṭhaṁ nisinno udāhu sayaṁ It (ago)] subsequent, last (opp. pubba) Th 1, 202; It 18; J v.120. 117 (walking, standing, sitting, reclining; the four iriyāpathā); — acarima not later (apubba ac° simultaneously) D i.185; M care tiṭṭhe acche saye It 120; tiṭṭhaṁ caraṁ nisinno vā sayāno iii.65; Pug. 13. vā Sn 151. — Defined as "catūhi iriyāpathehi vicarati" (i. e. -bhava the last rebirth (in Saṁsāra, with ref. to Ara- more generally applied as "behaviour," irrespective of posi- hantship) ThA 260, cp. caramabhavika in Divy (freq.) & next. tion) DhA ii.36. Expl. constantly by series viharati iriyati vat- Carimaka (adj.) last (=carima) M i.426; Nd2 569b (°viñ-ñāṇassa tati pāleti yapeti yāpeti Nd2 237. — carāmi loke I move about nirodha, the destruction of the last conscious state, of the death (=I live) in the world Sn 25, 455; agiho c. I lead a homeless life of an Arahant); Vism 291. Sn 456, 464; eko c. he keeps to himself Sn 35, 956; Dh 305, 329; sato c. he is mindful Sn 1054, 1085; gocaraṁ gaṇhanto Cariya (nt.) & cariyā (f.) [from car, carati] (mostly — °) con- c. to walk about grazing (see below) J iii.275; gavesanto c. to duct, behaviour, state of, life of. Three cariyās at Ps i.79; six look for J i.61. — (b) With definition of a purpose: piṇḍāya at Vism 101; eight at Ps ii.19 sq., 225 & four sets of eight in c. to go for alms (gāmaṁ to the village) Sn 386; bhikkhāya c. detail at Nd2 237b . Very freq. in dhamma° & brahma°, a good id. J iii.82. — With acc. (in etymol. constr.) to undertake, walk of life, proper conduct, chastity — eka° living alone Sn set out for, undergo, or simply to perform, to do. Either with 820; unchā° begging J ii.272; iii.37; bhikkhā° a life of begging c. cārikaṁ to wander about, to travel: Vin i.83; S i.305 (ap- Sn 700; nagga° nakedness Dh 141. — See also carati 2b . In plied: "walk ye a walk"); Sn 92; Dh 326; PvA 14 (janapada — cpds. cariyā°. cārikaṁ), 160 (pabbata — c° wandering over the mountains); -piṭaka the last book in the Khuddaka — nikāya; or with cāraṁ: piṇḍa — c.° carati to perform the begging — -manussa a spy, an outpost J iii.361 (v. l. cārika°). round Sn 414; or with caritaṁ: duccaritaṁ c. to lead a bad Cala (adj.) [see calati] moving, quivering; unsteady, fickle, tran- life Sn 665 (see carita). Also with acc. of similar meaning, sient S iv.68 (dhammā calā c' eva vyayā ca aniccā, etc.); J as esanaṁ c. to beg Th 1, 123; vadhaṁ c. to kill Th 1, 138; ii.299; iii.381; v.345; Miln 93, 418; Sdhp 430,

494. - dukkhaṁ c. to undergo pain S i.210. — (c) In pregnant sense: acala steadfast, immovable S i.232; J i.71 (ṭṭhāna); Vv 514 to go out for food, to graze (as gocaraṁ c. to pasture, see go- (°ṭṭhāna=Ep. of Nibbāna); acalaṁ sukhaṁ (=Nibbāna) Th 2, cara). Appl. to cows: caranti gāvo Sn 20; J iii.479; or to the 350; cp. niccala motionless DhA iii.38. bhikkhu: Pv i.1010 (bh. caramāno=bhikkhāya c. PvA 51); Sn -âcala [intens. redupl.] moving to & fro, in constant mo- 386 (vikāle na c. buddhā: the Buddhas do not graze at the tion, unsteady J iv.494, 498 (=cañcala); Miln 92; (cp. Divy wrong time). — 2. Appld meaning: (a) abs. to behave, con- 180, 281); -kkaku having a quivering hump J iii.380 iv.330 duct oneself Sn 1080; J vi.114; Miln 25 (kāmesu micchā c. (=calamānakakudha or calakakudha). to commit immorality). — (b) with obj. to practise, exercise, Calaka1 (m.) a camp marshal, adjutant D i.51(in list of various lead a life: brahmacariyaṁ c. to lead a life of purity Vin i.17; occupations); A iv.107 sq. Sn 289, 566, 1128; dhammañ c. to walk in righteousness J i.152; sucaritaṁ c. to act rightly, duccaritaṁ c. to act per- Calaka2 (nt.) [perhaps from carv to chew; but Sk. car-vana, versely S i.94; Dh 231. chewing, is not found in the specific sense of P. calaka. Cp. ucchiṭṭha and cuṇṇa] a piece of meat thrown away after hav- Carahi (adv.) [Sk. tarhi; with change t > c due to analogy with ing been chewed Vin ii.115; iv.266 (=vighāsa); VvA 222 °ci (°cid) in combn with interr.] then, therefore, now, esp. af- (°aṭṭhikāni meat — remnants & bones). ter interr. pron.: ko carahi jānāti who then knows? Sn 990; kathañ carahi jānemu how then shall we know? Sn 999; kiñ c. Calati [Dhtp 251 kampana, to shake. Perhaps connected with car, A v.194. — Vin i.36; ii.292; Sn 988; J iii.312; Miln 25; DA carati] to move, stir, be agitated, tremble, be confused, waver i.289. S i.107; Sn 752; J i.303 (kileso cali); iii.188 (macchā c.) Miln 260. — ppr. med. calamāna J iv.331. — Esp. freq. in ex- Carāpeti [Caus. 11. of carati] to cause to move, to make go J pression kammaja — vātā caliṁsu the labour — pains began i.267 (bheriṁ c. to have the drum beaten); PvA 75 (do.); DhA to stir J i.52; vi.485. — pp. calita (q. v.). — caus. caleti to i.398 (to circulate). As cārāpeti J v.510 (bheriṁ). shake S i.109. Carita [pp. of cāreti, see cara & carati] 1. (adj.) going, moving, Calana (adj. & nt.) shaking, trembling, vibrating; excitement J being like, behaving (—°) J vi.313; Miln 92 (rāgac°=ratta); iii.188; DhsA 72. — f. calanī (quick,+langhī) a kind of ante- Vism 105, 114 (rāga°, dosa°, moha°, etc.). — 2. (nt.) action, lope J vi.537. behaviour, living Dh 330 (ekassa c. living alone); Ps i.124; Miln 178. See also carati 1b , 2b . Esp. freq. with su° and duc°: Calita (adj.) [pp. of calati] wavering, unsteady Miln 93, 251;

Calita Cāra

Vism 113; VvA 177. — (nt.) Sn p. 146. 17, 23, 27; KhA 236. Cavati [Vedic cyavate from cyu=Gr. σεύω; cp. Lat. cieo, cio, sol- Cātur° (and cātu°) [see catur] consisting of four. Only in cpds. licitus, Gr. κίω, κινέω, Goth. haitan=Ohg, heizan] to move, viz. get into motion, shift, to fall away, decease, esp. to pass from -(r)anta (adj.) "of four ends," i. e. covering or belong- one state of existence into another D i.14 (sañsaranti c° upapa- ing to the 4 points of the compass, all — encircling, Ep. of jjanti, cp. DA i.105); Kh viii.4 (=KhA 220: apeti vigacchati the earth: J ii.343 (paṭhavī); iv.309 (mahī) — (n — m.) one acetano pi samāno puññakkhaya — vasena aññaṁ thānaṁ gac- who rules over the 4

points; i. e. over the whole world (of a chati); It 99= Nd2 2352 (satte cavamāne upapajjamāne); It 77 Cakkavattin) D i.88 (cp. DA i.249); ii.16; Sn 552. See also (devo deva — kāyā c. "the god falls from the assembly of Sp. AvS ii.111, n. 2; -kummāsa sour gruel with four ingre- gods"), Sn 1073 for bhavetha (=Nd2 238;) PvA 10. Caus. dients VvA 308; -(d)dasī (f.) [to catuddasa fourteen] the 14th cāveti: inf. cāvetuṁ S i.128 sq., 134 (°kāma.) — pp. cuta day of the lunar half month A i.144. PvA 55; VvA 71, 99, (q. v.), see also cuti. 129. With pancadasī, aṭṭhamī & pāṭihāriyapakkha at Sn 402; Cavana (nt.) [from cavati] shifting, moving, passing away, only Vv 155 . °dasika belonging to the 14th day at Vin iv.315; - in °dhamma doomed to fall, destined to decease D i.18, 19; (d)disa (adj.) belonging to, or comprising the four quarters, iii.31, 33; M i.326; It 76; J iv.484; vi.482 (°dhammatā). appld to a man of humanitarian mind Sn 42 ("showing universal love," see Nd2 239); cp. RV x.136. Esp. appld to the Cavanatā (f) state of shifting, removal S ii.3(cuti+); M i.49 (id.). bhikkhu — sangha "the universal congregation of bhikkhus" Cāga [from cajati, to give up, Vedic tyaj. Cp. Sk. tyāga] (a) aban- Vin i 305; ii.147; D i.145; J i.93; Pv ii.28 ; iii.214 (expld PvA doning, giving up, renunciation Vin i.10; S iii.13, 26, 158; M 185 by catūhi disāhi āgata — bhikkhu — sangha). Cp. AvŚ i.486; A i.299. More freq. as: (b) liberality, generosity, mu- i.266; ii.109; -(d)dīpa of four continents: rājā Th 2, 486; cp. nificence (n.) generous, munificent (adj.): sīlasampanno sad- M Vastu i.108, 114; -(d)dīpaka sweeping over the whole earth dho purisapuggalo sabbe maccharino loke cāgena atirocati "he (of a storm) Vin i.290, cp. J iv.314 & AvŚ i.258; -(b)bedā (pl.) who is virtuous & religious excels all stingy people in gen- the four Vedas Miln 3; -māsin of 4 months; f. °inī Vin i.155; erosity" A iii.34. In freq. combns e. g. sacca dama dhiti c. Sn D i.47; M iii.79; DA i.139, cp. komudī; -(m)mahāpatha the 188=S i.215; sacca dama c. khanti Sn 189= S i.215; mutta° place where 4 roads cross, a crossroad D i.102, 194=243; M (adj.) liberal, munificent, S v.351=392. °paribhāvita citta "a i.124; iii.91; cp. catu°. -(m)mahābhūtika consisting of the 4 heart bent on giving" S v.309. In this sense cāga forms one of great elements (of kāya) D i.34, 55, 186, 195; S ii.94 sq.; Miln the (3, 4, 5 or 7) noble treasures of a man (cp. the Catholic 379; cp. Av.Ś ii.191 & Sk. cāṭurbhautika; -(m)mahārājikā treasure of grace & see °dhana below), viz. (as 5) saddhā, (pl.) (sc. devā) the retinue of the Four Kings, inhabiting the sīla, suta, cāga, paññā (faith, virtue, right knowledge, liber- lowest of the 6 devalokas Vin i.12; iii.18; D i.215; Nd2 307 ality, wisdom) S i.232; A i.210; iii.80=S iv.250; M iii.99; D (under devā); J ii.311 (deva — loka); -yāma (saṁvara) four- iii.164, 165; cp. A i.152=iii.44; (as 4: the last minus suta) S fold restraint (see yāma) D i.57, 58 (cp. DA i.167); iii.48 sq.; v.395; A ii.62 (sama°); (as 3) saddhā, sīla, cāga J ii.112; (as 7) S i.66; M i.377; Vism 410. Cp. Dial. i.75 n1 . ajjhesanā, tapo, sīla, sacca, cāga, sati, mati J ii.327; cp. śīla — Cāturiya (nt.) [cp. catura+iya] skill, cleverness, shrewdness J śruta — tyāga Itm 311 . — PvA 30, 120; Sdhp 214, 323. See iii.267; vi.410; ThA, 227; Vbh 551; Vism 104; Dāvs v.30. also anussati & anussarati. -âdhiṭṭhāna the resolution of generosity, as one of the 4: Cāpa (m. nt.) [Sk. cāpa, from *qēp tremble, cp. capala wa- paññā°, sacca°, c°., upasama° D iii.229; -ânussati generos- vering, quivering] a bow M i.429 (opposed to kodaṇḍa); Dh ity A i.30; v.331; D iii.250, 280; Vism 197; -kathā talk about 156 (°âtikhīṇa shot from the bow, cp.

DhA iii.132), 320 (abl. munificence A iii.181; -dhana the treasure of the good gift, as cāpāto metri causa); J iv.272; v.400; Miln 105 (daḷha°), 352. one of the 7 riches or blessings, the ariyadhanāni, viz. saddhā, -koṭi the end of a bow VvA 261; nāḷi (f.) a bow — case J sīla, hiri, ottappa, suta, c., paññā D iii.163, 251,; A iv.5; VvA ii.88; -lasuṇa (nt.) a kind of garlic Vin iv.259. 113; as one of 5 (see above) A iii.53; -sampadā (& sampanna) Cāpalla (nt.) [Der. fr. capala, Sk. cāpalya] fickleness D i.115 the blessing of (or blessed with) the virtue of munificence A (=DA i.286). Also as cāpalya M i.470; Vbh 351; Vism 106. i.62; ii.66; iii.53; iv.221, etc. Cāmara (nt.) [from camara] a chowrie, the tail of bos grunniens Cāgavant (adj.) generous A iii.183; iv.217, 220; Pug 24. used as a whisk Sn 688; Vv 643 ; J vi.510; VvA 271, 276. Cpd. Cāgin (adj.) giving up, sacrificing, resigning Sn 719 (kāma°). cāmarī — gāhaka J vi.218 (anka) a hook holding the whisk. Cāṭi (f.) [cp. Hindī cāṭā] 1. a jar, vessel, pot J i.199; 302 Cāmikara (nt.). [Deriv. unknown. Sk. cāmīkara] gold VvA 12, (pānīya°); iii.277 (madhu° honey jar); DhA i.394 (tela° oil 13, 166. tank); VvA 76 (sālibhatta° holding a meal of rice).— 2. a Cāvati [fr. ci] to honour, only in cpd. -apacāyati (q. v.). The measure of capacity J ii.404; iv.343. — 3. a large vessel of Dhtp (237) defines the root cāy by pūjā. the tank type used for living in Vin i.153. Cāra [fr. car carati to move about] motion, walking, going; do- -pañjara a cage made of, or of the form of a large earthen ing, behaviour, action, process Miln 162 (+vihāra); Dhs 8=85 jar, wherein a man could lie in ambush J v.372, 385; -pāla (=vicāra); DhsA 167. Usually — ° (n. & adj.): kāma° going (nt.) an earthenware shield (?) J v.373 (=kīṭa). at will J iv.261; pamāda° a slothful life J i.9; piṇḍa° alms — Cāṭu [cp. cāru] pleasant, polite in °kammatā politeness, flattery begging Sn 414, 708; sabbaratti° wandering all night S i.201; Miln 370 (cp. Sk. cāṭukāra); cāṭu — kamyatā Vbh 246; Vism samavattha° A iii.257. See also carati ib .

Cāra Cittaka

-vihāra doing & behaving, i. e. good conduct J ii.232; kadāci at some time or any time, etc. (q. v.), see also ca, cana, Dpvs. vi.38; cp. Miln 162 (above). ce. Cāraka (cārika) (adj.) wandering about, living, going, behaving, Cikicchati [Sk. cikitsati, Desid. of cit, cinteti. Cp. vicikicchā], always — °, like ākāsa°, niketa°, pure° (see pubbangama), usually tikicchati to reflect, think over, intend, aim at. Pp. ci- vana°, — f. cārikā journey, wandering, esp. as cārikaṁ kicchita KhA 188 (in expln of vicikicchita q. v.). carati to go on alms — pilgrimage (see carati ib) Vin i.83; Cikkhati (cikkhanā, etc.) [Freq. of khyā, Dhtp 19: cikkh= va- J i.82; ii.286; Dh 326; Miln 14, 22; °ñ pakkamati to set out cane] to tell, to announce: see ā° & paṭisaṁ°. 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 Cikkhalla (nt.) [Sk. cikkaṇa & cikkala, slippery+ya] mud, mire, (unchā°). swamp; often with udaka°. Vin i.253; ii.120, 159, 291: iii.41; A iii.394; J i.196; Miln 286, 311, 397; PvA 102, 189, 215. — Cāraṇa (adj.)=cāraka Sn 162 (saṁsuddha°). (adj.) Vin ii.221; iv.312; Pv iv.116 ; Miln 286. Cāraṇika v.v. vāraṇika Th i.1129? a little play, masque, cp. Sk Cikkhallavant (adj.) muddy PvA 225. cāraṇa & Mrs. Rh. D. Pss of the Brethren, 419. Cikkhassati [Desid. of kṣar=Sk. cikṣariṣati] to wish to drop, to Cāritta (nt.) [From car] practice, proceeding, manner of acting, ooze out Miln 152 (°ssanto), see Kern. Toev. ii.139 & Morris, conduct J

i.90, 367; ii.277 (loka°); v.285 (vanka°); Miln 133; J.P.T.S. 1884, 87. VvA 31. — cārittaṁ āpajjati to mix with, to call on, to have intercourse with (c. loc.) M i.470; S ii.270 (kulesu); Cingulaka (& °ika) (m. nt.) 1. a kind of plant Sn 239 (=kaṇavīra M i.287=iii.40 (kāmesu); J iii.46 (rakkhita — gopitesu). — pupphasaṇṭhāna — sīsa SnA 283). — 2. a toy windmill, -vāritta manner of acting & avoiding J iii.195, cp. Th 1. made of palm — leaves, etc. (DA i.86: tālapaṇṇādīhi kataṁ 591; Vism 10. See on their mutual relation Vism 11; -sīla vātappahārena paribbhamana — cakkaṁ) Vin ii.10; D i.6 M code of morality VvA 37. i.266; A v.203; Miln 229.

Cārin (only — °) (adj.) walking, living, experiencing; behav- Cingulāyati [Denom. fr. cingula] to twirl round, to revolve like ing, acting, practising. (a) lit. asanga° S i.199; akāla° Sn 386; a windmill A i.112. ambu° Sn 62; vihangapatha° Sdhp 241; sapadāna° M i.30; Sn Cicciṭāyati [onomat. cp. ciṭiciṭāyati] to hiss, fizz, sizzle (always 65; pariyanta° Sn 904. — (b) fig. anudhamma° Sn 69; āgu° A combd with ciṭiciṭāyati) Vin i.225; S i.169; Sn p. 15; Pug 36; ii.240; A iii.163; dhamma° Miln 19; brahma° Sn 695; manāpa° Miln 258 sq. Vv 314 ; yata° Sn 971; sama° Miln 19. See all s. v. & cp. caṭu. Cicciṭāyana (nt.) fizzing Vism 408 (°sadda). Cāru (adj.) [Vedic cāru & cāyu to *qe- *qā, as in kāma, Ciñcā (f.) [Sk. ciñcā & tintiḍikā] the tamarind tree J v.38 (°vana); Lat. carus, etc., see under kāma] charming, desirable, pleas- SnA 78. ant, beautiful J vi.481; Miln 201; Sdhp 428, 512; VvA 36 (=vaggu), sucāru S i.181; Pv ii.1212 (=suṭṭhumanorama). Ciṭi-ciṭi [redupl. interj.] fizz DA i.137. -dassana lovely to behold Sn 548; J vi.449 (expl. on p. Ciṭiciṭāyati see cicciṭāyati; Vin i.225; cp. Divy 606. 450 as: cāru vuccati suvaṇṇaṁ=suvaṇṇadassana); vi.579; f. Ciṇṇa [pp. of carati] travelled over, resorted to, made a habit of; -ī Pv iii.614 . done, performed, practised J iii.541; Miln 360. — su° well Cāreti [Denom. fr. cara; cp. carati] to set going, to pasture, feed, performed, accomplished S i.42=214=Sn 181; Pv iii.56 . — preserve: indriyāni c. to feast one's senses (cp. Ger. "au- Cp. ā°, pari°, vi°. genweide") PvA 58; khantiṁ c. to feed meekness DA i.277; -ṭṭhāna the place where one is wont to go J ii.159; olambakaṁ cārento drooping J i.174; Pass. ppr. cāriyamāna -mānatta one who performs the Mānatta Vin iv.242; -vasin being handed round J iv.2 (not vā°) — pp. carita. — Cp. vi°. one who has reached mastership in (c. loc.) ThA 74; Vism Cāla [From calati] shaking, a shock, only in bhūmi° earthquake. 154, 158, 164, 169, 331 sq., 376; der. -vāsibhāva DhsA 167 (read vasī°). Cālanī (f.) [to cālana of calaka2] a pestle, a mortar Vin i.202 (in cuṇṇa° & dussa°, cp. saṇha). Ciṇṇatta (nt.) [Der. fr. ciṇṇa] custom, habit Miln 57, 105.

Cāleti [caus. of calati] to move, to shake J v.40; to scatter J i.71 Cita [pp. of cināti] heaped; lined or faced with (cp. citaka2) (tiṇāni); to sift Vin i.202. pokkharaṇiyo iṭṭhakāhi citā D ii.178, cp. Vin ii.123. -antaraṁsa "one whose shoulder — hole is heaped Cāvanā (f.) moving, shifting, disappearance Vin iii.112 (ṭhānato); up," one who has the shoulders well filled out (Ep. of a Sdhp 61 (id.). Mahāpurisa) D ii.18; iii.144, 164. Cāveti [caus. of cavati] to bring to fall, move, drive away; disturb, Citaka & Citakā (f.) [from ci, cināti to heap up]. — 1. a heap, distract A iv.343 (samādhimhā); J i.60 (inf. cāvetu — kāma); a pile, esp. a funeral pile; a tumulus D ii.163; cp, ii.1014 . J ii.329 (jhānā, abl.). Aor. acāvayi (prohib.) Sn 442 (ṭhānā). i.255; v.488; vi.559, 576; DA i.6; DhA i.69; ii.240;

VvA 234; Ci (cid in Sandhi) [Vedic cid nom. nt. to interr. base *qu̯i (as in PvA 39. — 2. (adj.) inlaid: suvaṇṇa°, with gold J vi.218 Gr. τίς, Lat. quis, Goth. hvi — leiks, see ki°, cp. ka°, ku°), (=°khacita). = Gr. τ´δ, Lat. quid & quid(d)em, Av. ciṭ (cp. tad, yad, kad Citi (f.) [From ci, cināti, to heap up] a heap, made of bricks J beside taṁ, yaṁ, kiṁ)] indef. interr. particle (always — °), in vi.204 (city — avayata — piṭṭhikā). See also cetiya. koci (= Sk. kaścid) whoever, kiñci (kincid — eva) whatever, Cittaka (nt.) [to citta1] a sectarian mark on the forehead in

Cittaka Citta

°dhara-kumma a tortoise bearing this mark, a landtortoise of citta is best understood when explaining it by expressions Miln 364, 408, cp. Miln trsl. ii.352. familiar to us, as: with all my heart; heart and soul; I have no Citta1 & Citra (adj.) [to cetati; *(s)qait to shine, to be bright, cp. heart to do it; blessed are the pure in heart; singleness of heart Sk. citra, Sk. P. ketu, Av. ciprō, Lat. caelum, Ags. hador, (cp. ekagga); all of which emphasize the emotional & cona- Ohg. heitar, see also citta2] variegated, manifold, beautiful; tive side or "thought" more than its mental & rational side (for tasty, sweet, spiced (of cakes), J iv.30 (geṇḍuka); Dh 171 (rā- which see manas & viññāṇa). It may therefore be rendered by jaratha); Vv 479 ; Pv ii.112 (aneka°); iv.313 (pūvā=madhurā intention, impulse, design; mood, disposition, state of mind, PvA 251). Citta (nt.) painting Th 1, 674. — Sn 50 reaction to impressions. It is only in later scholastic lgg. that (kāmā=Nd2 240 nānāvaṇṇā), 251 (gāthā); J v.196 (geṇḍuka), we are justified in applying the term "thought" in its technical 241 vi.218. — sucitta gaily coloured or dressed S i.226 (b); sense. It needs to be pointed out, as complementary to this Dh 151 (rājaratha); Pv i.109 (vimāna). view, that citta nearly always occurs in the singular (=heart), -akkhara (adj.) with beautiful vowels S ii.267 (Cp. & out of 150 cases in the Nikāyas only 3 times in the plural °vyañjana); -attharaka a variegated carpet DA i.256; -āgāra (=thoughts). The substantiality of citta (cetas) is also evident a painted house, i. e. furnished with pictures; a picture from its connection with kamma (heart as source of action), gallery Vin iv.298; -upāhana a gaily coloured sandal D i.7; kāma & the senses in general. — On the whole subject see -kata adorned, dressed up M ii.64= Dh 147=Th 1, 769; DhA Mrs. Rh. D. Buddh. Psych. Eth. introd. & Bud. Psy. ch. II. iii.109 (=vicitta); -katha (adj.) =next S i.199 (+bahussuta); II. Cases of citta (cetas), their relation & frequency (enumd -kathin a brilliant speaker, a wise speaker, an orator, preacher. for gram. purposes). — The paradigma is (numbers denoting Freq. combd w. bahussuta (of wide knowledge, learned), e. %, not including cpds.): Nom. cittaṁ; Gen. (Dat.) cetaso (44) g. paṇḍita... medhāvin kalyāṇapaṭibhāna S iv.375, samaṇa & cittassa (9); Instr. cetasā (42) & cittena (3); Loc. citte (2) & bahussuta c. uḷāra Vv 8426 . — A iii.58; J i.148; Miln 1, cittamhi (2). — Nom. cittaṁ (see below). Gen. cittassa only 21; -kathika=°kathin A i.24; Th 2, 449 (+bahussuta), expld (of older passages) in c° upakkileso S iii.232; v.92; A i.207; at ThA 281 by cittadhammakatha; -kamma decoration, or- c° damatho Dh 35 & c° vasena M i.214; iii.156. Instr. cit- namentation, painting J iv.408; vi.333; Miln 278; Vism 306; tena only in S i. viz. cittena nīyati loko p. 39; upakkiliṭṭha° PvA 147; DhsA 334; (m.) a painter J vi.481; -kāra a painter, p. 179;

asallīnena c° p. 159. Loc. citte only as loc. abs. in a decorator (cp. rajaka) S ii.101=iii.152; Th 2, 256; J vi.333; samāhite citte (see below) & in citte vyāpanne kāyakammam -chatta at J vi.540 to be changed into °patta; -patta (adj.) hav- pi v. hoti A i.162; cittamhi only S i.129 & cittasmiṁ only S ing variegated wings J vi.540, 590; -pāṭalī (f.) N. of a plant i.132. — Plural only in Nom. cittāni in one phrase: āsavehi (the "pied" trumpet — flower) in the world of Asuras J i.202; cittāni (vi) mucciṁsu "they purified their hearts from intoxi- DhA i.280; -pekhuna having coloured wings J i.207; vi.539; cations" Vin i.35; S iii.132; iv.20; Sn p. 149; besides this in -bimba (— mukhi) (a woman whose face is) like a painted scholastic works=thoughts, e. g. Vbh 403 (satta cittāni). image J v.452 (cp cittakata); -miga the spotted antelope J III. Citta & cetas in promiscuous application. There is vi.538; -rūpa (nt.) a wonder, something wonderful J vi.512; no cogent evidence of a clear separation of their respective as adv. °ṁ (to citta2 ?) easily Vin ii.78=iii.161; iv.177, 232; fields of meaning; a few cases indicate the rôle of cetas as -latā the plant Rubia Munjista J vi.278; °vana the R.M. grove, seat of citta, whereas most of them show no distinction. There one of Indra's gardens [Sk. caitraratha] J i.52, 104; ii.188; are cpds. having both citta° & ceto° in identical meanings vi.590, etc.; -vitāna a bright canopy DhA iv.14; -vyañjana (see e. g. citta — samādhi & ceto°), others show a prefer- (adj.) with beautiful consonants (cp. °akkhara) S ii.267=A ence for either one or the other, as ceto is preferred in ceto i.73=iii.107; -sāṇī variegated cloth J ii.290; DhA iv.14; -sālā — khila & ceto — vimutti (but: vimutta — citta), whereas a painted room or picture gallery DA i.253; -sibbana with citta is restricted to combn w. upakkilesa, etc. The foll. sen- fine sewing; a cover of various embroidery Sn 304= J iv.395; tences will illustrate this. Vivaṭena cetasā sappabhāsaṁ cittaṁ J vi.218. bhāveti "with open heart he contemplates a radiant thought" S v.263=D iii.223=A iv.86; cetasā cittaṁ samannesati vippa- Citta2 (nt.) [Sk. citta, orig. pp. of cinteti, cit, cp. yutta> yuñjati, muttaṁ "with his heart he scrutinizes their pure mind" S i.194; mutta>muñcati. On etym. from cit. see cinteti]. vigatâbhijjhena cetasā is followed by abhijjāya cittaṁ parisod- I. Meaning: the heart (psychologically), i. e. the centre heti D iii.49; anupārambhacitto bhabbo cetaso vikkhepaṁ & focus of man's emotional nature as well as that intellectual pahātuṁ A v.149; cetaso vūpasamo foll. by vūpasanta — citto element which inheres in & accompanies its manifestations; A i.4; samāhite citte foll. by ceto — samādhi D i.13; cittaṁ i. e. thought. In this wise citta denotes both the agent & that paduṭṭhaṁ foll. by ceto — padosa A i.8; cp. It. 12, 13; cetaso which is enacted (see kamma II. introd.), for in Indian Psy- tato cittaṁ nivāraye "a desire of his heart he shall exclude from chology citta is the seat & organ of thought (cetasā cinteti; cp. this" S iv.195. Gr. φρήν, although on the whole it corresponds more to the IV. Citta in itṡ relation to other terms referring to mental Homeric χυμός). As in the verb (cinteti) there are two stems processes. closely allied and almost inseparable in meaning (see § III.), 1. cittahadaya, the heart as incorporating man's person- viz. cit & cet (citta & cetas); cp. ye should restrain, curb, sub- ality: hadayaṁ phaleyya, cittavikkhepaṁ pāpuṇeyya (break due citta by ceto, M i.120, 242 (cp. attanā coday' attānaṁ Dhp his heart, upset his reason) S i.126; cittaṁ te khipissāmi ha- 379 f.); cetasā cittaṁ samannesati S i.194 (cp. cetasā cittaṁ dayan te

phālessāmi id. S i.207, 214; Sn p. 32; kāmarāgena samannesati S i.194). In their general use there is no distinc- cittaṁ me pariḍayhati S i.188>nibbāpehi me hadaya — par- tion to be made between the two (see § III.). — The meaning iḷāhaṁ Miln 318 ("my heart is on fire"); cp. abhinibbutatto Sn

Citta Citta

343=apariḍayhamāna — citto SnA 347; cittaṁ adhiṭṭhahati to will, intention, etc. (see I.). set one's heart on, to wish DhA i.327. (a) heart as general status of sensory — emotional being; 2. c. as mental status, contrasted to (a) physical sta- its relation to the senses (indriyāni). A steadfast & constrained tus: citta>kāya, e. g. kilanta° weary in body & mind D heart is the sign of healthy emotional equilibrium, this presup- i.20=iii.32; ātura° S iii.2 — 5; nikaṭṭha° A ii.137; ṭhita° stead- poses the control over the senses; samādahaṁsu cittaṁ attano fast in body & soul (cp. ṭhitatta) S v.74; °passaddhi quiet of ujukaṁ akaṁsu, sārathī va nettāni gahetvā indriyāni rakkhanti body & soul S v.66. The Commentators distinguish those six paṇḍitā S i.26; ujugato — citto ariyasāvako A iii.285; ṭhita c. pairs of the sankhārākkhandha, or the cetasikas: citta — kāya S i.159; A iii.377=iv.404 (+ānejjappatta); c. na kampati Sn — passaddhi, — lahutā, etc. as quiet, buoyancy, etc., of (a) 268; na vikampate S iv.71; opp. capalaṁ c. Dh 33; khitta° the viññāṇakkhandha (consciousness), (b) the other 3 mental a heart unbalanced A ii.52 (+visaññin); opp.: avikkhitta° A khandhas, making up the nāma — kāya (DhsA 150 on Dhs. 62: v.149; PvA 26; c. rakkhitaṁ mahato atthāya saṁvattati a Compendium of Phil. 96, n. 3); passaddha° D iii.241, 288. — guarded heart turns to great profit A i.7; similarly: c. dan- (b) intellectual status: citta>manas & viññāṇa (mind>thought taṁ, guttaṁ, saṁvutaṁ ibid. — cittaṁ rakkhetha medhāvī & understanding). These three constitute the invisible ener- cittaṁ guttaṁ sukhāvahaṁ Dh 36; cakkhundriyaṁ asaṁvu- gizer of the body, alias mind in its manifestations: yañ ca vuc- tassa viharato cittaṁ vyāsiñcati... rūpesu S iv.78; ye cittaṁ cati cittan ti vā mano ti vā viññāṇan ti vā: (α) ayaṁ attā nicco saññamessanti mokkhanti Mārabandhanā "from the fetters of dhuvo, etc., D i.21; (β) tatr' assutavā puthujjano n' âlaṁ nib- Māra those are released who control their heart" Dh 37; pāpā binditumṁ, etc. S ii.94; (γ) taṁ rattiyā ca divasassa ca añña — cittaṁ nivāraye Dh 116; bhikkhuno c. kulesu na sajjati, gay- d — eva uppajjati aññaṁ nirujjhati S ii.95, cf. ThA. 1 on 125. hati, bajjhati S ii.198 (cp. Schiller: "Nicht an die Güter hänge — Under ādesanā — pāṭihāriya (thought reading): evam pi te dein Herz"). mano ittham pi te mano iti pi te cittaṁ (thus is your thought (b) Contact with kāma & rāga: a lustful, worldly, craving & thus your mind, i. e. habit of thinking) D i.213=iii.103; heart. — (α) kāmā: kāmā mathenti cittaṁ Sn 50; S iv.210; A i.170. — niccaṁ idaṁ c. niccaṁ idaṁ mano S i.53; cittena kāmarāgena ḍayhāmi S i.188; kāme nâpekkhate cittaṁ Sn niyyati loko "by thoughts the world is led" S i.39=A ii.177 (cp. 435; mā te kāmaguṇe bhamassu cittaṁ Dh 371; manussakehi KS 55); apatiṭṭhita — citto ādīna — manaso avyāpaṇṇacetaso kāmehi cittaṁ vuṭṭhapetvā S v.409; na uḷāresu kāmaguṇesu S v.74; vyāpanna — citto paduṭṭha — manasankappo S iii.93; bhogāya cittaṁ namati A iv.392; S i.92; kāmāsavā pi cittaṁ paduṭṭha — citto=paduṭṭha — manaso PvA 34, 43. vimuccati A ii.211, etc.; kāmesu c. na

pakkhandati na ppasī- 3. c. as emotional habitus: (a) active=intention, con- dati na sanṭiṭṭhati (my h. does not leap, sit or stand in crav- trasted or compared with: (α) will, c. as one of the four samād- ings) D iii.239; kāmesu tibbasārāgo vyāpannacitto S iii.93; his, viz. chanda, viriya, c., vīmaṁsā D iii.77; S v.268; Vbh kāmāmise laggacitto (divide thus!) PvA 107. — (β) rāgā: 288. — (β) action, c. as the source of kamma: citte vyā- rāgo cittaṁ anuddhaṁseti (defilement harasses his heart) S panne kāyakammam pi vyāpannaṁ hoti "when the intention i.185; ii.231=271; A ii.126; iii.393; rāga — pariyuṭṭhitaṁ is evil, the deed is evil as well" A i.262; cittaṁ appamāṇaṁ... c. hoti A iii.285; sārattacitto S iv.73; viratta° S iv.74; Sn yaṁ kiñci pamāṇakataṁ kammaṁ, etc. A v.299. — Esp. in 235; PvA 168. — (γ) various: patibaddha — c. (fettered contrast to kāya & vācā, in triad kāyena vācāya cittena (in in the bonds of °) A iv.60; Sn 37, 65; PvA 46, 151, etc. deed & speech & will otherwise as k. v. manasā, see un- — pariyādinna° (grasping, greedy), usually combd w. lāb- der kāya III.) S ii.231, 271=iv.112. Similarly taṁ vācaṁ ap- hena abhibhūta: S ii.226, 228; iv.125; A iv.160; D iii.249. pahāya (cittaṁ°, diṭṭhiṁ°) S iv.319=D iii.13, 15; & under the — upakkiliṭṭha° (etc.) (defiled) S i.179; iii.151, 232 sq.; constituents of the dakkhiṇeyyasampatti as khetta — sampatti, v.92 (kāmacchando cittassa upakkileso); A i.207; v.93 sq. — citta°, payoga° (the recipient of the gift, the good — will, the otiṇṇa° fallen in love A iii.67; SnA 322. means) VvA 30, 32. — (b) passive=mood, feelings, emotion, (c) A heart, composed, concentrated, settled, selfcon- ranging with kāya & paññā under the (3) bhāvanā D iii.219; trolled, mastered, constrained. — (α) c. pasīdati (pasanna S iv.111; A iii.106; cp. M i.237; Nett 91; classed with kāya — °c) (a heart full of grace, settled in faith) S i.98; A i.207; vedanā dhammā under the (4) satipaṭṭhānas D ii.95, 100, 299 iii.248; Sn 434; pasanna°: A iv.209, 213; Sn 316, 403, 690, sq.; S v.114, etc. (see kāya cpds.). As part of the sīlakkhandha cp. c. pakkhandati pasīdati S iii.133; A iii.245; also vip- (with sīla ethics, paññā understanding) in adhisīla, etc. Vin pasanna°: S v.144; Sn 506; cp. vippasannena cetasā Pv i.1010 . v.181; Ps ii.243; Vbh 325; cp. tisso sampadā, scil. sīla, citta, — (β) c. santiṭṭhati in set s. sannisīdati, ekodihoti, samād- diṭṭhi (see sīla & cp. cetanā, cetasika) A i.269. — citta & hiyati (cp. cetaso ekodibhāva) S ii.273; iv.263; A ii.94, 157. paññā are frequently grouped together, e. g. S i.13 = 165; D — (γ) c. samādhiyati (samāhita — c°, cp. ceto — samadhi iii.269; Th i.125 sq. As feeling citta is contrasted with intel- quiescence) D i.13=iii.30, 108; S i.120, 129, 188; iv.78=351; lection in the group saññā c. diṭṭhi A ii.52; Ps ii.80; Vbh 376. A i.164; ii.211; iii.17, 280; iv.177; Vbh 227; Vism 376, etc. 4. Definitions of citta (direct or implied): cittan ti — (δ) supatiṭṭhita — c° always in formula catūsu satipaṭṭhā- viññāṇaṁ bhūmikavatthu — ārammaṇa — kiriyādi — cit- nesu — s — c°: S iii.93; v.154; 301; D iii.101; A v.195. tatāya pan' etaṁ cittan ti vuttaṁ DhA i.228; cittan ti mano — (ε) susaṇṭhita c. S v.74. — vasībhūta c. S i.132; A mānasaṁ KhA 153; cittaṁ manoviññāṇaṁ ti cittassa etaṁ i.165. — danta c. Dh 35. — (d) "with purpose of heart," vevacanaṁ Nett 54. yaṁ cittaṁ mano mānasaṁ hadayaṁ a heart set on, striving after, endeavouring, etc. — (α) cit- paṇḍaraṁ, etc. Dhs 6=111 (same for def. of manindriya, under taṁ namati (inclines his h. on, with dat: appossukkatāya S § 17; see Buddh. Psych.). As rūpâvacara citta at Vism 376. i.137); nekkhamma — ninna S iii.233; viveka°

D iii.283; A V. Citta in its range of semantical applications: (1) heart, iv.233; v.175. — (β) cittaṁ padahati (pa+dhā: προ τίχητι) in

phrase chandaṁ janeti vāyamati viriyaṁ ārabbhati c° ṁ pag- (cp. kāy°); -āvila disturbance of mind Nd2 576 (°karaṇa); - gaṇhāti padahati D iii.221; A ii.15=iv.462; S v.269; Nd2 97; ujjukatā rectitude of mind Dhs 51, 277, etc.; -uppāda the Nett 18. In the same ṣense pa-ni-dahati (in paṇidhi, paṇihita rise of a thought, i. e. intention, desire as theyya °ṁ uppādesi bent down on) (cp. ceto — paṇidhi) S i.133 (tattha) iv.309 he had the intention to steal (a thought of theft) Vin iii.56; — (dup°); v.157; Dh 42=Ud 39; Dh 43 (sammā°). M i.43; iii.45; J ii.374; -ekaggatā "one — pointedness of (e) An evil heart ("out of heart proceed evil thoughts" Mk. mind," concentration Nett 15, 16; Vism 84, 137, 158; DhA 7, 21) — (α) paduṭṭha — c° (cp. ceto — padosa) D i.20= iii.425; ThA 75; cp. ekagga — citto A iii.175; -kali a witch iii.32; A i.8 (opp. pasanna — c°); iv.92; It 12, 13; Pv A 33, of a heart, a witch — like heart Th 1, 356; -kallatā readiness 43, etc. — (β) vyāpanna — c°: citte vyāpanne kāyakammam of heart, preparedness of mind VvA 330; -kilesa stain of h. pi vyāpannaṁ hoti A i.262. Opp. a°: S iv.322; A ii.220. — Dh 88 (DhA ii.162=pañca nīvaraṇā); -kelisā pastime of the (γ) samoha — c° (+sarāga, etc.) D i.79; ii.299; iii.281; Vism mind Th 1, 1010; -kkhepa derangement of the mind, mad- 410, & passim. ness Vin v.189=193 (ummāda+); A iii.219 (ummāda+); DhA (f) "blessed are the pure in heart," a pure, clean, puri- iii.70 (=ummāda); PvA 39; Dh 138; cp. °vikkhepa; -cetasika fied (cp. Ger. geläutert), emancipated, free, detached heart. belonging to heart & thought, i. e. mental state, thought, mind (α) mutta — c°, vimutta — c°, etc. (cp. cetaso vimokkho, D i.213; Dhs 1022 (— dhammā, Mrs. Rh. D.: emotional, ceto — vimutti, muttena cetasā), āsavehi cittāni mucciṁsu S perceptual & synthetic states as well as those of intellect ap- iii.132, etc.; vi° Sn p. 149. — vimutta: S i.28 (+subhāvita), 29, plied to sense — impressions), 1282; Ps i.84; Miln 87; Vism 46=52; iii.45 (+viratta), 90; iv.236 (rāgā); Sn 23 (+sudanta); 61, 84, 129, 337; -dubbhaka a rogue of a heart, a rogue — Nd2 587. — suvimutta: S i.126, 141, 233; iv.164; A iii.245; like heart Th 1, 214; -pakopana shaking or upsetting the v.29; Sn 975 (+satimā). — (β) cittaṁ parisodheti M i.347; A mind It 84 (dosa); -pamaddin crushing the h. Th 2, 357 ii.211; S iv.104. — (γ) alīna c. (unstained) S i.159; A v.149; (=ThA 243; v. l. pamāthin & pamādin); -pariyāya the Sn 68; 717; Nd2 97 (cp. cetaso līnatta). ways (i. e. behaviour) of the h. A v.160 (cp. ceto — paricca); (g) good — will, a loving thought, kindliness, tenderheart- -passaddhi calm of h., serenity of mind (cp. kāya°) S v.66; edness, love ("love the Lord with all your heart"). — (α) metta Dhs 62; -bhāvanā cultivation of the h. M iii.149; -mala — c° usually in phrase mettacittaṁ bhāveti "to nourish the stain of h. PvA 17; -mudutā plasticity of mind (or thought) heart with loving thought," to produce good — will D i.167; S Dhs 62, 277, 325; -rucita after the heart's liking J i.207; - ii.264; A i.10; v.81; Sn 507 (cp. mettā — sahagatena cetasā). rūpaṁ according to intention, as much as expected Vin i.222; — (β) bhāvita — c° "keep thy heart with all diligence" (Prov. ii.78; iii.161; iv.177, 232; -lahutā buoyancy of thought Dhs 4, 23) S i.188 (+susamāhita); iv.294; v.369 (saddhā — parib- 62, 323, 1283; Vism 465; -vikkhepa (cp. °kkhepa) madness hāvita); A i.6 (+bahulīkata, etc.);

Sn 134 (=S i.188); Dh 89=S S i.126 (+ummāda); Nett 27; Vism 34; -vippayutta discon- v.29; PvA 139. nected with thought Dhs 1192, 1515; -visaṁsaṭṭha detached (h) a heart calmed, allayed, passionless (santa° fr. thought Dhs 1194, 1517; -vūpasama allayment of one's upasanta°) D.iii.49; S i.141; Sn 746. h. S i.46; -sankilesa (adj.) with impure heart (opp. c. — (i) a wieldy heart, a heart ready & prepared for truth, an vodāna) S iii.151; -saññatti conviction Miln 256; -santāpa open & receptive mind: kalla°, mudu°, udagga°, pasanna° "heart — burn," sorrow PvA 18 (=soka); -samādhi (cp. ceto A iv.186; kalla° PvA 38 (sanctified); lahu° S i.201; udagga° — samādhi) concentration of mind, collectedness of thought, Sn 689, 1028; S i.190 (+mudita); mudu° PvA 54. self — possession S iv.350; v.269; Vbh 218; -samodhāna (k) Various phrases. Abbhuta — cittajātā "while wonder adjustment, calming of thoughts ThA 45; -sampīḷana (adj.) filled their hearts" S i.178; evaṁcitto "in this state of mind" S h.— crushing (cp. °pamaddin & °pakopana) Nett 29 (do- ii.199; Sn 985; cittam me Gotamo jānāti (G. knows my heart) manassa). -sahabhū arising together with thought Dhs 670, S i.178; theyya — citto intending to steal Vin iii.58; ārad- 769, 1520. -hetuka (adj.) caused by thought Dhs 667, 767. dha — citto of determined mind M i.414; S ii.21, cp. 107; Citta2 [cp. Sk. caitra, the first month of the year: March-April, Sn p. 102; aññācittaṁ upaṭṭhāpeti S ii.267; nānā° of varying orig. N. of the star Spica (in Virgo); see E. Plunket, Ancient mind J i.295; nihīnacitto low — minded PvA 107; nikaṭṭha° Calendars, etc., pp. 134 sq., 171 sq.] N. of the month Chaitra A ii.137; āhata° A iv.460=v.18; supahata° S i.238 (cp. Miln PvA 135. Cp. Citra — māsa KhA 192. 26); visankhāragata° Dh 154; sampanna° Sn 164; vibbhanta° S i.61=A i.70=ii.30=iii.391. Cittaka(a) & Citraka(b) 1. (adj.)(a) coloured J iv.464. - 2. (m.)(b) (2) thought: mā pāpakaṁ akusalaṁ cittaṁ cinteyyātha (do the spotted antelope J vi.538. — 3. (nt.) a (coloured) mark (on not think any evil thought) S v.418; na cittamattam pi (not even the forehead) Miln 408 (°dharakumma). — f. cittakā a coun- one thought) PvA 3; mama cittaṁ bhaveyya (I should think) terpane of many colours (DA i.86 cittikā: vāna [read nāna°] PvA 40. For further instances see Dhs & Vbh Indexes & cp. citra — uṇṇā — may' attharaṇaṁ) Vin i.192; ii.163, 169; D cpds. See also remarks above (under I.). Citta likened to a i.7; A i.181. monkey Vism 425. Cittaka2 : see acittaka. -âdhipati the influence of thought (adj. °pateyya) Nett Cittatara, compar. of citta1 , more various, more varied. S iii.151 16; Dhs 269, 359; DhsA 213. Commentators define c. here as sq. — a punning passage, thus: by the procedure (caraṇa) of javanacittuppāda, our "thought" in its specialized sense, Com- mind (in the past) the present mind (citta) is still more varied. pendium of Phil. 177, n. 2. -ânuparivattin consecutive Cp. SA in loco: Asl. 66; Expositor 88. to thought Dhs 671, 772, 1522; -ânupassanā the critique of heart, adj. °ânupassin D ii.299; iii.221, 281; M i.59 & passim Cittatā. [f. abstr. to citta1] SA on S iii. 151 sq. (bhūmicittatāya

Cittatā Cimilikā

dvāracittatāya ārammaṇacittatāya kammanānatta). mations of chid, chind, ched under chindati) to *(s)qait: see 2 Cittatā [f. abstr. to citta] "being of such a heart or mind," citta1 , with which further cp. caksu, cikita, ciketi, cikitsati, state of mind, character S iii.152; iv.142 (vimutta°); v.158 & in meaning passati (he sees=he knows),

Gr. οἰδα=vidi, E. (id.); A v.145 sq. (upārambha°); Vbh 372 (id.); Vbh 359 view=thought, Ger. anschauung] — Forms: (a) cint: pres. (amudu°); PvA 13 (visuddhi°, noble character); paṭibaddha° cinteti. pot. cinteyya; ppr. cintento & cintayanto (Sn 834); — (in love with) PvA 145, 147, 270. In S iii.152 l cittitā q. v. aor. cintesi, 3rd pl. cintesuṁ (J i.149), acintayuṁ (Sn 258); — ger. cintetvā (J i.279) & cintiya (Mhvs vii.17, 32); — grd. Cittatta (n.) = cittatā S v.158. cinteyya & cintetabba; pp. cintita (q. v.). Cp. also cintana, Citti (f.) [fr. cit, cp. citta, cintā, cinteti, formation like mutti>muc, cintin. — (b) cet: pres. ceteti & cetayati (S i.121), pot. cetaye sitti>sic] "giving thought or heart" only in combn w. kar: cit- (Pv ii.97 = cinteyya PvA 116); ppr. cetayāna (J v.339); fut. tikaroti to honour, to esteem. Ger. cittikatvā M iii.24; A cetessati (Vin iii.19); — aor. acetayi (Pv i.66 =cetesi PvA 34); iii.172; Pv ii.955 (cittiṁ k.=pūjetvā PvA 135); Dpvs i.2; — — ger cecca (Vin iii.112; iv.290); also cicca: see sañ°. — grd. acittikatvā M iii.22; A iv.392. — pp. cittikata thought (much) cetabba (for *cetetabba only at J iv.157, v. l. ceteyya, expl. of Vin iv.6 (& a°); Vbh 2. by cintetabba); — pp. cetayita (q. v.). Cp. also cetanā. Cittikāra [see citti] respect, consideration VvA 178 (garu°), 242; Note. The relation in the use of the two forms is that cet is PvA 26; Vbh 371 (a°); Vism 123 (cittī°), 188. the older & less understood form, since it is usually expld by cint, whereas cint is never expld by cet & therefore appears to Cittita [pp. of citteti, Denom. fr. citta1] painted, variegated, var- be the more frequent & familiar form. ied, coloured or resplendent with (—°) S iii.152 (sic l. for Meaning: (a) (intr.) to think, to reflect, to be of opin- cittatā) So SA, which, on p. 151, reads citten' eva cittitaṁ for ion, Grouped with (phuṭṭho) vedeti, ceteti, sañjānāti he has the cintitaṁ. Th 1, 736; 2, 390 (su°); Vv 367 ; 402 . feeling, the awareness (of the feeling), the consciousness S Citra=citta3 , the month Chaitra, KhA 192 (°māsa). iv.68. Its seat is freq. mentioned with manasā (in the heart), Cināti [Sk. cinoti & cayati, ci, to which also kāya, q. v. See also viz. manasā diṭṭhigatāni cintayanto Sn 834; na pāpaṁ man- caya, cita] to heap up, to collect, to accumulate. Inf. cinituṁ asā pi cetaye Pv ii.97 ; J i.279; PvA 13 (he thought it over), Vin ii.152; pp. cita (q. v.). Pass. cīyati J v.7. Caus. cināpeti ib. (evaṁ c. you think so); Sdhp 289 (īdisaṁ c. id.) Mhvs to construct, to build J vi.204; Miln 81. — Note cināti at J vii.18, 32; Miln 233 (cintayati), 406 (cintayitabba). — Pro- ii.302 (to weave) is to be corr. to vināti (see Kern, Toev. s. v.). hibitive: mā cintayi don't think about it, don't worry, don't — Cp. ā°, pa°, vi°. — Note. cināti also occurs as cinati in pa°. be afraid, never mind J i.50, 292, 424; iii.289; vi.176; pl. mā cintayittha J i.457; iv.414; vi.344; Vism 426; DhA i.12; Cintaka (adj.) [cp. cintin] one who thinks out or invents, in iii.196; also mā cintesi J iii.535. — (b) (with acc.) to pon- akkhara° the grammarian PvA 120, nīti° the lawgiver ib. der, think over, imagine, think out, design, scheme, intend, 130; cp. Divy 212, 451, "overseer." plan. In this sense grouped with (ceteti) pakappeti anuseti Cintana (nt.)=cintā Th 1, 695; Miln 233. to intend, to start to perform, to carry out S ii.65. maraṇaṁ Cintanaka (adj.) thoughtful, considerate J i.222. ākankhati cetayati (ponders over) S i.121; acinteyyāni na cin- tetabbāni A ii.80; cetabba — rūpa (a fit object of thought, a Cintā [to cit, cinteti] "the act of thinking" (cp. citti), thought S good thought) J iv.157 (=cintetabba); loka — cintaṁ c. S i.57; Pug 25; Dhs 16, 20, 292; Sdhp 165, 216. — loka° think- v.447; ajjhattarūpe, etc. ceteti

Vin iii.113; mangalāni acin- ing over the world, philosophy S v.447; A ii.80. tayuṁ Sn 258; diṭṭhigatāni cintayanto Sn 834; kiṁ cintesi J -kavi "thought — poetry," i. e. original poetry (see kavi) i.221; sokavinayan' — upāyaṁ c. to devise a means of dis- A ii.230; -maṇi the jewel of thought, the true philosopher's pelling the grief PvA 39. — Esp. with pāpaṁ & pāpakaṁ to stone VvA 32; N. of a science J iii.504; -maya consisting of intend evil, to have ill — will against (c. dat.): mā pāpakaṁ pure thought, metaphysical D iii.219; J iv.270; Vbh 324; Nett akusalaṁ cittaṁ cinteyyātha S v.418; na p. cetaye manasā pi 8, 50, 60 (°mayin, of paññā); Vism 439 (id.). Pv ii.97 (=cinteyya, piheyya PvA 116); p. na cintetabba PvA Cintita [pp. of cinteti, cp. also cintaka] (a) (adj.) thought 114; tassā p. acetayi Pv i.66 (=cetesi PvA 34); kiṁ amhākaṁ out, invented, devised S i.137 (dhammo asuddho samalehi c.); cintesi what do you intend against us? J i.211. — (c) (with iii.151 (caraṇaṁ nāma cittaṁ citten' eva c.); Pv ii.613 (mantaṁ dat.) (restricted to ceteti) to set one's heart on, to think upon, brahma°, expl. PvA 97 by kathitaṁ). — (b) (nt.) a thought, in- strive after, desire: āgatipunabbhavāya c. to desire a future tention, in duc° & su° (bad & good) A i.102; ThA 76; -matta rebirth S iv.201; vimokkhāya c. to strive after emancipation S as much a, a thought, loc. cintita — matte (yeva) at the mere iii.121; attavyābadhāya c. M iii.23=A i.157=S iv.339; pabba- thoughts just as he thought it DhA i.326 (=cintita kkhaṇe in jjāya c. It 75; rakkhāya me tvaṁ vihito... udāhu me cetayase the moment of thinking it, p. 329). vadhāya J iii.146 — acinteyya that which must not or cannot Cintin [adj. to cintā] only — °: thinking of, having one's thoughts be thought A ii.80 (cattāri °āni four reflections to be avoided); on A i.102 (duccintita° & su°); Sn 174 (ajjhatta°; v. l. B. VvA 323 (a. buddhânubhāva unimaginable majesty of a B.). °saññin) 388; J iii.306=iv.453= v.176=v.478; Miln 92. Cipiṭa (adj.) [pp. to cip (?) see next: cp. Sk. cipiṭa grain flattened Cinteti & ceteti [Sk. cetati to appear, perceive, & cinta-yati to after boiling] pressed flat, flattened VvA 222. To be read also think, cit (see citta2) in two forms: (a) Act, base with nasal at J vi.185 for vippita. infix cint (cp. muñc, yuñj, siñc, etc.); (b) Med. base (denom.) Cippiyamāna [ppr. Pass. of cip, see cipiṭa] crushed flat (Rh. D.; with guṇa cet (cp. moc, yoj, sec, etc, & the analogous for- cp. also Kern Toev.) Miln 261.

Cimilikā Cīvara

Cimilikā (f.) see cilimikā Vin ii.150; iv.40; Cp. Vin. Texts iii.167; Cīriḷikā (f.) [cp. Sk. cīrī & jhillikā a cricket, cīrilli a sort of large J.P.T.S. 1885, 39. fish] a cricket A iii.397 (v. l. cīrikā). Cp. on word — forma- Cira (adj.) [Vedic. cira, perhaps to *queiǯe to rest, cp. Lat. quiēs, tion pipiḷikā & Mod. Gr. τσίτσικος cricket. civis; Goth. hveila; Ohg. wīlōn; E. while] long (of time), usu- Cīvara (nt.) [*Sk. cīvara, prob.=cīra, appld orig. to a dress of ally in cpds. & as adv. Either ciraṁ (acc.) for a long time bark] the (upper) robe of a Buddhist mendicant. C. is the first Sn 678, 730, 1029; Dh 248; Kh vii.5; J ii.110; iv.3; Pv ii.333 one of the set of 4 standard requisites of a wandering bhikkhu, or cirena (instr.) after a long time Vin iv.86; DhsA 239; or vir. c°, piṇḍapāta alms-bowl, senāsana lodging, a place to cirāya (dat.) for long Dh 342. cirassa (gen.) see cirassaṁ. — sleep at, gilānapaccaya-bhesajja-parikkhāra medicinal ap- cirataraṁ (compar.) for a (comparatively) long time, rather pliances for use in sickness. Thus mentioned passim

e. g. Vin long A iii.58; Pv ii.87 . cir — â — ciraṁ continually Vin iv.261; iii.89, 99, 211; iv.154 sq.; D i.61; M ii.102; A i.49; Nd2 s. J v.233. — acira not long (ago) lately, newly: °arahattappatta v.; It 111. In abbreviated form Sn 339; PvA 7; Sdhp 393. In S i.196; °pabbajita S i.185; °parinibbute Bhagavati shortly af- starting on his begging round the bhikkhu goes patta-cīvaraṁ ter the death of the Bhagavant D i.204, etc.; Sn p. 59. ādāya, The 3 robes are sanghāṭi, uttarāsaṅga, antaravāsaka, -kālaṁ (adv.) a long time freq. e. g. PvA 19, 45, 60, 109; given thus, e.g. at Vin i.289. that is literally G taking his bowl -ṭṭhitika perpetual, lasting long A iv.339 (opp. pariyāpajjati); & robe. ' But this is an elliptical idiom meaning G putting on Vv 801 ; Pug 32, 33; Vism 37, 175; DA i.3. -dikkhita (not his outer robe and taking his bowl. ' A bhikkhu never goes into °dakkhita) having long since been initiated S i.226=J v.138 a village without wearing all his robes, he never takes them, (=cirapabbajita); -nivāsin dwelling (there) for a long time S or any one of the three, with him. Each of the three is sim- ii.227; -paṭika [cp. Sk. ciraṁ prati] long since, adj. con- ply an oblong piece of cloth (usually cotton cloth). On the str. in conformity w. the subject Vin i.33; D ii.270= S iii.120; mode of wearing these three robes see the note at Dialogues -pabbajita having long since become a wanderer A iii.114; ii.145. — Vin iii.11; D ii.85; Sn p. 21; PvA 10, 13 & passim. Sn p. 92; DA i.143; -ppavāsin (adj.) long absent Dh 219 The sewing of the robe was a festival for the laity (see under (=cirappavuttha DhA iii.293). -rattaṁ (adv.) for a long time kaṭhina). There are 6 kinds of cloth mentioned for its manufac- Sn 665, 670; J iv.371; and -rattāya id. J ii.340; Pv i.94 . ture, viz. khoma, kappāsika, koseyya, kambala, sāṇa, bhanga Cirassaṁ (adv.) [origin. gen. of cira=cirasya] at last Vin Vin. i.58=96=281 (cp. °dussa). Two kinds of robes are distin- ii.195; D i.179; S i.142; J ii.439; iii.315; iv.446 (read cirassa guished: one of the gahapatika (layman) a white one, and the passāmi); v.328; Th 1, 868; ThA 217; PvA 60. — na cirass' other that of the bhikkhu, the c. proper, called paṁsukūlaṁ eva shortly after D iii.11; J iv.2; DhA iii.176; PvA 32. — c. "the dust — heap robe" Vin v.117 (cp. gahapati). — On sucirass' eva after a very long while S i.193. cīvara in general & also on special ordinances concerning its making, wearing & handling see Vin i.46, 49 sq., 196, 198, 253 Cirāyati [Sk. cirayati, v. denom. fr. cira] to be long, to tarry, to sq., 285, 287 sq., 306=ii.267 (of var. colours); ii.115 sq. (sib- delay, DhA i.16; VvA 64, 208; cp. ciraṁ karoti id. J ii.443. bati to sew the c.); iii.45, 58 (theft of a c.), 195 — 223, 254 — Cirīṭa [Sk. ciri, cp. kīra] a parrot J v.202 (in compn cirīti°). 266; iv.59 — 62, 120 — 123, 173, 279 sq., 283 (six kinds). — Cilimikā (f.) [Der. fr. cīra] as cimilikā at Vin ii.150; iv.40 a kind A iii.108 (cīvare kalyāṇakāma); v.100, 206; Vism 62; It 103; of cloth or carpeting, made from palmleaves, bark, etc. Also PvA 185. — Sīse cīvaraṁ karoti to drape the outer robe over at PvA 144 (doubtful reading). the head Vin ii.207, 217; °ṁ khandhe karoti to drape it over the back Vin ii.208, 217; °ṁ nikkhipati to lay it down or put it Cillaka [kilaka or khīlaka, q. v.] a peg, post, pillar, in dāruka° away Vin i.47 sq.; ii.152, 224; iii.198, 203, 263; °ṁ saṁharati Th 2, 390 (cp. ThA 257). Not with Kern (Toev.) "a wooden to fold it up Vin i.46. — Var. expressions referring to the use puppet," as der. fr. citta.1 of the robe: atireka° an extra robe Vin iii.195; acceka° id. Vin Cīnaka (m. nt.) a kind of bean Sn 239 (=aṭavi — pabbata-padesu iii.260 sq.; kāla° (& akāla°) a robe given

at (and outside) the āropita — jāta — cīna — mugga SnA 283); J v.405. specified time Vin iii.202 sq.; iv.284, 287; gahapati° a lay- Cīnapiṭṭha (nt.) red lead DA i.40; DhsA 14. man's r. Vin iii.169, 171; ti° the three robes, viz. saṅghāṭī, uttarāsaṅga, antaravāsaka Vin i.288, 289; iii.11, 195, 198 sq.; Cīyati [Pass. of cināti] to be gathered, to be heaped up Sn 428 v.142; adj. tecīvarika wearing 3 rs. Vin v.193; dubbala° (as (cīyate pahūtaṁ puññaṁ). See also ā°. adj.) with a worn — out c. Vin iii.254; iv.59, 154, 286; paṁ- Cīra (nt.) [Sk. cīra, cp. cīvara] 1. bark, fibre D i.167 (kusa°, sukūla° the dust — heap robe PvA 141; sa°-bhatta food given vāka°, phalaka°); Vin iii.34; A i.295; Pug 55. — a bark dress with a robe Vin iv.77; lūkha° (adj.) having a coarse robe Vin Vin i.305; J vi.500 (cp. cīraka). — 2. a strip (orig. of bark), i.109 (+duccola); iii.263 (id.); A i.25; vihāra° a robe to be in suvaṇṇa° — khacita gold — brocaded VvA 280 (see also used in the monastery Vin iii.212. next). Cp. ocīraka (under odīraka). -kaṇṇa the lappet of a monk's robe DhA iii.420; VvA Cīraka [cp. cīra] 1. bark (see cpds.) — 2. a strip, in suvaṇṇa° 76=DhA iii.106, cp. cīvarakarṇaka Av.Ś ii.184, & °ika Divy gold brocade (dress) J v.197. 239, 341, 350. -kamma (nt.) robe — making Vin ii.218; -vāsika (nt.) bark — dress (a punishment) M i.87=A iii.60, 240; iv.118, 151; A v.328 sq.; DhA iii.342; PvA 73, 145. i.48=Miln 197. -kāra (— samaya) (the time of) sewing the robes Vin iii.256 sq. -kāla (— samaya) the right time for accepting robes Vin Cīriya (adj.) [fr. cīra] like or of bark, in cpd. dāru° (as Np.) iii.261; iv.286, 287; -dāna (— samaya) (the ime for) giving "wood — barker" DhA ii.35. robes Vin iv.77, 99; -dussa clothing — material Vin iv.279,

280; -nidāhaka putting on the c. Vin i.284; -paṭiggāhaka — 2. (n.) in cpd. cutûpapāta disappearance & reappearance, the receiver of a robe Vin i.283; ii.176; v.205; A iii.274 sq.; transmigration, Saṁsāra (see cuti) S ii.67 (āgatigatiyā sati c° -paṭivisa a portion of the c. Vin i.263, 285, 301; -palibodha hoti); A iii.420; iv.178; DhA i.259; usually in phrase sattānaṁ an obstacle to the valid performance of the kathina ceremony cutûpapāta — ñāṇa the discerning of the saṁsāra of beings D arising from a set of robes being due to a particular person [a i.82=M i.248; D iii.111. As cutuppāta at A ii.183. Cp. jāti- technical term of the canon law. See Vinaya Texts ii.149, 157, saṁsāra — ñāṇa. 169]. It is one of the two kaṭhinassa palibodhā (c. & āvāsa°) Cuti (f.) [cp. Sk. cyuti, to cavati] vanishing, passing away, de- Vin i.265; v.117, cp. 178; -paviveka (nt.) the seclusion of cease, shifting out of existence (opp. upapatti, cp. also gati the robe, i. e. of a non — Buddhist with two other pavivekāni & āgati) D i.162; S ii.3=42; iii.53; M i.49; Sn 643; Dh 419; J (piṇḍapāta° & senāsana°) at A i.240; -bhanga the distribu- i.19, 434; Vism 292, 460, 554; DhA iv.228. tion of robes Vin iv.284; -bhatta robes & a meal (given to the bh.) Vin iii.265; -bhājaka one who deals out the robes Vin Cudita (adj.) [pp. of codati] being urged, receiving blame, being i.285; ii.176; v.205; A iii.274 sq. (cp. °paṭiggāhaka); -bhisī reproved Vin i.173; ii.250; ii.250, 251; M i.95 sq.; A iii.196 a robe rolled up like a pillow Vin i.287 sq.; -rajju (f.) a rope sq. -°ka id. Vin v.115, 158, 161, 164. for (hanging up) the robes; in the Vinaya always combd with Cuddasa [contracted fr. catuddasa, Sk. caturdaśa, cp. catur] four- °vaṁsa (see below); -lūkha (adj.) one who is poorly dressed teen J i.71; vi.8; Miln 12; DhA iii.120, 186. Pug 53; -vaṁsa a bamboo peg for hanging up

a robe (cp. °ra- Cunda an artist who works in ivory J vi.261 (Com: dantakāra); jju) Vin i.47, 286; ii.117, 121, 152, 153, 209, 222; iii.59; J Miln 331. i.9; DhA iii.342; -sankamanīya (nt.) a robe that ought to be handed over (to its legal owner) Vin iv.282; 283. Cundakāra a turner J vi.339.

Cuṇṇa [Sk. cūrṇa, pp. of carvati, to chew, to *sqer to cut, break Cumbaṭa (nt.) [cp. Prk. cumbhala] (a) a coil; a pad of cloth, a up, as in Lat. caro, Sk. kṛṇāti (cp. kaṭu); cp Lit. kirwis axe, pillow J i.53 (dukūla°); ii.21 (id.); VvA 73. — (b) a wreath J Lat. scrūpus sharp stone, scrupulus, scortum. See also calaka2 iii.87. Cp. next. & cp. Sk. kṣunna of kṣud to grind, to which prob. P. kuḍḍa] Cumbaṭaka (nt.) cumbaṭa, viz. (a) a pillow DhA i.139; VvA 33, 1. pp. broken up, powdered; only in cpd. °vicuṇṇa crushed 165. — (b) a wreath J iv.231 (puppha°); SnA 137; DhA i.72 to bits, smashed up, piecemeal J i.73; ii.120, 159, 216; iii.74. (mālā°). — 2. (nt.) (a) any hard substance ground into a powder; dust, Cumbati [Sk. cumbati. Dhtp 197 defines as "vadana-saṁyoge"] sand J i.216; VvA 65 (paṁsu°); Pv iii.33 (suvaṇṇa° gold — to kiss J ii.193; v.328; vi.291, 344; VvA 260. Cp. pari°. dust; PvA 189=vālikā); DA i.245 (id.); DhsA 12. — (b) esp. "chunam" (Anglo — Ind.) i. e. a plaster, of which quick- Culla & cūḷa (adj.) [Sk. kṣulla=kṣudra (P. khudda, see lime & sand are the chief ingredients & which is largely used khuddaka), with c: k=cuṇṇa: kṣud] small, minor (opp. mahā in building, but also applied to the skin as a sort of soap — great, major), often in conn. with names & titles of books, e. powder in bathing. Often combd with mattikā clay, in dis- g. c° Anāthapiṇḍika=A jr. J ii.287, cp. Anglo — Indian chota tinction of which c. is for delicate use (tender skin), whereas sahīb the younger gentleman (Hind. chhota=culla); or Culla m. for rougher purposes (see Vin i.202); cuṇṇāni bhesajjāni — vagga, the minor section (Vin ii.) as subordinate to Mahā — an application of c. Vin i.202. — Vin i.47=52; ii.220, 224 sq.; vagga (Vin i.), Culla — niddesa the minor exposition (follow- A i.208; iii.25; J v.89. cuṇṇa — tela — vālaṇḍupaka Vism ing upon Mahā — niddesa); culla — sīla the siṃple precepts 142 (where Asl 115 reads cuṇṇaṁ vā telaṁ vā leḍḍūpaka). of ethics (opp. mahā° the detailed sīla) D i.5, etc. Otherwise — nahāniya° D i.74=M iii.92; PvA 46; na — hāna° J ii.403, only in cpds.: 404. — gandha — cuṇṇa aromatic (bath) powder J i.87, 290; -angulī little finger DhA ii.86. -ûpaṭṭhāka a "lesser" iii.276; candana° id. Miln 13, 18. — iṭṭhaka° plaster (which follower, i. e. a personal attendant (of a thera) J i.108 (cūl°); is rubbed on the head of one to be executed) PvA 4, cp. Mṛc- ii.325 (cull°; DhA i.135; ii.260; cūḷ); -pitā an uncle ("lesser" chakaṭika X, beginning (stanza 5) "piṣṭa — cūrṇâvakīrṇaśca father=sort of father, cp. Lat. matertera, patruus, Ger. Vet- puruṣo 'haṁ paśūkṛtaḥ." ter=father jun.) J ii.5; iii.456 (v. l. petteyya); PvA 107; DhA -cālanī a mortar for the preparation of chunam Vin i.202; i.221 (cūḷa°). -piṇḍa a lump of ch. Vin iii.260; iv.154 sq. Cullāsīti [=caturāsīti] eighty — four J vi.226 (mahākappe as du- Cuṇṇaka (adj.) [fr. cuṇṇa] (a) a preparation of chunam, paint (for ration of Saṁsāra); PvA 254 (id.). Also as cūḷāsīti q. v. the face, mukha°) D i.7; M ii.64=Th 1, 771; J v.302. — (b) Cūlikā (f.) [Sk. cūlikā, cp. cūḍā]=cūḷa; kaṇṇa° the root of the ear powder; cuṇṇakajātāni reduced to powder M iii.92 (aṭṭhikāni). J ii.276; Vism 249, 255; DhA iv.13 (of an elephant). °baddha — f. °ikā in cuṇṇikamaṁsa mince meat J i.243. S ii.182; KS ii.122. See also cūḷā. Cuṇṇeti

[Denom. of cuṇṇa] to grind to powder, to crush; to pow- Cūḷa [Sk. cūḍa & cūlikā] 1. swelling, protuberance; root, knot, der or paint w. chunam Vin ii.107 (mukhaṁ); J iv.457. — ppr. crest. As kaṇṇa — cūḷa the root of an elephant's ear J vi.488. pass cuṇṇiyamāna being ground J vi.185. aḍḍha-cūḷa a measure (see aḍḍha). See also cūlikā. — 2. Cuta [pp. of cavati; Sk. cyuta] 1. (adj.) shifted, disappeared, de- (adj.) see culla. ceased, passed from one existence to another Vin iv.216; Sn Cūḷaka (adj.) [fr. cūḷā] having a cūḷa or top — knot; pañca° with 774, 899; It 19, 99; J i.139, 205; Pug 17. — -accuta perma- five top — knots J v.250 (of a boy). nent. not under the sway of Death, Ep. of Nibbāna Dh 225. Cūḷanikā (f.) [Der. fr. culla, q. v.] only in phrase sahassi

Cūḷanikā Cetiya

cūḷanikā lokadhātu "the system of the 1,000 lesser worlds" nation of the 7 items of good conduct (see sīla) which refers (distinguished from the dvi — sahassī majjhimakā & the ti — to actions of the body (or are wilful, called cetanākamma Nett sahassī mahāsahassi lokadhātu) A i.227; Nd2 235, 2b . 43, 96; otherwise distinguished as kāya — & vacīkammantā Cūḷā (f.) [Vedic cūḍā. to cūḍa]=cūḷa, usually in sense of crest A v.292 sq.), whereas the 3 last items (sīla 8 — 10) refer to the only, esp. denoting the lock of hair left on the crown of the behaviour of the mind (cetasikakamma Nett., mano — kam- head when the rest of the head is shaved (cp. Anglo — Indian manta A), viz. the shrinking back from covetousness, malice, chuḍā & Gujarāti choṭali) J i.64, 462; v.153, 249 (pañcacūḷā & wrong views. — Vin iii.112; S iii.60; A ii.232 (kaṇhassa kumārā); DhA i.294; as mark of distinction of a king J iii.211; kammassa pahānāya cetanā: intention to give up wrong — v.187; of a servant J vi.135. — a cock's comb J ii.410; iii.265. doing); VvA 72 (vadhaka — cetanā wilful murder); maraṇac- -maṇi (m.) a jewel worn in a crest or diadem, a jewelled etanā intention of death DhA i.20; āhār' āsā cetanā intention crest J i.65; ii.122; v.441. consisting in deśire for food Vism 537. — PvA 8, 30 (paric- cāga° intention to give); Pug 12; Miln 94; Sdhp 52, 72. — Cūḷāsīti for cullāsīti at Th 2, 51. In scholastic lgg. often expld as cetanā sañcetanā sañcetayi- Ce [Vedic ced; ce=Lat. que in absque, ne — c, etc., Goth. h in tatta (viz. state or behaviour of volition) Dhs 5; Vbh 285. — ni — h. see also ca 3] conditional particle "if," constructed Cp. Dhs 58 (+citta); Vbh 401 (id.); Vbh 40, 403; Vism 463 either with Indicative (ito ce pi yojanasate, viharati even if he (cetayatī ti cetanā; abhisandahatī ti attho). lived 100 y. from here D i.117) or Conditional (tatra ce tumhe Cetayita [pp. of ceteti, see cinteti] intended A v.187; Miln 62. assatha kupitā D i.3), or Potential (passe ce vipulaṁ sukhaṁ Dh 290). — Always enclitic (like Lat. que) & as a rule placed Cetasa1 N. of a tree, perhaps the yellow Myrobalan J v.420. after the emphasized word at the beginning of the sentence: Cetasa2 (adj.) [orig. the gen. of ceto used as nominative] only puññañ ce puriso kayirā Dh 118; brāhmaṇo ce tvaṁ brūsi Sn in — °: sucetasa of a good mind, good — hearted S i.4=29, 457. Usually added to pronouns or pron. adverbs: ahañ ce 46=52; paraphrased by Buddhaghosa as sundaracetasa; pāpa° va kho pana ceteyyaṁ D i.185; ettha ce te mano atthi S i.116, of a wicked mind, evil — minded S i.70=98; a° without or combd with other particles, as noce, yañce, sace (q. v.). mind S i.198; sabba° all-hearted, with all one's mind or heart, Freq. also in combn with other indef. interrog. or emphatic in

phrase aṭṭhikatvā manasikatvā sabbacetaso samannāharitva particles, as ce va kho pana if then, if now: ahañ ce va kho ohitasoto (of one paying careful & proper attention) S i.112 pana pañhaṁ puccheyyaṁ D i.117; ahañ ce va kho pana ab- sq.=189, 220; A ii.116; iii.163, 402; iv.167. The editors hivādeyyaṁ D i.125; api (pi) ce even if: api ce vassasataṁ have often misunderstood the phrase & we freq. find vv. ll. jīve mānavo Sn 589. with sabbaṁ cetaso & sabbaṁ cetasā, — appamāṇa° S iv.186; Cecca=cicca (equal to sañcicca), ger. of cinteti, corresp. to ei- avyāpanna° S v.74. ther *cetya [cet] or *cintya [cint]; only in ster. def. jānanto Cetasika (adj.) belonging to ceto, mental (opp. kāyika physical). sañjānanto cecca abhivitaritvā Vin ii.91; iii.73, 112; iv.290. Kāyikaṁ sukhaṁ > cetasikaṁ s. A i.81; S v. 209; kāyikā Ceṭa a servant, a boy J iii.478. See next. darathā > 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) Ceṭaka a servant, a slave, a (bad) fellow Vin iv.66;] ii.176=DhA Nett 43. — As n. combd with citta it is to be taken as supple- iv.92 (duṭṭha° miserable fellow); iii.281; iv.82 (bhātika — menting it, viz. mind & all that belongs to it, mind and mental ceṭakā rascals of brothers); v.385; Miln 222. properties, adjuncts, co — efficients (cp. vitakka — vicāra & Cetaka a decoy — bird (Com. dīpaka — tittira, exciting partridge) sach cpds. as phalâphala, bhavâbhava) D i.213; see also citta. J iii.357. Occurring in the Nikāyas in sg. only, it came to be used in Cetakedu a kind of bird J vi.538. See also cela°. pl. and, as an ultimate category, the 52 cetasikas, with citta as bare consciousness, practically superseded in mental analysis, Cetanaka (adj.) [see cetanā] connected with a thought or inten- the 5 khandha — category. See Cpd. p. 1 and pt. II. Mrs. Rh. tion J vi.304; usually in a° without a thought, unintentional J D., Bud. Psy. 6, 148, 175. -°cetasikā dhammā Ps i.84; Vbh ii.375; vi.178; Vbh 419. 421; Dhs 3, 18, etc. (cp. Dhs. trsl. pp. 6, 148). Cetanā [f. abstr. fr. cet, see cinteti] state of ceto in action, think- Cetaso gen. sg. of ceto, functioning as gen. to citta (see citta & ing as active thought, intention, purpose, will. Defined as ac- ceto). tion (kamma: A iii.415; cp. KV. viii.9, § 38 untraced quota- tion; cp. A v.292). Often combd w. patthanā & paṇidhi (wish Cetāpana (nt.) [see cetāpeti; cp. BSk. cetanika] barter Vin & aspiration), e. g. S ii.99, 154; A i.32, 224; v 212; Nd2 112 iii.216, see also Vin. Texts i.22 & Kacc. 322. (in def. of asucimanussā, people of ignoble action: asuciyā Cetāpeti [Caus. of *cetati to ci, collect; see also Kern, Toev. s. cetanāya, patthanāya, paṇidhinā samannāgatā). Also classed v.] to get in exchange, to barter, buy Vin iii.216 (expld by with these in a larger group in KV., e. g. 343, 380. — Combd parivatteti), 237; iv.250. w. vedanā saññā c. citta phassa manasikāra in def. of nā- Cetiya (nt.) [cp. from ci, to heap up, cp. citi, cināti] 1. a tu- makāya (opp. rūpakāya) S ii.3 (without citta), Ps i.183 (do.); mulus, sepulchral monument, cairn, M i.20; Dh 188; J i.237; Nett 77, 78. — Enumd under the four blessings of vatthu, pac- vi.173; SnA 194 (dhātu — gharaṁ katvā cetiyaṁ patiṭṭhāpe- caya, c., guṇātireka (— sampadā) & def. as "cetanāya so- suṁ); KhA 221; DhA iii.29 (dhātu°); iv. 64; VvA 142; Sdhp manassa — sahagatañāṇa — sampayutta — bhāvo" at DhA 428, 430. Pre — Buddhistic cetiyas mentioned by name are iii.94. — C. is opposed to cetasika (i. e. ceto) in its determi- Aggāḷava° Vin ii.172; S i.185; Sn p. 59; DhA iii.170; Ānanda°

Cetiya Cokkha

D ii.123, 126; Udena° D ii.102, 118; iii.9; DhA iii.246; Go- ceto— paricca manasikaroti A v.160. Bhagavā [brāhmaṇassa] tama (ka)° ibid.; Cāpāla° D ii.102, 118; S v.250; Ma — kuṭa- c° ceto — parivitakkaṁ aññāya "perceiving in his mind the bandhana° D ii.160; Bahuputta° D ii.102, 118; iii.10; S ii.220; thought of [the b.]" S i.178; D iii.6; A iii.374; Miln 10. A iv.16; Sattambaka° D ii.102, 118; Sārandada D ii.118, 175; IV. Cpds. -khila fallowness, waste of heart or mind, usu- A iii.167; Supatiṭṭha° Vin i.35. ally as pañca c — khilā, viz. arising from doubt in the Mas- -angaṇa the open space round a Cetiya Miln 366; Vism ter, the Norm, the Community, or the Teaching, or from anger 144, 188, 392; DA i.191, 197; VvA 254. -vandanā Cetiya against one's fellow — disciples, D iii.237, 278; M i.101; A worship Vism 299. iii.248=iv.460=v.17; J iii.291; Vbh 377; Vism 211. -paṇidhi Ceteti see cinteti. resolution, intention, aspiration Vv 4712 (=cittassa samma — d — eva ṭhapanaṁ VvA 203); Miln 129; -padosa corrup- Ceto (nt.) [Sk. cetas]=citta, q. v. for detail concerning deriva- tion of the h., wickedness, A i.8; It 12, 13 (opp. pasāda): tion, inflexion & meaning. Cp. also cinteti. — Only the gen. -paricca "as regards the heart," i. e. state of heart, ways of cetaso & the instr. cetasā are in use; besides these there is an thought, character, mind (=pariyāya) in °ñāṇa Th 2, 71=227 adj. cetaso, der. from nom. base cetas. Another adj. — form (expld at ThA 76, 197 by cetopariyañāṇa) see phrase cetasā c is the inflected nom. ceto, occurring only in viceto S v.447 — p. above (iii. b.); -pariyāya the ways of the heart (=par- (+ummatto, out of mind). icca), in para — ceto — pariyāya — kusalo "an expert in the I. Ceto in its relation to similar terms: (a) with kāya & ways of others' hearts" A v.160; c. — p — kovido encom- vācā: kāyena vācāya cetasā (with hand, speech & heart) Sn passing the heart of others S i.146, 194=Th 1, 1248; i.196=Th 232; Kh IX. kāya (vācā°, ceto°) — muni a saint in action, 1, 1262. Also with syncope: °pariyañāṇa D i.79; iii.100; speech & thought A i.273= Nd2 514. In this phrase the Nd Vism 431; DA i.223. -parivitakka reflecting, reasoning S has mano° for ceto°, which is also a v. l. at A — passage. — i.103, 178; -pharaṇatā the breaking forth or the effulgence (b) with paññā (see citta iv. b) in ceto — vimutti, paññā — of heart, as one of five ideals to be pursued, viz. samādhi, vimutti (see below iv.). — (c) with samādhi, pīti, sukha, etc.: pīti — pharaṇatā, sukha°, ceto°, āloka° D iii.278; -vasippatta see °pharaṇatā below. mastery over one's h. A ii.6, 36, 185; iv.312; M i.377; Vism II. Cetaso (gen.) (a) heart. c° upakkilesa (stain of h.) D 382; Miln 82, 85; -vimutti emancipation of h. (always w. iii.49, 101; S v.93. līnatta (attachment) S v.64. appasāda (un- paññā — vimutti), which follows out of the destruction of the faith) S i.179; ekodibhāva (singleness) D iii.78; S iv.236 (see intoxications of the heart (āsavānaṁ khayā anāsavā c. — v.) 2nd jhāna); āvaraṇāni (hindrances) S 66. — vimokkha (re- Vin i.11 (akuppā); D i.156, 167, 251; iii.78, 108, 248 (mu- demption) S i.159. santi (tranquillity) Sn 584, 593. vūpasama ditā); S ii.265 (mettā); M i.197 (akuppā), 205, 296; iii.145 (ap- (id.) A i.4; S v.65. vinibandha (freedom) D iii.238= A iii.249; pamāṇā, mahaggatā); A i.124; ii.6, 36; iii.84; Sn 725, 727=It iv.461 sq. — (b) mind. c° vikkhepa (disturbance) A iii.448; 106; It 20 (mettā), 75, 97; Pug 27, 62; Vbh 86 (mettā) Nett 81 v.149: uttrāsa (fear) Vbh 367. abhiniropanā (application) Dhs (virāgā); DA i.313 (=cittavimutti); -vivaraṇa setting the h. 7. — (c) thought. in c° parivitakko udapādi "there arose a free A iv.352; v.67. See also

arahant II D. -samatha calm of reflection in me (gen.)" S i.139; ii.273; iii.96, 103. h. Th 2, 118; -samādhi concentration of mind (=cittasamādhi III. Cetasā (instr.) — (a) heart. mettā — sahagatena c. DA i.104) D i.15; iii. 30; S iv.297; A ii.54; iii.51; -samphassa (with a h. full of love) freq. in phrase ekaṁ disaṁ phar- contact with thought Dhs 3. itvā, etc. e. g. D i.186, iii.78, 223; S iv.296; A i.183; ii.129; iv.390; v.299, 344; Vbh 272. ujubhūtena (upright) S Cela (nt.) [Derivation unknown. Cp. Sk. cela] cloth, esp. clothes ii.279; A i.63; vivaṭena (open) D iii.223= S v.263; A iv.86. worn, garment, dress A i.206; Pv ii.127 (kañcanā° for kañ- macchera — maḷa — pariyuṭṭhitena (in which has arisen the cana°); iii.93 (for veḷa); dhāti° baby's napkin J iii.539. In simile dirt of selfishness) S iv.240; A ii.58. santim pappuyya c. S of one whose clothes are on fire (āditta°+ādittasīsa) S v.440; A i.212. taṇhādhipateyyena (standing under the sway of thirst) ii.93; iii.307; iv.320. — acela a naked ascetic D i.161, 165; S iii.103. — vippasannena (devout) S i.32=57, 100; Dh 79; J v.75; vi.222. Pv i.1010 . muttena A iv.244. vimariyādi — katena S iii.31. -aṇḍaka (v. l. aṇḍuka) a loincloth M i.150; -ukkhepa vigatâbhijjhena D iii.49. pathavī — āpo etc. — samena A waving of garments (as sign of applause), usually with sād- iv.375 sq. ākāsasamena A iii.315 sq. sabba° S ii.220. abhi- hukāra J i.54; ii.253; iii.285; v.67; DhA ii.43; SnA ii.225; VvA jjhā — sahagatena A i.206. satārakkhena D iii.269; A v.30. 132, 140; -paṭṭikā (not °pattika) a bandage of cloth, a tur- — migabhūtena cetasā, with the heart of a wild creature M ban Vin ii.128 (Bdhgh. celasandhara); M ii.93; DhA iii.136; i.450. — acetasā without feeling, heartlessly J iv.52, 57. — -vitāna an awning J i.178; ii.289; iv.378; Mhbv 122; Vism (b) mind: in two phrases, viz. (α) c. anuvitakketi anuvicāreti 108. "to ponder & think over in one's mind" D iii.242; A i.264; Celaka 1. one who is clothed; acelaka without clothes D i.166; M iii.178; — (β) c. pajānāti (or manasikaroti) "to know in one's i.77. — 2. a standard — bearer [cp. Sk. ceḍaka P. ceṭa & in mind," in the foll. expressions: para — sattānaṁ para — pug- meaning E. knight > Ger. knecht; knave > knabe, knappe] D galānaṁ cetasā ceto — paricca pajānāti "he knows in his mind i.51; DA i.156; A iv. 107, 110; Miln 331. the ways of thought (the state of heart) of other beings" (see Celakedu=cetakedu J vi.538. ceto — paricca & °pariyāya) M ii.19; S ii.121, 213; v.265; A i.255=iii.17=280. puggalaṁ paduṭṭha — cittaṁ evaṁ c° ceto Celāpaka=celāvaka J v.418. — paricca p. It 12, cp. 13. Arahanto... Bhagavanto c° cetopar- Celāvaka [cp. Sk. chilla?] a kind of bird J vi.538 (Com. icca viditā D iii.100. para — cittapariyāya kusalo evaṁ c° celabaka; is it celā bakā?); J v.416. See also celāpaka.

Cokkha Cha & Chaḷ

Cokkha (adj.) [Cp. Sk. cokṣa] clean J iii.21; °bhāva cleanli- Cora [cur, corayati to steal; Dhtp 530=theyye] a thief, a robber ness M i.39 (=visuddhibhāva; to be read for T mokkha°? See Vin i.74, 75, 88, 149; S ii.100, 128=A ii.240; S ii.188 (gā- Trenckner's note on p. 530). maghāta, etc.); iv.173; M ii.74=Th 1, 786; A i.48; ii.121 sq.; Coca (nt.) [Both derivation & meaning uncertain. The word is iv.92, 278; Sn 135, 616, 652; J i.264 (°rājā, the robber king); certainly not Aryan. See the note at Vinaya Texts ii.132] the ii.104; iii.84; Miln 20; Vism 180 (sah' oḍḍha c.), 314 (in sim- cocoa — nut or banana, or cinnamon J v.420 (°vana); -°pāna ile), 489 (rāja — puris' ânubandha°, in comparison), 569 (and- a sweet drink of banana or cocoa — nut milk Vin i.246. hakāre corassa hattha

— pasāraṇaṁ viya); DhA ii.30; PvA 3, 54, 274. — mahā° a great robber Vin iii.89; D iii.203; A i.153; Codaka (adj.) [to codeti] one who rebukes; exhorting, reproving iii.128; iv.339; Miln 185. — Often used in similes: see J.P.T.S. Vin i.173; ii 248 sq.; v.158, 159 etc.; S i.63; M i.95 sq.; D 1907, 87. iii.236; A i.53; iii.196; iv.193 sq.; DA i.40. -âṭavi wood of robbers Vism 190; -upaddava an attack Codanā (f.) [see codeti] reproof, exhortation D i.230; iii.218; A from robbers J i.267; -kathā talk about thieves (one of the iii.352; Vin V.158, 159; Vism 276. — As ttg. in codan' atthe forbidden pastimes, see kathā) D i.7=Vin i.188; -ghātaka nipāto an exhortative particle J vi.211 (for ingha); VvA 237 an executioner A ii.207; J iii.178; iv.447; v.303; PvA 5. (id.); PvA 88 v. l. (for handa). Coraka [cp. Sk. coraka] a plant used for the preparation of per- Codita [pp. of codeti, q. v.] urged, exhorted, incited; questioned fume J vi.537. Sn 819; J vi.256; Pv ii.966 ; Vv 161 ; PvA 152; Sdhp 309. Corikā f. thieving, theft Vin i.208; J iii.508; Miln 158; PvA 4, 86, Codetar [n. ag. to codeti] one who reproves, one who exacts 192; VvA 72 (=theyyā). blame, etc. Vin v.184. Corī (f.) a female thief Vin iv.276; J ii.363; (adj.) thievish, de- Codeti [Vedic codati & codayati, from cud] aor. acodayi (J ceitful J i.295. — dāraka° a female kidnapper J vi.337. v.112), inf. codetuṁ, grd. codetabba; Pass. cujjati & codiy- Corovassikaṁ at Nd2 40 (p. 85) read terovassikaṁ (as S iv.185). ati; pp. cudita & codita (q. v.): Caus. codāpeti (Vin. iii.165) to urge, incite, exhort; to reprove, reprimand, to call forth, to Cola (& coḷa) [Cp. Sk. coḍa] a piece of cloth, a rag S i.34; J question; in spec. sense to demand payment of a debt (J vi.69 iv.380; Miln 169; PvA 73; Sdhp 396. -bhisi a mat spread iṇaṁ codetvā; 245; Sn 120 iṇaṁ cujjamāna being pressed to with a piece of cloth (as a seat) Vin iv.40. — duccola clad in pay up; PvA 3 iṇayikehi codiyamāna) D i.230; Vin i.43 (āpat- rags, badly dressed Vin i.109; iii.263. tiyā c. to reprove for an offence), 114, 170 sq., 322 sq.; ii.2 Colaka (& coḷaka)=cola Vin i.48, 296; ii.113, 151, 174, 208, 225; sq., 80 sq.; iii.164, etc.; J v.112; Dh 379; PvA 39, 74. Pv ii.17 ; Miln 53 (bark for tinder?); DhA ii.173. Copana (nt.) [cup, copati to stir, rel. to kup, see kuppati] moving, stirring DhA iv.85; DhsA 92, 240, 323.

Ch Cha & Chaḷ (cha in composition effects gemination of conso- -aṁsa six — cornered Dhs 617. -anga the set of six nant, e. g. chabbīsati=cha+vīsati, chabbaṇṇa= cha+vaṇṇa, Vedāngas, disciplines of Vedic science, viz. 1. kappa, 2. chaḷ only before vowels in compn : chaḷanga, chaḷ — abhiññā) vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (viciti), 6. joti- [Vedic ṣaṣ & ṣaṭ (ṣaḍ=chaḷ), Gr. ε῎ς, Lat. sex, Goth, saihs] the sattha (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, number six. 2, 6, 5): D iii.269; Vv 6316 ; Pv ii.613 ; Miln 178, 236. With ref. Cases: nom. cha, gen. channaṁ, instr. chahi (& to the upekkhās, one is called the "one of six parts" (chaḷ — chambhī (?) J iv.310, which should be chambhi & prob. ang' upekkhā) Vism 160. -abhiññā the 6 branches of higher chabbhi=ṣaḍbhiḥ; see also chambhī), loc. chasu (& chassu), knowledge Vin ii.161; Pug 14. See abhiññā. -âsīti eighty — num. ord. chaṭṭha the sixth. Cp. also saṭṭhi (60) soḷasa (16). six [i. e. twice that many in all directions: psychologically 6 Six is applied whenever a "major set" is concerned (see 2), as X 80= 6 X (4 X 2)10], of people: an immense number, millions in the foll.: 6 munis are distinguished at Nd2 514 (in pairs of Pv ii.137 : of Petas PvA 212; of sufferings in Niraya Pv iii.106 . 3: see muni); 6

bhikkhus as a "clique" (see chabaggiya, cp. -âhaṁ for six days J iii.471. -kaṇṇa heard by six ears, i. e. the Vestal virgins in Rome, 6 in number); 6 are the sciences of public (opp. catukaṇṇa) J vi.392. -tiṁsa(ti) thirty — six A the Veda (see chaḷanga); there are 6 buddha — dhammā (Nd2 ii.3; It 15; Dh 339; DhA iii.211, 224 (°yojana — parimaṇḍala); 466); 6 viññāṇakāyā (see upadhi); 6 senses & sense — or- iv.48. -danta having six gans (see āyatana) — cha dānasālā J i.282; oraṁ chahi māsehi tusks, in °daha N. of one of the Great Lakes of the Hima- kālakiriyā bhavissati (l shall die in 6 months, i. e. not just yet, vant (satta — mahā — sarā), lit. lake of the elephant with 6 but very soon, after the "next" moon) Pv iv.335 . Six bodily tusks. cp. cha — visāṇa Vism 416. -dvārika entering through faults J i.394 (viz. too long, too short, too thin, too fat, too six doors (i. e. the senses) DhA iv.221 (taṇhā). -dhātura black, too white). Six thousand Gandhabbas J ii.334. (=dhātuya) consisting of six elements M iii.239. -pañca

Cha & Chaḷ Chanda

(chappañca) six or five Miln 292. -phass' āyatana having see chādati] a sunshade ("parasol" would be misleading. The six seats of contact (i. e. the outer senses) M iii.239; Th 1, handle of a chatta is affixed at the circumference, not at the 755; PvA 52; cp. Sn 169. -baṇṇa (=vaṇṇa) consisting of centre as it is in a parasol), a canopy Vin i.152; ii.114; D i.7; six colours (of raṁsi, rays) J v.40; DhA i.249; ii.41; iv.99. - ii.15 (seta°, under which Gotama is seated); J i.267 (seta°); baggiya (=vaggiya) forming a group of six, a set of (sinful) iv.16; v.383; vi.370; Sn 688, 689; Miln 355; DhA i.380 sq.; Bhikkhus taken as exemplification of trespassing the rules of DA i.89; PvA 47. — Esp. as seta° the royal canopy, one of the the Vinaya (cp. Oldenberg, Buddha 7 384). Their names are 5 insignia regis (setachatta — pamukhaṁ pañcavidhaṁ rāja — Assaji, Punabhasu, Paṇḍuka, Lohitaka, Mettiya, Bhummajaka kakudhabhaṇḍaṁ PvA 74), see kakudhabhaṇḍa. J vi.4, 223, Vin ii.1, 77, and passim; J ii.387; DhA iii.330. -bassāni 389; °ṁ ussāpeti to unfold the r. canopy PvA 75; DhA i.161, (=vassāni) six years J i.85; DhA iii.195. -bidha (=vidha) six- 167. See also paṇṇa°. fold Vism 184. -bisāṇa (=visāṇa) having six (i. e. a "major -daṇḍa the handle of a sunshade DhA iii.212; -nāḷi the set") of tusks (of pre — eminent elephants) J v.42 (Nāgarājā), tube or shaft (of reeds or bamboo) used for the making of sun- 48 (kuñjara), cp. chaddanta. — bīsati (=vīsati) twenty-six shades M ii.116; -mangala the coronation festival J iii.407; DhA iv.233 (devalokā). DhA iii.307; VvA 66. Chakana & Chakaṇa (nt.) [Vedic śakṛt & śakan; Gr. κόπρος; Chatta2 [cp. Sk. chātra, one who carries his master's sunshade] a Sk. chagana is later, see Trenckner, Notes 62 n. 16] the dung pupil, a student J ii.428. of animals Vin i.202; J iii.386 (ṇ); v.286; vi.392 (ṇ). Chattaka (m. nt.) 1. a sun — shade J vi.252; Th 2, 23 (=ThA 29 Chakaṇatī (f.)=chakana Nd2 199. as nickname of sun — shade makers). See also paṇṇa°. — 2. Chakala [cp. Sk. chagala, from chāga heifer] a he — goat J ahi° "snake's sun — shade," N. for a mushroom: toadstool D vi.237; °ka ibid. & Vin iii 166. — f. chakalī J vi.559. iii.87; J ii.95; a mushroom, toadstool J ii.95. Chakka (nt.) [fr. cha) set of six Vism 242 (meda° & mutta°). Chattiṁsakkhattuṁ (adv.) thirty — six times It 15. Chakkhattuṁ (adv.) [Sk. ṣaṭkṛtvas] six times D ii.198; DhA Chada [cp. chādeti chad=saṁvaraṇe Dhtp 586] anything that iii.196. covers, protects or hides, viz. a cover,

an awning D i.7 (sa — uttara° but °chadana at D ii.194); — a veil, in phrase vi- Chaṭṭha the sixth Sn 171, 437; DhA iii.200: SnA 364. Also as vaṭacchada "with the veil lifted" thus spelt only at Nd2 242, chaṭṭhama Sn 101, 103; J iii.280. 593, DhA i.106 (vivattha°, v. l. vaṭṭa°) & DA i.251 (vivatta°), Chaḍḍaka (adj.) throwing away, removing, in puppha° a flower otherwise °chadda; — shelter, clothing in phrase ghāsacchada — rubbish remover (see pukkusa) Th 1, 620; Vism 194; — f. Pug 51 (see ghāsa & cp. chāda); — a hedge J vi.60; — a wing chaḍḍikā see kacavara°. Th 1, i 108 (citra°). Chaḍḍana (nt.) throwing away, rejecting J i.290; Dhtp 571. — ī Chadana (nt.) [Vedic chad]=chada, viz. lit. 1. a cover, cover- (f.) a shovel, dust — pan DhA iii.7. See kacavara°. ing J i.376; v.241. — 2. a thatch, a roof Vin ii.154 (various Chaḍḍita [pp. of chaddeti] thrown out. vomited; cast away, re- kinds), 195; J ii.281; DhA ii.65 (°piṭṭha); iv.104 (°assa udaka jected, left behind S iii.143; J i.91, 478; Pv ii.23 (=ucchiṭṭhaṁ — patana — ṭṭhāna), 178; PvA 55. — 3. a leaf, foliage J vantan ti attho PvA 80); VvA 100; PvA 78, 185. i.87; Th 1, 527. — 4. hair J v.202. — fig. pretence, camou- flage, counterfeiting Sn 89 (=paṭirūpaṁ katvā SnA 164); Dhs Chaḍḍeti [Vedic chardayati & chṛṇatti to vomit; cp. also avaskara 1059=Vbh 361= Nd2 271ii . Dhs reads chandanaṁ & Vbh chā- excrements & karīsa dung. From *sqer to eliminate, separate, danaṁ. throw out (Gr. κρίνω, Lat. ex— (s)cerno), cp. Gr. σκ¨ως, -iṭṭhikā a tile DhA iv.203. 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 Chadda (nt.) [Dhtp 590 & Dhtm 820 expln a root chadd i.169 (chaṭṭehi wrongly for chaḍḍehi)=Sn p. 15; J i.61, 254, by "vamane," thus evidently taking it as an equivalent of 265, 292; v.427; Pug 33; DhA i.95 (uṇhaṁ lohitaṁ ch. to chaḍḍ]=chada, only in phrase vivattacchadda (or vivaṭa°) D kill oneself); ii.101; iii.171; VvA 126; PvA 43, 63, 174, 211; i.89; Sn 372, 378, 1003, 1147; DA i.251. Nd2 however & DA 255; Miln 15. — ger. chaḍḍūna Th 2, 469 (=chaḍḍetvā ThA read °chada expl. by vivaṭa — rāgadosamoha — chadana SnA 284); grd. chaḍḍetabba Vin i.48; J ii.2; chaḍḍanīya Miln 252; 365. chaḍḍiya (to be set aside) M i.12 sq. — Pass. chaḍḍīyati PvA Chaddhā [Sk. ṣaṭśaḥ] sixfold Miln 2. 174. — Caus. chaḍḍāpeti to cause to be vomited, to cast off, Chanda [cp. Vedic and Sk. chanda, and skandh to jump]. 1. to evacuate, to cause to be deserted Vin iv.265; J i.137; iv.139; impulse, excitement; intention, resolution, will; desire for, vi.185, 534; Vism 182. — pp. chaḍḍita (q. v.). — See also wish for, delight in (c. loc.). Expld at Vism 466 as "kattu kacavara° — kāmatāy" adhivacanaṁ; by Dhtp 587 & Dhtm 821 as Chaṇa a festival J i.423, 489 (surā°), 499; ii.48 (mangala°), 143, chand=icchāyaṁ. — A. As virtue: dhammapadesu ch. striv- iii.287, 446, 538; iv.115 (surā°); v.212; vi.221; 399 (°bheri); ing after righteousness S i.202; tibba° ardent desire, zeal A DhA iii. 100 (surā°), 443 (°vesa); iv.195; VvA 173. i.229; iv.15; kusaladhamma° A iii.441. Often combd with Chaṇaka [=akkhaṇa? Kern; cp. Sk. *ākhaṇa] the Chaṇaka plant other good qualities, e. g. ch. vāyāma ussāha ussoḷhi A Miln 352; cp. akkhaṇa. iv.320; ch. viriya citta vīmaṁsā in set of samādhis (cp. id- dhipāda) D iii.77 (see below), & in cpd. °âdhipateyya. — Chatta1 (nt.) [late Vedic chattra=*chad — tra, covering to chad, kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati

Chanda Chambhin

viriyaṁ ārabhati, etc., see citta v. 1 dβ. — M ii.174; A i.174 — bhikṣana AvŚ vol. ii.227. (ch. vā vāyāmo vā); iii.50 (chandasā instr.); Sn 1026 (+viriya); Chandatā (f.) [see chanda] (strong) impulse, will, desire Nd2 394; Vv 2412 (=kusala° VvA 116); J vi.72; DhA i.14. — B. As vice: Vbh 350, 370. (a) kinds & character of ch. — With similar expressions: (kāya —) ch. sneha anvayatā M i.500. — ch. dosa moha bhaya D Chandavantatā (f.) [abstr. to adj. chandavant, chanda+ iii.182; Nd2 3372 (See also below chandâgati). Its nearest ana- vant]=chandatā VvA 319. logue in this sense is rāga (lust), e. g. ch. rāga dosa paṭigha D Chandasā (f.) [see chando] metrics, prosody Miln 3. i.25 (cp. DA i.116); rūpesu uppajjati ch. vā rāgo S iv.195. See Chandika (adj.) [see chanda] having zeal, endeavouring usually below °rāga. In this bad sense it is nearly the same as kāma as a° without (right) effort, & always combd w. anādara & (see kāma & kāmachanda: sensual desire, cp. DhsA 370, Vism assaddha Pug 13; Vbh 341; PvA 54 (v. l.), 175. 466 & Mrs. Rh. D. in Dhs trsl. 292) & the combn kāmachanda is only an enlarged term of kāma. Kāye chanda "delight in the Chandīkata (adj.) & chandīkatā (f.) (with) right effort, zealous, body" M i.500; Sn 203. bhave ch. (pleasure in existence) Th zeal (adj.) Th 1, 1029 (chandi°) (n.) Vbh 208. 2, 14 (cp. bhavachanda); lokasmiṁ ch. (hankering after the Chando (nt.) [Vedic chandas, from skandh, cp. in meaning Sk. world) Sn 866; methunasmiṁ (sexual desire) Sn 835 (expl. pada; Gr. ιάμβος] metre, metrics, prosody, esp. applied to by ch. vā rāgo vā peman Nd1 181). — Ch. in this quality the Vedas Vin ii.139 (chandaso buddhavacanaṁ āropeti to re- is one of the roots of misery: cittass' upakkileso S iii.232 sq.; cite in metrical form, or acc. to Bdhgh. in the dialect of the v.92; mūlaṁ dukkhassa J iv.328 sq. — Other passages illus- Vedas cp. Vin. Texts iii.150); S i.38; Sn 568 (Sāvittī chandaso trating ch. are e. g. vyāpāda° & vihiṁsā° S ii.151; rūpa — mukhaṁ: the best of Vedic metres). dhātuyā° S iii.10; iv.72; yaṁ aniccaṁ, etc.... tattha° S iii.122, -viciti prosody VvA 265 (enumd as one of the 6 disciplines 177; iv.145 sq.; asmī ti ch. S iii.130; atilīno ch. S v.277 sq., dealing with the Vedas: see chaḷanga). cp. also D ii.277. — (b) the emancipation from ch. as neces- Channa1 [pp. of chad, see chādeti1] 1. covered J iv. 293 (vāri°); sary for the attainment of Arahantship. — vigata° (free from vi.432 (padara°, ceiling); ThA 257. — 2. thatched (of a hut) excitement) and a° S i.111; iii.7, 107, 190; iv.387; A ii.173 sq.; Sn 18. — 3. concealed, hidden, secret J ii.58; iv.58. — nt. D iii.238; ettha chandaṁ virājetvā Sn 171=S i.16. Kāye chan- channaṁ a secret place Vin iv.220. daṁ virājaye Sn 203. (a)vīta° A iv.461 sq. °ṁ vineti S i.22, 197; °ṁ vinodeti S i.186; ch. suppaṭivinīta S ii.283. na tamhi Channa2 [pp. to chad (chand), chandayati, see chādeti2] fit, suit- °ṁ kayirātha Dh 117. — 2. (in the monastic law) consent, able, proper Vin ii.124 (+paṭirūpa); iii.128; D i.91 (+paṭirūpa); declaration of consent (to an official act: kamma) by an absen- S i.9; M i.360; J iii.315; v.307; vi.572; Pv ii.1215 (=yutta PvA tee Vin i.121, 122. dhammikānaṁ kammānaṁ chandaṁ datvā 159). having given (his) consent to valid proceedings Vin iv.151, Chapaka name of a low — class tribe Vin iv.203 (=caṇḍāla Bd- 152; cp. °dāyaka ii.94. — Note. The commentaries follow hgh. on Sekh. 69 at Vin iv.364), f. °ī ib. the canonical usage of the word without adding any precision Chappañca [cha+pañca] six or five Miln 292. to its connotation. See Nd2 s. v.; DhsA 370; DhA i.14, J vi.72, VvA 77. Chab° see under cha. -âgati in °gamana the wrong

way (of behaviour, consist- Chamā (f.) [from kṣam, cp. khamati. It remains doubtful how ing) in excitement, one of the four agatigamanāni, viz. ch°, the Dhtm (553, 555) came to define the root cham (=kṣam) dosa°, moha°, bhaya° D iii.133, 228; Vbh 376 (see above); as 1. hīḷane and 2. adane] the earth; only in oblique cases, -âdhipateyya (adj.) standing under the dominant influence used as adv. Instr. chamā on the ground, to the ground (=ved. of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vī- kṣamā) M i.387; D iii.6; J iii.232; iv.285; vi.89, 528; Vv 414 maṁsā°); -ânunīta led according to one's own desire S iv.71; (VvA 183; bhūmiyaṁ); Th 2, 17; 112 (ThA 116: chamāyaṁ); Sn 781; -âraha (adj.) fit to give one's consent Vin ii.93; Pv iv.53 (PvA 260: bhūmiyaṁ). — loc. chamāyaṁ Vin i.118; v.221; -ja sprung from desire (dukkha) S i.22; -nānatta the A i.215; Sn 401; Vism 18; ThA 116; chamāya Vin ii.214. diversity or various ways of impulse or desire S ii.143 sq.; D Chambhati [see chambheti] to be frightened DhA iv.52 (+ved- iii.289; Vbh 425; -pahāna the giving up of wrong desire S hati). v.273; -mūlaka (adj.) having its root in excitement A iv.339; v.107; -rāga exciting desire (cp. kāmachanda) D ii.58, 60; Chambhita [pp. of chambheti]. Only in der. chambhitatta iii.289; S i.198; ii.283; iii. 232 sq. (cakkhusmiṁ, etc.); iv.7 (nt.) the state of being stiff, paralysis, stupefaction, con- sq. 164 (Bhagavato ch — r. n' atthi), 233; A i.264 (atīte ch sternation, always combd with other expressions of fear, viz. — r — ṭṭhānīyā dhammā); ii.71; iii.73; Nd2 413; DhA i.334; uttāsa S v.386; bhaya J i.345 (where spelled chambhittaṁ); -samādhi the (right) concentration of good effort, classed un- ii.336 (where wrongly expld by sarīracalanaṁ), freq. in phrase der the 4 iddhipādā with viriya°; citta° vīmaṁsā° D iii.77; S bhaya ch. lomahaṁsa (fear, stupefaction & horripilation v.268; A i.39; Vbh 216 sq.; Nett 15; -sampadā the blessing ("gooseflesh") Vin ii.156; S i.104; 118; 219; D i.49 (expld at of zeal S v.30. DA i.50 wrongly by sakala — sarīra calanaṁ); Nd2 470; Miln 23; Vbh 367; Vism 187. — In other connections at Nd2 1 Chandaka a voluntary collection (of alms for the Sangha), usu- (=Dhs 425, 1118, where thambhitatta instead of ch°); Dhs 965 ally as °ṁ saṁharati to make a vol. coll. Vin iv.250; J i.422; (on which see Dhs trsl. 242). ii.45, 85 (saṁharitvā v. l. BB; text sankaḍḍhitvā), 196, 248; iii.288 (nava°, a new kind of donation); Cp. BSk. chandaka Chambhin (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 (pāsasatehi Chādiya (nt.) covering (of a house or hut), thatch, straw, hay (for chambhī) which is however taken by com. as instr. of cha & eating) J vi.354 (=gehacchādana — tiṇa). expld by chasu ṭhānesu, viz. on 4 limbs, body & neck; cp. Chādeti1 [Caus. of chad, Sk. chādayati] (a) to cover, to conceal cha). — acchambhin firm, steady, undismayed S i.220; Sn Vin ii.211 (Pass. chādīyati); Sn 1022 (mukhaṁ jivhāya ch.); 42; J i.71. — See chambheti & chambhita. Dh 252; Pv iii.43 . — (b) (of sound) to penetrate, to fill J ii.253; Chambheti [cp. Sk. skabhnāti & stabhnāti, skambh, and P. vi.195. — pp. channa1 (q. v.). khambha, thambha & khambheti] to be firm or rigid, fig. to be Chādeti2 [for chandeti, cp. Sk. chandati & chadayati; to khyā?] stiff with fear, paralysed: see chambhin & chambhitatta, Cp. (a) to seem good, to please, to give pleasure S ii.110; A iii.54; ūrukhambha (under khambha2

). DhA iii.285 (bhattaṁ me na ch.). — (b) to be pleased with, Challi [Sk. challi] bark, bast DhA ii.165; Bdhgh on MV. viii.29. to delight in, to approve of (c acc.) esp. in phrase bhattaṁ Chava [Derivation doubtful. Vedic śava] 1. a corpse Vin ii.115 chādeti to appreciate the meal Vin ii.138; D i.72 (=rucceyya); (°sīsassa patta a bowl made out of a skull). See cpds. — 2. v.31 (chādayamāna), 33 (chādamana), 463; Th 2, 409; Pv i.118 (adj.) vile, low, miserable, wretched Vin ii.112, 188; S i.66; (nacchādimhamhase), pp. channa2 . M i.374; A ii.57; J iv.263. Chāpa & °ka [Sk. śāva] the young of an animal M i.384 (°ka); -aṭṭhika bones of a corpes, a skeleton C iii.15, 1 (?); S ii.269 (bhinka°); J i.460; ii.439 (sakuṇa°); Miln 402; — f. -âlāta a torch from a pyre S iii.93=A ii.95=It 90= J i.482; chāpī J vi.192 (maṇḍūka°). Vism 54, 299 (°ûpama). -kuṭikā a charnelhouse, morgue, Chāyā (f.) [Vedic chāyā, light & shade, *skei (cp. (s)qait in ketu), Vin i.152; -dāhaka one who (officially) burns the dead, an cp. Sk. śyāva; Gr. σκιά & σκοιός; Goth. skeinan. See note "undertaker" Vin i.152; DhA i.68 (f. °ikā); Vism 230; Miln on kāla, vol. ii. p. 382] shade, shadow S i.72, 93; M ii.235; 331. -dussa a miserable garment D i.166A i.240; ii.206. iii.164; A ii.114; Sn 1014; Dh 2; J ii.302; iv.304; v.445; Miln -sarīra a corpse Vism 178 sq. -sitta a water pot (see above 90, 298; DhA i.35; PvA 12, 32, 45, 81, etc. — Yakkhas have 1) Th 1, 127. none; J v.34; vi.337. chāyā is frequent in similes: see J.P.T.S. Chavaka 1. a corpse J v.449. — 2. wretched Miln 156, 200; 1907, 87. (°caṇḍāla, see expln at J v.450). Chārikā (f.) [Cp. kṣāyati to burn, kṣāra burning; Gr. ϛηρός dry, Chavi (f.) [*(s)qeu to cover. Vedic chavi, skuṇāti; cp. Gr. Lat. serenus dry, clear. See also khāra & bhasma.] Ashes Vin σκϋλον; Lat. ob — scurus; Ohg. skūra (Nhg. scheuer); Ags i.210; ii.220; D ii.164=Ud 93; A i.209; iv.103; J iii.447; iv.88; scēo>E. sky also Goth. skōhs>E. shoe] the (outer, thin) skin, v.144; DhA i.256; ii.68; VvA 67; PvA 80 (chārikangāra). tegument S ii.256; A iv.129; Sn 194; J ii.92. Distinguished Chiggaḷa [cp. chidda] a hole, in eka° — yuga M iii.169; tāḷa° from camma, the hide (under — skin, corium) S ii.238 (see key hole S iv.290; Vism 394. camma); also in combn ch — cammamaṁsa Vism 235; DhA iv.56. Chida (always — °) (adj.) breaking, cutting, destroying M i.386; -kalyāṇa beauty of complexion, one of the 5 beauties (see S i.191=Th 1, 1234; Th 1, 521; 1143; Sn 87 (kankha°) 491, kalyāṇa 2d) DhA i.387; -dos' -ābādha a skin disease, cuta- 1021, 1101 (taṇha°); VvA 82 (id.). neous irritation Vin i.206; -roga skin disease DhA iii.295; Chidda [cp. Ohg. scetar. For suffix °ra, cp. rudhira, etc. Vedic -vaṇṇa the colour of the skin, the complexion, esp. beautiful chid+ra. Cp. Sk. chidra] 1. (adj.) having rents or fissures, compl., beauty Vin i.8; J iii.126; DhA iv.72; PvA 14 (vaṇṇad- perforated S iv.316; J i.419; (fig.) faulty, defective, Vin i.290. hātu), 70, 71 (=vaṇṇa). — 2. (nt.) a cutting, slit, hole, aperture, S i.43; J i.170 (eka°), Chāta (adj.) [cp. Sk. psāta from bhas (*bhsā), Gr. ψώξω; see 172, 419, 503; ii.244, 261; (kaṇṇa°); Vism 171, 172 (bhitti°), Walde, Lat. Wtb. under sabulum & cp. bhasman, probably 174 (tāḷa°); SnA 248 (akkhi°); DhA iii.42; VvA 100 (bhitti°); Non — Aryan] hungry J i.338; ii.301; v.69; Pv ii.113 (=bub- PvA 180 (kaṇṇa°), 253 (read chidde for chinde); fig. a fault, hukkhita, khudāya abhibhūta PvA 72) ii.936 (jighacchita PvA defect, flaw Dh 229 (acchidda — vutti faultless conduct) Miln 126); PvA 62; VvA 76; Miln 253; Mhvs vii.24. Cp. pari°. 94. -ajjhatta with hungry insides J i.345; ii.203; v.338, 359; -âvachidda full of breaches and holes J iii.491; Vism 252; DhA

i.125; DhA i.367 (chātak'); iii.33, 40. -kāla time of DhA i.122, 284 (cp. °vichidda); iii.151. -kārin inconsistent being hungry. A ii.187; -vichidda=°âvachidda J i.419; v.163 (sarīraṁ chid- davichiddaṁ karoti to perforate a body). Chātaka [fr. prec.] 1. adj. hungry J i.245, 266. — 2. (nt.) hunger, famine J i.266; ii.124, 149, 367; vi.487; DhA i.170. Chiddaka (adj.) having holes or meshes (of a net) D i.45.

Chātatā [f. abstr. fr. chāta] hunger (lit. hungriness) DhA i.170. Chiddatā (f.) perforation, being perforated J i.419.

Chādana (nt.) [to chādeti] covering. clothing, often combd with Chiddavant (adj.) having faults, full of defects M i.272. ghāsa° food & clothing (q. v.) J ii.79 (vattha°); Pv i.107 (bho- Chindati [Vedic chid in 3 forms viz. 1. (Perf.) base chid; 2. Act. jana°); ii.17 (vattha°); PvA 50 (=vattha); DhA iv.7. — As adj. (pres.) base w. nasal infix. chind; 3. Med. (denom). base J vi.354 (of the thatch of a house). w. guṇa ched. Cp. the analagous formations of cit under cin- Chādanā (f.) [fr. chādeti] covering, concealment Pug 19, 23. Cp. teti. — Idg.* sk(h)eid, Gr. σξίζω (E. schism); Lat. scindo (E. pari°. scissors); Ohg. scīzan; Ags. scītan; cp. also Goth. skaidan, Ohg. sceidan. Root chid is defined at Dhtp 382, 406 as "dved- Chādi (f.) [chādeti1] shade J iv.351. hākaraṇa"] to cut off, to destroy, to remove, both lit. (band-

hanaṁ, pāsaṁ, pasibbakaṁ, jīvaṁ, gīvaṁ, sīsaṁ, hatthapāde, Chuddha [Sk. kṣubdha (?) kṣubh, perhaps better ṣṭīv, pp. ṣṭyūta etc.) and fig. (taṇhaṁ, mohaṁ, āsavā, saṁyojanāni, vicikic- (see niṭṭhubhati), cp. Pischel, Prk. Gr. §§ 66, 120, & Trenck- chaṁ, vanathaṁ, etc.) Freq. in similes: see J.P.T.S. 1907, ner Notes p. 75. See also khipita] thrown away, removed, 88. — Forms: (1) chid: aor. acchidā Sn 357, as acchidaṁ rejected, contemptible Dh 41=Th 2, 468 (spelled chuṭṭha); J M ii.35, acchidda Dh 351 (cp. agamā); Pass. pres. chijjati v.302. (Sk. chidyate) Dh 284; It 70; J i.167; Th 1, 1055=Miln 395; Chupati [Dhtp 480=samphasse] to touch Vin i.191; iii.37, 121; Miln 40; aor. chijji J iii.181 (dvidhā ch. broke in two). — J iv.82; vi.166; Vism 249; DhA i.166 (mā chupi). — pp. fut. chijjissati J i.336; — ger. chijjitvā J i.202; iv.120; — pp. chupita. chijjita J iii.389; see also chida, chidda, chinna. — (2) chind: Act. pres. chindati S i.149=A v.174= Sn 657; PvA 4, 114; Chupana (nt.) touching Vin iii.121; J vi.387. VvA 123; — imper. chinda Sn 346; J ii.153; chindatha Dh Chupita [pp. of chupati] touched Vin iii.37; J vi.218. 283; — pot. chinde Dh 370; — ppr. chindamāna J i.70, 233. Chubhati given as root chubh (for kṣubh) with def. "nicchubhe" — fut. chindissati DhA ii.258. — aor. acchindi Vin i.88 & at Dhtm 550. See khobha. chindi J i.140. — ger. chinditvā J i.222, 254, 326; ii.155. — inf. chindituṁ Vin i.206; PvA 253. — grd. chindiya J ii.139 Churikā (f.) [Sk. kṣurikā to kṣura see khura, cp. chārikā> khara] (duc°). — Caus. chindāpeti J ii.104, 106; Vism 190 (rājāno a knife, a dagger, kreese Th 2, 302; J iii.370; Miln 339; cp. core ch.). — (3) ched: fut. checchati (Sk. chetsyati) M i.434; Miln trsln. ii.227; ThA 227; DhA iii.19. Dh 350; Miln 391. — aor. acchecchi (Sk. acchaitsīt) S i.12; Churita: see vi°. A ii.249; Sn 355=Th 1, 1275; J vi.261. acchejji (v. l. of ac- Cheka (adj.) 1. clever, skilful, shrewd; skilled in (c. loc.) Vin checchi) is read at S iv.205, 207, 399; v.441; A iii.246, 444; ii.96; M i.509; J i.290 (anga —

vijjāya); ii.161, 403; v.216, It 47. — inf. chetuṁ J iv.208; Pv iv.328 , & chettuṁ Sn 28. 366 (°pāpaka good & bad); vi.294 (id.); Miln 293.; DA i.90; — ger. chetvā Sn 66, 545, 622; Dh 283, 369; J i.255; Nd2 VvA 36, 215; DhA i.178. — 2. genuine Vism 437 (opp. kūṭa). 245, & chetvāna Sn 44; Dh 346; J iii.396. — grd. chetabba Vin ii.110, & chejja (often combd w. bhejja, torture & maim- Chekatā (f.) [cheka+tā] skill VvA 131. ing, as punishments) Vin iii.47 (+bh°); J v.444 (id.) vi.536; Chejja 1. see chindati. — 2. one of the 7 notes in the gamut VvA Miln 83, 359. Also chejja in neg. acchejja S vi.226. — Caus. 139. chedeti Vin i.50, & chedāpeti ib.; J iv.154. See also cheda, Cheta an animal living in mountain cliffs, a sort of leopard S i.198. chedana. Chettar [Sk. chettṛ, n — agent to chindati] cutter, destroyer Sn Chindanaka (adj.) [fr. chindati] breaking, see pari°. 343; J vi.226. Chinna [pp. of chindati] cut off, destroyed Vin i.71 (acchinna — Cheda [see chindati] cutting, destruction, loss Sn 367 (°band- kesa with unshaven hair); M i.430; D ii.8 (°papañca); J i.255; hana); J i.419; 485; sīsa° decapitation DhA ii.204; PvA 5; ii.155; iv.138; Dh 338; Pv i.112 (v. l. for bhinna), 116 ; DhA aṇḍa° castration J iv.364; — bhatta °ṁ karoti to put on short iv.48. Very often in punishments of decapitation (sīsa°) or mu- rations J i.156. pada° separation of words SnA 150. -°gāmin tilation (hatthapāda°, etc.) e. g. Vin i.91; iii.28; Pv ii.24 (ghāna (adj.) liable to break, fragile A ii.81; J v.453. — Cp. vi°. — sīsa°); Miln 5. Cp. sañ°. As first part of cpd., chinna° very frequently is to be rendered by "without," e. g. Chedaka (adj.) [fr. cheda] cutting; in aṇḍa° one who castrates J -āsa without hope J ii.230; PvA 22, 174; -iriyāpatha un- iv.366. able to walk, i. e. a cripple Vin i.91; -kaṇṇa without ears PvA Chedana (nt.) [see chindati] cutting, severing, destroying D i.5; 151; -gantha untrammelled, unfettered Sn 219; -pilotika (=DA i.80 hattha° — ādi); iii.176; Vin ii.133; A ii.209; v.206; with torn rags, or without rags S ii.28; PvA 171 (+bhinna°); S iv.169 (nakha°); v.473; Miln 86; Vism 102 (°vadha — ban- -bhatta without food i. e. famished, starved J i.84; v.382; dana, etc.). DhA iii.106=VvA 76; -saṁsaya without doubt Sn 1112; It Chedanaka 1. (adj.) one who tears or cuts off PvA 7. - 2. (nt.) the 96, 97, 123; Nd2 244. -sāṭaka a torn garment Vism 51. process of getting cut (a cert. penance for offences: in combn Chinnaka (adj.) [fr. chinna] cut; a° uncut (of cloth) Vin i.297. with āpattiyo & pācittiyaṁ) Vin ii.307; iv.168, 170, 171, 279; Chinnikā (f.) deceitful, fraudulent, sly, only in combn w. dhuttā v.133, 146 (cha ch. āpattiyo). (dhuttikā) & only appld to women Vin iii.128; iv.61; J ii.114; Cheppā (f.) [Sk. sépa] tail Vin i.191; iii.21. Miln 122.

Ja Jana

J Ja (—°) [adj. — suffix from jan, see janati; cp. °ga; gacchati] 544, 596. born, produced, sprung or arisen from. Freq. in cpds.: atta°, Jaccā instr. of jāti. ito°, eka°, kuto°, khandha°, jala°, daratha°, dāru°, di°, puthuj°, pubba°, yoni°, vāri°, saha°, sineha°. Jajjara [From intensive of jarati] withered, feeble with age Th 2, 270; J i.5, 59 (jarā°); ThA 212; PvA 63 (°bhāva, state of being Jagat (nt.) [Vedic jagat, intens. of gam, see gacchati] the world, old) — a° not fading (cp. amata & ajarāmara), of Nibbāna S the earth A ii.15, 17 (jagato gati); S i.186 (jagatogadha plunged iv.369. into the world). Jajjarita [pp. of intens. of jar see jarati] weakened DhA i.7. Jagatī (f.) [see jagat] only in cpds. as jagati°: -ppadesa a spot in the world Dh 127=PvA 104; -ruha Jañña (adj.)

[=janya, cp. jātya; see kula & koleyyaka] of (good) earth grown, i. e. a tree J i.216. birth, excellent, noble, charming, beautiful M i.30 (jañña- jañña, cp. p. 528); J ii.417 (=manāpa sādhu). a° J ii.436. Jagga (nt.) [jaggati+ya] wakefulness S i.111. Jaṭa a handle, only in vāsi° (h. of an adze) Vin iv.168; S iii.154=A Jaggati (=jāgarati, Dhtp 22 gives jagg as root in meaning "niddā iv.127. — 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 (dārakaṁ), Jaṭā (f.) [B.Sk. jatā] tangle, braid, plaiting, esp. (a) the matted 245 (āsīvisaṁ). hair as worn by ascetics (see jatila) Sn 249; Dh 241, 393; J i.12 (ajina+); ii.272. — (b) the tangled branches of trees J i.64. — Jaggana (nt.) [from jaggati] watching, tending, bringing up J (c) (fig.) (the tangle of) desire, lust S i.13=165. i.148 (dāraka°). -aṇḍuva (=°andu?) a chain of braided hair, a matted top- Jagganatā (to jāgarati] watchfulness J i.10. knot S i.117; -âjina braided hair & an antelope's hide (worn Jagghati [Intens. to sound — root ghar. for *jaghrati. See note by ascetics) Sn 1010 (°dhara), cp. above J i.12; -dharaṇa the on gala. Kern compares Ved. jakṣati, Intens. of hasati (Toev. wearing of matted hair M i.282. under anujagghati); Dhtp 31 jaggh= hasane] to laugh, to de- Jaṭita [pp. of jaṭ, to which also jaṭā; Dhtp 95: sanghāte] entan- ride J iii.223; v.436; vi.522. — pp. jagghita J vi.522. See gled S i.13; Miln 102, 390; Vism 1 (etym.). also anu°, pa°. Jaṭin one who wears a jaṭā, an ascetic Sn 689; f. -inī J vi.555. Jagghitā (f.) laughter J iii.226. Jaṭila [BSk. jaṭila] one who wears a jaṭā, i. e. a braid of hair, or Jaghana (nt.) [Vedic jaghana, cp. Gr. κοξώνη; see janghā] the who has his hair matted, an ascetic. Enumd amongst other G loins, the buttocks Vin ii.266; J v.203. religious ’ as ājīvikā nigaṇṭhā j. paribbājakā Nd2 308; ājīvikā Jangala (nt.) a rough, sandy & waterless place, jungle A v.21; J nig° j. tāpasā Nd2 149, 513; — Vin i.24=iv.108; i.38 (purāṇa° iv.71; VvA 338. Cp. ujjangala. who had previously been j.)=VvA 13=PvA 22; S i.78; Sn p. 103, 104 (Keṇiya j.); J i.15; ii.382; Ud 6; Dpvs i.38. Janghā (f.) [Vedic janghā; cp. Av. zanga, ankle; Goth. gag- gan, to go; Ags. gang, walk. From *ghengh to walk; see also Jaṭilaka=jaṭila M i.282; A iii.276; Miln 202; Vism 382. jaghana] the leg, usually the lower leg (from knee to ankle) D Jaṭhara (m. nt.) [Vedic jaṭhara, to *gelt=*gelbh (see gabbha), cp. ii.17(S i.16=Sn 165 (eṇi°); Sn 610; J ii.240; v.42; vi.34; ThA Goth. kilpei uterus, Ags. cild=E. child] the belly Miln 175. 212). In cpds. jangha° (except in janghā — vihāra). Jaṇṇu(ka) [cp. jānu & jannu] the knee D ii.160; J vi.332; SnA -ummagga a tunnel fit for walking J vi.428; -pesanika ii.230; DhA i.80 (°ka); ii.57 (id.), 80; iv.204; VvA 206 (jaṇṇu adj. going messages on foot Vin iii.185; J ii.82; Miln 370 — kappara). (°iya); Vism 17. -bala(ṁ) (nissāya) by means of his leg (lit. by the strength of, cp. Fr. à force de); -magga a footpath J Jatu [Sk. jatu; cp. Lat. bitumen pitch; Ags. cwidu. resin, Ohg. ii.251; v.203; VvA 194. -vihāra the state of walking about quiti glue] lac. As medicine Vin i.201. °maṭṭhaka a decking (like a wanderer), usually with lac. used by women to prevent conception Vin iv.261; in phrase °ṁ anucankamati anuvicarati D i.235; M consisting of either jatu, kaṭṭha (wood), piṭṭha (flour), or mat- i.108; Sn p. 105, p. 115; or °ṁ carati PvA 73. — A i.136; tikā (clay). J ii.272; iv.7, 74; DhA iii.141. Jattu (nt.) [Vedic jatru] the collar — bone DhA ii.55 (gloss: Jangheyyaka (nt.) [see janghā] lit. "belonging to the knees"; the aṁsakūṭa); Dāvs iv.49. kneepiece of a robe Vin i.287. Jaddhu [for jaddhuṁ, inf. to jakṣ (P. jaggh), corresp. to Sk. Jacca (adj.) [jāti+tya] of

birth, by birth (usually — °) M ii.47 (it- jagdhi eating food; intens. of ghasati] only in composition tara°. of inferior birth); Sn p. 80 (kiṁ° of what birth, i. e. of as a° not eating, abstaining from food. °ka one who fasts what social standing); J i.342 (hīna° of low birth): Sdhp 416 M i.245; °māra death by starvation J vi.63 (=anāsaka — (id.) J v.257 (nihīna°); Miln 189 (sama° of equal rank). maraṇa; Fsb. has note: read ajuṭṭha°?); °mārika A iv.287 (v. -andha (adj.) blind from birth Ud 62 sq. (Jaccandhav- l. ajeṭṭha°). agga vi.4); J i.45, 76; iv.192; Vbh 412 sq.; in similes at Vism Jana [*genē: see janati. Cp. Gr. γίνος, γόνος; Lat. genus=Fr.

Jana Jappati

gens, to which also similar in meaning] a creature, living be- Kurū, Pañcālā, Majjā (Macchā A), Sūrasenā, Assakā, Avantī, ing: (a) sg. an individual, a creature, person, man Sn 121, 676, Yonā (Gandhārā A), Kambojā. Cp. Rhys Davids, B. India p. 807, 1023 (sabba everybody). Usually collectively: people, 23. they, one (=Fr. on), with pl. of verb Dh 249 (dadanti); of- -kathā talk or gossip about the province D i.7; -kalyāṇī ten as mahājana the people, the crowd S i.115; J i.167, 294; a country — beauty, i. e. the most beautiful girl in the province PvA 6; lokamahājana=loka DhA iii.175; or as bahu(j)jana D i.193 (see kalyāṇa); -cārikā tramping the country PvA 14; many people, the many A i.68; Dh 320; DhA iii.175. See also -tthāvariya stableness, security, of the realm, in °patta, one puthujjana. — (b) pl. men, persons, people, beings: nānā° who has attained a secure state of his realm, of a Cakkavattin various living beings Sn 1102 (expld at Nd2 248 as khattiyā D i.88; ii.16; Sn p. 106; -padesa a rural district A iv.366; brāhmaṇā vessā suddā gahaṭṭhā pabbajitā devā manussā.) dve v.101. janā J i.151; ii.105; tayo j. J i.63; iii.52; keci janā some people Janavati (?) A iv.172. PvA 20. See also Sn 243, 598, 1077, 1121. -âdhipa a king of men J ii.369; -inda=prec. J iii.280, Janitta (nt.) [jan+tra, cp. Gr. γενέτειρα] birthplace J ii.80. 294; -esabha the leader of men, the best of all people Dh Janettī (f.) [f. to janitṛ=γενέτως=genitor, cp. genetrix. The Sk. 255; -kāya a body or group of people J i.28; DhA i.33 (dve j.: form is janitrī. On e: i cp. petti°: pitri°] mother D ii.7 sq.; M micchā & sammā — diṭṭhikā); Dpvs i.40; -pada country see iii.248; A iv.276; J i.48; ii.381; iv.48. sep.; -majjhe (loc.) before (all) the people J i.294; Th 2, 394; Jantāghara [acc. to Abhp. 214=aggisālā, a room in which a fire -vāda people's talk, gossip Sn 973. is kept (viz. for the purpose of a steam bath, i. e. a hot room, Janaka [to janati] 1. producing, production Vism 369; adj. (—°) cp. in meaning Mhg. kemenate=Lat. caminata, Ger. stube=E. producing: pasāda° Mhvs i.4 (=°kāraka); a species of karma stove; Low Ger. pesel (room)= Lat. pensile (bath) etc.) Etym. Vism 601; Cpd. 144 (A.i). — 2. n. f. °ikā genetrix, mother uncertain. Bühler KZ 25, p. 325=yantra — gṛha (oil — mill?); J i.16; Dhs 1059(where it represents another jānikā, viz. de- E. Hardy (D. Lit. Ztg. 1902, p. 339)=jentāka (hot dry bath), ception, as shown by syn. māyā & B.Sk. janikā Lal. V. 541; cp. Vin. Texts i.157; iii.103. In all probability it is a dis- Kern, Toev. p. 41). torted form (by dissimilation or analogy), perhaps of *jhānt Janatā (f.) [from janati] a collection of people ("mankind"), con- — āgāra, to jhā to burn=Sk. kṣā, jhānti heat or heating (=Sk. gregation, gathering; people, folk D i.151 (=DA i.310, cor- kṣāti)+āgāra, which latter received the aspiration of the first rect jananā), 206; Vin ii.128=M ii.93 (pacchimā); A

i.61 (id.); part (=āghāra), both being reduced in length of vowels=jant iii.251 (id.); It 33; J iv.110; Pv iii.57 (=janâsamūha upāsaka- — āghara] — 1. a (hot) room for bathing purposes, a sitzbath gaṇa PvA 200). Vin i.47, 139; ii.119, 220 sq., 280; iii.55; M iii.126; J ii.25, 144; Vism 18; Dpvs viii.45. — 2. living room J i.449. Janati1 [Sk. janati (trs.) & jāyate (intrs.); *gene & *gnē to (be able to) produce; Gr. γίγνομαι (γένεσις) γνωτός Janti at DA i.296 in jantiyā (for D i.135 jāniyā)=hāni, abandon- =jāta=(g)nātus; Lat. gigno, natura, natio; Goth. knōps & ment, giving up, payment, fine [prob.=jahanti, to jahāti]. But kunps; Cymr. geni, Ags. cennan, Ohg. kind, etc.] only see jāni. in Caus. janeti [Sk. janayati] often spelled jāneti (cp. Jantu1 [Vedic jantu, see janati] a creature, living being, man, per- jaleti: jāleti) & Pass. (intrs.) jāyati to bring forth, produce, son S i.48; A iv.227; Sn 586, 773 sq., 808, 1103; Nd2 249 cause, syn. sañjaneti nibbatteti abhinibbatteti Nd2 s. v. (cp. (=satta, nara, puggala); Dh 105, 176, 341, 395; J i.202; ii.415; karoti). ussāhaṁ j. to put forth exertion J ii.407 (see chanda); v.495; Pv ii.949 (=sattanikāya, people, a crowd PvA 134). (saṁ)vegaṁ j. to stir up emotion (aspiration) J iii.184; PvA Jantu2 a grass Vin i.196. 32; Mhvs i.4; dukkhaṁ j. to cause discomfort PvA 63. — Aor. janayi Th 2, 162 (Māyā j. Gotamaṁ: she bore). — Pp. Jannu [cp. jaṇṇu(ka) & jānu] the knee DhA i.394. -°ka D janita produced PvA 1. — See also jantu jamma, jāta, jāti, ii.17(in marks of a Mahāpurisa, v. l. ṇṇ); J iv.165; DhA ñāti, etc. i.48.

Janati2 to make a sound J vi.64 (=sanati saddaṁ karoti). Japa (& jappa vv. ll.) [fr. japati] 1. muttering, mumbling. recita- tion A iii.56=J iii.205 (+manta); Sn 328 (jappa) (=niratthaka Janana (adj.) [to janati] producing, causing (—°) It 84 (anattha° — kathā SnA 334). — 2. studying J iii.114 (=ajjhena). dosa); J iv.141; Dpvs i.2; DhsA 258; Dhtp 428. — f. jananī PvA 1 (saṁvega° dęsanā);= mother (cp. janettī) J iv.175; PvA Jap(p)aka (adj.) whispering, see kaṇṇa.° 79. Note. jananā DA i.310 is misprint for janatā. Japati (& jappati Dhtp 189, also japp 190=vacane; sound — root Janapada [jana+pada, the latter in function of collective noun — jap) to mumble, whisper, utter, recite J iv.204; Pv ii.61 (=vip- abstract: see pada 3] inhabited country, the country (opp. town palapati PvA 94); PvA 97; ppr. jappaṁ S i.166 (palāpaṁ); J or market — place), the continent; politically: a province, dis- iv.75. See japa, japana; also pari°. trict, county D i.136 (opp. nigama); ii.349; A i.160, 178; Sn Japana (sic. DA i.97, otherwise jappana) whispering, mumbling 422, 683, 995, 1102; J i.258; ii.3 (opp. nagara), 139, 300; (see japati), in kaṇṇa°. See also pari°. PvA 20, 32, 111 (province). See also gāma. The 16 provinces Jappati [not, as customary, to jalp, Sk. jalpati (=japati), but in the of Buddhist India are comprised in the soḷasa mahā — jana- meaning of desire, etc., for cappati to capp, as in cappeti=Sk, padā (Miln 350) enumd at A i.213=iv.252 sq.=Nd2 247 (on carvayati to chew, suck, be hungry (q. v.) cp. also calaka] to Sn 1102) as follows: Angā, Magadhā (+Kālingā, Nd2] Kāsī, hunger for, to desire, yearn, long for, (c. acc.) Sn 771 (kāme), Kosalā, Vajjī, Mallā, Cetī (Cetiyā A iv.), Vaṁsā (Vangā A i.),

839 (bhavaṁ), 899, 902; Nd2 79 (=pajappati), — pp. jappita tory to, to hail (as a respectful greeting to a king) J ii.213, 369, Sn 902. See also jappā, jappanā, etc., also

abhijjappati & pa°. 375; iv.403. — 2. jāpayati to cause to rob, to incite, to plun- Jappanā=jappā Sn 945; Dhs 1059. Cp. pa°. der M i.231; It 22=J iv.71 (v. l. hāpayati)= Miln 402; J vi.108 (to annul); Miln 227. — Des. jigiṁsati (q. v.). — pp. jina & Jappā (f.) [to jappati] desire, lust, greed, attachment, hunger (cp. jita (q. v.). Nd2 on taṇhā) S i.123 (bhava — lobha°); Sn 1033; Nd2 250; Nett 12; Dhs 279, 1059. Jayā f. [Vedic jāyā] wife only in cpd. jayampatikā, the lady of the house and her husband, the two heads of the household. Jambāla [Sk. jambāla] mud; adj. jambālin muddy, as n. jambālī That the wife should be put first might seem suggestive of the (f.) a dirty pool (at entrance to village) A ii.166. matriarchate, but the expression means just simply "the pair Jambu (f.) [Sk. jambu] the rose — apple tree, Eugenia Jambolana of them," and the context has never anything to do with the J ii.160; v.6; Vv 67 ; 4413 , 164. — As adj. f. jambī sarcasti- matriarchate. — husband & wife, a married couple S ii.98; J cally "rose — apple — maid," appld to a gardener's daughter i.347; iv.70, of birds. See also jāyampatikā. J iii.22. Jara (adj.) (°—) [See jarati] old, decayed (in disparaging sense), -dīpa the country of the rose — apples i. e. India J i.263; wretched, miserable; -ûdapānaṁ a spoilt well J iv.387; VvA 18; Miln 27, etc. -nada see jambonada; -pakka the -gava=°goṇa Pv i.81; -goṇa [cp. Sk. jaradgava] a decrepit, fruit of Eugenia jambolana, the rose — apple (of black or dark old bull J ii.135; -sakka "the old S." J iv.389; -sālā a tumble colour) Vism 409; -pesī the rind of the r. — a. fruit J v.465; — down shed PvA 78. -rukka the r. — a. tree DhA iii.211; -saṇḍa rose — apple grove (=°dīpa, N. for India) Sn 552= Th 1, 822. Jaratā (f.) [see jarati] old age Dhs 644 (rūpassa j. decay of form); Vism 449. Jambuka [Sk. jambuka, to jambh?] a jackal J ii.107; iii.223. Jarati [Vedic jarati & jīryati, *gerā to crush, to pound, overcome Jambonada [Sk. jāmbūnada; belonging to or coming from the (cp. jayati); as intrs. to become brittle, to be consumed, to Jambu river (?)] a special sort of gold (in its unwelded state); decay, cp. Lat. granum, Goth kaúrn, E. etc. corn] to suf- also spelled jambunada (J iv.105; VvA 13, 340) A i.181; ii.8, fer destruction or decay, to become old, in two roots, viz. 1. 29; Vv 8417 . Cp. jātarūpa. jar [jarati] in Caus. jarayati to destroy, to bring to ruin J Jambhati [cp. Vedic jehate, Dhtp 208 & Dhtm 298 define jambh v.501=vi.375. — 2. jīr [Sk. jīryati] see jīyati, jīrati, jīrayati, as "gatta — vināma," i. e. bending the body] to yawn, to jīrāpeti. — Pp. jiṇṇa. — Cp. also jara, jarā, jajjara, jīraṇatā. arouse oneself, to rise, go forth (of a lion) J vi.40. Jarā (f.) & (older) jaras (nt.) [of the latter only the instr. jarasā Jambhanā (f.) [to jambhati] arousing, activity, alertness Vbh in use: Sn 804, 1123 (=jarāya Nd2 249). — Sk. jarā & jaraḥ to 352. *gerā: see jarati; cp. Gr. γ¨ηρας, γέρας, γραϋς old age, etc. Jamma (adj.) [Vedic *jālma (?), dialectical?] miserable, See also jīraṇa(tā)] decay, decrepitude, old age Vin i.10, 34; wretched, contemptible J ii.110; iii.99 (=lāmaka); f. -ī S A i.51, 138 (as Death's messenger); v.144 sq. (bhabbo jaraṁ v.217; Dh 335, 336 (of taṇhā); J ii.428; v.421; DhA iv.44 (=lā- pahātuṁ); Sn 311 (cp. D iii.75); J i.59; Th 2, 252 sq.; Vism makā). 502 (def. as twofold & discussed in its valuation as dukkha). Defined as "yā tesaṁ sattānaṁ tamhi tamhi sattanikāye jarā Jamman(a) (nt.) [to janati] birth, descent, rank Sn 1018. jīraṇatā khaṇḍiccaṁ pāliccaṁ valittacatā āyuno saṁhāni in- Jaya [see jayati] vanquishing, overcoming, victory D i.10; Sn 681; driyānaṁ paripāko" D ii.305=M i.49= S ii.2=Nd2

252=Dhs J ii.406; opp. parājaya Vism 401. 644, cp. Dhs. trsl. p. 195. — Frequently combd with maraṇa -ggaha the lucky die J iv.322 (=kaṭaggaha, q. v.); (maccu, etc.) "decay & death" (see under jāti as to formulas): -parājaya victory & defeat Dh 201; -pāna the drink of vic- °maraṇa, D ii.31 sq.; M i.49; Sn 575; °maccu Sn 581, 1092, tory, carousing, wassail; °ṁ pivati DhA i.193; -sumana "vic- 1094. ajarāmara not subject to decay & death (cp. ajajjara) tory's joy," N. of a plant (cp. jātisumana) Vism 174; DhA i.17, Th II, 512; Pv ii.611 ; Vv 6311 ; J iii.515. 383. -ghara the house of age (adj.) like a decayed house Th Jayati (jeti, jināti) [Sk. jayati, ji to have power, to conquer, cp. 2, 270 (=jiṇṇagharasadisa ThA 213). -jajjara feeble with jaya=βία; trans. of which the intrans. is jināti to lose power, age J i.59; -jiṇṇa decrepit with age PvA 148; -dhamma sub- to become old (see jīrati)] to conquer, surpass; to pillage, rob, ject to growing old A i.138, 145; ii.172, 247; iii.54 sq., 71 sq.; to overpower, to defeat. — Pres. [jayati] jeti J ii.3; jināti Sn -patta old J iii.394; iv.403; -bhaya fear of old age A i.179; 439; Dh 354; J i.289; iv.71. — Pot. jeyya Com. on Dh 103; ii.121; -vata the wind of age DhA iv.25. -sutta the Suttanta jine Dh 103=J ii.4=VvA 69; 3rd pl. jineyyuṁ S i.221 (opp. on old age, N. of Sutta Nipāta iv.6 (p. 157 sq.; beginning with parājeyyuṁ). — Ppr. jayaṁ Dh 201. — Fut. jessati Vv 332 ; "appaṁ vata jīvitaṁ idaṁ"), quoted at DhA iii.320. jayissati ib.; jinissati J ii.183. — Aor. jini J i.313; ii.404; Jala (nt.) [Sk. jala, conn. with gala drop (?), prob. dialectical; cp. ajini Dh 3; pl. jiniṁsu S i.221 (opp. parājiṁsu), 224 (opp. udaka] water Sn 845; J i.222; iii.188; iv.137. parājiṁsu, with v. l. °jiniṁsu); A iv.432 (opp. °jiyiṁsu, with -gocara living in the water J ii.158. -ja born or sprung v. l. °jiniṁsu). Also aor. ajesi DhA i.44 (=ajini). — Proh. from w. J iv.333; v.445; VvA 42; -da "giving water," rain — (mā) jīyi J iv.107. — Ger. jetvā Sn 439; jetvāna It 76. — cloud Dāvs v.32; -dhara [cp. jalandhara rain — cloud] the Inf. jinituṁ J vi.193; VvA 69. — Grd. jeyya Sn 288 (a°); sea Miln 117; -dhi=prec. Dāvs v.38. jinitabba VvA 69 (v. l. jetabba). — Pass. jīyati (see parā°), Jalati [Sk. jvalati, with jvarati to be hot or feverish, to jval to burn jīyati is also Pass. to jarati — Caus. 1. jayāpeti to wish vic-

(Dhtp 264: dittiyaṁ), cp. Ohg. kol=coal; Celt. gûal] to burn, tion, or apperception. Vism ch. xiv. (e. g. p. 459); Abhdhs. to shine D 3, 188; M i.487; J i.62; ii.380; iv.69; It 86; Vv 462 ; pt. iii, § 6 (kiccaṁ); Comp. pp. 29, 115, 245. In this connec- VvA 107; Miln 223, 343. — Caus. jaleti & jāleti (cp. janeti: tion javana is taken in its equally fundamental sense of "going" jāneti) to set on fire, light, kindle S i.169; J ii.104; Miln 47. — (not "swiftness"), and the "going" is understood as intellectual Pp. jalita. Intens. daddaḷhati (q. v.). Cp. ujjāleti. movement. Jalana (n. — adj.) [Sk. jvalana] burning Pgdp 16. Javanaka=java 2 (adj.) VvA 78. Jalābu [Sk. jarāyu, slough & placenta, to jar see jarati, originally Jaha (adj.) (—°) [to jahati] leaving behind, giving up, see attaṁ°, that which decays (=decidua); cp. Gr. γ¨ηρας slough. As to okaṁ°, kappaṁ°, raṇaṁ°, sabbaṁ°, etc (S i.52; It 58; Sn 790, meanings cp. gabbha] 1. the womb S iii.240. — 2. the embryo 1101, etc.); duj° hard to give up Th 1, 495. J iv.38. — 3. the placenta J ii.38. Jahati & jahāti [Vedic root hā. Cp. *ghē(i) & ghī to be devoid -ja born from a womb, viviparous M i.73; D iii.230; J (of), Gr. ξ¨ηρος void of, ξ¨ηρα widow, ξώρα open space (cp. ii.53=v.85. Sk.

vihāya=ākāsa), ξωρίζω separate; Lat. her — es; Sk. ji- Jalita (adj.) [pp. to jalati] set on fire, burning, shining, bright, hīte to go forth=Ohg. gēn, gān, Ags. gan=go; also Sk. hāni splendid Sn 396, 668, 686; Vv 216 (=jalanto jotanto VvA 107); want=Goth. gaidw, cp. Gr. ξατίζω] to leave, abandon, lose; Pv i.1014 (burning floor of Niraya); ii.112 (°ânubhāva: shining give up, renounce, forsake. Ster. expln at Nd2 255 (and pas- majesty); PvA 41 (=āditta burning); ThA 292. sim): pajahati vinodeti byantikaroti anabhāvaṁ gameti. Lit. Jalūpikā (f.) [Sk. *jalūkikā=jalūkā & (pop. etym.) jalankā as well as fig.; esp. w. ref. to kāma, dosa & other evil qual- (sprung fr. water), borrowed fr. Npers. Ġalū (?Uhlenbeck); ities. — Pres. jahāti Sn 1, 506 (dosaṁ), 589; Dh 91; imper. cp. Gr. βδέλλα leech, Celt. gel; perhaps to gal in the sense of jahassu Sn 1121 (rūpaṁ); pot. jahe It 34; Dh 221; J iv.58, such (?)] a leech Miln 407 (v. l. jalopikā). & jaheyya Sn 362; It 115; J i.153; iv.58. — Fut. jahissāmi J iii.279; iv.420; v.465; in verse: hassāmi J iv.420; v.465. jalūkā leech DA i.117. — Ger. hitvā (very frequent) Sn 284, 328; Dh 29, 88, etc.; Jalogi (nt.?) toddy (i. e. juice extracted from the palmyra, the hitvāna (Sn 60), jahitvā & jahetvā (Sn 500). — Inf. jahituṁ J date or the cocoa palm) Vin ii.294 (pātuṁ the drinking of j.), i.138. — Pp. jahita Sn 231; Kh 9; Miln 261. — Pass. hāyati 301, 307; Mhvs 4, 10. S ii.224; Sn 817; Miln 297, hāyate J v.488 & hīyati J ii.65; Jalla1 (nt.) [*jalya to jala or gal] moisture, (wet) dirt, perspiration Sn 944 (hīyamāna), cp. hāyare J ii.327; pp. hīna (q. v.). — (mostly as seda° or in cpd. rajo°, q. v.) Sn 249 (=rajojalla Caus. hāpeti (q. v.). See also hāni, hāyin, jaha. SnA 291); J vi.578 (sweat under the armpits=jallikā Com.). Jahitikā (f.) [See jahati] (a woman) who has been jilted, or re- 2 Jalla [prob.=jhalla, see Kern, Toevoegselen s. v.] athlete, acrobat jected, or repudiated J i.148. J vi.271. Jāgara (adj.) [fr. jāgarti] waking, watchful, careful, vigilant S Jallikā (f.) [demin. of jalla] a drop (of perspiration), dirt in seda°, i.3; A ii.13=It 116; M ii.31; It 41; Miln 300. — bahu° wide etc. A i.253 (kāli°); Sn 198=J i.146; vi.578. awake, well aware, cautious Sn 972 (cp. rakkhita — mānasāno in same context v. 63); Dh 29. Jaḷa (adj.) [Sk. jaḍa] dull, slow, stupid D iii.265 (a°); A ii.252; Pug 13; Miln 251; DA i.290. Jāgaraṇa (nt.) [der. fr. jāgara] a means for waking or keeping awake Miln 301. 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 Jāgaratā (f.) [cp. Sk. jāgaraṇa] watchfulness, vigilance S i.3. thāma, in phrase thāmajavasampanna endowed with strength Jāgarati [Sk. jāgarti to be awake (redupl. perf. for jājarti) *ger & swiftness J i.62; VvA 104; PvA 4; Miln 4. — javena (in- & gerēi; cp. Lat. expergiscor (*exprogrīscor); Gr. ἐγείρω, str.) speedily J ii.377. — 2. (adj.) swift, quick J iii.25; vi.244 perf. ἐγρήγορα (for *ἐγήγορα). Def. at Dhtp 254 by niddā (mano°, as quick as thought); Vv 16 (=vegavanto VvA 78); — khaya] to be awake, to be watchful, to be on the alert (cp. VvA 6 (sīgha°). guttadvāra) Dh 60 (dīghā jāgarato rattī), 226; It 41; Miln 300. -cchinna without alacrity, slow, stupid (opp. sīghajava) — pp. jāgarita (q. v.). DhA i.262; -sampanna full of swiftness, nimbleness, or Jāgarita (nt.) [pp. of jāgarti] waking, vigil It 41; Pug 59. alacrity A i.244 sq.; ii.250 sq. Jāgariyā (f.) [BSk. M Vastu jāgarikā] keeping awake, watch- Javati Vedic ju javate intr. to hurry, junāti trs. to incite, urge: to fulness, vigilance, esp. in the sense of being cautious of the run, hurry, hasten S i.33; J iv.213; Dāvs v.24; DhsA 265, pp. dangers that are likely to befall one who strives after perfec-

jūta. tion. Therefore freq. in combn "indriyesu guttadvāro bhojane Javana (nt.) 1. alacrity, readiness; impulse, shock Ps i.80 sq.; mattaññū jāgariyaṁ anuyutto" (anuyuñjati: to apply oneself to Vism 22; DhsA 265 (cp. Dhs trsl. pp. 132, 156); DA i.194. or being devoted to vigilance), e. g. S ii.218; M i.32, 273, 354 Usually in cpd. javana-paññā (adj.) of alert intellection, of sq., 471; A i.113 sq.; ii.40. — Also in °ṁ bhajati to pursue swift understanding, together with hāsa-paññā (hāsu° at M watchfulness (bhajetha keep vigil) It 42; Sn 926 (niddaṁ na iii.25; J iv.136) & puthu° tikkha° S v.376, 377; Nd2 235, 3a . bahulīkareyya j°ṁ bhajeyya ātāpī). — S iv.104; M i.273, 355; Also in cpds. °paññā Ps ii.185 sq.; °paññatā A i.45; °paññat- Miln 388. taṁ S v.413. — 2. The twelfth stage in the function (kicca) -ânuyoga application or practice of watchfulness Nd1 of an act of perception (or vīthicitta): the stage of full percep- 484.

Jāta Jāti

Jāta [pp. of janati (janeti), cp. Lat. (g)nātus, Goth. kunds; also happened] 1. a birth story as found in the earlier books. This Gr. (κασί —) γνητός, Ohg. knabo] 1. As adj. — noun: is always the story of a previous birth of the Buddha as a wise (a) born, grown, arisen, produced (=nibbatta pātubhūta Nd2 man of old. In this sense it occurs as the name of one of the 9 256) Sn 576 (jātānaṁ maccānaṁ niccaṁ maraṇato bhayaṁ); categories or varieties of literary composition (M i.133; A ii.7, jātena maccena kattabbaṁ kusalaṁ bahuṁ Dh 53=Miln 333; 103, 108; Vin iii.8; Pug 43. See navanga). — 2. the story of yakkhinī jātâsi (born a G.) J vi.337; rukkho j. J i.222; latā jātā any previous birth of the Buddha, esp. as an animal. In this Dh 340; gāmanissandhena jātāni sūpeyya — paṇṇāni Vism sense the word is not found in the 4 Nikāyas, but it occurs on 250. — (n.) he who or that which is born: jātassa maraṇaṁ the Bharhut Tope (say, end of 3rd cent. b.c.), and is frequent hoti Sn 742; jātassa jarā paññāyissati J i.59; jātaṁ+bhūtaṁ in the Jātaka book. — 3. the name of a book in the Pāli canon, (opp. ajātaṁ abhūtaṁ) It 37. — (b) "genuine," i.e. natu- containing the verses of 547 such stories. The text of this book ral, true, good, sound (cp. kata, bhūta, taccha & opp. ajāta has not yet been edited. See Rh. Davids' Buddhist India, 189 like akata, abhūta): see cpds. — 2. As predicate, often in — 209, and Buddh. Birth Stories, introd., for history of the Jā- sense of a finite verb (cp. gata): born, grown (or was born, taka literature. — jātakaṁ niṭṭhapeti to wind up a Jātaka tale grew); become; occurred, happened Sn 683 (Bodhisatto hita- J vi.363; jātakaṁ samodhāneti to apply a Jātaka to the inci- sukhatāya jāto); bhayaṁ jātaṁ (arose) Sn 207; vivādā jātā Sn dent J i.106; DhA i.82. — Note. The form jāta in the sense of 828; ekadivase j. (were born on the same day) J iii.391; aphā- jātaka occurs at DhA i.34. sukaṁ jātaṁ (has occurred J i.291. — So in loc. abs. jāte -atthavaṇṇanā the commentary on the Jātaka book, ed. (jātamhi) "when... has arisen, when there is...," e. g. atthamhi by V. Fausböll, 6 vols. with Index vol. by D. Andersen, Lon- Vin i.350=M iii.154=Dh 331; vādamhi Sn 832; oghe Sn 1092; don, 1877 sq.; -bhāṇaka a repeater of the J. book Miln 341. kahāpaṇesu jātesu J i.121. — 3. °jāta (nt.) characteristic; Jātaka2 (m.) [jāta+ka, belonging to what has been born] a son J pada° pedal character S i.86; anga° the sexual organ Vin i.191; i.239; iv.138. as adj. having become... (=bhūta); being like or behaving as, of the kind of..., sometimes to be rendered by an adj. or a pp. Jātatta (nt.)

[abstr. fr. jāta] the fact of being born or of having implied in the noun: cuṇṇakajātāni aṭṭhikāni (=cuṇṇayitāni) grown or arisen Vism 250; DhA i.241. M iii.92; jālakajāta in bud A iv.117; chandajāta=chandika Sn Jāti (f.) [see janati & cp. Gr. γενεά, γένεσις; Lat. gens; Goth. 767; sujāta Sn 548 (well — born, i. e. auspicious, blessed, kind — ins]. — Instr. jātiyā (Sn 423) & jaccā (D ii.8; J iii.395; happy); pītisomanassa° joyful & glad Sn p. 94; J i.60, etc.; Dh 393); abl. jātiyā (S i.88) & jātito (by descent: D ii.8); gandhajāta a kind of perfume (see gandha). Often untrans- loc. jātiyaṁ (PvA 10) & jātiyā (PvA 78). — 1. birth, re- latable: lābhappatto jāto J iii.126; vināsa — ppaccayo jāto J birth, possibility of rebirth, "future life" as disposition to be i.256. — 4. a Jātaka or Buddhist birth story DhA i.34. born again, "former life" as cause of this life. Defined (cp. -āmaṇḍa the (wild) castor oil plant VvA 10; -ovaraka the corresp. expln of jarā) as: yā tesaṁ tesaṁ sattanaṁ tamhi the inner chamber where he was born VvA 158; J i.391 (so tamhi satta — nikāye jāti sañjāti okkanti abhinibbatti khand- read for jāto varake). -kamma the (soothsaying) ceremony hānaṁ pātubhāvo āyataṇānaṁ paṭilābho D ii.305 =S ii.3=Nd2 connected w. birth, in °ṁ karoti to set the horoscope PvA 198 257. — Jāti is a condition precedent of age, sickness & death, (=nakkhatta — yogaṁ uggaṇhāti); -divasa the day of birth, and is fraught with sorrow, pain & disappointment. It is itself birthday J iii.391; iv.38; -mangala birth festival, i. e. the feast the final outcome of a kamma, resting on avijjā, performed in held on the birth of a child DhA ii.86; -rūpa "sterling," pure anterior births; & forms thus the concluding link in the chain of metal, i. e. gold (in its natural state, before worked, cp. jam- the Paṭicca — samuppāda. Under the first aspect it is enumd in bonada). In its relation to suvaṇṇa (worked gold) it is stated various formulae, either in full or abbreviated (see Nd2 258), to be suvaṇṇavaṇṇo (i. e. the brightcoloured metal: VvA 9; viz, (a) as (1) jāti, (2) jarā, (3) vyādhi, (4) maraṇa, (5) soka- DhA iv.32: suvaṇṇo jātarūpo); at DA i.78 it is expld by su- paridevadukkhadomanass' upāyāsa in the dukkhaṁ ariyasac- vaṇṇa only & at Vin iii.238 it is said to be the colour of the caṁ (the noble truth of what is misfortune) Vin i.10; A i.176; Buddha: j. Satthu — vaṇṇa. At A i.253 it is represented as the iii.416; °dhamma destined to be born, etc. M i.161 sq., 173; — material for the suvaṇṇakāra (the "white" — smith as opp. to A v.216; Nd2 258, 304, 630, etc., in var. connections (refer- "black" — smith). — Combd w. hirañña Pv ii.75 ; very freq. ring to some dukkha). — (b) as Nos. 1 — 4: Nd2 254, 494b ; w. rajata (silver), in the prohibition of accepting gold & silver J i.168, etc. — (c) as Nos. 1, 2, 4 (the standard quotation, im- (D i.5) as well as in other connections, e. g. Vin i.245; ii.294 plying the whole series 1 — 5):
S v.224; A v.144; jātipaccayā sq.; S i.71, 95; iv.326 (the moral dangers of "money": yassa jā- jarāmaraṇaṁ Vin i.1; D ii.31, 57, etc.; °ika A ii.11, 173; °īya M tarūpa — rajataṁ kappati pañca pi tassa kāmaguṇā kappanti); i.280; Nd2 40. — (d) to this is sometimes added (as summing v.353, 407; Dhs 617. — Other passages illustr. the use & val- up) saṁsāra: Nd2 282f ; cp. kiccaṁ loko āpanno jāyati ca jīy- uation of j. are S ii.234 (°paripūra); v.92 (upakkilesā); A i.210 ati ca mīyati ca cavati ca uppajjati ca D ii.30. — (e) as Nos. (id.); iii.16 (id.); — S i.93, 117; M i.38; A i.215; iii.38; iv.199, 1+4: pahīna — jātimaraṇa (adj.) (=free from life & death, 281; v.290; J ii.296; iv.102; -veda [cp. Vedic

jātaveda=Agni] i. e. saṁsāra) A i.162; °bhayassa pāraga A ii.15; °kovida fire S i.168; Sn 462 (kaṭṭhā jāyati j.) Ud 93; J i.214; ii.326= Sn 484; atāri °ṁ asesaṁ Sn 355 (cp. 500); °assa pāraga Sn iv.471; v.326; vi.204, 578; Vism 171; DA i.226; DhA i.44 32. — (f)=e+saṁsāra (cp. d): sattā gacchanti saṁsāraṁ jā- (nirindhana, without fuel); -ssara a natural pond or lake Vin timaraṇagāmino A ii.12=52; jātimaraṇasaṁsāraṁ ye vajanti i.111; J i.470; ii.57. punappunaṁ... avijjāy' eva sā gati Sn 729. — (g) as Nos. 1+2, Jātaka1 (nt.) [jāta+ka, belonging to, connected with what has which implies the whole series: atāri so jātijaraṁ A i.133= Sn 1048; jātijar' upaga Sn 725=It 106; saṁyojanaṁ jātijarāya

chetvā It 42; — Sn 1052, 1060; Dh 238, 348; cp. jāti ādinā ni- Jātika (—°) (adj.) 1. being like, being of, having, etc. (see jāta 3): hīna PvA 198. — Other phrases & applications: Various re- duppañña° & sappañña° M i.225; dabba° A i.254; mukhara° births are seen by one who has perfect insight into all happen- Sn 275; viññū° Sn 294; māna° J i.88. — 2. descended from, ing & remembers his former existences (D i.81; iii.50; A i.164; being of rank, belonging to the class of: maṇḍana° M ii.19; M ii.20). Arahantship implies the impossibility of a future re- aviheṭhaka° Miln 219; samāna° (of equal rank) DhA i.390; birth: see formula khīṇā jāti (M i.139; Sn p. 16, etc.) and veṇa° (belonging to the bamboo — workers) PvA 175. arahant ii.A: jātiyā parimuccati S i.88; jātiṁ bhabbo pahātuṁ Jātimant (adj.) [jāti+mant] of good birth, having natural or gen- A v.144 sq. — antimā jāti the last rebirth D ii.15 (cp. carima); uine qualities, noble, excellent Sn 420 (vaṇṇārohena sam- purimā j. a former existence PvA 1; atītajātiyaṁ in a former panno jātimā viya khattiyo); J i.342 (jātimanta — kulaputtā). life (=pure) PvA 10. On jāti as dukkha see Vism 498 — 501. Of a precious stone: maṇi veḷuriyo subho j.° D i.76=M ii.17; — 2. descent, race, rank, genealogy (cp. φυή, genus), often DA i.221; Miln 215. Sometimes in this spelling for jutimant combd w. gotta. Two grades of descent are enumd at Vin iv.6 Sn 1136= Nd2 259 (expld by paṇḍita pañña vā). — ajātima as hīnā jāti (low birth), consisting of Candāḷa, Veṇa, Nesāda, not of good birth J vi.356 (opp. sujātimant ibid.). Rathakāra & Pukkusa; and ukkaṭṭhā j. (superior birth), com- prising Khattiyas & Brāhmaṇas. — The var. meanings of Jātu (indeel.) [Vedic jātu, particle of affirmation. Perhaps for jāti are given by Bdhgh at Vism 498, 499 in the foll. classifi- jānātu one would know, cp. Gr. οἴμαι, Lat. credo, P. mañña. cation (with examples) bhava, nikāya, sankhata — lakkhaṇa, But BR. and Fausböll make it a contraction of jāyatu "it might paṭisandhi, pasūti, kula, ariya — sīla. — Kiṁ hi jāti karissati? happen." Neither of these derivations is satisfactory] surely, What difference makes his parentage? D i.121; jāti — rājāno undoubtedly (ekaṁsavacanaṁ SnA 348) usually in negative kings of birth, genuine kings J i.338; na naṁ jāti nivāresi brah- (& interrog.) sentences as na jātu, not at all, never (cp. also malok' ûpapattiyā Sn 139; jātiṁ akkhāhi tell me the rank of his sādhu); mā jātu Vin ii.203; Sn 152, 348 (no ce hi jātu); J i.293, father & mother Sn 421, 1004; cp. 462; na jaccā vasalo hoti 374; iv.261; v.503. Na jātucca at J vi.60 is apparently for na Sn 136; 142; id. w. brāhmaṇo Sn 650; with nāma & gotta in jātu ca. the description of a man jātiyā nāmena gottena, etc. Vin iv.6; Jāna (adj.) [to jñā, see jānāti] knowing or knowable, understand- jātito nāmato gottato by descent,

personal & family name D able J iii.24 (=jānamāna). dujjāna difficult to understand D ii.8; cp. jāti — gotta — kula J ii.3. See also j. — vāda. — 3. a i.170, 187; M i.487; ii.43. su° recognizable, intelligible Pv sort of, kind of (cp. jāta 3): catujātigandha four kinds of scent iv.135 (=suviññeyya PvA 230). Cp. ājāna. J i.265; ii.291. — 4. (jāti°) by (mere) birth or nature, natural Jānana (nt.) [fr. jñā] knowledge, cognizance, recognition; in- (opp. artificial); or genuine, pure, excellent (opp. adulterated, telligence, learning, skill J i.145 (attānaṁ — °kālato paṭṭhāya inferior), cp. jāta 1 (b): in cpds., like °maṇi, °vīṇā, etc. from the time of self — recognition), 200 (— °manta knowl- -kkhaya the destruction of the chance of being reborn S edge of a spell, a spell known by: tumhākaṁ) ii.221; SnA 330; v.168; A i.167; Sn 209, 517, 743; Dh 423. -khetta the realm DhA ii.73 (°sabhāva= ñatta); DA i.86 (akkhara°); Vism 391 of rebirth PvA 138 (=dasa cakkavāḷasahassāni); -thaddha (°atthāya in order to know), 436 (=pajānana). Cp. ājānana. — conceited, proud of birth Sn 104 (+dhanatthaddha, gotta°: ajānana not knowing (°—) J v.199; vi.177; not known J i.32 proud of wealth & name); -thera a Th. by rank D iii.218; (°sippa). -nirodha the extermination of (the cause of) rebirth Vin i.1; -pabhava the origin or root of existence Sn 728; -puppha Jānanaka (adj.) [Sk. *jñānaka, cp. jānana & Sk. jānaka (c. gen.) nutmeg J vi.367; -bhaya the fear of rebirth A ii.121; -bhūmi expert Av Ś ii.119, 120, as n. ib. i.216] knowing DhsA 394. natural ground, in °bhūmaka, °bhūmika, °bhūmiya living on Jānanatā (f.) [abstr. fr. jānana] the fact of knowing, knowledge nat. gr. (vassaṁ vasati) M i.145; A iii.366; -maṇi a gen- KhA 144. uine precious stone J ii.417; -maya constituting birth, be- Jānapada (adj. — n.) [fr. janapada] belonging to the country, ing like birth ThA 285; -vāda reputation of birth, character living in the c.; pl. country — folk (opp. negamā townsfolk) of descent, parentage. The 1st of the 5 characteristics consti- D i.136, 142; M ii.74; J ii.287, 388; DA i.297 (=janapada — tuting a "well — bred" brahmin: yāva sattamā pitāmahāyugā vāsin). akkhitto anupakkuṭṭho jātivādena "of unblemished parentage back to the 7th generation" D i.120, etc. (=DA i.281); A i.166; Jānāti [Vedic jña, jānāti *genē & *gnē, cp. Gr. γιγνώσκω, iii.152, 223; Sn 315, 596. Cp. gotta — vāda (e. g. D i.99); γνωτός, γν¨ωσις; Lat. nosco, notus, (i)gnarus (cp. E. i — gno- -vibhanga a characteristic of birth, a distinction in descent rant); Goth. kunnan; Ohg. kennan, Ags. cnāwan=E. know] to Sn 600; -vīṇā a first — class lute J ii.249; -sampanna en- know. dowed with (pure) birth (in phrase khattiyo muddhâvasitto j.°) I. Forms: The 2 Vedic roots jān° & jñā° are represented A iii.152; -sambhava the origin of birth A i.142; iii.311; J in P. by jān° & ñā° (ña°) 1. jān: pres. jānāti; pot. jāneyya (Sn i.168; -sambheda difference of rank DhA i.166; -saṁsāra 781) & jaññā (A iv.366; Sn 116, 775; Dh 157, 352; J ii.346; the cycle of transmigration, the saṁsāra of rebirths (see above iv.478) 2nd sg. jāneyyāsi (M. i.487; J i.288), 1st pl. jāniyāma 1 d. f.): pahīna left behind, overcome (by an Arahant) M i.139; (Sn 873) & (archaic) jānemu (Sn 76, 599; Vv 8311); — imper. A iii.84, 86; °ṁ khepetvā id. Th 2, 168; vitiṇṇo j.° n' atthi tassa jānāhi (Sn 596, 1026; Pv ii.912), 3rd. sg. jānātu (It 28); — punabbhavo Sn 746; -sindhava a well — bred horse J ii.97; ppr. jānanto & jānaṁ (D i.192; A i.128; Sn 722), ppr. med. -ssara the remembrance of (former) births (°ñāṇa) J i.167; jānamāna (J i.168); — fut. jānissati (J ii.342; vi.364); — aor. iv.29; DhA ii.27; iv.51;

cp. cutûpapāta — ñāṇa); -hingulaka ajāni (Sn 536) & jāni (J i.125, 269), 3rd pl. jāniṁsu (J ii.105; (& hingulikā) natural vermilion J v.67; VvA 4, 168, 324. VvA 113); — ger. jānitvā (J i.293; iii.276); inf. jānituṁ (J

i.125). Caus. jānāpeti (see below iv.2). — 2. ñā: fut. ñas- (vadhena vā bandhena vā jāniyā vā); S i.66 (hatajānisu), J i.55 sati (D i.165); — aor. aññāsi (J i.271) & nāsi (Sn 471), 3rd (v. l. jāti), 212 (mahājānikara a great robber): iv.72 (dhana,° pl. aññaṁsu (Vv 224). — ger. ñatvā (freq.); — grd. ñeyya A v. l. hāni); Dh 138 (=DhA iii.70 dhanassa jāni, v. l. hāni). ii.135 (see below) & ñātabba (PvA 133); — inf. ñātuṁ (freq.) Jāni2 (f.) wife, in jānipatayo (pl.) wife & husband (cp. — pp. ñāta (q. v.). — Pass. ñāyati to be called or named jāyā(m)pati) A ii.59 sq. (Miln 25). II. Cognate Forms: Nd2 s. v. explains jānāti by passati Jānu (nt.) [Vedic jānu=Gr. γόνυ, Lat. genu, Goth., Ohg., etc. dakkhati adhigacchati vindati paṭilabhati, & ñatvā (No. 267) kniu, E. knee] (also as jaṇṇu(ka), q.v.) the knee J ii.311; iv 41; by jānitvā tulayitvā tirayitva vibhāvayitvā vibhūtaṁ katvā vi.471; DA i.254. (very freq.) The 1st expln is also applied to abhijānāti, & the -maṇḍala the knee — cap, the knee A i.67; ii.21; iii.241 2nd to passitvā, viditaṁ katvā, abhiññāya & disvā. The use sq.; PvA 179. of the emphatic phrase jānāti passati is very frequent. Yaṁ Jānuka (nt.)=jānu A iv.102. tvaṁ na jānāsi na passasi taṁ tvaṁ icchasi kāmesi? Whom Jāpayati Caus. of jayati. you know not neither have seen, is it she that you love and long for? D i.193; Bhagavā jānaṁ jānāti passaṁ passati cakkhub- Jāmātar (& jāmāta J iv.219) [Vedic jāmātar. Deriv. uncertain. hūto ñāṇabhūto M i.111; similarly A iv.153 sq. See further BR. take it as jā+mātar, the builder up of the family, supposing D i.2, 40, 84, 157 sq, 165, 192 sq., 238 sq.; A i.128; iii.338; the case where there is no son and the husband goes to live in v.226; Sn 908; Nd2 35, 413, 517; Vism 200. the wife's family, a bīna marriage. More likely fr. ldg *gem, III. Meaning: (1) Intrs. to know, to have or gain knowl- to marry. Cp. Gr. γαμέω· γαμβρός, Lat. gener] daughter's edge, to be experienced, to be aware, to find out: mayam husband, son — inlaw Th 2, 422 (=ThA 269 duhitu pati); J pi kho na jānāma surely, even we do not know D i.216; te ii.63; v.442. kho evaṁ jāneyyaṁ they ought to know ib.; jānantā nāma Jāyati (jāyate) [from jan, see janati] to be born, to be produced, n' âhesuṁ "nobody knew" J iii.188; jānāhi find out J i.184; to arise, to be reborn. Pres. 3rd pl. jāyare J iii.459; iv.53; Miln kālantarena jānissatha you will see in time PvA 13; ajānanto 337; ppr, jāyanto Sn 208; aor. jāyi J iii.391; inf. jātum J i.374. unawares, unsuspecting i.223; ajānamāna id. Pv ii.314 . — 2. — jāyati (loko), jīyati, miyati one is born, gets old, dies D Trs. to know recognize, be familiar with (usually c. acc., but ii.30; Vism 235. Kaṭṭhā jāyati jātavedo out of fire — wood is also with gen.: J i.337; ii.243), to have knowledge of, experi- born the fire Sn 462. — Vin ii.95=305; Sn 114, 296, 657; Dh ence, find; to infer, conclude, distinguish, state, define: yaṁ 58, 193, 212, 282; Pv iii.114 (are reborn as). Cp. vi°. ahaṁ jānāmi taṁ tvaṁ jānāsi D i.88; aham p' etaṁ na jānāmi Jāyampatikā (pl.) [see jayampatikā & cp. jāyāpatī] wife & hus- Sn 989; jānanti taṁ yakkhabhūtā Pv iv.135 ; paccakkhato ñatvā band VvA 286. finding out personally J i.262; iii.168; cittam me Gotamo jānāti S i.178; jānāti maṁ Bhagavā S i.116; kathaṁ jānemu Jāyā (f.) [from jan] wife Vin ii.259=264; J

iv.285. taṁ mayaṁ? How shall we know (or identify) him? Vv 8311 ; -patī (pl.) husband & wife PvA 159; Dāvs v.2. yathā jānemu brāhmaṇaṁ so that we may know what a b. is Sn Jāyikā f. (cp. jāyā) wife M i.451. 599; yath' âhaṁ jāneyyaṁ vasalaṁ Sn p. 21; ajānanto igno- Jāra [Vedic jāra] a paramour, adulterer J i.293; ii.309. f. °t adul- rant PvA 4; annapānaṁ ajāṇanto (being without bread & wa- teress Vin ii.259, 268; iii.83. ter) PvA 169; ittaraṁ ittarato ñatvā inferring the trifling from the trifle Pv i.1111 ; ingha me uṇh' odakaṁ jānāhi find me some Jāla1 (nt.) [Vedic jāla, prob. from jaṭ to plait, make a tangle cp. hot water S i.174; seyyaṁ jānāhi Vin iv.16; phalaṁ pāpassa jā- jaṭita & jaṭā; on l:ṭ cp. phulla: sphuṭa; cāru: cāṭu; cela: ceṭa] namāna (having experienced) J i.168; mantaṁ j. (to be in pos- a net; netting, entanglement (lit. or fig.): snare, deceptíon session of a charm) J i.253; maggaṁ na j. Sn 441; pamāṇaṁ (=māyā). — A I.it. Nd2 260 (=suttajāla, a plaiting of threads); ajānitvā (knowing no measure) PvA 130. — 3. With double SnA 115, 263 (=suttamaya) D i.45 (anto — jālikata caught in acc.: to recognize as, to see in, take for, identify as, etc. (cp. a net); Sn 62, 71, 213, 669; J i.52; vi.139. — kinkiṇika° a Caus.): petaṁ maṁ jānāhi "see in me a Peta" Pv ii.912 (=upad- row of bells D ii.183; muttā° a net of pearls J i.9; VvA 40; hārehi PvA 119); bhadd' itthiyā ti maṁ aññaṁsu (they knew loha° PvA 153; hema° Vv 35; a fowler's net Dh 174; a spi- me as=they called me) Vv 224 . der's web Dh 347; nets for hair J vi.188; pabbata° a chain of IV. Various: 1. Grd. ñeyya as nt.=knowledge (cp. ñāṇa): mountains J ii.399; sirā° network of veins J v.69; PvA 68. — yāvatakaṁ ñeyyaṁ tāvatakaṁ ñāṇaṁ (knowledge coincides Freq. in similes: see J.P.T.S. 1907, 90. — B. Fig. Very often with the knowable, or: his knowledge is in proportion to the appld to the snares of Māra: S i.48 (maccuno); Sn 357 (id.); k., i. e. he knows all) Nd2 2352m ; ñāṇaṁ atikkamitvā ñeyya- DhA iii.175 (Māra°); Sn 527 (deception); taṇhā° the snare patho n' atthi "beyond knowledge there is no way of knowl- of worldly thirst (cp. °tanhā) M i.271; Th 1, 306; SnA 351; edge" ib.; ñeyyasāgara the ocean of knowledge PvA 1. — 2. kāma° Th 1, 355; moha° S iii.83; mohasama Dh 251; diṭṭhi° Caus. jānāpeti to make known, to inform, or (with attānaṁ) the fallacies of heresy D i.46; J vi.220; ñāṇa° the net of knowl- to identify, to reveal oneself J i.107 (att. ajānāpetvā); vi.363; edge VvA 63; DhA iii.171. bhumma° (vijjā) "earthly net," i.e. Vism 92 (att.); PvA 149 (att.); DhA ii.62. gift of clearsight extending over the earth SnA 353. -akkhi a mesh of a net J i.208: -taṇhā the net of thirst Jāni1 (f.) [from jahati, confused in meaning with jayati. See jahati Dhs 1059, 1136; DhsA 367; -pūpa a "netcake"? DhA i.319; & cp. janti] deprivation, loss, confiscation of property; plun- -hatthapāda (adj.) having net — like hands & feet (one of the dering, robbery; using force, ill — treatment D i.135=A i.201 32 marks of a Mahāpurisa) prob. with reference to long nails

Jāla Jivhā

D ii.17 (see Dial. ii.14, note 3), cp. jālitambanakhehi Vv 8116 Jiṇṇa [pp. of jarati] 1. decayed, broken up, frail, decrepit, (expld at VvA 315: jālavantehi abhilohita — nakkehi. Tena old: vuḍḍha mahallaka andhagata vayo — anupatta Nd2 261; jāli (v. l. jāla —) hatthataṁ mahāpurisa — lakkhaṇaṁ tam- jarājiṇṇatāya jiṇṇa DA i.283. — Vin ii.189; D i.114; M ii.48 banakhataṁ anuvyañ anañ ca dasseti). sq., 66; A ii.249; iv.173; Sn

1 (urago va jiṇṇaṁ tacaṁ jahāti); Jāla2 [Sk. jvāla, from jalati] glow, blaze J v.326; PvA 52 (=tejas), Pv i.121 (same simile); Sn 1120, 1144; J i.58; iii.22 (— pi- 154 (raṁsi°); Miln 357; Vism 419 (kappavināsaka°). lotikā worn — out rags); Dh 155, 260; Pv ii.114 (jarājiṇṇa PvA -roruva N. of one of the two Roruva hells ("blazes") J 147); Pug 33; Vism 119 (°vihārā), 356 (°sandamānikā), 357 v.271; -sikhā a glowing crest i. e. a flame Nd2 11 (=accī). (°koṭṭha); ThA 213 (— ghara a tumble — down house); PvA 40 (— goṇa=jaraggava), 55 (of a roof). Cp. °tara J iv.108. — Jālaka (nt.) [jāla1 +ka] 1. a net J vi.536; Dāvs v.51. - 2. a bud A 2. digested J ii.362 iv.117 sq. (°jāta in bud). — f. jālikā chain armour Miln 199. Jiṇṇaka (adj.)=jiṇṇa Sn 98, 124; J iv.178, 366; Sdhp 299 (sālā). Jālā (f.) [see jāla2] a flame J i.216, 322; Miln 148, 357. Jiṇṇatā (f.) [cp. jiṇṇa, jaratā & jīraṇatā] decrepitude DA i.283 Jālin (adj. — n.) "having a net," ensnaring, deceptive: (a) lit. a (jarā°). fisherman J ii.178. — (b) fig. usually in f. °inī of tanhā (en- snarer, witch) S i.107=Dh 180; A ii.211; Th 1, 162, 908; Dhs Jita [pp. of jayati, conquer] conquered, subdued, mastered: (nt.) 1059; Vism 1; DhsA 363; cp. M Vastu i.166; iii.92. victory. jitā me pāpakā dhammā Vin i.8; — Dh 40, 104 (attā jitaṁ seyyo for attā jito seyyo see DhA ii.228), 105, 179; Vv Jāleti [caus. of jalati. See also jaleti] to cause to burn, to light, 6427 (jitindriya one whose senses are mastered, cp. guttin- kindle J ii.104; iv.290; v.32. driya). — Cp. vi°. -Ji (adj. — suffix) [From jayati to conquer] winning, victorious: Jitatta (nt.) [n. abstr. of jita] mastery, conquest VvA 284. sangāma° victorious in fight, in sangāmaj' uttama "greatest of conquerors" Dh 103; sabba° S iv.83. Jina [pp. med. of jayati] conquering, victorious, often of the Bud- dha, "Victor": jitā me pāpakā dhammā tasmâhaṁ Upaka jino Jigacchā (f.) see jighacchā. ti Vin i.8=M i.171; Vin v.217; Sn 379, 697, 989, 996. magga° Jigiṁsaka (adj.) [see next] one who wishes to gain, desirous of, conqueror of the Path Sn 84 sq.; saṁsuddha° (id.) Sn 372. pursuing Sn 690. Cp khetta°. In other connections: Pv iv.333 ; Th 2, 419 (jin' Jigiṁsati [Desid. of ji, jayati. On etym. see also Kern, Toev. amhase rūpinaṁ Lacchiṁ expld at ThA 268 as jinā amhase p. 44] to desire, to wish to acquire, to covet; Sn 700; J ii.285; jinā vat' amha rūpavatiṁ Siriṁ). iii.172 (v. l. BB. jigissaṁ); iv.406 (v. l. SS. jihiṁ°, BB. jigī°); -cakka the Buddha's reign, rule, authority J iv.100; -putta v.372; vi.268. As jigīsati Th 1, 1110. disciple of the B. Miln 177; -bhūmi the ground or footing of a conqueror PvA 254; -sāsana the doctrine of the B. Dpvs iv.3, Jigiṁsanatā (f.) [n. abstr. fr. jigiṁsati] desire for, covetousness 10. Vbh 353 (v. l. BB. nijigīsanatā); cp. Vism. 29 Jināti=jayati (jeti). See also vi°. Jigucchaka (adj.) one who dislikes or disapproves of M i.327 (paṭhavī°, āpa° etc.) Miln 343. Jimha (adj.) [Vedic jihma] crooked, oblique, slant, fig. dishon- est, false (cp. vanka, opp. uju | M i.31 (+vanka); A v.289, Jigucchati [Desid. of gup] to shun, avoid, loathe, detest, to be 290; J i.290 (spelled jima); iii.111=v.222; vi.66; Vism 219 disgusted with or horrified at (c. instr.) D i.213 (iddhi — pāṭi- (ajimha=uju); PvA 51 (citta° vanka...; opp. uju). Cp. kuṭila. hāriyena aṭṭiyāmi harāyāmi j.): A iv.174 (kāyaduccaritena); Sn 215 (kammehi pāpakehi; SnA 266=hiriyati); J ii.287; Pug. Jimhatā (f.) [n. abstr. to jimha] crookedness, deceit (opp. ujutā) 36. — ppr. jigucchamāna It 43; grd. jigucchitabba A i.126; Dhs 50, 51 (+vankatā); Vbh 359. pp. jigucchita Sn 901. — See also jeguccha, jegucchin. Jimheyya (nt.) [from jimha] crookedness, deceit, fraud M i.340 Jigucchana (nt.) dislike, contempt,

disgust Vism 159; PvA 120. (sāṭheyyāni kūṭeyyāni vankeyyāni j.°); A iv.189 (id.) v.167. Jigucchā (f.) disgust for, detestation, avoidance, shunning: tapo° Jiyā (f.) [Vedic jyā=Gr. βιός bow, cp. also Lat. filum thread] a (detesting asceticism) D i.174; S i.67; A ii.200; jigucchabīb- bow string M i.429 (five kinds); J ii.88; iii.323; Vism 150; DA haccha — dassana detestable & fearful — looking PvA 56. i.207. -kāra bowstring — maker Miln 331. Note. A diff. spelling, digucchā, occurs at DhsA 210. Jivhā (f.) [Vedic jihvā, cp. Lat. lingua (older dingua); Goth. Jighacchati [Desid. to ghasati, eat] to have a desire to eat, to be tuggo; Ohg. zunga; E. tongue] the tongue. — (a) physically: hungry D ii.266; pp. jighacchita DhA ii.145. 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 Jighacchā (f.) [from jighacchati] appetite, hunger, often combd of the mahāpurusha which could touch his ears & cover his with pipāsā, desire to drink, thirst, e. g. S i.18; A ii.143, 153; forehead: Sn 1022; p. 108; & pahūta — jivhatā the charac- Miln 304. — M i.13, 114; 364; iii.97, 136; A iii.163; Dh 203 teristic of possessing a prominent tongue (as the 27th of the (j. paramā rogā); J ii.445; iii.19; (°abhibhūta=chāta); Miln 32 Mahāpurisa — lakkhaṇāni) D i.106=Sn p. 107; D ii.18. - 204, 304; Sdhp 118, 388. Cp. khudā & chāta. Note. A diff. dujjivha (adj.) having a bad tongue (of a poisonous snake) A spelling as dighacchā occurs at A ii.117. iii.260. — (b) psychologically: the sense of taste. It follows Jiñjuka the Gunja shrub (Abrus precatorius) J iv.333 (akkhīni j. after ghāna (smell) as the 4th sense in the enumn of sense — or- °phalasadisāni, cp. in same application guñjā); v.156 (j. °pha- gans (jivhāya rasaṁ sāyati Nd2 under rūpa; jivhā — viññeyya lasannibha); DhA i.177 (°gumba). rasa D i.245; ii.281; M ii.42) Vin i.34; D iii.102, 226; M i.191;

Jivhā Jīvin

Vism 444. cution J ii.443; -sokin (=sokajīvin) leading a life of sorrow J -agga the tip of the tongue A iii.109; iv.137; DhA ii.33. vi.509. -āyatana the organ of taste D iii.243, 280, 290; Dhs 585, 609, Jīva2 (nt.) the note of the jīvaka bird Sum. V. on D iii.201. 653; -indriya the sense of taste D iii.239; Dhs 585, 609, 972; -nittaddana (corr. to -nitthaddhana) tying the tongue by Jīvaka (adj.)=jīva, in bandhu° N. of a plant VvA 43. — f. °ikā means of a spell D i.11 (cp. DA i.96); -viññāṇa the cognition q. v. of taste M i.112; D iii.243; Dhs 556, 612, 632; -samphassa Jīvaṁ-jīvaka (m. onom.) name of a bird, a sort of pheasant contact with the sense of taste S i.115; D iii.243; Dhs 585, 632, (or partridge?), which utters a note sounding like jīvaṁ jīva 787. D iii.201; J v.406, 416; vi.276, 538 [Fausböll reads jīvajī- Jīna [pp. of jīyati] diminished, wasted, deprived of (with acc. or vaka in all the Jātaka passages. Speyer AvŚ ii.227 has jī- abl.) having lost; with acc.: J iii.153, 223, 335; v.99 (atthaṁ: vañjīvaka]. With this cp. the Jain phrase jīvaṁjīveṇa gacchaï robbed of their possessions; Com. parihīna vinaṭṭha). — with jīvaṁjīveṇaṁ ciṭṭhaï, Weber Bhagavatī pp. 289, 290, with abl.: J v.401 (read jīnā dhanā). doubtful interpretation ("living he goes with life"? or "he goes like the j. bird"?). Jīyati [Pass. of ji, cp. Sk. jyāti & jīryate] to become dimin- ished, to be deprived, to lose (cp. jayati, jāni); to decay; to Jīvati [Vedic jīvati, cp. jinoti (jinvati); Dhtp 282: pāṇa-dhāraṇe become old (cp. jarati, jiṇṇa) jīyasi J v.100; jīyanti J iii.336 ē =Gr. βίομαι & ζώω, ζ¨ην; Lat. vīvo: Goth. ga — *gu̯ eiƷ (dhanā); jīyittha S i.54; J i.468; mā jīyi do not be deprived quiunan; Mhg. quicken,

cp. E. quicken] to live, be alive, live of (ratiṁ) J iv.107. Koci kvaci na jīyati mīyati (cp. jāyati) D by, subsist on (c. instr. or nissāya). Imper. pres. jīva Sn 427, ii.30; cakkhūni jīyare the eyes will become powerless J vi.528 very freq. with ciraṁ live long..., as a salutation & thanksgiv- (=jīyissanti); grd. jeyya: see ajeyya2 . Cp. parijīyati. Some- ing. ciraṁ jīva J vi.337; c. jīvāhi Sn 1029; Pv ii.333 ; c. jīvantu times spelt jiyy°: jiyyati J vi.150; jiyyāma J ii.75 (we lose= Pv i.55 ; — pot. jīve Sn 440, 589; Dh 110; — ppr. jīvaṁ Sn parihāyāma). Pp. jīna, q. v. 427, 432; — ppr. med. jīvamāna J i.307; PvA 39; — inf. jīvituṁ J i.263; Dh 123. — Sn 84 sq., 613 sq., 804; Dh 197; J Jīraka1 [Vedic jīra, lively, alert, cp. jīvati & Gr. διερός, Lat. iii.26; iv.137; vi.183 (jīvare); PvA 111. viridis] digestion, in ajīrakena by want or lack of digestion J ii.181. See ajīraka. Jīvana (nt.) living, means of subsistence, livelihood PvA 161. Spelt jīvāna (v. l. jīvino) (adj.) at J iii.353 (yācana°). Jīraka2 cummin — seed Miln 63; J i.244; ii.363; VvA 186. Jīvamānaka (adj.) [ppr. med. of jīvati+ka] living, alive Vism Jīraṇa (nt.) [fr. jīr] decaying, getting old Dhtp 252. 194. Jīraṇatā (f.) [n. abstr. of jīr=jar, see jarati; cp. jarā & jiṇṇatā] Jīvikā (f.) [abstr. fr. jīvaka] living, livelihood S iii.93; A v.87, the state of being decayed or aged, old age, decay, decrepitude 210; J iv.459; Miln 122; SnA 466. Freq. in combn °ṁ kappeti M i.49; S ii.2; Nd2 252=Dhs 644; PvA 149. to find or get one's living: J ii.209; PvA 40, etc.; °kappaka Jīrati & Jīrayati [Caus. of jarati] 1. to destroy, bring to ruin, finding one's livelihood (c. ger. by) J ii.167. Cp. next. injure, hurt Vin i.237 (jīrati); J v.501 (v. l. BB. for jarayetha, Jīvita (nt.) [Vedic jīvita, orig. pp. of jīvati "that which is lived," Com. vināseyya)=vi.375; PvA 57. — 2. (cp. jīyati) to get old cp. same formation in Lat. vīta=*vīvita; Gr. βιότη living, A iii.54 (jarā — dhammaṁ mā jīri "old age may not get old," sustenace, & δίαιτα, "diet"] (individual) life, lifetime, span of or "the law of decay may not work"); Vism 235 (where id. p. life; living, livelihood (cp. jīvikā) Vin ii.191; S i.42; iv.169, D ii.30 reads jīyati); DhA i.11 (cakkhūni jīranti). — 3. (intrs.) 213; M ii.73 (appaṁ); A i.155, 255; iii.72; iv.136 (appakaṁ to be digested Vism 101. parittaṁ); Sn 181, 440, 574, 577, 931, 1077; Dh 110, 111, 130; Jīreti & Jīrāpeti [Verbal formation from jīra1] to work out, to J i.222; Pv i.1111 (ittaraṁ); ii.67 (vijahati); Dhs 19, 295; Vism digest J i.238, 274 (jīreti); DhA i.171. Appl. to bhati, wages: 235, 236; Ps ii.245; PvA 40. — jīvitā voropeti to deprive of bhatiṁ ajīrāpetva not working off the w. J ii.309, 381; jīrāpeti life, to kill Vin iii.73; D iii.235; M ii.99; A iii.146, 436; iv.370 as "destroy" at ThA 269 in expln of nijjareti (+vināseti). sq.; PvA 67. Jīva1 (adj. — n.) [Sk. jīva, Idg. *gṷ īṷos=Gr. βίος, Lat. vīvus, -āsā the desire for life A i.86; -indriya the faculty of Goth. quius, Ohg. queck, E. quick, Lith. gyvas] 1. the soul. life, vitality Vin iii.73; S v.204; Kvu 8, 10; Miln 56; Dhs 19; Sabbe jīvā all the souls, enumd with sattā pāṇā bhūta in the Vism 32, 230 (°upaccheda destruction of life), 447 (def.); DhA dialect used by the followers of Gosāla D i.53 (=DA i.161 jī- ii.356 (°ṁ upacchindati to destroy life); VvA 72; -kkhaya the vasañññī). "taṁ jīvaṁ taṁ sarīraṁ udāhu aññaṁ j. aññaṁ s." dissolution of life, i. e. death J i.222; PvA 95, 111; -dāna "the (is the body the soul, or is the body one thing and the soul an- gift of life," saving or sparing life J i.167; ii.154; -nikanti other?) see D i.157, 188; ii.333, 336, 339; S iv.392 sq.; M desire for life A iv.48; -parikkhārā (pl.) the requisites of i.157, 426 sq.; A ii.41. — Also in this sense at Miln 30, 54, life M i.104 sq.; A iii.120; v.211; -pariyādāna the cessation

86. — Vin iv.34; S iii.215, 258 sq.; iv.286; v.418; A v.31, or consummation of life D i.46 (=DA i.128); S ii.83; A iv.13; 186, 193. — 2. life, in yāvajīvaṁ as long as life lasts, for life, -pariyosāna the end of life, i. e. death J i.256; PvA 73; -mada during (his) lifetime D iii.133; Vin i.201; Dh 64; J ii.155; PvA the pride of life, enumd under the 3 madā; viz. ārogya, yob- 76. bana, j.: of health, youth, life D iii.220; A i.146; iii.72; -rūpa -gāhaṁ (adv.) taken alive, in phrase j.° gaṇhāti or (adj.) living (lifelike) J ii.190; -sankhaya=°khaya Sn 74; Dh gaṇhāpeti S i.84; J i.180; ii.404; cp. karamara; -loka the an- 331; Nd2 262 (=°pariyosāna); -hetu (adv.) on the ground of imate creation J iii.394; -sūla "life — pale," a stake for exe- life, for the sake of life A iv.201, 270

Jīvin Joteti

Jīvin (adj.) (usually — °) living, leading a life (of...) S i.42, 61; (aggo jeṭṭho seṭṭho=the first, foremost & best of all); A i.108; Sn 88, 181; Dh 164; PvA 27. Cp. dīgha°, dhamma°. ii.87; iii.152; iv.175; J i.138 (°putta); ii.101 (°bhātā), 128 Juṇhā (f.) [Sk. jyotsnā, see also P. dosinā) moonlight, a moonlit (°yakkhinī); iv.137. night, the bright fortnight of the month (opp. kālapakkha) Vin -apacāyin, in phrase kule — j. — apacāyin paying due i.138, 176; J i.165; iv.498 (°pakkha). 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, & Juti (f.) [Sk. jyuti & dyuti, to dyotate, see jotati] splendour, °apacāyitar D iii.70, 71, 145, 169. -māsa N. of a month SnA brightness, effulgence, light J ii.353; PvA 122, 137, 198. The 359. spelling juti at M i.328 (in combn gati+juti) seems to be faulty for cuti (so as v. l. given on p. 557). Jeṭṭhaka=jeṭṭha J i.253; ii.101 (°tāpasa); iii.281 (°kam māra: -dhara (jutin°) carrying or showing light, shining, re- head of the silversmith's guild); iv.137, 161; v.282; Pv i.113 splendent, brilliant S i.121; J ii.353; DhA i.432. (putta=pubbaja PvA 57); DhA iii.237 (°sīla); iv.111 (id.); PvA 36 (°bhariyā), 42 (°pesakāra head of the weaver's guild), 47 Jutika (adj.) (—°) having light, in mahā° of great splendour D (°vāṇija), 75. ii.272; A i.206; iv.248. Jeti see jayati. Jutimatā (f.) [fr. jutimant] splendour, brightness, prominence J 14; v.405 Jevanīya (nt.) a kind of (missile) weapon A iv.107=110 (combd with āvudha & salāka; vv. ll. vedhanika, jeganika, jevanika). Jutimant (adj.) [fr. juti] brilliant, bright; usually fig. as promi- nent in wisdom: "bright." distinguished, a great light (in this Jotaka (adj.) [from juti] illuminating, making light; explaining J sense often as v. l. to jātimant) D ii.256 (ī); S v.24; Dh 89 ii.420; Dpvs xiv.50; Miln 343 (=lamp-lighter). — f. °ikā ex- (=DhA ii.163 ñāṇajutiyā jotetvā); Sn 508; Pv iv.135 (=PvA planation, commentary, N. of several Commentaries, e. g. the 230 ñāṇajutiyā jutimā). Paramatthajotikā on the Sutta Nipāta (KhA 11); cp. the similar expression dīpanī (Paramatthadīpanī on Th 2; Vv & Pv.). — Jutimantatā (f.) [fr. jutimant] splendour SnA 453. Jotika Np. DhA i.385 (Jotiya); Vism 233, 382. Juhati [Sk. juhoti, *gheu(d); cp. Gr. ξέω, ξύτρα, ξῦλος; Lat. ā ; cp. Gr. δέαται shine, δ¨ηλος Jotati [Sk. dyotate to shine, *deiš fundo; Goth. giutan, Ohg. giozan] to pour (into the fire), to clear; also Sk. dī in dīpyate; Lat. dies. Dhtp 120 gives jut sacrifice, offer; to give, dedicate A ii.207 (aggiṁ); Sn 1046 in meaning "ditti," i. e. light] to shine, be splendid JG i.53; (=Nd2 263 deti cīvaraṁ, etc.); 428 (aggihuttaṁ jūhato), p. 79 vi.100, 509; PvA 71 (jotantī=obhāsentī). (aggiṁ); Pug 56; fut. juhissati S i.166 (aggiṁ); caus. hāpeti2 pp. huta; see also hava, havi, homa. Jotana

(nt.) & jotanā (f.) [cp. Sk. dyotana] illumination, expla- nation J vi.542; Ps ii.112; VvA 17 (°nā). Juhana (nt.) [fr. juhati] offering, sacrifice D i.12, J ii.43. Joti (m. nt.) [Sk. jyotis (cp. dyuti) nt. to dyotate, see jotati] 1. Jūta (nt.) [Sk. dyūta pp. of div, dīvyati, P. dibbati to play at light, splendour, radiance S i.93; A ii.85; Vv 162 . — 2. a star: dice] gambling, playing at dice D i.7 (°ppamādaṭṭhāna cp. DA see cpds. — 3. fire S i.169; Th 1, 415; J iv.206; sajotibhūta i.85); iii.182, 186 (id.); J i.290; iii.198; vi.281; DhA ii.228. set on fire S ii.260; A iii.407 sq.; J i.232. °ṁ kīḷati to play at d. J i.289; iii.187. — See also dūta2 . -parāyaṇa (adj.) attaining to light or glory S i.93; A ii.85; -gīta a verse sung at playing dice (for luck) J i.289, 293; D iii.233; Pug 51; -pāvaka a brilliant fire Vv 162 (expl. VvA -maṇḍala dice board (=phalaka J i.290) J i.293. -sālā gam- 79: candima — suriya — nakkhatta tāraka — rūpānaṁ sād- bling hall J vi.281. hāraṇa — nāmaṁ); -pāsāṇa a burning glass made of a crys- Je (part.) exclamation: oh! ah! now then! Vin i.232, 292 (gaccha tal DhA iv.209; -mālikā a certain torture (setting the body je); M i.126; VvA 187, 207; DhA iv.105. on fire: making a fiery garland) M i.87=A i.47=ii.122=Nd1 Jeguccha (adj.) & jegucchiya (J ii.437) [sec. der. fr. jigucchā] 154=Nd2 604=Miln 197; -rasa a certain jewel (wishing stone) contemptible, loathsome, detestable J iv.305; Vism 250; Th 1, VvA 111, 339; DhA i.198; Miln 118; -sattha the science 1056; PvA 78, 192 (asuci+). Cp. pari°. — a° not despised Sn of the stars, astronomy: one of the 6 Vedic disciplines: see 852; Th 1, 961. chaḷanga, cp. jotisā. Jegucchitā (f.) [see jigucchita] avoidance, detestation, disgust Jotimant (adj.) [joti+mant, cp. also P. jutimant] luminous, en- Vin i.234; M i.30; A iv.182 sq. dowed with light or splendour, bright, excellent (in knowl- edge) Sn 348 (=paññājoti — sampanna SnA 348). Jegucchin (adj.) one who detests or avoids (usually — °) M i.77; (parama°), 78 A iv.174, 182 sq., 188 sq., Miln 352 (pāpa°). Jotisā (f.) [=Sk. jyotiṣa (nt.)] astronomy Miln 3. Jeṭṭha (adj.) [compar. — superl. formation of jyā power. Joteti [Caus. of jotati] (a) trs. to cause to shine, illuminate, Gr. βία, from ji in jināti & jayati "stronger than others," make clear, explain A ii.51=J v.509 (bhāsaye jotaye dham- used as superl. (& compar.) to vuḍḍha old — elder, eldest. maṁ; Gloss J v.510 katheyya for joteyya=jotaye) It 108; J The compar. *jeyya is a grammarian's construction, see re- ii.208; PvA 18. — (b) intrs. to shine DhA ii.163 (ñāṇajutiyā marks on kaniṭṭha] better (than others), best, first, supreme; jotetvā); pp. jotita resplendent PvA 53. first — born; elder brother or sister, elder, eldest D ii.15

Jhatta Jhāyati

Jh Jhatta [pp. of jhāpeti; cp. ñatta>*jñāpayati] set on fire, con- jh.). Mentioned as jh. 1 — 4 e. g. at Vin i.104; ii.161 (foll. sumed, dried up (w. hunger or thirst: parched) combd w. chāta by sotāpanna, etc.); D ii.156, 186; iii.78, 131, 222; S ii.278 J ii.83; vi.347. (nikāmalābhin); A ii.36 (id.); iii.354; S iv.299; v.307 sq.; M Jhatvā see jhāpeti. i.21, 41, 159, 203, 247, 398, 521; ii.15, 37; Sn 69, 156, 985; Dh 372; J i.139; VvA 38; PvA 163. — Separately: the 1st: A Jhasa (?) a window or opening in general J ii.334. iv.422; v.135; M i.246, 294; Miln 289; 1st — 3rd: A iii.323; M Jhāna1 (nt.) [from jhāyati,1 BSk. dhyāna. The (popular etym — i.181; 1st & 2nd: M ii.28; 4th: A ii.41; iii.325; v.31; D iii.270;) expln of jhāna is given by Bdhgh at Vism 150 as follows: VvA 4. — See also Mrs. Rh. D. Buddh. Psych. (Quest Se- "ārammaṇ' ûpanijjhānato paccanīka — jhāpanato vā jhānaṁ," ries) p.

107 sq.; Dhs. trsl. p. 52 sq.; Index to Saṁyutta N. for i.e. called jh. from meditation on objects & from burning more refs.; also Kasiṇa. up anything adverse] literally meditation. But it never means -anuyutta applying oneself to meditation Sn 972; -anga vaguely meditation. It is the technical term for a special reli- a constituent of meditation (with ref. to the 4 jhānas) Vism gious experience, reached in a certain order of mental states. 190. -kīḷā sporting in the exercise of meditation J iii.45. It was originally divided into four such states. These may be -pasuta id. (+dhīra) Sn 709; Dh 181 (cp. DhA iii.226); -rata summarized: 1. The mystic, with his mind free from sensuous fond of meditation S i.53, 122; iv.117; It 40; Sn 212, 503, and worldly ideas, concentrates his thoughts on some special 1009; Vv 5015 ; VvA 38; -vimokkha emancipation reached subject (for instance, the impermanence of all things). This he through jhāna A iii.417; v.34; -sahagata accompanied by jh. thinks out by attention to the facts, and by reasoning. 2. Then (of paññābala) A i.42. uplifted above attention & reasoning, he experiences joy & Jhāna2 (nt.) [from jhāyati2] conflagration, fire D iii.94; J i.347. ease both of body and mind. 3. Then the bliss passes away, & he becomes suffused with a sense of ease, and 4. he becomes Jhānika (adj.) [fr. jhāna1] belonging to the (4) meditations Vism aware of pure lucidity of mind & equanimity of heart. The 111. whole really forms one series of mental states, & the stages Jhāpaka (adj.) one who sets fire to (cp. jhāpeti), an incendiary J might have been fixed at other points in the series. So the iii.71. Dhamma — saṁgani makes a second list of five stages, by Jhāpana (nt.) setting fire to, consumption by fire, in calling, in the second jhāna, the fading away of observation sarīra°-kicca cremation VvA 76. one stage, & the giving up of sustained thinking another stage (Dhs 167 — 175). And the Vibhaṁga calls the first jhāna the Jhāpita [pp. jhāpeti] set on fire Miln 47; Vism 76 (°kāla time of pañcaṁgika-jhāna because it, by itself, can be divided into cremation). five parts (Vbh 267). The state of mind left after the experi- Jhāpeti [Caus. of jhāyati2] 1. to set fire to, ence of the four jhānas is described as follows at D i.76: "with to burn, to cook Vin iv.265; J i.255, 294; DhA ii.66; PvA 62. — 2. to destroy, his heart thus serene, made pure, translucent, cultured, void of to bring to ruin, to kill (see Kern, Toev., p. 37 sq.) J iii.441 evil, supple, ready to act, firm and imperturbable." It will be (=ḍahati pīḷeti); VvA 38 (=jhāyati1 , connected w. jhāna: to seen that there is no suggestion of trance, but rather of an en- destroy by means of jhāna); inf. jhāpetuṁ J vi.300 (+ghāte- hanced vitality. In the descriptions of the crises in the religious tuṁ hantuṁ); ger. jhatvā ref. S i.161 (reads chetvā)=Nett experiences of Christian saints and mystics, expressions sim- 145 (reads jhitvā, with v. l. chetvā). S i.19 (reads chetvā, vv. ilar to those used in the jhānas are frequent (see F. Heiler Die ll. ghatvā & jhatvā)=J iv.67 (T. jhatvā, v. l. chetvā; expld by Buddhistische Versenkung, 1918). Laymen could pass through kilametvā); S i.41 (v. l. for T. chetvā, Bdhgh says "jhatvā ti the four jhānas (S iv.301). The jhānas are only a means, not vadhitvā"); J ii.262 (+hantvā vadhitvā; expld by kilametvā); the end. To imagine that experiencing them was equivalent vi.299 (+vadhitvā); also jhatvāna J iv.57 (=hantvā). — pp. to Arahantship (and was therefore the end aimed at) is con- jhatta & jhāpita. demned (D i.37 ff.) as a deadly heresy. In late Pali we find Jhāma (adj.

— n.) [jhāyati2] burning, on fire, conflagration, in the phrase arūpajjhānā. This is merely a new name for the °khetta charcoal — burner's field J i.238; ii.92; °angāra a last four of the eight Vimokkhā, which culminate in trance. It burning cinder PvA 90. By itself: J i.405; DhA ii.67. was because they made this the aim of their teaching that Gotama rejected Jhāmaka N. of a plant J vi.537; also in °bhatta (?) J ii.288. the doctrines of his two teachers. Āḷāra — Kāḷāma & Uddaka Jhāyaka (adj.) one who makes a fire D iii.94. — Rāmaputta (M i.164 f.). — The jhānas are discussed in ex- Jhāyati1 [Sk. dhyāyati, dhī; with dhīra, dhīḥ from didheti shine, tenso & in various combinations as regards theory & practice perceive; cp. Goth. filu — deisei cunning, & in meaning at: D i.34 sq.; 73 sq.; S ii. 210 sq.; iv.217 sq., 263 sq.; v.213 cinteti>citta1] to meditate, contemplate, think upon, brood sq.; M i.276 sq., 350 sq., 454 sq.; A i.53, 163; ii.126; iii.394 over (c. acc.): search for, hunt after D ii.237 (jhānaṁ); S i.25, sq.; iv.409 sq.; v.157 sq.; Vin iii.4; Nd2 on Sn 1119 & s.v.; 57; A v.323 sq. (+pa,° ni,° ava°); Sn 165, 221, 425, 709, 818 Ps i.97 sq.; ii.169 sq.; Vbh 257 sq.; 263 sq.; 279 sq.; Vism (=Nd1 149 pa°, ni°, ava°); Dh 27, 371, 395; J i.67, 410; Vv 88, 415. — They are frequently mentioned either as a set, or 5012 ; Pv iv.166 ; Miln 66; SnA 320 (aor. jhāyiṁsu thought of). singly, when often the set is implied (as in the case of the 4th

Jhāyati Ñāṇa

— pp. jhāyita. Jhāyana2 (nt.) [fr. jhāyati2] cremation, burning Pug A 187. Jhāyati2 [Sk. kṣāyati to burn, kṣāy & kṣī, cp. khara & chārikā] Jhāyin (adj.) [see jhāyati1 & jhāna] pondering over (c. acc.) in- to burn, to be on fire: fig. to be consumed, to waste away, to tent on: meditative, self — concentrated, engaged in jhāna — dry up D i.50 (=jāleti DA i.151); iii.94 (to make a fire); J i.61, practice Vin ii.75; S i.46=52; ii.284; M i.334; A i.24; iii.355; 62; Pv i.1110 (jhāyare v. l. BB. for ghāyire); Miln 47; PvA 33 iv.426; v.156, 325 sq.; Sn 85 (magga°), 638, 719, 1009, 1105; (=pariḍayhati); — aor. jhāyi DhA ii.240 sq. — (fig.) Dh 155; It 71, 74, 112; J iv.7; Dh 23, 110, 387 (reminding of jhāyati2 , J vi.189. — Caus. jhāpeti. — Cp. khīyati2 . cp. DhA iv.144); Nd2 264; Vv 58 ; Pv iv.132 ; Vbh 342. Nd1 Jhāyana1 (nt.) [der. fr. jhāyati1] meditating, in °sīla the practice 226= Nd2 3422 =Vism 26 (āpādaka°). of meditation (cp. Sk. dhyānayoga) VvA 38. Jhitvā is reading at Nett 145 for jhatvā (see jhāpeti).

Ñ Ñatta (nt.) [nomen agentis from jānāti] the intellectual faculty, character of ñāṇa: ñ. as faculty of understanding is in- intelligence Dh 72 (=DhA ii.73: jānanasabhāva). cluded in paññā (cp. wisdom=perfected knowledge). The lat- Ñatti (f.) [Sk. jñapti, from jñāpayati, caus of jñā] announce- ter signifies the spiritual wisdom which embraces the funda- ment, declaration, esp. as t. t. a motion or resolution put at mental truths of morality & conviction (such as aniccaṁ anattā a kammavācā (proceedings at a meeting of the chapter. The dukkhaṁ: Miln 42); whereas ñ. is relative to common ex- usual formula is "esā ñatti; suṇātu me bhante sangho": Vin perience (see Nd2 2353 under cakkhumā, & on rel. of p. & i.340; iii.150, 173, 228; — °ṁ ṭhapeti to propose a resolu- ñ. Ps i.59 sq.; 118 sq.; ii.189 sq.). — Perception (saññā) is tion Vin iv.152. — Vin v.142, 217 (na c' âpi ñatti na ca pana necessary to the forming of ñāṇa, it precedes it (D i.185); as

kammavācā). This resolution is also called a ñattikamma: Vin sure knowledge ñ. is preferable to saddhā (S iv.298); at Vin ii.89; iv.152; v.116; A i.99. Two kinds are distinguished, viz. iii.91 the definition of ñ. is given with tisso vijjā (3 kinds that at which the voting follows directly upon the motion, i. of knowledge); they are specified at Nd2 266 as aṭṭhasamā- e. a ñatti — dutiya — kamma, & that at which the motion is patti — ñāṇa (consisting in the 8 attainments, viz. jhāna & put 3 times, & is then followed (as 4th item) by the decision, i. its 4 succeeding developments), pañc' abhiññā° (the 5 higher e. a ñ — catuttha — kamma. Both kinds are discussed at Vin knowledges, see paññā & abhi°), micchā° (false k. or heresy). i.56, 317 sq.; ii.89; iii.156; iv.152; & passim. Cp. Divy 356: Three degrees of k. are distinguished at DA i.100, viz. sāvaka jñapticaturtha. Cp. āṇatti, viññatti. — pāramī — ñāṇa, paccekabuddha°, sabbaññuta° (highest k. of a relig. student, k. of a wise man, & omniscience). Four Ñatvā etc.: see jānāti. objects of k. (as objects of truth or sammādiṭṭhi) are enumd Ñāṇa (nt.) [from jānāti. See also jānana. *genē, as in Gr. γν¨ω as dhamme ñāṇaṁ, anvaye ñ., paricchede ñ., sammuti ñ. at σις (cp. gnostic), γνώμη; Lat. (co)gnitio; Goth. kunpi; Ogh. D iii.226, 277; other four as dukkhe ñ. (dukkha —) samu- kunst; E. knowledge] knowledge, intelligence, insight, con- daye ñ., nirodhe ñ., magge ñ. (i. e. the knowledge of the viction, recognition, opp. añāṇa & avijjā, lack of k. or ig- paṭicca — samuppāda) at D iii.227; Ps i.118; Vbh 235 (=sam- norance. — 1. Ñāṇa in the theory of cognition: it occurs in mādiṭṭhi). Right knowledge (or truth) is contrasted with false intensive couple — compounds with terms of sight as cakkhu k. (micchā — ñāṇa=micchādiṭṭhi): S v.384; M ii.29; A ii.222; (eye) & dassana (sight, view), e. g. in cakkhu — karaṇa ñāṇa v.327; Vbh 392. — 3. Ñāṇa in application: (a) Vin i.35; D — karaṇa "opening our eyes & thus producing knowledge" i. ii.155 (opp. pasāda); S i.129 (cittamhi susamāhite ñāṇamhi e. giving us the eye of knowledge (a mental eye) (see cakkhu, vuttamānamhi); ii.60 (jātipaccayā jarāmaraṇan ti ñ.: see ñ — jānāti passati, & cpd. °karaṇa): Bhagavā jānaṁ jānāti pas- vatthu); A i.219 (on precedence of either samādhi or ñ.); Sn saṁ passati cakkhu — bhūto ñāṇa — bhūto (=he is one per- 378, 789, 987 (muddhani ñāṇaṁ tassa na vijjati), 1078 (diṭṭhi, fected in knowledge) M i.111=Nd2 2353h ; natthi hetu natthi suti, ñ.: doctrine, revelation, personal knowledge, i. e. intel- paccayo ñāṇāya dassanāya ahetu apaccayo ñāṇaṁ dassanaṁ ligence; differently expl. at Nd2 266), 1113; Pv iii.51 (Sug- hoti "through seeing & knowing," i. e. on grounds of defi- atassa ñ. is asādhāraṇaṁ) Ps i.194 sq.; ii.244; Vbh 306 sq. (ñ nite knowledge arises the sure conviction that where there is — vibhanga), 328 sq. (kammassakataṁ ñ.); Nett 15 sq.; 161 no cause there is no consequence S v.126. Cp. also the re- (+ñeyya), 191 (id.). — (b) ñāṇaṁ hoti or uppajjati knowl- lation of diṭṭhi to ñāṇa. This implies that all things visible edge comes to (him) i. e. to reason, to arrive at a conclusion are knowable as well as that all our knowledge is based on (with iti=that...) S ii.124=iii.28 (uppajjati); D iii.278 (id.); A empirical grounds; yāvatakaṁ ñeyyaṁ tāvatakaṁ ñāṇaṁ Nd2 ii.211; iv.75; v.195; S iii.154. See also arahant ii.D. — (c) 2353m ; yaṁ ñāṇaṁ taṁ dassanaṁ, yaṁ dassanaṁ taṁ ñāṇaṁ Var. attributes of ñ.: anuttariya A v.37; aparapaccayā (k. of the Vin iii.91; ñāṇa+dassana (i. e. full vision) as one of the char- non — effect of

causation through lack of cause) S ii.17, 78; acteristics of Arahantship: see arahant ii.D. Cp. BSk. jñā- iii.135; v.179, 422 sq. (=sammādiṭṭhi), same as ahetu — ñāṇa nadarśana, e. g. AvŚ i.210. — 2. Scope and S v.126; asādhāraṇa (incomparable, uncommon k.) A iii.441;

PvA 197; akuppa D iii.273; ariya A iii.451; pariyodāta S i.198; Ñāṇin (adj.) knowing, one who is possessed of (right) knowledge bhiyyosomatta S iii.112; yathā bhūtaṁ (proper, definite, right S ii.169; A ii.89 (sammā°); iv.340. — aññāṇin not knowing, k.) (concerning kāya, etc.) S v.144; A iii.420; v.37. — (d) unaware VvA 76. knowledge of, about or concerning, consisting in or belonging Ñāta [pp. of jānāti=Gr. γνωτός, Lat. (g)notus; ajñāta (P. aññāta) to, is expressed either by loc. or — ° (equal to subj. or obj. = α῎γνωτος=ignotus] known, well — known; experienced, gen.). — (a) with loc.: anuppāde ñ. D iii.214, 274; anvaye D brought to knowledge, realized. In Nd2 s. v. constantly expl. iii.226, 277; kāye D iii.274; khaye D iii.214, 220 (āsavānaṁ; by tulita tirita vibhūta vibhāvita which series is also used as cp. M i.23, 183, 348; ii.38), 275; S ii.30; Nett 15; cutûpa- expln . of diṭṭha & vidita A v.195; J i.266; Sn 343 (+yasassin); pāte D iii.111, 220; dukkhe (etc.) D iiii.227; S ii.4; v.8, 430; Miln 21 (id.). — aññāta not known, unknown Vin i.209; M dhamme D iii.226; S ii.58; nibbāne S ii.124 (cp. iv.86). — i.430; S ii.281; DhA i.208. (β) as — °: anāvaraṇa° DA i.100; ariya S i.228; A iii.451; khanti Ps i.106; jātissara J i.167; cutûpapāta M i.22, 183, 347; Ñātaka [for *ñātika from ñāti] a relation, relative, kinsman Vin ii.38, etc.; ceto — pariya D iii.100, & °pariyāya S v.160; dib- ii.194; M ii.67; Dh 43; Sn 263 (=KhA 140: ñāyante amhākaṁ bacakkhu Ps i.114; dhammaṭṭhiti S ii.60, 124; Ps i.50; nibbidā ime ti ñātakā), 296, 579; Pv ii.14 (Minayeff, but Hardy °ika); Ps i.195; pubbe — nivāsânusati M i.22, 248, 347; ii.38, etc.; PvA 19, 21, 31, 62, 69; DA i.90. Buddha° Nd2 2353 ; Ps i.133; ii.31, 195; DA i.100; sabbaññuta Ñāti [see janati; cp. Sk. jñāti, Gr. γνωτός, Lat. cognatus, Goth. Ps i.131 sq.; DA i.99 sq.; PvA 197; sekha S ii.43, 58, 80, & knops] a relation, relative (=mātito pitito ca sambandhā PvA asekha S iii.83. — (e) aññāṇa wrong k., false view, ignorance, 25;=bandhū PvA 86; specialized as °sālohitā, see below). Pl. untruth S i.181; ii.92; iii.258 sq.; v.126; A ii.11; Sn 347, 839; ñātayo (Pv i.43 ; KhA 209, 214) and ñātī (M ii.73; KhA 210, Ps i.80; Pug 21; Dhs 390, 1061; see avijjā & micchādiṭṭhi. cp. 213; acc. also ñātī Pv i.67); Sn 141; Dh 139, 204, 288; -indriya the faculty of cognition or understanding Dhs J ii.353; Pv i.53 , 122 ; ii.313 , 67 . — Discussed in detail with 157; -ûpapanna endowed with k. Sn 1077 (=Nd2 266b °up- regard to its being one of the 10 paḷibodhā at Vism 94. eta); -karaṇa (adj.) giving (right) understanding, enlighten- -kathā (boastful) talk about relatives D i.7 (cp. DA i.90); ing, in combn w. cakkhukaraṇa (giving (in) — sight, cp. "your -gata coming into (the ties of) relationship J vi.307 (°gataka eyes shall be opened and ye shall be knowing good and evil" ib. 308); -ghara the paternal home J i.52; -dhamma the du- Gen. 35): kusalavitakkā anandha — karaṇā cakkhu° ñāṇa° It ties of relatives Pv i.512 ; (=ñātīhi ñātīnaṁ kattabba — karaṇaṁ 82; f. — ī (of majjhimā — paṭipadā) S iv.331; -cakkhu the PvA 30); -parivatta the circle of relations D i.61; M i.267; eye of k. PvA 166; -jāla the net of k., in phrase ñāṇajālassa Pug 57; -peta a deceased relation Pv i.54 ; -majjhagata anto

paviṭṭha coming within the net, i. e. into the range of one's (adj.) in the midst of one's relations Pug 29; -mittā (pl.) intelligence or mental eye (clear sight) DhA i.26; ii.37, 58, 96; friends & relatives Dh 219; J iii.396; Pv i.126 ; -vyasana iii.171, 193; iv.61; VvA 63; -dassana "knowing and seeing," misfortune of relatives (opp. °sampada) D iii.235; enum as "clear sight," i. e. perfect knowledge; having a vision of truth, one of the general misfortunes under dukkha (see Nd2 304F); i. e. recognition of truth, philosophy, (right) theory of life, all -sangha the congregation of kinsmen, the clan A i.152; Sn — comprising knowledge. Defined as tisso vijjā (see above 589; -sālohiṭa a relation by blood (contrasted with friendship: 2) at Vin iv.26; fully discussed at DA i.220, cp. also def. at mittāmaccā Sn p. 104), often with ref. to the deceased: petā Ps ii.244. — Vin ii.178. (parisuddha°;+ājīva, dhammadesanā, ñ — sālohitā the spirits of deceased blood — relations M i.33; veyyākaraṇa); iii.90 sq.; v.164, 197; D i.76(following after A v.132, 269; PvA 27, 28; -sineha the affection of relation- the jhānas as the first step of paññā, see paññā — sampadā); ship PvA 29; -hetusampatti a blessing received through the iii.134, 222 (°paṭilābha), 288 (°visuddhi); M i.195 sq.; 202 kinsmen PvA 27. sq., 482; ii.9, 31; Nett 17, 18, 28; see also vimutti°; -dassin Ñāpeti [Caus. of jānāti, cp. also ñatti] to make known, to explain, one who possesses perfect k. Sn 478; -patha the path of to announce J ii.133. Cp. jānāpeti & āṇāpeti. k. Sn 868; -phusanā experience, gaining of k. DhA i.230; -bandhu an associate or friend of k. Sn 911; -bhūta in Ñāya [Sk. nyāya=ni+i] 1. method, truth, system, later =logic: comb" w. cakkhubhūta, having become seeing & knowing, °gantha book on logic Dāvs iii.41. — 2. fitness, right manner, i. e. being wise S ii.255; iv.94; A v.226 sq.; -vatthūni (pl.) propriety, right conduct, often appld to the "right path" (ariya- the objects or items of (right) knowledge which means k. of magga=ariyañāya Vin i.10) D iii.120; S v.19, 141, 167 sq., the paṭiccasamuppāda or causal connection of phenomena. As 185; A ii.95; iv.426; v.194; Dh i.249; ariya ñ. S ii.68; v.387;= 44 (i. e. 4 X 11, all constituents except avijjā, in analogy to the causal law S v.388;=kalyāṇa — kusala — dhammatā A the 4 parts of the ariyasaccāni) S ii.56 sq., as 77 (7 X 11) S ii.36; used in apposition with dhamma and kusala D ii.151; M ii.59 sq.; discussed in extenso at Vbh 306 — 344 (called ñāṇa- ii.181, 197; is replaced herein by sacca S i.240;=Nibbāna at vatthu); -vāda talk about (the attainment of supreme) knowl- Vism 219, 524; ñ. — paṭipanna walking in the right path S edge D iii.13 sq.; A v.42 sq.; -vippayutta disconnected with v.343; A ii.56; iii.212, 286; v.183. k. Dhs 147, 157, 270; -vimokkha emancipation through k. -Ñū (— ññū) (adj. — suffix) [Sk. — jña, from jānāti, *gn: Ps ii.36, 42; -visesa distinction of k., superior k. PvA 196; cp. P. gū>Sk. ga] knowing, recognizing, acknowledging, in -sampayutta associated with k. Dhs 1, 147, 157, etc.; Vbh ughaṭita°, kata°, kāla°, khaṇa°, matta°, ratta°, vara°, vipacita°, 169 sq., 184, 285 sq., 414 sq. veda°, sabba°, etc. (q. v.) — fem. abstr. °ñutā in same com- Ñāṇika (adj.) in pañca° having five truths (of samādhi) D iii.278. binations.

Ṭan Ṭhāna

Ṭ Ṭan (?) (adv.) part of sound J i.287 (ṭan ti saddo).

Ṭh °Ṭha (°ṭṭha) (adj. — suffix) [from tiṭṭhati] standing, as opposed to part (— ° of, or belonging to) — (a) cattāri ṭhānāni dassanīyāni either lying down or moving; located, being based on, founded four places (in the career of Buddha) to be visited D ii.140=A on (e. g. appa° based on little D i.143): see kappa° (last- ii.120; vāse ṭhāne gamane Sn 40 (expl. by SnA 85 as mahā ing a k.), kūṭa° (immovable), gaha° (founding a house, house- — upaṭṭhāna — sankhāte ṭhāne, but may be referred to I. 1 holder), dhamma°, nava°, vehāsa° (=vihan — ga). — (n.) a (b)); ṭhānā cāveti to remove from one's place Sn 442; J iv.138; stand i. e. a place for: goṭṭha a stable. PvA 55 (spot of the body). — (b) kumbha° (the "locality of Ṭhapana (nt.) 1. setting up, placing, founding; establish- the pitcher," i. e. the well) q. v.; arañña° (part of the forest) J ment, arrangement, position Vin v.114; J i.99 (aggha° fix- i.253; PvA 32; nivāsana° (abode) PvA 76; phāsuka° J ii.103; ing prices); Miln 352 (pāda°); DA i.294; (=vidhārite); PvA PvA 13; vasana° J i.150, 278; VvA 66; virūhana° (place 5 (kulavaṁsa°). — 2. letting alone, omission, suspension, in for the growing of...) PvA 7; vihāra (place of his sojourn) pāṭimokkha° Vin ii.241. PvA 22; saka° (his own abode) J ii.129; PvA 66. — (c) In this meaning it approaches the metaphorical sense of "condition, Ṭhapanā (f.) 1. arrangement DA i.294. — 2. application of state" (see 2 & cp. gati) in: dibbāni ṭhānāni heavenly regions mind, attention Pug 18, Vism 278 (=appanā). S i.21; tidivaṁ S i.96; saggaṁ ṭh. a happy condition Pv i.13 ; Ṭhapita [pp. of ṭhapeti] 1. placed, put down; set up, arranged, of- pitu gata° the place where my father went (after death) PvA 38; ten simply pleonastic for finite verb (=being): saṁharitvā ṭh. Yamassa ṭh.=pettivasaya PvA 59. — (d) In its pregnant sense being folded up J i.265 (cp. similar use of gahetvā c. ger.): in combn with accuta & acala it represents the connotation I. 1 mukkhe ṭh. J vi.366; °sankāra (dustheap) PvA 82; paricca- (b), i. e. perdurance, constancy, i. e. Nibbāna Vv 514 ; Dh 225. jane ṭh. appointed for the distribution of gifts PvA 124. — 2. — 2. Applied meanings— (a) state, condition; also — ° (in suspended, left over, set aside Vin ii.242 (pāṭimokkha). sg.) as collective — abstract suffix in the sense of being, be- Ṭhapeti [Caus. of tiṭṭhati] to place, set up, fix, arrange, estab- haviour (corresponding to E. ending hood, ion, or ing), where lish; appoint to (c. loc.); to place aside, save, put by, leave it resembles abṡtr. formations in °tā & °ttaṁ (Sk. tā & tvaṁ), out Vin ii.32 (pavāraṇaṁ), 191 (ucce & nīce ṭhāne to place as lahuṭṭhāna=lahutā & collect. formations in °ti (Sk. daśati high or low), 276 (pavāraṇaṁ); v.193 (uposathaṁ), 196 (give ten — hood; devatāti godhead, sarvatāti=P. sabbattaṁ compre- advice); D i.120 (leaving out, discarding); Dh 40 (cittaṁ ṭh. hensiveness; cp. also Lat. civitātem, juventūtem). — S i.129 make firm) J i.62, 138, 223, 293 (except); ii.132 (puttaṭṭhāne (condition) ii.27 (asabha°)=M i.69; S iii.57 (atasitāyaṁ fear- ṭh. as daughter); J ii.159; vi.365 (putting by); VvA 63 (kasiṁ less state): A ii.118 sq. (four conditions); Ḍh 137 (dasannaṁ ṭhapetvā except ploughing); PvA 4, 20 (varaṁ ṭhapetvā deny- aññataraṁ th.° nigacchati he undergoes one of the foll. ten ing a wish), 39, 114 (setting up); Miln 13 (ṭhapetvā setting conditions, i. e. items of affliction, expld at DhA iii.70 with aside, leaving till later). — inf. ṭhapetuṁ Vin ii.194; PvA 73 kāraṇa "labours"), 309 (states=dukkhakāraṇāni DhA iii.482, (saṁharitvā ṭh. to fold up: cp. ṭhapita); grd. ṭhapetabba J conditions of suffering or ordeals); hattha — pasāraṇa— —

ii.352 (rājaṭṭhāne); PvA 97; & ṭhapaniya (in pañha ṭh. a ques- ṭṭhāna condition of outstretched hands DhA i.298; loc. ṭhāne tion to be left standing over, i. e. not to be asked) D iii.229. — (—°) when required, at the occasion of... DhA i.89 (ha- ger. ṭhapetvā (leaving out, setting aside, excepting) also used sitabba°, saṁvega°, dātuṁ yutta°); pubbe nibbatta -ṭṭhānato as prep. c. acc. (before or after the noun): with the omission paṭṭhāya "since the state (or the time) of his former birth" PvA of, besides, except D i.105 (ṭh. dve); J i.179 (maṁ but for me), 100. — vibhūsanaṭṭhāna ornamentation, decoration, things for 294 (tumhe ṭh.); ii.154 (ekaṁ vaddhaṁ ṭh.); iv.142 (ṭh. maṁ); adornment D i.5; Sn 59 (DA i.77 superficially: ṭhānaṁ vuc- VvA 100 (ṭh. ekaṁ itthiṁ); PvA 93 (ṭh. maṁ). Cp. BSk. cati kāraṇaṁ; SnA 112 simply vibhūsā eva v — ṭṭhānaṁ); jūta sthāpayitvā "except" AvŚ ii.111. — Caus. ṭhapāpeti to cause — pamāda° (gambling & intoxication) D i.6 (cp. expl. at to be set up; to have erected, to put up J i.266; DhA ii.191. KhA 26); gata° & āgata° (her) going & coming J iii.188; — pariccāga° distribution of gifts PvA 124. — (b) (part=) at- Ṭhāna (ṭṭhāna) (nt.) [Vedic sthāna, sthā, see tiṭṭhati; cp. Sk. sthā- tribute, quality, degree: aggasāvaka° (degrees of discipleship) man Gr. σταχμίς, Lat. stamen] — I. Connotation. As one of VvA 2; esp. in set of 10 attributes, viz. rūpa (etc. 1 — 5), the 4 iriyāpathā (behaviours) 1. contrasted (a) as standing po- āyu, vaṇṇa, sukha, yasa, ādhipateyya D iii.146; S iv.275; Pv sition with sitting or reclining; (b) as rest with motion; 2. by ii.958 , also collectively [see (a)] as dasaṭṭhānaṁ S i.193; out itself without particular characterization as location. of these are mentioned as 4 attributes āyu, vaṇṇa, sukha, bala II. Meanings — (1) Literal: place, region, locality, abode,

at Vv 327 ; other ten at A v.129 (pāsaṁsāni). — (c) (counter standing correct or faulty conclusions" D iii.212 (one of the — part=) object (— ° for), thing; item, point; pl. grounds, ten powers of the Buddha); M iii.64; Dhs 1337, 1338 (trsl. ways, respects. With a numeral often=a (five)fold collection by Mrs. Rh. D. on p. 348 Dhs. trsl. as "skill in affirming of... S iv.249 sq. (5 objects or things, cp. Ger. fünferlei); or negating causal conjuncture"). In the same sense: ṭhānaṁ A iii.54 sq. (id.), 60 sq., 71 sq.; etehi tīhi ṭhānehi on these 3 ṭhānato pajānāti (& aṭṭhānaṁ aṭṭhānato p.) to draw a logical grounds Dh 224; manussā tīhi ṭhānehi bahuṁ puññaṁ pasa- inference from that which is a proper ground for inference (i. vanti: kāyena vācāya manasā (in 3 ways, qualities or prop- e. which is logical) S v.304; M i.69 sq.=A iii.417; v.33. erties) A 151 sq.; cp. ii.119 sq. (=saṁvutaṁ tīhi ṭhānehi Dh -uppatti arising instantaneously (see ṭhānaso, above III.) 391); catuhi ṭhānehi in Com. equals catuhi ākārehi or kāraṇehi VvA 37; J vi.308 (°kāraṇavindana finding a means right on pāmujjakaraṇaṁ ṭh. (object) Sn 256; ekaccesu ṭhānesu sameti the spot); — ka (adj.) on the spot, momentary, spontaneous J ekaccesu na sameti "I agree in certain points, but not in others" vi.304. D i.162; kankhaniya° doubtful point S iv.350, 399; — n' atthi Ṭhānīya (adj.) [grd. of tiṭṭhati] standing, having a certain posi- aññaṁ ṭhānaṁ no other means, nothing else DhA ii.90; aga- tion, founded on or caused by (—°) Vin ii.194 (— nīca°); A manīya° something not to be done, not allowed VvA 72; cp. i.264 (chanda — rāga — dhamma°). See also under

tiṭṭhati. also kamma°. — (d) (standpoint=) ground for (assumption) reason, supposition, principle, esp. a sound conclusion, logic, Ṭhāyika (adj.) at Miln 201 "one who gains his living or subsists reasonableness (opp. a° see 4): garayhaṁ th. āgacchati "he ad- on" (instr.) is doubtful reading. vocates a faulty principle" D i.161; catuhi ṭh. paññāpeti (four Ṭhāyin (adj. — n.) [from tiṭṭhati] standing, being in, being arguments) S iii.116; iv.380; ṭhāna — kusala accomplished in in a state of (—°), staying with, dependent on (with gen.): sound reasoning S iii.61 sq. (satta°); A ii.170 sq. Also with pariyuṭṭhaṭṭhāyin "being in a state of one to whom it has aṭṭhāna — kusala: see below 4. arisen," i. e. one who has got the idea of... or one who imag- III. Adverbial use of some cases acc. ṭhānaṁ: ettakaṁ ines S iii.3 sq.; arūpa — ṭṭhāyin It 62; Yamassa ṭhāyino being ṭh. even a little bit DhA i.389. — abl. ṭhānaso: in combn w. under the rule of Yama Pv i.119 . hetuso with reason & cause, causally conditioned [see 2 (d)] Ṭhita [pp. of tiṭṭhati=Gr. στατός, Lat. status, Celt. fossad (firm)] S v.304; A iii.417; v.33; Nett 94 (ñāṇa); abs. without mov- standing, i. e. (see ṭhāna I) either upright (opp. nisinna, etc.), ing (see I. 1 (b) & cp. Lat. statim) i. e. without an interval or immovable, or being, behaving in general. In the latter func- or a cause (of change), at once, immediately, spontaneously, tion often (with ger.) pleonastic for finite verb (cp. ṭhapita); impromptu (cp. cpd.° uppatti) S i.193; v.50, 321, 381; Pv — resting in, abiding in (— ° or with loc.); of time: lasting, i.44 (=khaṇaṁ yeva PvA 19). — loc. ṭhāne instead=like, as enduring; fig. steadfast, firm, controlled: amissīkatam ev' assa dhītu ṭhāne ṭhapesi he treats her like a daughter VvA 209; put- cittaṁ hoti, ṭhitaṁ ānejjappattaṁ A iii.377=iv.404; tassa ṭhito taṭṭhāne as a son J ii.132. va kāyo hoti thitaṁ cittaṁ (firm, unshaken) S v.74=Nd2 475 IV. Contrasted with negation of term (ṭhāna & aṭṭhāna). B2 ; — D i.135 (khema°); A i.152; Sn 250 (dhamme); It 116 The meanings in this category are restricted to those men- sq. (ṭh. caranto nisinna sayāna); J i.167; 279; iii.53. — with tioned above under 1 [esp. 1 (c)] & 2 (d), viz. the rela- ger.: nahātvā ṭh. & nivāsetvā ṭh. (after bathing & dressing) J tions of place>not place (or wrong place, also as proper time i.265; dārakaṁ gahetvā th. J vi.336. Cp. saṇ°. & wrong time), i. e. somewhere>nowhere, and of possibil- -atta self — controlled, composed, steadfast D i.57 ity>impossibility (truth>falsehood). (a) ṭhānaṁ upagacchati (+gatatta yatatta; expl. at DA i.168 by suppatiṭṭhitacitto); S (pathaviyā) to find a (resting) place on the ground, to stay on i.48; iii.46; A ii.5; iv.93, 428; Sn 370 (+parinibbuta), 359 (id. the ground (by means of the law of attraction and gravitation) expl. at SnA 359 by lokadhammehi akampaneyya — citta); Miln 255; opp. na ṭhānaṁ upa° to find no place to rest, to Pug 62; -kappin (adj.) (for kappa — *ṭhitin) standing or wait- go into nothingness Miln 180, 237, 270. — (b) ṭhānaṁ vijjati ing a whole kappa Pug 13 (expl. at Pug A 187 by ṭhitakappo there is a reason, it is logically sound, it is possible D i.163, assa atthī ti; kappaṁ ṭhapetuṁ samattho ti attho); -citta (adj.) 175; M iii.64; Ps ii.236 sq.; cp. M Vastu ii.448; opp. na etaṁ of controlled heart (=°atta) D ii.157; -dhamma (adj.) ever- ṭhānaṁ vijjati it is not possible, feasible, plausible, logically lasting, eternal (of mahāsamudda, the great ocean) Vin ii.237= correct Vin ii.284; D i.104, 239; M ii.10; iii.64; Miln 237; A iv.198. Nett 92 sq. — (c) aṭṭhānaṁ an impossibility Sn 54 (aṭṭhāna, with elision of ṁ); aṭṭhāne at the wrong time

J i.256; ṭhāna is Ṭhitaka (adj.)=ṭhita in meaning of standing, standing up, erect that one of the gatis which is accessible to human influence, Vin ii.165; D ii.17=iii.143; M ii.65; J i.53, 62; VvA 64. as regards gifts of relief or sacrifice (this is the pettivisaya), Ṭhitatā (f.) the fact of standing or being founded on (—°) S whilst aṭṭhāna applied to the other 4 gatis (see gati) PvA 27 sq. ii.25=A i.286 (dhamma°+dhamma — niyāmatā). In cpd. ṭhānâṭhāna-gata it means referring or leading to good Ṭhitatta (nt.) standing, being placed; being appointed to, appoint- & bad places (gatis): of sabbe khayadhammā (i. e. keci saggû- ment J i.124. pagā keci apāyûpagā) Nett 94. In combn apucchi nipuṇe pañhe ṭhānâṭhānagate (Miln 1) it may mean either questions concern- Ṭhiti (f.) [from tiṭṭhati Sk. sthiti, Gr. στάσις, Lat. statio (cp. ing possibilities & impossibilities or truths & falsehoods, or stationary), Ohg. stat, Ags. stede] state (as opposed to be- questions referring to happy & unhappy states (of existence); coming), stability, steadfastness; duration, continuance, im- ṭhānâṭhāna — ñāṇa is "knowledge of correct & faulty conclu- mobility; persistence, keeping up (of: c. gen.); condition sions" Nett 94, cp. Kvu 231 sq.; the same combn occurs with of (—°) relation S ii.11; iii.31; iv.14, 104, 228 sq., A v.96; °kusala °kusalatā "accomplished or skilled (& skill) in under- Vism 32 (kāyassa); in jhāna: S iii.264, 269 sq., saddham-

massa (prolongation of) S ii. 225; A i.59; ii.148; iii.177 (al- manent (only appl. to samādhi) D iii.277; A iii.427; Nett 77; ways with asammosa & anantaradhāna), cp. M ii.26 sq.; cp. samādhissa ṭhitikusala "one who is accomplished in last- — dhammaṭṭhitiñāṇa (state or condition of) S ii.124; Ps i.50 ing concentration" A iii.311, 427; iv.34. sq. — n' atthi dhuvaṁ ṭhiti: the duration is not for long M Ṭhiṭika (adj.) [Der. fr. ṭhiti] standing, lasting, enduring; existing, ii.64 =Dh 147=Th 1, 769=VvA 77, cp. Th 2, 343 (=ThA living on (—°), e. g. āhāra° dependent on food Kh iii. (see 241); Sn 1114 (viññāṇa°) PvA 198 (position, constellation), āhāra); nt. adv. ṭhitikaṁ constantly VvA 75. 199 (jīvita° as remainder of life, cp. ṭhitakappin); Dhs 11(cit- tassa), 19(+āyu=subsistence). Ṭhīyati see patiṭṭhīyati. -bhāgiya connected with duration, enduring, lasting, per-

Ḍ Ḍaṁsa [see ḍasati] a yellow fly, gadfly (orig. "the bite") Nd2 268 Dh 31, 71, 140; Miln 45, 112 (cauterize). Pp. daḍḍha — Pass. (=pingala — makkhika, same at J iii.263 & SnA 101); usually ḍayhati S i.188 (kāmarāgena ḍayhāmi cittam me pariḍayhati); in combn with other biting or stinging sensations, as °siriṁsapa ib. (mahārāga: mā ḍayhittho punappunaṁ) M ii.73; S iii.150 Sn 52, & freq. in cpd. ḍaṁsa-makasa-vāt' ātapa-siriṁsapa- (mahāpaṭhavī ḍayhati vinassati na bhavati) esp. in ppr. ḍay- samphassa M i.10= A ii.117, 143=iii.163; A iii.388; v.15; Vin hamāna consumed with or by, burning, glowing Dh 371; It i.3; Nd2 s. v. (enumd under var. kinds of dukkhā); Vism 31 23 (°ena kāyena & cetasā Pv i.1110 , 122 ; ii.23) (of a corpse (here expld as ḍaṁsana — makkhikā or andha — makkhikā). being cremated); PvA 63, 152 (vippaṭisārena: consumed by Ḍaṭṭha [pp. of daṁśati or dasati to bite] bitten PvA 144. remorse). See also similes J.P.T.S. 1907, 90. Cp. uḍ°. Ḍasati (& ḍaṁsati) [cp. Sk. da ati & daṁśati, Gr. δάκνω,

Ohg. Ḍāka (m. nt.) [Sk. sāka (nt.) on ś>ḍ cp. Sk. sākinī> dākinī] green zanga, Ags. tonge, E. tong] to bite (esp. of flies, snakes, food, eatable herbs, vegetable Vin i.246 (°rasa), 248; Th 2, 1; scorpions, etc.), pres. ḍasati M i.519; pot. ḍaseyya M i.133; Vv 206 (v. l. sāka); VvA 99 (=taṇḍuleyyakādi — sākavyañ- A iii.101=iv.320 (where ḍaṁs°) & ḍaṁseyya A iii.306; ppr. jana). ḍasamāna J i.265 (gīvāya); fut. ḍaṁsayissāmi J vi.193 (v. l. Ḍāha [Sk. dāha, see ḍahati] burning, glow, heat D i.10 (disā° sky ḍass°); aor. aḍaṁsi Vv 808 (=Sk. adānkṣīt), ḍaṁsi PvA 62 & — glow=zodiacal light?); M i.244; PvA 62; Miln 325. Some-ḍasi J i.502; DhA ii.258; inf. ḍasituṁ J i.265; ger. ḍasitvā J times spelt dāha, e. g. A i.178 (aggi°); Sdhp 201 (id.); — i.222; ii.102; iii.52, 538; DhA i.358. — Pp. daṭṭha; cp. also dava° a jungle fire Vin ii.138; J i.461. dāṭhā & saṇḍāsa. Ḍeti [Sk. *ḍayate=dīyati; ḍayana flying. The Dhtp gives the root Ḍahati (& dahati) [Sk. dahati, pp. dagdha, cp. dāha, nidāgha as ḍī or ḷī with def. of "ākāsa — gamana"] to fly; only in sim- (summer heat); Gr. τέφρα ashes, Lat. favilla (glowing) cin- ile "seyyathā pakkhī sakuṇo yena yen' eva ḍeti..." D i.71=M ders, Goth. dags, Ger. tag. E. day=hot time] to burn (trs.) i.180, 269=A ii.209= Pug 58; J v.417. Cp. dayati & dīyati, consume, torment M i.365; ii.73; also uḍḍeti. A v.110; J ii.44 (aor. 3 sg. med. adaḍḍha=Sk. adagdha);

T -T- as composition — consonant (see Müller pp. 62, 63, on eu- 1138; (J iii.26) & tato (usually as adv.) (Sn 390); loc. tas- phonic cons.) especially with agge (after, from), in ajja — t miṁ (J i.278), tamhi (Dh 117); tahiṁ (adv.) (Pv i.57) & tahaṁ — agge, tama — t — agge, dahara — t — agge A v.300; cp. (adv.) (J i.384; VvA 36); pl. nom. m. te (J ii.129), f. tā (J deva ta — t — uttari for tad — uttari A iii.287, 314, 316. ii.127), nt. tāni (Sn 669, 845); gen. tesaṁ, f. tāsaṁ (Sn 916); Ta° [Vedic tad, etc.; Gr. τόν τήν τό; Lat. is — te, tālis, etc.; Lith. instr. tehi, f. tāhi (J ii.128); loc. tesu, f. tāsu (Sn 670). — tás tā; Goth. pata; Ohg. etc. daz; E. that] base of demon- In composition (Sandhi) both tad — & taṁ — are used with str. pron. for nt., in oblique cases of m. & f., & in demonstr. consecutive phonetic changes (assimilation), viz. (a) tad°: (α) adv. of place & time (see also sa). — 1. Cases: nom. sg. in subst. function: tadagge henceforth D i.93 taduṭṭhāya DhA nt. tad (older) Vin i.83; Sn 1052; Dh 326; Miln 25 & taṁ (cp. iii.344; tadūpiya (cp. Trenckner, Notes 77, 78=tadopya (see yaṁ, kiṁ) Sn 1037, 1050; J iii.26; acc. m. taṁ J ii.158, f. discussion under opeti), but cp. Sk. tadrūpa Divy taṁ J vi.368; gen. tassa, f. tassā (Sn 22, 110; J i.151); instr. 543 & tatrupāya. It is simply tad — upa — ka, the adj.— tena, f. tāya (J iii. 188); abl. tasmā (J i.167); tamhā Sn 291, positive of upa, of which the compar. — superlative is upama,

Ta° Takka

meaning like this, i. e. of this or the same kind. Also spelt tive use (cp. Lat. quisquis, etc.):... taṁ taṁ this & that, i. e. tadūpikā (f.) (at J ii.160) agreeing with, agreeable, pleasant each one; yaṁ yaṁ passati taṁ taṁ pucchati whomsoever he Miln 9; tadatthaṁ to such purpose SnA 565. — With assim- sees (each one) he asks PvA 38; yaṁ yaṁ manaso piyaṁ taṁ ilation: taccarita; tapparāyaṇa Sn 1114; tappoṇa (=tad — pra taṁ gahetvā whatever... (all) that PvA 77; yo yo yaṁ yaṁ ic- — ava — nata) see taccarita; tabbisaya (various) PvA 73; tab- chati tassa tassa taṁ taṁ adāsi "whatever

anybody wished he biparīta (different) Vism 290; DhA iii.275; tabbiparītatāya in gave to him" PvA 113. So with adv. of ta°: tattha tattha here contrast to that Vism 450. — (β) as crude form (not nt.) orig- & there (freq.); tahaṁ tahaṁ id. J i.384; VvA 36, 187; tato inally only in acc. (nt.) in adj. function like tad — ahan this tato Sn 390. — (b) the same in disjunctivecomparative sense: day, then felt as euphonic d, esp. in forms where similarly the taṁ... taṁ is this so & is this so (too)=the same as, viz. taṁ jī- euphonic t is used (ajja — t — agge). Hence ta- is abstracted vaṁ taṁ sarīraṁ is the soul the same as the body (opp. aññaṁ as a crude (adverbial) form used like any other root in compo- j. a. s.) A v.193, etc. (see jīva). — 4. Adverbial use of some sition. Thus: tad-ah-uposathe on this day's fast — day=to — cases (locala , temporalb , & modalc): acc. taṁ (a) there (to): day (or that day) being Sunday D i.47; Sn p. 139 (expld as tam tad avasari he withdrew there D. ii.126, 156; (b) taṁ enaṁ at — ah — uposathe, uposatha — divase ti at SnA 502); tadahe once, presently (=tāvad — eva) Vin i.127 (cp. Ved. enā); (c) on the same day PvA 46; tadahū (id.) J v.215 (=tasmiṁ chaṇa therefore (cp. kiṁ wherefore, why), that is why, now, then: S — divase). tad-anga for certain, surely, categorical (orig. ii.17; M i.487; Sn 1110; Pv i.23 (=tasmā PvA 11 & 103); ii.716 ; concerning this cp. kimanga), in tadanga — nibbuta S iii.43; cp. taṁ kissa hetu Nd2 on jhāna. — gen. tassa (c) therefore tadanga-samatikkama Nd2 203; tadanga-vikkhambhana- A iv.333. — instr. tena (a) there (direction=there to), always samuccheda Vism 410; tadanga-pahāna DhsA 351; SnA 8; in correl. with yena: where — there, or in whatever direc- tadangena A iv.411. — (b) tan°: (α) as subst.: tammaya (equal tion, here & there. Freq. in formula denoting approach to a to this, up to this) Sn 846 (=tapparāyana Nd2 206); A i.150. — place (often unnecessary to translate); e. g. yena Jīvakassa (β) Derived from acc. use (like a β) as adj. is tankhaṇikā (fr. ambavanaṁ tena pāyāsi: where the Mangogrove of J. was, taṁ khaṇaṁ) Vin iii.140 (=muhuttikā). — (γ) a reduced form there he went=he went to the M. of J. D i.49; yena Gotamo of taṁ is to be found as ta° in the same origin & application ten' upasankama go where G. is D i.88; yena āvasathâgāraṁ as ta — d — (under a β) in combn ta — y — idaṁ (for taṁi- ten' upasankami D ii.85 etc.; yena vā tena vā palāyanti they daṁ>taṁ — idaṁ>ta — idaṁ>ta — y — idaṁ) where y. takes run here & there A ii.33; (c) so then, now then, therefore, thus the place of the euphonic consonant. Cp. in application also (often with hi) J i.151, 279; PvA 60; Miln 23; tena hi D ii.2; Gr. τοϋτο & ταϋτα, used adverbially as therefore (orig. just J i.266; iii.188; Miln 19. — abl. tasmā (c) out of this reason, that) Sn 1077; Pv i.33 ; PvA 2, 16 (=taṁ idaṁ), 76. The same therefore Sn 1051, 1104; Nd2 279 (=taṁ kāraṇaṁ); PvA 11, ta° is to be seen in tāhaṁ Vv 8315 (=taṁ — ahaṁ), & not to be 103; tato (a) from there, thence Pv i.123 ; (b) then, hereafter confused with tāhaṁ=te ahaṁ (see tvaṁ). — A similar combn PvA 39. — loc. tahiṁ (a) there (over there>beyond) Pv i.57 ; is taṁyathā Miln 1 (this is how, thus, as follows) which is the (c) =therefore PvA 25; tahaṁ (a) there; usually repeated: see Sk. form for the usual P. seyyathā (instead of ta — (y) — above II. 3 (a). — See also tattha, tathā, tadā, tādi, etc. yathā, like ta — y — idaṁ); cp. Trenckner, P.M. p. 75. — A Taka a kind of medicinal gum, enumerated with two varieties, viz. sporadic form for tad is tadaṁ Sn p. 147 (even that, just that; takapattī & takapaṇṇī under jatūni bhesajjāni at Vin i.201.

for tathaṁ?). — II. Application: 1. ta° refers or points back to somebody or something just mentioned or under discussion Takka1 [Sk. tarka doubt; science of logic (lit. "turning & twist- (like Gr. οὐτος, Lat. hic, Fr. ci in voici, cet homme — ci, etc.): ing") *treik, cp. Lat. tricae, intricare (to "trick," puzzle), & this, that, just this (or that), even this (or these). In this sense also Sk. tarku bobbin, spindle, Lat. torqueo (torture, turn)] combd with api: te c' âpi (even these) Sn 1058. It is also used doubt; a doubtful view (often= diṭṭhi, appl. like sammā°, mic- to indicate something immediately following the statement of chā — diṭṭhi), hair — splitting reasoning, sophistry (=itihīti- the speaker (cp. Gr. o˝δε, E. thus): this now, esp. in adv. haṁ Nd2 151). Opp. to takka (=micchā — sankappo Vbh use (see below); taṁ kiṁ mañña si D i.60; yam etaṁ pañhaṁ 86, 356) is dhammatakka right thought (:vuccati sammā — apucchi Ajita taṁ vadāmi te: Sn 1037; taṁ te pavakkhāmi sankappo Nd2 318; cp. Dhs 7, 298), D i.16 (°pariyāhata); M (this now shall I tell you:) Sn 1050; tesaṁ Buddho vyākāsi (to i.68 (id.); Sn 209 (°ṁ pahāya na upeti sankhaṁ) 885 (doubt), those just mentioned answered B.) Sn 1127; te tositā (and they, 886; Dhs 7, 21, 298 (+vitakka, trsl. as "ratiocination" by Mrs. pleased...) ib. 1128. — 2. Correlative use: (a) in rel. sen- Rh. D.); Vbh 86, 237 (sammā°) 356; Vism 189. See also tences with ya° (preceding ta°): yaṁ ahaṁ jānāmi taṁ tvaṁ vitakka. jānāsi "what I know (that) you know" D i.88; yo nerayikānaṁ -āgama the way of (right) thought, the discipline of cor- sattānaṁ āhāro tena so yāpeti "he lives on that food which is rect reasoning Dāvs v.22; -âvacara as neg. atakkâvacarâ (characteristic) of the beings in N.; or: whichever is the food in phrase dhammā gambhīrā duddasā a° nipuṇā (views, etc.) of the N. beings, on this he lives" PvA 27. — (b) elliptical deep, difficult to know, beyond logic (or sophistry: i. e. not (with omission of the verb to be) yaṁ taṁ=that which (there accessible to doubt?), profound Vin i.4=D i.12=S i.136=M is), what (is), whatever, used like an adj.; ye te those who, i.487. Gogerley trsl. "unattainable by reasoning," Ander- i. e. all (these), whatever: ye pana te manussā saddhā... te sen "being beyond the sphere of thought"; -āsaya room for evam ahaṁsu... "all those people who were full of faith said" doubt Sn 972; -gahaṇa the thicket of doubt or sophistry J Vin ii.195; yena tena upāyena gaṇha "catch him by whatever i.97; -vaḍḍhana increasing, furthering doubt or wrong ideas means (you like)," i. e. by all means J ii.159; yaṁ taṁ kayirā Sn 1084 (see Nd2 269); -hetu ground for doubt (or reason- "whatever he may do" Dh 42. — 3. Distributive and itera- ing?) A ii.193=Nd2 151.

Takka Tajja

Takka2 (nt.) [Should it not belong to the same root as takka1 ?] -gandha the scent of bark Dhs 625; -pañcaka- buttermilk (with 1/4 water), included in the five products from kammaṭṭhāna the fivefold "body is skin," etc, subject of kam- a cow (pañca gorasā) at Vin i.244; made by churning dadhi maṭṭhāna — practice. This refers to the satipaṭṭhānā (kāye Miln 173; J i.340; ii.363; DhA ii.68 (takkâdi — ambila). kāy' ânupassanā:) see kāya I. (a) of which the first deals with Takkaṇa (nt.) thought, representation (of: — °) J i.68 (ussāv- the anupassanā (viewing) of the body as consisting of the five abindu°). (dermatic) constituents of kesā lomā nakhā dantā, taco (hair of head, other hair, nails, teeth, skin or epidermis: see Kh iii.). It Takkara1 (=tat — kara) a doer thereof D i.235, M

i.68; Dh 19. occurs in formula (inducing a person to take up the life of a Takkara2 a robber, a thief J iv.432. bhikkhu): taca — p — kammaṭṭhānaṁ ācikkhitvā taṁ pab- Takkaḷa (nt.) a bulbous plant, a tuberose J iv.46, 371 (biḷāli°, bājesi J i.116; DhA i.243; ii.87, 140, 242. Cp. also Vism expl. at 373 by takkala — kanda)=vi.578. 353; DhA ii.88; SnA 246, 247; -pariyonaddha with wrinkled (shrivelled) skin (of Petas: as sign of thirst) PvA 172; -rasa Takkārī (f.) the tree Sesbania Aegyptiaca (a kind of acacia) Th 2, the taste of bark Dhs 629, -sāra (a) (even) the best (bark, i. e.) 297 (=dālika — laṭṭhi ThA 226). tree S i.70=90= It 45; — (b) a (rope of) strong fibre J iii.204 Takkika (adj.) [fr. takka1] doubting, having wrong views, fool- (=veṇudaṇḍaka). ish; m. a sophist, a fool Ud 73; J i.97; Miln 248. Taccarita (adj.) in combn with tabbahula taggaruka tanninna tap- 1 Takkin (adj. — n.) [fr. takka] thinking, reasoning, esp. scep- poṇa tappabhāra freq. as formula, expressing: converging to tically; a sceptic D i.16(takkī vīmaṁsī); M i.520; DA i.106 this end, bent thereon, striving towards this (aim): Nd2 under (=takketvā vitakketvā diṭṭhi — gāhino etaṁ adhivacanaṁ), cp. tad. The same combn with Nibbāna — ninna, N. — poṇa, N. pp. 114, 115 (takki — vāda). — pabhāra freq. (see Nibbāna). Takketi [Denom. of tarka] to think, reflect, reason, argue DA Taccha1 [Vedic takṣan, cp. taṣṭṛ, to takṣati (see taccheti), Lat. tex- i.106; DhsA 142. — attānaṁ t. to have self — confidence, to tor, Gr. τέκτων carpenter (cp. architect), τέξνη art] a carpen- trust oneself J i.273, 396, 468; iii.233. ter, usually as °ka: otherwise only in cpd. °sūkara the carpen- Takkoṭaka [is reading correct?] a kind of insect or worm Vism ter — pig (=a boar, so called from felling trees), title & hero 258. Reading at id. p. KhA 58 is kakkoṭaka. of Jātaka No. 492 (iv.342 sq.). Cp. vaḍḍhakin. Takkola [Sk. kakkola & takkola] Bdellium, a perfume made from Taccha2 (adj.) [Der. fr. tathā+ya=tath — ya "as it is," Sk. tathya] the berry of the kakkola plant J i.291; also as Npl. at Miln true, real, justified, usually in combn w. bhūta. bhūta taccha 359 (the Takola of Ptolemy; perhaps= Sk. karkoṭa: Trenck- tatha, D i.190 (paṭipadā: the only true & real path) S v.229 ner, Notes, p. 59). (dhamma; text has tathā, v. l. tathaṁ better); as bhūta t. dhammika (well founded and just) D i.230. bhūta+taccha: A Tagara (nt.) the shrub Tabernaemontana coronaria, and a fragrant ii.100=Pug 50; VvA 72. — yathā tacchaṁ according to truth powder or perfume obtained from it, incense Vin i.203; It 68 Sn 1096. which is interpreted by Nd2 270: tacchaṁ vuccati (=Udānavarga p. 112, No. 8); Dh 54, 55, 56 (candana+); J amataṁ Nibbānaṁ, etc. — (nt.) taccha a truth Sn 327. — iv.286; vi.100 (the shrub) 173 (id.); Miln 338; Dāvs v.50; DhA ataccha false, unreal, unfounded; a lie, a falsehood D i.3 (ab- i.422 (tagara — mallikā two kinds of gandhā). hūta+); VvA 72 (=musā). Taggaruka=tad+garuka, see taccarita. Tacchaka=taccha1 . (a) a carpenter Dh 80 (cp. DhA ii.147); Miln Taggha [tad+gha, cp. in — gha & Lat. ec — ce ego — met, Gr. 413. magga° a road — builder J vi.348. — (b)=taccha — ἐγώ γε] affirmative particle ("ekaṁsena" DA i.236; ekaṁsa sūkara J iv.350. — (c) a class of Nāgas D ii.258. — f. tac- — vacana J v.66; ekaṁse nipāta J v.307): truly, surely, there chikā a woman of low social standing (=veṇī, bamboo — now! Vin ii.126, 297; D i.85; M i.207, 463; iii.179; J v.65 (v. worker) J v.306. l. tagghā); Sn p. 87. Tacchati [fr. taccha1 , cp. taccheti] to build, construct; maggaṁ Taca (& taco nt.) [Vedic tvak (f.), gen. tvacaḥ] 1. bark. - 2. t. to

construct or repair a road J vi.348. skin, hide (similar to camma, denoting the thick, outer skin, Taccheti [probably a denom. fr. taccha1 =Lat. texo to weave (orig. as contrasted with chavi, thin skin, see chavi & cp. J i.146). to plait, work together, work artistically), cp. Sk. taṣṭṛ archi- — 1. bark: M i.198, 434, 488; A v.5. — 2. skin: often tect =Lat. textor; Sk. takṣan, etc., Gr. τέξνη craft, handiwork used together with nahāru & aṭṭhi (tendons & bones), to de- (cp. technique), Ohg. dehsa hatchet. Cp. also orig. meaning note the outer appearance (framework) of the body, or that of karoti & kamma] to do wood — work, to square, frame, which is most conspicuous in emaciation: A i.50=Sdhp. 46; chip J i.201; Miln 372, 383. tacamaṁsâvalepana (+aṭṭhī nahārusaṁyutta) Sn 194= J i.146 (where °vilepana); SnA 247; aṭṭhi — taca — mattâvasesasarīra Tajja [tad+ya, cp. Sk. tadīya] "this like," belonging to this, "nothing but skin & bones" PvA 201. — Of the cast — off founded on this or that; on the ground of this (or these), appro- skin of a snake: urago va jiṇṇaṁ tacaṁ jahāti Sn 1, same sim- priate, suitable; esp. in combn with vāyāma (a suitable effort ile Pv i.121 (=nimmoka PvA 63). — kañcanasannibha — taca as "causa movens") A i.207; Miln 53. Also with reference to (adj.) of golden — coloured skin (a sign of beauty) Sn 551; sense — impressions, etc. denoting the complemental sensa- Vv 302 =323 ; Miln 75; VvA 9. — valita — tacatā a condition tion S iv.215; M i. 190, 191; Dhs 3 — 6 (cp. Dhs. trsl. p. of wrinkled skin (as sign of age) Nd2 252; Kh iii.; KhA 45; 6 & Com. expl. anucchavika). — PvA 203 (tajjassa pāpassa Sdhp 102. katattā: by the doing of such evil, v. l. SS tassajjassa, may

be a contraction of tādiyassa otherwise tādisassa). Note. The handful of rice PvA 131; -homa an oblation of rice D i.9. expln of Kern, Toev. ii.87 (tajja=tad+ja "arising from this") is Taṇḍuleyyaka [cp. Sk. taṇḍulīya] the plant Amaranthus poly- syntactically impossible. gonoides VvA 99 (enumd amongst various kinds of ḍāka). Tajjanā (f.) [from tajjeti] threat, menace J ii.169; Vv 509 ; VvA Taṇhā (f.) [Sk. tṛṣṇā, besides tarśa (m.) & ṭṛṣ (f.)=Av. tarśna 212 (bhayasantajjana). thirst, Gr. ταρσία dryness, Goth. paúrsus, Ohg. durst, E. Tajjaniya [grd. of tajjeti] to be blamed or censured Vism 115 (a°); drought & thirst; to *ters to be, or to make dry in Gr. τέρσομαι, (n.) censure, blame, scorn, rebuke. M 50th Sta; Miln 365. As Lat. torreo to roast, Goth. gapaírsan, Ohg. derren. — Another t. t. °kamma one of the sangha — kammas: Vin i.49, 53, 143 form of t. is tasiṇā] lit. drought, thirst; fig. craving, hunger sq., 325; ii.3 sq., 226, 230; A i.99. for, excitement, the fever of unsatisfied longing (c. loc.: Tajjārī a linear measure, equal to 36 aṇu's and of which 36 form kabaḷinkāre āhāre "thirst" for solid food S ii.101 sq.; cīvare one rathareṇu VbhA 343; cp. Abhp 194 (tajjarī). piṇḍapāte taṇhā=greed for Sn 339). Oppd to peace of mind (upekhā, santi). — A. Literal meaning: khudāya taṇhāya ca Tajjita [pp. of tajjeti] threatened, frightened, scared; spurred or khajjamānā tormented by hunger & thirst Pv ii.15 (=pipāsāya moved by (—°) D i.141 (daṇḍa°, bhaya°); Dh 188 (bhaya°); PvA 69). — B. In its secondary meaning: taṇhā is a state of Pug 56. Esp. in combn maraṇabhaya° moved by the fear of mind that leads to rebirth. Plato puts a similar idea into the death J i.150, 223; PvA 216. mouth of Socrates (Phaedo 458, 9). Neither the

Greek nor the Tajjeti [Caus. of tarjati, to frighten. Cp. Gr. τάρβος fright, Indian thinker has thought it necessary to explain how this ef- fear, ταρβέω; Lat. torvus wild, frightful] to frighten, threaten; fect is produced. In the Chain of Causation (D ii. 34) we are curse, rail against J i.157, 158; PvA 55. — Pp. tajjita. — told how Taṇhā arises — when the sense organs come into con- Caus. tajjāpeti to cause to threaten, to accuse PvA 23 (=parib- tact with the outside world there follow sensation and feeling, hāsāpeti). & these (if, as elsewhere stated, there is no mastery over them) Taṭa [*t&lcircle;, see tala & cp. tālu, also Lat. tellus] declivity or result in Taṇhā. In the First Proclamation (S v.420 ff.; Vin i.10) side of a hill, precipice; side of a river or well, a bank J i.232, it is said that Taṇhā, the source of sorrow, must be rooted out 303; ii.315 (udapāna°); iv.141; SnA 519, DhA i.73 (papāta°). by the way there laid down, that is by the Aryan Path. Only See also talāka. 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 Taṭataṭāyati [Onomatopoetic, to make a sound like taṭ-taṭ. Root mental "thirst," arising from without, becomes a craving that *k&lcircle; (on ṭ for ť cp. taṭa for tala) to grind one's teeth, must be rooted out, quite got rid of, or there can be no Nibbāna. to be in a frenzy. Cp. ciṭiciṭāyāti. See note on gala and The figure is a strong one, and the word Taṇhā is found mainly kiṇakiṇāyati] to rattle, shake, clatter; to grind or gnash one's in poetry, or in prose passages charged with religious emotion. teeth; to fizz. Usually said of people in frenzy or fury (in ppr. It is rarely used in the philosophy or the psychology. Thus in °yanto or °yamāna): J i.347 (rosena) 439 (kodhena); ii.277 the long Enumeration of Qualities (Dhs), Taṇhā occurs in one (of a bhikkhu kodhana "boiling with rage" like a "uddhane only out of the 1,366 sections (Dhs 1059), & then only as one pakkhitta — loṇaṁ viya"); the latter trope also at DhA iv.176; of many subordinate phases of lobha. Taṇhā binds a man to DhA i.370 (aggimhi pakkhitta — loṇasakkharā viya rosena the chain of Saṁsāra, of being reborn & dying again & again t.); iii.328 (vātâhata — tālapaṇṇaṁ viya); VvA 47, 121 (of a (2b) until Arahantship or Nibbāna is attained, taṇhā destroyed, kodhâbhibhūto; v. l. kaṭakaṭāyamāna), 206 (+akkosati parib- & the cause alike of sorrow and of future births removed (2c). hāsati), 256. Cp. also kaṭakaṭāyati & karakarā. In this sense Nibbāna is identical with "sabbupadhi — paṭinis- Taṭṭaka [Etym. unknown] a bowl for holding food, a flat bowl, saggo taṇhakkhayo virāgo nirodho" (see Nibbāna). — 1. Sys- porringer, salver J iii.10 (suvaṇṇa°), 97, 121, 538; iv.281. Ac- tematizations: The 3 aims of t. kāma°, bhava°, vibhava°, that cording to Kern, Toev. s. v. taken into Tamil as taṭṭaṁ, cp. is craving for sensuous pleasure, for rebirth (anywhere, but also Av. taśta. Morris (J.P.T.S. 1884, 80) compares Marathi especially in heaven), or for no rebirth; cp. Vibhava. These tasta (ewer). three aims are mentioned already in the First Proclamation (S Taṭṭikā (f.) [cp. kaṭaka] a (straw) mat Vin iv.40 (Bdhgh on this: v.420; Vin i.10) and often afterwards D ii.61, 308; iii.216, 275; teṭṭikaṁ (sic) nāma tālapaṇṇehi vā vākehi vā katataṭṭikā, p. S iii.26, 158; It 50; Ps i.26, 39; ii.147; Vbh 101, 365; Nett 160. 357); J i.141 (v. l. taddhika); Vism 97. Another group of 3 aims of taṇhā is given as kāma°, rūpa° & arūpa° at D iii.216; Vbh 395; & yet another as rūpa°, arūpa° & Taṇḍula (*Sk. taṇḍula: dialectical]

rice — grain, rice husked & nirodha° at D iii.216. — The source of t. is said to be sixfold ready for boiling; freq. combd with tila (q. v.) in mention- as founded on & relating to the 6 bāhirāni āyatanāni (see rūpa), ing of offerings, presentations, etc.: loṇaṁ telaṁ taṇḍulaṁ objects of sense or sensations, viz. sights, sounds, smells, etc.: khādaniyaṁ sakaṭesu āropetvā Vin i.220, 238, 243, 249; tali- D ii.58; Ps i.6 sq.; Nd2 271i ; in threefold aspects (as kāma — taṇḍulâdayo J iii.53; PvA 105. — Vin i.244; A i.130; J i.255; taṇhā, bhava° & vibhava°) with relation to the 6 senses dis- iii.55, 425 (taṇḍulāni metri causa); vi.365 (mūla° coarse r., ma- cussed at Vism 567 sq.; also under the term cha — taṇha — jjhima° medium r., kaṇikā the finest grain); Sn 295; Pug 32; kāyā (sixfold group, see cpds.) M i.51; iii.280; Ps i.26; else- DhA i.395 (sāli — taṇḍula husked rice); DA i.93. Cp. ut°. where called chadvārika — taṇhā "arising through the 6 doors" -ammaṇa a measure (handful?) of rice J ii.436. -dona DhA iii.286. — 18 varieties of t. (comprising worldly objects a rice — vat or rice — bowl DhA iv.15; -pāladvārā "doors of enjoyment, ease, comfort & well-living are enumd at Nd2 (i. e. house) of the rice — guard" Npl. M ii.185; -muṭṭhi a 271iii (under taṇhā — lepa). 36 kinds: 18 referring to sensa-

tions (illusions) of subjective origin (ajjhattikassa upādāya), mous with Nibbāna (see above B2c): °rata Dh 187 (expld & 18 to sensations affecting the individual in objective quality at DhA iii.241: arahatte c' eva nibbāne ca abhirato hoti); — (bāhirassa upādāya) at A ii.212; Nett 37; & 108 varieties or Vv 735 (expld by Nibbāna VvA 296); therefore in the expo- specifications of t. are given at Nd2 271ii (under Jappā)=Dhs sitionary formula of Nibbāna as equivalent with N. Vin i.5; S 1059=Vbh 361. — Taṇhā as "kusalā pi akusalā pi" (good & iii.133; It 88, etc. (see N.). In the same sense: sabbañjaho bad) occurs at Nett 87; cp. Tālapuṭa's good t. Th i.1091 f. taṇhakkhaye vimutto Vin i.8= M i.171=Dh 353; taṇhākkhaya — 2. Import of the term: (a) various characterizations of t.: virāga nirodha nibbāna A ii.34, expld at Vism 293; bhikkhu mahā° Sn 114; kāma° Si.131; gedha° Si.15; bhava° D iii.274 arahaṁ cha ṭhānāni adhimutto hoti: nekkhammâdhimutto, pa- (+avijjā); grouped with diṭṭhi (wrong views) Nd2 271iii , 271vi . viveka°, avyāpajjha°, upādānakkhaya°, taṇhakkhaya°, asam- T. fetters the world & causes misery: "yāya ayaṁ loko ud- moha° Vin i.183; cp. also Sn 70, 211, 1070, 1137; -gata ob- dhasto pariyonaddho tantākulajāto" A ii.211 sq.; taṇhāya jāy- sessed with excitement, i. e. a victim of t. Sn 776; -gaddula atī soko taṇhāya jāyatī bhayaṁ taṇhāya vippamuttassa natthi the leash of t. Nd2 271ii ; -cchida breaking the cravings Sn soko kuto bhayaṁ Dh 216; taṇhāya uḍḍito loko S i.40; yaṁ 1021, 1101; -jāla the snare of t. M i.271; Th 1, 306; Nd2 271ii ; loke piyarūpaṁ sātarūpaṁ etth' esā taṇhā... Vbh 103; it is -dutiya who has the fever or excitement of t. as his compan- the 4th constituent of Māra's army (M — senā) Sn 436; M's ion A ii.10= It 9=109=Sn 740, 741=Nd2 305; cp. Dhs. trsl. daughter, S i.134. In comparisons: t.+jālinī visattikā S i.107; p. 278; -nadī the river of t. Nd2 271ii ; cp. nadiyā soto ti: =bharâdānaṁ (t. ponobbhavikā nandirāga — sahagatā) S iii taṇhāy' etaṁ adhivacanaṁ It 114; -nighātana the destruction 26; v.402: gaṇḍa=kāya, gaṇḍamūlan ti taṇhāy' etaṁ adhiva- of t. Sn 1085; -pakkha the party of t., all that belongs to t. canaṁ S iv.83;=sota S iv.292 (and a

khīṇāsavo=chinnasoto); Nett 53, 69, 88, 160; -paccaya caused by t. Sn p. 144; Vism manujassa pamatta — cārino t. vaḍḍhati māluvā viya Dh 568; -mūlaka rooted in t. (dhammā: 9 items) Ps i.26, 130; 334. — (b) taṇhā as the inciting factor of rebirth & incidental Vbh 390; -lepa cleaving to t. Nd2 271iii ; (+diṭṭhi — lepa); cause of saṁsāra: kammaṁ khettaṁ viññāṇaṁ bījaṁ taṇhā -vasika being in the power of t. J iv.3; -vicarita a thought of sineho... evaṁ āyatiṁ punabbhavâbhinibbatti hoti A i.223; t. t. A ii.212; -sankhaya (complete) destruction of t.; °sutta M ca avasesā ca kilesā: ayaṁ vuccati dukkha-samudayo Vbh i.251 (cūḷa°), 256 (mahā°): °vimutti salvation through cessa- 107, similarly Nett 23 sq.; as ponobbhavikā (causing rebirth) tion of t. M i.256, 270, & °vimutta (adj.) S iv.391; -samudda S iii.26; Ps ii.147, etc.; as a link in the chain of interdependent the ocean of t. Nd 271ii ; -sambhūta produced by t. (t. ayaṁ causation (see paṭiccasamuppāda): vedanā — paccayā taṇhā, kāyo) A ii.145 (cp. Sn p. 144; yaṁ kiñci dukkhaṁ samb- taṇhā — paccayā upādānaṁ Vin i.1, 5; D ii.31, 33, 56, etc.; t. hoti sabbaṁ taṇhāpaccayā); -saṁyojana the fetter of t. (adj.) & upadhi: taṇhāya sati upadhi hoti t. asati up. na hoti S ii.108; fettered, bound by t., in phrase t. — saṁyojanena saṁyuttā ye taṇhaṁ vaḍḍhenti te upadhiṁ vaḍḍhenti, etc. S ii.109; sattā dīgharattaṁ sandhāvanti saṁsaranti It 8, & t. — saṁyo- taṇhāya nīyati loko taṇhāya parikissati S i.39; taṇhā saṁy- janānaṁ sattānaṁ sandhāvataṁ saṁsarataṁ S ii.178=iii.149= ojanena saṁyuttā sattā dīgharattaṁ sandhāvanti saṁsaranti PvA 166; A i.223; -salla the sting or poisoned arrow of t. S It 8. See also t. — dutiya. — (c) To have got rid of t. is i.192 (°assa hantāraṁ vande ādiccabandhunaṁ), the extirpa- Arahantship: vigata-taṇha vigata — pipāsa vigata — par- tion of which is one of the 12 achievements of a mahesi Nd2 iḷāha D iii.238; S iii.8, 107 sq., 190; samūlaṁ taṇhaṁ ab- 503 (°assa abbuḷhana; cp. above). buyha S i.16=63, 121 (Godhiko parinibbuto); iii.26 (nicchāto Taṇhīyati [=taṇhāyati, denom. fr. taṇhā, cp. Sk. tṛṣyati to have parinibbuto); vīta° Sn 83, 849, 1041 (+nibbuta); taṇhāya vip- thirst] to have thirst for S ii.13 (for v. l. SS. tuṇhīyati; BB. pahānena S i.39 ("Nibbānan" iti vuccati), 40 (sabbaṁ chin- tasati); Vism 544 (+upādiyati ghaṭ — yati); cp. tasati & pp. dati bandhanaṁ); taṇhaṁ mā kāsi mā lokaṁ punar āgami tasita. Sn 339; taṇhaṁ pariññāya... te narā oghatiṇṇā ti Sn 1082; ucchinna — bhava — taṇhā Sn 746; taṇhāya vūpasama S Tata [pp. of tanoti] stretched, extended, spread out S i. 357 (jāla); iii.231; t. — nirodha S iv.390. — See also M i.51; Dh 154; It 9 J iv.484 (tantāni jālāni Text, katāni v. l. for tatāni). Note: (vita°+anādāna), 50 (°ṁ pahantvāna); Sn 495, 496, 916; & cp. samo tata at J i.183 is to be read as samotata (spread all over). °khaya. — 3. Kindred terms which in Commentaries are expld Tatiya [Sk. tṛtīya, Av. đritya, Gr. τρίτος, Lat. tertius, Goth. by one of the taṇhā — formulae (cp. Nd2 271v & 271vii): (a) pridja, E. third] Num. ord. the third. — Sn 97 (parābhavo); t. in groups of 5: (α) with kilesa saṁyoga vipāka duccarita; 436 (khuppipāsā as the 3rd division in the army of Māra), (β) diṭṭhi kilesa duccarita avijjā; (γ) diṭṭhi kil° kamma duc- 1001; J ii.353; Dh 309; PvA 69 (tatiyāya jātiya: in her third carita. — (b) quasi — synonyms: ādāna, ejā, gedha, jappā, birth). Tatiyaṁ (nt. adv.) for the 3rd time D ii.155; Sn 88, nandī, nivesana, pariḷāha, pipāsā, lepa, loluppa, vāna, visat- 95, 450; tatiyavāraṁ id. DhA i.183; VvA 47 (=at last); yāva tikā, sibbanī. — In cpds. the form taṇhā is

represented by tatiyaṁ id. Vin ii.188; J i.279; DhA ii.75; PvA 272 (in casting taṇha before double consonants, as taṇhakkhaya, etc. the lot: the third time decides); yāva tatiyakaṁ id. D i.95. -âdhipateyya mastery over t. S iii.103; -âdhipanna Tato [abl. of pron. base ta° (see ta° ii.4)] 1. from this, in this S seized by t. S. i.29; Sn 1123; -ādāsa the mirror of t. A iii.96 (tatoja); J iii.281 (tato paraṁ beyond this, after this); Nd2 ii.54; âbhinivesa full of t. PvA 267; -āluka greedy J ii.78; 664 (id.); DA i.212 (tatonidāna). — 2. thence J i.278; Miln -uppādā (pl.) (four) grounds of the rise of craving (viz. cī- 47. — 3. thereupon, further, afterwards J i.58; Dh 42; Miln vara, piṇḍapāta, senâsana, itibhavâbhava) A ii.10=It 109; D 48; PvA 21, etc. 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 Tatta1 [pp. of tapati] heated, hot, glowing; of metals: in a melted the destruction of the excitement of cravings, almost synony- state (cp. uttatta) A ii.122(tattena talena osiñcante, as pun-

ishment); Dh 308 (ayoguḷa); J ii.352 (id.); iv.306 (tattatapo "of cp. taccha] (being) in truth, truthful; true, real D i.190 (+bhūta red — hot heat," i. e. in severe self — torture); Miln 26, 45 taccha); M iii.70; Th 1, 347; Sn 1115 (=Nd2 275 taccha bhūta, (adv. red — hot); PvA 221 (tatta — lohasecanaṁ the pouring etc.). (nt.) tathaṁ=saccaṁ, in cattāri tathāni the 4 truths S over of glowing copper, one of the punishments in Niraya). v.430, 435; Ps ii.104 sq. (+avitathāni anaññathāni). As ep. of Tatta2 (nt.) [tad+tva] truth; abl. tattato according to truth; accu- Nibbāna: see derivations & cp. taccha. abl. tathato exactly rately J ii.125 (ñatvā); iii.276 (ajānitvā not knowing exactly). v. l. B for tattato at J ii.125 (see tatta2). — yathā tathaṁ (cp. yathā tacchaṁ) according to truth, for certain, in truth Sn 699, Tattaka1 [tatta pp. of tappati2 +ka] pleasing, agreeable, pleasant 732, 1127. — Cp. vitatha. Miln 238 (bhojana). -parakkama reaching out to the truth J v.395 (=sac- Tattaka2 (adj.) (=tāvataka) of such size, so large Vism 184 (cor- canikkama); -vacana speaking the truth (cp. tathāvādin) Miln responding with yattaka); tattakaṁ kālaṁ so long, just that 401. time, i. e. the specified time (may be long or short=only so Tathatā (f.) [abstr. fr. tathā>tatha] state of being such, such — long) DhA i.103 (v. l. ettakaṁ); ii.16 (=ettaka). likeness, similarity, correspondence Vism 518. Tattha [Sk. tatra adv. of place, cp. Goth. papro & also Sk. atra, Tathatta (nt.) [*tathātvaṁ] "the state of being so," the truth, Nib- yatra] A. 1. of place: (a) place where= there, in that place Sn bāna; only in foll. phrases: (a) tathattāya paṭipajjati to be on 1071, 1085; Dh 58; J i.278; Pv i.1015 ; often with eva: tatth' eva the road to (i. e. attain) Nibbāna D i.175, similarly S ii.199; S right there, on the (very same) spot S i.116; J ii.154; PvA 27. In ii.209 (paṭipajjitabba being conducive to N.); Miln 255; Vism this sense as introduction to a comment on a passage: in this, 214. — (b) tathattāya upaneti (of a cittaṁ bhāvitaṁ) id. S here, in this connection (see also tatra) Dhs 584; DhA i.21; iv.294=M i. 301; S v.90, 213 sq. — (c) tathattāya cittaṁ up- PvA 7, etc. (b) direction: there, to this place J ii.159 (gantvā); asaṁharati id. M i.468. — abl. tathattā in truth, really Sn vi.368; PvA 16 (tatthagamanasīla able to go here & there, i. e. 520 sq. (cp. M Vastu iii.397). wherever you like, of a Yakkha). — 2. as (loc.) case of pron. base ta°= in this, for or about that, etc. Sn 1115 (etam ab- Tathā (adv.) [Sk. tathā, cp. also kathaṁ] so, thus (and not oth-

hiññāya tato tattha vipassati: SnA tatra); tattha yo manku hoti erwise, opp. aññathā), in this way, likewise Sn 1052 (v. l. Dh 249 (=tasmiṁ dāne m. DhA iii.359); tattha kā paridevanā yathā); J i.137, etc. — Often with eva: tath' eva just so, still the Pv i.123 ("why sorrow for this?"). — 3. of time: then, for the same, not different D iii.135 (taṁ tath' eva hoti no aññathā); J time being, interim (=ettha, cp. tattaka2) in phrase tattha — i.263, 278; Pv i.83 ; PvA 55. Corresponding with yathā: tathā parinibbāyin, where corresp. phrases have antarā — parinib- — yathā so — that Dh 282; PvA 23 (tathā akāsi yathā he made bāyin (A ii.238 e. g.i.134; see under parinibbāyin) D i.156; that..., cp. Lat. ut consecutive); yathā — tathā asso also Sn A i.232; ii.5; iv.12; S v.357; M ii.52, etc. The meaning of 504; J i.223; Pv i.123 (yath' āgato tathā gato as he has come so this phrase may however be taken in the sense of tatra A 3 he has gone). — In cpds. tath' before vowels. (see next). — B. Repeated: tattha tattha here and there, in -ûpama such like (in comparisons, following upon a pre- various places, all over; also corresponding with yattha yattha ceding yathā or seyyathā) Sn 229 (=tathāvidha KhA 185), 233; wherever... there It 115; Nett 96 (°gāmini — paṭipadā); VvA It 33, 90; -kārin acting so (corresp. w. yathāvādin: acting so 297; PvA 1, 2, 33, 77, etc. — See tatra. as he speaks, cp. tāthāvādin) Sn 357; It 122; -gata see sep.; -bhāva "the being so," such a condition J i.279; -rūpa such a, Tatra (Sk. tatra]=tattha in all meanings & applications, viz. A. like this or that, esp. so great, such Vin i.16; Sn p. 107; It 107; 1. there: Dh 375; PvA 54. tatrâpi D i.81=It 22(tatrâpâsiṁ). DA i.104; PvA 5, 56. nt. adv. thus PvA 14. Cp. evarūpa; tatra pi D i.1 (=DA i.42). tatra kho Vin i.10, 34; A v.5 sq.; -vādin speaking so (cp. °kārin) Sn 430; It 122 (of the Tathā- 354 sq. (cp. atha kho). — In explanations: PvA 19 (tatrâyaṁ gata); -vidha such like, so (=tathārūpa) Sn 772, 818, 1073, vitthārakathā "here follows the story in detail"). — 2. in this: 1113; Nd2 277 (=tādisa taṁsaṇṭhita tappakāra). Sn 595 (tatra kevalino smase); Dh 88 (tatr' abhirati: enjoy- ment in this). — 3. a special application of tatra (perhaps Tathāgata [Derivation uncertain. Buddhaghosa (DA i.59 — 67) in the same sense to be explained tattha A 3) is that as first gives eight explanations showing that there was no fixed tra- part of a cpd., where it is to be taken as generalizing (=tatra dition on the point, and that he himself was in doubt]. The tatra): all kinds of (orig. in this & that), in whatever condi- context shows that the word is an epithet of an Arahant, and tion, all — round, complete (cp. yaṁ taṁ under ta° ii.2, yena that non — Buddhists were supposed to know what it meant. tena upāyena): tatramajjhattatā (complete) equanimity (keep- The compilers of the Nikāyas must therefore have considered ing balance here & there) Vism 466 (cp. tatra — majjhatt' up- the expression as pre — Buddhistic; but it has not yet been ekkhā 160); DhsA 132, 133 (majjh°+tatra majjh°); Bdhd 157. found in any pre — Buddhistic work. Mrs. Rhys Davids (Dhs. tatrûpāyaññū (=tatra upāyaññū) having all-round knowledge tr. 1099, quoting Chalmers J.R.A.S. Jan., 1898) suggests "he of the means and ways Sn 321 (correct reading at SnA 330); who has won through to the truth." Had the early Buddhists in- tatrupāyāya vīmaṁsāya samannāgatā endowed with genius in vented a word with this meaning it would probably have been all kinds of means Vin iv.211 (or may it be taken as "suitable, tathaṁgata, but not necessarily, for we have upadhī —

karoti corresponding, proportionate"? cp. tadūpiya). — B. tatra as well as upadhiṁ karoti. — D i.12, 27, 46, 63; ii.68, 103, tatra, in t. — t. — abhinandinī (of taṇhā) finding its delight 108, 115, 140, 142; iii.14, 24 sq., 32 sq., 115, 217, 264 sq., in this & that, here & there Vin i.10; Ps ii.147; Nett 72; Vism 273 sq.; S i.110 sq.; ii.222 sq.; iii.215; iv.127, 380 sq.; A i.286; 506. ii.17, 25, 120; iii.35, etc.; Sn 236, 347, 467, 557, 1114; It 121 sq.; KhA 196; Ps i.121 sq.; Dhs 1099, 1117, 1234; Vbh 325 Tatha (adj.) [an adjectivized tathā out of combn tathā ti "so it is,"

sq., 340, etc., etc. Tanti (f.) [Vedic tantrī, see tanta] 1. the string or cord of a lute, -balāni (pl.) the supreme intellectual powers of a T. usu- etc.; thread made of tendon Vin i.182; Th 2, 390 (cp. ThA ally enumd as a set of ten: in detail at A v.33 sq. =Ps ii.174; 257); J iv.389; DhA i.163; PvA 151. — 2. line, lineage M i.69; S ii.27; Nd2 466. Other sets of five at A iii.9; of six A (+paveṇi custom, tradition) J vi.380; DhA i.284. -dhara iii.417 sq. (see bala); -sāvaka a disciple of the T. D ii.142; A bearer of tradition Vism 99 (+vaṁsânurakkhake & paveṇipo- i.90; ii.4; iii.326 sq.; It 88; Sn p. 15. lake). — 3. a sacred text; a passage in the Scriptures Vism Tathiya (adj.) [Sk. tathya =taccha] true, Sn 882, 883. 351 (bahu — peyyāla°); avimutta — tanti — magga DA i.2; MA i.2. Tadanurūpa (adj.) [cp. ta° i a] befitting, suitable, going well with -ssara string music Vin i.182; J iii.178. J vi.366; DhA iv.15. Tantu [Vedic tantu, cp. tanta] a string, cord, wire (of a lute) J Tadā (adv.) [Vedic; cp. kadā] then, as that time (either past or v.196. future) D ii.157; J ii.113, 158; Pv i.105 ; PvA 42. Also used like an adj.: te tadā — mātāpitaro etarahi m° ahesuṁ "the then Tandita (adj.) [pp. of tandeti=Sk. tandrayate & tandate to re- mother & father" J i.215 (cp. Lat. quondam); tadā — sotā- lax. From *ten, see tanoti] weary, lazy, giving way Miln 238 panna — upāsaka J ii.113. (°kata). Usually a° active, keen, industrious, sedulous Dh 305, 366, 375; Vv 3322 ; Miln 390; VvA 142. Cp. next. Tadūpika & Tadūpiya see ta° I. a. Tandī (f.) [Sk. tanita] weariness, laziness, sloth S v.64; M i.464; Tanaya & tanuya [at S i.7, v. l. tanaya, cp. BSk. tanuja AvŚ A i.3; Sn 926, 942; J v.397 (+ālasya); Vbh 352 (id.). ii.200] offspring, son Mhvs vii.28. pl. tanuyā [=Sk. tanayau] son & daughter S i.7. Tapa & Tapo [from tapati, cp. Lat. tepor, heat] 1. torment, punishment, penance, esp. religious austerity, selfchastisement, Tanu [Vedic tanu, f. tanvī; also n. tanu & tanū (f.) body *ten ascetic practice. This was condemned by the Buddha: Go- (see tanoti)=Gr. τανυ —, Lat. tenuis, Ohg. dunni, E. thin] tamo sabbaṁ tapaṁ garahati tapassiṁ lūkhajīviṁ upavadati D 1. (adj.) thin, tender, small, slender Vv 162 (vara° grace- i.161=S iv.330; anattha — sañhitaṁ ñatvā yaṁ kiñci aparaṁ ful=uttamarūpa — dhara VvA 79; perhaps to 2); PvA 46 (of tapaṁ S i.103; J iv.306 (tattatapa: see tatta). — 2. mental hair: fine+mudhu). — 2. (n. nt.) body (orig. slender part of devotion, self — control, abstinence, practice of morality (of- the body=waist) Vv 537 (kañcana°); Pv i.121 ; Vism 79 (uju+). ten= brahmacariyā & saṁvara); in this sense held up as an Cp. tanutara. ideal by the Buddha. D iii.42 sq., 232 (attan & paran°), 239; -karaṇa making thinner, reducing, diminishing Vin ii.316 S i.38, 43; iv.118, 180; M ii.155, 199; D ii.49= Dh 184 (para- (Bdhgh on CV. v.9, 2); -bhāva decrease Pug 17; -bhūta de- maṁ tapo), 194 (tapo sukho); Sn 77= S i.172 (saddhā bījaṁ creased, diminished Pug

17; esp. in phrase °soka with dimin- tapo vuṭṭhi); Sn 267 (t. ca brahmacariyā ca), 655 (id.), 901; Pv ished grief, having one's grief allayed DhA iii.176; PvA 38. i.32 (instr. tapasā= brahmacariyena PvA 15); J i.293; Nett 121 Tanuka (adj.)=tanu; little, small Dh 174 (=DhA 175); Sn 994 (+indriyasaṁvara); KhA 151 (pāpake dhamme tapatī ti tapo): (soka). VvA 114 (instr. tapasā); PvA 98. Tanutara the waist (lit. smaller part of body, cp. body and bodice) -kamma ascetic practice S i.103; -jigucchā dis- Vin iv.345 (sundaro tanutaro "her waist is beautiful"). gust for asceticism D i.174; iii.40, 42 sq., 48 sq.; A ii.200; -pakkama=°kamma D i.165 sq. (should it be Tanutta (nt.) [n. — abstr. of tanu] diminution, reduction, vanish- tapopakkama=tapa+upakkama, or tapo — kamma?). -vana ing, gradual disappearance A i.160 (manussānaṁ khayo hoti the ascetic's forest Vism 58, 79, 342. tanuttaṁ paññāyati); ii.144 (rāga°, dosa°, moha°); esp. in phrase (characterizing a sakadāgāmin) "rāga — d. — mohā- Tapati [Sk. tapati, *tep, cp. Lat. tepeo to be hot or warm, naṁ tanuttā sakadāgāmī hoti" D i.156; S v.357 sq., 376, 406; tepidus=tepid] 1. to shine, to be bright, Dh 387 (divā tap- A ii.238; Pug 16. ati ādicco, etc.=virocati DhA iv.143); Sn 348 (jotimanto narā tapeyyuṁ), 687 (suriyaṁ tapantaṁ). — ger. tapanīya: see Tanoti [*ten; cp. Sk. tanoti, Gr. τείνω, τόνος, τέτανος; Lat. sep. — pp. tatta1 . teneo, tenuis, tendo (E. ex — tend); Goth. panjan; Ohg. de- nen; cp. also Sk. tanti, tāna, tantra] to stretch, extend; rare as Tapana (adj. — n.) [to tapati & tapa] burning, heat; fig. torment, finite verb, usually only in pp. tata. — Pgdp 17. torture, austerity. — 1. (as nt.) PvA 98 (kāya °sankhāto tapo). — 2. (as f.) tapanī J v.201 (in metaphorical play of word with Tanta (nt.) [Vedic tantra, to tanoti; cp. tantrī f. string] a thread, aggi & brahmacārin; Com. visīvana — aggiṭṭha — sankhātā a string, a loom J i.356 (°vitata — ṭṭhāna the place of weav- — tapanī). ing); DhA i.424. At J iv.484 tanta is to be corrected to tata (stretched out). Tapanīya1 [grd. of tapati] burning: fig. inducing self-torture, -âkula tangled string, a tangled skein, in phrase tantākula- causing remorse, mortifying A i.49=It 24; A iv.97 (Com. tā- jātā guḷāguṇṭhikajāta "entangled like a ball of string & covered pajanaka); v.276; J iv.177; Dhs i305. with blight" S ii.92; iv.158; A ii.211; Dpvs xii.32. See guḷā; Tapanīya2 (nt.) also tapaneyya (J v.372) & tapañña (J vi.218) -āvuta weaving, weft, web S v.45; A i.286; -bhaṇḍa weaving [orig. grd. of tapati] shining; (n.) the shining, bright metal, i. appliances Vin ii.135; -rajjuka "stringing & roping," hang- e. gold (=rattasuvaṇṇa J v.372; ThA 252) Th 2, 374; Vv 8416 ; ing, execution J iv.87; -vāya a weaver J i.356; Miln 331; Vism VvA 12, 37, 340. 259; DhA i.424. Tapassin (adj. — n.) [tapas+vin; see tapati & tapa] one devoted Tantaka (nt.) "weaving," a weaving — loom Vin ii.135. to religious austerities, an ascetic (non — Buddhist). Fig. one

who exercises self — control & attains mastery over his senses in combinations, signifying colour of or made of (cp. loha Vin i.234=A iv.184 (tapassī samaṇo Gotamo); D iii.40, 42 sq., bronze), e. g. lākhātamba (adj.) Th 2, 440 (colour of an 49; S i.29; iv.330, 337 sq.; M i.77; Sn 284 (isayo pubbakā ox); °akkhin Vv 323 (timira°) Sdhp 286; °nakhin J vi.290; āsuṁ saññatattā tapassino); Vv 2210 ; Pv i.32 (°rūpa, under the °nettā (f.) ibid.; °bhājana DhA i.395; °mattika DhA iv.106; appearance of a "holy" man: samaṇa —

patirūpaka PvA 15); °vammika DhA iii.208; °loha PvA 95 (=loha). ii.614 (=saṁvāraka PvA 98; tapo etesaṁ atthī ti ibid.). Tambūla (nt.) [Sk. tambūla] betel or betel — leaves (to chew Tappaṇa (nt.) [Sk. tarpaṇa] satiating, refreshing; a restorative, in after the meal) J i.266, 291; ii.320; Vism 314; DhA iii.219. netta° some sort of eye — wash D i.12 (in combn w. kaṇṇa — -°pasibbaka betel — bag J vi.367. tela & natthu — kamma). Taya (nt.) [Sk. trayaṁ triad, cp. trayī; see also tāvatiṁsa] a triad, Tappati1 [Sk. tapyate, Pass. of tapati] to burn, to be tormented: in ratana-ttaya the triad of gems (the Buddha, the Norm. & to be consumed (by remorse) Dh 17, 136 (t. sehi kammehi the Community) see ratana; e. g. PvA 1, 49, 141. — piṭaka- dummedho=paccati DhA iii.64). ttaya the triad of the Piṭakas SnA 328. Tappati2 [Sk. tṛpyate, caus. tarpayati; *terp=Gr. τέρπω] (in- Tayo [f. tisso, nt. tīṇi; Vedic traya, trī & trīṇi; Gr. τρεῖς, τρια; str.) to be satiated, to be pleased, to be satisfied J i.185 (puriso Lat. trēs, tria; Goth. preis, prija; Ohg. drī; E. three, etc.] num. pāyāsassa t.); ii.443; v.485=Miln 381 (samuddo na t. nadīhi card. three. the ocean never has enough of all the rivers); Vv 8413 . — grd. nom. — acc. m. tayo (Sn 311), & tayas (tayas su dhammā tappiya satiable, in atappiya — vatthūni (16) objects of insa- Sn 231, see KhA 188) f. tisso (D i.143; A v.210; It 99) nt. tīṇi tiability J iii.342 (in full). Also tappaya in cpd. dut° hard to (A i.138, etc.), also used as absolute form (eka dve tīṇi) Kh iii. be satisfied A i.87; Pug 26. — pp. titta. — Caus. tappeti (cp. KhA 79 & tīṇi lakkhaṇā for lakkhaṇāni Sn 1019); gen. to satisfy, entertain, regale, feed It 67 (annapānena); Pv ii.48 m. nt. tiṇṇaṁ (J iii.52, 111, etc.), f. tissannaṁ; instr. tīhi (id.) Miln 227; — pp. tappita. (ṭhānehi Dh 224, vijjāhi It 101); loc. tīsu (janesu J i.307; vid- Tappara (adj.) [Sk. tatpara] quite given to or intent upon (—°), hāsu Sn 842). — In composition & derivation: ti in numerical diligent, devoted ThA 148 (Ap. 57, 66) (mānapūjana° & bud- cpds.: tidasa (30) q. v.; tisata (300) Sn 566 (brāhmaṇā tisatā); dhopaṭṭhāna°). 573 (bhikkhavo tisatā); tisahassa (3000) Pv ii.951 (janā °ā); in numerical derivations: tiṁsa (30), tika (triad), tikkhattuṁ Tappetar [n. ag. to tappeti] one who satisfies, a giver of good (thrice); tidhā (threefold). — In nominal cpds.: see ti° te (a) in things in combn titto ca tappetā ca: self — satisfied & satisfy- numerical cpds.: terasa (SnA 489; DhsA 333; VvA 72: terasī ing others A i.87; Pug 27 (of a Sammāsambuddha). the 13th day) & teḷasa (S i.192 Sn pp. 102, 103) (13) [Sk. Tab° in cpds. tabbisaya, tabbahula, etc.=taṁ°, see under ta° I. a. trayodaśa, Lat. tredecim]; tevīsa (23) VvA 5; tettiṁsa (33) J Tama (nt.) & tamo [Sk. tamas, tam & tim, cp. tamisra= Lat. i.273; DhA i.267; tesaṭṭhi (63) PvA 111 (Jambudīpe tesaṭṭhiyā tenebrae; also timira dark & P. tibba, timira; Ohg. dinstar & nagarasahassesu). — (b) in nominal cpds.: see te°. finstar; Ags. thimm, E. dim] darkness (syn. andhakāra, opp. Tara [see tarati] (n.) crossing, "transit," passing over Sn 1119 joti), lit. as well as fig. (mental darkness=ignorance or state (maccu°). — (adj.) to be crossed, passable, in duttara hard of doubt); one of the dark states of life & rebirth; adj. liv- to cross S iv.157; Sn 174, 273 (oghaṁ t. duttaraṁ); Th 2, 10; ing in one of the dark spheres of life (cp. kaṇhajāta) or in a It 57. Also as su-duttara S i. 35; v.24. state of suffering (duggati) Sn 248 (pecca tamaṁ vajanti ye -esin wanting to pass over J iii.230 patanti sattā nirayaṁ avaṁsirā), 763 (nivutānaṁ t. hoti and- Taranga [tara+ga] a wave Vism 157. hakāro apassataṁ), 956 (sabbaṁ tamaṁ vinodetvā); Vbh 367 (three tamāni:

in past, present & future). adj.: puggalo tamo Taraccha [Derivation unknown. The Sk. forms are tarakṣu & tama — parāyaṇo D iii.233; A ii.85= Pug 51; J ii.17. — tamā tarakṣa] hyena Vin iii.58; A iii.101; Miln 149, 267; Dh A 331; tamaṁ out of one "duggati" into another Sn 278 (vinipātaṁ Mhbv 154. — f. taracchi J v.71, 406; vi.562. samāpanno gabbhā gabbhaṁ t. t.... dukkaṁ nigacchati), cp. Taraṇa (nt.) [see tarati] going across, passing over, traversing Vin M Vastu ii.225, also tamāto tamaṁ ibid. i.27; ii.215. — iv.65 (tiriyaṁ°); Ps i.15; ii.99, 119. tamat. — agge beyond the region of darkness (or rebirth in Tarati1 [Vedic tarati, *ter (tṛ) to get to the other side, cp. Lat. dark spheres), cp. bhavagge (& Sk. tamaḥ pāre) S v. 154, termen, terminus, Gr. τέρμα, τέρχρον; also Lat. trans=Goth. 163. pairh=Ags. purh=E. through] (lit.) to go or get through, to -andhakāra (complete) darkness (of night) v. l. for cross (a river), pass over, traverse; (fig.) to get beyond, i. e. samandha° at J iii.60 (Kern: tamondhakāra); -nivuta en- to surmount, overcome, esp. oghaṁ (the great flood of life, veloped in d. Sn 348; -nuda (tama° & tamo°), dispelling desire, ignorance, etc.) S i.53, 208, 214; v.168, 186; Sn 173, darkness, freq. as Ep. of the Buddha or other sages Sn 1133, 273, 771, 1069; sangaṁ Sn 791; visattikaṁ Sn 333, 857; ub- 1136; It 32, 108; Nd2 281; Vv 352 (=VvA 161); Miln 1, 21, hayaṁ (both worlds, here & beyond) Pv iv.131 (=atikkameti etc.; -parāyaṇa (adj.) having a state of darkness or "duggati" PvA 278); Nd2 282 — ppr. taranto Vin i.191 (Aciravati); grd. for his end or destiny S i.93; A ii.85=Pug 51. taritabba Vin iv.65 (nadī); aor. atari J iii.189 (samuddaṁ) & Tamāla [Sk. tamāla] N. of a tree (Xanthochymus pic-torius) Pv atāri Sn 355, 1047 (jāti — maraṇaṁ), pl. atāruṁ Sn 1045. — iii.105 (+uppala). See also tāreti (Caus.), tāṇa, tāyate, tiro, tiriyaṁ, tīra, tīreti. Tamba (nt.) [Sk. tāmra, orig. adj.=dark coloured, leaden; cp. Sk. Tarati2 [tvarate, pp. tvarita; also turati, turayati from *ter to turn adj. taṁsra id., to tama] copper ("the dark metal"); usually round, move quickly, perhaps identical with the *ter of tarati1 ;

cp. Ohg. dweran=E. twirl; Gr. τορύνη=Lat. trua=Ger. quirl tasitā (tasiṇā?) taṇhā appahīnā, etc., & ye te santāsaṁ āpaj- twirling — stick, also Lat. torqueo & turba & perhaps Ger. janti. — S i.141; iv.117, 351; v.393; Sn 146, 629; Dh 405, Th stūren, zerstören; E. storm, see Walde, Lat. Wtb. under trua] to 1, 876; J v.221; Nd2 479; DhA iv.175. be in a hurry, to make haste Th 1, 291; ppr. taramāna in °rūpa Tasati1 [Sk. tṛṣyati=Gr. τέρσομοι to dry up, Lat. torreo (=E. tor- (adj.) quickly, hurriedly Sn 417; Pv ii.62 ; PvA 181 (=turita) rid, toast), Goth. gapairsan & gapaúrsnan, Ohg. derren; see & ataramāna Vin i.248; grd. taraṇīya Th 1, 293. — See also also taṇhā & taṇhīyati] to be thirsty, fig. to crave for S ii.13; tura, turita, turiya. Miln 254. — pp. tasita1 . Cp. pari°. Tarahi (adv.) [Vedic tarhi, cp. carahi & etarahi] then, at that time Tasati2 [Vedic trasati=Gr. τρέω, Lat. terreo (=terror); *ters fr. Vin ii.189. *ter in Sk. tarala, cp. also Lat. tremo (=tremble) and trepidus] Tari (f.) [from tarati] a boat Dāvs iv.53. to tremble, shake, to have fear; to be frightened Sn 394 (ye thā- Taritatta (nt.) [abstr. of tarita pp. of tarati1] the fact of having varā ye ca tasanti loke); Nd2 479 (=santāsaṁ āpajjati); KhA traversed, crossed, or passed through VvA 284. 245 (may be taker as tasati1 , see tasa). — pp. tasita2 , cp. also tasa & uttasati. Taru [Perhaps dialect. for dāru] tree, PvA 154

(°gaṇā), 251. Tasara (nt.) [Vedic tasara, cp. tanta, etc.] a shuttle Sn 215, 464, Taruṇa (adj.) [Vedic taruṇa, cp. Gr. τέρυς, τέρην; Lat. tener & 497; DhA i.424; iii.172. Cp. Morris, J.P.T.S. 1886, 160. perhaps tardus] 1. tender, of tender age, young; new, newly (°—) fresh. Esp. appld to a young calf: M i.459 (in simile); Tasiṇā (f.) [Diaeretic form of taṇhā, cp. dosiṇā > juṇhā, kasiṇa °vaccha, °vacchaka, °vacchī: Vin i.193; J i.191; DhA ii.35; > kṛtsṇa, etc.] thirst; fig. craving (see taṇhā) S v.54, 58; Nd2 VvA 200. — Vin i.243 (fresh milk); D i.114 (Gotamo t. c' eva 479 (to be read for tasitā?); Dh 342, 343. t. — paribbājako ca "a young man and only lately become a Tasita1 [pp. of tasati1] dried up, parched, thirsty S ii.110, 118; wanderer"); PvA 3, 46 (°janā), 62 (°putta); Bdhd 93, 121. — Sn 980, 1014 (not with Fausböll=tasita2); J iv.20; Pv ii.936 2. (m. & nt.) the shoot of a plant, or a young plant Vin i.189 (chāta+), 103 (=pipāsita PvA 143); iii.65 (=pipāsita PvA 127, (tāla°); M i.432; Vism 361 (taruṇa — tāla). 202); Miln 318 (kilanta+). Tala (nt.) [Derivation uncertain. Cp. Sk. tala m. & nt.; cp. Gr. Tasita2 [pp. of tasati2] frightened, full of fear J i.26 (bhīta+). 342, τηλία (dice — board), Lat. tellus (earth), tabula (=table). Oir. iv.141 (id.): Nd2 479 (or=tasiṇā?). — atasita fearless S iii.57. talam (earth), Ags. pel (=deal), Ohg. dili=Ger. diele] (a) flat Tassa-pāpiyyasikā (f.) (viz. kiriyā) N. of one of the adhikaraṇa surface (w. ref. to either top or bottom: cp. Ger. boden), level, — samathā: guilt (legal wrong) of such & such a character Vin ground, base J i.60, 62 (pāsāda° flat roof); iii.60 (id.); paṭhavī° i.325; in detail expl. M ii.249; + tiṇavatthāraka D iii.254; A (level ground) J ii.111, cp. bhūmi° PvA 176; ādāsa° surface of i.99. °kammaṁ karoti to carry out proceedings against some- a mirror Vism 450, 456, 489; salila° (surface of pond) PvA one guilty of a certain legal offence Vin ii.85, 86; °kata one 157; VvA 160; heṭṭhima° (the lowest level) J i.202; PvA 281; against whom the latter is carried out A iv.347. — 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 Tāṇa (nt.) [from Vedic root trā, variation of *ter in tarati. Orig. ii.223; Vism 250; & cpds. — See also taṭa, tāla, tālu. bringing or seeing through] shelter, protection, refuge, esp. -ghātaka a slap with the palm of the hand Vin iv.260, as tt. of shelter & peace offered by the Dhamma. Mostly in 261; -sattika in °ṁ uggirati to lift up the palm of the hand combn with leṇa & saraṇa (also dīpa & abhaya), in var. con- Vin iv.147; DhA iii.50; cp. Vin. Texts i.51. texts, esp. with ref. to Nibbāna (see Nd2 s. v.): D i.95 (°ṁ, etc. gavesin seeking refuge); A i.155; S iv.315 (maṁtāṇa, etc. Talika (adj.) [from tala] having a sole, in eka — °upāhanā a san- adj. protected by me, in my shelter). — S i.2, 54, 55, 107 dal with one sole J ii.277; iii.80, 81 (v. l. BB. paṭilika); cp. (°ṁ karoti); iv.372 (°gāmī maggo); A iv.184; Sn 668 (°ṁ up- Morris, J.P.T.S. 1887, 165. eti); Dh 288; J i.412 (=protector, expld by tāyitā parittāyitā Taluṇa=taruṇa DhsA 333 (cp. Burnouf, Lotus 573). patiṭṭhā); Sdhp 224, 289. Cp. tātar & tāyati. Taḷāka (nt.) [Derivation uncertain. Perhaps from taṭa. The Sk. Tāṇatā (f.) [abstr. of tāṇa] protection, sheltering Dh 288. forms are taṭaka, taṭāka, taḍāga] a pond, pool, reservoir Vin Tāta [Vedic tāta, Gr. τάτα & τέττα, Lat. tata, Ger. tate, E. ii.256; J i.4, 239; PvA 202; DA i.273; Miln 1, 66=81, 246, dad(dy); onomat.] father; usually in voc. sg. tāta (and pl. tātā) 296, 359. used as term of affectionate, friendly or respectful address to Tasa (adj.) [from tasati2] 1. trembling, frightened J i.336=344 one or more persons,

both younger & older than the speaker, (vakā, expl. at 342 by tasita); perhaps the derived meaning of: superior or inferior. As father (perhaps=tātā, see next) at Th — 2. moving, running (cp. to meaning 1 & 2 Gr. τρέω to 2, 423, 424 (+ammā). tāta (sg.) in addr. one: J iii.54; iv.281 flee & to tremble), always in combn tasa-thāvarā (pl.) mov- (amma tāta mammy & daddy) DhA ii.48 (=father); iii.196 able & immovable beings [cp. M Vastu i.207 jangama — sthā- (id.); PvA 41 (=father), 73 (a son), 74 (a minister); J i.179 vara; ii.10 calaṁ sthāvara]. Metaphorically of people who are (id.); Miln 15, 16, 17 (a bhikkhu or thera), in addr. several in fear & trembling, as distinguished from a thāvara, a self- Vin i.249; J ii.133; PvA 50. tātā (pl.) J i.166; 263; iv.138. possessed & firm being (=Arahant KhA 245). In this sense t. Tātar [from Vedic trā, n. ag. to trāyati to protect] protector, is interpreted by tasati1 as well as by tasati2 (to have thirst or saviour, helper DA i.229. For meaning "father" see tāta & cp. worldly cravings) at KhA 245: tasantī ti tasā, sataṇhānaṁ sab- pitā=tāyitā at J i.412. hayānañ c' etaṁ adhivacanaṁ; also at Nd2 479: tasa ti yesaṁ Tādin (adj. n.) (nom. tādī & tādi, in cpds. tādi°) [Vedic tādṛś from

tad — dṛś of such appearance] such, such like, of such (good) jewelled stars Vism 76. qualities, "ecce homo"; in pregnant sense appl. to the Bhaga- Tārakā (f.) [Sk. tārakā] 1. a star, a planet: osadhī viya tārakā vant & Arahants, characterized as "such" in 5 ways: see Nd1 like the morning — star (Venus) Vv 92 =Pv ii.110 ; — J i.108; 114 sq.; SnA 202 & cp. Miln 382. tādī: Sn 712, 803 (& 154 tāraka — rūpa the light (or sparkling) of the stars D iii.85, 90; S tādī no for tādino, see SnA 201 sq.); tādi Sn 488, 509, 519 sq.; iii.156=It 19; S v.44; VvA 79; Dhs 617. — 2. fig. sparkling, Dh 95; gen. tādino Dh 95, 96; with ref. to the Buddha D ii. glitter, twinkle; akkhi° the pupil of the eye M i.80; udaka° 157 (ṭhitacittasa tādino, in BSk. sthiracittasya tāyinaḥ AvŚ sparkling of the water ibid. ii.199); Vv 186 (expln VvA 95: iṭṭhādisu tādilakkhaṇasampat- tiyā tādino Satthu: see Nd1 114 sq.), of Arahant A ii.34; Sn 154 Tāreti1 [Caus. of tarati1] to make cross, to help over, to bring (or tādī no); instr. tādinā Sn 697; Miln 382; acc. tādiṁ Sn 86, through, save, help, assist Sn 319 (pare tārayetuṁ), 321 (so 219, 957;:loc. pl. tādisu Pv ii.971 (=iṭṭhādisu tādilakkhaṇap- tāraye tattha bahū pi aññe); It 123 (tiṇṇo tarayataṁ varo: "one pattesu PvA 140, cp. VvA 95). — See tādisa1 . who is through is the best of those who can help through"); J -bhāva "such — ness," high(est) qualification Vism 5, i.28 (v.203). aor. atārayi Sn 539, 540 & ṭāresi Sn 545. 214. -lakkhaṇa the characteristic of such (a being) J iii.98 Tāreti2 [Caus. of tarati2] to make haste Th 1, 293. (°yoga, cp. nakkhatta — yoga); SnA 200 (°patta); VvA 95 Tāla [Sk. tāla, cp. Gr. τ¨αλις & τηλεχάω (be green, sprout up) (°sampatti). Lat. talea shoot, sprout] 1. the palmyra tree (fan palm), Bo- Tādina (adj.) [enlarged form of tādin)=tādin, only in loc. tādine rassus flabelliformis; freq. in comparisons & similes M i.187; Vv 212 (=tādimhi VvA 106). J i.202 (°vana), 273 (°matta as tall as a palm): VvA 162; PvA Tādisa1 (adj.) [Vedic tādṛśa from tad — dṛsa=tad — rūpa; a re- 100 (chinnamūlo viya tālo). — 2. a strip, stripe, streak J v.372 duction of this form in P. tādin] such like, of such quality or (=raji). character, in such a condition J i.151; iii.280; Sn 112, 317, -aṭṭhika a kernel of the palm

fruit DhA ii.53, cp. 60 (°aṭṭhi 459; Nd2 277 (in expl. of tathāvidha); It 68; Pv ii.94 ; PvA 69, — khaṇḍa); -kanda a bulbous plant J iv.46 (=kalamba); - 72; Miln 382. Also correlative tādisa — tādisa the one — the kkhandha the trunk of a palm J iv.351; VvA 227 (°parimāṇā other VvA 288. — f. tādisī [Sk. tādṛsī] Pv i.56 (vaṇijjā). mukhatuṇḍā: beaks of vultures in Niraya); PvA 56; -cchidda see tāḷa°; -taruṇa a young shoot of the p. Vin i.189; -pakka Tādisa2 (adj.) [tvaṁ+disa. Cp. Sk. tvādṛśa] like you J i.167; palm fruit It 84; -paṇṇa a palm — leaf DhA i.391; ii.249; v.107. iii.328; Bdhd 62; also used as a fan (tālapattehi kata — Tādisaka (adj.)=tādisa1 , of such character Sn 278; It 68. maṇḍalavījanī VvA 147) Vv 3343 (Hardy for °vaṇṭha of Goon. Tāpana (nt.) [from tāpeti] burning, scorching, roasting; fig. tor- ed. p. 30); VvA 147 (v. l. °vaṇṭa q. v.); Nd2 562 (+vidhū- menting, torture, self — mortification VvA 20 (aggimhi t. pana); -patta a palm — leaf Vin i.189; VvA 147; -miñja the udake vā temanaṁ). Cp. ā°; upa°; pari°. pith of a p. J iv.402; -vaṇṭa [Sk. tālavṛṇta] a fan Vin ii.130 (+vidhūpana), 137; J i.265; VvA 44, cp. °paṇṇa; -vatthu Tāpasa [from tapa & tapas] one who practises tapas, an ascetic (more correct tālâvatthu=tāla — avatthu) in tālâvatthukata a (brahmin). Eight kinds are enumd at DA i.270 & SnA 295. — palm rendered groundless, i. e. uprooted; freq. as simile to de- J ii.101, 102; v.201; PvA 153; °pabbajjā the life of an a. J note complete destruction or removal (of passions, faults, etc.). iii.119; DhA iv.29; DA i.270. — f. tāpasī a female ascetic Nearly always in formula pahīna ucchinna — mūla t° anabhā- Mhvs vii.11, 12. vaṁ — kata "given up, with roots cut out, like a palm with its Tāpeti [Sk. tāpayati, Caus. to tapati] to burn out, scorch, torment, base destroyed, rendered unable to sprout again" (Kern, Toev. fig. root out, quench Sn 451 (attānaṁ); J v. 267 (janapadaṁ); ii.88: as een wijnpalm die niet meer geschikt is om weêr uit te VvA 114 (kilesaṁ t. in expl. of tapassin). Cp. pari°. schieten). This phrase was misunderstood in BSk.: M Vastu Tāma [Sk. tāma] desire, longing, greed in tāmatamada-sangha — iii.360 has kālavastuṁ. — The readings vary: tālāvatthu e. suppahīna Th 1, 310, an epithet of frogs, which perhaps (with g. at M i.370; S i.69; iv.84; A i.135; ii.38; J v.267; tālav° S Kern, Toev. ii.88) is to be read as tāma — tamata — suppahita; iii.10; v.327; Th 2, 478 (ThA 286: tālassa chindita— — ṭṭhāna "horribly greedy" (Kern, gruwelijk vraatzuchtig). — sadisa); Nd2 freq. (see under pahīna); tālāvatthukatā at Vin iii.3. — In other combn tālāvatthu bhavati (to be pulled out by Tāyati [Sk. trāyate & trāte, connected with *ter in tarati, orig. the roots & thrown away) J v.267 (=chinnamūla — tālo viya to see through, to save, cp. tāṇa, etc.] to shelter, protect, niraye nibbattanti p. 273), cp. M i.250; -vāra "palm — time" preserve, guard; bring up, nourish S iv.246 (rūpa — balaṁ, (?) or is it tāḷa° (gong — turn?) DhA ii.49 (note: from tala — bhoga°, ñāti°, putta°); J iv.387; Sn 579 (paralokato na pitā tāy- pratiṣṭhāyāṁ?). ate puttaṁ ñātī vā pana ñātake); PvA 7 (khettaṁ tāyati bījaṁ). Tālīsa (nt.) (also tālissa J iv.286, tālīsaka Miln 338) [cp. Sk. tālī, Tāyitar [n. ag. from tāyati] one who protects, shelters or guards tālīśa & talāśā] the shrub Flacourtia cataphracta & a powder or J i.412 (in expl. of tāṇa, q. v.). ointment obtained from it Vin i.203 (+tagara); J iv.286 (id.); Tārā (f.) [Sk. tārā=Gr. ἀστήρ, α῎στον (=Lat. astrum, in E. disas- Miln 338. ter), Lat. stella, Goth. staírnō, Ohg. sterro (:E. star), perhaps Tālīsa2 (No. 40) is short for cattālīsa, e.g. Ap. 103, 234 and loan word from

Semitic sources] a star, a planet Sn 687 (tārās- passim. abha the lord, lit. "the bull" of the stars, i. e. the Moon). -gaṇa (tāra°) the host of stars Pv ii.967 (cando va t. — gaṇe Tālu [Sk. tālu, see tala] the palate Sn 716; J i.419; Vism 264 atirocati). -maṇivitāna "star — jewel — awning"; canopy of (°matthaka top of p.); PvA 260.

Tāḷa Tāsa

Tāḷa1 [taḍ, cp. Sk. tāla a blow, or musical time; tālīyaka cymbal] go from here Pv ii.322 . — 4. hortative, with 1st pers. fut. beating, striking, the thing beaten or struck, i. e. a musical in- equal to imperative — subjunctive or injunctive, cp. 3 (b): strument which is beaten, an instr. of percussion, as a cymbal, let me, well, now, then (cp. Lat. age in dic age, etc.). J i.62 gong, or tambourine (for tāḷa= gong cp. thāla): (a) gong, etc. (puttaṁ t. passissāmi please let me see the son), 263 (vīmaṁ- J i.3; vi.60; Th 1, 893; DA i.85; DhsA 319 (kaṁsa°). — (b) sissāmi t. let me think), 265 (nahāyissāmi t. just let me bathe). music in general DhA iv.67. — III. In other combinations: tāva-na although — yet= not -âvacara musical time or measure, music, a musician D even: ajjā pi t. me balaṁ na passasi not even to — day have ii.159 (v. l. tāla°); J i.60 (l); iv.41; VvA 257 (°parivuta, of an you yet seen my full strength J i.207; t. mahādhanassāmī na angel). me dātuṁ piyaṁ ahu although lord of wealth yet I did not like Tāḷa2 (nt.) [Sk. tālaka=tāḍa AvŚ ii.56, tāḍaka Divy 577] a key to give Pv ii.76 . na-tāva (or tāva in neg. sentence) not yet, (orig. a "knocker"?) Vin ii.148 (3 kinds: loha°, kaṭṭha°, not even, not so much as (=Lat. ne — quidem) Pv ii.112 (na visāṇa°); Bdhd 1. ca tāva khīyati does not even diminish a bit); PvA 117 (attano -cchiggala a key — hole S iv.290; v.453; Vism 500. - kenaci anabhibhavanīyataṁ eva tāva: that he is not to be over- cchidda id. Vin ii.120, 148, 153 (all tāla°); iii.118; DhA iii.8 powered, even by anyone). tāva-d-eva just now, instantly, on (l). the spot, at once Sn 30; J i.61, 151; iv.2; Pv ii.89 (=tadā eva PvA 109); PvA 23, 46, 74, 88, etc. tāvade (=tāva — d — eva) Tāḷī (f.) a strike, a blow, in urattāḷiṁ karoti to strike one's chest for all times Pv iv.338 (=PvA 255). (as a sign of grief) PvA 39, etc. (see ura). -kālika (adj.) "as long as the time lasts," i. e. for the Tāḷeti [Sk. tāḍayati, taḍ perhaps=tud] to strike a blow, flog, beat, time being, temporary, pro tempore Vin ii.174; iii.66; iv.286; esp. freq. in phrase kasāhi tāḷeti to flog with whips, etc. (in J i.121, 393; Vism 95; ThA 288; PvA 87 (=na sassata). list of punishments, see kasā) M i.87; A ii.122; Nd2 604; PvA Tāvataka (adj.) [der. fr. tāva] just so much or just so long (viz. as 4, etc. — ppr. pass. taḍḍamāna (for *tāḍyamāna) J vi.60 (so the situation requires), with (or ellipt. without) a corresp. yā- read for taddamāna; Com poṭhīyamāna). — pp. tāḷita J vi.60 vataka Vin i.83 (yāvatake — t. as many as): D ii.18 (yāvatakv' (turiya°); Vv 621 (id.); Sdhp 80. Cp. abhi°. assa kāyo tāvatakv' assa vyāmo as tall as is his body so far can Tāva (adv.) [Sk. tāvat] so much, so long; usually correl. with he stretch his arms: the 19th sign of a Mahāpurisa); instr. as yāva how long, how much; in all meanings to be understood adv. tāvatakena after a little time Miln 107; DhA iii.61. — out of elliptical application of this correlation. Thus I. yāva- See also tattaka (contracted of tāvataka). tāva as long as: yāva dve janā avasiṭṭhā ahesuṁ tāva aññā- Tāvatā (adv.) [from tāva] 1. so long (corr. to yāva) Dpvs iv.17. maññaṁ ghātayiṁsu J i. 254; yāva dukkhā nirayā idha tattha — 2. on that account, thus D i.104 (v. l. ettāvatā); Dh 266. pi tāva ciraṁ

vasitabbaṁ Sn 678. Neg. na tāva — yāva na not until: M i.428; S v.261; A i.141(na t. kālaṁ karoti yāva Tāvatiṁsa [tayo+tiṁsa. Cp. Vedic trayastriṁśat] No. 33, only na taṁ pāpakammaṁ byantihoti he does not die until his evil in cpds. denoting the 33 gods, whose chief is Sakka, while kamma is exhausted). II. Elliptical: 1. temporal: so long the numeral 33 is always tettiṁsa. This number occurs al- as, for the time (tāvakālikaṁ=yāvak°tāvak°; see below). — ready in the Vedas with ref. to the gods & is also found in 2. comparative: (such —) as, like, so, such, just so, rather, Zend — Avesta (see Haug, Language & Writings, etc., pp. in such a degree, even; tāvabahuṁ suvaṇṇaṁ so much gold 275, 276). The early Buddhists, though they took over the Vin i.209; t. — mahanto so much J i.207; t. madhuraphala number 33, rejected the superstitious beliefs in the magical with such sweet fruit J ii.105; asītiyā tāva kimi — kulānaṁ influence and mystic meaning of that & other simple num- sādhāraṇa (of the body) or rather, i. e. Vism 235; vatthāni bers. And they altered the tradition. The king of the gods t. devapātubhūtāni PvA 44; paṭhamaṁ t. (even) at once, right had been Indra, of disreputable character from the Buddhist away PvA 113, 132; gilānāya t. ayaṁ etissā rūpasobhā even in point of view. Him they deposed, and invented a new god sickness she is so beautiful VvA 76; parittakassa kusalakam- named Sakka, the opposite in every way to Indra (see for de- massa t.=quidem PvA 51; paṁsukūlikangaṁ t. in the first tails Dial. ii.294 — 298). Good Buddhists, after death in this place Vism. 62. — 3. concessive: (a) (absol.) as far as it world, are reborn in heaven (sagga), by which is meant the goes, considering, because: yadi evaṁ pitā tāva purisabhāve realm of the Thirty-three (D ii.209). There they are welcomed na rodati, mātu nāma hadayaṁ mudukaṁ "even if the father by the Thirty-three with a song of triumph (D ii.209, 211, 221, as man does not weep, surely," &c., PvA 63. — (b) with im- 227). The Thirty — three are represented as being quite good per. in expr. like gaccha tāva go as long as you like (to go) Buddhists. Sakka their new chief and Brahmā address them (=gaccha tāva yāva gaccheyyāsi), i. e. if you like, cp. Ger. in discourses suitable only for followers of the new movement geh'immer; passa tāva just look=Lat. licet. Therefore some- (D ii.213, 221). See further Vin i.12; M i.252; ii.78; iii.100; A times=please or simply an emphatic imper. as "do go," etc. J iii.287; iv.396=VvA 18 (cpd with the people of Jambudīpa); ii.5 (ete t. aguṇā hontu let them be faulty), 133 (ehi t.), 352 v.59, 331, Vism 225, etc. — See also tidasa. (tiṭṭha t. leave off please), iii.53 (pāto va t. hotu only let it be -devaloka the god — world of the 33; freq. e. g. J i.202; to — morrow, i. e. wait tillt — m.); iv.2 taṁ t. me detha give Vism 399; DhA iii.8; -bhavana the realm of the 33 gods J me this though); VvA 289 (vīmaṁsatha t. just think); PvA 4 i.202; Vism 207 sq., 390, 416, and passim. (t. ayyo āgametu yāvâyaṁ puriso pānīyaṁ pivissati may your Tāvata (nt.) [abstr. fr. tāva] lit. "so — much — ness," i. e. honour wait till this man shall have drunk the water), 13 (therā relative extent or sphere, relatively Vism 481, 482. t. gacchantu). With prohibitive: mā tāva ito agā please do not Tāsa [see tasati2] terror, trembling, fear, fright, anxiety S iii.57; J

Tāsa Tiṭṭhati

i.342; iii.177, 202; Miln 24. Cp. san°. crowd: tiṁsa bhikkhu — sahassāni D ii.6; tiṁsa — mattā Tāsaniya (adj.) to be dreaded, dreadful, fearful Miln 149. sūkarā J ii.417; °sahassa — bhikkhū DhA i.24. Tāhaṁ contraction of 1. taṁ ahaṁ: see ta°; 2. te ahaṁ: see tvaṁ. Tika (adj. — n.) [Vedic trika] consisting of 3, a triad S ii. 218 (t. — bhojana); DhA iv.89 (— nipāta, the book of the triads, a Ti (adv.) [cp. Sk. iti] the apostrophe form of iti, thus. See iti. division of the Jātaka), 108 (t. — catukka — jhāna the 3 & the Tiº [Vedic tris, Av. priś, Gr. τρίς, Lat. ter (fr. ters>*tris, cp. 4 jhānas); Miln 12 (tika — duka — paṭimaṇḍitā dhammasan- testis>*tristo, trecenti>*tricenti), Icl. prisvar, Ohg. driror] ganī); Vism 13 sq.; DhsA 39 (— duka triad & pair). base of numeral three in compn ; consisting of three, threefold; Tikicchaka [fr. tikicchati] a physician, a doctor A v.219; J i.4 in numerical cpds. also= three (3 times). (adj. & vejja); iv.361; PvA 233. -kaṭuka threefold spices (kaṭuka — bhaṇḍa) VvA 186; -gāvuta a distance of 3/4 of a league (i. e. about 2 miles), DhA Tikicchati [also cikicchati=Sk. cikitsati. Desid. of cit, to aim i.108 (less than yojana, more than usabha), 131, 396; ii.43, 61, at, think upon, in pregnant sense of endeavouring to heal] to 64, 69; iii.202, 269; VvA 227; B. on S i.52 (sarīra); -catu treat medically, to cure Vin i.276; S i.222; Miln 172, 272, 302. three or four DhA i.173; -cīvara (nt.) the 3 robes of a bhikkhu, Caus. tikicchāpeti J i.4. consisting of: diguṇā saṅghāṭi, ekacciya uttarāsaṅga, ekacciya Tikicchā (f.) [from last] the art of healing, practice of medicine D antaravāsaka Vin i.289, 296; ii.302. ticīvarena avippavāsa Vin i.10 (dāraka° infant healing); Sn 927 (°ṁ māmako na seveyya). i.109 sq. — Vism 60, 66; DhA iv.23. -tālamattaṁ 3 palm — See also tekiccha. — trees high DhA ii.62. -daṇḍa 1. a tripod as one of the req- Tikkaṁ at J v.291 in "yāva majjhantikā tikkam āgami yeva" is to uisites of a hermit to place the water — pot on (kuṇḍikā) J i.8 be read as "yāva majjhantik' âtikkamm'— âgami yeva." (tidaṇḍakuṇḍikādike tāpasa — parikkhārā), 9 (hanging from the kāja); ii.317 (see tedaṇḍika). — 2. part of a chariot A Tikkha (adj.) [=tikhiṇa] sharp, clever, acute, quick (only fig. of iv.191 (v. l. daṇḍa only). -diva the 3 heavens (that is the Tā- the mind), in tikkh — indriya (opp. mud — indriya) Nd2 vatiṁsa heaven) D ii.167, 272 (tidivûpapanna); S i.96 (°ṁ ṭhā- 2353p =Ps i.121=ii.195; & tikkha — paññatā A i.45. naṁ upeti), 181 (ākankha — māno °ṁ anuttaraṁ). -pada [cp. Tikkhattuṁ (adv.) [Sk. trikṛtvaḥ] three times (cp. tayo II. C 2), Vedic tripad or tripād, Gr. τρίπους, Lat. tripes: tripod] con- esp. in phrase vanditvā t. padakkhiṇaṁ katvā "having per- sisting of 3 feet or (in prosody) of 3 padas Sn 457 (w. ref. to formed the reverent parting salutation 3 times" VvA 173, 219; metre Sāvittī); -(p)pala threefold Vism 339; -pallattha "turn- t. sāvesi he announced it 3 times J ii.352; DhA ii.4; t. pag- ing in 3 ways," i. e. skilled in all occupations (Kern, Toev.: gaṇhāpesi offered 3 times PvA 74. See also J iv.267; v.382; zeer listig) J i.163 (of miga; Com. expl. as lying on 3 sides vi.71; DhA ii.5, 42, 65, 338; iv.122 & passim. of its lair); -piṭaka the 3 Piṭakas Vism 62, 241; DhA i.382; Tikhiṇa (adj.) [Vedic tīkṣṇa of which t. is the diaeretic form, -peṭaka=tepiṭaka Miln 90; tipeṭakin at Vin v.3; -maṇḍala whereas the contracted forms are tiṇha (q. v.) & tikkha. Cp. (nt.) the 3 circles (viz. the navel & the 2 knees) Vin ii.213 (°ṁ also Sk. tikta pp. of tij, tejate. From *steg in Gr. στίζω paṭicchādento parimaṇḍalaṁ nivāsento); cp. Vin. Texts "stitch" & στικτός, Lat. instīgo, Ohg. stehhan, Ger. stecken, i.155; -yojana a

distance of 3 leagues, i. e. 20 miles, or E. stick] pointed, sharp, pungent, acrid; fig. "sharp," clever, fig. a long dist.; Vism 392 (tiyojanika setacchatta); DhA ii.41 cunning, acute (in this meaning only in contr. form tikkha) J (°magga); VvA 75 (°mattake vihāraṁ agamāsi); PvA 216 (sā v.264; DhA ii.9; iv.13; PvA 152, 221 (=tippa). (ati —) tikhi- ca pokkharaṇī Vesaliyā °mattake hoti); °satika 300 cubits long natā Miln 278. See also tippa & tibba & cp. tejo. J ii.3; -loka the 3 worlds (i. e. kāma, rūpa, arūpa — loka) Sdhp 29, 276, 491 (cp. tebhūmaka); -vagga consisting of 3 Tiṭṭha (adj.) [pp. of tasati1] dry, hard, rough J vi.212 (°sela hard divisions or books DA i.2 (Dīghāgamo vaggato t. hoti); - rock). (v)angika having 3 angas (of jhāna) Dhs 161; -vassika for Tiṭṭhati [Frequentative of Vedic sthā, stand (cp. sthāna, Lat. sto: the 3 seasons (— gandha — sālibhattaṁ bhuñjantā) DhA ii.9; see ṭhāna)=Av. hiśtaiti, Gr. ι῎στημι, Lat. sisto] to stand, etc. J i.66 (id.); -vidha 3 fold, of sacrifice (yañña) D i.128, 134, — I. Forms: pres. ind. tiṭṭhati (Sn 333, 434; Pv i.51); imper. 143; of aggi (fire) J i.4 & Miln 97; Vism 147 (°kalyāṇatā). 2nd tiṭṭha, 3rd tiṭṭhatu; ppr. tiṭṭhaṁ, tiṭṭhanto, tiṭṭhamāna; pot. -visākha a three — forked frown on the forehead S i.118; M tiṭṭhe (Sn 918, 968) & tiṭṭheyya (Sn. 942); fut. ṭhassati (J i.172, i.109; -sandhi consisting of 3 spaces J vi.397 (tāya senāya 217); aor. aṭṭhāsi (J i.279, pl. aṭṭhaṁsu J ii.129) & aṭṭhā (cp. Mithilā t. — parivāritā), expld as an army made up of ele- agā, orig. impf.) (Sn 429; J i.188); inf. ṭhātuṁ (PvA 174); ger. phants, chariots, cavalry, and infantry, with a space between ṭhatvā (Sn 887); grd. ṭhānīya (PvA 72). — pp. ṭhita, Caus. each two. ṭhapeti. An apparent Med. — Pass. ṭhīyati, as found in cpd. Tiṁsaṁ (tiṁsa°) [Vedic triṁśat, cp. Lat. trīginta, Oir. tricha] pati — ṭṭhīyati is to be expld as Med. of paṭi+sthyā (see thīna), the number 30 D i.81(tiṁsaṁ pi jātiyo); S ii.217 (t. — mattā and should be written paṭi — tthīyati. See under patiṭṭhīyati. bhikkhū); dat. instr. tiṁsāya A v.305 (dhammehi samannā- See also ṭhāna & ṭhiti. — II. Meanings. — 1. to stand, stand gato); Sn p. 87 (pi dadāmi) PvA 281 (vassasahassehi): t. — up, to be standing (see ṭhāna I. 1a): ṭhānakappana — vacanaṁ yojana — maggaṁ (āgato) DhA ii.76, 79; iii.172; PvA 154; nisajjādi — paṭikkhepato PvA 24; opp. to walking or lying °yojanika kantāra DhA ii. 193 (cp. 192); J v.46 (magga); down: tiṭṭhaṁ caraṁ nisinno vā Sn 151, 193; tiṭṭhamānāya DhA i.26 (vimāna); t. — vassasahassāni āyuppamāṇaṁ (of eva c' assā gabbhavuṭṭhānaṁ ahosi "she was delivered stand- Konāgamana Buddha) D ii.3; t. — mattāni vassāni Miln 15; ing" J i.52; ekamantaṁ aṭṭhāsi PvA 68, etc.; cankamana — t. — vassasahassāni PvA 281=DhA ii.10. So of an immense koṭiyaṁ ṭhatvā PvA 79. — 2. to stop, stay, abide; to last, en-

dure, be at rest; fig. to remain in, abide by, acquiesce in (see ways fig.) gone through, overcome, one who has attained ṭhāna I. 1b). In imper. tiṭṭhatu it approaches the meanings of Nibbāna. Ogha° gone through the great flood S i.3, 142; Sn ṭhapeti viz. leave it alone, let it be so, all right. yāva kāyo ṭhas- 178, 823, 1082, 1101, 1145; D iii. 54; Sn 21 (+pāragata), sati tāva naṁ dakkhinti deva — manussā (as long as the body 359 (+parinibbuta), 515, 545 (tiṇṇo tāres' imaṁ pajaṁ); It 123 shall last) D i.46. tiṭṭhe shall he live on (cp. ṭhāna II.d Sn 1053, (tiṇṇo tārayataṁ varo); Dh 195 (— sokapariddava); Nd2 282. 1072 =Nd2 283, tiṭṭheyya saṭṭhikappasahassāni to stay on in- -kathankatha

(adj.) having overcome doubt, free from definitely); tiṭṭheyya kappaṁ D ii.103. tiṭṭhantī anto vimānas- doubt Sn 17, 86, 367; -vicikiccha=prec. Vin i.16; D i.110; miṁ "remaining inside the castle" Pv i.101 ; tiṭṭha tāva "stop ii.224, 229; Pug 68; DA i.211. please" J ii.352; tiṭṭhabhadantika one who bids the guest stay Tiṇha [see tikhiṇa] sharp (of swords, axes, knives, etc.) D i.56 (combd w. ehi — bh°) D i.166; M i.342; A i.295; ii.206: ovāde (sattha); S iv.160, 167 (kuṭhārī); A iv.171; Sn 667 (°dhāra), ṭhatvā (abiding by) J i.153; vi.367; similarly J vi.336. — Im- 673 (asipattavana); J i.253; Sdhp 381. per. tiṭṭhatu J iv.40; Miln 14; PvA 74. — 3. to live (on=instr.), behave, exist, be (see ṭhāna I. 2); to be in a certain condition Titikkhati [Sk. titikṣate, Desid. of tij, cp. tijo & tikhiṇa to bear, [gati, cp. ṭhāna II. (c)]. Often periphrastically for finite verb endure, stand S i.221; Sn 623; Dh 321=Nd2 475 B7 ; Dh 399 (with ger.: cp. gata & ṭhita) tiṭṭhantam enaṁ jānāti (he knows (titikkhissaṁ=sahissāmi DhA iv.3); J v.81, 368. their "gati") Sn 1114 (see Nd2 283); āhārena tiṭṭhati PvA 27 (is Titikkhā (f.) [see last] endurance, forgiveness, long-suffering S supported by, cp. ṭhiti); yāvatāyukaṁ ṭhatvā (outliving their i.7; v.4; Dh 184; Nd2 203. lives) PvA 66; karuṇa — ṭhānīya (=*kāruṇayitabba) deserving Titta [pp. of tappati2] satisfied (with=instr.) enjoying (c. pity PvA 72; yā tvaṁ tiṭṭhasi (how you are or look!) Vv 441 , gen.), happy, contented A i.87=Pug 26 (+tappetar); Miln 249; etc. — with ger.: pharitvā aṭṭhāsi (pervaded) J vi.367; aṭṭhiṁ VvA 86 (=pīṇita); PvA 46 (dibbâhārassa), 59 (=suhita), 109 āhacca aṭṭhāsi (cut through to the bone) J iv.415; gehaṁ sam- (=pīṇita). — atitta dissatisfied, insatiate J i.440; iii.275; Dh parivāretvā aṭṭhaṁsu (encircled the house) PvA 22. 48 (kāmesu). Tiṇa (nt.) [Vedic tṛṇa, from *ter (cp. tarati) to pierce, orig. Tittaka (adj.) [cp. Sk. tiktaka from tij] sharp, bitter (of taste) M "point" (=blade); Goth. paúrnus, Ags. porn=E. thorn, Ger. i.80 (°alābu), 315 (id.); PvA 47 (id.; so read for tintaka lābu) dorn] grass, herb; weed; straw; thatch; hay, litter S iii.137 Dhs 629=Nd2 540 (tittika; enumd between lavaṇa & kaṭuka); (tiṇa, kasā, kusa, babbaja, bīraṇa); satiṇakaṭṭhodaka full of DhsA 320. grass, wood & water (of an estate) D i.87, 111, etc.; sītaṁ vā uṇhaṁ vā rajo vā tiṇaṁ vā ussāvo vā (dust & weeds) D Tittakatta (nt.) [abstr. to tittaka] bitterness, enumd with lavaṇat- ii.19; A i.145; t.+paṇṇa (grass & leaves1) A i.183; VvA 5. — taṁ & kaṭukattaṁ at Miln 56=63 (cp. Nd2 540). J i.108 (dabba°), 295; iii.53; Pv i.81 (harita t.); iv.148 ; Vism Titti (f.) [from tappati2] satisfaction (in=loc.) Dh 186 =ThA 287 353 (kuṇṭha°); DA i.77 (alla° fresh grass); PvA 7 (weed), 62 (na kahāpaṇavassena t. kāmesu vijjati); n' atthi t. kāmānaṁ (grass), 112; DhA iv.121; Miln 47 (thatch), 224 (id.). Th 2, 487; J v.486 (dhammesu); VvA 11; PvA 32 (°ṁ gac- -aṇḍupaka a roll of grass Vin i.208=iii.249; -āgāra a chati find s.) 55 (paṭilabhati), 127. thatched cottage A i.101 (+naḷāgāra); -ukkā a firebrand of Tittika in sama° at D i.244, Vin i.230, brimful, of a river. Deriva- dry grass or hay S ii.152; iii.185; J i.212, 296; Vism 428; DhA tion & meaning doubtful. See the note at Buddhist Suttas, 178, i.126; ThA 287; Bdhd 107; -karala a wisp of grass DhA 9. iii.38; -kājaka a load of g. DhA iv.121; -gahana a thicket of g., a jungle A i.153; -cuṇṇa crushed & powdered (dry) Tittimant (adj.) [titti+mant] satisfied, contented, so read at J iii.70 grass or herbs Vin i.203; VvA 100 (— rajânukiṇṇa); -jāti & vi.508 for kittimant. grass — creeper VvA 162; -dāya a grass — jungle S ii.152; Tittira [Onomat. cp. Vedic tittira & tittiri, Gr. τατύρας pheasant, -dosa

damaged by weeds (khetta) Dh 356; PvA 7; -pupphaka Lit. teterva heath — cock; Lat. tetrinnio to cackle] partridge J (— roga) sickness caused by the flowering of grass, hay — i.218; iii.538. -pattikā a kind of boot Vin i.186. fever Miln 216; -purisaka a straw — man, a scarecrow Miln Tittiriya (adj.) [fr. tittira] belonging to a partridge, like a partridge 352; Vism 462; DhsA 111; -bhakkha eating grass; of animals J i.219 (brahmacariya). M iii.167; of ascetics D i.166; Pug 55; A i.241, 295; -bhusa chaff, litter, dry grass VvA 47; -rukkha a shrub; -vatthāraka Tittha (nt.) [Vedic tīrtha, from *ter, tarate, to pass through, orig. one of the seven Adhikaraṇasamathas (ways in which litiga- passage (through a river), ford] 1. a fording place, landing tion may be settled). In case mutual complaints of breach of place, which made a convenient bathing place D ii.89=Vin the rules have been brought before a chapter, then the chapter i.230 (Gotama° the G. ford); J i.339, 340 (titthāraṇa); ii.111; may decline to go into the details and, with the consent of the iii.228 (°nāvika ferryman); 230 (nāvā° a ferry); iv.379; Pv litigants, declare all the charges settled. See Vin. Texts, iii.30 ii.120 ; iii.64 ; iv.122 (su°); Dāvs. v.59 (harbour). Titthaṁ jānāti — 34. This is the "covering over as if with grass" Vin ii.87 (in to know a "fording place," i. e. a means or a person to help detail, cp. also tassapāpiyyasikā); D iii.254; A i.99; M ii.250; over a difficulty or doubt M i.223=A v.349 (neg.) 2. a sect -santhāraka a mat of grass Vin i.286; ii.113, 116; J i.360. (always with bad connotation. Promising to lead its votaries over into salvation, it only leads them into error). Tiṇava a sort of drum A ii.117. -âyatana the sphere or fold of a sect (cp. titthiya) Vin i.60, Tiṇḍuka see tinduka. 69; ii.279; M i.483; A i.173; Pug 22; Dhs 381, 1003 (cp. Dhs. Tiṇṇa [pp. of tarati] one who has reached the other shore (al- trsl. p. 101n); DA i.118; Ledi Sadaw in J.P.T.S. 1913, 117 — 118; -kara a "ford — maker," founder of a sect D i.47, 116;

Tittha Tiracchāna

M i.198; Sn pp. 90, 92; Miln 4, 6, etc.; -ññutā knowledge of i.526)] piercing, sharp, acute, fierce; always & only with ref. a ford, in fig. sense of titthaṁ jānāti (see above) Nett 29, 80. to pains, esp. pains suffered in Niraya. In full combns sarīrikā Titthika (adj.) [Possible reading in Burmese MSS. for tittika. But vedanā dukkhā tippā kharā M i.10; A ii.116, 143, 153; ekan- the two compound letters (tt and tth) are so difficult to distin- tadukkhā t. kaṭukā ved. M i.74; bhayānaka ekantatippa Niraya guish that it is uncertain which of the two the scribe really Pv iv.19 (=tikhiṇadukkha° PvA 221); nerayikā sattā dukkhā t. meant]. kaṭukā ved° vediyamānā Miln 148. Titthiya [from tittha 2, cp. Divy 817 ; AvŚ i.48; ii.20. An adher- Tibba (adj.) probably a contamination of two roots of different ent of another sect (often as añña°), an heretic Vin i.54, 84, meaning; viz. tij & tim (of tamas) or=stim to be motion- 136, 159 (°samādāna), 306 (°dhaja), 320; S i.65; iv.37, 394; less, cp. styā under thīna] 1. sharp, keen, eager: tibbagārava D iii.44, 46; Sn 381, 891; Nd2 38; Ps i.160; Pug 49; Vbh 247. very devout A ii.21; Nett 112 (cp. tīvraprasāda AvŚ i.130); añña° e. g. Vin i.101; D i.175 sq.; iii.130 sq.; J ii.415, 417. t. — cchanda D iii.252, 283. — 2. dense, thick; confused, -sāvaka a follower of an heretic teacher Vin i.172; J i.95; Vism dark, dim: t. — rāga Dh 349 (=bahalarāga DhA iv.68); A 17. ii.149; tibbo vanasaṇḍo avijjāya adhivacanaṁ S iii.109; tib- basārāga (kāmesu) S

iii.93=It 90; A ii.30; tibbo manussaloko Tithi [Sk. tithi] a lunar day DhA i.174; PvA 198. (dark, dense) Miln 7; °andhakāra dense darkness Vism 500 sq.; Tidasa (num.) [Vedic tridaśa] thirty (cp. tiṁsa), esp. the thirty °kilesu deep blemish (of character) Vism 87. deities (pl.) or belonging to them (adj.). It is the round figure Timi [Derivation unknown. Sk. timi] a large fish, a leviathan; for 33, and is used as equivalent to tāvatiṁsa. Nandanaṁ ram- a fabulous fish of enormous size. It occurs always in combn maṁ tidasānaṁ mahāvanaṁ Pv iii.119 =Vv 1813 ; devā tidasā w. timingala, in formula timi timingala timitimingala, which sahindakā Vv 301 ; Sdhp 420. should probably be reduced to one simple timitimingala (see -âdhipati the Lord of the 30 (viz. Sakka) Vv 478 ; -inda next). ruler of the 30 Sdhp 411, 478; -gaṇa the company of the 30 Sn 679 (Com. tettiṁsa); Vv 416 ; -gatin going to the 30 (as Timingala [timi+gila, gl, see note on gala] in combn w. timi, tim- one of the gatis) Vv 3512 (=tidasabhavanaṁ gata Tāvatiṁsade- itimingala. Sk. has timingila & timingilagila: redupl. in vanikāyaṁ uppanna VvA 164); -pura the city of the 30, i. e. 2nd syllable where P. has redupl. in 1st; fisheater, redupl. Heaven Miln 291; -bhavana the state of the 30, i. e. heavenly as intens.=greedy or monstrous fisheater, a fabulous fish of existence VvA 164 (=Tāvatiṁsabhavana). 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 Tidhā (adv.) [ti+dhā] in three ways or parts, threefold Miln 282 (262 we find the reading timi timingala timirapingala, which — pabhinna nāgarājā). is evidently faulty. A Sanskritized form of t. is timitimingala Tinta (adj.) [=timita from temeti] wet, moist Miln 286; DhA ii.40 at Divy 502. See timiratipingala, & cp. also the similar Sk. (°mukha). cilicima a sort of fish. Tintaka at PvA 47 (°alābu) is to be read as tittaka°. Timira (adj.) [Sk. timira fr. tim=tam (as in tamas), to which also Tintiṇa (nt.) greed, desire; (adj.) greedy. Ep. of a pāpa- belong tibba 2 & tintiṇāti. This is to be distinguished from tim bhikkhu A v.149 (Com. tintiṇaṁ vuccati taṇhā, tāya saman- in temeti to (be or) make wet. See tama] dark; nt. darkness Vv nāgato āsankābahulo vā); Vbh 351 (tintiṇaṁ tintiṇāyanā, 323 (t. — tamba); J iii.189 (t. — rukkha); vanatimira a flower etc.=loluppaṁ). J iv.285; v.182. Tintiṇāti & Tintiṇāyati [either=Sk. timirayati to be obscured, Timiratipingala (nt.) a great ocean fish, DhsA 13, v. timingala. from tim in timira, or from stim (Sk. *tistimāyati>*stistim° Timirāyittata (nt.) [abstr. to timirāyita, pp. of timirayati to ob- after tiṣṭhati>*stiṣṭhati;=P. titiṇāyati) to become stiff, cp. timi, scure, denom. to timira] gloom, darkness S iii.124 (=Māra). thīna and in meaning mucchati. The root tam occurs in same Timisa (nt.) [Vedic tamisrā=tamas] darkness J iii.433 (andhakāra meaning in cpd. nitammati (q. v.=Sk. nitāmyati) at J iv.284, — timissāya); Pug 30 (andh° — timisāya); Miln 283 expld by atikilamati] to become sick, to swoon, to (stiffen out in a) faint J i.243 (tintiṇanto corresp. with mucchita); vi.347 Timīsikā (f.) [timisa+ka] darkness, a very dark night Vv 96 ; J (tintiṇāyamāna, v. l. tiṇāy°). iv.98. Tinduka [Sk. tinduka] the tree Diospyros embryopteris D i.178 Timbaru a certain tree (Strychnos nux vomica or Dios-pyros) J (v. l. tiṇḍ°; J v.99; tiṇḍukāni food in a hermitage J iv.434; vi.336; °tthanī (f.) "with breasts like the t. fruit" Sn 110; J vi.532. — tindukakandarā Npl. the T. cave Vin ii.76. — See vi.457 (SnA 172: taruṇadārikā); VvA 137 (t. — nādasadisa).

also timbaru & timbarūsaka. Timbarukkha=timbarūsaka J vi.529. Tipu [cp. Sk. trapu, non — Aryan?] lead, tin Vin i.190 (°maya); Timbarūsaka=timbaru (Diospyros or Strychnos) Vin iii.59; Vv S v.92; J ii.296; Miln 331 (°kāra a worker in lead, tinsmith); 3327 (=tindukaphala VvA 147; tipusasadisā ekā vallijāti tim- Vism 174 (°maṇḍala); DhA iv.104 (°parikhā). barūsakan ti ca vadanti); DhA iii.315. Tipusa (nt.) [Sk. trapusa] a species of cucumber J v.37; VvA 147. Tiraccha (adv.) [Vedic tiryañc, obliquely, from *ter (tarati). Tippa (adj.) [a variant of tibba=Sk. tīvra, presumably from tij (cp. Goth. pairh, Ohg. durh, E. through; cp. tiriyaṁ] across, tikhiṇa), but by Bdhgh connected w. tap (tapati, burn): tippā obliquely; in °bhūta deviating, going wrong, swerving from ti bahalā tāpana — vasena vā tippā Com. to Anguttara (see M the right direction DA i.89 (see under tiracchāna — kathā).

Tiracchāna Tunga

Tiracchāna [for °gata=Sk. tiraścīna (°gata)=tiraśca; "going hori- Tila (m. nt.) [Vedic tila m.] the sesame plant & its seed (usually zontally," i. e. not erect. Cp. tiraccha, tiriyaṁ, tiro] an animal the latter, out of which oil is prepared: see tela), Sesamum It 92 (tiracchānaṁ ca yoniyo for tiracchāna — yoniyo); Vbh Indicum. Often combd with taṇḍula, e. g. A i.130=Pug 32; 339 (°gāminī paṭipadā leading to rebirth among beasts); VvA J i.67; iii.53. — Vin i.212 (navātilā); A iv.108; Sn p. 126; 23 (manussatiracchāna an animal — man, wild man, "wer- J i.392; ii.352; Vism 489 (ucchu°); DhA i.79; PvA 47 (tilāni wolf"). pīḷetvā telavaṇijjaṁ karoti). -kathā "animal talk"; wrong or childish talk in general -odana rice with sesame J iii.425; -kakka sesame paste Vin i.188; D i.7, 178; iii.54; Vism 127; expld at DA i.89 by Vin i.205; -tela ses. oil VvA 54 (°ṁ pātukāma); DhA iii.29; anīyānikattā sagga — mokkha — maggānaṁ tiraccha — bhūtā Bdhd 105; -piññāka tila seed — cake, oilcake VvA 142; kathā; -gata an animal, a beast Vin iv.7; S iii.152=DA i.23; -piṭṭha sesamum — grinding, crushed s. seed Vin iv.341. (t. pāṇā) M iii.167 (t. pāṇā tiṇabhakkhā); Nd2 on Sn 72 (t. — -muṭṭhi a handful of ses. J ii.278; -rāsi a heap of t. seeds pāṇā); J i.459 (=vanagocara); Vbh 412 sq.; -yoni the realm VvA 54; -vāha a cartload of t. seeds A v.173=Sn p. 126; of the brute creation, the animals. Among the 5 gatis (niraya -sangulikā a ses. cake DhA ii.75. t. manussā devā pettivisaya) it counts as an apāyagati, a state Tilaka [tila+ka, from its resemblance to a sesame seed] 1. a spot, of misery D i.228; iii.234; S i.34; iii.225 sq.; iv. 168, 307; stain, mole, freckle M i.88; S i.170; VvA 253; DhA iv.172 (°ṁ A i.60; ii.127, 129; Pv iv.111 ; Vism 103, 427; PvA 27, 166; vā kālakaṁ vā adisvā). — 2. a kind of tree Vv 67 (=bandhu -yonika (& yoniya A i.37) belonging to the realm of the ani- — jīvaka — puppha — sadisa — pupphā ekā rukkha — jāti). mals S v.356; -vijjā a low art, a pseudo — science Vin ii.139; D i.9 sq. Tilañchaka at J. iv.364 acc. to Kern (Toev. ii.91) to be read as nilañchaka. Tiriyaṁ (adv.) [Vedic tiryañc (tiryak) to tiras, see tiro & cp. per- haps Ger. quer=E. thwart, all to *ter in tarati] transversely, Tisata (num.) [ti+sata] three hundred J vi.427 (°mattā nāvā). See obliquely, horizontally (as opp. to uddhaṁ vertically, above, also under tayo. & adho beneath), slanting, across. In combn uddhaṁ adho Tīra (nt.) [Vedic tiras from *ter, tarati; orig. the opposite bank, tiriyaṁ sabbadhi "in all directions whatever" D i.251=A the farther side (of a river or ocean), cp. tittha] a shore, bank ii.129; similarly uddhaṁ

adho t. vâpi majjhe Sn 1055; with Vin i.1; D i.222, 244; A ii.29, 50; Dh 85; Sn 672; J i.212, 222, uddhaṁ & adho D i.23, 153; Vism 176 (where expld). — A 279; ii.111, 159; Dhs 597; Vbh 71 sq.; Vism 512 (orima°); ii.48; Sn 150, 537; J i.96; It 120; DhA i.40 (dvāra — majjhe t. PvA 142, 152. — tīra — dassin finding the shore S iii.164; A across the doorway), 47 (sideways); DA i.312; KhA 248. iii.368. — a — tīra — dassanī (f.) not seeing the shore (nāvā -taraṇa ferrying across, adj. °ā nāvā, a vessel crossing a ship) J v.75. over, a traject Vin iv.65. Tīraṇa [from tīreti 2] measurement, judgment, recognition, Nd2 Tiriyā (f.) a kind of grass or creeper A iii.240, 242 (tiriyā nāma 413 (v. l. tir°); Nett 54 (+vipassanā), 82 (ñāṇa), 191; Vism tiṇajāti; Com. dabbatiṇa). 162. — tīraṇa is one of the 3 pariññās, viz. t°, pahāna°, ñāta Tirivaccha a certain tree J v.46. — pariññā. See under pariññā.

Tirīṭa (nt.) the tree Symplocos racemosa, also a garment made of Tīriya (adj.) [from tīra] dwelling on the banks of... Vin ii.287. its bark Vin i.306 (°ka); D i.166=A i.295; M i.343; Pug 51. Tīreti [Caus. of tarati] 1. to bring through, to finish, to execute Tiro (prep. & adv.) (always ° —) [Vedic tiras across, cross- (business), to accomplish: karaṇīyaṁ Miln 7, PvA 203; kic- ways, from *ter of tarati=to go through; cp. Av. tarō, Lat. caṁ PvA 278. — 2. to measure, judge, recognize, always in trans, Cymr. tra] across, beyond, over, outside, afar. See also formula tūleti tīreti vibhāveti (Nd2 tul° tir°, etc.) as interpre- tiraccha & tiriyaṁ. tation of jānāti; pp. tīrita (Nd2 tirita) Ps ii.200; Nd2 under ñāta -karaṇī (f.) a curtain, a veil (lit. "drawing across") Vin & No. 413. i.276; ii.152; -kucchigata having left the womb D ii.13; Tīvarā (pl.) N. of a people in the time of Buddha Kaku-sandha S -kuḍḍa outside the fence or wall, over the wall Vin iv.265 ii.191. (°kuḍḍe uccāraṁ chaḍḍeti); D i.78= A iii.280 (in phrase tirob- Tīhaṁ (adv.) [tri+aha] a period of three days, for 3 days; usually hāvaṁ t. kuḍḍaṁ t. pākāraṁ t. — pabbataṁ asajjamāno gac- as cpd. dvīhatīhaṁ 2 or 3 days (see dvīha) J ii.103, etc. chati to denote power of transplacement); Pv i.51 (°kuḍḍesu tiṭṭhanti: the Tirokuḍḍa — Sutta, Khp VII.); Vism 176, 394; Tu (indecl.) [Vedic tu, belonging to pron. base of 2nd sg. DhA i.104; PvA 23, 31; -gāma a distant village Vin iii.135; tvaṁ=Lat. tu; Gr. τύ, τοί=indeed, however (orig. ethical dat, -chada "outside the veil," conspicuous J vi.60; -janapada a of σύ), τοίνυν, τοίγαρ; Goth. pu, etc., cp. tuvaṁ] however, distant or foreign country D i.116; -pākāra beyond or over but, yet, now, then (similar in appl. to tāva); kin tu but (=quid a fence (°pākāraṁ or °pākāre) Vin iv.266; see also °kuḍḍa; nunc). Frequent in late verse: ante tu, J.P.T.S. 1884, 5, 31, 37 -bhāva (ṁ) beyond existence, out of existence, magic power etc. J.P.T.S. 1913, 53 ; Bd's Man. 1152 &c. Usually combd with of going to a far away place or concealment Vism 393 sq. (=a eva: tv eva however Sn p. 141; na tv eva not however, but not — pākaṭa — pāṭihāriya), see also under °kuḍḍa. -raṭṭha a A v.173. foreign kingdom D i.161 (=pararaṭṭha DA i.286). Tunga (adj.) [Sk. tunga, tum to stand out, cp. Gr. τύμβος Tirokkha 1. (adj.) one who is outside, or absent Vin iii.185. — hillock, Lat. tumeo & tumulus, Mir. tomm hill] high, promi- 2. (adv.) [=tiras+ka, cp. tiraskāra disdain, abuse] in tirokkha- nent, long J i.89; iii.433 (pabbata, expld however by tikhiṇa, vāca one who speaks abusively or with disregard J v.78. sharp, rough); Dāvs. iv.30.

-nāsika one with a prominent or long nose S ii.284; cp. dampati from dama=domus, Sk. daṁpati=Gr. δεσπότης; cp. saṇha — tunga — sadisī nāsikā Th 2,258; -vaṇṭaka having a also Kern, Toev. ii.93, who compares tuvantuva for duvan- long stalk; N. of a plant J vi.537. duva]. See under dampati. Tuccha (adj.) [Sk. tuccha, prob. rel. to Lat. tesqua deserted Tunna1 [pp. of tudati] struck Th 2, 162 (vyādhimaraṇa° str. with place, see Walde, Lat. Wtb. s. v.] empty, vain, deserted; sickness and death). very often combd with ritta D i.55; iii.53 (°kumbhi); M i.207; Tunna2 [from tudati] any pointed instrument as a stick, a goad, a J i.209 (°hattha, empty — handed); vi.365; Sn 883; Pug 45, bolt, or (usually) a needle Vin i.290 (+aggaḷa, means of fas- 46; Miln 5 (+palāpa), 10 (id.), 13; DhA ii.43; PvA 202; Sdhp tening); J i.8 (id.). 431. -kamma "needle — work," tailoring, patching, sewing J Tucchaka=tuccha; always combd w. rittaka D i.240; S iii.141; M iv.40; vi.366; Vism 112. -kāra (& °ka) a (mending) tailor J i.329. iv.38 (v. l. °ka); VvA 251 (°ka); PvA 120); -vāya [Sk. tun- Tujjati Pass. of tudati. navāya] a "needle — weaver," a tailor Vin ii.159; J vi.364, 368 (°vesaṁ gahetvā in the disguise of a tailor); PvA 161 (id.); Pv Tuṭṭha [pp. of tussati to be satisfied] pleased, satisfied; often ii.914 (=tunnakāra PvA 120); Miln 331, 365. 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; Tuma (pron. — adj.) [most likely apostrophe form of ātuma =attā, It 103; J i.62 (°mānasa), 87, 266 (°citta), 308 (id.); iv.138. — Sk. ātman self; cp. also Sk. tman oneself. See Oldenberg, KZ. tuṭṭhabba (grd.) to be pleased with Vin iv.259. 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.; Tuṭṭhi (f.) [from tussati] pleasure, joy, enjoyment S i.48; Dh 331 every or anybody (=quisque) yaṁ tumo karissati tumo va tena (nom. tuṭṭhī); J i.60, 207. paññāyissati (quid quisque faciat) Vin ii.186=A iii.124; Sn 890 Tuṇḍa (nt.) [Sk. tuṇḍa, prob. dial. for tunda which belongs to (cp. ātumānaṁ v.888), 908; Pv iii.24 (=attānaṁ PvA 181). tudati] the beak of birds, the mouth, snout S v.148 (of a mon- Tumula [Sk. tumala; to *teu, Lat. tumeo, tumulus, tumultus, etc. key); J i.222; iv.210; DhA i.394. E. thumb (swelling), cp. tunga & tūla] tumult, uproar, com- Tuṇḍaka (nt.)=tuṇḍa J i.222; iii.126. motion J vi.247 (by Com. expld as "andhakāra," darkness); Tuṇḍika see ahi°. Dpvs xvii.100. Tuṇḍiya (adj.) [from tuṇḍi] having a beak; n. a pecker, fig. a tax Tumba (m. nt.) [possibly=Sk. tumra swollen (of shape), same — collector J v.102 (=adhamma — bali — sādhaka 103). root as tumula] 1. a kind of water vessel (udaka° DA i.202), made of copper, wood or a fruit (like a calabash, cocoanut, Tuṇhikkhaka (adj.) [fr. tūṣṇīṁ, see next] silent J iv.25 (=kiñci etc., cp. kaṭāha, E. skull) Vin i.205 (loha°, kaṭṭha°, phala°); avadanto). ii.114 (°kaṭāha of gourd); J iii.430 (udaka°); iv.114; DhA Tuṇhī (indecl.) [Sk. tūṣṇīṁ acc. sg. of fem. abstr. tūṣṇī, used ii.193 (udaka°). — 2. a measure of capacity, esp. used for adverbially, from tussati] silently, esp. in phrase tuṇhī ahosi grain J i.233 (mahā°), 467 (=4 nāḷi p. 468); Miln 102. he remained silent, as a sign of consent or affirmative answer Tumhādisa (pron. — adj.) [tumhe+ādisa] like you, of your kind (i. e. he had nothing to say against it) D ii.155; A v.194; Dh Sn 459; J vi.528; DA i.146. 227; Sn 720 (tuṇhī yāti mahodadhi); PvA 117. -bhāva silence, attitude of consent, usually in form. ad- Tumhe [pl. of pron.

2nd pers., see tuvaṁ]. hivāsesi tuṇhī — bhāvena he agreed Vin i.17; Sn p. 104, etc. Tura (adj.) [Vedic tura, cp. tvaraṇa] swift, quick; only in compo- — S ii.236, 273 (ariyo t. — bhāvo); M i.161 (id.); A iv.153 sition with °ga, etc., "going swiftly," denoting the horse; viz. (id.). — Miln 15; PvA 17, 20, etc.; -bhūta silent Sn p. 140; turaga VvA 279; turanga VvA 281; Miln 192 (gaja°, etc.), Vv 20; DhA 172, etc. 352 (id.) 364; turangama Dāvs v.56; turagamana PvA 57. Tuṇhīyati=taṇhāyati, misspelling at S ii.13. Turati [=tarati2] to be in a hurry, to be quick, hasten J vi.229 (mā Tuṇhīra inorganic form for tūṇīra quiver J v.128, also as v. l. at turittho, Prohib.). — pp. turita. Cp. also tura, etc. J v.48. Turita [pp. of turati] hastening, speedy, quick; hastily, in a hurry Tutta (nt.) [Sk tottra, from tudati to prick, push] a pike for guiding Sn 1014; J i.69 (turita — turita); Vv 808 (=sambhamanto VvA elephants, a goad for driving cattle (cp. tomara & patoda) D 311); DA i.319; PvA 181. — aturita leisurely, with leisure, ii.266 (°tomara); J iv.310; v.268; Cp. iii.5, 2 (t. — vegahata). slow J i.87. — See also tuvaṭaṁ. Tudati [Vedic tudati; *steud, enlarged fr. *steu, cp. Lat. tundo, Turiya (nt.) [Derivation uncertain, probably connected with tudes (hammer); Goth. stautan, Ohg. stozan (to push), E. stut- tuleti, Sk. tūrya] sometimes tūriya (e. g. Vv 54); musical ter, Nhg. stutzen; Ags. styntan=E. stunt] to strike with an instruments in general, usually referred to as comprising 5 instrument; to prick, peck, pierce; to incite, instigate J iii.189 kinds of special instruments (pañcangika t. e. g. Vv 54 ; 391 ; (=vijjhati). Pass. tujjati to be struck Th 1, 780; Vism 503 VvA 181, 183, 210, 257), viz. ātata, vitata, ātata — vitata, (cp. vitujjati); Sdhp 279. — pp. tunna. See also tuṇḍa ghana, susira (VvA 37). Freq. in phrase nippurisehi turiyehi (beak=pecker), tutta (goad), tomara (lance=striker) & thūpa parivāriyamāna (or paricāriyamāna) "surrounded by (or enter- (point). tained 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; Tudampatī (dual) husband & wife [tu°=dial. for du°, Sk. dve; PvA 74.

Turiya Te°

-sadda the sound of music, music Mhvs vii.30. dative "in your interest," therefore also as possessive gen. or Turī a hen Th 2, 381 (=migī ThA 254) (v. l. korī, cp. Tamil kōḷi as instrumental, or any other case of the interested person ac- hen). cording 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.); Tula (adj.) [see tuleti] only in negative atula incomparable, ii.32 (gen.), 46 (gen.). — 2. pl. vo S iii.33 (instr.) Sn 135, 172 not to be measured, beyond compare or description Vv 304 (dat.), 331 (dat.); J i. 222 (acc.); ii.133; iii.395 (gen.). (=anupama VvA 126); Pv ii.89 (=appamāṇa PvA 110); iii.32 (=asadisarūpa PvA 188); Miln 343. Tuvaṭaṁ (adv.) [Sk. tvaritaṁ, cp. tūrta] quickly A v.342; J i.91; ii.61; vi.519 (as tvātaṁ); Miln 198; Vism 305, 313. Tulanā (f.) [see tuleti] weighing, rating; consideration, delibera- tion M i.480; ii.174; Nett 8, 41. Tuvaṭṭeti (for *Sk. dvandvayati, denom. fr. dvandva] to share (with=loc. or abl.) Vin ii.10, 124; iv.288. Tulasi [Derivation unknown] basil (common or sweet) J v.46 (°ga- hana a thicket of b.; v. l. tūlasi); vi.536 (tuḷasi=tuḷasigaccha). Tuvantuva (nt.) [Sk. dvandva, with dialect. t. (cp. tudam-pati), not (with Müller, P. Gr. 38) through confusion with pron. Tulā (f.) [see tuleti. Vedic tulā; Gr.

τάλας, τάλαντον (balance, tvaṁ] quarrel, strife M i.110, 410. weighing & weight=talentum), τόλμα; Lat. tollo (lift); Goth. pulan (to carry patiently, suffer); Ger. geduld, etc.] 1. a beam Tussati [Sk. tuṣyati to *teus to be quiet, contented, happy] to be or pole for lifting, carrying or supporting, a rafter Vin ii.122; satisfied, pleased or happy J iii.280; iv.138; Miln 210. Cp. VvA 188 (+gopānasī); DhsA 107. — 2. a weighing pole or tuṭṭha (pp.), tuṭṭhi, tuṇhī, tosa, tosana, toseti. stick, scales, balance A i.88; J i.112; Dh 268; Miln 356 (t. Tussana (nt.) [Sk. toṣaṇa] satisfying, pleasing, in °kāraṇa cause nikkhepanāya). — 3. fig. measure ("weighing," cp. tulanā), for satisfaction or delight J iii.448. standard, rate S ii.236 (+pamāṇa). Tūṇira=tūṇī, Vism 251. -kūṭa false weighing, false weight (often combd with kaṁsakūṭa & mānakūṭa, false coining & false measuring) D Tūṇī (f.) [Sk. *tūṇa & tūṇī, to *tl̥n: see under tulā; cp. Lat. tollo. i.5=A ii.209; DA i.79; DhA i.239; -daṇḍa the beam or lever On ṇ>l. cp. cikkaṇa & cikkhala, guṇa> guḷa, kiṇi>kili, etc.] of a balance J i.113; -puttaka a goldsmith (using scales) J a quiver (lit. "carrier") J ii.403 (dhanuṁ tūṇiñ ca nikkhippa); v.424 (or should it be tulādhuttaka?). v.47.

Tulita [pp. of tuleti] weighed, estimated, compared, gauged, Tūla (nt.) [Sk. tūla, to *teu, Sk. tavīti, to swell or be bushy, cp. considered Th 2, 153 (yattakaṁ esā t. what she is Gr. τύλη swelling; Ags. pol peg] a tuft of grass, cotton Vin worth=lakkhaṇañ ñūhi parichinna ThA 139); Nd2 under ñāta ii.150 (3 kinds: rukkha°, latā°, poṭaki°); Sn 591=J iv.127 (vāto (as syn. of tirita); PvA 52 (in expln of mita, measured). tūlaṁ va dhaṁsaye); DA i.87. -picu cotton — wool Vism 282, 285, 404; DhA iii.202; Tuliya [Sk.?] a flying fox J vi.537. KhA 173. -puṇṇikā ("stuffed with tuft of cotton") a kind of Tuleti [from tulā; Lat. tollo, etc.] to weigh, examine, compare; shoe Vin i.186. match, equal M i.480; Th 1, 107; J vi.283; — ger. tulayitvā M Tūlikā (f.) [der. fr. tūla] a mattress (consisting of layers of grass i.480. — grd. tuliya & tulya (see sep.). — pp. tulita. or wool: tiṇṇaṁ tūlānaṁ añña tara — puṇṇa — tūlikā DA i.87) Tulya & Tuliya (also tulla J iv.102) (adj.) [orig. grd. of tuleti] to Vin i.192; ii.150; D i.7; A i.181. be weighed, estimated, measured; matched, equal, comparable Tūlinī (f.) [Sk. tūlinī] the silk — cotton tree M i.128. Sn 377; J iii.324; PvA 87 (=samaka). Mostly in the negative atulya incomparable, not having its equal Sn 83, 683; J iv.102 Te° [Sk. trai°] secondary base of numeral three (fr. ti) in compn : (atulla); Miln 249 (atuliyā guṇā), 343 (id.) — See also tula. having a relation to a triad of, three —; in numerical cpds. also=three (see under tayo). Tuvaṁ & Tvaṁ [Sk. tvaṁ & (Ved.) tuaṁ, cp. also part. tu; -kaṭula containing 3 spices (of yāgu), viz. tila, taṇḍula, Gr. τύ, σύ; Lat. tu; Goth. pu; E. thou, etc.; Oir. tū] pron. mugga Vin i.210; iii.66; -cīvarika wearing three robes (cp. of 2nd pers. in foll. forms & applications:— 1. Full forms: ticīvara) Vin i.253; Ud 42; Pug 69; Vism 60. -daṇḍika carry- 1. sg.: (a) tv°, tu°, tuyh°: nom. tvaṁ (in prose & verse) Sn ing the tripod (see tidaṇḍa), Ep. of a brahmin ascetic A iii.276; 179, 241, 1029, 1058; J i.279; ii.159; Pv i.84 . Also for nom. J ii.316 (=kuṇḍikaṁ ṭhapanatthāya tidaṇḍaṁ gahetvā caranto); pl. at J i.391, 395; vi.576; tuvaṁ (in verse) Sn 1064, 1102, -dhātuka (nt.) the (worlds of the) threefold composition of el- 1121; J iii.278, 394; Pv i.33 ; ii.32 ; also for acc. Sn 377; Pv ements=tiloka Nett 14, 63 (tedhātuke vimutti= sabbadhi vip- ii.81 ; tuyhaṁ (gen. & dat.) [Sk. tubhyaṁ] Sn 983, 1030; J

pamutta), 82; cp. Kvu 605; -piṭaka versed in the three piṭakas i.279; PvA 3, 60, 73, etc. — (b) ta°, tay°, taṁ (acc.) M i.487; (see piṭaka), Ep. of theras & bhikkhus J iv.219; Miln 18 sq.; Sn 31, 241, 1043, 1049; J i.222; ii.159; Pv i.101 ; ii.16 ; tayā DhA i.7, 384; iii.385; Dāvs v.22. Cp. Sk. tripiṭo bhikṣuḥ (instr.) Sn 335, 344; J i.222; Pv ii.36 (=bhotiyā PvA 86): PvA (AvŚ i.334 & Index to Divy); -bhātika having 3 brothers 71; tayi (loc.) Sn 382; J i.207; tava (gen.) Sn 1102, 1110; J DhA i.88, 97. -bhūmaka belonging to the 3 stages of being ii.153; PvA 106. — 2. pl.: tumh° [Sk. yuṣm°]: tumhe (nom. (viz. the kāma, rūpa, arūpa existences; cp. °dhātuka & tiloka) & acc.) It 31; J i.221 (acc.); Pv i.112 . Also as pl. majesticus in DhA i.305; iv.72; DhsA 50, 214 (°kusala), 291; -māsa (nt.) addressing one person J ii.102; iv.138; tumhaṁ (gen.) PvA 3 months, i. e. a season M i.438; Miln 15; DhA ii.192; PvA 58 (for sg.), 78; tumhākaṁ (gen. dat.) S ii.65; It 32; J i.150; 20; -vācika pronouncing the threefold formula (of the saraṇa ii.102; tumhesu (loc.) J i.292 (for sg.); tumhehi (instr.) J — gata) Vin i.18; -vijja (adj.) possessed of the 3 fold knowl- ii.154; Pv i.512 . — II. Enclitic forms (in function of an ethical edge (i. e. either the higher knowledge of the Brahmins, i. e.

Te° Tva&#xfffd;

the 3 Vedas [cp. Sk. trayī vidyā=the knowledge of the Vedas] (or season), a year old, dried up or decayed S iv.161 (thero or of the Buddha & Arahants, as defined at A i.164 sq., viz. vassiko in text)=185 (of wood) M i.58 (of bones). (1) remembrance of former births, (2) insight into the (future) Tela (nt.) [from tila] sesamum — oil (prepared from tila seeds), destiny of all beings, (3) recognition of the origin of misery & oil in general (tela=tilatelādika DA i.93): used for drinking, of the way to its removal, i. e. of the Path): 1. brahmanic: anointing & burning purposes Vin i.205, 220, 245, etc.; A D i.238; A i.163; also as tevijjaka (n.) D i.88, 107, 119. — i.209, 278 (sappi vā t. vā); ii.122(tattena pi telena osiñcante; 2. buddhistic: Vin ii.161; M i.482; S i.194; A i.167 =It 100; punishment of pouring over with boiling oil); J i.293; ii.104; Sn 594=VvA 10; Pug 14; DhA i.138; Sdhp 420. -tevijjatā Pv iv.148 (tiṇena telaṁ pi na tvaṁ adāsi: frequent as gift to (abstr.) Vism 5. mendicants); Pug 55; Dhs 646, 740, 815; PvA 80 (kaḷebarā- Tekiccha (adj.) [der. fr. tikiccha] curable; fig. one who can be naṁ vasā telañ ca: fat or oil in general). — tila °ṁ pātukāma helped or pardoned. Only in cpds. a° incurable, unpardonable desire to drink tila — wine VvA 54; pāka — tela oil concoction VvA 322 (of a sick person); DhA i.25 (id.); Miln 322; of De- VvA 68=DhA iii.311; J ii.397 (sata°); iii.372 (sahassa° worth vadatta w. ref. to his rebirth in Niraya Vin ii.202=It 85; M a thousand); v.376 (sata° worth a hundred); pādabbhañjana° i.393; & sa° pardonable Miln 192, 221, 344. oil for rubbing the feet VvA 44; sāsapa° (mustard seed & oil) Teja & Tejo [Vedic tejas (nt.) from tij to be sharp or to pierce=a PvA 198; sappi° (butter & oil) Sn 295; PvA 278 (also+madhu) (piercing) flame. See tejate; semantically (sharp>light) cp. as var. objects of grocery trade (dhañña). Ger. strahl (ray of light)=Ags. strael (arrow). — The nt. tejo -koṭṭhāgāra oil store DhA i.220; -ghaṭa oil jar DA i.144; is the usual form; instr. tejasā (Dh 387; Sn 1097) & tejena (J -cāṭī an oil tank DhA i.220; -dhūpita spiced or flavoured with iii.53), cp. tapa & tapo] "sharpness," heat, flame, fire, light; ra- oil (of a cake) Vv 435 ; -nāḷi a reed used for keeping oil in, an diance, effulgence, splendour, glory,

energy, strength, power oil tube Vism 99; DhA ii.193 (+udakatumba); -pajjota an oil D ii.259 (personified as deva, among the 4 Elements paṭhavī, lamp Vin i.16= D i.85=A i.56=Sn p. 15; -padīpa an oil lamp āpo, t., vāyo; cp. tejo — dhātu); S iv.215; M i.327; Sn 1097 Vin i.15; S iii.126; v.319; VvA 198; -pāka an oil decoction, (glory of the sun compd with that of the Buddha); Dh 387 mixed with spirits, oil — wine Vin i.205; -pilotikā (pl.) rags (sabbaṁ ahorattiṁ Buddho tapati tejasā); J iii.53 (sīla°); i.93 soaked in oil DhA i.221; -makkhana anointing (the body) (puñña° the power of merit); Vbh 426 (id.); Ps i.103; Vism with oil Miln 11; -miñjaka an oil — cake PvA 51; -vaṇijjā 350 (def.); VvA 116. oil trade PvA 47; -homa an oblation of oil D i.9. -kasiṇa fire — contemplation for the purpose of kam- Telaka (nt.)=tela Vin i.204 ("a small quantity of oil"); ii.107 (sit- maṭṭhāna practice (see kasiṇa) D iii.268; Dhs 203; Vism 171; tha — t. oil of beeswax). DhA ii.49; iii.214; Bdhd 106; -dhātu the element of flame (or Teliya (adj.) oily J iii.522. fire), the 3rd of the 6 Elements, viz. paṭhavī āpo t. vāyo ākāsa viññāṇa (cp. Dhs. trsl. p. 242) D iii.27, 228, 247; M i.188, Tevijja see Vijjā. 422; A i.176; ii.165; Dhs 588, 648, 964; Nett 74; Vism 363. Tomara (m. nt.) [Sk. tomara from tud, see tudati] a pike, spear, Tejate [Vedic tejate from tij (*stij)=Lat. in — stīgo (to spur), Gr. lance, esp. the lance of an elephant — driver D ii.266 (tutta — στίζω, στικτός, Ohg. stehhan, Nhg. stecken, E. stick] to be t. a driving lance); M iii.133 (t. hattha); Vism 235; DA i.147. sharp or to make sharp, to prick, to incite, etc. — See tikkha, Toya (nt.) [Vedic toya from *tā&uarc; to melt away; Lat. tabeo, tikhiṇa, tiṇha, titikkhati, tittaka, teja, etc. tabes (consumption); Ags. pāwan=E. dew, Oir. tām= tabes; Tejana (nt.) [see tejate] the point or shaft of an arrow, an arrow also Gr. τήκω, etc.] water (poetical for udaka); only in simile: Th 1, 29; Dh 80, 145; DhA ii.147. puṇḍarīkaṁ (or padumaṁ) toyena na upalippati A ii.39=Sn 547; Sn 71=213; Th 1, 700; Nd2 287 (t. vuccati udakaṁ); Tejavant (adj.) [tejas+vant] 1. splendid, powerful, majestic DhA — Bdhd 67, 93. i.426. — 2. in flames, heated, burning with (—°) Miln 148. Toraṇa (nt.) [Sk. toraṇa, perhaps related to Gr. τύρσις, Tejin (adj. — n.) [see teja] having light or splendour, shining τύρρις=Lat. turris (tower), cp. Hor. Od. i.47 "regumque tur- forth, glorious Sn 1097 (=Nd2 286 tejena samannāgata). ris"=palaces] an arched gateway, portal; Vin ii.154; D ii.83; Tettiṁsa (num.) [tayo+tiṁsa] thirty — three J i.273; DhA i.267 Vv 351 (=dvārakoṭṭhaka — pāsādassa nāmaṁ VvA 160); J sq. See also under tayo & tāvatiṁsa. iii.428; Dāvs v.48. Temana (nt.) [from temeti] wetting, moistening Vism 338; VvA Tosana (adj. — n.) [see toseti] satisfying, pleasing; satisfaction 20 (aggimhi tāpanaṁ udake vā temanaṁ); DhA iii.420. Sn 971. Temeti [cp. Divy 285 tīmayati; Caus. of tim to moisten. There is Tosāpana (adj.) [=tosana, in formation of a 2nd causative an ancient confusion between the roots tim, tamas, etc. (to tosāpeti] pleasing, giving satisfaction J ii.249. be dark), tim, temeti (to be wet), and stim to be motion- Toseti [Caus. of tussati] to please, satisfy, make happy Sn 1127 less. Cp. tintiṇāyati, tinta, tibba (=tamas), timira] to make (=Nd2 288); J iv.274; Sdhp 304. — pp. tosita contented, sat- wet, to moisten Vin i.47 (temetabba); ii.209 (temetvā); DhA isfied Sn 1128. Cp. pari°. i.220, 394 (id.); J i.88KhA 164; J ii.325 (temento); PvA 46 (sutemitvā for temetvā). Tya [Sk. tya°, nt. tyad; perhaps to Gr. σήμερον to — day, σ¨ητες in this year] base of demonstr. pron.=ta°, this, that; loc. sg. Terasa see under

tayo. tyamhi J vi.292; loc. pl. fem. tyāsu J v.368 (Com. tāsu). Terovassika (adj.) [tiro+vassa+ika] lasting over or beyond a year Tyassu=te assu D ii.287, see su3 .

Tva Tharu

Tvaṁ see tuvaṁ. Tvātaṁ see tuvaṭaṁ.

Th Thakana (nt.) [see next] covering, lid; closing up DhA iv.85 vi.457. — pucimanda° J vi.269. (saṁvara+). Thaneti [Vedic stanayati & stanati to thunder; cp. Gr. στένω, Thaketi [Sk. sthagayati, Caus. to sthagati, from *steg to cover; στενάζω to moan, groan, στονος; Lat. tono; Ags. stunian; cp. Gr. στέγω cover, τέγη roof; Lat. tego, tegula (E.=tile), Ger. stöhnen] to roar, to thunder D ii.262; S i.100, 154 (megho toga; Oir. tech house; Ohg. decchu cover, dah roof. On P. thanayaṁ), 154 (thaneti devo); It 66 (megho thanayitvā). — form cp. Trenckner, Notes, p. 62] to cover, cover up, close pp. thanita. See also gajjati & thunati. (usually of doors & windows) Vin ii.134 (kaṇṇagūthakehi Thapati [Vedic sthapati, to sthā+pati] 1. a builder, master car- kaṇṇā thakitā honti: the ears were closed up), 148 (kavaṭā penter M i.396=S iv.223; M iii.144, — 2. officer, overseer S na thakīyanti, Pass.), 209 (vātapāna); iv.54; J iv.4 (sabbe api- v.348. hitā dvārā; api — dhā=Gr. ἐπι χη°, cp. Hom. Od. 9, 243: ἠλίβατον πέτρην ἐπέχηκε χύρησιν the Cyclops covered the Thabbha is to be read for °tthambha in para° J iv.313. door with a polished rock) v.214; DhA iv.180 (ṭhakesi, v. l. Thambha [see etym. under thaddha; occasionally spelt thamba, ṭhapesi); VvA 222; PvA 216 (dvārā) Dāvs iv.33; v.25 (chid- viz. A i.100; M i.324; PvA 186, 187] 1. a pillar, a post daṁ mālāguḷena th.). Vin i.276; D i.50 (majjhimaṁ °ṁ nissāya); ii.85 (id.); Sn Thañña (nt.) [see thana] mother's milk Vin ii.255=289 (°ṁ 214; Vv 782 (veḷuriya°, of the pillars of a Vimāna); Pv iii.31 pāyeti); A iv.276; J iii.165; vi.3 (madhura°) Th 2, 496. (id.); DhA iv.203; VvA 188 (+tulā — gopānasī); PvA 186. — 2. (fig.) in all meanings of thaddha, applied to selfish- Thaṇḍila (nt.) [Vedic sthaṇḍila a levelled piece of ground pre- ness, obduracy, hypocrisy & deceit; viz. immobility, hard- pared for a sacrifice. Cognate with sthala, level ground] bare, ness, stupor, obstinacy (cp. Ger. "verstockt"): thambho ti esp. hard, stony ground Pv iv.75 (=kharakaṭhāna bhūmip- thaddha — bhāvo SnA 288, 333; th. thambhanā thambhit- padesa PvA 265). taṁ kakkhaliyaṁ phāruliyaṁ ujucittatā (an°?) amudutā Vbh -sāyikā (f.) the act of lying on the bare ground (as a 350. — Often combd w. māna (=arrogance), freq. in set penance) [BSk. sthaṇḍila — śāyikā] S iv.118; Dh 141 sāṭheyyaṁ th. sārambho māno, etc. A i.100, 299=Nd2 un- (=DhA iii.77: bhūmisayana); -seyyā (f.) a bed on bare der rāga=Miln 289; cp. M i.15. — A iii.430 (+māna); iv.350, ground D i.167(v. l. BB. taṇḍila°) Miln 351; cp. Sk. sthaṇḍi- 465 (+sāṭheyya); Sn 245 (+mada), 326, 437 (as one of Māra's laśayyā. combatants: makkho th. te aṭṭhamo); J i.202. — 3. a clump Thaddha [pp. of thambeti, Sk. stabhnāti to make firm, prop, hold of grass M i.324; cp. thambhaka. up; cp. Av. stawra firm, Gr. ἀστεμφής, σταφυλή; Goth. stafs, Thamhhaka (=thambha 3) a clump of grass VvA 276 (=gumba). Ags. staef=E. staff; Ohg. stab. See also khambha & chamb- heti] 1. lit. hard, rigid, firm J i.293 (opp. muduka); Vism 351 Thambhati & thambheti, see upa°, paṭi°. (°lakkhaṇa); PvA 139 (=ujjhangala). — 2. fig. (a) hardened, Thambhanā (f.) [abstr. to thambha] firmness,

rigidity, immobil- obdurate, callous, selfish D i.118 (māna°); iii.45 (+atimānin); ity Dhs 636=718; Vbh 350. A ii.26=It 113 (kuha th. lapa); Sn 104 (see gotta°); J i.88 Thambhitatta (nt.) [abstr. to thambha]=thambha 2, viz. hard- (māna°) ii.136; Sdhp 90. — (b) slow Miln 103 (opp. lahuka; ness, rigidity, obduracy, obstinacy Vbh 350. Note. Quite a cp. BSk. dhandha, on which Kern, Toev. ii.90). — See late development of the term, caused by a misinterpretation of thambha & thūṇa. chambhitatta, is "fluctuation, unsteadiness, inflation" at Dhs -maccharin obdurate & selfish, or very selfish DhA 965 (in def. of vāyodhātu: chambhittattaṁ [?] thambhitat- iii.313; VvA 69; PvA 45; -hadaya hard — hearted J iii.68. taṁ. See on this Dhs. trsl. p. 242), & at Vbh 168 (in def. of Thana [Vedic stana; cp. Gr. στηνιον=στ¨ηχος (Hesychius)] 1. vicikicchā; v.l. chambhitatta), and at Asl. 338 (of vayo). None the breast of a woman D ii.266; J v.205; vi.483; Sdhp 360. — of these meanings originally belong to the term thambha. 2. the udder of a cow M i.343=Pug 56; DhA ii.67. Thambhin (adj.) obstinate Th 1, 952. -mukha the nipple J iv.37. -sita-dāraka [see sita] a child at the breast, a suckling Miln 364=408. Tharaṇa (nt.) [Sk. staraṇa to stṛ] strewing, spreading. In cpds. like assa°, bhumma°, ratha°, hattha°, etc. the reading ass — Thanaka, a little breast, the breast of a girl Th 2, 265 (=ThA 212). attharaṇa, etc. should be preferred (=ā— stṛ). See attharaṇa Thanita (nt.) [pp. of thaneti cp. Vedic (s)tanayitnu thunder=Lat. and cpds. tonitrus, Ohg. donar, etc.] thundering, thunder J i.470; Th 1, Tharati [Sk. stṛṇoti] only in cpds. ā°, ava°, etc. 1108; Miln 377. Tharu [Sk. tsaru] the hilt or handle of a sword or other weapons, Thanin (adj.) having breasts, — breasted; in timbaru° Sn 110; J a sword A iii.152; J iii.221 (=sword); Miln 178; DhA ii.249

(°mūla); iv.66 (asi°). — tharusmiṁ sikkhati to learn the use Thāla (nt.) [from thala orig. a flat dish] a plate, dish, vessel D of a sword Vin ii.10; Miln 66. i.74; J i.69; Miln 282. Kaṁsa° a gong Miln 62; Vism 283 (in -ggaha one who carries a sword — (handle) Miln 331 simile). See also thālī. (dhanuggaha+; not in corresponding list of occupations at D Thālaka (nt.) [thāla+ka] a small bowl, beaker Pv ii.18 (thālakassa i.51); -sippā training in swordsmanship Ud 31. pānīyaṁ), 119 (id.); Nett 79 (for holding oil: dīpakapallika Thala1 (nt.) [Vedic sthala, to sthā, orig. standing place; cp. Gr. Com.). στέλλω, στόλος; Ags. steall (place); also P. thaṇḍila] dry Thālikā (f.)=thālakaVin i.203, 240. See āḷhaka°. 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 Thālī (f.) (thāli° in cpds.) [Sk. sthālī, cp. thāla] an earthen pot, (SnA 42=ukkūla); Dh 98; It 66=S i.100 (megho thalaṁ ninnañ kettle, large dish; in -dhovana washing of the dish A i.161 ca pūreti); PvA 29 (=unnatapadesa). As dry land, terra firma (+sarāva — dhovana); -pāka an offering of barley or rice opp. to jala at Dh 34; J i.107, 222; Pv iv.121 ; PvA 260. As cooked in milk Vin iii.15; D i.97 (=DA i.267); S ii.242; v.384; firm, even ground or safe place at D i.234; Sn 946. — Cp. J A i.166; J i.186; Miln 249. iii.53; iv.142; Vism 185. Thāvara1 (adj.) [Vedic sthāvara, from sthā, cp. sthavira, Gr. -gocara living on land J ii.159; -ja sprung from land (opp. σταυρός post, Lat. re — stauro, Goth. stana judgment & sto- vārija Dh 34 or udakarūha Vv 356 =water — plant); referring jan to judge] "standing still," immovable (opp. to tasa) firm, to plants A i.35; J i.51; Vv 356 (=yodhikādikā VvA 162); Miln strong (Ep. of an Arahant:

KhA 245) DhA iv.176. Always in 281; -ṭṭha standing on firm ground A ii.241; -patha a road connection with tasa, contrasting or comprising the movable by land (opp. jala° by water) J i.121; iii.188. creation (animal world) & the immovable (vegetable world), Thala2 (nt.) [prob. dialect. variant of tharu] the haft of a sword, e. g. Sn 394 ("sabbesu bhūtesu nidhāya daṇḍaṁ ye thāvarā ye the scabbard J iii.221 (reading uncertain). ca tasanti loke"); It 32 (tasaṁ vā thāvaraṁ vā). See tasa for ref. Thava [see thavati] praise, praising, eulogy Nett 161, 188, 192. Thāvara2 (nt.) [from thavira=thera, old] old age PvA 149 (thā- Thavati [Sk. stauti, Av. staviti, cp. Gr. στεϋται] to praise, extol; vari — jiṇṇa in expl. of therī, otherwise jarā — jiṇṇa. Should inf. thutuṁ Sn 217 (=thometuṁ SnA 272). — Caus. thaveti we read thāvira — jiṇṇa?). [Sk. stavayati] pp. thavita Miln 361. See thuta, thuti, thoma, thometi. Thāvariya (nt.) [fr. thāvara] immobility, firmness, security, so- lidity, an undisturbed state; always in janapada° an appeased Thavikā (f.) [derivation uncertain] a knapsack, bag, purse; esp. country, as one of the blessings of the reign of a Cakkavattin. used for the carrying of the bhikkhu's strainer Vin i.209 (paris- Expld at DA i.250 as "janapadesu dhuvabhāvaṁ thāvarabhā- sāvanāni pi thavikāyo pl pūretvā), 224 (patte+pariss°+th.); J vaṁ vā patto na sakkā kenaci cāletuṁ." D i.88; ii.16, 146, 169; i.55 (pattaṁ thavikāya pakkhipitvā); vi.67 (pattaṁ thavikāya S i.100; Sn p. 106; It 15. osāretvā); VvA 40 (patta — thavikato parissāvanaṁ nīhar- itvā). Also for carrying money: sahassathavikā a purse of Thāvareyya (nt.) [from thāvara2] the rank of a Thera. A i.38; 1,000 pieces J i.54, 195, 506; VvA 33; Anvs 35. See also Vin ii.23. This has nothing to do with seniority. It is quite clear ii.152, 217; Vism. 91. from the context that Thera is to be taken here in the secondary sense explained under Thera. He was a bhikkhu so eminently Thāma (& thāmo nt. in instr. thāmasā M i.498; S ii.278= Th useful to the community that his fellow bhikkhus called him 1, 1165; iii.110, see below) [Vedic sthāman & sthāmas nt., Thera. sthā cp. Gr. στήμων, Lat. stamen (standing structure); Goth. stoma foundation] "standing power," power of resis- Thāsotu° in thāsotujana savana at ThA 61 according to Morris, tance, steadfastness, strength, firmness, vigour, instr. thāmena J.P.T.S. 1884, 81 it is to be read ṭhānaso tu jana°. (Miln 4; PvA 193); thāmasā (see above); thāmunā (J vi.22). Thika (adj.) [cp. Sk. styāyate to congeal, form a (solid) mass; see Often combd with bala J i.63; Sn 68; with bala+java PvA 4; cognates under thīna & cp. theva] dropping, forming drops: with bala+ viriya Nd2 289, 651; with java J i.62; VvA 104; madhutthika J iii.493; vi.529 (=madhuṁ paggharantiyo mad- with viriya J i.67. — D iii.113; S i.78; ii.28; v.227; A i.50; hutthevasadisā p. 530) "dropping honey." ii.187 sq.; iv.192. J i.8, 265 (°sampanna); ii.158 (id.); Dhs Thiṇṇa pp. of tharati, only in cpds. parivi°, vi°. 13, 22; Vism 233 (°mahatta); DhA iv.18; PvA 259. — Instr. used as adv.: thāmena hard, very much PvA 193; thāmasā Thira (adj.) [Vedic sthira, hard, solid; from sthā or Idg. ster (der. obstinately, perseveringly M i.257. of stā) to stand out=to be stiff; cp. Gr. στερεός; Lat. sterilis -gatadiṭṭhika (adj.) one in whom heresy has become (sterile=hardened, cp. Sk. starī); Ohg. storrēn, Nhg. starr & strong J i.83=vi.220. starren, E. stare; also Lat. strenuus] solid, hard, firm; strenu- ous, powerful J i.220; iv.106 (=daḷha); Miln 194 (thir — âthira Thāmaka (adj.) having strength Sn 1144 (dubbala° with failing — bhāva strength or

weakness); VvA 212 (id.), 35 (=thāma- strength); Nd1 12 (appa°+dubbala). vant); Sdhp 321. Thāmavant (adj.) [thāma+vant] strong, steadfast, powerful, per- Thiratā (f.) [fr. thira] steadfastness, stability DhA iv.176 (thi- severing S v.197, 225; A ii.250; iv.110, 234, 291; v.24; Nd2 ratāya thavarā; so read for ṭhira°). 131; Vv 51 (=thira balavā VvA 35). Thī (f.) [Vedic strī, on which see Walde, Lat. Wtb. under sero. Thāra see vi°, san°. This form thī is the normal correspondent to Vedic strī; the

other, more usual (& dial.) form is itthi] a woman J i.295, Thūpa [Vedic stūpa, crown of the head, top, gable; cp. Gr. 300; v.296 (thī — pura), 397; vi.238. στύπος (handle, stalk). Oicel. stūfr (stump), to *steud as in Thīna (nt.) [Sk. styāna; orig. pp. of styāyate to become hard, tudati] a stupa or tope, a bell — shaped pile of earth, a mound, to congeal; steiǰā (cp. also thira)=Gr. στέας grease, tale; Lat. tumulus, cairn; dome, esp. a monument erected over the ashes stīpo to compress; also Sk. stimita (motionless)=P. timi; stīma of an Arahant (otherwise called dhātugabbha=dāgaba), or on (slow), Mhg. stīm; Goth. etc. stains=E. stone; Gr. στϊφος spots consecrated as scenes of his acts. In general as tomb: (heap); Lat. stīpes (pale); Ohg. stīf=E. stiff] stiffness, ob- Vin iv.308; J iii.156 (mattika°)=Pv i.84 ; in special as tope: D duracy, stolidity, indifference (cp. thaddha & tandī, closely ii.142, 161, 164 sq.; A i.77; M ii.244; J v.39 (rajata°); VvA 156 related in meaning). Together with middha it is one of the 5 (Kassapassa bhagavato dvādasayojanikaṁ kanaka°); Ud 8; Pv hindrances (nīvaraṇāni) to Arahantship (see below). Def. as iii.105 . Four people are thūpârahā, worthy of a tope, viz. a cittassa akammaññatā, unwieldiness or impliability of mind Tathāgata, a Tathāgatasāvaka, a Paccekabuddha, a Cakkavat- (=immobility) at Nd2 290=Dhs 1156, 1236=Nett 86; as citta tin D ii.143= A ii.245. — At Dpvs vi.65 th. is to be corrected — gelañña ṁ morbid state of mind ("psychosis") at DA i.211. into dhūpaṁ. — Sn 942 (niddaṁ tandiṁ sahe thīnaṁ pamādena na saṁ- Thūpika (adj.) [from thūpa. The ika applies to the whole vase), 1106; Vbh 352 (=Nd2 290 as expln of līnatta); Vism compound] having domed roofs ("house — tops") J vi.116 262 (°sineha, where p. 361 reads patthinna°). (of a Vimāna=dvādasayojanika maṇimayakañcanathūpika; cp. -middha sloth & drowsiness, stolidity & torpor; two of p. 117: pañcaṭhūpaṁ vimānaṁ, expld as pañcahi kūṭāgārehi the 5 nīvaraṇāni (Dhs. trsl. pp. 120, 310) Vin ii.200 (vigata°); samannāgataṁ). D i.71, 246; iii.49, 234, 269, 278; S i.99; iii.106; v.277 sq.; A Thūpikata (adj.) [thūpa+kata] "made a heap," heaped of an alms iii.69 sq.; 421; Sn 437 (pañcamī senā Mārassa); It 27, 120; Ps. — bowl: so full that its contents bulge out over the top Vin i.31, 45, 162; ii.12, 169, 179, 228; Pug 68; Dhs 1154, 1486; iv.191. Vism 469; Sdhp 459. Thūla (a) & Thulla (b) (the latter usual in cpds.) (adj.) [Vedic Thīyati see patiṭṭhīyati. sthūla (or sthūra); cp. Lith. storas (thick); Lat. taurus, Goth. Thīyanā (f.) & thīyitatta (nt.) [abstr. formations from stiur, Ags. steor (bull=strong, bulky); Ohg. stūri (strong). thīna]=thīna, in exegesis at Nd2 290(see thīna); Vbh 352. From sthā: see thīna, cp. thūṇā. To ūl: ull cp. cūḷa: culla] Thuta [cp. pp. of thavati] praised DhsA 198; J iv.101 (sada°=sadā compact, massive; coarse, gross; big, strong, clumsy; com- thuto niccapasattho); Miln 278 (vaṇṇita th. pasattha). mon, low, unrefined, rough D i.223; Sn 146 (aṇuka°), 633 (id.); Dh 31, 265,

409; J i.196 (b); Dhs 617; KhA 246; PvA 73, Thuti (f.) [cp. thavati] praise J iv.443 (thutiṁ karoti); VvA 158. 74 (of a cloak); VvA 103; Sdhp 101, 346. — thullāni gajjati Thunati [see thaneti] 1. to moan, groan, roar S v.148 (thunaṁ to speak rough words J i.226 (=pharusavacanāni vadati). ppr.; v. l. thanaṁ); Vv 521 (of beings in Niraya, otherwise -anga (adj.) heavy — limbed J i.420; -accaya a grave of- ghosenti), v.l.SS thananti (better?). — 2. to proclaim; shout, fence Vin i.133, 167, 216; ii.110, 170 etc.; Vism 22. -kacchā praise (confused with thavati) Sn 884. thick scurf Vin i.202; -kumārī (Vin. v.129) & kumārikā Thulla see thūla. a stout, fat girl J iii.147; iv.220 (Com. pañcakāmaguṇika — rāgena thūlatāya thullak° ti vuccati); Vism 17. -phusitaka Thusa (nt.) [Vedic tuṣa (m.)] husk of grain, chaff A i.242 (to- (deva) (the rain — god, probably with reference to the big gether w. other qualities of corn); J iv.8; Vism 346.— athusa drops of the rain cp. DA i.45) S iii.141; v.396; A i.243; ii.140 D iii.199. (a); v.114 sq.; DhA iii.243; -vajja a grave sin Vin ii.87 (a); -aggi a fire of husks Nett 23; -odaka gruel (=sabbasamb- M ii.250; -vattha a coarse garment J v.383; -sarīra (adj.) hārehi kataṁ sovīrakaṁ Pug A 232) D i.166= A i.295=Pug fat, corpulent J i.420; iv.220 (opp. kisa thin); -sāṭaka coarse 55; -pacchi a bird stuffed with chaff, a straw — bird J i.242; cloth DhA i.393 (a). -piṇḍa a lump of husks Vin ii.151; -rāsi a heap of h. DhA i.309; -homa an oblation of h. D i.9 (=DA i.93; v. l. BB Thūlatā (f.) [abstr. to thūla] coarseness, roughness, vileness J kana, for kaṇa; cp. kaṇahoma D i.9). iv.220. Thūṇā (f.) [Vedic sthūṇā from sthā, standing fast, as in thambha, Theta (adj.) [Sk. from tiṭṭhita, Müller P. Gr. 7=sthātṛ] firm, re- thīna, etc. Nearest relation is thāvara (=thūrā, on r: ṇ=l (thūla): liable, trustworthy, true D i.4 (DA i.73: theto ti thiro; ṭhita — n see tūṇī). Cp. Gr. σταυρός (post); Lat. restauro (to prop katho ti attho); M i.179; S iv.384; A ii.209=Pug 57; Nd2 623. up again); Gr. στῦλος pillar, "style"; Goth. stojan etc. (see — abl. thetato in truth S iii.112. — attheta J iv.57 (=athira). thāvara); Ags. styran=E. steer, Ger. steuer] a pillar, prop, Thena [Vedic stena & stāyu, besides which tāyu, the latter prob. support A ii.198; Vv 541 (=thambha VvA 245); DA i.124. original, cp. Gr. τῦτάω to deprive; Oir. tāid thief, to a root Esp. the sacrificial post in phrase thūṇûpanīta "lead to sacri- meaning "conceal"] a thief adj. stealing: athenena not steal- fice" (yūpa — sankhātuṁ thūṇaṁ upa° DA i.294): D i.127S ing, not stealthily, openly D i.4; DA i.72. f. athenī A iii.38. i.76DhA ii.7; J iii.45. kumbhathūṇā a sort of drum D i.6 Cp. kumbhatthena Vin ii.256 (see k.). etc. (see kumbha, where also kumbha -thūṇika Vin iv.285). Thenaka [=prec.] a thief J vi.115. — eka-thūṇaka with one support J iv.79. Theneti [Denom. fr. thena] to steal, to conceal J iv.114; DhA Thūṇira [der. fr. thūṇā] house — top, gable Th 1, 184 (=kan-ṇikā i.80. Com.). Theyya (nt.) [Vedic steya] theft Vin i.96; A i.129; Sn 119

Theyya Daka

(theyyā adinnaṁ ādiyati); 242, 967 (°ṁ na kareyya); Vv 158 (: same function. — Note. thera in thero vassiko at S iv.161 is theyyaṁ vuccati thenabhāvo VvA 72); Miln 264, 265; Vism to be read tero — vassiko. 43 (°paribhoga); DA i.71; Sdhp 55, 61. -gāthā hymns of senior bhikkhus, N. of a canonical book, -citta intending to steal Vin iii.58; -saṁvāsaka one who incorporated in the Khuddaka — Nikāya. Theratara, very se- lives clandestinely with the bhikkhus (always foll. by titthiya- nior, oppd to navatara, novice

D ii.154. -vāda the doctrine of pakkantaka) Vin i.86, 135, 168, 320; v.222; Miln 310; - the Theras, the original Buddhist doctrine M i.164; Dpvs iv.6, sankhātaṁ (adv.) by means of theft, stealthily D iii.65 sq., 13. 133; A iii.209; iv.370 sq.; v.264. Theraka (adj.) strong (?), of clothes: therakāni vatthāni D ii.354 Thera [Vedic sthavira. Derivation uncertain. It may come from (vv. ll. thevakāni, dhorakāni, corakāni). sthā in sense of standing over, lasting (one year or more), cp. Therī & Therikā (f.) [see thera] 1. an old woman (cp. sthavirikā thāvara old age, then "old=venerable"; (in meaning to be com- M Vastu iii.283) Pv ii.116 (=thāvarijiṇṇā PvA 149). — 2. a pared w. Lat. senior, etc. from num. sem "one"=one year old, female thera (see cpds.), as therikā at Th 2, 1; Dpvs xviii. 11. i. e. lasting over one and many more years). Cp. also ve- -gāthā hymns of the therīs, following on the Theragāthā tus=Gr. ε῎τος, year, E. wether, one year old ram, as cpd. w. (q. v.). veteran, old man. Or it may come from sthā in der. *stheu̯ā in sthūra (sthūla: see etym. under thūla) thus, "strong= ven- Theva (m.?) [see etym. under thīna, with which cp. in mean- erable"] t.t. only used with ref. to the bhikkhus of Gotama ing from same root Gr. στοιβή & Lat. stīria, both= drop. Buddha's community. — (a) (adj.) senior, Vin i.47, 290 (th. Cp. also thika. Not with Trenckner (Notes p. 70) fr. stip] bhikkhū opp. navā bh.), 159 (th. bhikkhu a senior bh. opp. to a drop; stagnant water. In Vin. only in phrase: cīvaraṁ... navaka bh. a novice), 187; ii.16, 212. Therânutherā bhikkhū na acchinne theve pakkamitabbaṁ Vin i.50, 53=ii.227, 230; J seniors & those next to them in age dating not from birth, vi.530 (madhu — ttheva a drop of honey). but from admission to the Order). Three grades are distin- Thevati [fr. theva; orig. "to be congealed or thick"] to shine, glit- guished, thera bh., majjhima bh., nava bh., at D i.78. — See ter, shimmer (like a drop) J vi.529 (=virocati p. 530). also A ii.23, 147, 168; v.201, 348; D iii.123 sq., 218; Dh 260, Thoka (adj.) [for etymology see under thīna] little, small, short, 261. In Sangha — thera, used of Bhikkhus not senior in the insignificant; nt. a trifle. A iv.10; J vi.366; PvA 12 (kāla): nt. Order, the word thera means distinguished. Vin ii.212, 303. thokaṁ as adv.=a little J i.220; ii.103, 159; v.198; PvA 13, In Mahāthera the meaning, as applied to the 80 bhikkhus so 38, 43. — thokaṁ thokaṁ a little each time, gradually, little called, must also have some similar meaning Dīpv iv.5 Psalms by little Dh 121, 239; Miln 9; SnA 18; PvA 168. 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 Thokaka (adj.)=thoka; fem. thokikā Dh 310. his wisdom. It is added that four characteristics make a man Thoma [Vedic stoma a hymn of praise] praise. a thera — high character, knowing the essential doctrines by Thomana (nt.) & thomanā (f.) [see thavati] praising, praise, lau- heart, practising the four Jhānas, and being conscious of hav- dation J i.220 (=pasaṁsa); Pug 53; PvA 27. ing attained freedom through the destruction of the mental in- toxications. It is already clear that at a very early date, before Thometi [denom. fr. thoma; cp. thavati] to praise, extol, cele- the Anguttara reached its extant shape, a secondary meaning brate (often with vaṇṇeti) D i.240; Sn 679, 1046; Nd2 291; of thera was tending to supplant that of senior — that is, not J vi.337; SnA 272 (=thutuṁ); VvA 102; PvA 196. — pp. the senior of the whole Order, but the senior of such a part of thomita J i.9. the Sangha as live in the same locality, or are carrying out

the

D -D- euphonic consonant inserted to avoid hiatus: (a) orig. only Sn 234; kāma° J vi.498; Pv ii.138 ; ambu° giving water, i. e. sandhi — cons. in forms ending in t & d (like tāvat, kocid, a cloud Dāvs v.32; amatamagga° Sdhp 1; uḷāraphala° ib. 26; etc.) & thus restored in cpds. where the simplex has lost it; maṁsa° Pgdp 49, etc. (b) then also transferred to & replacing other sandhi — cons. Daṁsaka: see vi°. (like puna — d — eva for punar eva). — (a) dvipa — d — uttama Sn 995; koci — d — eva PvA 153; kincid — eva ibid. Daṁseti (for dasseti): see upa°; pavi°, vi°. 70; tāva — d — eva ib. 74; yāva — d — atthaṁ ib. 217; ahu Daka (nt.) [=udaka, aphaeretic from combns like sīto-daka which — d — eva Miln 22 etc. — (b) puna — d — eva Pv ii.113 (v. was taken for sīto+daka instead of sīt' odaka] Vin iii.112; S l. BB); DhA ii.76; samma — d — eva Sn p. 16; VvA 148; iii.85; A ii.33=Nd2 420 B3 (: the latter has udaka, but Nd1 14 PvA 66 etc.; cp. SnA 284. bahu — d — eva J i.170. daka). -Da (adj.) [Suffix of dā, see dadāti] giving, bestowing, present- -āsaya (adj.) (beings) living in water A ii.33; -ja ing, only -°, as anna°, bala°, vaṇṇa°, sukha°, Sn 297; vara° (adj.) sprung from water, aquatic J i.18 (thalajā d pupphā);

Daka Daṇḍa

-rakkhasa a water — sprite J i.127, 170; vi.469. uddisati) to designate a gift to a particular person (with dat.) Dakkha (adj.) [Vedic dakṣa=Gr. ἀρι δείκετος & δεϛιός; dakṣati 1 Vin i.229=D ii.88. to be able; to please, satisfy, cp. daśasyati to honour, Denom. -âraha a worthy recipient of a dedicatory gift Pv ii.86 ; fr. *dasa=Lat. decus honour, skill. All to *dek in Lat. de- -odaka water to wash in (orig. water of dedication, consecet to be fit, proper, etc. On var. theories of connections of crated water) J i.118; iv.370; DhA i.112; PvA 23; -visuddhi. root see Walde, Lat. Wtb. under decet. It may be that *deks purity of a gift M iii.256 sq.=A ii.80 sq.=D iii.231, cp. Kvu is an intens. formation fr. *diś to point (see disati), then the 556 sq. original meaning would be "pointing," i. e. the hand used for Dakkhiṇeyya (adj. — n.) [grd. — formation fr. dakkhiṇā as pointing. For further etym. see dakkhiṇa] dexterous, skilled, from a verb *dakṣiṇāti=pūjeti] one worthy of a dakkiṇā. The handy, able, clever D i.45, 74, 78; iii.190 (+analasa) M i.119; term is expl. at KhA 183, & also (with ref. to brahmanic us- iii.2; S i.65; Nd2 141 (+analasa & sampajāna); J iii.247; DA age) at Nd2 291; — S i.142, 168, 220; M i.37, 236 sq.; 446; i.217 (=cheka); Miln 344 (rūpadakkhā those who are of "fit" A i.63, 150; ii.44; iii.134, 162, 248; iv.13 sq.; D iii.5; It 19 appearance). (annañ ca datvā bahuno dakkhiṇeyyesu dakkhiṇaṁ... saggaṁ Dakkha2 (nt.) [dakkha1 +ya, see dakkheyya] dexterity, ability, gacchanti dāyakā); Sn 227, 448 sq., 504, 529; Nd2 291 (as one skill J iii.466. of the 3 constituents of a successful sacrifice, viz. yañña the gift, phala the fruit of the gift, d. the recipient of the gift). Cp. Dakkhati & Dakkhiti see dassati. i.105 (where also adj. to be given, of dāna). Pv iv.133 ; VvA Dakkhiṇa (adj.) [Vedic dakṣiṇa, Av. dašinō; adj. formation 120, 155 (Ep. of the Sangha= ujubhūta); PvA 25, 125, 128, fr. adv. *deksi=*deksinos, cp. purāṇa fr. purā, viṣuṇa fr. 262. viṣu, Lat. bīni (=bisni) fr. bis. From same root *deks are -aggi the (holy) fire of a good receiver of gifts; a metaphor Lat. dexter (with compar. — antithetic suffix ter=Sk. tara, taken from the brahmanic

rite of sacrifice, as one of the 7 fires as in uttara) & Gr. δεϱιτερός; cp. also Goth. taihswa (right (=duties) to be kept up (or discarded) by a follower of the Bud- hand), Ohg. zeso & zesawa. See dakkha for further connec- dha A iv.41, 45; D iii.217; -khetta the fruitful soil of a worthy tions] 1. right (opp. vāma left), with a tinge of the auspicious, recipient of a gift PvA 92; -puggala an individual deserving a lucky & prominent: Vin ii.195 (hattha); PvA 112, 132 (id.); donation J i.228; there are 7 kinds enumd at D iii.253; 8 kinds Ps i.125. hattha, pāda, etc. with ref. to a Tathāgata's body); at D iii.255; -sampatti the blessing of finding a worthy object J i.50 (°passa the right side); PvA 178 (id.), 112 (°bāhu); Sn for a dakkhiṇā PvA 27, 137 sq. p. 106 (bāha); PvA 179 (°jānumaṇḍalena with the right knee: Dakkhiṇeyyatā (f.) [abstr. fr. prec.] the fact of being a in veneration). — 2. skilled, well-trained (=dakkha) J vi.512 dakkhiṇeyya Miln 240 (a°). (Com. susikkhita). — 3. (of that point of the compass which is characterized through "orientation" by facing the rising sun, Dakkhita [Vedic dīkṣita pp. of dīkṣ, Intens to daśayati: see & then dakkha1] consecrated, dedicated J v.138. Cp. dikkhita. lies on one's right:) southern, usually in combn with disā Dakkhin (adj.) [fr. dakkhati, see dassati] seeing, perceiving; f. °ī (direction): D iii.180 (one of the 6 points, see disā), 188 sq. in atīra — dakkhiṇī nāvā a ship out of sight of land D i.222. (id.); M i.487; ii.72; S i.145, etc. Dakkheyya (nt.) [cp. dakkha2] cleverness, skill J ii.237 (Com. -āvattaka (adj.) winding to the right D ii.18 (of the kusalassa — ñāṇa — sampayuttaṁ viriyaṁ); iii.468. hairs of a Mahāpurisa, the 14th of his characteristics or aus- picious signs; cp. BSk. dakṣiṇāvarta a precious shell, i. Daṭṭha [pp. of daśati, see ḍasati] bitten J i.7; Miln 302; PvA 144. e. a shell the spiral of which turns to the right AvŚ i.205; Daṭṭhar [n. ag. to dassati] one who sees A ii.25. Divy 51, 67, 116); J v.380; -janapada the southern coun- Daṭṭhā (f.) [cp. dāṭhā] a large tooth, tusk, fang Miln 150 (°visa). try the "Dekkan" (=dakkhiṇaṁ) D i.96, 153 (expld by Bd- hgh as "Gangāya dakkhiṇato pākaṭa — janapado" DA i.265); Daḍḍha [Sk. dagdha, pp. of dahati, see ḍahati] burnt, always -samudda the southern sea J i.202. with aggi° consumed by fire Sn 62; Pv i.74 ; Miln 47; PvA 56 (indaggi°). Dakkhiṇā (f.) [Vedic dakṣiṇā to dakṣ as in daśasyati to honour, -ṭṭhāna a place burnt by fire J i.212; also a place of cre- to consecrate, but taken as f. of dakkhiṇa & by grammarians mation (sarīrassa d.) PvA 163 (=āḷāhana). expl. as gift by the "giving" (i. e. the right) hand with pop- ular analogy to dā to give (dadāti)] a gift, a fee, a donation; Daḍḍhi° [not with Trenckner, Notes p. 65=Sk. dārḍhya, but with a donation given to a "holy" person with ref. to unhappy be- Kern, Toev. 113=Sk. dṛḍhī (from dṛḍha, see daḷha), as in ings in the Peta existence ("Manes"), intended to induce the compn dṛḍhī karoti & bhavati to make or become strong] mak- alleviation of their sufferings; an intercessional, expiatory of- ing firm, strengthening, in kayādaḍḍhi-bahula strengthened fering, "don attributif" (Feer) (see Stede, Peta Vatthu, etc. p. by gymnastics, an athlete J iii.310 (v. l. daḷhi°), iv.219 (v. l. 51 sq.; Feer Index to AvŚ p. 480) D i.51=iii.66 (d. — uddhag- distorted kādaḷiphahuna). gikā), cp. A ii.68 (uddhaggā d.); A iii.43, 46, 178, 259; iv.64 Daṇḍa [Vedic daṇḍa, dial.=*dal[d]ra; (on ṇ: l cp. guṇa: guḷa etc.) sq., 394; M iii.254 sq. (cuddasa pāṭipuggalikā d. given to 14 to *del as in Sk. dala, dalati. Cp. Lat. dolare to cut, split, kinds of worthy recipients) Sn 482, 485; It 19; J i.228; Pv i.44 work in wood; delere to

destroy; Gr. δαίδαλον work of art; (=dāna PvA 18), i.59 (petānaṁ d °ṁ dajjā), iv.151 ; Miln 257; Mhg. zelge twig; zol a stick. Possibly also fr. *dan[d]ra (r=l Vism 220; PvA 29, 50, 70, 110 (pūjito dakkhiṇāya). guru — freq., ṇ: l as tulā: tūṇa; veṇu: veḷu, etc. cp. aṇḍa, caṇḍa), d. teacher's fee VvA 229, 230; dakkhiṇaṁ ādisati (otherwise then it would equal Gr. δένδρον tree, wood, & be connected

Daṇḍa Dadāti

with Sk. dāru] 1. stem of a tree, wood, wood worked into i.251; -bhaya fear of punishment A ii.121 sq.=Nd2 470=Miln something, e. g. a handle, etc. J ii.102; 405 (v. l. dabba); 196; -(m)antara among the sticks D i.166=A i.295=ii.206=M Vism 313; PvA 220 (nimbarukkhassa daṇḍena [v. l. dabbena] i.77, 238, 307, 342= Pug 55; see note at Dial. i.228; -yuddha katasūla). tidaṇḍa a tripod. — 2. a stick, staff, rod, to lean on, a club — fight D i.6; J iii.541; -lakkhaṇa fortune — telling & as support in walking; the walking — stick of a Wanderer from sticks D i.9; -vākarā a net on a stick, as a snare, M Vin ii.132 (na sakkoti vinā daṇḍena āhiṇḍituṁ), 196; S i.176; i.153; -veḷupesikā a bamboo stick J iv.382; -sikkā a rope A i.138, 206; Sn 688 (suvaṇṇa°); J iii.395; v.47 (loha°); Sdhp slung round the walking — staff Vin ii.131; -hattha with a 399 (eka°, °dvaya, ti°). daṇḍaṁ olubbha leaning on the st. M stick in his hand J i.59. i.108; A iii.298; Th 2, 27. — 3. a stick as means of punish- Daṇḍaka [Demin. of daṇḍa] 1. a (small) stick, a twig; a staff, ment. a blow, a thrashing: daṇḍehi aññamaññaṁ upakkamanti a rod; a handle D i.7 (a walking stick carried for ornament: "they go for each other with sticks" M i.86=Nd2 199; °ṁ dadāti see DA i.89); J i.120 (sukkha° a dry twig); ii.103; iii.26; DhA to give a thrashing J iv.382; v.442; daṇḍena pahāraṁ dadāti to iii.171; Vism 353. — aḍḍha° a (birch) rod, used as a means hit with a stick S iv.62; brahma° a certain kind of punishment of beating (tāḷeti) A i.47; ii.122=M i.87=Nd2 604=Miln 197; D ii.154, cp. Vin ii.290 & Kern, Manual p. 87; pañca satāni ubhato° two handled (of a saw) M i.129=189; ratha° the flag daṇḍo a fine of 500 pieces Vin i.247; paṇīta° receiving ample — staff of a chariot Miln 27; veṇu° a jungle rope J iii.204. — p. Pv iv.166 ; purisa — vadha° J ii.417; rāja — daṇḍaṁ karoti See also kudaṇḍaka a twig used for tying J iii.204. — 2. the (c. loc.) to execute the royal beating PvA 216. See also Dh crossbar or bridge of a lute J ii.252, 253. 129, 131, 310, 405 — 4. a stick as a weapon in general, only -dīpikā a torch J i.31; -madhu "honey in a branch," a in cert. phrases & usually in combn w. sattha, sword. daṇḍaṁ beehive DhA i.59. ādiyati to take up the stick, to use violence: attadaṇḍa (atta=ā — dā) violent Sn 935; attadaṇḍesu nibbuta Dh 406=Sn 630; Daṇḍaniya (adj.) [grd. formation from daṇḍa] liable to punish- a.+kodhâbhibhūta S iv.117: ādinna — daṇḍa ādinnasattha Vin ment Miln 186. i.349; opp. daṇḍaṁ nidahati to lay down the stick, to be peace- Datta1 [pp. of dadāti] given (— ° by; often in Np. as Brah- ful: sabbesu bhūtesu nidhāya daṇḍaṁ Sn 35, 394, 629; nihita madatta, Deva — datta=Theo — dor. etc.) Sn 217 (para°) — d. nihita — sattha using neither stick nor sword, of the =SnA 272 (v. l. dinna). Dhamma D i.4, 63; M i.287; A i.211; ii.208; iv.249; v.204. Datta2 (adj. — n.) [prob.=thaddha, with popular analogy to daṇḍaṁ nikkhipati id. A i.206. d. — sattha parāmasana Nd2 datta1 , see also dandha & cp. dattu] stupid; a silly fellow M 576. daṇḍa — sattha — abbhukkirana & daṇḍa — sattha — i.383; J vi.192

(Com.: dandha lāḷaka). abhinipātana Nd2 5764 . Cp. paṭidaṇḍa retribution Dh 133. — 5. (fig.) a means of frightening, frightfulness, violence, Datti (f.) [from dadāti+ti] gift, donation, offering D i.166; M i.78, teasing. In this meaning used as nt. as M i.372; tīṇi daṇḍāni 342; A i.295; ii.206; Pug 55. pāpassa kammassa kiriyāya: kāyadaṇḍaṁ vacī°, mano°; in the Dattika (adj.) [der. fr. datta] given; J iii.221 (kula°); iv.146 (id.); same sense as m. at Nd2 293 (as expld to Sn 35). — 6. a fine, nt. a gift D i.103 (=dinnaka DA i.271). a penalty, penance in general: daṇḍena nikkiṇāti to redeem w. Dattiya=dattika, given as a present J ii.119 (kula°); v.281 a penalty J vi.576 (dhanaṁ datvā Com.); daṇḍaṁ dhāreti to (sakka°); vi.21 (id.): VvA 185 (mahārāja° by the King). inflict a fine Miln 171, 193; daṇḍaṁ paṇeti id. Dh 310 (cp. DhA iii.482); DhA ii.71; aṭṭha — kahāpaṇo daṇḍo a fine of 8 Dattu (adj.?) [is it base of n. ag. dātar? see datta2] stupid, in d° k. VvA 76. — adaṇḍa without a stick, i. e. without force or — paññatta a doctrine of fools D i.55=M i.515; J iv.338. violence, usually in phrase adaṇḍena asatthena (see above 4): Dada (—°) (adj. — suff.) [Sk.° dad or °dada, cp °da & dadāti base Vin ii.196 (ad. as. nāgo danto mahesinā; thus of a Cakkavattin 3] giving, to be given S i.33 (paññā°); Kh viii.10 (kāma°); Pv who rules the world peacefully: paṭhaviṁ ad. as. dhammena ii.91 (id.=dāyaka PvA 113); ii.124 (phala° =dāyin PvA 157); abhivijiya ajjhāvasati D i.89=A iv.89, 105, or dhammena — VvA 171 (puriṁ°). — duddada hard to give S i.19=iv.65=J manusāsati Sn 1002=S i.236. ii.86=vi.571. -âbhighata slaying w. cudgels PvA 58; -âraha (adj.) de- Dadāti [Redupl. formation dā as in Lat. do, perf. de — di, Gr. serving punishment J v.442; VvA 23; -ādāna taking up a stick δίδωμι; cp. Lat. dōs dowry, Gr. δώς; Ohg. dati; Lith. důti to (weapon) (cp. above 4), combd with satth' ādāna M i.110, 113, give] to give, etc. I. Forms. The foll. bases form the Pāli verb 410; D iii.92, 93, 289; A iv.400; Vism 326. -kaṭhina k. cloth — system: dā, dāy, dadā & di. — 1. Bases dā & (reduced) stretched on a stick (for the purpose of measuring) Vin ii.116; da. — (a) dā°: fut. dassati J i.113, 279; iii.83; A iii.37; 1st sg. -kathālikā a large kettle with a handle Vin i.286; -kamma dassāmi J i.223; ii.160; PvA 17, 35, etc. — dammi interpreted punishment by beating, penalty, penance, atonement J iii.276, by Com. as fut. is in reality a contraction fr. dātuṁ īhāmi, 527; v.89; Miln 8; °ṁ karoti to punish, to inflict a fine Vin i.75, used as a hortative or dubitative subjunctive (fr. dāhāmi, like 76, 84; ii.262; -koṭi the tip of a branch or stick DhA i.60; - kāhami I am willing to do fr. kātuṁ īhāmi) Sn p. 15 ("shall I dīpikā a torch J vi.398; Vism 39; DhA i.220, 399; -ppatta give"); ii.112; iv.10 (varaṁ te dammi); Pv i.103 ; ii.324 (kin t' liable to punishment Miln 46; -paduma N. of a plant (cp. Sk. āhaṁ dammi what can I give thee=dassāmi PvA 88). — pret. daṇḍotphala=sahadevā, Halāyudha) J i.51; -parāyana sup- adā Sn 303; Pv ii.28 (=adāsi PvA 81); Mhvs vii.14; 2nd sg. ported by or leaning on a stick (of old people) M i.88; A i.138; ado J iv.10 (=adāsi Com.): Miln 384; 1st. pl. adamha J ii.71; Miln 282; -parissāvana a strainer with a handle Vin ii.119; Miln 10; 2nd pl. adattha J i.57 (mā ad.); Miln 10, & dattha J -pahāra a blow with a stick D i.144; -pāṇin carrying a staff, ii.181; — aor. adāsi J i.150, 279; PvA 73, etc.; pl. adaṁsu "staff in hand" M i.108; -bali (— ādi) fines & taxes, etc. DhA

Dadāti Danta

Pv i.116 . — inf. dātuṁ J iii.53; PvA 17, 48 (°kāma), etc. & on gala] partridge J iii.541. dātave Sn 286. — grd. dātabba J iii.52; PvA 7, 26, 88, etc. Daddara2 [cp. Sk. dardara] a cert. (grinding, crashing) noise A — (b) da°: pp. datta — ger. datvā J i.152, 290 (a°); PvA 70, iv.171; J ii.8; iii.461; N. of a mountain, expld as named after 72, etc. & datvāna Pv i.113 ; also as °dā (for °dāya or °dāna) this noise J ii.8; iii.16, 461. in prep. cpds., like an — upādā, ādā, etc. Der. fr. 1. are Caus. dāpeti, pp. dāpita; n. ag. dātar; nt. dāna. See also suffix dā,° Daddaḷhati [Sk. jājvalyati, Intens. of jval, see jalati] to blaze, datti, dattikā, etc.; and pp. atta (=ā — d[a]ta). — 2. Bases to shine brilliantly; only in pp. med. daddaḷhamāna re- dāy & (reduced) day, contracted into de. (a) dāy°: only in splendent, blazing forth S i.127=J i.469; Vv 173 ; 341 ; Pv der. dāya, dāyaka, dāyin and in prep. cpds. ā — dāye (ger. ii.126 ; iii.35 ; VvA 89 (ativiya vijjotamāna); PvA 157 (at. vi- of ādāti). — (b) de°: pres. ind. deti Sn 130; J ii.111, 154; PvA rocamāna), 189 (at. abhijalanto). — Spelling daddallamāna 8; 1st sg. demi J i.228, 307; 2nd desi J i.279; PvA 39. 1st pl. at J v.402; vi.118. dema J i.263; iii.126; PvA 27, 75 (shall we give); 2nd detha Daddu (nt.) [Sk. dadru f. & dardru a kind of leprosy, dadruna J iii.127; 3rd denti Sn 244. — imper. dehi Vin i.17; J i.223; leprous (but given by Halāyudha in the meaning of ringworm, iv.101; PvA 43, 73; 3rd sg. detu J i.263; ii.104; 2nd pl. detha p. 234 Aufrecht); fr. *der in Sk. dṛṇāti to tear, chap, split (see It 66 J iii.126; PvA 29, 62, 76. — ppr. dento J i.265; PvA dara & dala); cp. Lat. derbiosus; Ohg. zittaroh; Ags. teter] a 3, 11 etc. — grd. deyya Mhvs vii.31. Bt Sk. deya. — Other kind of cutaneous eruption Miln 298; Vism 345. der. fr. base 2 are dayati & dayā (q. v.). — 3. Base dadā: -bandhana in d. — bandhanādi — bandhana at ThA 241 pres. ind. dadāti S i.18; Sn p. 87; 1st. sg. dadāmi J i.207; should be read daṇḍa°. Sn 421; 3rd. pl. dadanti J iii.220; Dh 249. — imper. dadāhi Daddula1 a cert. kind of rice D i.166; M i.78, 343; A i.241, 295; Pv ii.14 . — pot. dadeyya PvA 17; Miln 28 & dade Pv ii.322 ; ii.206; Pug 55. Vv 625 ; 1st. sg. dadeyyaṁ J i.254, 265; 2nd. sg. dadeyyāsi J iii.276. Also contracted forms dajjā S i.18 (may he give); Daddula2 (nt.) [Sk. dārdura?] in nahāru° (v. l. dala & dadalla) Dh 224; Pv i.41 (=dadeyya PvA 17); ii.940 ; 1st sg. dajjaṁ both at M i.188 (kukkuṭapattena pi. n — daddulena pi aggiṁ Vin i.232 (dajjâhaṁ=dajjaṁ ahaṁ). Cp. i.109 (dajjâhaṁ); J gavesanti) & A iv.47 (kukkuṭapattaṁ vā n — daddulaṁ vā ag- iv.101 (=dammi Com.); Pv ii.945 ; 2nd. pl. dajjeyyātha Vin gimhi pakkhittaṁ paṭilīyati) unexplained; perhaps a muscle. i.232; 3rd y. dajjeyya & 3rd. pl. dajjuṁ in cpd. anupa°. — Dadhi (nt.) [Sk. dadhi, redpl. formation fr. dhayati to suck. Cp. ppr. dadanto Sn p. 87. gen. etc. dadato It. 89; Dh 242; Pv also dhenu cow, dhīta, etc.] sour milk, curds, junket Vin i.244 ii.942 ; & dadaṁ Sn 187, 487; Pv ii.942 ; Vv 676 . — ppr. med. (in enumn of 5 — fold cow — produce, cp. gorasa); D i.201 dadamāna J i.228, ii.154; PvA 129. — aor. adadaṁ Vv 3411 (id.); M i.316; A ii.95; J ii.102; iv.140; Miln 41, 48, 63; Dhs (=adāsiṁ VvA 151); proh. 2nd. pl. mā dadiṭṭha DhA i.396; J 646, 740, 875; Vism 264, 362. iii.171. — ger. daditvā Pv ii.89.ii (v. l. BB datvā): contr. into -ghaṭa a milk bowl J ii.102; -maṇḍaka whey S ii.111; dajjā (should be read dajja) Pv ii.967 (=datvā PvA 139). — -māla "the milk sea," N. of an ocean J iv.140; -vāraka a pot Der. dada for °da. — 4. (Passive) base di (& dī): pp. dinna of milk — curds J iii.52. pres. dīyati S i.18; Th 2, 475; PvA 26, & diyyati VvA 75; cp. Danta1 [Sk. danta fr. acc. dantaṁ of dan, gen. datah= Lat.

den- ādiyati; pret. dīyittha DhA i.395; — ppr. dīyamāna PvA 8, tis. Cp. Av. dantan, Gr. ὀδόντα, Lat. dentem, Oir. dēt; Goth. 26, 49, 110, 133, etc. — Der. fr. 4 are Desid. dicchati, diti, tunpus, Ohg. zand, Ags. tōot (=tooth) & tusc (=tusk); orig. etc. — II. Meanings i. (trs.) with acc. to give, to present with: ppr. to *ed in atti to eat="the biter." Cp. dāṭhā], a tooth, a dānaṁ deti (w. dat. & abs.) to be liberal (towards), to be mu- tusk, fang, esp. an elephant's tusk; ivory Vin ii.117 (nāga — d. nificent, to make a present S i.18; It 89; Pv i.41 ; ii3 ; PvA 8, 27, a pin of ivory); Kh ii. (as one of the taca — pañcaka, or 5 der- etc. — (fig.) okāsaṁ to give opportunity, allow J i.265; ovā- matic constituents of the body, viz. kesā, lomā nakhā d. taco, daṁ to give advice PvA 11; jīvitaṁ to spare one's life J ii.154; see detailed description at KhA 43 sq.); pankadanta rajassira paṭivacanaṁ to answer J i.279; sādhukāraṁ to applaud J i.223; "with sand between his teeth & dust on his head" (of a way- paṭiññaṁ to promise PvA 76; — to offer, to allow: maggaṁ farer) Sn 980; J iv.362, 371; M i.242; J i.61; ii.153; Vism 251; i. e. to make room Vin ii.221; J ii.4; maggaṁ dehi let me VvA 104 (īsā° long tusks); PvA 90, 152 (fang); Sdhp 360. pass J iv.101; — to grant: varaṁ a wish J iv.10; Pv ii.940 ; — -ajina ivory M ii.71 (gloss: dhanadhañ̃ñaṁ); -aṭṭhika to give or deal out: daṇḍaṁ a thrashing J iv.382; pahāraṁ a "teeth — bone," ivory of teeth i. e. the tooth as such Vism blow S iv.62. — 2. with ger. to give out, to hand over: dārūni 21. -āvaraṇa the lip (lit. protector of teeth) J iv.188; vi.590; āharitvā aggiṁ katvā d. to provide with fire J ii.102; sāṭake DhA i.387. -ullahakaṁ (M iii.167) see ullahaka; -kaṭṭha āharitvā to present w. clothes J i.265; dve koṭṭhāse vibhajitvā a tooth — pick Vin i.46=ii.223; i.51, 61; ii.138; A iii.250; J d. to deal out J i.226; kuṭikāyo kāretvā adaṁsu had huts built i.232; ii.25; vi.75; Miln 15; DhA ii.184; VvA 63; -kāra an & gave them PvA 42. — 3. (abs.) with inf. to permit, to allow: artisan in ivory ivory — worker D i.78; J i.320; Miln 331; khādituṁ J i.223; nikkhamituṁ J ii.154; pavisituṁ J i.263, etc. Vism 336; -kūta tooth of a maimed bullock (?) (thus taking Daddabha [onomatop.] a heavy, indistinct noise, a thud J iii.76 kūṭa as kūṭa4 , and equivalent to kūṭadanta), in phrase asanivi- (of the falling of a large fruit), v. l. duddabhayasadda to be cakkaṁ danta — kūṭaṁ D iii.44=47, which has also puzzled regarded as a Sk. gloss=dundubhyaśabda. See also dabhakka. the translators (cp. Dial. iii.40: "munching them all up to- Daddabhāyati [Denom. fr. prec.] to make a heavy noise, to thud gether with that wheel — less thunderbolt of a jawbone," with J iii.77. note: "the sentence is not clear"). -pāḷi row of teeth Vism 251; -poṇa tooth — cleaner, always combd with mukh' odaka Daddara1 [onomat. from the noise, cp. next & cakora, with note

water for rinsing the teeth Vin iii.51; iv.90, 233; J iv.69; Miln (cp. Sk. pātrabhūta); Vism 196. -saṁhāra collecting some- 15; SnA 272. The C. on Pārāj. ii.4, 17, (Vin iii.51) gives 2 thing substantial PvA 114 (should prob. be read sambhāra). kinds of dantapoṇa, viz. chinna & acchinna. -mūla the root -sambhāra the collection of something substantial or worth of a tooth; the gums J v.172; -vakkalika a kind of ascetics collecting,; a gift worth giving J iv.311; v.48; vi.427; DhA (peeling the bark of trees with their teeth?) DA i.271; -vaṇṇa i.321; ii.114. ivory — coloured, ivory — white Vv 4510 ; -valaya an iv. Dabba2 (adj. — n.) [Sk. dravya, of dru wood, see dāru] treelike, bangle DhA i.226;

-vikati a vessel of iv. D i.78; M ii.18; J wooden; a tree, shrub, wood J i.108 (d. — tiṇagaccha a jungle i.320; Vism 336. -vikhādana biting with teeth, i. e. chewing of wood & grass); v.46 (d. — gahana a thicket of shrubs & Dhs 646, 740, 875; -vidaṁsaka (either=vidassaka or to be trees); Vism 353 (°tiṇa). read °ghaṁsaka) showing one's teeth (or chattering?) A i.261 (of hasita, laughter); -sampatti splendour of teeth DhA i.390. Dabbī (f.) [Sk. darvī=*dāru — ī made of wood, see dāru] a (wooden) spoon, a ladle; (met.) the hood of a snake (dabbi- Danta2 (adj.) [Sk. dānta] made of ivory, or iv. — coloured J mattā, phaṇapuṭakā DhA iv.132). — Dh 64; gen. & instr, vi.223 (yāna=dantamaya). davyā J iii.218; Miln 365. — In cpds. dabbi°. -kāsāva ivory — white & yellow Vin i.287; -valaya see -kaṇṇa the tip of the ladle DhA i.371; -gāha holding a danta1 . spoon, viz. for the purposes of offering M ii.157 (of a priest); Danta3 [Sk. dānta, pp. dāmyati to make, or to be tame, cp. Pv ii.953 (=kaṭacchu — gāhika PvA 135); -mukha a kind of Gr. δμητός, Lat. domitus. See dameti] tamed, controlled, bird J vi.540 (=āṭa); -homa a spoonoblation D i.9. restrained Vin ii.196; S i.28, 65, 141 (nāgo va danto carati Dabbha [Sk. darbha to dṛbhati, to plait, interlace, etc. cp. Lith. anejo); A i.6 (cittaṁ dantaṁ); It 123 (danto damayataṁ darbas plaiting, crating] a bunch of kuśa grass (Poa Cyno- seṭṭho); Sn 370, 463, 513, 624; Dh 35, 142 (=catumagga — suroides) D i.141; M i.344; A ii.207. niyamena d. DhA iii.83), 321 sq.=Nd2 475. — sudanta well -puppha "kuśa — flower," Ep. of a jackal J iii.334. — tamed, restrained Sn 23; Dh 159, 323. -bhūmi a safe place (=Nibbāna), or the condition of one Dabhakkaṁ (?) (indecl.)=daddabhaṁ; a certain noise (of a who is tamed S iii.84; Nd2 475 (in continuation of Dh 323); falling fruit) J iii.77 (v. l. duddabha=daddabha). DhA iv.6. Dama (adj. — n.) (& of a nt. damo the instr. damasā) [Ved. Dantaka a pin of tooth or ivory; makara° the tooth of a sword — dama; Ags. tam=E. tame, Ohg. zam to *demā in dameti] tam- fish Vin ii.113, 117; iv.47. See details under makara. ing, subduing; self — control, self — command, moderation D i.53 (dānena damena saṁyamena=It 15; expl. at DA i.160 as Dandha (adj.) [Sk.? Fausböll refers it to Sk. tandra; Trenck- indriya — damena uposatha — kammena) iii.147, 229; S i.4, ner (Notes 65) to dṛḍha; see also Müller, P. Gr. 22, & Lüders 29, 168=Sn 463 (saccena danto damasā upeto); S iv.349; A Z.D.M.G. 58, 700. A problematic connection is that with thad- i.151; ii.152 sq.; M iii.269 (+upasama); Sn 189, 542 (°ppatta), dha & datta2 (q. v.)] slow; slothful, indocile; silly, stupid M 655; Dh 9, 25, 261; Nett 77; Miln 24 (sudanto uttame dame). i.453; S iv.190; Dh 116; J i.116, 143; ii.447; v.158; vi.192 duddama hard to tame or control Dh 159; PvA 280; Sdhp 367. (+laḷāka); Th 1, 293; Miln 59, 102, 251; DhA i.94, 251; iii.4. — arindama taming the enemy (q. v.). Vism 105, 257 (with ref. to the liver). -âbhiññā sluggish intuition D iii.106; A v.63; Dhs 176; Damaka (adj. — n.) [=dama] 1. subduing, taming; converting; Nett 7, 24, 50, 123 sq., cp. A ii.149 sq.; Vism 85. one who practises self — control M i.446 (assa°); iii.2 (id.) J i.349 (kula° bhikkhu), one who teaches a clan self — mastery Dandhatā (f.) stupidity DhA i.250; as dandhattaṁ at D iii.106. 505 (go°, assa°, hatthi°); Th 2, 422 (=kāruññāya paresaṁ cit- Dandhanatā (f.), in a° absence of sluggishness Dhs 42, 43. tassa damaka ThA 268). — 2. one who practises self — mor- Dandhāyanā (f.) clumsiness Miln 105. tification by living on the remnants of offered food (Childers) Abhp 467. Dandhāyitatta

(nt.) [der. fr. dandheti] stupidity (=dandhatā) D i.249 (opp. vitthāyitatta); S ii.54; Miln 105; DA i.252. Damatha [Sk. damatha] taming, subduing, mastery, restraint, control M i.235; D iii.54 (+samatha); Dh 35 (cittassa d.); PvA Dandheti [Denom. fr. dandha] to be slow, to tarry Th 1, 293 (opp. 265; Dpvs vi.36. tāreti). — pp. dandhāyita see in der. °tta. Damana (adj. — nt.) taming, subduing, mastery PvA 251 (arī- Dapeti Caus. fr. dā4 to clean, see pariyo°; pp. dāta see ava°. naṁ d° — sīla=arindama). Dappa [Sk. darpa, to dṛpyati] wantonness, arrogance J ii.277; Damaya (adj.) [Sk. damya, see damma] to be tamed: dud- Miln 361, 414; Pgdp 50. Cp. ditta2 . — In def. of root gabb damaya difficult to tame Th 1, 5 (better to be read damiya). at Dhtm 289. Damita [Sk. damāyita=danta3 ; cp. Gr. α δάματος; Lat. domitus] Dappita (adj.) arrogant, haughty J v.232, 301. subdued, tamed J v.36; PvA 265. Dabba1 (adj. — n.) [Sk. dravya, nt. to dravati (dru)] (a) fit Dametar [n. — ag. to dameti=Sk. damayitṛ, cp. Sk. damitṛ=Gr. for, able, worthy, good, S i.187=Th 1, 1218, cp. Pss. of the (παν)δαμάτωρ δμητήρ; Lat. domitor] one who tames or sub- Brethren, 399, n. 4 (=Sk. bhavya, cp. Pāṇini v.3, 104 dravyaṁ dues, a trainer, in phrase adantānaṁ dametā "the tamer of the ca bhavyaḥ). — (b) material, substance, property; something untamed" (of a Buddha) M ii.102; Th 2, 135. substantial, a worthy object Pgdp 14. -jātika of good material, fit for, able M i.114; A i.254 Dameti [Sk. damayati, caus. to dāmyati of *dam to bring into the house, to domesticate; Gr. δαμάω, δμητός; Lat. do-

mare; Oir. dam (ox); Goth. tamjan=Ohg. zemman=Ags. orig. a piece chipped off=a chip, piece of wood, cp. daṇḍa, temian=E. tame; to *demā of dama house, see dampati] to Mhg. zelge (branch); Oir delb (figure, form), deil (staff, rod)] make tame, chastise, punish, master, conquer, convert Vin a blade, leaf, petal (usually — °); akkhi — d. eyelid ThA 259; ii.196 (daṇḍena); M ii.102; Dh 80, 305 (attānaṁ); It 123 (ppr. DA i.194; DhsA 378; uppala° DhsA 311; kamala° (lotus — [danto] damayataṁ seṭṭho [santo] samayataṁ isi); Miln 14, petal) VvA 35, 38; muttā° (?) DA i.252; ratta — pavāḷa° J 386; PvA 54 (core d.=converted). i.75. Dampati [Sk. dampati master of the house; dual: husband & wife; Dalati [Sk. dalati, del to split off, tear; Gr. δαιδάλλω, Lat. dolare cp. also patir dan, *dam, as in Gr. δ¨ω, δ¨ωμα & δες — in & delere. See dala & dara] to burst, split, break. — Caus. δεσπότης=dampati, short base of *dama house =Ved. dama, dāleti Sn 29 (dalayitvā=chinditvā SnA 40); Miln 398. — Pass. Gr. δόμος, Lat. domus to *demā (as also in dameti to do- dīyati (Sk. dīryate) see uddīyati. mesticate) to build, cp. Gr. δέμω & δέμας; Goth. timrjan; Dalidda & Daḷidda (adj. — n.) [Sk. daridra, to daridrāti, Intens. Ohg. zimbar; E. timber] master of the house, householder, see to drāti run (see dava), in meaning cp. addhika wayfarer=poor] tudampati & cp. gahapati. vagrant, strolling, poor, needy, wretched; a vagabond, beggar Damma (adj.) [Sk. damya, grd. of dāmyati see dameti & cp. — (ḷ:) Vin ii.159; S i.96 (opp. aḍḍha); A ii.57, 203; iii.351; damaya (damiya)] to be tamed or restrained; esp. with ref. to iv.219; v.43; Pug 51; VvA 299 (ḷ:) M ii.73; S v.100, 384, 404; a young bullock M i.225 (balagāvā dammagāvā the bulls & Vv201 (=duggata VvA 101); DA i.298; PvA 227; Sdhp 89, the young steers); It 80; also of other animals: assadamma — 528. sārathi a horse — trainer A ii.112; & fig. of

unconverted men Daḷiddatā (f.) [Sk. daridratā] poverty VvA 63. likened to refractory bullocks in phrase purisa — damma — sārathi (Ep. of the Buddha) "the trainer of the human steer" Daḷiddiya see dāḷiddiya. D i.62 (misprint °dhamma°)=ii.93=iii.5; M ii.38; A ii.112; Vv Daḷha (adj.) [Sk. dṛḍha to dṛhyati to fasten, hold fast; *dhergh, 1713 (nara — vara — d. — sārathi cp. VvA 86. cp. Lat. fortis (strong). Gr. ταρφύς (thick), Lith. diřžas Dayati1 =dayati (q. v.) to fly J iv.347 (+uppatati); vi.145 (strap). For further relations see Walde, Lat. Wtb. under for- (dayassu=uyyassu Com.). tis] firm, strong, solid; steady, fast; nt. adv. very much, hard, strongly — D i.245; S i.77; A ii.33; Sn 321 (nāvā), 357, 701, Dayati2 =[Ved. dayate of day to divide, share, cp. Gr. δαίομαι, 821 (°ṁ karoti to strengthen), 966 (id.); Dh 112; J ii.3; iv.106; δαίνυμι, δαίτη, etc. to dā (see dadāti, base 2), & with p. Gr. DhA iv.48; KhA 184; VvA 212 (=thira); PvA 94, 277. — δαπάνη, Lat. daps (see Walde, Lat. Wtb. s. v.)] to have pity daḷhaṁ (adv.) Dh 61, 313. (c. loc.), to sympathize, to be kind J vi.445 (dayitabba), 495 -dhamma strong in anything, skilled in some art, profi- (dayyāsi=dayaṁ kareyyāsi). cient S ii.266=A ii.48 (of an archer); M i.82; J vi.77; Vv 631 Dayā (f.) [Ved. dayā, to dayati2] sympathy, compassion, kindness acc. to Trenckner, Notes p. 60 (cp. also VvA 261)=dṛḍha M i.78; Sn 117; J i.23; vi.495. Usually as anuddayā; freq. in — dhanva, from dhanu=having a strong bow; -nikkama of cpd. dayāpanna showing kindness D i.4 (=dayaṁ metta — strong exertion Sn 68 (=Nd2 294); -parakkama of strong ef- cittaṁ āpanno DA i.70); M i.288; A iv.249 sq.; Pug 57; VvA fort, energetic M ii.95; A ii.250; Dh 23; Th 2, 160; -pahāra 23. a violent blow J iii.83; -pākāra (etc.) strongly fortified S Dara [Sk. dara; see etym. connection under darī] fear, terror; iv.194; -bhattin firmly devoted to somebody DhsA 350. sorrow, pain Vin ii.156=A i.138 (vineyya hadaye daraṁ); S Daḷhī° [f. of dṛḍha>daḷha in compn like dṛḍhī — bhūta, etc.; cp. ii.101, 103; iv.186 sq.; Th 2, 32 (=cittakato kilesa — patho daḍḍhi] in kāya — daḷhī — bahula strong in body, athletic ThA, 38); J iv.61; Vv 838 (=daratha VvA 327); Pv i.85 (=citta Vin ii.76, cp. Com. on p. 313; J iii.310; iv.219. daḷhīkaraṇa — daratha PvA 41). — sadara giving pain, fearful, painful M steadiness, perseverance SnA 290 (+ādhāraṇatā), 398 (id). In i.464; A ii.11, 172; S i.101. Cp. ādara & purindada. cpds. also daḷhi° viz. -kamma making firm; strengthening Daratha [Sk. daratha, der. fr. dara] anxiety, care, distress A Vin i.290; J v.254; Pug 18, 22; Vism 112. ii.238; M iii.287 sq. (kāyikā & cetasikā d.); Sn 15 (darathajā: Dava1 [Sk. dava, to dunoti (q. v.); cp. Gr. δαις fire — brand] fire, the Arahant has nought in him born of care Cy explains by heat J iii.260. — See also dāva & dāya. pariḷāha fever); J i.61 (sabbakilesa — d.) PvA 230 (id.); DhA -ḍāha (=Sk. davāgni) conflagration of a forest, a jungle ii.215; Miln 320; PvA 23, 41; VvA 327. — fire Vin ii.138; M i.306; J i.641; Cp. iii.93 ; Miln 189; Vism Darī (f.) [Sk. darī to dṛṇāti to cleave, split, tear, rend, caus. daray- 36. ati *der=Gr. δέρω to skin, δέρμα, δορά skin); Lith. dirù (id.) Dava2 [Sk. drava to dravati to run, flow, etc. *dreu besides *drā Goth. ga — taíran=Ags. teran (tear) =Ohg. zeran (Ger. zer- (see dalidda) & *dram (=Gr. δρόμος); cp. abhiddavati, also ren). To this the variant (r:l) *del in dalati, dala, etc. See also dabba=dravyaṁ] running, course, flight; quickness, sporting, daddara, daddu, dara, avadīyati, ādiṇṇa, uddīyati, purindada exercise, play Vin ii.13; M i.273; iii.2; A i.114; ii.40, 145; (=puraṁ — dara)] a cleavage, cleft; a hole, cave, cavern J i.18 iv.167; Pug 21,

25. — davā (abl.) in sport, in fun Vin ii.101; (v. 106), 462 (mūsikā° mouse — hole); ii.418 (=maṇiguhā); davāya (dat.) id. Nd2 540; Miln 367; Dhs 1347, cp. DhsA SnA 500 (=padara). 402. — davaṁ karoti to sport, to play J ii.359, 363. -cara a cave dweller (of a monkey) J v.70; -mukha en- -atthāya in joke, for fun Vin ii.113; -kamyatā fondness trance of a cave Vism 110. -saya a lair in a cleft Cp. iii.71 . for joking, Vin iv.11, 354; M i.565. Dala (nt.) [Sk. dala, *del (var. of *der, see dara) in dalati (q. v.) Davya [for *dravya]=dabba1 , in sarīra° fitness of body, a beauti-

ful body J ii.137. (see lokadhātu). Dasa [Sk. daśa=Av. dasa, Gr. δέκα, Lat. decem, Goth. taíhun, 1 Dasa2 (—°) [Sk. — dṛśa; cp. dassa] seeing, to be seen, to be per- Oir. deich, Ags. tīen, Ohg. zehan fr. *dekm̥, a cpd. of ceived or understood D i.18 (aññadatthu° sureseeing, all — dv+km̥="two hands"] the number ten; gen. dasannaṁ (Dh perceiving=sabbaṁ passāmī ti attho DA i.111); Sn 653 (paṭic- 137); instr. dasahi (Kh iii.) & dasabhi (Vin i.38). In cpds. casamuppāda°), 733 (sammad°); J i.506 (yugamatta°; v. l. (—°) also as ḷasa (soḷasa 16) & rasa (terasa 13; pannar° 15; dassa). — duddasa difficult to be seen or understood D i.12 aṭṭhār° 18). (dhammā gambhīrā d.; see gambhīra); M i.167, 487; Sn 938; Metaphorical meaning. (A) In the first place 10 is used for Dh 252; also as sududdasa Dh 36. measurement (more recent & comprehensive than its base 5); Dasaka (nt.) 1. a decad, decade, a decennial J iv.397; DhsA 316. it is the no. of a set or comprehensive unity, not in a vague (like khiḍḍā° the decad of play Vism 619; cakkhu° etc. sense — 3 or 5), but in a definite sense. (B) There inheres in it the idea decads Vism. 553; Comp. 164, 250; kāya°, Vism. 588. of a fixed measure, with which that of an authoritative, solemn & auspicious importance is coupled. This applies to the unit Dasana [Sk. daśana to ḍasati] a tooth Dāvs v.3 (d.- dhātu, the as well as its decimal combns (100, 1000). Ethically it denotes tooth relic of the Buddha). a circle, to fulfil all of which constitutes a high achievement Dasā (f.) & dasa (nt.) [Sk. daśā] unwoven thread of a web of or power. cloth, fringe, edge or border of a garment D i.7 (dīgha° long Application (A) (based on natural phenomena): dasa disā — fringed, of vatthāni); J v.187; DhA i.180; iv.106 (dasāni). (10 points of the compass; see disā): Sn 719, 1122; PvA 71, — sadasa (nt.) a kind of seat, a rug (lit. with a fringe) Vin etc.; d. lokadhātuyo Pv ii.961 (=10X1000; PvA 138); d. māse iv.171 (=nisīdana); opp. adasaka (adj.) without a fringe or (10 months as time of gestation) kucchiyā pariharitvā J i.52; border Vin ii.301=307 (nisīdana). -anta edge of the border PvA 43, 82. — (B) (fig.) 1. a set: (a) personal (cp. 10 people of a garment J i.467; DhA i.180 sq., 391. would have saved Sodom: Gen. 18, 32; the 10 virgins (2X5) Dasika1 (adj.) (—°) [Sk. dṛśika, cp. dassin] to be seen, to behold, Matt. 25, 1): divase divase dasa dasa putte vijāyitvā (giving being of appearance, only in dud° or frightful app., fierce, ugly birth to 10 sons day by day) Pv i.6. — (b) impersonal: 10 com- Si.94 & id. p. (q. v. under okoṭimaka); J i.504 (kodha, anger); mandments (dasa sikkhāpadāni Vin i.83), cp. Exod. 34, 28; 10 PvA 24, 90 (of Petas). — Note. The spelling is sometimes attributes of perfection of a Tathāgata or an Arahant: Tathā- °dassika: A ii.85; Pug 51; PvA 90. gata — balāni; with ref. to the Buddha see Vin i.38 & cp. Vin. Texts i.141 sq.; dasah' angehi samannāgato arahā ti vuccati (in

Dasika2 (adj.) [fr. dasā] belonging to a fringe, in dasika -sutta memorizing of No. 10) Kh iii. dasahi asaddhammehi sam° an unwoven or loose thread Vin iii.241; DhA iv.206 (°mattam kāko J iii.127; — 10 heavenly attributes (ṭhānāni): āyu etc. D pi not even a thread, i. e. nothing at all, cp. Lat. nihīlum=ne iii.146; S v.275; PvA 9, opp. 10 afflictions as punishment (cp. — fīlum not a thread=nothing). See also dasaka under dasā. 10 plagues Exod. 7 — 11): dasannaṁ aññataraṁ ṭhānaṁ ni- Dassa (—°) [Sk. — darśa; cp. dasa2] to see or to be seen, per- gacchati Dh 137 (=das. dukkha — kāraṇānaṁ, enumd v. 138, ceiving, perceived Sn 1134 (appa° of small sight, not seeing 139) "afflicted with one of the 10 plagues"; cp. DhA iii.70. far, knowing little=paritta — dassa thoka — dassa Nd2 69). — 10 good gifts to the bhikkhu (see deyyadhamma) Nd2 523; Cp. akkha° a judge Miln 114. -su° easily perceived (opp. PvA 7; 10 rules for the king: PvA 161; — dividing the Em- duddasa) Dh 252. pire into 10 parts: PvA 111; etc. vassa — dasa a decade: das' *Dassati1 [Sk. *darś in dadarśa pref. to dṛś; caus. darśa-yati. ev' imā vassa — dasā J iv.396 (enumd under vassa); dasa — Cp. Gr. δέρκομαι to see; Oir. derc eye; Ags. torht; Goth. rāja — dhammā J ii.367; das' akkosa — vatthūni DhA i.212. ga — tarhjan to make conspicuous. The regular Pāli Pres. is — See on similar sets A v.1 — 310; D iii.266 — 271. — 2. dakkhiti (younger dakkhati), a new formation from the aor. a larger unity, a crowd, a vast number (of time & space): (a) addakkhi=Sk. adrākṣīt. The Sk. Fut. draksyati would cor- personal, often meaning "all" (cp. 10 sons of Haman were respond formally to dakkhati, but the older dakkhiti points slain Esth. 9, 10; 10 lepers cleansed at one time Luke 17, 12): toward derivation from addakkhi. This new Pres. takes the dasa bhātaro J i.307; dasa bhātikā PvA 111; dasa — kaññā — function of the Fut.; whereas the Caus. dasseti implies a hy- sahassa — parivārā PvA 210 etc. — (b) impersonal (cp. 10 X pothetical Pres. *dassati. On dakkhati, etc. see also Kuhn, 10=many times, S.B.E. 43, 3): dasa — yojanika consisting of Beitr. p. 116; Trenckner, Notes pp. 57, 61; Pischel, Prk. Gr. a good many miles DhA iii.291. dasavassasahassāni dibbāni § 554] to see, to perceive. vatthāni paridahanto ("for ever and aye") PvA 76, etc. 1. (pres.) base dakkh [Sk. drakṣ]: pres. (a) dakkhati Nd2 -kkhattuṁ [Sk. °kṛtvah] ten times DhA i.388; -pada 428 (=passati), 1st dakkhāmi ibid. (=passāmi), 2nd dakkhasi (nt.) a draught — board (with 10 squares on each side); a S i.116; Pv ii.113 (v. l. BB adakkhi); imper. dakkha Nd2 428 pre — Buddhistic game, played with men and dice, on such (=passa). — (b) dakkhiti Sn 909 (v. l. BB dakkhati), 3rd pl. a board D i.6; Vin ii.10=iii.180 (°e kīḷanti); DA i.85. -bala, dakkhinti Vin i.16Sn p. 15 (v. l. BB dakkhanti); D i.46. — [Sk. daśabala] endowed with 10 (supernormal) powers, Ep. of aor. addakkhi (Sk. adrakṣīt) Vin ii.195; S i.117; Sn 208 (=ad- the Buddhas, esp. of Kassapa Buddha Vin i.38=J i.84; S ii.27; dasa SnA 257), 841, 1131; It 47; J iii.189; & dakkhi It 47; 1st Vism 193, 391; DhA i.14; VvA 148, 206, etc. -vidha tenfold sg. addakkhiṁ Sn 938. Spelling also adakkhi (v. l. BB at Pv DhA i.398. -sata ten times a hundred Vin i.38 (°parivāro); ii.113) & adakkhiṁ (Nd2 423). — inf. dakkhituṁ Vin i.179. Sn 179 (yakkhā); DhsA 198 (°nayano). -sahassa ten times — Caus. p.p. dakkhāpita (shown, exhibited) Miln 119. — a thousand (freq.); °ī in dasa — sahassi — lokadhātu Vin i.12 Der. dakkhin (q. v.).

*Dassati Dassāvin

2. (pret.) base dass (Sk. darś & draś): aor. (a) addasa edge," perfect knowledge, realization of the truth, wisdom (cp. (Sk. adarśat) Sn 358, 679, 1016; J i.222; iv.2; Pv ii.323 (mā ñāṇa): S i.52; ii.30; v.28, 422; M i.195 sq., 241, 482 (Gotamo addasa=addakkhiṁ PvA 88); DhA i.26; PvA 73, & (older, cp. sabbaññū sabba — dassāvī aparisesaṁ ñ — d °ṁ paṭijānāti; agamā) addasā Vin ii.192, 195; D i.112; ii.16; Sn 409 (v. l. id. ii.31); D iii.134; A i.220; ii.220; iv.302 sq.; cp. ñ — d BB addasa), 910 (id.); Miln 24, 1st sg. addasaṁ S i.101; Nd2 — paṭilābha A i.43; ii.44 sq.; iii 323; ñ — d — visuddhi M 423 & addasaṁ Sn 837 (=adakkhiṁ Nd1 185), 1st pl. ad- i.147 sq. Also with further determination as adhideva — ñ — dasāma Sn 31, 178, 459, 3rd pl. (mā) addasuṁ Pv ii.76 (=mā d° A iv.428; alam-ariya° S iii.48; iv.300; v.126 sq.; M i.68, passiṁsu PvA 102). — (b) addasāsi, 1st sg. addasāsiṁ Sn 71, 81, 207, 246, 440 sq., A i.9; iii.64, 430; v.88; parisuddha 937, 1145; Vv 3552 (v. l. addasāmi), 3rd pl. addasāsuṁ Vin A iii.125; maggâmagga° A v.47; yathābhūta° A iii.19, 200; ii.195; D ii.16; M i.153. — (c) shortened forms of aor. are: iv.99, 336; v.2 sq., 311 sq.; vimutti° S i.139; v.67; A iii.12, adda Th 1, 986; addā J vi.125, 126. — inf. daṭṭhuṁ Sn 685 81, 134; iv.99, 336; v.130; It 107, 108; Miln 338. See also (daṭṭhukāma); J i.290; Pv iv.13 (=passituṁ PvA 219); PvA 48, vimutti. — (b) in other contexts: ariyasaccāna — dassana Sn 79; VvA 75. — ger. daṭṭhu (=Sk. dṛṣṭvā) Sn 424 (in phrase 267; ujubhūta° S v.384, 404; dhamma° (the right doctrine) S nekkhammaṁ daṭṭhu khemato)=1098; 681. Expl. at Nd2 292 v.204, 344, 404; A iii.263; pāpa° (a sinful view) Pv iv.355 ; with expl. of disvā=passitvā, etc. — grd. daṭṭhabba (to be re- viparīta° A iii.114; iv.226; v.284 sq. (and a°), 293 sq. sammā° garded as) D ii.154; PvA 8, 9, 10, etc., Vism 464; & dassanīya (right view) S iii.189; A iii.138; iv.290; v.199; sabbalokena d. (see sep.). Also in Caus. (see below) & in daṭṭhar (q. v.). S iv.127; sahetu d. S v.126 sq.; suvisuddha d. S iv.191. — 3. (med. — pass.) base diss (Sk. dṛś): pres. pass. dissati S iii.28, 49; M ii.46; iii.157; Sn 989 (wisdom: Jinānaṁ eta (to be seen, to appear) Vin i.16; Sn 194, 441, 688 (dissare), d. corresponding with ñāṇa in preceding line); Dhs 584, 1002 956; J i.138; Dh 304; Pv i.84 ; PvA 61 (dissasi you look, intrs.); (insight: cp. Dhs. trsl. p. 256). — (adj.) perceiving or having ppr. dissamāna (visible) PvA 71, 6 (°rūpa), 162 (id.); VvA 78 a view (cp. dasseti) S i.181 (visuddha°); Th 1, 422. — (c) as (°kāya); Mhvs. vii.35, & der. dissamānatta (nt.) (visibility) nt. from the Caus. dasseti: pointing out, showing; implication, PvA 103. — ger. disvā Sn 48, 409, 687 sq. It 76; PvA 67, definition, statement (in Com. style) PvA 72; often as °ākāra 68, etc., & disvāna Vin i.15; ii.195; Sn 299, 415, 1017; Pv — dassana: PvA 26 (dātabba°), 27 (thomana°), 35 (kata°) & ii.87 , etc., also a ger. form diṭṭhā, q. v. under adiṭṭhā. — pp. in dassanatthaṁ in order to point out, meaning by this, etc. diṭṭha (q. v.). PvA 9, 68. — 3. adassana not seeing S i.168=Sn 459; invis- 4. Caus. (of base 2) dasseti (Sk. darśayati), aor. dassesi & ibility J iv.496 (°ṁ vajjati to become invisible); wrong theory (exceptional) dassayi, only in dassayi tumaṁ showed himself or view A v.145 sq.; Sn 206; Pug 21. at Pv iii.24 (=attānaṁ uddisayi PvA 181) & iii.216 (=attānaṁ -anuttariya (nt.) the pre — eminence or importance of dassayi dassesi pākaṭo ahosi PvA 185). 3rd pl. dassesuṁ; ger. (right or perfect) insight; as one of the 3 anuttariyāni, viz. dassetvā; inf. dassetuṁ to point out, exhibit, explain, inti- d°, paṭipadā°, vimutta° at D iii.219, 250, 281; A iii.284, mate Dh 83;

J i.84, 200, 263, 266; ii.128, 159; iii.53, 82; PvA 325; -kāma (adj.) desirous of seeing A i.150; iv.115; Miln 4, 8, 16 (ovādaṁ d. give advice), 24, 45, 73 etc. — to point 23; -bhūmi the level or plane of insight Nett 8, 14, 50; to (acc.) PvA 151 (sunakhaṁ), 257 (dārakaṁ). — to make -sampanna endowed with right insight S ii.43 sq., 58. manifest, to make appear, to show or prove oneself; also intr. Dassanīya (adj.) [Sk. darśanīya; grd. formation of dassana, to appear J ii.154 (dubbalo viya hutvā attānaṁ dassesi: ap- also as dassaneyya] fair to behold, beautiful, good — look- peared weak); vi.116; Pv iii.23 (=sammukhībhāvaṁ gacchanti ing (=dassituṁ yutta DA i.141), often in formula abhirūpa d. PvA 181); PvA 13 (mitto viya attānaṁ dassetvā: acting like a pāsādika paramāya vaṇṇapokkharatāya samannāgƷta to friend), Miln 271. Esp. in phrase attānaṁ dasseti to come into express matchless physical beauty: D i.114; S ii.279; PvA 46 appearance (of Petas): PvA 32, 47, 68, 79, etc. (cp. above etc. Also with abhirūpa & pāsādika alone of anything fair & dassayi). — pp. dassita. beautiful: D i.47. — Vin iv.18; S i.95; J iii.394; Pug 52, 66; Dassati2 fut. of dadāti, q. v. DA i.281; PvA 44 (=subha), 51 (=rucira). — Comparative Dassana (nt.) [Sk. darśana, see dassati1] — 1. Lit. seeing, look- dassanīyatara S i.237; Sdhp 325: DhA i.119. ing; noticing; sight of, appearance, look. Often equivalent Dassaneyya (adj.)=dassanīya J v.203 (bhusa°). to an infinitive "to see," esp. as dat. dassanāya in order to Dassāvitā (f.) [abstr. to dassāvin] seeing, sight (—°) Miln 140 see, for the purpose of seeing (cp. dassana — kāma=daṭṭhu (guṇavisesa°). — kāma): [Bhagavantaṁ] dassanāya M ii.23, 46; A i.121; iii.381; Sn 325. — (a) (nt.) "sight" D ii.157 (visūka°, look- Dassāvin (adj. — n.) [Sk. *darśavant] full of insight, see- ing on at spectacles); A iii.202 (+savana hearing); iv.25 sq. ing, perceiving, taking notice of. In combn with °ñū (know- (bhikkhu°); Sn 207 (muni°, may be taken as 2, cp. SnA ing) it plays the part of an additional emphasis to the 1st 256), 266 (=pekkhaṇa KhA 148); Dh 206 (ariyānaṁ d., cp. term=knowing & seeing i. e. having complete or highest ariyānaṁ dassāvin), 210 (appiyānaṁ), 274; Vv 342 ; VvA 138 knowledge of, gifted with "clear" sight or intuition (see jānāti (sippa° exhibition of art, competition).— (b) adj. as (—°) "of passati & cp. ñāṇa — dassana). — (a) As adj. — °: seeing, appearance" (cp. °dasa) Sn 548 (cāru° lovely to behold); PvA being aware of, realizing; anicca° S iii.1; ādīnava° S ii.194; 24 (bhayānaka° fearful to look at), 68 (bībhaccha°). — 2. Ap- iv.332; M i.173; A v.181 sq.; pariyanta° A v.50 sq.; bhaya° pld. (power of) perception, faculty of apperception, insight, S v.187: It 96; esp. in phrase anumattesu vajjesu bhaya° D view, theory; esp. (a) in combn ñāṇa-dassana either "know- i.63=It 118 (cp bhaya — dassin); lokavajjabhaya° S i.138; ing & seeing," or perhaps "the insight arising from knowl- sabba° (+sabbaññū) M i.482 (samaṇo Gotamo s° s°); ii.31;

Dassāvin Dāna

Miln 74 (Buddho s° s°); cp. M Vastu iii.51 sarvadarśāvin; 464, 483. sāra°. Vin ii.139. — (b) (n.) one who sees or takes notice of, in Dāṭhā (f.) [Sk. daṁṣṭrā to ḍasati (q. v.), cp. also daṭṭha] a large phrase ariyānaṁ dassāvī (+sappurisānaṁ dassāvī & kovido) M tooth, fang, tusk; as adj. (—°) having tusks or fangs D ii.18 i.8; S iii.4; opp. adassāvī one who disregards the Noble Ones (susukkha°); J i.505 (uddhaṭa — dāṭho viya sappo); iv.245 S iii.3, 113; M iii.17; Dhs 1003 (cp. DhsA 350). (nikkhanta°); DhA i.215; PvA 152

(kaṭhina°); Sdhp 286. Dassika (—°): see dasika1 . -āvudha [Sk. daṁṣṭrāyudha] using a tusk as his weapon Dassita1 [Sk. darśita, pp. of dasseti1] shown, exhibited, per- J v.172; -danta a canine tooth KhA 44; -balin one whose formed Vin iv.365; J i.330. Cp. san°. strength lies in his teeth (of a lion) Sn 72. Dassita2 at J vi.579 accord. to Kern (Toev. p. 114)=Sk. daṁśita Dāṭhikā (f.) [Sk. *dāḍhikā=Prk. for daṁṣṭrikā] beard, whiskers mailed, armed. Vin ii.134 (na d. ṭhapetabbā, of the bhikkhus); J i.305; v.42 (tamba°), 217 (mahā° having great whiskers); DA i.263 Dassin (—°) (adj.) [Sk. °darśin] seeing, finding, realizing, per- (parūḷha — massu° with beard & whiskers grown long). ceiving. Only in cpds., like attha° Sn 385; ananta° S i.143; ādīnava° Sdhp 409; ekanga° Ud 69; jātikkhaya° Sn 209; It Dāṭhin (adj.) [cp. Sk. daṁṣṭrin] having tusks J ii.245; iv.348; Th 40; ñāṇa° Sn 478 (=sacchikatasabbañña — ñāṇa SnA 411; 1, p. 1; Sdhp 286. cp. dassāvin); tīra° S iii.164 sq.; A iii.368, cp. tīra — Dātar [Sk. dāṭr, n. ag. of dadāti to give; cp. Gr. δώτωρ & δοτήρ] dakkhin; dīgha° (=sabbadassāvin) PvA 196; bhaya° Dh 31 a giver, a generous person Pgdp 50. — adātā one who does (°dassivā=dassī vā?), 317; It 40; DA i.181 (=bhaya dassāvin); not give, a miser Pv ii.82 ; otherwise as na dātā (hoti) A ii.203; viveka° Sn 474, 851. It 65. Dassimant see attha°. Dātta (nt.) [Sk. dātra, to dā, Sk. dāti, dyati to cut, divide, deal out; Dassu [Sk. dasyu, cp. dāsa] enemy, foe; robber, in dassu-khīla cp. Gr. δατέομαι, δαίομαι & see dāna, dāpeti, dāyati] sickle, robber — plague D i.135, 136 (=corakhīla DA i.296). scythe Miln 33. Dassetar [Sk. darśayitṛ, n. agent to dasseti] one who shows or Dāna (nt.) [Ved. dāna, dā as in dadāti to give & in dāti, dyāti points out, a guide, instructor, teacher A i.62, 132=It 110. to deal out, thus: distribution (scil. of gifts); cp. Gr. δάνος (present), Lat. damnum (E. damages); Gr. δ¨ωρον, Lat. Dasseti Caus. of dassati1 (q. v.). donum; also Ags. tīd (=E. tide, portion, i. e. of time), & Dasso n. pl. of dāsī. tīma (=E. time). See further dadāti, dayati, dātta, dāpeti. Defn Daha [Sk. draha, through metathesis fr. hrada, hlād, see hilā- at Vism 60: dānaṁ vuccati avakhaṇḍanaṁ] (a) giving, dealing date] a lake D i.45 (udaka°); J i.50; ii.104; v.412; Miln 259; out, gift; almsgiving, liberality, munificence; esp. a charitable PvA 152; Dpvs i.44. gift to a bhikkhu or to the community of bhikkhus, the Sangha (cp. deyyadhamma & yañña). As such it constitutes a mer- Dahati1 (dahate) [Sk. dadhāti to put down, set up; *dhe=Gr. itorious act (puññaṁ) and heads the list of these, as enumer- τίχημι, Lat. facio, Ohg. tuon, Ags. dōn= E. to do. See also ated in order, dānamaya puññaṁ, sīlamaya p., bhāvanāmaya dhātu] to put, place; take for (acc. or abl.), assume, claim, con- p. viz. acts of merit consisting of munificence, good character sider D i.92 (okkākaṁ pitāmahaṁ=ṭhapeti DA i.258); S iii.113 & meditation (D iii.218 e. g.; cp. cāga, puñña, sīla). Thus (mittato daheyya); A iv.239 (cittaṁ d. fix the mind on); Sn in formula dānâdīni puññāni katvā J i.168; PvA 66, 105; cp. 825 (bālaṁ dahanti mithu aññamañña=passanti dakkhanti, cpds. under °maya. — (b) Special merit & importance is at- etc. Nd1 163). Pass dhīyati (q. v.); grd. dheyya (q. v.). — tached to the mahādāna the great gift, i. e. the great offering Note. dahati is more frequent in combn with prefixes & com- (of gifts to the Sangha), in character the buddhistic equiva- positions like ā°, upa°, pari°, sad°, san°, samā°, etc. pp. hita. lent of the brahmanic mahāyajña the chief sacrifice. On 16 Dahati2 =ḍahati to burn; as dahate Pv ii.98

(=dahati vināseti PvA Mahādānas see Wilson Hindu Caste 413; on 4 Beal. Chinese 116). Texts 88. — A iv.246; J i.50, 74; v.383 (devasikaṁ chasatasa- Dahana [Sk. dahana, to dahati, orig. "the burner"] fire Vism 338 hassa — pariccāgaṁ karonto mahādānaṁ pavattesi "he gave (°kicca); ThA 256; Dāvs v.6; Sdhp 20. the great largesse, spending daily 600,000 pieces"); PvA 19, 22, 75, 127, etc. — (c) Constituents, qualities & characteris- Dahara (adj.) [Sk. dahara & dahra for dabhra to dabhnoti to be tics of a dāna: 8 objects suitable for gifts form a standard set or make short or deficient, to deceive] small, little, delicate, (also enumd as 10), viz. anna pāna vattha yāna mālā gandha — young; a young boy, youth, lad D i.80, 115; S i.131; ii.279 vilepana seyyāvasatha padīpeyya (bread, water, clothes, vehi- (daharo ce pi paññavā); M i.82; ii.19, 66; A v.300; Sn 216, cle, garlands, scented ointment, conveniences for lying down 420 (yuvā+), 578 (d. ca mahantā ye bālā ye ca paṇḍitā sabbe & dwelling, lighting facility) A iv.239; cp. Pv ii.49 & see maccuvasaṁ yanti); J i.88 (daharadahare dārake ca dārikāyo), °vatthu & deyyadhamma. Eight ways of giving alms at D 291 (°itthī a young wife); ii.160, 353; iii.393; Dh 382; Pv iii.258= A iv.236, five ways, called sappurisa — dāna (& as- iv.150 (yuvā); DhA i.397 (sāmaṇera); DA i.197 (bhikkhū), 223 app°) at A iii.171 sq.; eight sapp° at A iv.243. Five manners (=taruṇa), 284 (id.); PvA 148; VvA 76; ThA 239, 251. Op- of almsgiving metaphorically for sīlas 1 — 5 at A iv.246= DA posed to mahallaka J iv.482; to vuḍḍha Vism 100. — f. da- i.306. Five characteristics of a beneficial gift at A iii.172, viz. harā Vv 315 (young wife) (+yuvā VvA 129) & daharī J iv.35; saddhāya dānaṁ deti, sakkaccaṁ d.d., kālena (cp. kāladāna v.521; Miln 48 (dārikā). A iii.41), anuggahitacitto, attānañ ca parañ ca anupahacca d.d. Daharaka=dahara, young Miln 310. — f. °ikā a young girl Th 2, — (d) Various passages showing practice & value of dāna:

Dāna Dāyāda

Vin i.236; D i.53 (+dama & saṁyama; cp. It 15; PvA 276); Dāpita [Sk. dāpayita pp. of dāpeti1] given, sent PvA 6; Mhvs ii.356 sq. (sakkaccaṁ & a°); A iv.392 sq. (id.); D iii.147 vii.26. sq., 190 sq., 232; S i.98 (dānaṁ dātabbaṁ yattha cittaṁ pasī- Dāpeti1 [Sk. dāpayati, dap fr. dā (see dadāti & dayati) =deal out, dati); A i.91=It 98 (āmisa° and dhamma°, material & spiritual spend, etc., cp. Gr. δάπτω, δαπάνη (expenditure), δεῖπνον gifts); A i.161; iii.41 (dāne ānisaṁsā); iv.60; 237 sq. (mahap- (meal); Lat. daps (id.), damnum (expense fr. *dapnom). See phala), 392 sq. (°ssa vipāka); v.269 (petānaṁ upakappati); J also dātta & dāna] to induce somebody to give, to order to be i.8 (aggaḷa°); ii.112 (dinna°), iii.52 (id.); Sn 263, 713 (appaṁ given, to deal out, send, grant, dedicate J vi.485; PvA 46; aor. dānaṁ samaṇabrāhmaṇānaṁ) PvA 54 (āgantuka° gift for the dāpesi J iv.138; DhA i.226, 393 (sent); PvA 5 (id.), 31; fut. newcomer); Sdhp 211 — 213. — adāna withholding a gift, dāpessati J ii.3; DhA 371. Cp. ava°. neglect of liberality, stinginess Pv ii.945 ; Miln 279; PvA 25; cp. °sīla under cpds.: atidāna excessive almsgiving Pv ii.945 Dāpeti2 [Sk. drāvayati & drapayati, Caus. to dru, see davati] to (cp. PvA 129); Miln 277. cause to run J ii.404. -agga [Sk. dānāgara, cp. bhattagga, salākagga; see Dāma (nt.) [Sk. dāman to dyati to bind (Gr. δίδημι), *dē, as in Gr. Trenckner, Notes p. 56] a house where alms or donations δέσμα (rope), διάδημα (diadem), ὑπόδημα

(sandal)] a bond, are given, a store — house of gifts, fig. a source or giver of fetter, rope; chain, wreath, garland S iv.163 (read dāmena for gifts, a horn of plenty J vi.487; DhA i.152, 189; Miln 2; PvA damena), 282, (id.); A iii.393 (dāmena baddho); Sn 28 (=vac- 121, 124, 127, 141. A possible connection w. agga=āgra is chakānaṁ bandhanatthāya katā ganthitā nandhipasayuttā ra- suggested by combn dānāni mahādānāni aggañññāni A iv.246; jjubandhanavisesā); Vism 108. Usually — °, viz. anoja — -âdhikāra supervision or charge of alms — distributing. PvA puppha° J i.9; vi.227; olambaka° VvA 32; kusuma° J iii.394; 124 (cp. Pv ii.927); -ānisaṁsa praise of generosity PvA 9; gandha° J i.178; VvA 173, 198; puppha° J i.397; VvA 198; cp. A iii.41; -upakaraṇa means or materials for a gift PvA mālā° J ii.104; rajata° J i.50; iii.184; iv.91; rattapuppha° J 105; -upapatti (read uppatti at D iii.258) an object suit- iii.30; sumana° J iv.455. able for gifts, of which 8 or 10 are mentioned (see above c) Dāya1 [Sk. dāva, conflagration of a forest; wood=easily in- A iv.239=D iii.258; -kathā talk or conversation about (the flammable substance; to dunoti (to burn) caus. dāvayati, cp. merit & demerit of) almsgiving, one of the anupubbi — kathā Gr. δαίω (to burn) & P. dava1] wood; jungle, forest; a grove Vin i.15, 18; -dhamma the duty or meritorious act of bestow- Vin i.10 (miga°), 15, 350; ii.138; S ii.152 (tiṇa°); iv.189 ing gifts of mercy (cp. deyyadhamma) PvA 9; -pati "lord (bahukaṇṭaka d.=jungle); A v.337 (tiṇa°); J iii.274; vi.278. of alms," master in liberality, a liberal donor (def. by Bdhgh See also dāva. as: yaṁ dānaṁ deti tassa pati hutvā deti na dāso na sahāyo -pāla a grove keeper Vin i.350; M i.205. DA i.298) D i.137 (+saddho & dāyako, as one of the quali- fications of a good king); A iii.39; iv.79 sq. (+saddho); Sn Dāya2 [Sk. dāya, to dadāti, etc.] a gift, donation; share, fee D 487; Pv i.114 (+amaccharin); J i.199; Miln 279 sq.; Sdhp 275, i.87(in phrase rājadāya brahmadeyya, a king's grant, cp. rāja- 303; -puñña the religious merit of almsgiving or liberality dattiya); J iv.138; v.363; vi.346. Cp. dāyāda & brahmadeyya. (see above a) PvA 73; -phala the fruit of munificence (as ac- Dāyaka [Sk. dāyaka, dā as in dadāti & dāna] (adj.) giving, be- cruing to the donor) A iii.39; iv.79; Pv ii.83 (°ṁ hoti paramhi stowing, distributing, providing (usually — °); (n.) a donor, loke: is rewarded in the life to come, cp. It 19); PvA 8 (cp. benefactor; a munificent person M i.236 sq.; A i.26, 161; ii.64, Pv i.1); -maya consisting in giving alms or being liberal (see 80; iii.32, 336; iv.81; Sn p. 87; It 19 (ito cutā manussattā sag- above a) D iii.218 (puññakiriya — vatthu); Vbh 135 (kusala gaṁ gacchanti dāyakā); J v.129 (kaṇḍa°); Pv i.11 sq.; 12 ; 42 ; — cetanā), 325 (paññā); PvA 8 (puñña), 60 (id.), 9 (kusala — 55 ; DA i.298; PvA 113 (=dada); Miln 258 (°ānaṁ dakkhiṇā); kamma), 51, etc.; -vaṭṭa alms J vi.333; -vatthu that which Sdhp 276. — f. dāyikā Vin ii.216 (bhikkhā°), 289 (khīrassa). constitutes a meritorious gift; almsgiving, beneficence, offer- — adāyaka a stingy person, one who neglects almsgiving (cp. ing, donation D iii.258= A iv.236; PvA 20 (=annapānādika adānasīla) Pv i.119 ; f. °ikā Pv i.93 . dasavidha dātabbavatthu PvA 7); -veyyāvaṭika services ren- Dāyajja (nt.) [Sk. dāyādya; see dāyāda] inheritance Vin i.82; D dered at the distribution of gifts DhA iii.19; -saṁvibhāga iii.189; A iii.43; J i.91; Vism 43 sq.; dowry J iii.8. — (adj.) liberal spending of alms D iii.145, 169; A i.150, 226; iii.53, one who inherits Vin iii.66 (pituno of the father). 313; v.331; It 19; Vism 306; freq. with °rata fond of giving -upasampadā, lit. the

Upasampadā by way of inh., a alms S v.351, 392; A iv.6 (vigatamalamaccherena cetasā), 266 particular form of ordination conferred on Sumana & Sopāka, (id.); -salā a hall, built for the distribution of alms & donations both novices seven yrs. old DhA iv.137. to the bhikkhus & wanderers J i.231, 262; iv.402 (six); v.383 (id.); -sīla liberal disposition PvA 89; usually as adāna-sīla Dāyati [Sk. dāti & dyāti (dā) to cut, divide, etc.; cp. dayati, dātta, (adj.) of miserly character, neglecting the duty of giving alms dāna] to cut, mow, reap, caus. dāyāpeti to cause to be cut or Sn 244; Pv ii.83 (°ā na saddahaṇti dānaphalaṁ hoti paramhi mowed DhA iii.285. loke); PvA 45 (=adāyaka), 59 (+maccharin), 68 (id.). Dāyana (nt.) [see dayati] cutting; °agga the first of what has been Dānava [Sk. dānava] a kind of Asuras or Titans, the offspring of cut (on fields) DhA i.98; °atthaṁ for the purpose of mowing Danu J iii.527; v.89; Miln 153; Dpvs xvii.98. DhA iii.285.

Dāni (adv.) [shortened form for idāni, q. v.] now, Vin i.180; Dāyāda [Sk. dāyāda=dāya+ā — da receiving the (son's) ii.154; S i.200, 202; ii.123; iv.202; J ii.246; Miln 11, etc. portion, same formation on ground of sam̆e idea as Lat. heres=*ghero+ē — do receiver of what is left: see Brugmann, Dāpana: see vo°.

Dāyāda Dāsiyā

Album Kern p. 29 sq.] heir M i.86=Nd2 199; S i.69, 90; wooden articles Vin ii.143 (specified), 170, 211; -maṇḍalika iv.72; A iii.72 sq.; J iii.181; vi.151; Kh viii.5. Often fig. with a wooden disk DhA iii.180; -maya wooden VvA 8, DhA kamma° one who inherits his own deeds (see kamma 3 A b i.192; -yanta a wooden machine Vism 595; -sanghāta (— & cpds.): M i.390 sq.; A v.289; & as dhamma° (spiritual yāna) "a vehicle constructed of wood," i. e. a boat J v.194; heir) opposed to āmisa° (material h.): M i.12; It 101; also as -samādahāna putting pieces of wood together S i.169. dhamma° D iii.84; as brahma° M ii.84; D iii.83. — adāyāda Dāruka (cp. dāru] a log S i.202=Th 1, 62=DhA iii.460; adj. made not having an heir S i.69; J v.267. See dāyajja & dāyādaka. of wood Th 2. 390 (°cillaka, a wooden post, see ThA 257). Dāyādaka [=dāyāda] heir M ii.73; Th 1, 781, 1142; f. °ikā Th 2, Dāruṇa (adj.) [Ved. dāruṇa, to dāru ("strong as a tree"), cp. Gr. 327 (=dāyajjarahā ThA 234). δροόν=ἰσξυρόν Hesych; Lat. dūrus; Oir. dron (firm), Mir. dūr Dāyika (adj.)=dāyaka PvA 157; Sdhp 211, 229. (hard) Ags. trum] strong, firm, severe; harsh, cruel, pitiless S -Dāyin (adj.) [Sk. dāyin, of dadāti] giving, granting, bestowing i.101; ii.226; Sn 244; Dh 139; J iii.34; Pv iv.36 (=ghora PvA PvA 121 (icchit' icchita°), 157 (=[kāma] dada); Sdhp 214 (dā- 251); Miln 117 (vāta); PvA 24, 52 (=ghora), 159 (sapatha a nagga°). terrible oath= ghora), 181 (=kurūrin), 221 (°kāraṇa); Sdhp 5, 78, 286. Dāra & Dārā (f.) [Sk. dāra (m.) & dārā (f.), more freq. dārā (m.pl.); instr. sg. dārena J iv.7; Pv iv.177 , etc.; instr, pl. dārehi Dālana [f. dalati] see vi°. Sn 108 (sehi d. asantuṭṭho not satisfied with his own wife), Dālikā & Dālima [Sk. dālika the colocynth & dāḍima the loc. pl. dāresu Sn 38 (puttesu dāresu apekkhā), orig. "wives, pomegranate tree] in °laṭṭhi a kind of creeper; equivalent to womenfolk," female members of the household=Gr. δοϋλος takkāri (?) Th 2, 297 (dālikā)=ThA 226 (dālikā & dālima). (slave; Hesychius: δουλος=ἡ οἰκία; cp. also origin of Germ. Dāḷiddiya (& daḷiddiya) (nt.) [Sk. *dāridrya] poverty D iii.65, frauenzimmer & E. womanhood). Remnants of pl. use are

66; A iii.351 sq.; J i.228; Dāvs ii.60; Sdhp 78. seen in above passage. fr. Sn.] a young woman, esp. married woman, wife. As dārā f. at Nd2 295 (d. vuccati bhariyā) & Dāleti see dalati. It 36; f. also dārī maiden, young girl Pv i.115 . Otherwise as Dāva [Sk. dāva, see dava1 & daya1] in °aggi a jungle — fire J dāra (coll — masc.): Dh 345; J i.120; ii.248; iv.7; v.104, 288; i.213; iii.140; Vism 470; DhA i.281. VvA 299 (°paṭiggaha). — putta-dārā (pl.) wife & children Dāvika (adj.) in piṇḍa°, a cert. rank in the army (v. l. piṇḍa Sn 108, 262; J i.262; cp. saputtadāra with w. & ch. Pv iv.347 ; — dāyika) D i.51=Miln 331 (DA i.156: sāhasikamahāyodhā, putta ca dārā ca Sn 38, 123. Freq. in definition of sīla No. etc., with popular expl. of the terms piṇḍa & davayati). 3 (kāmesu micchācārin or abrahmacariyā, adultery) as sakena dārena santuṭṭha A iii.348; v.138; Sn 108 (a°); Pv 177 , etc. — Dāsa [Ved. dāsa; orig. adj. meaning "non — Aryan," i. e. slave paradāra the wife of another M i.404 sq.; Dh 246, 309; Sn (cp. Gr. βάρβαροϛ, Ger. sklave=slave); Av. dāha= a Scythian 396 (parassa d.) PvA 261. tribe. Also connected w. dasyu (see dassukhīla)] a slave, often combd w. f. dāsī. Def. by Bdhgh as "antojāto" (DA i.300), or Dāraka [Sk. dāraka, cp. dāra & Gr. δουλοϛ (slave)] a (young) as "antojātadhanakkīta — karamarânīta — sāmaṁ dāsabyaṁ boy, child, youngster; a young man. f. dārikā girl (see next) upagatānaṁ aññataro" (ibid. 168). — In phrase dāsā ca kam- Vin i.83; J i.88 (dārake ca dārikāyo boys & girls); ii.127; makarā "slaves & labourers" Vin i.243, 272; ii.154; as dāso vi.336; Pv i.127 (=bāla° PvA 65); DhA i.99 (yasa°=yasa — kammakaro "a slave — servant" D i.60 (cp. d.— kammakara). kulaputta); Miln 8, 9; PvA 176. — Freq. as gāmadārakā — Vin i.72, 76 (dāso na pabbājetabbo: the slave cannot be- (pl.) the village — boys, streeturchins J ii.78, 176; iii.275. come a bhikkhu); D i.72; M ii.68 (fig. taṇhā°); J i.200, 223; -tikicchā the art of infant — healing D i.12 (=komārab- iii.343 (bought for 700 kahāpaṇas), 347; Pug 56; PvA 112. hacca — vejjakamma DA i.98). -kammakara (porisa) a slave — servant, an unpaid Dārikā (f.) [Sk. dārikā, see dāraka] a young girl, daughter J labourer, a serf Vin i.240; A i.206; D iii.189; DhA iv.1; -gaṇa iii.172; vi.364; Miln 48, 151; PvA 16 (daughter), 55, 67, 68. a troop of slaves Pv iv.141 ; -purisa a servant J i.385; -porisa Dāru (nt.) [Sk. dāru, *dereu̯o (oak) tree; cp. Av. dāuru (wood) a servant, slave Sn 769 (cp. Nd1 11, where 4 kinds of d. are Gr. δόρυ (spear), δρυϛ (oak); Lat. larix (fr. *dārix)=larch; mentioned); -lakkhaṇa fortunetelling from (the condition of) Oir. daur (oak); Goth. triu, Ags. treo= tree. Also Sk. dāruṇa, slaves D i.9. Lat. dūrus (hard) etc., Oir. dru strong. See also dabba2 , dabbī Dāsaka=dāsa in °putta a slave, of the sons of the slaves, men- & duma] wood, piece of wood; pl. woodwork, sticks A i.112; tioned as one of the sipp' āyatanas at D i.51 (expl. by Bd- It 71; Dh 80; J ii.102; iii.54; vi.366; DhA i.393; PvA 76 (can- hgh as balavasinehā — gharadāsa — yodhā DA i.157). — dana°), 141. sadāsaka with slaves, followed by slaves Vv 324 . — f. dāsikā -kuṭikā a hut, log — house Vin iii.43; -kkhandha pile a female slave (=dāsī) M i.126; J vi.554. of wood PvA 62; -gaha a wood yard Vin iii.42 sq.; -ghaṭika Dāsabyatā (f.)=dāsavya Sdhp 498. wooden pitcher ThA 286. -cīriya "woodbarked" Np, DhA ii.35. -ja made of wood S i.77; Dh 345; -dāha the burn- Dāsavya & Dāsabya (nt.) [cp. Sk. dāsya] the condition of a ing of wood S i.169; -dhītalikā a wooden doll Vin iii.36, slave, slavery, serfdom D i.73; M i.275 (b); J i.226; DA i.168 126; -patta a wooden bowl Vin ii.112, 143; pattika one who (b), 213; DhA iii.35; PvA

112, 152. uses a wooden bowl for collecting alms D i.157; iii.22; DA Dāsitta (nt.) [Sk. dāsītva] the status of a (female) slave Miln 158. i.319; pādukā a wooden shoe, a clog Vin ii.143; -bhaṇḍa Dāsima a species of tree J vi.536.

Dāsiyā Diṭṭhi

Dāsiyā=dāsikā, a female slave J vi.554. beyond). Usually in cpds. (—°): of this world, in this world. Dāsī (f.) [Sk. dāsī, cp. dāsa. Nom. pl. dasso for dāsiyo J iv.53; — diṭṭhadhamma Vin ii.188; D iii.222 sq.; A i.249; ii.61; Nd2 in cpds. dāsi°] a female servant, a handmaiden, a slave — girl 297 (=ñātadhamma); DA i.278; Sdhp 470. — °abhinibbuta at- Vin i.217, 269, 291; ii.10 (kula°), 78= iii.161; M i.125; ii.62 tained to Nibbāna in this birth A i.142; Sn 1087 (see Nibbāna); (ñāti°); Pv ii.321 (ghara°); PvA 46, 61, 65. — Cp. kumbha°. °nibbāna earthly N. D i.36; DA i.121; °sukhavihāra (& °in) -gaṇa a troop of slave — girls J ii.127; -dāsā (pl.) maid- happy condition (or faring well) in this world Vin ii.188; M & man — servants DhA i.187; freq. to cpd. d — d — paṭigga- i.40, 331, 459; S ii.239; Dhs 577, 1283; DhsA 296; °vedanīya haṇa slave — trading D i.5(cp. DA i.78); -putt&acircle; the to be perceived in this condition A i.249, 251; PvA 145. — son of a slave, an abusive term (gharadāsiyā va putto Dh i.257; Freq. in loc. diṭṭhe dhamme (in this world) It 17 (attha, opp. cp. Sk. dāsīsuta) D i.93 (°vāda); -bhoga the possessions of a samparāyika attha), or diṭṭhe va dhamme (already or even slave Vin iii.136. 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, Dāha see ḍāha. 1053; It 22, 23, etc. — In the same sense diṭṭhadhammika Di° secondary base of numeral "2," contracted fr. dvi: see under (adj.) belonging or referring to this world or the present ex- dvi B i.4. istence, always contrasted with samparāyika belonging to a Dikkhita [Sk. dīkṣita "having commenced the preparatory rites future state: Vin i.179; iii.21; D iii.130; A i.47, 98; Nd2 26; It for sacrifice"] initiated, consecrated, cira° initiated long since 16; VvA 149; PvA 131, etc. S i.226=J v.138, 139 (where dakkhita, q. v.; Com. cira — -ânugati imitation of what one sees, emulation, competi- pabbājita). tion S ii.203; M i.16; A i.126; iii.108, 251, 422; Pug 33; DhA iv.39; -āvikamma making visible or clear, open statement, Digucchā (f.) [=jigucchā; Sk. jugupsā] disgust DhsA 210 confession Vin v.183, 187 sq.; -kāla the time of seeing (any- (asuci°). body), opportunity VvA 120; -ppatta one who has obtained Dighacchā (f.) [=jighacchā] hunger A ii.117. (Nibbāna) in this world Nett 190; -padā (pl.) visible signs Dighañña (adj.) [for jighañña=Sk. jaghanya fr. janghā] inferior, or characteristics A iv.103; -mangalika (adj.) of puccha, a low, last, hindmost (i. e. westward) J v.24 (where the Com. question concerning visible omina. J iv.390; as °ikā (f.) Np at seems to imply a reading jighaccaṁ with meaning of 1st sg. J iv.376 sq.= SnA 185 sq. -saṁsandana Nd2 447=DhsA 55. pot. intens. of ghas, but d. is evidently the right reading), 402, Diṭṭha2 [Sk. dviṣṭa, pp. of dveṣṭi dviṣ to hate] (n.) an enemy J 403 (°rattiṁ at the end of the night). i.280; cp. Sk. dviṣat. — (adj.) poisoned, in diṭṭhagatena sal- Dicchati [Sk. ditsati, Desid. fr. dadāti, base 4, q. v.] to wish to lena with a p. arrow S ii.230; misreading for diddh — agadena, give, to be desirous of giving S i.18, 20 (dicchare 3rd pl.); J q. v. The Cy. has diddhagatena with v. l. dibba — gadena. iv.64. Diṭṭhaka (adj.) [=diṭṭha1] seen, visible, apparent DhA ii.53, 90. Dija see under dvi B i.4.

Diṭṭhā (indecl.) [Sk. dṛṣṭyā, instr. of diṭṭhi] exclamation of joy, 1 Diṭṭha [Sk. dṛṣṭa, pp. of *dassati] 1. seen; a° not seen D hurrah! D iii.73; J i.362. i.222 (a°+avedita asacchikata); M i.3 sq. (diṭṭhaṁ diṭṭhato Diṭṭhi (f.) [Sk. dṛṣṭi; cp. dassana] view, belief, dogma, theory, sañjānāti); Sn 147 (diṭṭhā vā ye vā addiṭṭhā), 995 (na me diṭṭho speculation, esp. false theory, groundless or unfounded opin- ito pubbe na ssuto... Satthā); J ii.154; iii.278; Pv i.23 (sāmaṁ ion. — (a) The latter is rejected by the Buddha as pāpa° (A d.=seen by yourself); 33 (id.). — nt. diṭṭhaṁ a vision J iii.416. iv.172) and pāpikā d. (opp. bhaddikā: A v.212 sq.; It 26): — Since sight is the principal sense of perception as well as Vin i.98, 323; Dh 164; Pv iv.354 ; whereas the right, the true, of apperception (cp. cakkhu), that which is seen is the chief the best doctrine is as sammā d. the first condition to be com- representation of any sense — impression, & diṭṭha combd plied with by anyone entering the Path. As such the sammā with suta (heard) and muta (sensed by means of smell, taste & d. is opposed to micchā d. wrong views or heresy (see b). touch), to which viññāta (apperceived by the mind) is often Equivalent with micchā d. is kudiṭṭhi (late) Dāvs ii.58. — joined, gives a complete analysis of that which comprises all (b) Characterized more especially as: (a) sammā diṭṭhi right means of cognition & recognition. Thus diṭṭha+suta stands doctrine, right philosophy Vin i.10; S ii.17; v.11, 14, 30 sq., collectively for the whole series Sn 778, 812, 897, 1079; Pv 458 sq., M i.315; ii.12, 29, 87; iii.72; Nd2 485; Vbh 104 sq. iv.13 ; diṭṭha suta muta (see Nd2 298 for detail & cp. diṭṭhiyā See magga. — ujukā d. S v.143, 165; ujugatā d. M i.46 sq. sutiyā ñāṇena) Sn 790, 901, 914, 1082, 1086, 1122 (na tuyhaṁ — (β) micchā d. wrong theory, false doctrine S i.145; ii.153 adiṭṭhaṁ asutaṁ amutaṁ kiñcanaṁ atthi=you are omniscient); (caused by avijjā); M iii.71; Dh 167, 316; Nd2 271iiib ; Vbh d. suta muta viññāta in the same sense as Sn 1122 in "yaṁ 361, 389. — The foll. theories are to be considered as varieties sadevakassa lokassa d. s. m. v. sabbaṁ taṁ Tathāgatena of micchā d., viz. (in limited enumn) akiriyavāda S iii.208; abhisambuddhaṁ" of the cognitive powers of the Tathāgata iv.349; aññaṁ aññena S iii.211; antaggāhikā A i.154; ii.240; D iii.134=Nd2 276= It 121; D iii.232; Sn 1086, 1122. — 2. iii.130; antânantikā D i.22 sq. S iii.214, 258 sq.; assāda° A known, understood M i.486; Sn 761; diṭṭha pañha a problem iii.447; ahetukavādā S iii.210; ucchedavādā D i.34; S ii.20; or question solved J vi.532. See also conclusion of No. 1. — iii.99; 110 sq.; bhava° S iii.93; M i.65; A i.83; sakkāya° A 3. (adj.) visible, determined by sight, in conn. with dhamma iii.438; v.144; Sn 231 (cp. KhA 188); Nd2 271iiib (20 fold, as meaning the visible order of things, the world of sensation, this diṭṭhilepa); sassatavādā D i.13; S ii.20; iii.98, 213 sq., 258 sq. world (opp. samparāyika dhamma the state after death, the — (c) Various theories & doctrines are mentioned & discussed

Diṭṭhi Dinna

at: Vin i.115; S i.133; ii.61 sq., 75 sq., 222; iii.215 sq., 258 sq.; cord or disunion (lit. the going into parties) of theories, the iv.286; v.448 (=D i.31); D iii.13 sq., 45, 246, 267; M i.40; A (?) puppet — show of opinion M i.8, 486; Sn 55 (=dvāsaṭṭhi i.32; ii.252 sq.; iii.132, 289, 349; Th 2, 184; Ps i.135 sq.; Pug diṭṭhigatāni), K S ii.44; Vv 8426 ; Pv iv.137 ; Nd2 301 (=vīsati — 22; Dhs 392, 1003 (cp. Dhs. trsl. pp. 257 sq., 293, 325); Vbh vattukā

sakkāyadiṭṭhi); cp. Nd2 25 (attānudiṭṭhi); Dhs 381 (cp. 145, 245, 341, 393 sq.; Sdhp 13, 333. — (d) Miscellaneous: Dhs. trsl. p. 101), 1003, 1099. See also °gata; -vyasana fail- 4 diṭṭhiyo at Vbh 376; also at Vism 511 (sakkāya°, uccheda°, ing or misfortune in theory (+sīla°, in character) D iii.235; Nd2 sassata°, akiriya°); 5 Vbh 378; 6 at M i.8; Vbh 382; 7 at Vbh 304; -saṁyojana the fetter or bond of empty speculation (cp. 383; 20 see under sakkāya°; 62 under diṭṭhigata. — In series °anusaya) D iii.254; A iv.7 sq.; -sanghāta the weft or tangle diṭṭhi khanti ruci laddhi characterizing "diṭṭhadhamma" at of wrong views (cp. °gaṇṭhi) Nd1 343; Nd2 503; -samudaya Nd2 299 & passim. Diṭṭhiyā sutiyā ñāṇena in def. of a theory the origin of wrong views A iv.68; -sampadā success in the- of cognition at Nd2 300 as complementing taṇhā: see taṇhā ory, blessing of right views, attainment of truth D iii.213; 235 B 3. Coupled with vācā & citta in formula (taṁ) vācaṁ ap- (opp. °vipatti), S v.30 sq.; A i.95, 269; iii.438; iv.238; Pug 25; pahāya cittaṁ appahāya diṭṭhiṁ appaṭinissajjitvā... (nikkhitto Dhs 1364; VvA 297; -sampanna endowed with right views S evaṁ niraye) at S iv.319= D iii.13, 15; combd with (& opposed ii.43, 58, 80; v.11; A iii.438 sq.; iv.394; Vbh 366; Dialogues to) sīla (as pāpaka & bhaddaka) at It 26, 27. — diṭṭhiṁ āsevati iii.206, n. 10; -sārin (adj.) following wrong views Sn 911. to hold a view M i.323; °ṁ bhindati to give up a view J i.273; Diṭṭhika (adj.) (—°) seeing, one who regards; one who has a view Dāvs ii.58. M iii.24 (āgamana° one who views the arrival, i. e. of guests); -ânugati a sign of speculation Vin ii.108; S ii.203; Pug S ii.168 sq. (sammā° & micchā° hoḷding right & wrong theo- 33. -ânusaya inclination to speculation D iii.254, 282; S ries); D iii.96 (vītimissa°). See aññā°, micchā°, sammā°. v.60; A iv.9; -āsava the intoxicant of speculation, the 3rd of four āsavā, viz. kāma°, bhava°, d.°, avijjā° Vin iii.5; Nd2 Diṭṭhitā (f.) [fr. diṭṭhi] the fact of having a (straightforward) view 134; Dhs 1099, 1448; Vbh 373; cp. °ogha; -upadānā tak- (uju°) Miln 257. ing up or adhering to false doctrines, the 2nd of the four up- Diṭṭhin (adj. — n.) one who has a view, or theory, a follower of ādānāni or attachments, viz. kāma°, d.°, sīlabbata°, attavāda° such & such a doctrine Ud 67 (evaṁ°+evaṁ vādin). D iii.230; Dhs 1215, 1536; -ogha the flood of false doctrine, Diṇṇa [Sk. dīrṇa, pp. of dṛ, dṛṇāti, see darī] broken, split, un- in set of four ogha's as under °āsava D iii.230, 276; Nd2 178; done, torn, as neg. adiṇṇa unbroken D i.115 (so read for ād- -kantāra the wilderness of groundless speculation Dhs 381, ina — khattiya — kula; v. l. BB. abhinna°); S v.74 (so read 1003, 1099, etc.; see °gata; -gaṇṭhi the web or tangle of so- for ādīna — mānaso, v. l. BB. adinā & SS ādina°). Cp. also phisticism VvA 297; cp. °sanghāṭa; -gata (nt.) "resorting ādiṇṇa. to views," theory, groundless opinion, false doctrine, often followed by series of characterizing epithets: d. — gahana, Ditta1 [Sk. dīpta, dīp; cp. dīpa] blazing. Dāvs v.32. Usually in °kantāra, °visūka, °vipphandita, °saññojana, e. g. M i.8; Nd2 cpd. āditta. 271iiib . Of these sophistical speculations 2 are mentioned at Ditta2 [Sk. dṛpta; cp. dappa] proud, arrogant, insolent; wanton It 43, Ps i.129; 6 at Ps i.130; 62 (the usual number, express- Th 1, 198; J ii.432; iii.256=485; v.17, 232; vi.90, 114. ing "great and small" sets, cp. dvi A ii.) at D i.12 — 39 (in Diddha [Sk. digdha to dih, see deha] smeared J v.425 sq.; esp. detail); S iv.286; Ps i.130; Nd2 271iiib ; Nett 96, 112, 160. — smeared with poison, poisoned J iv.435 (sara, a poisoned ar- Vin i.49; D i.162, 224, 226; S i.135, 142; ii.230;

iii.109, 258 row); perhaps to be read at It 68 for duṭṭha (scil. sara) and at sq. (anekavihitāni); iv.286 (id.); M i.8, 176, 256 sq. (pāpaka), S ii.230 for diṭṭha. Cp. san°. 326 (id.), 426 sq.; A iv.68; v.72 sq., 194 (pāpaka); Sn 649, 834, 913; Pug 15; Dhs 277, 339, 392, 505; Vism 454. — adj. Dina (nt.) [Sk. dina; Lat. nun — dinae (*noven — dinom); Oir. °gatika adhering to (false) doctrine Dpvs vi.25; -gahana the denus; Goth. sin — teins; cp. divasa] day Sdhp 239. - thicket of speculation Dhs 381, 1003; see °gata; -jāla the net duddinaṁ darkness Dāvs v.50 (d. sudinaṁ ahosi, cp. i.49, of sophistry D i.46; DA i.129; -ṭṭhāna a tenet of speculative 51); also as f. duddinī Vin i.3. philosophy D i.16; M i.136; A v.198; Ps i.138 (eight); Miln Dindibha [cp. Sk. ṭiṭṭibha?] a kind of bird J vi.538. 332; DA i.107; -nijjhānakkhanti forbearance with wrong Dindima (nt.) [Sk. ḍiṇḍima, cp. dundubhi] a musical instrument, views S ii.115; iv.139; A i.189 sq.; ii.191; Nd2 151; -nipāta a small drum J vi.580; Bu i.32. See also deṇḍima. a glance VvA 279; -nissaya the foundation of speculation M i.137; D ii.137 sq.; -pakkha the side or party of sophists Dinna [Sk. dinna, pp. of dadāti] given, granted, presented etc., Nett 53, 88, 160; -paṭilābha the attainment of speculation in all meanings of dadāti q. v.; esp. of giving alms Pv iv.326 M iii.46; -paṭivedha=prec. D iii.253; -patta one who has (=mahādāna PvA 253) & in phrase adinn'ādāna taking what is formed (a right or wrong) view D iii.105, 254; M i.439; A not given, i. e. stealing, adj. adinnâdāyin stealing, refraining i.74; 118, iv.10; v.23; -parāmasa perversion by false doc- from which constitutes the 2nd sīla (see under sīla). — dinna: trine Dhs 1498; -maṇḍala the circle of speculative dogmatics D i.55(n' atthi dinnaṁ the heretic view of the uselessness of DhsA 109; -vipatti failure in theory, the 3rd of the four vipat- almsgiving); J i.291; ii.128; Sn 191, 227, 240; Dh 356; PvA tiyo viz. sīla°, ācāra°, d.°, ājīva°; opp. °sampadā Vin v.98; D 68 (given in marriage). Used as finite tense freq., e. g. J i.151, iii.213; A i.95, 268; Pug 21; Dhs 1362; Vbh 361; -vipallāsa 152; vi.366. — adinna: M i.39, 404; Sn 119 (theyyā adinnaṁ contortion of views A ii.52; -visaṁyoga disconnection with ādiyati), 156, 395, 400, 633; PvA 33 etc. false doctrine D iii.230, 276; -visuddhi beauty of right theory -ādāyin taking (only) what is given D i.4; DA i.72; -dāna A i.95; M i.147 sq.; D iii.214, 288; -visūka (nt.) the dis- almsgiving J iii.52; DhA i.396; -dāyin giving alms, liberal,

munificent D iii.191. one day long A iii.304= iv.317; J i.279; ii.2; DhA iii.173 (taṁ n Dinnaka an adopted son, in enum of four kinds of sons (atraja, d. that day); eka° one day J i.58; iii.26; PvA 33, 67. — gen. khettaja, antevāsika, d.) Nd2 448; J i.135 (=posāvanatthāya divasassa (day) by day S ii.95 (rattiyā ca d. ca); J v.162; DA dinna). i.133. — instr. divasā day by day J iv.310; divasena (eka°) on the same day J i.59; sudivasena on a lucky day J iv.210. — Dippati [Sk. dīpyate, see under dīpa1 & cp. jotati] to shine, to loc. divase on a day: eka° J iii.391; jāta° on his birth — day shine forth, to be illustrious Vin ii.285. Cp. pa°. J iii.391; iv.138; dutiya° the next day PvA 12, 13, 17, 31, 80 Dibba (adj.) [Ved. divya=P. divya in verse (q. v.), Gr. δῖος etc.; puna° id. J i.278; PvA 19, 38; sattame d. on the 7th day (*Δινιος), Lat. dīus (*divios)=divine. Cp. deva] of the next Sn 983; Miln 15; PvA 6; ussava° on the festive d. VvA 109; world, divine, heavenly, celestial, superb, magnificent, fit for apara° on another day PvA 81. Also repeated

divase divase exalted beings higher than man (devas, heroes, manes etc.), su- day after day, every day J i.87; PvA 3. — abl. divasato from perhuman, opp. mānusaka human. Freq. qualifying the foll. the day (—°) J i.50; DA i.140. "summa bona": cakkhu the deva — eye, i. e. the faculty of -kara the "day — maker," i. e. the sun (cp. divākara) VvA clairvoyance, attr. in a marked degree to the Buddha & other 169, 271; -bhāga the day — part (opp. ratti° the night — part), perfect beings (see cakkhumant) D i.82, 162; ii.20 (yena su- day — time Miln 18 (°ena); PvA 152 (°ṁ), 206 (°e=divā); daṁ samantā yojanaṁ passati divā c' eva rattiñ ca); iii.219; S -santatta heated the livelong day S i.169; M i.453; A iv.70, i.196; ii.55 sq.; M ii.21; It 52; Th 2, 70; Ps i.114; ii.175; Vism cp. Vin i.225; Miln 325; cp. diva° 434; Sdhp 482; PvA 5 (of Moggallāna); Tikp 278; Dukp 54. Divā (adv.) [Ved. divā, cp. diva] by day S i.183; M i.125; Dh 387; sota the d. ear, matching the d. eye D i.79, 154; J v.456; also DA i.251; PvA 43, 142, 206 (=divasa — bhāge). Often combd as sotadhātu A i.255; M ii.19; D iii.38, 281; Vism 430. rūpa & contrasted with rattiṁ (or ratto) by night; e. g. divārattiṁ D i.153. Āyu, vaṇṇa etc. (see dasa ṭhānāni) A i.115; iii.33; by day & by night S i.47; divā c' eva rattiñ ca D ii.20; rattim iv.242; PvA 9, 89. kāmā Sn 361; Dh 187; It 94; also as kā- pi divā pi J ii.133; divā ca ratto ca S i.33; Sn 223; Dh 296; maguṇā A v.273. Of food, drink, dress & other commodities: Vv 314 ; VvA 128. — divātaraṁ (compar. adv.) later on in A i.182; J i.50, 202; iii.189; PvA 23, 50, 70, 76 etc. — Def. the day M i.125; J iii.48, 498. — atidivā too late S i.200; A as devaloke sambhūta DA i.120; divibhavattā dibba KhA 227; iii.117. divibhāvaṁ devattabhāva — pariyāpanna PvA 14. — See fur- -kara (=divaṁ kara) the day — maker, the sun ThA 70 ther e. g. S i.105; D iii.146; Sn 176, 641; Dh 236, 417; Pug (=Ap. v.16); PvA 155; -divassa (adv.) early in the day, at 60; Vism 407 (defn), 423. sunrise, at an early hour Vin ii.190; S i.89, 91, 97; A v.185; -osadha magical drugs Miln 283; -kāmā (pl.) heav- M ii.100, 112; J ii.1; vi.31; DhA ii.8; VvA 239, 242; -vihāra enly joys (see above) J i.138 (opp. mānusakā); -cakkhuka the day — rest, i. e. rest during the heat of the day Vin i.28, S endowed with the superhuman eye S ii.156; A i.23, 25; - i.129, 132, 146, 193=Th 1, 1241; Sn 679; -saññā conscious- paṇṇākāra (dasavidha°) the (tenfold) heavenly gift (viz. āyu, ness by day, daily c. D iii.223=A ii.45; -seyyā=°vihāra D vaṇṇa etc.: see ṭhāna) DhA iii.292; -bhāva divine condition i.112. or state PvA 110; -yoga union with the gods S i.60; -vihāra supreme condition of heart Miln 225; -sampatti heavenly Divi° an abstraction fr. divya constructed for etym. expln of bliss J iv.3; DhA iii.292; PvA 16, 30. dibba as divi-bhava (°bhāva) of divine existence or character, a divine being, in "divi — bhavāni divyāni ettha atthī ti divyā" Dibbati [Sk. dīvyati, pp. dyūta see jūta] to sport, to amuse oneself SnA 219; "divi — bhavattā dibbā ti" KhA 227; "divibhāvaṁ VvA 18 (in expl. of devī); to play at dice M ii.106 (akkhehi). devattabhāvapariyāpanno ti dibbo" PvA 14. Dirasañña (adj.) [Sk. dara — saṁjña? See Kern, Toev. p. 118] Divilla a musical instrument Dpvs xvi.14. one who has little common — sense J vi.206, 207, 213, 214. Com. expls wrongly on p. 209 with "one who possesses two Divya [Sk. divya; the verse — form for the prose — form dibba tongues" (of Agni), but has equivalent nippañña on p. 217 (q. v.)] (adj.) divine Sn 153 (cp. SnA 219 under divi°), 524 (text 214: appapañña+). (+mānusaka); J vi.172. — (nt.) the divinity, a divine being (=devatā) J vi.150; SnA 219. Diva [Sk. diva

(nt.), weak base diu̯ (div) of strong form diG̱ ē (see deva) to *deiže u̯o to shine; cp. Sk. dyo heaven, divā adv. by Disa [Sk. dviṣant & dviṣa (—°); dveṣṭi & dviśati to hate; cp. Gr. day; Lat. biduum (bi — divom) two days] (a) heaven J iv.134 δεινός (corynthic δνεινία, hom. δέδνιμεν) fearful; Lat. dīrus=E. (°ṁ agā); v.123 (°ṁ patta); PvA 74 (°ṁ gata). — (b) day Sn dire] an enemy Dh 42, 162; J iii.357; iv.217; v.453; Th i.874 507 (rattindivaṁ night & day); VvA 247 (rattindiva one night — 6; cp. Pss. Breth., 323, n. i. & one day, i. e. 24 hrs.); DhA ii.8 (divā — divassa so early Disatā1 (f.) [Sk. diśatā, see disā] direction, quarter, region, part in the day). Also in divaṁ — kara, daymaker,=sun, VvA 307; of the world J iv.359; Pv ii.921 (kiṁ disataṁ gato "where in usually as divākara (q. v.). Cp. devasika; see also ajja. the world has he gone?"); Vv ii.32 (sādisatā the circle of the 6 -santatta heated for a whole day J iv.118 (cp. divasa°) directions, cp. VvA 102). Divasa (m; nt. only in expression satta divasāni 7 days or a week Disatā2 (f.) [Sk. *dviṣatā, see disa] state of being an enemy, a host J iv.139; Miln 15) [Sk. divasa; see diva] a day A i.206 (°ṁ of enemies J iv.295 (=disasamūha, v. l. as gloss: verasamoha). atināmeti); J iii.52 (uposatha°); PvA 31 (yāva sattadivasā a Disati [Ved. diśati, *deik to show, point towards; cp. Gr. week long), 74 (sattamo divaso). Usually in oblique cases ad- δείκνυμι (δίκη=diśā), Lat. dico (indico, index=pointer, judex), verbially, viz. acc. divasaṁ (during) one day, for one day, Goth. gateihan=Ger. zeigen, Ags. taecan=E. token] to point,

Disati Dīpa

show; to grant, bestow etc. Usually in combn with pref. ā, or (opp. rassa); Dh 60, 409; Pv i.1011 (°ṁ antaraṁ all the time); in Caus. deseti (q. v.). As simplex only at S i.217 (varaṁ disā ii.955 (id.); Th 1, 646 (°m — antare); Dhs 617; KhA 245; PvA to be read for disaṁ; cp. Sk. adiśat). See also upa°. 27, 28, 33, 46. See def. at Vism 272. — dīghato lengthways Disā (f.) [Ved. diś & diśā, to diśati "pointing out," point; cp. J vi.185; dīghaso in length Vin iv.279; atidīgha too long Vin Gr. δίκη=diśā] point of the compass, region, quarter, direction, iv.7, 8. — 2. (m.) a snake (cp. M Vastu ii.45 dīrghaka) J bearings. The 4 principal points usualy enumd are puratthimā i.324; ii.145; iv.330. — 3. N. of the Dīgha Nikāya ("the long (E) pacchimā (W) dakkhiṇā (S) uttarā (N), in changing or- collection") Vism 96. der. Thus at S i.101, 145; ii.103; iii.84; iv.185, 296; Nd2 -angulin having long fingers (the 4th of the marks of a 302; Pv ii.126 (caturo d.); PvA 52 (catūsu disāsu nirayo catūhi Mahāpurisa) D ii.17; iii.143, 150; -antara corridor J vi.349. dvārehi yutto), and passim. — To these are often added the two -āyu long — lived (opp. app' āyu) D i.18; J v.71. Also as °ka locations "above & below" as uparimā & heṭṭhimā disā (also D iii.150; DA i.135; Sdhp 511; -āvu=°āyu in the meaning of as uddhaṁ adho S iii.124 e. g.; also called paṭidisā D iii.176), āyasmant (q. v.) J v.120; -jāti (f.) a being of the snake kind, making in all 6 directions: D iii.188 sq. As a rule, however, a snake DhA iii.322; also as °ka at J ii.145; iii.250; iv.333; the circle is completed by the 4 anudisā (intermediate points; v.449; DA i.252; -dasa having long fringes D i.7; -dassin sometimes as vidisā: S i.224; iii.239; D iii.176 etc.), making a [Sk. dīrghadarśin] far — seeing (=sabba — dassāvin) PvA round of 10 (dasa disā) to denote completeness, wide range & 196; -nāsika having a long nose Vism 283. -bhāṇaka a re- all pervading

comprehensiveness of states, activities or other peater or expounder of the Dīgha Nikāya J i.59; Vism 36, 266, happening: Sn 719, 1122 (disā catasso vidisā catasso uddhaṁ 286; DA i.15, 131; -rattaṁ (adv.) [Sk. *dīrgharātraṁ, see adho: dasa disā imāyo); Th 2, 487; Ps ii.131; Nd2 239 (see Indexes to AvŚ; Divy & Lal. V.; otherwise dīrgha — kālaṁ] also cātuddisa in this sense); Pv i.111 ; ii.110 ; Vism 408. sabbā a long time D i.17, 206; A v.194; Sn 649; It 8; J i.12, 72; Pv (all) is often substituted for 10: S i.75; D ii.15; Pv i.21 ; VvA i.44 ; ii.1311 (°rattāya=°rattaṁ PvA 165); Pug 15; DhA iv.24; 184; PvA 71. — anudisā (sg.) is often used collectively for -loma long — haired Vin iii.129; also as °ka at J i.484, f. °ikā the 4 points in the sense of "in between," so that the circle al- S ii.228; -sotthiya (nt.) long welfare or prosperity DhA ii.227. ways implies the 10 points. Thus at S i.122; iii.124. In other Dīghatta (nt.) [Sk. dīrghatvaṁ] length A i.54. combinations as 6 abbreviated for 10; four disā plus uddhaṁ & Dīna (adj.) [Sk. dīna] poor, miserable, wretched; base, mean, anudisaṁ at D i.222=A iii.368; four d.+uddhaṁ adho & anud- low D ii.202 (?) (°māna; v. l. ninnamāna); J v.448; vi.375; isaṁ at S i.122; iii.124; A iv.167. In phrase "mettāsahagatena Pv ii.82 (=adānajjhāsaya PvA 107); iv.81 ; Miln 406; PvA 120 cetasā ekaṁ disaṁ pharitvā viharati" (etc. up to 4th) the all- (=kapaṇa), 260 (id.), 153; Sdhp 188, 324. comprehending range of universal goodwill is further denoted by uddhaṁ adho tiriyaṁ etc., e. g. D i.250; Vbh 272; see Dīnatta (nt.) [Sk. *dīnatvaṁ] wretchedness, miserable state Sdhp mettā. — As a set of 4 or 8 disā is also used allegorically ("set, 78. circle") for var. combinations, viz. the 8 states of jhāna at M Dīpa1 [Ved. dīpa to Ved. dī, dīpyate; Idg. *deiG ā to shine (see iii.222; the 4 satipaṭṭhānā etc. at Nett 121; the 4 āhārā etc. at dibba, deva); cp. Gr. δίαλος, δ¨ηλος; see also jotati] a lamp J Nett 117. — See also in other applications Vin i.50 (in mean- ii.104 (°ṁ jāleti to light a l.); DhA ii.49 (id.), 94 (id.) ing of "foreign country"); ii.217; S i.33 (abhayā), 234 (puthu°); -acci the flame of a lamp ThA 154; -āloka light of a l. J iii.106; v.216; D iii.197 sq.; It 103; Th 1, 874; Vv 416 (disāsu i.266; vi.391; DhA i.359; VvA 51; — (°ṁ)kara making light, vissutā). — disaṁ kurute to run away J v.340. diso disaṁ shining, illuminating Nd2 399 (=pabhaṁ kara Sn 1136; but cp. (often spelt disodisaṁ) in all directions (lit. from region to re- Dh 236 under dīpa2); Vism 203. -tittira a decoy partridge gion) D iii.200; J iii.491; Th 1, 615; Bu ii.50; Pv iii.16 ; Miln (cp. dīpaka°) J iii.64; -rukkha lit. lamp — tree, the stand of 398. But at Dh 42 to disa (enemy), cp. DhA i.324=coro coraṁ. a lamp, candlestick DhA iv.120; -sikhā the flame (lit. crest) See also J.P.T.S. 1884, 82 on abl. diso=diśatah. Cp. vidisā. of a l. Vism 171; DhA ii.49. -kāka a compass — crow, i. e. a crow kept on board Dīpa2 (m. & nt.) [Ved. dvīpa=dvi+ap (*sp.) of āpa water, lit. ship in order to search for land (cp. Fick, Soc. Gl. p. 173; E. "double — watered," between (two) waters] an island, conti- Hardy, Buddha p. 18) J iii.126, 267; -kusala one who knows nent (mahā°, always as 4); terra firma, solid foundation, rest- the directions Vin ii.217; -cakkhuka "seeing" (i. e. wise) ing — place, shelter, refuge (in this sense freq. combd w. tāṇa in all directions J iii.344; -ḷāha "sky — glow," unusual red- lena & saraṇa & expl. in Com. by patiṭṭhā) — (a) lit. is- ness of the horizon as if on fire, polar light (?) or zodiacal land: S v.219; J iii.187; VvA 19; Mhvs vii.7, 41. — conti- light (?) D i.10; J i.374: vi.476; Miln 178; DA i.95; cp. BSk. nent: cattāro mahādīpā S v.343;

Vv 2010 (=VvA 104); VvA diśodāha AvŚ ii.198; -pati (disampati) a king S i.86; J vi.45; 19; PvA 74 etc. Opp. the 2000 paritta — dīpā the smaller -pāmokkha world — famed J i.166; -bhāga [Sk. digbhāga] islands KhA 133. — (b) fig. shelter, salvation etc. (see also direction, quarter Vin ii.217; -mūḷha [Sk. diṅmūḍha] one who tāṇa): S iii.42 (atta°+attasaraṇa etc., not with S Index to dīpa1); has lost his bearings Dpvs ix.15; -vāsika living in a foreign v.154, 162 (id.) iv.315 (maṁ°, not to dīpa1), 372; A i.55 sq. country DhA iii.176. -vāsin=°vāsika DhA iv.27. (+tāṇa etc.); Sn 501 (atta° selfreliant, self — supported, not Dissati Pass. of *dassati, q. v. with Fausböll to dīpa1), 1092, 1094, 1145 (=Satthā); Nd2 303; Dīgha (adj. — n.) [Ved. dīrgha, cp. Caus. drāghayati to lengthen, Dh 236 (°ṁ karohi=patiṭṭhā PvA 87); Pv iii.19 (id. PvA 174); *dlāgh as in Gr. δολιχός (shaft), ἐνδελεχής (lasting etc.; cp. J v.501=vi.375 (dīpañ ca parāyaṇaṁ); Miln 84, 257 (dhamma E. entelechy); Lat. indulges; Goth. tulgus (enduring)] 1. (adj.) — dīpa, Arahantship). long D i.17; M i.429; S i.104 (°ṁ addhānaṁ); Sn 146, 633 -ālaya resting place J vi.432; -gabbhaka same J vi.459,

Dīpa Dukkha

460. Du3 (—°) (adj. — suff.) [Sk. druha, druh, see duhana & duhi- Dīpa3 [cp. Sk. dvīpa tiger's skin] a car covered with a panther's tika] hurting, injuring, acting perfidiously, betraying, only in skin J i.259; v.259=vi.48. mitta° deceiving one's friends S i.225; Sn 244 expl. as mitta — dūbhaka SnA 287, v. l. B mittadussaka; cp. mitta — dubbhika Dīpaka1 (=dīpa1) (a) f. dīpikā a lamp, in daṇḍa° a torch DhA & mitta — dubbhin. i.220, 399, — (b) (°—) an image of, having the appearance of, sham etc.; in -kakkara a decoy partridge J ii.161; -tittira Duka (nt.) [see dvi B ii] a dyad DhsA 36, 343, 347, 406; Vism 11 same J iii.358; -pakkhin a decoy bird J v.376; -miga a d. sq. & in titles of books "in pairs, on pairs," e. g. Dukapaṭṭhāna; antelope J v.376. or chapters, e. g. J ii.1 (°nipāta). Dīpaka2 (=dīpa2) a (little) island J i.278, 279; ii.160. Dukūla [Sk. dukūla] a certain (jute?) plant; (nt.) [cp. Sk. dukūlaṁ woven silk] very fine cloth, made of the fibre of the Dīpaka3 in vaṇidīpaka PvA 120 for vanibbaka (q. v.). d. plant S iii.145; A iv.393; J ii.21; iv.219; v.400; vi.72; Vism Dīpana (adj.) illustrating, explaining; f. °ī explanation, commen- 257, 262; VvA 165; DA i.140; Dāvs v. 27. tary, N. of several Commentaries, e. g. the Paramattha — Dukkha (adj. — n.) [Sk. duḥkha fr. duḥ — ka, an adj. formation dīpanī of Dhammapāla on Th 2; Pv & Vv. — Cp. jotikā & fr. prefix duḥ (see du). According to others an analogy for- uddīpanā. mation after sukha, q. v.; Bdhgh (at Vism 494) expls dukkha Dīpika [fr. dīpin] a panther J iii.480. as du+kha, where du=du1 and kha=ākāsa. See also def. at Dīpita [pp. of dīpeti] explained Vism 33. Vism 461.] A. (adj.) unpleasant, painful, causing misery (opp. sukha pleasant) Vin i.34; Dh 117. Lit. of vedanā (sensa- Dīpitar [n. ag. fr. dīpeti] one who illumines Vism 211. tion) M i.59 (°ṁ vedanaṁ vediyamāna, see also below iii.1 Dīpin [Sk. dvīpin] a panther, leopard, tiger Vin i.186 dīpicamma e); A ii.116=M. i.10 (sarīrikāhi vedanāhi dukkhāhi). — Fig. a leopard skin=Sk. dvīpicarman); A iii.101; J i.342; ii.44, 110; (fraught with pain, entailing sorrow or trouble) of kāmā D i.36 iv.475; v.408; vi.538. dīpi — rājā king of the panthers Vism (=paṭipīḷan — aṭṭhena DA i.121); Dh 186 (=bahudukkha DhA 270. — f. dīpinī Miln 363, 368; DhA i.48. iii.240); of jāti M i.185 (cp. ariyasacca, below B I.); in combn Dīpeti [Sk.

dīpayati, Caus. to dīp, see dīpa1 & cp. dippati] to dukkhā paṭipadā dandhābhiññā D iii.106; Dhs 176; Nett 7, 112 make light, to kindle, to emit light, to be bright; to illustrate, sq., cp. A ii.149 sq. ekanta° very painful, giving much pain S explain A v.73 sq.; Dh 363; Miln 40; PvA 94, 95, 102, 104 ii.173; iii.69. dukkhaṁ (adv.) with difficulty, hardly J i.215. etc.; Sdhp 49, 349. Cp. ā°. B. (nt.; but pl. also dukkhā, e. g. S i.23; Sn 728; Dh 202, 203, 221. Spelling dukha (after sukha) at Dh 83, 203). There Du°1 (& before vowels dur°) (indecl.) [Sk. duḥ & duṣ=Gr. δύς is no word in English covering the same ground as Dukkha —, Oir. du —, Ohg. zur —, zer —; antithetic prefix, generally does in Pali. Our modern words are too specialised, too lim- opposed to su°=Gr. εὐ — etc. Ultimately identical with du2 in ited, and usually too strong. Sukha & dukkha are ease and dis- sense of asunder, apart, away from= opposite or wrong] 1. syl- ease (but we use disease in another sense); or wealth and ilth lable of exclamation (=duḥ) "bad, woe" (beginning the word from well & ill (but we have now lost ilth); or wellbeing and du (j) — jīvitaṁ) DhA ii.6, 10=PvA 280, cp. J iii.47; Bdhgh's ill-ness (but illness means something else in English). We are expln of the syllable see at Vism 494. — 2. prefix, implying forced, therefore, in translation to use half synonyms, no one perverseness, difficulty, badness (cp. dukkha). Original form of which is exact. Dukkha is equally mental & physical. Pain *duḥ is preserved at dur- before vowels, but assimilated to a is too predominantly physical, sorrow too exclusively mental, foll. consonant according to the rules of Assimilation, i. e. the but in some connections they have to be used in default of any cons. is doubled, with changes of v to bb & usual lengthening more exact rendering. Discomfort, suffering, ill, and trouble dū before r (but also du°). For purposes of convenience all can occasionally be used in certain connections. Misery, dis- cpds. with du° are referred to the simplex, e. g. dukkaṭa is to tress, agony, affliction and woe are never right. They are all be looked up under kata, duggati under gati etc. much too strong & are only mental (see Mrs. Rh. D. Bud. Psy. See: A. dur°. akkhāta, accaya, atikkama, atta, adhiroha, 83 — 86, quoting Ledi Sadaw). anta, annaya, abhisambhava; āgata, ājāna, āyuta, āsada; it- I. Main Points in the Use of the Word. — The recogni- thi; ukkhepa, ubbaha. — B. du°: (k)kata, kara; (g)ga, gata, tion of the fact of Dukkha stands out as essential in early Bud- gati, gandha, gahīta; (c)caja, carita, cola; (j)jaha, jāna, jivha, dhism. In the very first discourse the four socalled Truths or jīvita; (t)tappaya, tara; (d)dama, dasika; (n)naya, nikkhaya, Facts (see saccāni) deal chiefly with dukkha. The first of the nikkhitta, niggaha, nijjhāpaya, nibbedha, nīta; (p)pañña, paṭiā- four gives certain universally recognised cases of it, & then naya, paṭinissaggin, paṭipadā, paṭivijjha, paṭivedha, pab- sums them up in short. The five groups (of physical & men- hajja, pamuñca, pameyya, parihāra, payāta, pasu, peyya, tal qualities which make an individual) are accompanied by ill posa; (p)phassa; (bb=b): bala, balika, budha; (bb=v): dub- so far as those groups are fraught with āsavas and grasping. baca=) vaca, vacana, vaṇṇa, vijāna, vidū, vinivijjha, vi- (Pañc' upādānakkhandhā pi dukkhā; cp. S iii.47). The second sodha, vuṭṭhika; (b) bhaga, bhara, bhāsita, bhikkha; (m)mati, Sacca gives the cause of this dukkha (see Taṇhā). The third en- mana, manku, mukha, mejjha, medha; (y)yiṭṭha, yuja, yutta; joins the removal of this taṇhā. And the fourth shows the way,

(du+r)=du — ratta, ropaya (dū+r): dū — rakkha; (l)labha; or method, of doing so (see Magga). These ariyasaccāni are (s)saddhapaya, sassa, saha, sīla; hara. found in two places in the older books Vin i.10=S v.421 (with Du°2 in cpds. meaning two°; see dvi B II. addition of soka — parideva... etc. [see below] in some MSS). Comments on this passage, or part of it, occur S iii.158, 159;

Dukkha Dukkha

with expln of each term (+soka) D i.189; iii.136, 277; M i.185; d. at D ii.306 (cp. the distinction between śarīraṁ & mā- A i.107; Sn p. 140; Nd2 under sankhārā; It 17 (with dukkhassa nasaṁ dukkhaṁ in Sānkhya philosophy) M i.302; S v.209 (in atikkama for nirodha), 104, 105; Ps i.37; ii.204, 147; Pug 15, def. of dukkhindriya); A ii.143 (sarīrikā vedanā dukkhā); Nett 68; Vbh 328; Nett 72, 73. It is referred to as dukkha, samu- 12 (duvidhaṁ d.: kāyikaṁ=dukkhaṁ; cetasikaṁ= domanas- daya, nirodha, magga at Vin i.16, 18, 19; D iii.227; Nd2 304iib ; saṁ); Vism 165 (twofold), 496 (dukkhā aññaṁ na bādhakaṁ), as āsavānaṁ khaya — ñāṇa at D i.83; Vin iii.5; as sacca No. 499 (seven divisions), 503 (kāyika); SnA 119 (sukhaṁ vā 1+paṭiccasamuppāda at A i.176 sq. (+soka°); in a slightly diff. dukkhaṁ vā Sn 67=kāyikaṁ sātāsātaṁ). Bdhgh. usually version of No. 1 (leaving out appiyehi & piyehi, having soka° paraphrases d. with vaṭṭadukkha, e. g. at SnA 44, 212, instead) at D ii.305; and in the formula catunnaṁ ariyasaccā- 377, 505. — (b) Thus to be understood as physical pain in naṁ ananubodhā etc. at D ii.90=Vin i.230. combn dukkha+ domanassa "pain & grief," where d. can II. Characterisation in Detail. — 1. A further spec- also be taken as the gen. term & dom° as specification, e. ification of the 3rd of the Noble Truths is given in the g. in cetasikaṁ dukkhaṁ domanassaṁ paṭisaṁvedeti A i.157, Paṭicca-samuppāda (q.v.), which analyses the links & stages 216; iv.406; S ii.69; rāgajan d °ṁ dom °ṁ paṭisaṁvedeti A of the causal chain in their interdependence as building up (an- ii.149; kāmûpasaṁhitaṁ d °ṁ dom °ṁ A iii.207; d °ṁ dom °ṁ abolic=samudaya) &, after their recognition as causes, break- paṭisaṁvediyati S iv.343. Also as cpd. dukkhadomanassānaṁ ing down (katabolic=nirodha) the dukkha — synthesis, & thus atthangamāya A iii.326, & freq. in formula soka — parideva constitutes the Metabolism of kamma; discussed e. g. at Vin — d° — domanass — upāyāsā (grief & sorrow, afflictions 1; D ii.32 sq. =S ii.2 sq.; S ii.17, 20, 65= Nd2 680i.c ; S iii.14; of pain & misery, i. e. all kinds of misery) D i.36 (arising M i.266 sq.; ii.38; A i.177; mentioned e. g. at A i.147; M fr. kāmā); M ii.64; A v.216 sq.; It 89 etc. (see above B I. i.192 sq., 460; It 89 (=dukkhassa antakiriyā). — 2. Dukkha 4). Cp. also the combn dukkhī dummano "miserable and de- as one of the 3 qualifications of the sankhārā (q. v.), viz. an- jected" S ii.282. — (c) dukkha as "feeling of pain" forms one icca, d., anattā, evanescence, ill, nonsoul: S i.188; ii.53 (yad of the three dukkhatā or painful states, viz. d. — dukkhatā aniccaṁ taṁ dukkhaṁ); iii.112 (id.) iii.67, 180, 222; iv.28, (painful sensation caused by bodily pain), sankhāra° id. hav- 48, 129 sq.; 131 sq. — rūpe anicc' ânupassī (etc. with dukkh' ing its origin in the sankhārā, vipariṇāma°, being caused by & anatt') S iii.41. anicca — saññā, dukkha° etc. D iii.243; A change S iv.259; v.56; D iii.216; Nett 12. (d) Closely related iii.334, cp. iv.52 sq. — sabbe sankhārā aniccā etc. Nd2 un- in meaning is ahita "that which is not good or profitable," der

sankhārā. — 3. Specification of Dukkha. The Niddesa usually opposed to sukha & hita. It is freq. in the ster. ex- gives a characteristic description of all that comes under the pression "hoti dīgharattaṁ ahitāya dukkhāya" for a long time term dukkha. It employs one stereotyped explanation (there- it is a source of discomfort & pain A i.194 sq.; M i.332 D fore old & founded on scholastic authority) (Nd2 304i.), & one iii.157; Pug 33. Also in phrases anatthāya ahitāya dukkhāya expln (304iii.) peculiar to itself & only applied to Sn 36. The D iii.246 & akusalaṁ... ahitāya dukkhāya saṁvattati A i.58. latter defines & illustrates dukkha exclusively as suffering & — (e) Under vedanā as sensation are grouped the 3: sukhaṁ torment incurred by a person as punishment, inflicted on him (or sukhā ved.) pleasure (pleasant sensation), dukkhaṁ pain either by the king or (after death) by the guardians of purga- (painful sens.), adukkham-asukhaṁ indifference (indiffer- tory (niraya — pālā; see detail under niraya, & cp. below III. ent sens.), the last of which is the ideal state of the emo- 2 b). — The first expln (304i.) is similar in kind to the defi- tional habitus to be gained by the Arahant (cp. upekhā & nib- nition of d. as long afterwards given in the Sānkhya system bidā). Their rôle is clearly indicated in the 4th jhāna: sukhassa (see Sānkhya — kārikā — bhāṣya of Gauḍapāda to stanza 1) pahānā dukkhassa pahānā pubbe va somanassadomanassānaṁ & classifies the various kinds of dukkha in the foll. groups: (a) atthangamā adukkham — asukhaṁ upekhā parisuddhiṁ catut- all suffering caused by the fact of being born, & being through thaṁ jhānaṁ upasampajja viharati (see jhāna). — As con- one's kamma tied to the consequent states of transmigration; tents of vedanā: sukhaṁ vediyati dukkhaṁ v. adukkham — to this is loosely attached the 3 fold division of d. as dukkha°, asukhaṁ v. tasmā vedanā ti S iii.86, 87; cp. S ii.82 (veday- sankhāra°, vipariṇāma° (see below III. 1 c); — (b) illnesses & ati). tisso vedanā: sukha, d°, adukkham — asukhā° D iii.275; all bodily states of suffering (cp. ādhyātmikaṁ dukkhaṁ of S ii.53; iv.114 sq., 207, 223 sq., cp. M i.396; A i.173; iv.442; Sānkhya k.); — (c) pain & (bodily) discomfort through out- It 46, 47. yaṁ kiñc' āyaṁ purisa — puggalo paṭisaṁvedeti ward circumstances, as extreme climates, want of food, gnat sukhaṁ vā d °ṁ vā a °ṁ vā sabban taṁ pubbe katahetū ti=one's — bites etc. (cp. ādhibhautikaṁ & ādhidaivikaṁ d. of Sk.); whole life — experience is caused by one's former kamma A — (d) (Mental) distress & painful states caused by the death i.173=M ii.217. — The combn (as complementary pair) of of one's beloved or other misfortunes to friends or personal sukha+dukkha is very freq. for expressing the varying for- belongings (cp. domanassa). — This list is concluded by a tunes of life & personal experience as pleasure & pain, e. g. n' scholastic characterisation of these var. states as conditioned âlam aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya by kamma, implicitly due to the afflicted person not having vā D i.56=S iii.211. Thus under the 8 "fortunes of the world" found his "refuge," i. e. salvation from these states in the 8 (loka dhammā) with lābha (& a°), yasa (a°), pasaṁsā (nindā), fold Path (see above B I.). sukha (dukkha) at D iii.260; Nd2 55. Regarded as a thing to III. General Application, & various views regarding be avoided in life: puriso jīvitukāmo... sukhakāmo dukkha — dukkha. — 1. As simple sensation (: pain) & related to other paṭikkūlo S iv.172, 188. — In similar

contexts: D i.81; iii.51, terms: (a) principally a vedanā, sensation, in particular be- 109, 187; S ii.22, 39; iv.123 sq.; A ii.158 etc. (cp. sukha). longing to the body (kāyika), or physical pain (opp. cetasika 2. As complex state (suffering) & its valuation in the dukkha mental ill: see domanassa). Thus defined as kāyikaṁ light of the Doctrine: (a) any worldly sensation, pleasure

& experience may be a source of discomfort (see above, I.; -âsahanatā non — endurance of ills Vism 325. -indriya cp. esp. kāma & bhava) Ps i.11 sq. (specified as jāti etc.); the faculty of experiencing pain, painful sensation S v.209, dukkhaṁ=mahabbhayaṁ S i.37; bhārādānaṁ dukkhaṁ loke 211; Dhs 556, 560; Vbh 15, 54, 71; -udraya causing or bhāra — nikkhepanaṁ sukhaṁ (pain is the great weight) S yielding pain, resulting in ill, yielding distress M i.415 sq.; iii.26; kāmānaṁ adhivacanaṁ A iii.310; iv.289; cp. A iii.410 A i.97; iv.43 (+dukkhavipāka); v.117 (dukh°), 243; J iv.398; sq. (with kāmā, vedanā, saññā, āsavā, kamma, dukkhaṁ). of kamma: Ps i.80; ii.79; Pv i.1110 (so read for dukkhan- — (b) ekanta° (extreme pain) refers to the suffering of sin- driya, which is also found at PvA 60); DhA ii.40 (°uddaya); ful beings in Niraya, & it is open to conjecture whether this -ûpadhāna causing pain Dh 291; -ûpasama the allayment is not the first & orig. meaning of dukkha; e. g. M i.74; of pain or alleviation of suffering, only in phrase (aṭṭhangiko A ii.231 (vedanaṁ vediyati ekanta — d°ṁ seyyathā pi sattā maggo) d — ûpasama — gāmino S iii.86; It 106; Sn 724=Dh nerayikā); see ekanta. In the same sense:... upenti Roru- 191; — (m)esin wishing ill, malevolent J iv.26; -otiṇṇa fallen vaṁ ghoraṁ cirarattaṁ dukkhaṁ anubhavanti S i.30; niraya into misery S iii.93; M i.460; ii.10; -kāraṇa labour or trials — dukkha Sn 531; pecca d°ṁ nigacchati Sn 278, 742; anub- to be undergone as punishment DhA iii.70 (see Dh 138, 139 honti d°ṁ kaṭuka — pphalāni Pv i.1110 (=āpāyikaṁ d°ṁ PvA & cp. dasa1 B 1 b); -khandha the aggregate of suffering, 60); PvA 67; mahādukkhaṁ anubhavati PvA 43, 68, 107 etc. all that is called pain or affliction (see above B II. 1) S ii.134; atidukkhaṁ PvA 65; dukkhato pete mocetvā PvA 8. — (c) to iii.93; M i.192 sq.; 200 sq.; etc.; — khaya the destruction suffer pain, to experience unpleasantness etc. is expressed in of pain, the extinction of ill M i.93; ii.217 (kammakkhayā d foll. terms: dukkhaṁ anubhavati (only w. ref. to Niraya, see — kkhayo); S iii.27; Sn 732. Freq. in phrase (nīyāti or hoti) b); anveti Dh 1 (=kāyikaṁ cetasikaṁ vipāka — dukkhaṁ anu- sammā — d — kkhayāya "leads to the complete extinction of gacchati DhA i.24), upeti Sn 728; carati S i.210; nigacchati M ill," with ref. to the Buddha's teaching or the higher wisdom, i.337; Sn 278, 742; paṭisaṁvedeti M i.313 (see above); pas- e. g. of brahmacariyā S ii.24; of paññā D iii.268; A iii.152 sati S i.132 (jāto dukkhāni passati: whoever is born experi- sq.; of ariyā diṭṭhi D iii.264=A iii.132; of sikkhā A ii.243; of ences woe); vaḍḍheti S ii.109; viharati A i.202; ii.95; iii.3; S dhamma M i.72; -dhamma the principle of pain, a painful iv.78 (passaddhiyā asati d°ṁ v. dukkhino cittaṁ na samād- object, any kind of suffering (cp. °khandha) D iii.88; S iv.188 hiyati); vedayati, vediyati, vedeti etc. see above III. 1 e; say- (°ānaṁ samudayañ ca atthagamañ ca yathābhūtaṁ pajānāti); ati A i.137. — (d) More specific reference to

the cause of It 38 (nirodha °anaṁ); -nidāna a source of pain M ii.223; Dhs suffering & its removal by means of enlightenment: (a) Ori- 1059, 1136; -nirodha the destruction of pain, the extinction gin (see also above I. & II. 1): dukkhe loko patiṭṭhito S i.40; of suffering (see above B II. 1) M i.191; ii.10; A iii.410, 416; yaṁ kiñci dukkhaṁ sambhoti sabbaṁ sankhāra — paccayā Sn etc.; -paṭikkūla averse to pain, avoiding unpleasantness, in 731; ye dukkhaṁ vaḍḍhenti te na parimuccanti jātiyā etc. S combn sukhakāmo d — p. S iv.172 (spelt °kulo), 188; M ii.109; d°ṁ ettha bhiyyo Sn 61, 584; yo paṭhavī — dhātuṁ i.341; -patta being in pain J vi.336; -pareta afflicted by abhinandati dukkhaṁ so abhin° Si i.174; taṇhā d °ssa samu- pain or misery S iii.93; It 89=A i.147; -bhummi the soil of dayo etc. Nett 23 sq.; as result of sakkāyadiṭṭhi S iv.147, of distress Dhs 985; -vāca hurtful speech Pv i.32 (should prob- chanda S i.22 of upadhi S ii.109, cp. upadhīnidānā pabha- ably be read duṭṭha°); -vipāka (adj.) having pain as its fruit, vanti dukkhā Sn 728; d°ṁ eva hi sambhoti d°ṁ tiṭṭhati veti creating misery S ii.128; D iii.57, 229; A ii.172 (kamma); Ps ca S i.135. — (β) Salvation from Suffering (see above I.): ii.79 (id.); -vepakka =°vipāka Sn 537 (kamma); -saññā the kathaṁ dukkhā pamuccati Sn 170; dukkhā pamuccati S i.14; consciousness of pain Nett 27; -samudaya the rise or origin iii.41, 150; iv.205; v.451; na hi putto pati vā pi piyo d °ā pamo- of pain or suffering (opp. °nirodha; see above B II. 1) S iv.37; caye yathā saddhamma — savanaṁ dukkhā moceti pāṇinaṁ S M i.191; ii.10; iii.267; Vbh 107 (taṇhā ca avasesā ca kilesā: i,210; na appatvā lokantaṁ dukkhā atthi pamocanaṁ A ii.49. ayaṁ vuccati d — s.); -samphassa contact with pain M i.507; Kammakkhayā... sabbaṁ d°ṁ nijjiṇṇaṁ bhavissati M ii.217, Dhs 648; f. abstr. °tā Pug 33; -seyya an uncomfortable couch cp. i.93. kāme pahāya... d°ṁ na sevetha anatthasaṁhitaṁ S DhA iv.8. i.12=31; rūpaṁ (etc.) abhijānaṁ bhabbo d — °kkhayāya S Dukkhatā (f.) [cp. Sk. duḥkhatā, abstr. to dukkha] state of pain, iii.27; iv.89; d°ṁ pariññāya sakhettavatthuṁ Tathāgato ara- painfulness, discomfort, pain (see dukkha B III. 1 c) D iii.216; hati pūraḷāsaṁ Sn 473. pajahati d°ṁ Sn 789, 1056. dukkhassa S iv.259; v.56; Nett 12 (expl.). samudayo ca atthangamo ca S ii.72; iii.228 sq.; iv.86, 327. — dukkhass' antakaro hoti M i.48; A iii.400 sq.; It 18; an- Dukkhati [fr. dukkha] to be painful Vism 264. takarā bhavāmase Sn 32; antaṁ karissanti Satthu sāsana — Dukkhatta (nt.) [Sk. *duhkhatvaṁ]=dukkhatā D iii.106 (+dand- kārino A ii.26; d °parikkhīṇaṁ S ii.133; akiñcanaṁ nânu- hatta). patanti dukkhā S i.23; sankhārānaṁ nirodhena n' atthi d°assa Dukkhāpana (nt.) [abstr. to dukkhāpeti] bringing sorrow, caus- sambhavo Sn 731. — muniṁ d°assa pārayuṁ S i.195=Nd2 ing pain Miln 275 sq., 351. 136v ; antagū 'si pāragū d°assa Sn 539. — sang' ātiko maccu- jaho nirūpadhi pahāya d°ṁ apunabbhavāya S iv.158; ucchin- Dukkhāpita [pp. of dukkhāpeti] pained, afflicted Miln 79, 180. naṁ mūlaṁ d°assa, n' atthi dāni punabbhavo Vin i.231= D Dukkhāpeti [caus. to dukkha] to cause pain, to afflict J iv.452; ii.91. Miln 276 sq.; PvA 215. — pp. dukkhāpita. -âdhivāha bringing or entailing pain S iv.70; Dukkhita (adj.) [Sk. duḥkhita; pp. of *dukkhāpeti] afflicted, -anubhavana suffering pain or undergoing punishment (in dejected, unhappy, grieved, disappointed; miserable, suffer- Niraya) J iv.3; -antagū one who has conquered suffering ing, ailing (opp. sukhita) D i.72 (puriso ābādhiko d. bāḷha Sn 401; -âbhikiṇṇa beset with pain, full of distress It 89;

— gilāno); ii.24; S i.149; iii.11=iv.180 (sukhitesu sukhito Dutiyyatā (f.) companionship, friendship, help J iii.169. dukkhitesu dukkhito); v.211; M i.88; ii.66; Vin iv.291; Sn 984, Duddabha see daddabha. 986; J iv.452; Miln 275; DhA ii.28; VvA 67. Duddha (Sk. dugdha, pp. of duh, see dohati] milked, drawn Sn Dukkhin (adj. — n.) [Sk. duḥkhin] 1. afflicted, grieved, miser- 18 (duddha — khīra=gāvo duhitvā gahitakhīra SnA 27); M able S i.103 sq., 129 sq., ii.282 (+dummano); iv.78; A iii.57. ii.186. — (nt.) milk Dāvs v.26. — 2. a loser in the game J ii.160. Dudrabhi [another form of dundubhi, cp. duddabha & dundub- Dukkhīyati [Sk. duḥkhīyati & duḥkhāyati Denom. fr. dukkha; hya] a kettle — drum, in Amata° the drum of Nibbāna Vin cp. vediyati & vedayati] to feel pain, to be distressed DhA i.8=M i.171 (dundubhi at the latter passage); PvA 189 (v. l. ii.28 (=vihaññati). for dundubhi). Dugga [du+ga] a difficult road Dh 327; Pv ii.78 . dugge sanka- Dundubhi (m. & f.) [Sk. dundubhi, onomat.; cp. other forms un- manāni passages over difficult roads, usually combd with der daddabha, dudrabhi] a kettle — drum, the noise of a drum, papā (water — shed) S i.100; Vv 5222 ; Pv ii.925 . a heavy thud, thunder (usually as deva° in the latter meaning) Duṭṭha (adj. — n.) [Sk. duṣṭha, pp. of dussati, q. v.] spoilt, cor- Pv iii.34 ; J vi.465; PvA 40, 189 (v. l. dudrabhi). — Am- rupt; bad, malignant, wicked Vin iii.118; S ii.259, 262; iv.339; ata° the drum of Nibbāna M i.171=Vin i.8 (: dudrabhi); deva° A i.124 (°âruka), 127 (id.), 157 sq.; It 68 (saro d., perhaps thunder D ii.156; A iv.311. should be read as diddho); J i.187, 254 (°brāhmaṇa); iv.391 *Dunoti to burn, see der, dava, dāva & dāya. (°caṇḍāla); PvA 4 (°corā: rogues of thieves); Sdhp 86, 367, 434. — aduṭṭha not evil, good Sn 623; It 86; DhA iv.164. Dupaṭṭo see dvi B II. Cp. pa°. Dubbaṇṇa see under vaṇṇa. -gahaṇika suffering from indigestion Vin i.206; -citta Dubbuṭṭhika see under vuṭṭhi. evil — minded Vin ii.192; M iii.65. Dubbha (& dūbha) (adj.) [Sk. dambha, see dubbhati] deceiv- Duṭṭhu (adv.) [Sk. duṣṭhu, cp. suṣṭhu] badly, wrong DhsA 384; ing, hurting, trying to injure Vin ii.203 (=It 86 where dubbhe); SnA 396; VvA 337. Pv ii.93 (mitta°). adubbha one who does not do harm, harm- Duṭṭhulla (adj.) wicked, lewd Vin iv.128; S i.187 (°bhāṇin less Pv ii.98 (°pāṇin=ahiṁsakahattha). As nt. harmlessness, "whose speech is never lewd," cp. Th 1, 1217 padulla — frankness, friendliness, good — will Vin i.347 (adrūbhāya, but gāhin, expld as duṭṭhullagāhin Psalms of Brethren 399 n. 3); cp. vv. ll. p. 395: adubbhaya & adrabbhāvāya); S i.225 M i.435; iii.159; Vism 313. — (nt.) wicked — ness Vin iii.21; (adubbhāya trustily); J i.180 (id. as adūbhāya); spelt wrongly kāya° unchastity M iii.151; Th 1, 114; Vism 151. adrūbhaka (for adubbhaka, with v. l. adrabhaka in expl. of -âduṭṭhulla that which is wicked & that which is not Vin adubbha — pāṇin) at J vi.311. Note: dabhāya (dat.) is also v.130; -āpatti a grave transgression of the Rules of the Order, used in Sk. in sense of an adv. or infinitive, which confirms viz. the 4 Pārājika & the 13 Sanghādisesa Vin iv.31 (opp. a° the etymology of the word. Cp. dobha. Vin iv.32). Dubbhaka (adj.) [Sk. dambhaka] perfidious, insidious, treacher- Dutiya (num. ord.) [Sk. dvitīya, with reduction of dvi to du, as in ous Th 1, 214 (citta°). Cp. dubbhaya & dūbhaka. compn mentioned under dvi B II. For the meaning "compan- Dubbhati (& dūbhati) [Sk. dabhnoti cp. J.P.T.S. 1889, 204: dabh ion" cp. num. ord. for two in Lat.

secundus<sequor, i. e. he (dambh), pp. dabdha; idg. *dhebh, cp. Gr. ἀτέμβω to de- who follows, & Gr. δεύτεροσ᾽ δεύομαι he who stays behind, ceive. Cp. also Sk druh (so Kern, Toev. p. 11, s. v. padubb- also Sk. davīyas farther] (a) (num.) the second, the follow- hati). See also dahara & dūbha, dūbhaka, dūbhi] to injure, hurt, ing J ii.102, 110; dutiyaṁ for the second time (cp. tatiyaṁ deceive; to be hostile to, plot or sin against (either w. dat. J in series 1, 2, 3) Vin ii.188; D ii.155. — (b) (adj. n.) one v.245; vi.491, or w. loc. J i.267; iii.212) S i.85 (ppr. adubb- who follows or is associated with, an associate of; accompa- hanto), 225; It 86 (dubbhe=dusseyya Com.)=Vin ii.203 (where nying or accompanied by (—°); a companion, friend, partner dubbho); Th 1, 1129; J ii.125; iv.261; v.487, 503. — ppr. also Vin iv.225; S i.25 (saddhā dutiyā purisassa hoti=his 2nd self); dūbhato J iv.261; ger. dubbhitvā J iv.79; grd. dubbheyya (v. iv.78 (id.) i.131; It 9; J v.400; Th 2, 230 (a husband); Sn 49 l. dūbheyya) to be punished J v.71. Cp. pa°. (=Nd2 305, where two kinds of associates or companions are distinguished, viz. taṇhā° & puggalo°). taṇhā — dutiyā either Dubbhana (nt.) [Sk. *dambhana] hurtfulness, treachery, injury "connected with thirst" or "having thirst as one's companion" against somebody (c. loc.) PvA 114 (=anattha). (see taṇhā) S iv.37; It 109=A ii.10; bilanga° kaṇājaka (rice Dubbhaya=dubbhaka, S i.107. with sour gruel) Vin ii.77; S i.90, 91. — adutiya alone, unac- Dubbhika=dubbhaka, Pv iii.113 (=mittadubbhika, mittānaṁ bād- companied PvA 161. haka PvA 175). Dutiyaka (adj. — n.) [Dimin. of dutiya] (a) the second, follow- Dubbhikkha see bhikkhā. ing, next J i.504 (°cittavāre); °ṁ a 2nd time M i.83. — (b) a companion; only in f. dutiyikā a wife or female compn Vin Dubbhin (adj. — n.) [Sk. dambhin] seeking to injure, deceitful; a iv.230, 270 (a bhikkhunī as compn of another one); Freq. as deceiver, hypocrite J iv.41; Pv ii.98 (mitta°); DhA ii.23 (mitta purāṇa-dutiyikā one's former wife Vin i.96; iii.16; S i.200; — dūbhin). — f. dubbhinī VvA 68 (so read for dubbinī). M ii.63; J i.210; v.152; DhA i.77. Cp. M Vastu ii.134 dvitīyā Dubha (num. — adj.) [See dubhaya & cp. dvi B II.] both; only in in the same sense. abl. dubhato from both sides Th 1, 1134; Ps i.69; ii.35, 181;

Dubha Dūra

Vv 4621 ; VvA 281 (for Vv 6419 duvaddhato). fraus] one who injures, hurts or deceives; insidious, infesting; Dubhaya (num. adj.) [a contaminated form of du(ve) & ubhaya; a robber, only in pantha° a dacoit D i.135; DA i.296. — (nt.) see dvi B II.] both (see ubhaya) Sn 517, 526, 1007, 1125; J waylaying, robbery (pantha°) J ii.281 (text dūhana), 388 (text: iii.442; vi.110. panthadūbhana, vv. ll. duhana & dūhana); DhsA 220. — Cp. maggadūsin. Duma [Sk. druma=Gr. δρυμός, see dāru] tree A iii.43; J i.87, 272; ii.75, 270; vi.249, 528; Vv 8414 ; Miln 278, 347; VvA 161. Duhitika (adj.) [cp. Sk. druha, fr. druhyati] infested with rob- -agga 1. the top of a tree J ii.155. — 2. a splendid tree bers, beset with dangers S iv.195 (magga). — Note. This in- Vv 354 . — 3. a tooth — pick J v.156; -inda "king of trees," terpretation may have to be abandoned in favour of duhitika the Bodhi tree Dpvs i.7; -uttama a magnificent tree Vv 393 ; being another spelling of dvīhitika= hard to get through (q. -phala fruit of a tree M ii.74; Vism 231 (in comparison). v.), to be compared are the vv. ll. of the latter at S iv.323 (S.S. dūhitika & dūhītika). Duyhati Pass to dohati (q. v.). Dūta1 [Ved. dūta, prob. to dūra (q. v.) as "one who is sent Dussa1 (nt.)

[Sk. dūrśa & dūṣya] woven material, cloth, turban (far) away," also perhaps Gr. δουλος slave. See Walde, Lat. cloth; (upper) garment, clothes Vin i.290; ii.128, 174; iv.159. Wtb. under dudum] a messenger, envoy Vin i.16; ii.32, 277; D D i.103; S v.71; M i.215; ii.92; A v.347; Sn 679; Pv i.103 i.150; S iv.194; Sn 411 (rāja°), 417. — deva° Yama's envoy, (=uttarīyaṁ sāṭakaṁ PvA 49); ii.314 ; Pug 55; PvA 73, 75. — Death's messenger A i.138, 142; M ii.75 sq.; J i.138. — °ṁ cīvara°, q. v.; chava° a miserable garment D i.166; A i.295; pāheti to send a messenger Miln 18, PvA 133. ii.206; M i.78, 308. -karaṇḍaka a clothes — chest S v.71=M i.215; A iv.230; Dūta2 (nt.) [Sk. dyūta, see jūta] play, gaming, gambling J iv.248. -koṭṭhagāra a store — room for cloth or clothes DhA i.220, Dūteyya (nt.) [Sk. dūtya, but varying in meaning] errand, com- 393; -gahaṇa (— mangala) (the ceremony of) putting on mission, messages A iv.196; J iii.134; DA i.78.— °ṁ gacchati a garment DhA ii.87; -cālanī a cloth sieve Vin i.202; -paṭṭa to go on an errand Vin ii.202; °ṁ harati to obtain a commission turban cloth Vin ii.266 (=setavattha — paṭṭa Bdhgh.); S ii.102; Vin iii.87; iv.23. -phala having clothes as fruit (of magic trees, cp. kap- -kamma doing a messenger's duty Vin i.359; - parukkha) Vv 462 (cp. VvA 199); -maya consisting in clothes pahiṇagamana sending & going on messages D i.5=M iii.34; Vv 467 (cp. VvA 199); -yuga a suit of garments Vin i.278; M A ii.209; M i.180. i.215=S v.71; Miln 31 (cp. M Vastu i.61); DhA iv.11; -ratana Dūbha (adj.) deceiving, see dubbha. "a pearl of a garment," a fine garment Miln 262. -vaṭṭi fringed cotton cloth Vin ii.266. -veṇi plaited cotton cloth Vin ii.266. Dūbhaka1 (adj.) [Sk. dambhaka] deceiving, treacherous, harmful SnA 287 (mitta°); f. °ikā J ii.297. Dussa2 at J iii.54 is usually taken as=amussa (cp. amuka). C. expls as "near," & adds "asammussa." Or is it Sk. dūṣya easily Dūbhaka2 [Sk. dambha, cp. dambholi] a diamond J i.363=iii.207. spoilt? See on this passage Andersen Pali Reader ii.124. Dūbhana (nt.) deceiving, pillaging, robbing etc. at J ii.388 is to Dussaka=dūsaka (q. v.). be read as (pantha —) duhana.

Dussati [Sk. duṣyati, Denom. fr. pref. duḥ (du°); pp. duṣṭha, Dūbhin (adj.) — dubbhin J ii.180 (vv. ll. dūbha & dubbhi), 327; caus. dūṣayati] to be or become bad or cor. rupted, to get dam- iv.257; DhA ii.23. aged; to offend against, to do wrong Vin ii.113; S i.13=164; Dh Dūbhī (f.) [cp. Sk. dambha, see dubbhati] perfidy, treachery, J 125=PvA 116; Dh 137; It 84 (dosancyye na d.) cp. A iii.110 i.412; iv.57 (v. l. dubhī); vi.59 (=aparādha). (dussanīye d.); J vi.9; Miln 101, 386. — pp. duṭṭha (q. v.). Dūra (adj.) [Sk. dūra, Ved. duva (stirring, urging on), compar. — Caus. dūseti (q. v.). See also dosa1 & dosaniya; & pa°. davīyān, Av. dūrō (far), *dāu; cp. Ohg. zawen, Goth. tau- Dussanā (f.) & Dussana (nt.) [Sk. dūṣana, cp. dussati] defile- jan=E. do. Another form is *deu̯ā, far in respect to time, as in ment, guilt A ii.225; Pug 18, 22; Dhs 418, 1060; DA i.195 Gr. δήν, δηρόν, Lat. dū — dum (cp. dū — rare=en — dure). (rajjana — d. muyhana). See also dutiya & dūta] far, distant, remote, opp. āsanna (J Dussanīya (adj.) [cp. Sk. dveṣanīya, because of doṣa= dveṣa ii.154) or santika (Dhs 677; Vism 402). — PvA 117. Of- taken to dus] able to give offence, hateful, evil (always combd ten in cpds. (see below), also as dūri°, e. g. dūri — bhāva with rajanīya, cp. rāga dosa moha) A iii.110 (dusanīye dussati, distance Vism 71, 377; DhsA 76. — Cases mostly used ad- where It 84 has dosaneyye); J vi.9; Miln 386. verbially, viz. acc. dūraṁ far J ii.154; DhA i.192. — abl. dūrato from afar, aloof Vin i.15;

ii.195; S i.212; Sn 511; Dh Dussassa see sassa. 219; J v.78 (dūra — dūrato); Miln 23; PvA 107. dūrato karoti Dussika a cloth merchant J vi.276; Miln 262, 331 sq. to keep aloof from PvA 17. — loc. dūre at a distance, also Dussitatta (nt.) [Sk. *dūṣitatva]=dussanā, Pug 18, 22. as prep. away from, far from (c. abl.), e. g. Sn 468; J ii.155, 449 (=ārā); iii.189. — Sn 772; Dh 304; J vi.364; Dhs 677. — Duha (adj. — °.) [Sk. duh & duha; see dohati] milking; yielding, dūre-pātin one who shoots far [cp. Sk. dūra — pātin] A i.284; granting, bestowing: kāma° giving pleasures J iv.20; v.33. ii.170, 202. J iv.494. See also akkhaṇavedhin. — atidūre too Duhati (to milk) see dohati. far Vin ii.215. Duhana (adj. — n.) [Sk. *druhana, to druh, druhyati to hurt, cp. -kantana at Th 1, 1123: the correct reading seems to Oir. droch; Ohg. triogan to deceive, traum= dream; also Sk. be the v. l. durākantana, see ākantana; -gata gone far dhvarati. For further connections see Walde, Lat. Wtb. under away Pv ii.134 (=paralokagata PvA 164); DhA iii.377 (durā°).

Dūra Deva

-(ṁ)gama far — going, going here & there Dh 37 (cp. DhA 92 (°bīja), 103, 129; cp. AvŚ i.308. The deyyadhamma (set i.304); Pv ii.910 ; -ghuṭṭha farrenowned Pv ii.82 ; -vihāra (— of gifts, that which it is or should be a rule to give) to men- vuttin) living far away Sn 220. dicants, consists of 14 items, which are (as enumd at Nd2 523 Dūrakkha [du1 +rakkha] see rakkha & cp. du1 . under the old Brahman's term yañña "sacrifice") (1) cīvara, (2) piṇḍapāta, (3) senāsana, (4) gilāna — paccaya — bhesajja — Dūratta (adj.) [du1 +ratta] reddish M i.36 (°vaṇṇa). parikkhāra, (5) anna, (6) pāna, (7) vattha, (8) yāna, (9) mālā, Dūsaka (adj. — n.) [Sk. dūṣaka] corrupting, disgracing, one (10) gandhā, (11) vilepana, (12) seyya, (13) āvasatha, (14) who defiles or defames; a robber, rebel A v.71 (bhikkhunī°); padīpeyya. A similar enumn in diff. order is found at Nd1 J ii.270; iv.495; Sn 89 (kula° one who spoils the reputation of 373. the clan); DhA ii.23 (kuṭi° an incendiary); Miln 20 (pantha°). Deva [Ved. deva, Idg. *deiš ā to shine (see dibba & diva), orig. As dussaka at J v.113 (kamma°); Sn A 287 (mitta°, v. l. B. adj. *deiu̯os belonging to the sky, cp. Av. daēvō (demon.), for dūbhaka). — panthadūsaka a highwayman Miln 290. — f. Lat. deus, Lith. deG̃vas; Ohg. Gīo; Ags. Tīg, gen. Tīwes dūsikā J iii.179 (also as dūsiyā=dosakārikā); a° harmless Sn (=Tuesday); Oir. dia (god). The popular etymology refers 312 (see a°). it to the root div in the sense of playing, sporting or amus- Dūsana (nt.) [see dūseti] spoiling, defiling J ii.270; Sdhp 453. ing oneself: dibbanti ti devā, pañcahi kāmaguṇehi kīḷanti at- Dūsita [Sk. dūṣita, pp. of dūseti] depraved, sinful, evil PvA 226 tano vā siriyā jotantī ti attho KhA 123] a god, a divine being; (°citta). usually in pl. devā the gods. As title attributed to any su- perhuman being or beings regarded to be in certain respects Dūsin (adj. — n.) [Sk. dūṣin]=dūsaka, in magga° (cp. pantha — above the human level. Thus primarily (see 1a) used of the dusaka) a highway robber Sn 84 sq first of the next — world devas, Sakka, then also of subor- Dūseti [Sk. dūṣayati, caus. of dussati (q. v.). Also as dusseti dinate deities, demons & spirits (devaññatarā some kind of PvA 82] to spoil, ruin; to injure, hurt; to defile, pollute, de- deity; snake — demons: nāgas, tree — gods: rukkhadevatā fame Vin i.79, 85, 86; iv.212 (maṁ so dūsetukāmo, said by a etc.). Also title of the king (3). Always implying splendour bhikkhunī), 316 (dūsetuṁ); A iv.169 sq.; J i.454; ii.270;

DhA (cp. above etym.) & mobility, beauty, goodness & light, & ii.22 (kuṭiṁ, damage, destroy). — aor. dūsayi J ii.110 (fared as such opposed to the dark powers of mischief & destruction ill). — pp. dūsita. Cp. pa°, pari°. (asurā: Titans; petā: miserable ghosts; nerayikā sattā: beings Dūhana1 (nt.) [see duhana] infesting, polluting, defaming; rob- in Niraya). A double position (dark & light) is occupied by bing, only in pantha° (with v. l. duhana) waylaying J ii.281, Yama, the god of the Dead (see Yama & below 1 c). Always 388; Tikp 280. implying also a kinship and continuity of life with humanity and other beings; all devas have been man and may again be- Dūhana2 (nt.) [Sk. dohana, see dohati] milking (—°), in come men (cp. D i.17 sq.; S iii.85), hence "gods" is not a kumbha° filling the pails with milk, i. e. giving much milk coincident term. All devas are themselves in saṁsāra, need- (gāvo; cp. Sk. droṇadughā a cow which yields much milk) Sn ing salvation. Many are found worshipping saints (Th i.627 309. — 9; Th ii.365). — The collective appellations differ; there Dūhitika see duhitika. are var. groups of divine beings, which in their totality (cp. Dejjha (=dvejjha, see dvi B i.5] divided, in a° undivided-ness J tāvatiṁsa) include some or most of the well — known Vedic iii.7 (com. abhejja), 274=iv.258 (dhanuṁ a °ṁ karoti to get deities. Thus some collect. designations are devā sa-indakā the bow ready, v. l. BB. sarejjhaṁ C. expld jiyāya ca sarena (the gods, including Indra or with their ruler at their head: D ca saddhiṁ ekam eva katvā). ii.208; S iii.90, A v.325), sa-pajāpatikā (S iii.90), sa-mārakā (see deva — manussaloka), sa-brahmakā (S iii.90). See be- Deḍḍubha [Sk. duṇḍubha] a water — snake; salamander J iii.16; low 1 b. Lists of popular gods are to be found, e. g. at D ii.253; vi.194; Sdhp 292. See next. iii.194. — A current distinction dating from the latest books in Deḍḍubhaka 1. a sort of snake (see prec.) J i.361. — 2. a kind the canon is that into 3 classes, viz. sammuti- devā (conven- of girdle (in the form of a snake's head) Vin ii.136 (expld by tional gods, gods in the public opinion, i. e. kings & princes J udaka — sappi — sira — sadisa). i.132; DA i.174), visuddhi° (beings divine by purity, i. e. of Deṇḍima (m. nt.) [Sk. diṇḍima, cp. dindima] a kind of kettle great religious merit or attainment like Arahants & Buddhas), — drum D i.79 (v. l. dindima); Nd2 219 (°ka, v. l. dind°); J & upapatti° (being born divine, i. e. in a heavenly state as i.355; (=paṭaha — bheri); v.322=vi.217; vi.465=580. one of the gatis, like bhumma — devā etc.). This division in detail at Nd2 307; Vbh 422; KhA 123; VvA 18. Under the 3rd Depiccha (adj.) [=dvepiccha, see dvi B I. 5] having two tail — category (upapatti°) seven groups are enumerated in the foll. feathers J v.339. order: Cātummahārājikā devā, Tāvatiṁsā d. (with Sakka as Deyya (adj.) [Sk. deya, grd. of dā, see dadāti I. 2, b] (a) to be chief), Yāmā d., Tusitā d., Nimmānaratī d., Paranimmita — given (see below). — (b) deserving a gift, worthy of receiving vasavattī d., Bṛahmakāyikā d. Thus at D i.216 sq.; A i.210, alms J iii.12 (a°); Miln 87 (rāja°) — nt. a gift, offering Vin 332 sq.; Nd2 307; cp. S i.133 & J i.48. See also devatā. i.298 (saddhā°). 1. good etc. — (a) sg. a god, a deity or divine being, M -dhamma a gift, lit. that which has the quality of be- i.71 (d. vā Māro vā Brahmā vā); S iv.180=A iv.461 (devo vā ing given; esp. a gift of mercy, meritorious gift S i.175; A bhavissāmi devaññataro vā ti: I shall become a god or some i.150, 166; ii.264 (saddhā°); Pv i.11 ; ii.318 ; PvA 5, 7 sq., 26, one or other of the (subordinate gods, angels); Sn 1024

nu devo vā Brahmā vā Indo vāpi Sujampati); Dh 105 (+gand- place Miln 91, 330; -dattika given or granted by a god, ex- habba, Māra, Brahmā); A ii.91, 92 (puggalo devo hoti devap- traordinary PvA 145; -dattiya=°dattika J iii.37; DhA i.278; arivāro etc.); PvA 16 (yakkho vā devo vā). — (b) pl. devā -dāruka a species of pine J v.420; -dundubhi the celestial gods. These inhabit the 26 devalokas one of which is under drum, i. e. thunder D i.10; Miln 178; DA i.95; -dūta the god's the rule of Sakka, as is implied by his appellation S. devā- (i. e. Yama's see above 1°) messenger A i.138, 142; M ii.75; naṁ indo (his opponent is Vepacitti Asur — indo S i.222) S iii.179; J i.138; DhA i.85 (tayo d.); Mhbv. 122 (°suttanta); - i.216 sq.; iv.101, 269; A i.144; Sn 346; PvA 22 etc. — Var. deva "the god of gods," Ep. of the Buddha (cp. devâtideva) Th kinds are e. g. appamāṇ' — ābhā (opp. paritt' ābhā) M iii.147; 1, 533, 1278 (of Kappāyana); DhsA 1; PvA 140; -dhamma ābhassarā D i.17; Dh 200; khiḍḍāpadosikā D i.19; gandhabba that which is divine or a god A iii.277 (°ika); DhA iii.74; - — kāyikā S iii.250 sq.; cattāro mahārājikā S v.409, 423; Jat dhītā a female deva or angel (cp. devaputta), lit. daughter of a i.48; Pv iv.111 ; PvA 17, 272; naradevā tidasā S i.5; bhummā god J ii.57; VvA 137, 153 (with ref. to Vimānapetīs); -nagara PvA 5; manāpa — kāyikā A iv.265 sq.; mano — padosikā D the city of the Devas, heaven J i.168, 202; DhA i.280; -nikāya i.20; valāhaka — kāyikā S iii.254. — Var. attributes of the a class, community or group of gods, celestial state or condi- Devas are e. g. āyuppamāṇā A i.267; ii.126 sq.; iv.252 sq.; tion D ii.261 (sixty enumd); S iv.180; M i.102 sq.; A i.63 sq.; dīghāyukā S iii.86; A ii.33; rūpino manomayā M i.410, etc. ii.185; iii.249 sq.; iv.55; v.18; -pañha questioning a god, us- etc. — See further in general: D i.54 (satta devā); ii.14, 157, ing an oracle D i.11 (=DA i.97: devadāsiyā sarīre devataṁ 208; S v.475=A i.37; Sn 258 (+manussā), 310 (id.); 404, 679; otāretvā pañha — pucchanaṁ); -parivāra a retinue of gods Dh 30, 56, 94, 230, 366; Ps i.83 sq.; ii.149; Vbh 86, 395, 412 A ii.91; -parisā the assembly of gods A ii.185; Tikp 241. sq.; Nett 23; Sdhp 240. — (c) deva=Yama see deva — dūta -putta "son of a god," a demi — god, a ministering god (cp. (expld at J i.139: devo ti maccu). — atideva a pre — eminent f. deva — dhītā), usually of Yakkhas, but also appld to the god, god above gods (Ep. of the Buddha) Nd2 307; DhsA 2 4 archangels having charge of the higher world of the Yāmā etc.; see under cpds. — 2. the sky, but only in its rainy aspect, devā (viz. Suyāma devaputta); the Tusitā d. (Santusita d.); the i. e. rain — cloud, rainy sky, rain — god (cp. Jupiter Plu- Nimmānaratī d. (Sunimmita d.); & the Paranimmitavasavattī vius; K.S. i.40, n. 2 on Pajjunna, a Catumahārājika), usually d. (Vasavattī d.) D i.217 sq.; cp. J i.48. — D ii.12, 14; S in phrase deve vassante (when it rains etc.), or devo vassati i.46 sq.; 216 sq.; iv.280; A i.278; It 76; J i.59 (jarā — jajjara); (it rains) D i.74 (: devo ti megho DA i.218); S i.65, 154 (cp. iv.100 (Dhamma d.); vi.239 (Java d.); PvA 6, 9, 55, 92, 113 It 66 megha); Sn 18, 30; J v.201; DhA ii.58, 82; PvA 139. (Yakkho ti devaputto); Miln 23; -pura the city of the gods, devo ekam ekam phusāyati the cloud rains drop by drop, i. e. heaven S iv.202; Vv 6430 (=Sudassana — mahānagara VvA lightly S i.104 sq., 154, 184; iv.289. — thulla — phusitake 285); J iv.143; -bhava celestial existence PvA 167; -bhoga

deve vassante when the sky was shedding big drops of rain S the wealth of the gods PvA 97; -manussā (pl.) gods & men D iii.141; v.396; A i.243; ii.140; v.114; Vism 259. — vigata — i.46, 62, 99 (°mānuse); M ii.38, 55; Sn 14 (sa°), 236 (°pūjita), valāhake deve when the rain — clouds have passed S i.65; M 521; It 80 (°seṭṭhā); Kh viii.10; KhA 196; PvA 17, 31, 117; — ii.34, 42. — 3. king, usually in voc. deva, king! Vin i.272; °loka the world of gods and men. It comprises (1) the world iii.43; A ii.57; J i.150, 307; PvA 4, 74 etc. of gods proper (Devas, i. e. Sakka, Māra & Brahmā; corresp. devī (f.) 1. goddess, of Petīs, Yakkhiṇīs etc.; see etym. to sammuti — devā, see above); (2) samaṇas & brāhmaṇas expl. at VvA 18. — Pv ii.112 ; Vv 13 etc. — 2. queen Vin (cp. visuddhi — devā); (3) gods & men under the human as- i.82 (Rahulamātā), 272; D ii.14; A ii.57, 202 (Mallikā) J i.50 pect (gati, cp. upapatti — devā): Sn 1047, 1063; expl. at (Māyā); iii.188; PvA 19, 75. Nd2 309 & (with diff. interpretations) DA i.174 sq.; -yāna -accharā a divine Apsarā, a heavenly joy — maiden Vism leading to the (world of) the gods, i. e. the road to heaven 531; PvA 46, 279; -aññatara, in phrase devo vā d. vā, a god Sn 139, also in °yāniya (magga) D i.215; -rājā king of the or one of the retinue of a god S iv.180= A iv.461; PvA 16; devas, viz. Sakka Nd1 177; J iii.392 (=devinda); DhA iii.441; -âtideva god of gods, i. e. divine beyond all divinities, a su- PvA 62; -rūpa divine appearance or form PvA 92; -loka the per — deva, of Buddha Nd2 307 & on Sn 1134; J iv.158=DhA particular sphere of any devas, the seat of the devas, heaven; i.147; Vv 6427 ; VvA 18; Miln 241, 258, 368, 384 & passim; there exist 26 such spheres or heavens (see loka); when 2 are cp. M Vastu i.106, 257, 283, 291; -attabhāva a divine con- mentioned it refers to Sakka's & Brahma's heavens. A seat in dition, state of a god PvA 14; -ânubhāva divine majesty or a devaloka is in saṁsāra attained by extraordinary merit: Dh power D ii.12; M iii.120; J i.59; -āsana a seat in heaven It 177; J i.202, 203; iv.273; ThA 74; KhA 228; PvA 5, 9, 21, 76; -âsurasangāma the fight between the Gods & the Titans 66, 81, 89; Vism 415, etc.; -vimāna the palace of a deva J D ii.285; S i.222; iv.201; v.447; M i.253; A iv:432 (at all pas- i.58; VvA 173; -sankhalikā a magic chain J ii.128; v.92, 94; sages in identical phrase); -iddhi divine power Vv 313 ; VvA -sadda heavenly sound or talk among the devas It 75 (three 7; -isi a divine Seer Sn 1116; Nd2 310; -ûpapatti rebirth such sounds). among the gods PvA 6; -orohaṇa descent of the gods DhA Devaka (adj.) (—°) [deva+ka] belonging or peculiar to the devas; iii.443; -kaññā a celestial maiden, a nymph S i.200; J i.61; only in sa°-loka the world including the gods in general D VvA 37, 78; -kāya a particular group of gods S i.200; It 77; i.62; Nd2 309; Sn 86 377, 443, 760 etc.; Miln 234. See also Th 2, 31; -kuñjara "elephant of the gods," of Indra J v.158; devamanussa — loka. -kumāra son of a god (cp. °putta) J iii.391; -gaṇa a troop of gods J i.203; DhA iii.441; -gaha a temple, chapel Vin iii.43; Devata (adj.) (—°) having such & such a god as one's special -cārikā a visit to the gods, journeying in the devaloka VvA 3, divinity, worshipping, a worshipper of, devotee of Miln 234 7, 165 etc.; -ṭṭhāna heavenly seat J iii.55; a temple, sacred (Brahma°+Brahma (garuka). — f. devatā in pati° "worship-

ping the husband," i. e. a devoted wife J iii.406; VvA 128. discussion Miln 262. Devatā (f.) [deva+tā, qualitative — abstr. suffix, like Lat. ju- Desaka (adj.) [Sk. deśaka] pointing

out, teaching, advising Sdhp venta, senecta, Goth. hauhipa, Ohg. fullida cp. Sk. pūrṇatā, 217, 519 — (nt.) advice, instruction, lesson M i.438. bandhutā etc.] "condition or state of a deva," divinity; di- Desanā (f.) [Sk. deśanā] 1. discourse, instruction, lesson S vine being, deity, fairy. The term comprises all beings which v.83, 108; J iii.84; Pug 28; Nett 38; Vism 523 sq. (regard- are otherwise styled devas, & a list of them given at Nd2 ing Paṭiccasamuppāda); PvA 1, 2, 9, 11; Sdhp 213. 2. Freq. 308 & based on the principle that any being who is wor- in dhamma° moral instruction, exposition of the Dhamma, shipped (or to whom an offering is made or a gift given: de — preaching, sermon Vin i.16; A i.53; ii.182; iv.337 sq.; It 33; vatā=yesaṁ deti, as is expressed in the conclusion "ye yesaṁ J i.106 etc. (a° gāminī āpatti), a Pārājika or Sanghādisesa of- dakkhiṇeyyā te tesaṁ devatā") is a devatā, comprises 5 groups fence Vin ii.3, 87; v.187. Cp. Vin. Texts ii.33. — 3. (legal) of 5 kinds each, viz. (1) ascetics; (2) domestic animals (ele- acknowledgment Miln 344. — Cp. ā°. phants, horses, cows, cocks, crows); (3) physical forces & ele- -avasāne (loc.) at the end of an instruction discourse or ments (fire, stone etc.); (4) lower gods (: bhumma devā) (nāgā, sermon DhA iii.175; PvA 54; -pariyosāne=proc. PvA 9, 31 suvaṇṇā, yakkhā, asurā, gandhabbā); (5) higher gods (: inhab- etc. -vilāsa beauty of instruction Vism 524; Tikapaṭṭhāna 21. itants of the devaloka proper) Mahārājā, Canda, Suriya, Inda, Brahmā), to which are added the 2 aspects of the sky — god as Desika (adj.) [Sk. deśika]=desaka, su° one who points out well, devadevatā & disā — devatā). — Another definition at VvA a good teacher Miln 195. 21 simply states: devatā ti devaputto pi Brahmā pi devadhītā Desita [pp. of deseti] expounded, shown, taught etc., given, as- pi vuccati. — Among the var. deities the foll. are frequently signed, conferred Vin iii.152 (marked out); v.137; D ii.154 mentioned: rukkha° tree — gods or dryads M i.306; J i.221; (dhamma); Dh 285 (nibbāna); PvA 4 (magga: indicated), 54 PvA 5; vatthu° earth gods (the four kings) Pv 41 ; PvA 17; (given). vana° wood — nymphs M i.306; samudda° water — sprites Desetar [n. ag. to deseti] one who instructs or points out; a guide, J ii.112 etc. etc. — D i.180 (mahiddhikā, pl.), 192; ii.8, 87, instructor, teacher M i.221, 249; A i.266; iii.441; v.349. 139, 158; S i. sq.; iv.302; M i.245; ii.37; A i.64, 210, 211; ii.70 (sapubba°); iii.77 (bali — paṭiggāhikā), 287 (saddhāya Deseti [Sk. deśayati, Caus. of disati, q. v.] to point out, indi- samannāgatā); 309; iv.302 sq., 390 (vippaṭisāriniyo); v.331; cate, show; set forth, preach, teach; confess. Very freq. in Sn 45, 316, 458, 995, 1043; Dh 99; J i.59, 72, 223, 256; iv.17, phrase dhammaṁ d. to deliver a moral discourse, to preach 474; Vv 163 ; Pv ii.110 ; KhA 113, 117; PvA 44. the Dhamma Vin i.15; ii.87, 188; v.125, 136; D i.241, A ii.185, -ânubhāva divine power or majesty J i.168; -ânussati v.194; It 111; J i.168; iii.394; Pug 57; PvA 6. — aor. adesesi "remembrance of the gods," one of the 6 ânussatiṭṭhānāni, or (S i.196=Th 1 1254) & desesi (PvA 2, 12, 78 etc.) — pp. subjects to be kept in mind D iii.250, 280, cp. A i.211; Vism desita (q. v.). 197. -uposatha a day of devotion to the gods A i.211; Dessa & Dessiya (adj.) [Sk. dveṣya, to dvis, see disa] disagree- -paribhoga fit to be enjoyed by gods J ii.104; -bali an offering able, odious, detestable J i.46; ii.285; iv.406; vi.570, ThA 268, to the gods A ii.68; -bhāva at PvA 110 read as devattabhāva Miln 281. (opp. petattabhāva). Dessati [Sk. dviṣati & dveṣṭi; see etym. under disa] to hate, dis- Devati [div] to lament,

etc.; see pari°. Cp. also parideva etc. like, detest SnA 168 (=na piheti, opp. kāmeti). Devatta (nt.) [deva+tta] the state of being a deva, divinity ThA Dessatā (f.) [Sk. dvesyatā] repulsiveness Miln 281. 70; PvA 110 (°bhāva as Yakkha, opp. petatta bhāva; so read Dessin (adj.) [Sk. dveṣin] hating, detesting Sn 92 (dhamma°); for devatā — bhāva). better desin, cp. viddesin. Devattana (nt.) [=last] state or condition of a deva Th 1, 1127; Deha [Sk. deha to *dheigh to form, knead, heap up (cp. cp. petattana in the foll. verse. kāya=heap), see diddha. So also in uddehaka. Cp. Kern, Toev. Devara [Sk. devṛ & devara Gr. δ¨αήρ (*δαινήρ), Lat. levir, p. 75 s. v. sarīradeha. Cp. Gr. τεϊξος (wall)=Sk. dehī; Lat. Ohg. zeihhur, Ags. tācor] husband's brother, brother-in-law fingo & figura; Goth. deigan (knead)=Ohg. teig=E. dough] J vi.152; Vv 326 (sa°), popularly expld at VvA 135 as "dutiyo body A ii.18; PvA 10, 122. Usually in foll. phrases: hitvā varo ti vā devaro, bhattu kaniṭṭha bhātā." mānusaṁ dehaṁ S i.60; Pv ii.956 ; pahāya m. d. S i.27, 30; Devasika (adj.) [Der. fr. divasa] daily J v.383; DA i.296 jahati d. M ii.73; °ṁ nikkhipati Pv ii.615 ; (muni or khīṇāsavo) (°bhatta=bhattavetena); DhA i.187 sq., — nt. °ṁ as adv. daily, antima — deha — dhārin (°dhāro) S i.14, 53; ii.278; Sn 471; every day J i.82, J i.149, 186; VvA 67, 75; DhA i.28; ii.41. Th ii.7, 10; It 32, 40, 50, 53. °nikkhepana laying down the body Vism 236. 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 Dehaka (nt.)=deha; pl. limbs Th 2, 392; cp. ThA 258. (°antara prob. to be read dos°), 153; KhA 132, 227. — desaṁ Dehin (adj. — n.) that which has a body, a creature Pgdp 12, 16. karoti to go abroad J v.340 (p. 342 has disaṁ). — kañcid — Doṇa [Sk. droṇa (nt.) conn. with *dereu̯o tree, wood, wooden, eva desaṁ pucchati to ask a little point D i.51; M i.229; A see dabbi & dāru & cp. Sk. druṇī pail] a wooden pail, vat, v.39, sometimes as kiñcid — eva d. p. S iii.101; M iii.15; v. trough; usually as measure of capacity (4 Āḷhaka generally) l. at D i.51. — desāgata pañha a question propounded, lit. Pv iv.333 (mitāni sukhadukkhāni donehi piṭakehi). taṇḍula° a come into the region of some one or having become a point of doṇa of rice DhA iii.264; iv.15. At J ii.367 doṇa is used ellip-

tically for doṇamāpaka (see below). & *daurvratya disobedience, defiance] unruliness, indocility, -pāka of which a d. full is cooked, a doṇa measure of bad conduct, fractiousness S ii.204 sq. (°karaṇā dhammā); M food S i.81; DhA ii.8. -māpaka (mahāmatta) (a higher of- i.95 (id. specified); A ii.147; iii.178; Nett 40, 127. ficial) supervising the measuring of the doṇa — revenue (of Dovacassatā (f.) [2nd abstr. of dovacassa] unruliness, contu- rice) J ii.367, 378, 381; DhA iv.88; -mita a d. measure full D macy, stubbornness, obstinacy A i.83, iii.310, 448; v.146 sq.; i.54; M i.518. D iii.212, 274; Pug 20; Dhs 1326 (cp. Dhs. trsl. p. 344); Vbh Doṇika (adj.) [fr. doṇa] measuring a doṇa in capacity Vin i.240 359, 369, 371. (catu° piṭaka). Dovacassiya (nt.)=dovacassa Pug 20; Dhs 1325. Doṇikā (f.)=donī1 , viz. a hollow wooden vessel, tub, vat Vin Dovārika [cp. Sk. dauvārika, see dvāra] gatekeeper, janitor Vin i.286 (rajana° for dyeing); ii.120 (mattikā to hold clay) 220 i.269; D ii.83; iii.64 sq., 100; S iv.194; M i.380 sq.; A iv.107, (udaka°), 221 (vacca° used for purposes of defaecation). See 110; v.194; J ii.132; iv.382 (two by name, viz. Upajotiya & also passāva°. Bhaṇḍa — kucchi), 447; vi.367; Miln 234,

332; Vism 281; Donī1 (f.) [Sk. droṇī, see doṇa] 1. a (wooden) trough, a vat, tub S Sdhp 356. ii.259; A i.253; v.323; J i.450; Miln 56. — tela° an oil vat A Dovila (adj.) [Sk.?] being in the state of fructification, budding J iii.58 (āyasā made of iron & used as a sarcophagus). — 2. a vi.529 (cp. p. 530); Miln 334. trough — shaped canoe (cp. Marāthi ḍon "a long flat — bot- tomed boat made of unḍi wood," & Kanarese ḍoni "a canoe Dosa1 [Sk. doṣa to an Idg. *deu(s) to want, to be inferior etc. hallowed from a log"] J iv.163 (=gambhīrā mahānāvā p. 164); (cp. dussati), as in Gr. δέομαι, δεύομαι] corruption, blemish, PvA 189. — 3. a hollow, dug in the ground Miln 397. — 4. fault, bad condition, defect; depravity, corrupted state; usu- the body of a lute, the sounding — board (?)] i.450; Miln 53; ally — °, as khetta° blight of the field Miln 360; tiṇa° spoilt VvA 281. by weeds Dh 356; PvA 7; visa° ill effect of poison Th 1, 758, 768; sneha° blemish of sensual affection Sn 66. Four kasiṇa Doṇī2 (f.) [Sk. droṇi?] an oil — giving plant (?) (or is it= donī1 — dosā at Vism 123; eighteen making a Vihāra unsuitable at meaning a cake made in a tub, but wrongly interpreted by Vism 118 sq. — J ii.417; iii.104; Miln 330 (sabba — d. — vi- Dhammapāla?) only in -nimmiñjana oil — cake Pv i.1010 ; rahita faultless); DA i.37, 141. — pl. dosā the (three) morbid as °nimmijjani at Vv 3338 ; expld by telamiñjaka at PvA 51 & affections, or disorder of the (3) humours Miln 43; adj. with by tilapiññāka at VvA 147. disturbed humours Miln 172, cp. DA i.133. Dobbhagga (nt.) [Sk. daurbhāgya fr. duḥ+bhāga] ill luck, mis- Dosa2 [Sk. dveṣa, but very often not distinct in meaning from fortune Vin iv.277; DhA 281 (text: °dobhagga). dosa1 . On dveṣa see under disa] anger, ill — will, evil in- Dobha [see dubbha] fraud, cheating D ii.243 (v. l. dobbha= tention, wickedness, corruption, malice, hatred. In most freq. dubbha). combn of either rāga (lust) d. & moha (delusion), or lobha Domanassa (nt.) [Sk. daurmanasya, duḥ+manas] distress, deject- (greed) d. moha (see rāga & lobha), to denote the 3 main edness, melancholy, grief. As mental pain (cetasikaṁ asātaṁ blemishes of character. For defn see Vism 295 & 470. In- cet. dukkhaṁ S v.209=Nd2 312; cp. D ii.306; Nett 12) opp. terpreted at Nd2 313 as "cittassa āghāto paṭighāto paṭigho... to dukkha physical pain: see dukkha B III. 1 a). A synonym kopo... kodho... vyāpatti." — The distinction between dosa of domanassaṁ is appaccaya (q. v.). For defn of the term see & paṭigha is made at DA i.116 as: dosa=dubbalakodha; Vism 461, 504. The freq. combn dukkha — domanassa refers paṭigha=balavakodha. — In combn lobha d. moha e. g. S to an unpleasant state of mind & body (see dukkha B III. 1 b; i.98; M i.47, 489; A i.134, 201; ii.191; iii.338; It 45 (tīṇi e. g. S iv.198; v.141; M ii.64; A i.157; It 89 etc.), the contrary akusalamūlāni). With rāga & moha: Dh 20; It 2=6; with rāga of somanassaṁ with which dom° is combd to denote "happi- & avijjā; It 57; rāga & māna Sn 270, 631 etc. — See for ref.: ness & unhappiness," joy & dejection, e. g. D iii.270; M ii.16; Vin i.183; D iii.146, 159, 182, 214, 270; S i.13, 15, 70; v.34 A i.163; Sn 67 (see somanassa). — Vin i.34; D ii.278, 306; S sq.; M i.15, 96 sq., 250 sq., 305; A i.187; ii.172, 203; iii.181; iv.104, 188; v.349, 451; M i.48, 65, 313, 340; ii.51; iii.218; Sn 506; It 2 (dosena duṭṭhāse sattā gacchanti duggatiṁ); Ps A i.39 (abhijjhā° covetousness & dejection, see abhijjhā); ii.5, i.80 sq., 102; Pug 16, 18; Dhs 418, 982, 1060; Vbh 86, 167, 149 sq.; iii.99, 207; v.216 sq.; Sn 592, 1106; Pug 20, 59; Nett 208, 362; Nett 13, 90; Sdhp 33, 43. — Variously characterised

12, 29 (citta — sampīḷanaṁ d.) 53, Dhs 413, 421, 1389; Vbh as: 8 purisa — dosā Vbh 387; khila, nīgha, mala S v.57; agati 15, 54, 71, 138 sq.; Dh i.121. (4 agati — gamanāni: chanda, d. moha, bhaya) D iii.228, -indriya the faculty or disposition to feel grief D iii.239 cp. 133, 182; ajjhattaṁ A iii.357 sq.; its relation to kamma (+som°); S v.209 sq.; -upavicāra discrimination of that which A i.134; iii.338; v.262; to ariyamagga S v.5, 8. — sadosa gives distress of mind D iii.245; -patta dejected, disappointed corrupted, depraved, wicked D i.80; A i.112; adosa absence J ii.155. of ill-will, adj. kind, friendly, sympathetic A i.135, 195, 203; ii.192; Vbh 169, 210; Dhs 33 (cp. Dhs. trsl. 21, 99); VvA 14 Dolā (f.) [Sk. dolā, *del as in Ags. tealtian=E. tilt, adj. tealt un- (+alobha amoha). stable=Sk. dulā iṣṭakā an unstable woman] a swing J iv.283; -aggi the fire of anger or ill — will D iii.217; S iv.19 sq.; vi.341; Vism 280 (in simile). It 92 (+rāgaggi moh°); J i.61; -antara (adj.) bearing anger, Dolāyati [Denom. of dolā] to swing, to move to & fro J ii.385. intending evil in one's heart Vin ii.249; D iii.237; M i.123; A Dovacassa (nt.) [contamination of Sk. *daurvacasya evil speech i.59; iii.196 sq.; v.81 (opp. metta — citta); perhaps at PvA 78 (for des°); -kkhaya the fading away, dying out of anger

Dosa Dvi

or malice S iii.160, 191; iv.250; v.8; Vbh 73, 89; -gata=dosa duccaritaṁ) S iii.241, cp. 247 sq.; D iii.96. (+paṭigha) S iv.71; -garu full of anger S i.24; -dosa (: dosa1) Dvā (cp. dva°) see dvi B III. spoilt by anger Dh 357; -saññita connected with ill — will It 78; -sama like anger Dh 202; -hetuka caused by evil inten- Dvāra (nt.) [Ved. dvār (f.) & dvāra (nt.), base *dhvār, cp. Av. tion or depravity A v.261 (pāṇātipāta). dvarG̱m; Gr. χύρ¨α, χυρών; Lat. fores (gate), forum; Goth. daúr, Ohg. turi=Ger. tür, Ags. dor=E. door.] 1. lit. an outer Dosaniya, Dosanīya & Dosaneyya (adj.) [grd. — formation ei- door, a gate, entrance Vin i.15; S i.58, 138, 211; J i.346; ii.63; ther to dosa1 or dosa2 , but more likely=Sk. *dūṣanīya=dūṣya vi.330; Vbh 71 sq.; PvA 4, 67 (village gate), 79; Sdhp 54, 356. (see dussa2 & dussati) influenced by dveṣaṇīya] corruptible; — That d. cannot be used for an inner door see Vin ii.215; polluting, defiling; hateful, sinful S iv.307; A ii.120; It 84 on knocking at a d. see DA i.252; cp. DhA i.145 (dvāraṁ (where A iii.110 has dussanīya in same context). ākoṭeti); to open a door: āvarati; to shut: pidahati; to lock: Dosā (f.) [Sk. doṣā & doṣas, cp. Gr. δύω, δύομαι to set (of the thaketi. dvāraṁ alabhamāna unable to get out Vin ii.220. — sun)] evening, dusk. Only in acc. as adv. dosaṁ (=doṣāṁ) at mahā° the main or city gate J i.63; culla° J ii.114; catu° (adj.) night J vi.386. having 4 doors (of niraya) Pv i.1013 ; cha° with 6d. (nagaraṁ, Dosin (adj.) [to dosa2] angry J v.452, 454. w. ref. to the 6 doors of the senses, see below) S iv.194; pure° the front d. J ii.153; pacchima° the back d. J vi.364; Dosinā (f.) [Sk. jyotsnā, cp. P. juṇhā) a clear night, moonlight; uttara° the E. gate (PvA 74); nagara° the city gate (J i.263; only in phrase ramaṇīyā vata bho dosinā ratti. "lovely is deva° DhA i.280); gāma° the village g. (Vin iii.52; J ii.110); the moonlight night" D i.47J i.509; J v.262; Miln 5, 19 etc. ghara° (J iv.142; PvA 38) & geha° (PvA 61) the house door; Expld in popular fashion by Bdhgh. as "dosâpagatā" ratti DA antepura° the door of the inner chamber M ii.100; kula° the i.141. doors of the clan — people Sn 288. — metaph. of the door -puṇṇamāsī a clear, full moon night Th 1, 306, 1119; leading to Nibbāna: amata° S i.137; A v.346. — 2. (fig.) the

-mukha the face of a clear night J vi.223. doors=in — & outlets of the mind, viz. the sense organs; in Doha1 [Sk. doha & dogha] milking, milk J v.63, 433. phrase indriyesu gutta-dvāra (adj.) guarding the doors with Doha2 (adj.) [Sk. droha] injuring (—°) DA i.296. respect to the senses or faculties (of the mind): see gutta (e. g. S ii.218; iv.103 & cp. Dhs. trsl. p. 175). — S iv.117, 194 Dohaka [Sk. doha] a milk — pail J v.105. (with simile of the 6 gates of a city); VvA 72 (kāya — vacī°). Dohati [Sk. dogdhi, to which prob. duhitṛ daughter: see under The nine gates of the body at Vism 346. Thus also in f. ab- dhītā & cp. dhenu] to milk. — pres. 1 pl. dohāma & duhāma str. guttadvāratā the condition of well protected doors (see J v.105; pret. 1 pl. duhāmase ibid.; pot. duhe Jvi.211; ger. gutta). duhitvā SnA 27; pp. duddha (q. v.) — Pass. duyhati S -kavāṭa a door post J i.63; ii.334; vi.444; PvA 280, i.174 (so read for duhanti); J v.307; ppr. duyhamāna Miln 41. -koṭṭhaka [cp. Sk. dvārakoṣṭhaka Sp. AvŚ i.24, 31] gate- — See also dūhana, doha1 , dohin. way; also room over the gate Ud 52, 65; J i.290; iii.2; iv.63, Dohaḷa [Sk. dohada & daurhṛda, of du+hṛd, sick longing, sick- 229; VvA 6, 160; DhA i.50; ii.27, 46; iv.204; Vism 22; Miln ness, see hadaya. Lüders Gōttinger GelehrteNachrichten 10. — bahidvārakoṭṭhake or °ā outside the gate M i.382; 1898, 1 derives it as dvi+hṛd] (a) the longing of a pregnant ii.92; A iii.31; iv.206; -gāma a village outside the city gates, woman J iii.28, 333; DhA i.350; ii.139. — (b) intense long- i. e. a suburb (cp. bahidvāragāma J i.361) J iii.126 (°gā- ing, strong desire, craving in general J ii.159, 433; v.40, 41; maka), 188; iv.225; DhA ii.25 (°ka); -toraṇa a gateway J vi.263, 308; DhA ii.86 (dhammika d.). iii.431. -pānantara at J vi.349 should be read °vātapānan- tara; -pidahana shutting the door Vism 78. -bāhā a door Dohaḷāyati [Denom. fr. dohaḷa] to have cravings (of a woman in post S i.146; Pv i.51 ; DhA iii.273; -bhatta food scattered be- pregnancy) J vi.263. fore the door Sn 286; -vātapāna a door — window Vin ii.211; Dohaḷinī (adj. — f.) a woman in pregnancy having cravings; a J vi.349; -sālā a hall with doors M i.382; ii.61. pregnant woman in general J ii.395, 435; iii.27; iv.334; v.330 Dvārika (—°) (adj.) referring or belonging to the door of —; in (=gabbhinī); vi.270, 326, 484; DhA iii.95. cha °ā taṇhā, craving or fever, arising through the 6 doors (of Dohin (adj. n.) one who milks, milking M i.220 sq.=A v.347 sq. the senses) DhA iv.221, & kāya° — saṁvara control over the (anavasesa° milking out fully). "bodily" door, i. e. over action (opp. speech) PvA 10 (so read Drūbha incorrect spelling for dubbha (q. v.) in adrūbhāya Vin for kāyañ cārika°). i.347. Dvi [Sk. dvi, dva etc. — Bases: I. dvi=Sk. dvi in dvipad =Lat. Dva° in numeral composition, meaning two etc., see under dvi B bipēs (fr. dṷipēs), Ags. twiféte; dvidant=bidens. Reduced to III. di (see B I.4) as in Gr. δδιπους (=dipad), Lat. diennium & pref. dis — (cp. Goth. twis asunder, Ogh. zwisk between). Dvaya (adj. — n.) [Ved. dvaya; cp. dvi B I. 6] (adj.) (a) twofold — II. du (=dvi in reduced grade, cp. Lat. du — plex, dubius Sn 886 (saccaṁ musā ti dvayadhammaṁ); Dh 384; Pv iv.129 etc.). — III. dvā (& dva)=Sk. dvāu, dvā, f. nt. dve (declined (dvayaṁ vipākaṁ=duvidhaṁ PvA 228). — advaya single A as dual, but the P. (plural) inflexion from base I. see B I.1); Gr. v.46. — (b) false, deceitful Vin iii.21. — nt. a duality, a pair, δύω, Lat. duo; Oir. dāu, dā, f. dī; Goth. twai, f. twōs; Ags. couple S ii.17 (°ṁ nissito loko); J iii.395 (gātha°); PvA 19 twā (=E. two); Ohg. zwēne, zwō zwei. Also in cpd. num. dva

(māsa°); DhA ii.93 (pada° two lines, "couplet"). — daśa twelve=Gr. δ(*ϝ)ώδεκα=Lat. duodecim.] number -kārin "doing both," i. e. both good & evil deeds (su° &

Dvi Dvi

two. inal composition & derivation, in: A. Meanings — I. Two as unit: 1. with objective foun- 1. numeral dve (& duve) two: nom. acc. dve (Sn p. 107; dation: (a) denoting a combn (pair, couple) or a repetition It 98; J i.150; iv.137 etc.) & (in verse) duve (Sn 896, 1001); (twice). In this conn. frequent both objective & impersonal gen. dat. dvinnaṁ (It 39, 40, 98; J ii.154); instr. dvīhi (J i.87: in mentioning natural pairs as well as psychologically con- v. l. dīhi; 151; ii.153); loc. dvīsu (J i.203; PvA 47) & duvesu trasted notions. E. g. dvipad (biped), nāgassa dve dantā (ele- (Vv 412). phants' tusks), cakkhūni (eyes); dvija (bird), duvija (tooth), di- 2. as numeral base: -sahassa 2000 (see A I. 2b) J i.57; jivha (snake). See also dutiya & dvaya. — dve: kāmā, khiḍḍā, VvA 261; PvA 74; also in dvittā and adv. dvikkhattuṁ twice gatiyo (Sn 1001), dānāni (It 98), piyā, phalāni (Sn 896; It 39), & dvidhā in two parts. — (b) as nominal base: — (r)āvaṭṭa mittā, sinehā etc. See Nd2 under dve, cp. A i.47— 100; D [Sk. dviḥ cp. Lat. bis] turning twice S i.32; -ja "twice born," iii.212 — 214. — (b) denoting a separation (in two, twofold i. e. a bird J i.152 (gaṇā); -jātin one who is born twice, i. e. a etc.): see dvidhā & cpds. — 2. with symbolic, sentimental brāhmaṇa Th, 2, 430 (ThA 269=brahmajātin); -tālamatta of meaning: (a) only two (i. e. next to one or "next to noth- the size of 2 palms DhA ii.62; -pad [Sk. dvipad, Lat. bipes, ing"), cp. the two mites of the widow (Mark xii. 42), two Gr. δίπους etc.] a biped, man S i.6; -pala twofold Vism 339; sons of Rachel (Gen. 30): dumāsika not more than 2 months -pādaka=dvipad Vin ii.110; -bandhu having two friends J (Vin ii.107); dvemāsiko gabbho (Pv i.67); dvevācika; duvan- vi.281; -rattatiratta two or three nights Vin iv.16; also in gula (see below). — (b) a few — more than one, some, a cou- dvīha two days (q. v.). ple (often intermediate between 1 & 3, denoting more than 3. as diaeretic form duvi°: -ja (cp. dija) "growing again" once, or a comparatively long, rather long, but not like 3 a i. e. a tooth J v.156. very long time): māsadvayaṁ a couple of months; dvisahassa 4. as contracted form di°: -(y)aḍḍha one and a half (lit. dīpā 2000 islands (=a large number); diyaḍḍhasata 150=very the second half, cp. Ger. anderthalb) Dh 235; J i.72 (diyaḍḍha long etc.; dvīhatīha (2 or 3= a couple of days) q. v.; dvirattati- — yojana — satika 150 y. long or high etc.), 202; iv.293 ratta (id. of nights); dvīsu tīsu manussesu to some people (PvA (°yāma); DhA i.395; DA i.17; Miln 243, 272; DhsA 12; -guṇa 47); dvatikkhattuṁ soveral times; cp. dvikkhattuṁ (more than twofold, double Vin i.289; Sn 714; J v.309; Miln 84; DhA ii.6; once), dutiyaṁ (for the 2nd time). VvA 63, 120; -ja (cp. dvija, duvija) (a) "twice — born," a bird II. Two as unit in connection with its own & other decimals S i.224; Sn 1134 (d. vuccati pakkhī Nd2 296); J i.152, 203; means a complex plus a pair, which amounts to the same as a ii.205; iv.347; v.157; Pv ii.124 ; Vv 358 (cp. VvA 178); Miln large & a small unit, or so to speak "a year & a day." E. g. 12 295. — (b) a brahmin ThA, 70, 73; -jivha "twotongued," i. (sometimes, but rarely= 10+2, see sep.); — 32: rests usually e. a snake (cp. du°) J iii.347; -pad (— pada or — pa) a biped on 4 X 8, but as No. of the Mahāpurisa — lakkhaṇāni it de- (cp. dvi°) A i.22; v.21; Sn 83 (dipa — duttama), 995 (id.) 998; notes 30+2= the great circle plus the

decisive (invisible) pair; Dh 273; -pādaka=°pad Th 1, 453=Sn 205. — 62: views of heresy: see diṭṭhi; also as a year of eternity= 5. as sec. cpd. form (with guṇa) dve° (and de°): - 60 kappas+2; — 92: as measure of eternity=90+2 kappas=a caturanga twice fourfold — eightfold Th 1, 520 (°gāmin); year & a day. -patha a "double" path, a border path, the boundary between III. Number twelve. 1. Based on natural phenomena it de- two villages Vv 5317 (— sīmantika — patha VvA 241); notes the solar year (dvādasamāsako saṁvaccharo VvA 247). -piccha having two tail — feathers J v.341 (cp. de°); -pitika — 2. Connected with the solar cult it is used with human ar- having two feathers J v.424; -bhāva doubling kacc. 21; rangements to raise them to the level of heavenly ones and to -māsika two months old Pv i.67 ; -vācika pronouncing (only) impart to them a superior significance. Thus: (a) as denoting two words, viz. Buddha & Dhamma (cp. tevācika, saying the a set (cp. 12 months = companions of the Sun) it is the No. whole saraṇa — formula), Vin i.4; J i.81; -sattaratta twice of a respectful, holy, venerable group (cp. 12 sons of Jacob seven nights, a fortnight [cp. Sk. dvisapta] J vi.230. — See Gen. 35, 22; cakes as shewbread Lev. 25, 5; stones erected also der. fr. numer. adv. dvidhā, viz. dvejjha (& dejjha), Josh. 4, 8; apostles Math. 10, 2; patriarchs Acts 7, 8; compan- dvedhā°, dveḷhaka. ions of Odysseus Hom. Od. 9, 195; Knights of Arthur etc.): 6. as noun — derivation dvaya a dyad (q. v.). of theras, accompd by 12 bhikkhus PvA 67, 141. 179 etc.; II. du; reduced base in numeral and nominal compn & dern : dvādasa koṭisatāni Sn 677; five groups of 12 musicians VvA -(v)addhato from both sides (a distorted form of dubhato 96 (cp. 5 X 12 cromlechs in the outer circle of Stonehenge). q. v.) Vv 6419 (=dubhato VvA 281); -(v)angika consist- — (b) as measure of distance in space & time it implies vast ing of two parts Dhs 163; -(v)angula & dvangula two fin- extent, great importance, a climax, divine symmetry etc. 12 ger — breadths or depths, two inches long, implying a min- yojanas wide extends the radiance VvA 16; 12 y. as respect- imum measure (see above A I.2a) Vin ii.107; iv.262; usually ful distance PvA 137 (cp. 2000 cubits in same sense at Josh. 3, in cpds. — kappa the 2 inch rule, i. e. a rule extending the 4); 12 y. in extent (height, breadth & length) are the heavenly allotted time for the morning meal to 2 inches of shadow af- palaces of the Vimāna — petas or Yakkhas Vv 551 ; J vi.116; ter mid day Vin ii.294 306; — pannā wisdom of 2 finger — VvA 6, 217, 244, 291, 298 etc. In the same connection we breadths, i. e. that of a woman S i.129=Th 2, 60 (dvanguli°, freq. find the No. 16: solasa — yojanikaṁ kanaka — vimā- at ThA 66 as °saññā); — buddhika=°paññā VvA 96; -jivha naṁ Vv 671 ; VvA 188, 289 etc. — Of years: J iii.80; VvA twotongued (cp. di°); a snake J iv.330; v.82, 425; -paṭṭa 157 (dvādasa — vassikā; in this sense also 16 instead of 12: "double cloth" (Hind. dupaṭṭā; Kanarese dupaṭa, duppaṭa; soḷasa — vassuddesika VvA 259 etc. See soḷasa). Tamil tuppaṭṭā a cloak consisting of two cloths joined together, B. Bases & Forms — I. dvi; main base for numeral & nom- see Kern, Toev. i.179); J i.119; iv.114, 379 (ratta°); DhA i.249

Dvi Dhaja

(suratta°); iii.419 (°cīvarā); -matta (about) 2 in measure Miln (°accayena id., gloss: katipāh'— accayena); DA i.190 (°ṁ) 82; -māsika 2 months old or growing for 2 months

(of hair) 215; VvA 45. Vin ii.107; -vagga consisting of two Vin i.58; -vassa 2 years Dvīhika (adj.) every other day M i.78. old Vin i.59; -vidha twofold, instr. duvidhena M iii.45 sq.; etc. — Derivations from du° see sep. under duka (dyad), Dvīhitika (adj.) [du — īhitika, of du1 +īhati] to be gained or dutiya (the second), & the contamination forms dubha (to) & procured with difficulty (i. e. a livelihood which is hardly dubhaya (for ubha & ubhaya). procurable), only in phrase "dubbhikkhā d. setaṭṭhikā III. dvā (& reduced dva), base in numeral compn only: salākavuttā," of a famine Vin iii.6, 15, 87; iv.23; S iv.323. On dvatikkhattuṁ two or three times J i.506; DA i.133, 264; DhA the term & its expln by Bdhgh. (at Vin iii.268: dujjīvikā īhī tī... iv.38; dvādasa twelve (on meaning of this & foll. numer- dukkhena īhitaṁ ettha pavattatī ti) see Kern, Toev. i.122. — als see above A II. & III.) J iii.80; vi.116; DhA i.88; iii.210; Note. Bdhgh's expln is highly speculative, & leaves the prob- VvA 156, 247 etc.; °yojanika J i.125; iv.499; dvāvīsati (22) lem still unsolved. The case of du1 appearing as du — (and VvA 139; dvattiṁsa (32) Kh ii. (°ākāra the 32 constituents not as dur —) before a vowel is most peculiar; there may be a of the body); DhA ii.88; VvA 39 etc.; dvācattālīsa (42) Nd2 connection with druh (see duhana), which is even suggested 15; Vism 82; dvāsaṭṭhi (Nd2 271iii. & dvaṭṭhi (62) D i.54; S by vv. ll. at S iv.223 as dūhitika= duhitika (q. v.). iii.211; DA i.162); dvānavuti (92) PvA 19, 21. — Note. A Dve & Dve° see dvi B 1 & 5. singular case of dva as adv.=twice is in dvâhaṁ Sn 1116. Dvejjha (adj.) [Sk. dvaidhya; cp. dvi B I. 5] divided, twofold, Dvikkhattuṁ (adv.) [Sk. *dvikṛtvaḥ] twice Nd2 on Sn 1116 only in neg. advejjha undivided, certain, doubtless; sim- (=dva); Nd2 296 (jāyati dijo). See dvi B I. 2a . ple, sincere, uncontradictory A iii.403; J iv.77; Nd2 30 (+ad- Dvittā (pl.) [Sk. dvitrā; see dvi B I. 2a] two or three S i.117 (per- veḷhaka); Miln 141. — Cp. dejjha. haps we should read tad vittaṁ: Windisch, Māra & Buddha Dvejjhatā (f.) [fr. prec.] in a° undividedness J iv.76. 108). Dvedhā (adv.) [Sk. dvedhā, cp. dvidhā] in two J v.203, 206 a Dvidhā (num. adv.) [Sk. dvidhā, see dvi B I. 2] in two parts, in (°sira); DhA ii.50 (bhijji: broke in two, broke asunder). two M i.114; J i.253 (karoti), 254 (chindati), 298 (id.); iii.181; Dvedhāpatha [cp. dvidhā & dvi B I.5] (a) a double, i. e. a branch- iv.101 (jāta disagreeing); vi.368 (bhindati). See also dvedhā ing road; a cross — road DhA ii.192; Miln 17. — (b) doubt & dveḷhaka. Dh 282; Dhs 1004, 1161 Vism 313. -gata gone to pieces J v.197; -patha a twofold way, a crossing; only fig. doubt Siii.108; M i.142, 144; Ud 90. See Dveḷhaka (nt.) [Sk. *dvaidhaka fr. adv. dvidhā, cp. dvi B I. 5] also dvedhāpatha. doubt Vin iii.309; Dhs 1004, 1161; DA i.68; DhsA 259; °citta uncertain PvA 13; °jāta in doubt Vin iii.309; D iii.117 sq.; Dvīha (adv.) [Sk. dvis — ahnah; see dvi B I.2b] two days; dvīhena 210. — adveḷhaka (adj.) sure, certain, without doubt Nd2 30 in 2 days S ii.192; dvīha — mata 2 days dead M i.88; iii.91. (+advejjha). -tīha 2 or 3 days (°ṁ adv.) (on meaning cp. dvi A I.2b) D i.190 (°assa accayena after a few days); J ii.316; DhA iii.21

Dh Dhaṁsati [Ved. dhvaṁsati to fall to dust, sink down, perish; Idg. Dhaṁsin (adj. — n.) [Sk. dharṣin to dhṛṣṇoti, see dhaṁseti] dheu̯es to fly like dust, cp. Sk. dhūsara "dusky"; Ags. dust; obtrusive, bold, offensive M i.236; A ii.182; Dh 244 (=DhA Ger. dust & dunst; E. dusk & dust; prob. also Lat. furo] iii.353 paresaṁ guṇaṁ dhaṁsanatāya dh.). to fall from, to be deprived of (c. abl.), to be gone D iii.184 Dhanka [Sk. dhvāṅkṣa, cp.

also dhunkṣā] a crow S i.207; ii.258; (with abl. asmā lokā dh.) A ii.67; v.76, 77; It 11; Th 1, 225, Sn 271=Nd2 420; J ii.208; v.107, 270; vi.452; Pv iii.52 (=kāka 610; J iii.260, 318, 441, 457; iv.611; v.218, 375. — Caus. PvA 198); VvA 334. dhaṁseti [Sk. dhvaṁsayati, but more likely=Sk. dharṣayati (to infest, molest= Lat. infestare. On similar sound — change Dhaja [Sk. dhvaja, cp. Ohg. tuoh "cloth" (fr. *dwōko)] a flag, P. dhaṁs°> Sk. dharṣ cp. P. daṁseti>Sk. darśayati). Caus. banner; mark, emblem, sign, symbol Vin i.306 of dhṛṣṇoti to be daring, to assault cp. Gr. χάρσος audacious, (titthiya°: outward signs of); ii.22 (gihi°); S i.42; ii.280; A bold, Lat. festus, Goth. gadars=E. dare; Ohg. gitar] to deprive ii. 51; iii.84 sq. (panna°); M i.139 (id.); A iii.149 (dhamma); of, to destroy, assault, importune D i.211; S iii.123; Sn 591; J J i.52 (+patākā); VvA 173 (id.); J i.65 (arahad °;)Th i.961; iii.353; Miln 227; Sdhp 357, 434. Cp. pa°, pari°. J v.49=Miln 221; J v.509; vi.499; Nd1 170; Vv 361 , 6428 (subhāsita°=dhamma° VvA 284); Dhs 1116, 1233; Vism 469 Dhaṁsana (n. — adj.) [Sk. dharṣana] destroying, bringing to (+paṭàka, in comparison); PvA 282; VvA 31, 73; Miln 21; ruin, only in kula° as v. l. to kula — gandhana (q. v.) at It Sdhp 428, 594. Cp. also panna. 64, and in dhaṁsanatā at DhA iii.353 in expln of dhaṁsin (q. -agga the top of a standard S i.219; A iii.89 sq.; Pug 67, v.).

Dhaja Dhamani

68; Vism 414 (°paritta). -ālu adorned with flags Th 1, 164=J phrase pahūta°) it may be taken as Tatpuruṣa "rich in trea- ii.334 (: dhajasampanna Com.); -āhaṭa won under or by the sures," otherwise "possessing money & money's worth" cp. colours, taken as booty, captured Vin iii.139, 140; Vism 63. pahūtadhanadhaññavā J i.3. As n. Pv i.1111 ; iii.104 ; PvA -baddha captured (=°āhaṭa) Vin i.74 (cora). 60; Miln 2, 280; as adj. freq. "pahūtadhana — dhañña" Vv Dhajinī (f.) [Sk. dhvajinī, f. to adj. dhvajin] "bearing a standard," 6313 =Pv ii.611 : PvA 97. Thus in ster. formula of aḍḍha ma- i. e. an army, legion Sn 442 (=senā SnA 392). haddhana 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 Dhañña1 (nt.) [Ved. dhānya, der. fr. dhana] grain, corn. The Sn 659; -lobha "greed of gold" J iv.1; -lola=lobha J ii.212; usual enumn comprises 7 sorts of grain, which is however not -viriya wealth & power Sn 422; -hetu for the sake of wealth strictly confined to grain — fruit proper ("corn") but includes, Sn 122. like other enumns , pulse & seeds. These 7 are sāli & vīhi (rice — sorts), yava (barley), godhuma (wheat), kangu (mil- Dhanatta (nt.) [Sk. *dhanatvaṁ] being bent on having money J let), varaka (beans), kudrūsaka (?) Vin iv.264; Nd2 314; DA v.449. i.78. — Nd2 314 distinguishes two oategories of dhañña: the Dhanavant (adj.) [Sk. dhanavant] wealthy Nd2 462; J i.3. natural (pubbaṇṇa) & the prepared (aparaṇṇa) kinds. To the Dhanāyati [Denom. to dhana] to desire (like money), to wish for, first belong the 7 sorts, to the second belongs sūpeyya (curry). strive after M i.260 (perhaps better to be read vanāyati, see See also bīja — bīja. — Six sorts are mentioned at M i.57, formula under allīyati, and note M i.552). viz. sāli, vīhi, mugga, māsa, tila, taṇḍula. — D i.5 (āmaka°, q. v.); A ii.209 (id.); M i.180; A ii.32 (+dhana); Th 1, 531; Pug Dhanika [Sk. dhanika] a creditor, Th 2, 443, ThA, 271; PvA 276. 58; DhA i.173; VvA 99; PvA 29 (dhanaṁ vā dh °ṁ vā), 198 Cp. dhaniya. (sāsapa — tela — missitaṁ), 278 (sappi — madhu — tela — Dhanita [Sk. dhvanita, pp. of dhvan, cp. Ags.

dyn noise= E. dhaññādīhi vohāraṁ katvā). — dhaññaṁ ākirati to besprin- din; Ags. dynnan to sound loud] sounded; as nt. sonant (said kle a person with grain (for good luck) Pv iii.54 (=mangalaṁ of a letter) Miln 344. karoti PvA 198, see also mangala). Dhaniya=dhanika Vin i.76. -āgāra a store house for grain Vin i.240; -piṭaka a basket full of grain DhA iii.370; -rāsi a heap of g. A iv.163, 170; Dhanu (nt.) [Sk. dhanus, to Ohg. tanna fir — tree, also oak, orig -samavāpaka grain for sowing, not more & not less than nec- tree in general, cp. dāru] a bow M i.429; J i.50, 150; ii.88; essary to produce grain M i.451. iv.327; PvA 285. -kalāpa bow & quiver Vin ii.192; M i.86; ii.99; A iii.94; Dhañña2 (adj.) [Sk. dhānya, adj. to dhana or dhānya. Semanti- PvA 154; -kāra a bow maker Miln 331; -kārika N. of a tree cally cp. āḷhiya] "rich in corn," rich (see dhana); happy, for- J v.420; -kārin=prec. J v.422 (=°pāṭali); -ggaha an archer tunate, lucky. Often in combn dhanadhañña. — DhA i.171; D i.51; A ii.48; iv.107; J i.58, 356; ii.87, 88; iii.220 (dhanug- iii.464 (dhañññādika one who is rich in grains etc., i. e. lucky); gaha) J iii.322; v.129 (where 4 kinds are enumd); Vism 150 DhsA 116. — dhañññapuñña — lakkhaṇa a sign of future good (in simile); DA i.156; -takkāri (f.) a plant J vi.535; -pāṭali fortune & merit PvA 161; as adj. endowed with the mark of... N. of a tree J v.422; -lakkhaṇa prophesying from marks on a J vi.3. See also dhāniya. bow D i.9. Dhata [Sk. dhṛta, pp. of dharati; cp. dhara & dhāreti] 1. firm, Dhanuka (nt.) [Sk. dhanuṣka] a (small) bow Vin ii.10; iii.180; D prepared, ready, resolved A iii.114; Dāvs v.52. — 2. kept in i.7; A iii.75; v.203; J vi.41; Miln 229; DA i.86. mind, understood, known by heart Vin ii.95; A i.36. Dhanta [Sk. dhvānta in meaning of either dhvanita fr. dhvan Dhana (nt.) [Ved. dhana; usually taken to dhā (see dadhāti) to sound, or dhamita fr. dhmā to blow, see dhameti] blown, as "stake, prize at game, booty," cp. pradhāna & Gr. χέμα; sounded A i.253; J i.283, 284. but more likely in orig. meaning "grain, posses sion of corn, crops etc.," cp. Lith. dūna bread, Sk. dhānā pl. grains & Dhama (—°) (adj.) [Sk. dhama, to dhamati] blowing, n. a blower, dhañña=dhana — like, i. e. corn, grain] wealth, usually wealth player (on a horn: sankha°) D i.251; S iv.322. of money, riches, treasures. 1. Lit. D i.73 (sa°); M ii.180.; Dhamaka (—°) (adj.) one who blows Miln 31; see vaṁsa°, A iii.222; iv.4 sq.; Nd2 135 (+yasa, issariya etc.) Th 2, 464 sankh°, singa°. (+issariya); J i.225 (paṭhavigataṁ karoti: hide in the ground), Dhamati [Ved. dhamati, dhmā, pp. dh amita & dhmāta, cp. 262, 289; ii.112; iv.2; Sn 60, 185, 302; Pv ii.610 ; DhA i.238. Ohg. dampf "steam"] to blow, to sound (a drum); to kindle Often in combn aḍḍha mahaddhana mahābhoga to indicate (by blowing), melt, smelt, singe A i.254; iv.169; J i.283, 284; immense wealth (see aḍḍha) PvA 3, 214 etc. (see also be- vi.441; Nd1 478; Miln 262.— ppr. dhamāna S i.106; Miln low °dhañña). — 2. fig. Used in the expression sattavidha- 67. — Caus. dhameti to blow (an instrument) J ii.110; Miln ariya-dhana "the 7 fold noble treasure" of the good qualities 31, and dhamāpeti to cause to blow or kindle DhA i.442. — or virtues, viz. saddhā, cāga etc. (see enumd under cāga) D pp. dhanta & dhanita (the latter to dhvan, by which dhamati iii.163, 164, 251; VvA 113; ThA 240. is influenced to a large extent in meaning. Cp. uddhana). -agga the best treasure (i. e. the ariya — dhana) D iii.164; -atthika wishing for or desiring wealth Sn 987; -āsā crav- Dhamadhamāyati [cp. Sk. dadhmāti, Intens. to dhamati] to blow ing for wealth; -kkīta bought for money DhA ii.3, -thaddha

frequently, strongly or incessantly Miln 117. proud of wealth, snobbish Sn 104; -dhañña, usually Dvandva Dhamani (f.) [Sk. dhamani, to dhamati, orig. a tube for blow- — cpd. "money & money's worth," but as adj. (always in ing, a tubular vessel, pipe] a vein Th 1, 408. Usually in cpd.:

-santhata strewn with veins, with veins showing, i. e. ema- sation) corresponds to dhamma "mentalized" object or "idea" ciated (: nimmaṁsa — lohitatāya sirājālehi vitthatagatta PvA (Mrs. Rh. D. "mental object in general," also "state of mind") 68) Vin iii.110; J iv.371; v.69; Dh 395=Th 1, 243=Pv ii.113 ; — (a) subjective: mental attitude, thought, idea, philosophy, Pv iv.101 ; DhA i.299, 367; iv.157; ThA 80. So also in Jain truth, & its recognition (anubodhi) by the Buddha, i. e. the Pk. "kisa dhamaṇisaṁtata": Weber, Bhagavatī p. 289; cp. Dhamma or worldwisdom=philosophy of the Buddha as con- Lal. Vist. 226. — Also as °santhatagatta (adj.) having veins tained & expounded in the Dialogues of the 5 Nikāyas (see be- showing all over the body for lack of flesh Vin i.55; iii.146; M low C.) — Note. The idea of dhamma as the interpreted Order ii.121; J i.346, ii.283; ThA 80. of the World is carried further in the poetical quasi — personi- Dhamma1 (m. & rarely nt.) [Ved. dharma & dharman, the lat- fication of the Dh. with the phrase "dhammaja dh — nimmita ter a formation like karman (see kamma for expln of subj. dh — dāyāda" (born of the Norm, created by the Norm, heir of & obj. meanings); dhṛ (see dhāreti) to hold, support: that the Norm; see under cpds. and Dhammatā; also s. v. Niyama). which forms a foundation and upholds= constitution. Cp. That which the Buddha preached, the Dhamma κα᾽τ ἐςοξήν, Gr. χρόνος, Lat. firmus & fretus; Lith. derme (treaty), cp. was the order of law of the universe, immanent, eternal, un- also Sk. dhariman form, constitution, perhaps=Lat. forma, created, not as interpreted by him only, much less invented or E. form] constitution etc. A. Definitions by Commentators: decreed by him, but intelligible to a mind of his range, and by Bdhgh gives a fourfold meaning of the word dhamma (at DA him made so to mankind as bodhi: revelation, awakening. The i.99= DhA i.22), viz. (1) guṇe (saddo), applied to good con- Buddha (like every great philosopher & other Buddhas pre- duct; (2) desanāyaṁ, to preaching & moral instruction; (3) ceding Gotama: ye pi te ahesuṁ atītaṁ addhānaṁ Arahanto pariyattiyaṁ, to the 9 fold collection of the Buddh. Scriptures Sammāsambuddhā te pi dhammaṁ yeva sakkatvā S i.140) is (see navanga); (4) nissatte (— nijjīvate), to cosmic (non — a discoverer of this order of the Dhamma, this universal logic, animistic) law. — No. 1 is referred to freq. in expls of the philosophy or righteousness ("Norm"), in which the rational term, e. g. dhammiko ti ñāyena samena pavattatī ti DA i.249; & the ethical elements are fused into one. Thus by recogni- dhamman ti kāraṇaṁ ñāyaṁ PvA 211; as paṭipatti — dhamma tion of the truth the knower becomes the incorporation of the at VvA 84; No. 3 e. g. also at PvA 2. Another and more knowable (or the sense of the universe=Dhamma) & therefore adequate fourfold definition by Bdhgh is given in DhsA 38, a perfect man, one who is "truly enlightened" (sammā — sam- viz. (1) pariyatti, or doctrine as formulated, (2) hetu, or con- buddha): so Bhagavā jānaṁ jānāti passaṁ passati cakkhu — dition,

causal antecedent, (3) guṇa, or moral quality or action, bhūto ñāṇa — bhūto dhamma° brahma° & in this possession (4) nissatta — nijīvatā, or "the phenomenal" as opposed to "the of the truth he is not like Brahmā, but Brahmā himself & the substantial," "the noumenal," "animistic entity." Here (2) is il- lord of the world as the "master of the Truth": vattā pavattā lustrated by hetumhi ñāṇaṃ dhammapaṭisambhidā: "analytic atthassa ninnetā Amatassa dātā dhammassāmī S iv.94; & sim- knowledge in dhamma's means insight into condition, causal ilarly "yo kho Dhammaṁ passati so mam passati; yo mam pas- antecedent" Vibh 293, and see Niyama (dhamma°). Since, in sati so Dhammaṁ passati" =he who sees the Buddha sees the the former fourfold definition (2) and (3) really constitute but Truth S iii.120. Cp. with this also the dhamma — cakka idea one main implication considered under the two aspects of Doc- (see cpds.). On equation Dhamma=Brahman see esp. Geiger, trine as taught and Doctrine as formulated, we may interpret Dhamma pp. 76 — 80, where is also discussed the formula Dhamma by the fourfold connotation: — doctrine, right, or Bhagavato putto etc. (with dhammaja for the brahmanic brah- righteousness, condition, phenomenon. — For other exegetic maja). — In later (Abhidhamma) literature the (dogmatic) per- definitions see the Coms & the Niddesa, e. g. Nd1 94; for sonification of Dhamma occurs. See e. g. Tikp A 366. modern expls & analyses see e. g. Rhys Davids, Buddh. In- As 6th sense — object "dhamma" is the counterpart of dia pp. 292 — 4; Mrs. Rh. Davids, Buddhism (1912) pp. 32 "mano": manasā dhammaṁ viññāya "apperceiving presenta- sq., 107 sq., 235 sq.; Dhs. trsl. xxxiii. sq.; and most recently tions with the mind" S iv.185 etc. (see formula under rūpa); the exhaustive monograph by M. & W. Geiger, Pāli Dhamma. mano — viññeyyā dhammā S iv.73; cp. S iii.46; iv.3 sq.; Abhandlungen der Bayer. Akademie xxxi. 1; München 1920; v.74; D iii.226, 245, 269. Ranged in the same category un- which reached the editors too late to be made use of for the der the anupassanā — formula (q. v.) "dhammesu dhamm — Dictionary. ânupassin" realising the mentality of mental objects or ideas, B. Applications and Meaning. — 1. Psychologically; e. g. D ii.95, 100, 299; A i.39, 296; ii.256; iii.450; iv.301. "mentality" as the constitutive element of cognition & of its Also as one of the 6 taṇhās "desire for ideas" D iii.244, 280. substratum, the world of phenomena. It is that which is pre- — As spirituality opposed to materiality in contrast of dh. & sented as "object" to the imagination & as such has an effect āmisa: It 98 (°dāna: a mat. & a spir. gift). — (b) objective: of its own: — a presentation (Vorstellung), or idea, idea, or substratum (of cognition), piece, constituent (=khandha), con- purely mental phenomenon as distinguished from a psycho — stitution; phenomenon, thing, "world," cosmic order (as the physical phenomenon, or sensation (re — action of sense — expression of cosmic sense, as under a & 2). Thus applied to organ to sensestimulus). The mind deals with ideas as the eye the khandhas: vedanādayo tayo kh. DhA i.35 (see Khandha B deals with forms: it is the abstraction formed by mano, or mind 3); to rūpa vedanā saññā sankhārā viññāna S iii.39;=sankhārā proper, from the objects of sense presented by the sense — or- D iii.58, 77, 141. Freq. in formula sabbe dhammā aniccā gan when reacting to external objects. Thus cakkhu "faculty (+dukkhā anattā: see nicca) "the whole of the

visible world, all of sight" corresponds to rūpa "relation of form" & mano "fac- phenomena are evanescent etc." S iii.132 sq. & passim. diṭṭhe ulty of thought" (citta & ceto its organ or instrument or locali- [va] dhamme in the phenomenal world (opp. samparāyika dh. the world beyond): see under diṭṭha (S iv.175, 205 etc.). — ye

dhammā hetuppabhavā tesaṁ hetuṁ Tathāgato āha "of all phe- lobha° greedy quality D i.224, 230; methuna dh. fornication nomena sprung from a cause the Buddha the cause hath told" D iii.133. — (β) (pl.) Tenets, practices etc. — (aa) good: Vin i.40 (cp. Isā Upanishad 14). — lokadhammā things of kusalā dh. D ii.223, 228; iii.49, 56, 82, 102 etc.; S ii.206; sap- this world (viz. gain, fame, happiness etc., see under lābha) purisa° A v.245, 279; PvA 114; samaṇa° Wanderer's practice D iii.260; Nd2 55. — uttari-manussa-dh°ā transcendental, or observances DhA ii.55. brāhmaṇakaraṇā D i.244; yesaṁ supernormal phenomena D i.211, cp. D iii.4; abbhuta — dh°ā dh°ānaṁ Gotamo vaṇṇavādin D i.206; cp. sīlaṁ samādhi wonderful signs, portents Miln 8 (tayo acchariyā a. dh. pātura- paññā ca vimutti ca anuttarā: anubuddhā ime dhammā Gota- hesuṁ); PvA 2: hassa — khiḍḍhā — rati — dh. — samāpanna mena yasassinā D ii.123. dhammānaṁ sukusalo perfect in all endowed with the qualities or things of mirth, play & enjoy- (these) qualities D i.180; samāhite citte dhammā pātubhavanti ment D i.19; iii.31; gāma° things or doings of the village D i.4 "with composed mind appear true views" S iv.78; dhammesu (cp. DA i.72). patiṭṭhito S i.185; ananussutesu dh°esu cakkhuṁ udapādi "he 2. Ratio — ethically — (a) objective: "rationality," any- visualized undiscovered ideas" S ii.9. — (bb) evil: āvaraṇīyā thing that is as it should be according to its reason & logicality S iv.104; pāpakā Vin i.8; D i.70; A i.202; akusalā D iii.56, (as expressed under No. 1 a), i. e. right property, sound con- 57, 73, 91 etc.; lobha°, dosa°, moha° S i.70=It 45=Nd2 420; S dition, norm, propriety, constitution as conforming to No. 1 i.43; M iii.40; dukkhavipākā vodanīyā saṁkilesikā ponobb- in universal application i. e. Natural or Cosmic Law: yattha havikā D i.195; iii.57. — (cc) various: gambhīrā duddasā nāmañ ca rūpaṁ ca asesam uparujjhati, taṁ te dhammaṁ id- etc. Vin i.4; D i.12; S i.136; — Cp. S ii.15, 26; Nd2 320; hâññāya acchiduṁ bhavabandhanaṁ (recognising this law) S It 22, 24; Ps i.5, 22, 28; Vbh 105, 228, 293 sq. etc. etc. — i.35 cittacetasikā dh° ā a term for the four mental khandhas, (γ) (adj.) good, pious, virtuous etc.: adhammo nirayaṁ neti and gradually superseding them Dhs 1022 (cf. Compendium dhammo pāpeti suggatiṁ "the sinners go to niraya, the good of Philosophy, 1); dasadhamma — vidū Vin i.38 (see dasa); to heaven" Th 1, 304=DA i.99=DhsA 38= DhA i.22. kalyāṇa° with attha, nirutti and paṭibhāna: one of the 4 Paṭisamb- virtuous A i.74, 108; ii.81, 91, 224 sq.; PvA 13. Opp. pāpa° hidās (branches of analytic knowledge A ii.160; Pṭs i.84, 88 Vin iii.90; cp. above a. — (δ) (phrases). Very freq. used etc.; Vibh. 293 f., Points of Controversy, p. 380. In this as adv. is the instr. dhammena with justice, justly, rightly, sense freq. — ° as adj.: being constituted, having the inherent fitly, properly Vin i.3; D i.122; S iv.331; Vv 3419 (=kāraṇena quality (as based on Natural Law or the rational constitution ñāyena vā VvA); Pv ii.930 (=yutten' eva kāraṇena PvA 125, as of the Universe), destined to be..., of the (natural) property

just punishment); iv.169 (=anurūpakāraṇena PvA 286). Esp. of..., like (cp. Gr. — ειδής or E. — able, as in change — in phrase of the cakkavattin, who rules the world according able=liable to change, also E. — hood, — ly & P. — gata, to justice: adaṇḍena asatthena dhammena anusāsati (or ajjhā- — ṭhita), e. g. khaya — dhamma liable to decay (+vaya°, vasati) D i.89; ii.16; S i.236=Sn 1002; cp. Sn 554 (dhammena virāga°, nirodha°), with ref. to the Sankhāras S iv.216 sq.; in cakkaṁ vattemi, of the Buddha). Opp. adhammena unjustly, the Paṭiccasamuppāda S ii.60; akkhaya imperishable Pv iv.152 unfitly, against the rule Vin iv.37; S i.57; iv.331; DA i.236. — (dānaṁ a — dh. atthu). cavana° destined to shift to another dhamme (loc.) honourably J ii.159. — dhammaṁ carati to state of existence D i.18; iii.31; It 76; VvA 54. jāti — jarā live righteously Pv ii.334 ; see also below C 3 & dh. — cariyā. — maraṇa° under the law of birth, age, & death D iii.57; A C. The Dhamma, i. e. moral philosophy, wisdom, truth as i.147; iii.54; PvA 41 (sabbe sattā...); bhedana° fragile (of propounded by Gotama Buddha in his discourses & conversa- kāya) D i.76; S i.71; PvA 41 (bhijjana° of sankhārā). vipar- tions, collected by the compilers of the 5 Nikāyas (dhamma — iṇāma° changeable A i.258; iv.157; PvA 60 (+anicca). a° un- vinayaṁ sangāyantehi dhammasangāhakehi ekato katvā VvA changing D iii.31 sq. samudaya° & nirodha°, in formula yaṁ 3; cp. mayaṁ dh.°ṁ ca vinayañ ca sangāyāma Vin ii.285), kiñci s — dh°ṁ sabban tan n — dh°ṁ "anything that is des- resting on the deeper meaning of dhamma as expld under B tined to come into existence must also cease to exist" D i.110, 1 a, & being in short the "doctrinal" portions of the Buddhist 180; S iv.47 & passim. Cp. further: anāvatti° avinipāta° D Tipiṭaka in contradiction to the Vinaya, the portion expound- i.156; iii.107, 132; A i.232; ii.89, 238; iv.12; anuppāda° D ing the rules of the Order (see piṭaka). Dhamma as doctrine is iii.270. — (b) subjective: "morality," right behaviour, righ- also opposed to Abhidhamma "what follows on the Dhamma." teousness, practice, duty; maxim (cp. ṭhāna), constitution of — (1) Dhamma and Vinaya, "wisdom & discipline," as now character as conforming to No. 1 in social application, i. e. found in the 2 great Piṭakas of the B. Scriptures, the Vinaya Moral Law. — Often in pl.: tenets, convictions, moral habits; and SuttantaPiṭaka (but the expression "Piṭako" is later. See & as adj. that which is proper, that which forms the right idea; Piṭaka). Thus bhikkhū suttantikā vinaya — dharā dhamma good, righteous, true; opp. adhamma false, unjust etc.; evil kathikā, i. e. "the bhikkhus who know the Suttantas, re- practice — (a) Righteousness etc.: S i.86 (eko dh. one princi- member the Vinaya & preach the Word of the Buddha" Vin ple of conduct; ii.280 (dh. isinaṁ dhajo: righteousness is the ii.75 (i.169), cp. iv.67. Dhamma & Vinaya combd : yo 'haṁ banner of the Wise); kusala dh. D i.224; dhamme ṭhita righ- evaṁ svâkkhāte Dh — vinaye pabbajito S i.119; bhikkhu na teous Vv 168 ; ñāti° duty against relatives PvA 30; deyya°= evarūpiṁ kathaṁ kattā hoti: na tvaṁ imaṁ Dh — v°ṁ ājānāsi, dāna PvA 9, 70; sad° faith (q. v.) — opp. adhamma un- ahaṁ imaṁ Dh — v°ṁ ājānāmi etc. S iii.12; imaṁ Dh — v°ṁ righteousness, sin A ii.19; v.73 sq.; D iii.70 (°rāga+ visama na sakkomi vitthārena ācikkhituṁ S i.9; samaṇā... imasmiṁ — lobha & micchā — dhamma); Pv iii.96 (°ṁ anuvattisaṁ I Dh — v°e gādhanti S iii.59. — Thus in var. cpds. (see be- practised wrong conduct). — In the same sense: dh. asuddho low), as

Dh — dhara (+V — dh.) one who knows both by Vin i.5=S i.137 (pāturahosi Magadhesu pubbe dh. a.); pāpa° heart; Dh — vādin (+V — v.) one who can recite both, etc. (adj.) of evil conduct Vin i.3; aṭṭhita° unrighteous D iii.133; — 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 (ayaṁ Dh. 329; Nett 11, 15, 31, 83, 112; & cp. cpds. — 4. Dhamma and ayaṁ V. idaṁ Satthu — sāsanaṁ); iii.9, 12, 28, 118 sq.; S i.9, anudhamma. Childers interprets anudhamma with "lesser or 119, 157; ii.21, 50, (dh — vinaye assāsa); A iii.297 (id.); S inferior dhamma," but the general purport of the Nikāya pas- ii.120; iii.91; iv.43 sq., 260; A i.34, 121, 185, 266; ii.2, 26, sages seems to be something like "in conformity with, in log- 117, 168; iii.8, 168 sq.; iv.36, 200 sq.; v.144, 163, 192; It 112; ical sequence to the dhamma" i. e. lawfulness, righteousness, Sn p. 102; Ud 50. — 2. Dhamma, Buddha, Sangha. On reasonableness, truth (see KS ii.202; Geiger, Pāli Dhamma pp. the principle expld in Note on B 1 a rests the separation of 115 — 118). It occurs (always with Dh.) in the foll. contexts: the personality of the teacher from that which he taught (the dhammassa c' ânudh °ṁ vyākaroti "to explain according to the "Doctrine," the "Word," the Wisdom or Truth, cp. Dhamma — truth of the Dhamma" D i.161; iii.115; Ud 50; dhammassa hoti kāyo Tathāgatassa adhivacanaṁ D iii.84). A person becoming anudhammacārin "walking in perfect conformity to the Dh." a follower of the B. would conform to his teaching (Dh.) & A ii.8; dh. — anudh °ṁ ācaranti id. D iii.154; dh. — anudh° to the community ("Church"; Sangha) by whom his teaching paṭipanna "one who has reached the complete righteousness of was handed down. The formula of Initiation or membership is the Dh." D ii.224; iii.119; S iii.40 sq.; It 81; A iii.176 (where therefore threefold, viz. Buddhaṁ saraṇaṁ upemi (gacchāmi), it forms the highest stage of the Dhammaknowledge, viz. (1) Dh °ṁ..., Saṅghaṁ... i. e. I put myself into the shelter of the dh °ṁ suṇāti; (2) pariyāpuṇāti; (3) dhāreti; (4) atthaṁ upa- B., the Dh. & the S. (see further ref. under Sangha) S i.34 parikkhati; (5) dh — anudh °ṁ paṭipajjati). Further in series (Buddhe pasannā Dhamme ca Saṅghe tibbagāravā: ete sagge bahussuta, dhammadhara, dh — anudh° — paṭipanna D ii.104; pakāsenti yattha te upapajjare, i. e. those who adore the B. & S v.261; A ii.8; Ud 63; also in dhamma — kathika, dh — his Church will shine in Heaven); D ii.152 sq., 202 sq., 352; anudh° — paṭi panna, diṭṭha — dhamma — nibbāna — patta S iv.270 sq. (°saraṇagamana); DhA i.206; PvA 1 (vande taṁ S ii.18=114= iii.163; & in atthaṁ aññāya, dhammaṁ aññāya, uttamaṁ Dh °ṁ, B °ṁ, S °ṁ). Cp. Satthari, Dhamme, Saṅghe dhanudh° — paṭipanna A i.36; ii.97. kankhati, as 3 of the ceto — khilā A iii.248. — 3. Character -akkhāna discussing or preaching of the Dhamma Nd1 of the Dhamma in var. attributes, general phraseology. — The 91; -atthadesanā interpretation of the Dh. Miln 21; praise of the Dh. is expressed in many phrases, of which only -âdhikaraṇa a point in the Dh. S iv.63=v.346; -âdhipa Lord a few of the more frequent can be mentioned here. Among the of righteousness (+anudhamma — cārin) A i.150; cp. °ssāmi; most famous is that of "dhammaṁ deseti ādi — kalyāṇaṁ ma- nt. abstr. °âdhipateyya the dominating influence of the Dh. jjhe — k°, pariyosāna — k°, etc.

"beautiful in the beginning, A i.147 sq.; D iii.220; Miln 94; Vism 14. -ânudhamma see beautiful in the middle & beautiful in the end," e. g. D i.62; S above C 4; -anuvattin acting in conformity with the moral i.105; iv.315; A ii.147, 208; iii.113 sq., 135, 262; D iii.96, 267; law Dh 86, cp. DhA ii.161; -ânusārin of righteous living D Nd2 316; It 79; VvA 87. It is welcome as a friend, beautifully iii.105, 254 (+saddhā°); M i.226, 479; A i.74; iv.215; iv.23; S told, & its blessings are immediate: sv' akkhāta, sandiṭṭhika, v.200; Pug 15; Nett 112, 189; -anvaya main drift of the faith, akālika, ehipassika etc. D ii.93; iii.5, 39, 45, 102; S i.9, 117; general conclusions of the Dh., D ii.83= iii.100; M ii.120; ii.199; iv.271; A iii.285 etc. It is mahā — dh. S iv.128; ariya° -abhisamaya understanding of the Truth, conversion to the S i.30; A v.241, 274; Sn 783; sammā° S i.129. It is likened Dhamma [cp. dharmâbhisamaya Divy 200] S ii.134 (+dh. — to a splendid palace on a mountain — top Vin i.5=It 33, or to cakkhu — paṭilābha): Pug 41; Miln 20; DhA i.27; iv.64; PvA a quiet lake with sīla as its banks S i.169=183; and it is above 31 etc.; -âmata the nectar of righteousness or the Dh. Miln age & decay: satan ca dhammo na jaram upeti S i.71. Who- 22 (°meghena lokaṁ abhitappayanto), 346; -ādāsa the mir- ever worships the Dh. finds in this worship the highest gratifi- ror of the Dhamma D ii.93 (name of an aphorism) S v.357 cation: diyo loke sako putto piyo loke sako pati, tato piyatarā... (id.); Th 1, 395; ThA 179; -āyatana the field of objects of dhammassa magganā S i.210; ye keci ariyadhamme khantiyā ideation S ii.72; Dhs 58, 66, 147, 397, 572, 594; Vbh 70, 72 upetā... devakāyaṁ paripūressanti S i.30. Dh °ṁ garukaroti sq.; -ārammaṇa: dh. as an object of ideation Dhs 146, 157, D iii.84. Opp. Dhamme agārava A iii.247, 340; iv.84: the 365; cp. Dhs. trsl. 2; -ārāma "one who has the Dh. as his slanderers of the Dh. receive the worst punishment after death pleasure — ground," one who rejoices in the Dh. A iii.431; It S i.30 (upenti Roruvaṁ ghoraṁ). — Var. phrases: to find 82 (+dh — rata); Sn 327; Dh 364, cp. DhA iv.95; -ālapana the truth (i. e. to realize intuitively the Dh.)=dh°ṁ anubod- using the proper address, a fit mode of addressing a person hati D ii.113; S i.137, or vindati D i.110, 148. To expound the as followed by the right custom. See Dial. i.193 — 196; J Dh., teach the truth, talk about problems of ethics & philos- v.418; -āsana "the Dh — seat," i. e. flat piece of stone or a ophy: dh°ṁ deseti Vin iv.134; S i.210 etc.; katheti PvA 41; mat on which a priest sat while preaching J i.53; DhA ii.31; bhāsati Vin i.101; bhaṇati Vin i.169; pakāseti S ii.28; iv.121. -ûposatha the fast day prescribed by the Dh. A i.208; -okkā To hear the Dh., to listen to such an exposition: dh°ṁ suṇāti the torch of Righteousness J i.34; -oja the essence or sap of S i.114, 137, 196, 210; A i.36; iii.163; DhA iii.81, 113. To the Dh. S v.162; DhA iv.169; -osadha the medicine of the attain full knowledge of it: dh °ṁ pariyāpuṇāti A ii.103, 185; Dh. Miln 110, 335. -kathā ethical discussion, fit utterance, iii.86, cp. 177 & °pariyatti. To remember the Dh.: dhāreti A conversation about the Dh., advice D iii.151; J i.217; VvA 6; iii.176 (for details of the 5 stages of the Dh. — accomplish- PvA 50, 66; -kathika (adj.) one who converses about ethical ment); to ponder over the Dh., to study it: dh °ṁ viciṇāti S problems, one who recites or preaches the Dh., one who speaks i.34=55, 214; A iv.3 sq. To enter a relation of discipleship fitly or properly. Often in combn. with Vinaya — dhara "one with the Dh.: dh °ṁ saraṇaṁ gacchati (see above 2) Pv iv.348 ; who masters (knows by

heart) the Vinaya," & bahussuta "one dhammaṁ saraṇatthaṁ upehi Vv 532 (cp. VvA 232). — See who has a wide knowledge of tradition": Vin iv.10, 13, 141; further Ps i.34, 78, 131; ii.159 sq.; Pug 58, 66; Vbh 293 sq., A iii.78; DhA ii.30; also with suttantika "one who is versed

Dhamma Dhamma

in the Suttantas": Vin i.169; ii.75; iv.67. The ability to preach of causes and effects S ii.25; -takka right reasoning Sn 1107 the Dh. is the first condition of one who wishes to become (=sammāsankappa Nd2 318); -dāna gift of; -dāyāda heir of perfected in righteousness (see dhamm — ânudhamma, above the Dh.; spiritual heir (cp. above note on B 1 a) D iii.84; S C 4): S ii.18, 114=iii.163; M iii.40. — A i.25 sq.; ii.138; Pug ii.221; M i.12; iii.29; It 101; -dīpa the firm ground or footing 42; J i.217; iv.2 (°thera). Cp. also AvŚ ii.81; -kathikatta (nt.) of the Dh. (usually combd with atta — dīpa: having oneself as speaking about the Dh.; preaching M iii.40; A i.38 (+vinayad- one's refuge, self — dependent) D ii.100; iii.58, 77; S v.154; hara — katta); -kamma a legally valid act, or procedure in -desanā moral instruction, exposition of the Dh. Vin i.16; D accordance with the Rules of the Order Vin iv.37, 136, 232; A i.110 etc. (see desanā); -dessin a hater of the Dh. Sn 92; i.74 (+vinaya°); a° an illegal act Vin iv.232; A i.74; -karaka a -dhaja the banner of the Dh. A i.109= iii.149; Nd2 503; Miln proper or regulation (standard) water — pot, i. e. a pot with a 21; -dhara (adj.) one who knows the Dh. (by heart); see filter for straining water as it was used by ascetics Vin ii.118, above C 4. Combd w. Vinayadhara Vin i.127, 337; ii.8; A 177, 301; J i.395; vi.331; DhA iii.290, 452; VvA 220 (not i.117, & bahussuta (ibid). Sn 58 (cp. SnA 110). — See also A °karaṇena); PvA 185; Miln 68; -kāma a lover of the Dh. D iii.361 sq., iv.310; Nd2 319; -dhātu the mental object consid- iii.267; A v.24, 27, 90, 201; Sn 92. -kāya having a body ered as irreducible element Dhs 58, 67, 147 etc.; Vbh 87, 89 according to the Norm (the dhammatā of bodies). See Bd- (see above B 1); an ultimate principle of the Dh., the cosmic hgh as translated in Dial. iii. ad loc.; having a normal body law D ii.8; M i.396; S ii.143 sq.; Nett 64 sq.; Vism 486 sq. (sic Bdhgh, esp. of the B. D iii.84; -ketu the standard of -dhāraṇa knowledge of the Dh. M ii.175; -nāṭaka a class of the Dh., or Dh. as standard A i.109=iii.149; -khan- dha the dancing girls having a certain duty J v.279; -nimmita see °ja; (4) main portions or articles of the Dh. (sīla, samādhi, paññā, -niyāma belonging to the order of the Norm D i.190; DA on vimutti) D iii.229; cp. Sp. AvŚ ii.155; -gaṇa a body of fol- D ii.12: dhammatā; (°ka); -niyāmatā, certainty, or orderli- lowers of the Dh. PvA 194; -gaṇḍikā (better gaṇṭhikā, q ness of causes and effects S ii.25; Points of Controversy, 387; v.) a block of justice, i. e. of execution J i.150, 151; ii.124; -netti= niyāma Miln 328; DA i.31; cp. Sk. dharmanetrī M vi.176; v.303; -garu worshipping the Dh. S iv.123; DhA i.17 Vastu ii.357; iii.234, 238; -pajjota the lamp of the Dh. Miln (°ka); -gariya a kind of acrobatic tumbler, lit. excellent t. 21; -pada (nt.) a line or stanza of the Dhamma, a sentence (+brahma°) Miln 191; -gu one who knows the Dh. (analo- containing an ethical aphorism; a portion or piece of the Dh. gous to vedagu) J v.222; vi.261; -gutta protecting the Dh. or In the latter meaning given as 4 main subjects, viz. anabhijjhā, protected by the Dh. (see gutta) S i.222; J v.222 (+dhpāla); avyāpāda, sammā — sati, sammā — samādhi D iii.229;

A ii.29 -ghosaka (— kamma) praise of the Dh. DhA iii.81; -cakka sq. (in detail); Nett 170. — S i.22 (dānā ca kho dh — padaṁ the perfection or supreme harmony of righteousness (see de- va seyyo). 202 (dh — padesu chando); A ii.185; Sn 88 (dh tails under cakka), always in phrase dhcakkaṁ pavatteti (of — pade sudesite=nibbāna — dhammassa padattā SnA 164); J the Buddha) "to proclaim or inaugurate the perfect state or iii.472 (=nibbāna); DhA iii.190 (ekaṁ dh — padaṁ). As Np. ideal of universal righteousness" Vin i.8=M i.171; Vin i.11; title of a canonical book, included in the Khuddaka Nikāya; S i.191; iii.86; Sn 556, 693; Miln 20, 343; DhA i.4; VvA -pamāṇa measuring by the (teaching of) Dh. Pug 53; DhA 165; PvA 2, 67 etc.; besides this also in simile at S i.33 of iii.114 (°ikāni jātisatāni); -pariyatti attainment of or accom- the car of righteousness; -cakkhu "the eye of wisdom," per- plishment in the Dh., the collection of the Dh. in general A ception of the law of change. Freq. in the standing formula at iii.86 (w. ref. to the 9 angas, see navanga); -pariyāya a short the end of a conversation with the Buddha which leads to the discourse, or a verse, or a poem, with a moral or a text; usually "opening of the eyes" or conversion of the interlocutor, viz. an exposition of a single point of doctrine D i.46; ii.93; iii.116; "virajaṁ vītamalaṁ dhcakkhuṁ udapādi" D i.86, 110; ii.288; M i.445; Vin i.40 (a single verse); A i.65; iv.63 (a poem Sn 190 S iv.47; A iv.186; Vin i.11, 16, 40 etc. Expl. at DA i.237: — 218, where also it is called a dh°pariyāyo); A v.288, 291. dhammesu vā cakkhuṁ dhammamayaṁ vā cakkhuṁ. Cp. S Such a dh°pariyāya had very often a special name. Thus Brah- ii.134 (°paṭiĹābha;+dhammâbhisamaya); Dial. i.184; ii.176; - majāla, the Wondrous Net D i.46; Dhammādāso dh°p°, the cariyā walking in righteousness, righteous living, observance Mirror of the Law D ii.93=S v.357; Sokasallaharaṇa, Sorrow's of the Dh., piety (=dānādi — puññapaṭipatti VvA 282) S i.101 dart extractor A iii.62; Ādittap° dh°p°, the Red — hot lancet S (+samacariyā kusalakiriyā); A ii.5; iii.448; v.87, 302; Sn 263 iv.168; Lomahaṁsana° M i.83; Dhammatā — dhamma° Miln (=kāyasucaritâdi° Sn A 309), 274 (+brahma°). a° evil way 193, etc. -pāla guardian of the Law or the Dh. J v.222, freq. of living A i.55 (+visama — cariyā); -cārin virtuous, duti- also as Np.; -pīti (— rasa) the sweetness of drinking in the Dh. ful M i.289; ii.188; Dh 168; Miln 19 (+samacārin); -cetiya a (pivaṁ) Sn 257; Dh 79 (=dhammapāyako dhammaṁ pivanto memorial in honour of the Dh. M ii.124; -chanda virtuous ti attho DhsA ii.126); -bhaṇḍāgārika treasurer of the Dh., an desire (opp. kāma°) DhsA 370; Vbh 208; -ja born of the Dh. Ep. of Ānanda Th 1, 1048; J i.382, 501; ii.25; DhA iii.250; (see above, Note on B 1 a), in formula "Bhagavato putto oraso PvA 2. -bhūta having become the Dh.; righteousness incor- dh — jo, dh — nimmito, dh.dāyādo" (the spiritual child of porated, said of the Buddhas D iii.84. Usually in phrase (Bha- the Buddha) D iii.84=S ii.221; It 101; -jāla "net of the Dh.," gavā) cakkhu — bhūta... dh — bhūta brahmabhūta A v.226 sq. name of a discourse (cp. °ādāsa & pariyāya) D i.46; -jīvin (cp. cakkhu); Th 1, 491; see also above, note B 1 a; -bheri the living righteously It 108; Dh 24 (=dhammenā samena DhA drum of the Dh. Miln 21; -magga the path of righteousness i.239); -ñ̃ñū one who knows the Dh. J vi.261; -ṭṭha standing Sn 696; Miln 21; -maya made (built) of the Dh. (pāsāda) S in the Law, just, righteous S i.33 (+sīlasampanna); Sn 749; J i.137; -yanta the (sugar —)

mill of the Dh. (fig.) Miln 166. iii.334; iv.211; ThA 244, -ṭṭhita=°ṭṭha D i.190; -ṭṭhiti° hav- -yāna the vehicle of the Law (the eightfold Noble Path) S v.5; ing a footing in the Dh. S ii.60, 124, cp. °ṭṭhitatā: establishing -rakkhita rightly guarded Sn 288; -rata fond of the Law Sn

327; Dh 364; DhA iv.95; cp. dh. — [gatā]rati Th i.742; Dhp. Dhammatta (nt.) [Sk. *dharmatvaṁ] liability to be judged Vin 354; -rasa taste of Dhp. 354; -rājā king of righteousness, ii.55 (& a°). Ep. of the Buddha S i.33=55; D i.88 (of a cakkavatti); A i.109; Dhammani only found in S i.103, where the Comy. takes it as a iii.149; Sn 554; J i.262; interpreted by Bdhgh at DA i.249 as locative, and gives, as the equivalent, "in a forest on dry land" "dhammena rajjaṁ labhitvā rājā jāto ti"=a king who gained the (araññe thale). Cp. Kindred Sayings i.129, n. 2. throne legitimately; -laddha one who has acquired the Dh., holy, pious S ii.21; J iii.472; justly acquired (bhogā) Sn p. 87; Dhammika (adj.) [=Sk. dharmya, cp. dhammiya] lawful, ac- -vara the best of truths or the most excellent Doctrine Sn 233, cording to the Dh. or the rule; proper, fit, right; permitted, 234; -vādin speaking properly, speaking the truth or accord- legitimate, justified; righteous, honourable, of good charac- ing to the Doctrine Vin ii.285; iii.175 (+Vinaya — vādin); D ter, just, esp. an attr. of a righteous King (rājā cakkavattī iii.135 (id.); D i.4, 95 (of Gotama; DA i.76: nava — lokut- dhammiko dhammarājā) D i.86; ii.16; A i.109=iii.149; J i.262, tara — dhamma sannissitaṁ katvā vadati); S iv.252; A i.75; 263; def. by Bdhgh as "dhammaṁ caratī ti dh." (DA i.237) & ii.209; -vicaya investigation of doctrine, religious research "dhammena caratī ti dh., ñāyena samena pavattalī ti" (ib. 249). Dhs 16, 20, 90, 309, 333, 555; Vbh 106; Vism 132; -vitakka — Vin iv.284; D i.103; S ii.280 (dhammikā kathā); iii.240 righteous thought A i.254; -vidū one who understands the (āhāra); iv.203 (dhammikā devā, adh° asurā); A i.75; iii.277; Dh., an expert in the Dh. J v.222; vi.261; -vinicchaya righ- Sn 404; DhA ii.86 (dohaḷa); iv.185 (°lābha); PvA 25 (=sud- teous decision, discrimination of the truth Sn 327; Dh 144; dha, manohara). Also as saha-dh° (esp. in conn. w. pañha, a DhA iii.86; -vihārin living according to the Dh. A iii.86 justified, reasonable, proper question: D i.94; S iv.299 in de- sq.; -saṁvibhāga sharing out or distribution of the Dh., i. e. tail) Vin iv.141; D i.161; iii.115; A i.174. — a° unjust, illegal spiritual gifts It 98 (opp. āmisa° material gifts); -sangāhaka etc. Vin iv.285; S iv.203; A iii.243. a compiler of the sacred scriptures, a διασκευαστής VvA 3, Dhammin1 (adj.) [Sk. dharmin] only — °: having the nature or 169; -sañña righteous thought, faith, piety PvA 3; -sabhā quality of, liable to, consisting in, practising, acting like, etc. a hall for the discussion of the Dh., a chapel, meetinghouse J (as °dhamma B 2 a), viz. uppāda — vaya° D ii.157; maraṇa° vi.333; DhA i.31; ii.51; iv.91; PvA 38, 196; -samaya a meet- (=maraṇadhamma) A i.147; pāpa° Pv i.117 of evil nature. ing where the Dh. is preached S i.26; -samādāna acquisition Dhammin2 (—°) only in daḷha-dh°, which is customarily taken of the Dh., which is fourfold as discussed at M i.305; D iii.229; as a dern from dhanu, bow=having a strong bow (see -saraṇa relying on or putting one's faith in the Dh. (see above dhamma3); although some passages admit interpretation as "of C 3) D iii.58, 77; S v.154; -savana hearing the preaching of strong

character or good practice," e. g. S i.185. the Dh., "going to church" Vin i.101; M ii.175; A ii.248, 381; iv.361; Sn 265; DhA iii.190; -sākaccha conversation about Dhammiya (adj.) [Sk. dharmya; cp. dhammika] in accordance the Dh. Sn 266; -ssāmi Lord of the Truth, Ep. of the Buddha with the Dhamma PvA 242 (also a°); Vism 306 (°lābha). (see above B 1 a note) S iv.94; -sāra the essence of the Dh. Dhammilla [Sk. dhammilla] the braided hair of women Dāvs iv.9. S v.402; -sārathi in purisa — dh. — s° at D i.62 misprint Dhammī in °kathā see dhamma2 . for purisa — damma — s°; -sārin a follower of the Dh. S i.170; -sudhammatā excellency of the Dh. S ii.199; Th 1, *Dhayati to suck: see dhātī. Caus. dhāpayati, pp. dhāta (q. v.). 24, 220, 270, 286; -senāpati "captain of the Dhamma," Ep. Dhara (usually — °, except at Miln 420) (adj.) [Sk. dhara, to of Sāriputta Th 1, 1083; J i.408; Miln 343; DhA iii.305; VvA dhr see dharati] bearing, wearing, keeping; holding in mind, 64, 65, 158; -soṇḍatā thirst after justice J v.482; -sota the knowing by heart. Freq. in phrase dhammadhara (knowing ear of the Dh. S ii.43. the Dhamma, q. v.), vinaya°, mātikā° e. g. D ii.125. dhamma° Dhamma2 (adj.) [Sk. *dhārma, cp. dhammika] only in f. -ī in also Sn 58; Th 1, 187; Nd2 319; vinaya° Miln 344; jaṭājina° combn with kathā: relating to the Dhamma, viz. conversation Sn 1010. See also dhāra. on questions of Ethics, speaking about the Dh., preaching, re- Dharaṇa (adj.) bearing, holding, comprising VvA 104 (su- ligious discourse, sermon. Either as dhammī kathā Vin ii.161; vaṇṇassa pañcadasa° nikkha holding, i. e. worth or equal to iv.56 & in instr. — abl. dhammiyā kathāya (sandasseti samā- 15 parts of gold). — f. -ī bearing, i. e. pregnant with Sn 26 dapeti samuttejeti saṁpahaṁseti: ster. formula) S i.114, 155, (of cows: godharaṇiyo paveniyo=gabbhiniyo SnA 39). As 210, iv.122, PvA 30 etc.; or as cpd. dhammī-kathā D ii.1; M n. the Earth J v.311; vi.526; Miln 34; dharaṇī-ruha N. of a i.161; Sn 325; & dhammi-kathā S i.155; PvA 38. tree J vi.482, 497; Miln 376. Dhamma3 (adj.) [Sk. dhanvan] having a bow: see daḷha°; also as Dharati [Sk. dharati, dhṛ as in Gr. χρόνος; Lat. firmus & fretus. dhammin in daḷha° S i.185 (see dhammin). See also daḷha, dhata, dhamma, dhiti, dhuva] to hold, bear, Dhammatā (f.) [Sk. dharmitā] conformity to the Dhamma- carry, wear; to hold up, support; to bear in mind, know by niyāma (see niyāma), fitness, propriety; a general rule, higher heart; to hold out, endure, last, continue, live Sn 385 (take law, cosmic law, general practice, regular phenomenon, usual to heart, remember); DhA ii.68; — ppr. dharamāṇa liv- habit; often used in the sense of a finite verb: it is a rule, it is ing, lasting J i.75 (dh°e yeva suriye while the sun was still proper, one should expect S i.140 (Buddhānaṁ dh. the law of up); ii.6; Miln 240, 291 (Bhagavato dh° — kāle); — grd. the B.'s i. e. as one is wont to expect of the B.s), 215 (su°); dhareyya, in dh°divasa the day when a young girl is to be iv.216 sq. (khaya° etc.); D ii.12; A ii.36 (kusala°); v.46; Th 1, carried (into the house of her husband) ThA, 25; cp. dhāreyya 712; J i.245; ii.128; Nett 21, 50, cp. Miln 179; PvA 19; VvA Th 2, 472=vivāha ThA 285. — pp. dhata (q. v.) — Caus. 7. See also AvŚ Index. dhāreti (q. v.).

Nguồn: Giảng Sư (giangsu.io.vn) — văn bản trích từ kho sách cổ và kinh điển.